

Copies of the notes + correspondence on

My Psychological Experience:

*The Dussan
1st Case*

A short note of mode of manifestation of strange vocal-utterances.

It was late in Sept. 1922, that I resumed some experiment on myself: trying to write automatic, which I had, occasionally, practised in the years 1908-1909, with that result, that there appeared some strange "Marks", which, as to their character, I thought might have some relation to oriental scripts languages. But, this time, together with the manifestation of them - I experience an intense tendency of uttering a strange sounds, which in the beginning, were very indistinct - so indistinct, that it is difficult to discern one sound from another. But by degrees, they developed into a distinguishable sounds of syllables, so distinct, that it was possible to spell - and write them down, according to the pronunciation, i.e. phonetically.

Whenever I sat down for the purpose of trying to write automatic, I always experienced the same impulse: such an intense inclination to express such a curious sounds. Thus it proceeded for a period of some weeks (when I experimented to obtain such scripts, which I used to do with intervals of few days), in the presence of either one or two friends of mine, who used to be present for trying to write the sounds down, by degrees, as I uttered them. Sometimes, I uttered the sounds - while under the way of writing the marks, but in most cases - they were uttered, just after I had finished with writing of them when feeling no more power - or longing to write any more of them.

I like to quote here, as a specimen, some of the sounds, which were uttered and, sometimes, as chanted, in their presence, in order that these may be compared to those manifested at - and after the date of 29th December 1922.

1.

Late in Sept. 1922:

Hai-ra. Lyū-da

Kle-da. Blū.

Go-rī-am. Sond-ra-to.

3. 2/10.22.

Myū-lī-kan-dā.

Bo-lī-mam-bī.

Dyū-mī-lī-āng.

Sing-tyū-o, brū.

Myū-lī-āng. Sund-rā

Dyū-mī-lī-āng.

2.

1st Oct. 1922:

Nā-mā-lī-sāga (or-saka)

Ab-dyū-ka

Dyū Blig (or blik)

4. 4/10.22.

Nā-ma-lang-shū.

Bo-lī-mang, shang-dyū.

Bo-lī-māng, Shang-dyū.

Tū-lī-nū-rī. Lyūm.

2

7. 15th Oct. 1922.

Lī-ma-hyo-rā-am. Hnaik-ta. Go-lī-ma. Sik-sa. Rī-ma. Tav-ra. Yai-da-lik-sa. Pa-dā.

Plik-ta. Hom-ari. Dai-li. Kav-ra. Ind-ra. Had. Tī-lī. Nim-da. Ling-da. Nom-arī-āng.

Hod. Dyū-rī-āng. Ka-ma. Hod-ka-rī-āng. Div-rī-hagg-ta-hod.

5. 8th. Oct. 1922.

Tav-ra, hai-da. Līda. Dav-ra, lyūb-ra, hai-da, līdā, akta. To-dī-ang-tang-mov-ra.

Takta-līng-hnaik-ta. Dam-i-ri-ang. Shyung, mov-ra. Hail-i-ri, akta-ling. Dam-lyu-

ma-āng. Ta-brī-ang. Ho-sa, līd-ar-ī. Dam-ari-āng-sa-līda-lyū. Hlai, hlai, hlai, hlai,

hlai, hlai, Tav-ra, lyū-ma-āng.

Late in the evening of that very date, 29. Dec. 22. I had been reading in the Tantric-book: "Mahanirvana Tantra" by Arthur Avalon, and was pondering over a certain point in it, in connection with the so-called yantra-rites.

I had then, just before the Christmas, made an enlarged and coloured drawing of the Yantra of Gayatri-Devi, (the frontispiece in the book: Mahanirvana Tantra.) - had also had it framed - for having it on a wall in my room. There was a point in the description of this yantra-rite, which did not appeal to me: a sacrifice of animals in connection with it. I remained thinking of this

3. 3

for some time. Then, as of a sudden - and quite unexpected-, (as I was gone to bed, wanting to fall soon asleep - much more than to keep awake) I began to feel an intense tendency, stronger than ever before, to utter my strange sounds. Being this time quite alone, I thought: I might once, myself - try to write the sounds down by degrees, as I chanted them.

I succeeded to do this: to write down 1-2-3, most 4 sounds at a time, as I chanted them. From this very night (when I have become as aware of some strange influence, I sense as an indication of a new manifestation of the sounds) I have always felt very strong an impulse to utter or chant such a sounds. This strong an impulse has then always come as of a sudden, when I have been quite alone by myself in my room -, and when everything has been calm and quiet - when a deep stillness and silence were as reigning all around me.

The operative effect of this strange impulsive power upon my mind is, as if I, partially, have lost all will and power of thinking. Now, instead of restraining this, as an inner operating- power, I willingly yield to it.

Then I move to a table, I used to stand by, during the manifestations of the sound, in order to write them there down on a paper, I keep there ready, for that purpose. I do not maintain, that I do hear the sounds, at least not physically, but mentally: becoming as aware of them, feeling as if I do know of them in depth of my being, if I may so say. It is as if my mind opens for an inflow of innumerable numbers of very indistinct sounds, so indistinct, that I can not distinguish one sound from another. Next instant it is as if all these indistinct sounds have, suddenly, been as withdrawn from my mind: from my mind: from my conscious awareness, except three or most four sounds, which is then remaining in it, but which also, as mechanically, repeatedly resounds, several times, in my mind. Then also at the same instant, I feel such an intense tendency to chant these sounds. I feel, as I am propelled by an

irresistible power to express them and with some alien voice or intonation. No sooner have I written down these 2-3 most 4 of these initial sounds, then I begin to become aware of an inflow of some new sounds: some new arrangement of the same and similiar ones: feeling as if these are penetrating my mind. Thus ^{the} mode of manifestation of the sounds continue for an hour or so, until all effect of the operation of this latent power is ceased-, and my power to receive any more of sounds, seems, altogether, to have as exhausted. This above description is the general characteristics feature of the process of coming of these strange sounds into existence.

Still, in addition to this - I like to state that I have always, during the manifestation of the sounds, experienced some feeling of devotion and reverence. That sense of feeling of devotion has therefore suggested to me an idea: that the meaning of the sounds, mayperhaps, be more of a spiritual nature than of a material one. Some preliminary acts have also - always precided the manifestation of the sounds, which have seemed to me to have been as some necessity or as an unavoidable means of manifestation of them. These were some curious, almost indiscribable gestures with my hands: passes and touches with them, on various parts of my body, especially the head, arms and chest. As a natural effect of these movements of my hands, it seemed to me, as if I had changed into more receptive state of mind. The more passive and void of all voluntary thoughts my mind could be, the more powerfull became the sway from this hidden power - and thence, as a natural effect thereof, I could better discern the sounds, just as if I heard them thought, if I may so say, in depth of my being.

The meanings or denotions of the sounds, I have never been able to apprehend, although I have, during the manifestations of them,- remained in full conscious state.

X I can not see (referring here to an answers, once given to me, as some explanative guess - as to what the sounds may be- and what might, probably,

5. 5

have been the cause of - or reason for the manifestation of them) why these sounds did not continue to remain latent in depth of my being. But I should however, in this connection, like to enlighten: I had often noticed that when I studied, "Mahahirvana Tantra"; "Serpent Power" by Arthur Avalon, as well as other works on Tantric subjects and Mantrascience by that author (Sir John Woodroffe) that it had such a great effect upon me: as if something identical in my mind responded or reasoned to the subject of these books, or with other words: the subject of the books did not appear so strange to me as might be expected of a man so far away from persons and places where such sciences is known and thought.

Still, I do not think that this should be regarded the only cause of - or reason for the manifestations of the sounds. I had had an experience of uttering a few strange sounds, long before I had got the first Tantric book: "Mahahirvana Tantra", which I got in the year 1921. The very first strange sounds, I know to have heard myself chant, was in the year 1911, one day, when I was waking up in the morning, then hearing myself, very loud and forcibly, uttering these curious sounds: "Abo-tsi-katus", which I wrote down, as a matter of curiosity, without knowing their meanings. Then again three years later (1914) during a night time, I experienced the same chanting of some strange sounds. The sounds were: "Dyuren per-sa-ri-ta". And again, later in the same year, I uttered these words, sounds: "Ong-ra-ri, lyu-ra-ri, tu-ra:

I doubt, if I ever could have had such an experience, if I had never experienced on automatic writing, which, in my opinion, is the initial impulse to my psychical susceptibility- and then, later, indirect, to the manifestation of such sounds or mantras. I assume, that every one, who starts practising, automatic writing, must, either consciously or unconsciously have presumed existence of some invisible entity, as the operative-power of the automatic movements of the hand, and thence, indirect, of all that which through those

6 6.

acts of movements, manifests. Has then, in this cases of mine, created as by itself or through some autosuggestion, an invisibel entity with such a power of operation, as to be able to reveal such sounds - or has there been an actual being at hand: an invisible spiritual being of such a knowlegde, as these sounds or mantras may indicate?

If I have been one, in some or other of my precious earth - lives, who have possessed such a knowlegge as these sounds may indicate, could not then that knowledge, that previous knowledge of mine, have somehow, proved to some invisible deceased being, a being possessed of the same knowledge as these sounds, may indicate, as some aids or some means, to the manifestation of the sounds?

If all these sounds or most of them, are mantras and Bija - mantras, too, ought they not to be of interest to those, who know and understand these matters, although they, by this strange means, have come into existence?

That which here has been related, ought, in my opinion, to be, at least, a matter of psychoölogical study and interest.

The spelling of all the accompanying specimen of the sounds, is made according to the phonetic rules of the Indo-Romanic alphabet (given at the end of "Indian Wisdom" by Bir M. Monier - Williams.). But as to the first spelling of the sounds, done during the manifestation of them, had to be written according to the names of the letters of the alphabet of my native tongue, Icelandic.

It were nothing but natural (shbuld these sounds be identifiable to anything known anywhere in existence in the world), that there were to be found aninconsistence in the spelling of them, and a misspelling too, for every sound being a stranger: not identifiable to anything known to me, and also being phonetically written down, under the operative sway of the manifestation of the sounds.

Reykjavik, 14th March 1935.

P. E. M. V. Kristjánsson

No.12. 29th,December 1922. (at 3.45-4.20 a.m.)

Hlid,hlid,hlid,hlid,hlid,hlid,hlid,hlid.

si-da,hlidá,lí-da,lid.

Nang.Ling.Hling.Ning.Fang.

Aikt-ari,yü-glai-ri-ang.

Kebb-praing,yai-pra-ri-ung.

Hlaift-rá-ri,lyang-rá-ri-ung.

Kab-tra-ri,lyüm-ari-sid.

Aftra-ri(oraf-tra-ri),ang-ari-ung.

Lai-mü-ri,shung-ari-ling.

Laxi-tra-ri.Shaing-glá-ri-ung.

Aikt-tá-tí,üfta-lyüm,

Kevri,lyung-rá-ri,üfta-lyüm,

Div-ri,ling-rá-ri-ang.

Yaift-ari,shang-kla-ri-ung.

Taft-ari-lyüma-sid.

Yum-ri-ung,haiv-rá-tad.

Yaing-kla-ri,shyüm-ra-ri-tiv.

Akta-lid,yaing-lá-ri-ung.

Sang-rá-ri,lida-lyüm.

Kai-lá-ri-ang,shaing-kla-ri-ung.

Líb-ra-ri,üfta-sid.

Kem-lá-ri,shaing-lá-ri-ang.

Gnaiv-ri,üftá-sid.

Kev.rü-ri,lyüm-ari-ang.

(The above I count 70 sounds (XII) were the first I tried myself to write down (being quite alone by myself as stated in my letter to you) and I succeeded to do so, without hindering or arrecting, in any way, the power and the course of manifestation of the hearing of the Sounds - a description of which I have handed to you.)

NO.12. 29th,December 1922 (at 3.45-4.20 a.m.)

Lyūm-arī, shang-la-rī-āng.

Haiiv-ra-rī, lyūma-sid.

Lang-va-rī, lift-arī, ūng.

Kaim-le-rī, āng-lā-rī, ūfta-sid.

Aik-tā, līd.

Hnav-ra; dūv.

Hav-rā, līd.

No.16. 13th. January 1923. (at 4-5 a.m.)

Aikt-ari; āng-kla-rī-āng.

Hlyūma-rī, shift-ari, līd.

Kang-gla-rī-āng. Hlaift-ari-ūng.

Shaimrī, lyaing-kla-rī, kagg-la-rī-āng.

Lyū-klū-ra-rī, lam-ra-rī, līd.

Mai-kle-rī, hom-la-rī, āng-kla-rī-sid.

Sham-lift-ari, hlyom-gle-rī, lyūng-gra-rī-āng.

Ai-lī-miv-tra-rī, shom-kla-rī-āng.

Shaim-līd-shom-kle-rī, sāng-gla-rī-āng.

Mai-lī-kaift-ari, shom-gla-rī-āng.

Lam-rā-rī, ūfta, yai-pla-rī-āng.

Laing-klā-rī, shom-lyūng-gla-rī-āng.

Lyūm-pla-rī, shūm-glift-ari-āng.

Laim-lift-ari, ūng-kla-rī-āng.

Laim-glift-ari, shaim-lyū-pra-rī-āng.

Mav-rā, lifta, shaim-la-rī-sid.

Naim-kla-rī, ūfta-līd.

2.

Ka-drā, bā-drā-sī. Lā-brā. Go-lī-mang-lā-lī.

Lang-rā, rī-tā, man-sī. Lima-rīng, kand-ari. Ga-lā-mo, akta.

Kai-la-mo, am-bra. Lan-drā, baagg-sī-rā. Lūma-rī-sā.

Hūgli, ūkta-lam. Mala-kang, hli-bra. Ai-lī-kes-rī, līm-ra.

Mai-līk-ikta. Oma, līng-rā, lī-dā. Kai-lī, mik-tā, līke.

Lī-kā-rī-and, klan-drā. Ai-lī-po, faktā. Sī-lā-kāng, klind.

Ai-lī-kak-ta. Lī-mas-rīng-āng. Aikt-ari. Ai-lī-mo.

Shūng-kla-rī-āng. Nāmā-lī-sā-kā.

No.18. 24th January 1923. (2.15 to 2.45 a.m.

Daim-la-rī, yaim-la-rī,
Yūng-gla-rī, shaing-glā-rī-āng.

Gyūm-la-rī, yūm-la-rī,
Sham-la-rī. Shang-gla-rī-āng.

Aim-lā-rī, shaim-la-rī,
Yam-la-rī, yang-gla-rī-āng.

Ong-gla-rī, āng-gla-rī,
Yaing-gla-rī, Sham-gla-rī-āng.

Nom-la-rī, om-lā-rī,
Yaim-lā-rī, ong-gla-rī-āng.

Yang-gla-rī, aim-gla-rī,
Yūm-gla-rī, yam-gla-rī-āng.

Laim-glā-rī, shaim-glā-rī,
Yūm-gla-rī, sham-gla-rī-āng.

Naim-lā-rī, aim-lā-rī,
Om-la-rī, āng-gla-rī-āng.

Yo-kli-rī, shaing-kli-rī,
Shang-kla-rī, ūbta-līd.

"A-dyū-lyū-fā", chanted 20-30 times then
"A-dyñ", 5-10 times.

No.25. 17th February 1923 (at 2to 3 a.m.)

Dyaing lid shāng, shaing līng āng.
 Shūm dyūm lyaing, glim maiml āng.
 Shim leng aingl, shaingl glim āng.
 Gyūm maiml līng, sho klingt shāng.
 Glyū dryūm līng, shāng aimtr āng.
 Glyū yūngt shūng, hlim dimr āng.
 Līng lāng yaingl, dyūng shūml āngl.
 Glāng yaimtr yaml, shū klīngt īngl.
 Lom aimtr shaing, hlīng līng lāng.
 Gyūml faiml kaiml, glāng līngt shūng.
 Shūng dyūmr aing, glim līm āng.
 Hyaingl aingl shaing, glim lam āngl.
 Dyūng laingt yaing, shūm shamtr āng.
 Glīng līng aiml, gyowl fāml āml.
 Shūng lyaingt shaing, shūmr shāng aing.
 Glīng līngt aingl, dyūng āngl shāng.
 Dyūm aimtr faml, glī laingt shāngl.
 Hlīng dimr aingl, gyūm shaiml shaingl.
 Glyūng langt āngl, hlyūng glimt īngl.
 Glīng langt āngl, glīm faiml shāngl.

No.25. 17th February 1923. (at 2 to 3 a.m.)

Gyūng lāngt āngl, dyūng shūmr aingl.

Myūml laimt aml, gyong līngt shāngl.

Dyūng lāngt aingl, gyaim faiml āngl.

Dyūm shaiml aingl, gyūml laimt shaingl.

Shong laingt aing, glyaing lingt āngl.

Shūmr haimtr haiml, glim lāngt aingl.

Dyoml faiml yaingl, glī aingt shaingl.

Dong yūngl āngl, lyūng maiml shāngl.

Dom faimtr aingl, glīng aimt shaingl.

Hlūm homtr āngl, līng lingt shāngl.

Hlīng maml āngl, lāng lāngt aingl.

Gyoml yaiml shāml, shamtr haimtr yaingl.

Dāng langtr āng, glī lyaingt shāng.

Som dūmr āng, dīng līngt īng.

Dyūng lāngt shāng, glim maiml īngl.

Dyūngl shaingl aingl, glyū laingt shaingl.

Sim-dim-rā-rī, shai-laingt-rā-rī,

Shāng-āngt-rā-rī, som-yomt-rā-rī,

Dām-lā-rī, yām-lā-rī, shām-lā-rī,

Shaim-lā-rī, shaing-glā-rī-āng.

No.55. 29th. December 1923. (at 4 to 5 a.m.)

Laikt-ari, shait-ari, sham-la-ri-lakt-ari.

Gyuml-okt-aikt-ling-lakt-ari-ang.

Sho-sheikt-shaiml-shaikt, shang-ka-ri-ang.

Lū-lyakt-lyūm-laikt-laikt-ari-ang.

Gaiml-aiml-akt-yukt-shokt-ari-shaing.

Shūml-yūml-yokt-lyūkt-lyaikt-ari-ang.

Gli-glakt-lai-lakt-lyūm-rā-ri-ang.

Sho-shokt-shūml-lyūm-laikt-ari-ang.

Gli-glākt-akt-aikt-ang-klā-ri-ang.

Lim-laikt-aikt-ang-akt-ari-ang.

Shakt-shaing-laing-lakt-lyūkt-ari-ang.

Glū-glakt-akt-angl-lim-la-ri-ang.

Hyū-hyūkt-hyūml-lyūkt-lyaing-rā-ri-ang.

Gyaingl-aiml-akt-shakt-shaikt-ari-shaing.

Shūm-dyūm-dyangl-lyūng-lyūm-rā-ri-ang.

Hli-hlikt-hlim-dim-dyxangl-ari-ang.

Sho-shokt-shakt-likl-lāng-rā-ri-ang.

Gli-glakt-maml-aml-aikt-ari-ang.

Hlyū-hlyūkt-lyūm-laikt-lākt-ari-ang.

Gyaiml-aiml-yūml-yūkt-yaikt-ari-ang.

Sho-shaikt-syangl-lāng-likl-ari-ang.

No.55. 29th.December 1923. (at 4 to 5 a.m.)

Hlyū-hlikt-hlim-dimr-dyangl-arī-āng.

Gyūml-oml-akt-yūkt-shokt-arī-shāng.

Shai-lim-likt-līng-lakt-arī-āng.

Hyauml-auml-ākt-aikt-shaikt-arī-shaing.

Sho-lyūmr-lyūkt-lyaikt-lyaing-rā-rī-aing.

Hlyū-hlyūmr-hlyūkt-hlyaing-hlyaikt-arī-shaing.

Shūm-dyūmr-dyangl-līng-lakt-arī-ang.

Gyūml-pml-aikt-shaikt-shāng-klā-rī-shāng.

Sho-glaikt-lim-laikt-lāng-rā-rī-āng.

Nyauml-auml-ākt-likt-shākt-arī-shāng.

Sho-lyūmr-lyūkt-lyaikt-lyaing-rā-rī-aing.

Hlī-hlikt-hlim-dimr-akt-arī-aing.

Lo-māml-āml-aikt-aing-klā-rī-aing.

Lim-laikt-shaikt-shākt-shāng-klā-rī-shāng.

Sho-dyūmr-dyangl-līng-lākt-arī-āng.

Sai-likt-lim-aikt-āng-klā-rī-āng.

Sho-shaikt-shāml-lim-laikt-arī-aing.

Gli-glākt-ākt-aikt-āng-klā-rī-āng.

Nyūml-nyaikt-aikt-shaikt-shāng-klā-rī-shāng.

Sho-dyūml-dyangl-līng-lakt-arī-āng.

Gai-auml-aikt-aing-shaikt-arī-shāng.

No.55. 29th.December 1929. (at 4 to 5 a.m.)

- Sho-lyūmr-laikt-lakt-āng-klā-rī-āng.
- Gyaiml-aiml-ākt-aikt-shākt-arī-shāng.
- Hlyū-hlyūmr-hlyūkt-hlyaing-lyeing-rā-rī-aing.
- Gli-glākt-ākt-aing-shaikt-arī-shaing.
- Hlū-hlyūmr-lyūkt-lyaiakt-lyakt-arī-aing.
- Gaiml-aiml-aikt-shaikt-shāng-klā-rī-shāng.
- Sho-dyūmr-dāngl-lāng-lākt-arī-aing.
- Lī-faiml-flām-flaikt-flākt-arī-āng.
- Gli-glaikt-laikt-lyūm-lyaiakt-arī-aing.
- Hlyū-hlyūmr-hlyaiakt-shaikt-shāng-klā-rī-shāng.
- Sho-oml-aingl-aikt-lyūkt-arī-aing.
- Gyaiml-aiml-āml-akt-arī-āng.
- Sho-shakt-lakt-līng-rā-rī-aing.
- Lī-lim-lakt-lyūkt-arī-aing.
- Dyoml-dyaml-akt-aing-klā-rī-āng.
- Shai-shākt-shūkt-gyaim-lā-rī-shāng.
- Shai-shokt-shāng-līng-rā-rī-aing.
- Gli-glākt-ākt-aikt-arī-aing.
- Nyūml-nyaiakt-shaikt-arī-shāng.
- Shai-dim-rā-rī-līd.

Reykjavik, Iceland 9-17-31

Dear Doctor Anita M. Muhl:

As to our talk at home with S. Arasons, and according to my promise to you of sending some further particulars regarding my psychic-experience, I enclose herewith some specimen of my strange "sounds". And in addition to the photos of the strange "marks" I gave to you, I also send some ones of automatic script, obtained by me in summer of 1909. By that you may see how these have changed - and advanced, by degree from a more meaningless dashes and scribbles to some definite form of characters. I am also sending some photos of some of my curious drawings, some of which I showed to you - as I thought this might interest you, as well as the "marks" and the "sounds" themselves. The most wonderful and most important part of my phenomenon in my opinion, is my mental-hearing-and-thought. At the same time, almost irresistible inclination or rather tendency to utter that which I hear. A description of this: how it comes into existence that is the mode of its manifestation, I gave to you at our meeting at S. Arason's home, which I hope you must have read and still keep. But, as to the spelling of these strange "sounds" when it is done, as I told you, according to the articulation of the letters of the Icelandic alphabet i.e. phonetically. But as to the spelling of those I am sending you, then it is consonant to the "Indo-Romanic alphabet." An orientalist's rules for pronunciation - adopted by many orientalists - both in the past and present. As to this please apply to Sir M. Monier-Williams, his work: - "Indian Wisdom" (at the end of that book), then I think it will prove possible to anyone to pronounce these my specimen of "sounds" correct- just as well as I did when I chanted these myself under the sway of the manifestation of them.

The numbers: I . II . IV and VII of the "sounds" were obtained

through me while under the act of writing automatic - or just after finishing that experiment. These were all obtained in presence of either one or two of friends of mine, who wrote these down for me, by degree as I said them. But regarding others of those sounds I am sending you, then they were, most of them, obtained during night time, some of them just before I went to bed and others shortly after I got to bed. So it was with no. 12, 29, 12, 27 which was the first "sounds" I tried myself to write down, being quite alone by myself in the room, and I succeeded to do so without affecting the power and the course of manifestation of the hearing of the "sounds" I do not know of your psychological view point of this subject. In other words, I do not know anything of you, except that which I have seen in the Icelandic paper: that you were a Doctor, a physician from California, and studied automatic writings and drawings. I do not know if your interest is mostly a matter of amusement - or if you study this with the attitude of mind of one who wants to investigate these subjects, solely from a psychological point of view. An impression you gave me of you to be when we met this summer, therefore I am very glad to have met you and for your kind attention you want to pay to this my very limited psychic experience. Neither do I know what my friend Mr. Arason has told you of me and my psychic experience. Perhaps that which he has told you of me and my experience, have suggested to you a greater idea as to what it were I have experienced in this time. You may have thought that these were quite a different, greater and more remarkable than it proved to be - or will prove to be to you.

If so, then I am sorry on his, as well as on mine and your part. Still I hope it may interest you. I do not know of your opinion as to the derivation or such as these psychic-manifestations, if you consider it due to some latent power in man-form that which some call subconscious, others superconscious and still another sublimind, or if you incline to the spiritists belief that it comes from deceased persons, or last

but not least, if it originates to some latent and still unexplored nature of man. As to the informations and explanations, I have got from those I have applied to for some information as to what these might be I have got I like to tell you following: For some 20 years ago I sent some specimen of my strange "marks" to India to Mr. W. E. Leadbeater, in hope of that he might, anyway, read some sense into it. His answer to this was; - "Some of the marks made very closely correspond to certain letters in a very little known Himalayan language called Lepcha, but they do not make any coherent sentence, and it is impossible to extract any meaning from them." "It seems to me" he further says "however, a curious thing that such letters should be imitated as the alphabet is known only to a few philologists. It would seem to suggest that the entity which wrote through you had some access to such manuscripts!" If it might interest you I cite further from his letter;

"One often gets pages of what appear to be nonsense writing, I have just recently heard of a lady in America who has a large manuscript book full of it. Of course there is always the possibility that it may be some forgotten language, but even if it be, one does not see that such writings is of any use." I think this must suffice, for the present - until I have heard from you, which I hope to do. Should that which I am sending you wake any such thoughts with you, which might lead to some questions of you to me, then I am willing to respond to them if I can.

With all good wishes I am sincerely,

(signed) Kristjansson

Reykjavik, Iceland 1/16/32

Dear Dr. Anita M. Muhl:

I should like to know if you have ever got a letter from me I wrote you for some 4 months ago - or so. I sent it in a registered letter post. There I enclosed some photos of my strange "marks" and "drawings"

and also some specimen of my "sounds" I promised you to send to you. I hope you have received these by now. I should like to know if it has been possible to read any sense into these. Should also like to know where to get your book on automatic writings and drawings. I took it for granted the book on that subject you showed me when we met at Mr. Arason's home was by yourself. I could order it through a book seller in London who is an agent for American books if you only will kindly state its price and who were the publishers of it in U.S.A. I desire to study it. It appeared to me to be very interesting - although I did not but glance at it.

Yours sincerely,

G. W. Kristjansson

Reykjavik, Iceland 3-16-32

Dear Doctor Anita M. Muhl:

I am in receipt of your kind letter of 2/5/32 for which I thank. I was very glad to hear that you had got my records I sent you in Sept. last. Now I understand the reason for the delay of answer from you; your friend, the philologist, being so far away in the interior of Africa, and having there no permanent address either. I shall be very glad to hear from you when you have known the opinion of your friend as to the possible explanation of my strange experience. I should like to know if he is a philologist of oriental languages. Perhaps he is Professor in any of them. As to your mention of having had your book sent to me before Christmas - I have to state that it has not yet arrived. I shall be very glad of getting this book by you and have to thank you for that kindness and consideration to me.

Yours sincerely,

G. W. Kristjansson

Reykjavik, May 1, 1933

Dear Dr. Anita M. Muhl:

I have long intended to write you in order to thank you for all your trouble you have had for my sake in your attempt to have discovered and read some sense into my scripts and "sounds". But I have been waiting for an answer from you to my letter of many items which I wrote you this winter. I thought I should wait with patience, at least for 2-3-4 months. The distance between Iceland and California being so great that one cannot expect to get an answer to a letter from one of the European countries. As I now conclude; that you must either not have received my letters nor do see any reason to answer these, I have nothing further to say to that, except to thank you very much for all that which you have done for me in this matter of psychic -experience of mine. One day I should like to send you a book about Iceland - as a token of my gratitude to you for your kindness and consideration towards me. At present, I do not know which one to choose for that purpose you may not have. We have not had much summer weather.

Sincerely,

Kristjansson

Reykjavik, Iceland 10/23/32

Dear Dr. Anita Muhl:

I am in receipt of your kind letter of 9/23/32 and enclosed notes for which I thank you very much. The letter arrived here 10/16/32, so it has been on its way up here three weeks and two days. It was very interesting to get the notes from Wolfendens with the Tibetan and Sanskrit symbols. But how is that to be understood: Have Wolfendens found any identical in my character-marks, I sent you as specimen of my automatic

writings to those of sanskrit or Tibentan symbols? Will you kindly give me a definite answer to this? I wrote you a long letter this summer - as an answer to your letter of 6-18-32, which I hope you have received. I expected to hear from you as a respond to some items in that letter. Will you kindly introduce Wolfendens to me; tell of who he is as a scholar, if he is professor ^{at} any university or College in any oriental language - or languages or many other brance of learning? This is no vain question, in my opinion. It is very important for me to know of him, to know something of those who are taking interest in and studying my psychic-experience. Sometimes you speak of Wolfendens in plural; - "The Wolfredens were much interested and they have sent me a list of Tibetan symbols and sounds which they have collected." This indicates that there must be more than one person you are speaking of. Will you kindly explain this to me in your next letter? As I told you in my last letter, that I knew more of Dr. Evans-Wentz that the Wolfendens you are applying to in this matter of interest of mine. I quite realise that you are doing me a great favor in your attempt of seeming to have discovered in and read some sense into my strange "marks" and "sounds". But you have not yet mentioned if there has been paid any attention to the "sounds" which in my opinoon are no less remarkable and therefore more important and wonderful psychic-experience than the coming of the "marks" and "drawings" It will be very interesting if Dr. Evans-Wentz and Wolfendens could identify my "sounds" to any language living or dead. But as I told you in my last letter that I had for some 10 years ago, applied to Sir John Woodraffe (then in India, but later professor in Indian laws at the University of Oxford with the result that he had recognized some of the "sounds" as being Tantrive Mantras - and that too, he had sent the same specimen of "sounds" I sent him to an Indian friend of his, an imitiator in Tantive-sciences; that he recognized some of the "sounds" as being Tantive-mantras (Bija-mantras)but most

of them he could not identify to anything known, but still the collocation of the sounds were such that they could all be Tantric-mantras, single-lettered (Bija) mantras and many lettered ones. Will you kindly consider this when you next write to Wolfendens and Dr. Evans-Wentz? I also told you of my opinion as to what I myself have thought these all might be; some mixture of mantras - single and many lettered ones and etymological - terms of any language or languages, living or dead. Have thought these might perhaps, be of any mongolian languages, China or Japanese. Of course, this is nothing but a guess on my part; mostly baised on a comparation of words, names of places and persons one comes acrsss here and there in papers and books where Mongolian names and words are cited and referred to in, to those of my "sounds". As an smswer to your suggestion; that I do send you some more of my symbols, if there still comes more these thought. As I dod not experiment anymore in myself in this matter, I cannot send any new symbols. As I told you when we met at Arason's for a year ago that I had long left off experimenting anymore on this matter - and that I had decided of continuing that attitude of mine to such things, so long as I could not have discovered any sense into those I have already had of these - "marks" and "sounds". I feel as I do not want to sacrifice any more time to such experiments on myself than I have already done. But I regard that I have already got so many of these strange "souds" and "marks" in the past that I ought to be sufficent as an indication as to what this all may be? But, further, as I told you; that these my specimen of "marks" and "sounds" I sent you, were just a fragment of all that which I have got of these. But, if you regard it as an important matter for Dr. Evans-Wentz and Wolfendens to have more of these "sounds" and symbols "Marks" then I can certainly send more of these to them or to you as a mediator between them and me. Of course this I hope you will kindly inform me - as soon

as you can. I should like once more to refer to clause in your letter; "The Wolfendens were much interested - and they have sent me a list of Tibetan sounds which they have collected." Is this so to be understood that they have found in my sounds and symbols some once they have been able to identify to Sanskrit and Tibetan Sounds and Symbols? This would be very interesting if that proved to be so. But what may "Runic characters" they are sending have to do with this? Perhaps they have traced some of these in my symbols? But as to the specimen of the sounds: "A golden Beaters (Tibetan) I can not identify much of these to those of mine, then, at least the spelling of them must be different from that of mine. I recognize a few: "Yang", "Yingl" and Yangla" The sounds; "yingl as I have spelled it (phonetically) is spelled with them in the specimen; "Yinle" I think it must be the same sound as mine; "Yingl" But Yangla" have I spelled "Yaig-la" The difference is just of derivation of it into syllables. Perhaps they have told you definitely of that they have recognized in this, if so, then I hope you will kindly inform me of this - inform me of writing you in regard to be of importance of me as a proof in this matter. I do not recognize the sounds: "A Golden Beater's Song" It must be some historical one? Will you kindly enlighten me in this matter? As I have told you before that I had not received your book, you once intended as a gift to me - and told me of you and your secretary to send me before Christmas (last year - But as we are now becoming more acquainted to each other through our correspondence on our same matter of interest, I am feeling that your book must be much dearer to me. I hope you will kindly excuse this my doing of reminding you of this. But when I consider and refer to your letter of 2-6-32: "If the book does not arrive within the next month, will you please let me know - and I shall send you another copy." I do find there is some ground for excuse on my part of reminding you of this? This is already becoming rather long letter I am now writing to you, but I hope in spite of

its many points, you will kindly respond to it. If there were anything you think I can do for you here, I shall like to do so with great pleasure.

Sincerely,

Kristjansson

Reykjavik, Iceland 7-6-32

Dear Dr. Anita M. Muhl:

I am just receiving your kind letter of 6-18 for which I thank you very much. I was very glad to get it; to learn from it that there is an indication of becoming some sense into my "marks" and "sounds" I sent you. It was very interesting to know that Dr. Evens-Wentz is one of those through whose hands these my notes and records are passing for inspection. I know that he is very interested and learned man in Tibetan religions and philosophic literature and languages. I do not remember if I were told you of or have ever written you of an author Sr, John Woodroffe to whom I applied regarding this my strange experience for some years ago. Should like to introduce him to you;- He is (Arthur Avalon) the general Editor of Tantrik texts, a work of 15 vols. already published and also translator of many Tantrik literature from Sanskrit, principal of which are; "Mahamirvana Tantra (Tantra of the Great Liberation) Principles of Tantra of I . II vols. and the great books of Yoga; "The Serpent Power" now published for the third time (revised editions with the Sanskrit Text) He is also author of many other works on Indian religion and philosophical subjects. He has been 33 years in India, a British Government Chief justice in Calcutta. There he had studied Sanskrit. He left India for Good 1922 and a year later became a professor in Indian Laws at the University of Oxford. I have recently had a letter from him, from France, where he has to stay on account his health, some paralysis, he has been suffering from for past 2 or 3 years

25

which prevents him from writing much or doing any other hard work. After having studied some of his works, The Tantrik - El Scriptures, Translated of him and after works on the subject b him, I came accross some strange sounds, mantras, which reminded me of some of these sounds I had - and was receiving. I thought I should turn to him in hope of some explanation and indication from him as to what those my strange "sounds" might be. His reply was that he could identify some of the "sounds" to known Tantrik Mantras - both to those of so-called Bija-Mantras a single lettered Mantra) and thers of 2-3 lettered ones. He sent these specimen of "sounds" I sent him to an Indian friend, a Tantrik initiator in Bengal (Calcutta) for his opinion of it. His reply was to the very same effect as his; - that there were some recognizable Tantrik - Mantras - and that too, the collocation of the sounds were such that they might all be Tantrik-Mantras. But most of the "sounds" they could not identify - to anything then known of. Still Sir John regarded this my psychic -experience so interesting that he advised me to write its story, story of the manifestation of the "sounds" in order to publish this in an Indian journal together with the specimen of the "ounds - and an explanatory article by himself. This I did for some 6-7 years ago. But when he decided to write about it he found it too difficult without myself being present to answer questions he might need to ask me - regarding this my experience of the manifestation of three "marks" and "sounds". Later in 1929 he sent me some questions as to these and to which I sent him definite answers and informations. For the past 3 years he has not been able to write much, on account his illness. That is mostly the reason for that he has not done anything further as yet for this my matter - and I therefore not make a mention if it any more to him. He has once told me he should like to show these to someone he might come to kno of being likely to recognize these sounds, those of them which are not identifiable to know Tantrik Mantras. Now, as I understand from your letter that Dr. Evens-Wentz

is willing to study this: to try to discover of what these all may be, I should like to suggest to you, if he minds to know more of this my experience - in order to be more able to read still more sense into it, he should apply himself in this matter for further information to Sir John Woodroffe which I think would be quite willing to send him my short story of my experience - and also my replies to his questions - sent to him in Spring of 1929. The reason for I think that it may be possible for them to communicate is that I think they must know each other. Sir John having written an introduction to Dr. Even-Wentz's translated work "Tibetan Book of the Dead". They are also both contributors to "yoga" an international journal for scientific investigation of Yoga. They are also members of an Editorial branch of 16 men and women of international repute in some branches of study akin to the main subject, among them being Mrs. Rhys Davis, Dr. Geiger of Nurnchen, Dr. Petzold of Tokyo. I understand from your letter that you have either spoken to Dr. Evans-Wentz or he has written to you as to the informations from him to you. You mention in your letter to me. It is very interesting to know that there are some of my "marks" and "sounds" identifiable to a known language, but it would not less be interesting to know of their meanings, the meanings of the "marks" and "sounds" and the indications of these to what that may be of a subject. Will you kindly consider this when you write to Dr. Evans-Wentz and Mr. Stuart Wolfenden? The other expert in Oxford you tell of in your letter - I understand he must be Dr. Events-Wentz which Mr. S. Wolfenden intends to send the notes and records for inspection when he himself has finished studying these. In other words I should be very glad and grateful if these two learned men and experts in these oriental languages can and will give me as definite and perfect an information of these my "sounds" and "marks" both as regards to the meanings of those identifiable "sounds" and "marks" as well as to which language they belong, as possible they can. Who is Mr. Stuart

Wolfenden? Is he a professor at any university in any of the oriental language? Has he written any book, if so, thru on what subject is it? I have never seen his name before. He must be a man of repute since you refer to him in this matter. I hope you will kindly instruct me in this matter. I hope you have received my letter I wrote you last March. I have not yet received your book you intended to be sent to me. I hope you have not sent it for the second time without sending it in a registered book post. If so, then it has the second time gone astray. I thank you very much for what you have already done for me in this my strange case of psychic experience. I am seeling well.

Sincerely, Kristjansson

Reykjavik Iceland 7-30-35

Dear Dr. Anita M. Muhl,

It was 23th January this year that I replied to your letter of October 24, 1934 regarding your question; if I recently have ad any further development in my automatic writing - or not. I gave you then a definite answer to that your question - as well as to the previous one (11-27-33) In this letter of mine, I gave you an explanation why I had not before then answered your former letter that one of 11-27-35. But, further, later 3-29-35 I wrote you another letter, long letter too, and sent you together with that a must fuller account of my spz psychical-experience or appearance of manifestation of my strange "sounds" There also accompanied many and various examples or specimen of my "sounds" I hope you have received all these safely for I sent these letters in a registered letter post to you. I recently came accross a book by you; "Automatic Writing" which a gentleman, Mr. Andresson, had once received as a gift from you. I borrowed that book from him for studying it. It is not a book just for reading - as a novel, but

for studying it - which I find must take very long time to do as it claims all of the reader of it - much learning of various subjects; psychological - psychical - research and even psychopathological matter, and I feel it also claims of one many other abilities and qualifications in order to comprehend its subjects of this reason I know it must take long time for me to read it. But, I like to tell you that this is the very first book I have ever read on the subject (the title of which is meant to indicate or convey) that I find deals with the subject matter - and treats it too from an independent and detached viewpoint and attitude except that one of searching for truth or the most probable solution if it, as the subject matter inquired into may give occasion for I hear a few works on psychical-research matter by distinguished authors of the subject as Charles Richet:

Thirty Years of Psychical Research in and with the Sixth Sense" One by Prof. Cesare Lombroso "After Death, What," Frederic W. H. Meyers, "Human Personality" Flammarion "Mysterious Psychic Forces" and a few others by several other authors who have studied the matter. So you must see that the subject is not quite strong to me - nor the mode of the investigation to inquire into the subject. I want to tell you of a book I have recently received by the eminent American or rather English psychologist, Prof. W. McDougall. In title of the books is "Religion and the Science of Life" (Essays) In that book there one finds two lectures on Psychical Research the authors which I especially like. His attitude to that subject appeals to me. The former lecture is his President address before the American Society of Psychical Research in 1929 under the head of "The need for Psychical Research" and the latter and address given at Clark University U.S.A in 1929 "The first of its kind to be given in any university" - The Prof. says. The address is given under the head: "Psychical Research as a University" I have also another book by this broad-minded and eminent psychologist, Prof. McDougall:

29

You may know of them all - then kindly excuse me.

I have recently sent a copy of the account of my psychic-experience - and a few examples of my strange sounds to an Indian friend of mine (who has become so through our correspondence) His name is Dr. Benaytosh Ghattacharya (Doctor in Philosophy, Director, Oriental Institute, Barodg, India. I sent him this account and the specimen of the "sounds" as I am think that some of the "sounds" may have some liking or relation to a certain kind of Mantras called Oharanis - You can read about this - how such said to have come into existance in his book; An Introduction to Buddhist Esoterism. (Oxford University Press, 1932)

Yours sincerely,

Kristjansson

Reykjavik, Iceland March 21, 1935

Dear Dr. Anita M. Muhl:

About two months ago I wrote to you a long letter - being some answer to your latest letter to me - those of 11-27-33 and other in October last. I hope this my letter have reached you, being sent registered letter-post. In that letter of mine I stated that I intended to send you some fuller description of my psyical-experience; Some story of the mode of manifestation of my strange "sounds". I hope you must agree with me that the enclosed story of this strange experience is as precisely given as such can become. But, I like in this connection to enlighten one thing regarding a special point in my enclosed story, which is: What I do mean by and am hinting at by the expression; "I can not see (referring here to an answer once given to me as some explanative guess as to what the sounds may be - and what might, probably, have been the cause of - or reason for the manifestation of them) why these sounds did not continue to

remain latent in depth of my being? As I have told you before, then I once (1923) applied to Sir John Woodoffe for his opinion - as to what these "sounds" might be. His answer was that he recognized there among a few Pantronic-mantras. Then he forwarded these same specimen of sounds I sent him (the very same specimen, most of them, I am sending you) to an Indian friend of his in India for his inspection. This Indian friend of his - was a Pantric initiated and highly qualified as such. He helps Sir John in his Tantrik-writings. He is called the great seer or Rishi. His name is Pramath or Natha Mikhyopadhyaya. His answer was also the same effect; that he recognized some, a few, tantric-mantras in the specimen sent to him. Their answers were as an explaintive - that there might indicate some old memory of mine - from some or other former previous-earth-lives-existences. These remaining latent until I begin to study the Pantric-books (I am referring to in my story here enclosed); the reading of the Tantric-books may have somehow awakened or stirred - and thus brought to the surface - to my waking consciousness such an previous-earth-life's knowledge of mine, the knowledge - these sounds may indicated now, I hope it is clearer to you, what I do mean by the expression; "referring here to an answer, etc." and therefore also why my remarks and contemplation on this?

But, as regard the statement in my story; "It were nothing but natural (should these sounds be identifiable to any thing known anywhere in existence in the world) that there were to be found an inconsistence in the spelling of them, and a misspell in Joo for every sound being a stranger; not identifiable to anything known to me, and also being phonetically written down under the operating sway of the manifestation of the "sounds" then I like to explain what I am here meaning, by giving you here some specimen of examples;

Take it. (No. 18 24th of Jan, 1933) the sounds;

Daim-la-ri, yaim-la-ri

These maybe correctly spelled - they might, also - perhaps be spelled as; Daiml-ari-yaiml-ari. And again the sounds; - Shang-gla-ri-anga which maybe rightly spelled as; Shangl-air-ang or Shang-la-ri-ang.

Here you have three various spellings of the very same sounds. Who knows what is right in this matter, of those who do not know or understand a single word "sound" of these? Will you, therefore kindly, when you place these into hands of some or other of your adviser, you consult in this matter, draw or direct his attention to this my remark? Also, kindly support to them the idea of noticing the different and various rhythms to be found in these all - and therefore, the specimen of the sounds - should all be examined and read - with full regard to this peculiarity of the sounds?

I have, for the present, nothing further to say as to this my strange result of psychical experiment on myself. I hope this will prove satisfactory, so far and if you examine this and contemplate on it definitely and precisely, you must find in it a great source of psychological study and interest. I have (as to your suggestion, once tried to write automatic - with the result of not the least movement of my hand. There must, of course, be some other reason or cause for such negative result - as well as there must have been some other cause or reason to the positive result of my experiment previously done on me for 12-14 years when I then experimented to obtain automatic writing - leading to the result - here given in this my short story of the "sounds".

I shall be very glad to hear from you when you have examined these all for me; when you have consulted your oriental expert in Los Angeles you make a mention of you intend to turn to for his inspection of my sounds and scripts.

Yours sincerely,

Reykjavik, Iceland

3/21/35

THE SPECIMEN OF SOUNDS

Yes, the specimen of the vocal utterances I am here enclosing to you - I regard to consist of 7 different rhythms. It is, of course, difficult to decide; to ascertain of how many words, terms, each of these 7 specimen of sounds consist. However, I am calculating them as follows; as to words and syllabels:

No.	12	counts	75	words	divided into	182	syllabels
	16		82			230	
	18		38			121	
	23		91			245	
	25		80			248	
	36		21			86	
	<u>55</u>		<u>62</u>	(lines - many terms?)		<u>453</u>	
	7		454			1665	

Reykjavik, Iceland

1/20/35

Dear Dr. Anita M. Muhl;

I have long intended to write you in answer to your letter of last year - and to thank you for it - and for the enclosures of : (C.C. Leadbeaters note, Dr. Thomas letters of 12/9/32 and 10/10/32 and those of Evans-Wentz of 14/12/32 and note) For all of these I express my most cordial thanks to you. It makes me sad when I think about my great neglect of writing to you. There are several reasons for my delay of writing to you. The first one I think is that I had decided to write you a very long letter; some fuller explanation of the process of the manifestation of those my strange "sounds". And further in addition to that - some meditation of mine of what I think myself - my, probably, have been the cause or reason for the beginning of the appearance of the "sounds" and also what I would like to fancy these may probably be. Another reason for my long delay in writing is that I have so often felt - and still often feel, so mentally tired, and hence

listless to think much of - and to write about this my old psychical experience, sometimes feel as if I lack all will and energy enough to do anything more for these my strange "sounds" - feeling as if such must lead to no definite result - into no further results as to what these in all may be. Still, I have been expecting that I could one day make up my mind and get energy enough to write this my intended letter to you; to write down that which I once intended to tell you of regarding this. There has also befallen me some accidents and other illness - affecting me greatly in many ways. Last autumn I was obliged to stay in bed for 2-3 months - due to some fall I had here in a streetcar. These are the most effective - or principal reasons for my regrettable long delay of writing to you.

Now, I have to say: please excuse this my delay in my replying to your kind and considerate letter of 11/27/33.

For some weeks after I received your letter of 10/23/34 for which I thank you and was very glad to get, by that reminding me of my great neglect of writing to you. Yes, it was very sad news I read in one of our papers; "about the cruel accident befalling you in 1932. The article on this was written by Dr. Sveinsson Kleppi. When I read of the accident and then realised the reason for the long delay of my hearing from you - as an answer to my latest letters to you. Mr. Steingrimsen has also told me of your sorrowful accident. I have just once accidentally meet Mrs. Arason - and spoken to him since we meet at his home late in the summer of 1931. He also told me that you had made a mention of that you were planning to pay a visit, once more to Europe (1934) and that then you would perhaps, call at our country! Then I thought I would get an opportunity to see you, and that we might then have some talk on my psychical-experience, more fully than we could do last when we meet at Mr. Arason's home. Here is also one of the reasons for not having

answered your letter before now. I hope soon to be able to finish with my fuller writing to you. My short story of the process, etc. of coming of my "marks" and "sounds" into existence. This my present letter is just to be regarded as an acknowledgment of the receipt of your letters - and at the same time as some apology of not having written to you before this. I feel now and have sent to you just a short letter as an acknowledgment of the receipt of your letter and enclosures - as soon as I received these. But, why did I not think of that? I do not know. I had never thought it would take such a long time for me to start writing this my intended letter to you.

There are two items in your letter I would like to answer.

1. As to your question on what I have read of oriental literature, oriental philosophy as you put it: To give a list of those books on the subject. Then I have to state that I do find it very difficult to give a list of these - being rather many, about 100-150 or more in all. It would take a long time for me to write all these titles down and the names of the authors of the books. I have in my possession books of the subject by various authors some of the leading theosophists as Medium H. P. Blavatsky, Sinnet, Dr. A. Besant and W. E. Leadbeater, etc. and to world eminent orientologists - and writers on the subject - as Prof. Max Müller; H. P. Colebrook; Prof. H. H. Wilson, Sir Monier Williams; Albrecht Weber (The History of Indian Literature) Hasting C. Warren (Buddhism in Translation) Dr. Surendranath - Dasgupta; (Yoga as philosophy and Religion, etc.); Prof. Zramatha Nath Mukopadhyaya; (His "Introduction to Vedanta Philosophy) and also some others by him in connection with Sir John Moroffe; Prof. S. Radharikrishanan; Dr. Nalinaksha Dutt; (His aspects of Mahayana Buddhism and its relation to Hiwayang) one by Dr. William M. McGovern (Introd. to Mahayana Buddhism and also another book on the subject by that author) Prof. Rhys Davis

(Mr. and Mrs. by both in Buddhism); H. Huckman (Buddhism as a Religion); Abbe J. A. Dufois (Hindu Manners, Customs and Ceremonies) two standard words on Buddhism by Dr. G. Thomas for the Life of Buddha and "The History of Buddhist Thoughts"; Dr. B. B. Gathchary (Intro. to Buddhist Esoterism) Dr. Prof. Maham Anesaka (The History of Japanese Religion) - Prof. Daisity P. Suzuki - every one of his latest books (Esseys Vol I. IIIp Lamakavetara Suta and study of that one and those by his wife too, Mrs. B. L. Suzuki) the last ones I want to mention are those by Sir John Woodroffe. The Pantric XVI under his Gedi Foxships) as Arthur Avalon) another book he translated or writtem, composed himself on the subject: The Pantric - branch of Hinduism and some of Buddhism - too. That subject is also termed Shakism, the Mantra-Yana or Mantravidim is there included is one of very important and interesting in study. The Mantras being one of the characteristics with shaking of Hinduism and Buddhism (The Mahayana, School of Buddhism) I once applied to Sir John for his opinion as to what these my strange "sounds" might be. He found some resemblance between some of my "sounds" and those of the so-called Tantric-Mantras Some of those termed; Biji-Mantras - seed or single - lettered ones and of many lettered as well. I recollect it was first in 1923 I wrote to him and then sent him some specimen of my "sounds" Some of the very same specimen I sent to you. I sent these to him for his inspection resulting in that he sent these to one of his Indian friends - for his opinion - as to what these may be. the results of their examination of these were that some of the sounds had resemblance to the so-called Tantric Mantras - The single and many lettered ones. But inspite of that, then most of my sounds were not at all identifiable to any, or to them, known, as existing Tantric-Mantras - In my story I am about to write you, there I give a fuller description of my opinion as to what I like to fancy these my sounds probably may be.

Now, I have given you the titles of the principal books on the subject I have and read more or less. Some of the books on this oriental subject I have read before my psychical-experience of writing and uttering my strange sounds - the first books on the subject, I know recollect of having read were by Mrs. A. Besant; "Esoteric Christianity" "Karma" and Reincarnation" which I read in the year 1907. My first experiment on automatic writing was done in 1908 and 1909 occasionally in these two years. The first strange sounds I remember to have uttered was in the year 1911. But the first oriental scripts (in a book) I saw was in 1908 - the applying to the head-librarian at our National Library for his opinion as to what these my curious marks, scripts, might be. Then he showed me a book in Swidish on Language, the title of which I do not now remember. Then we noticed some the sun blend between the phrase two - my curious scripts and those few ones to be found in that book. Then the resemblance of these too suggested to me the idea; that my "marks" might have some relation to some oriental scripts - languages. But most of the here given books, I have received after my first experience of uttering my first strange "sounds" which was in the year 1911 (as before stated) therefore long before I received the first book I got on Pantrism "The Tantra of Great Liberation" by Arthur Avalon (Sir John Woodroffe) which I received in the year 1921. But my actual experience in uttering these my strange "sounds" occured in the year 1922 - then in connection with an experiment of mine to see if I could once more write automatically as I did in the year 1908 and 1919 From that time onward - for some period of three years I experiences, occasionally - and very irregularly or time, some chanting of these strange "sound" Yes, very irregularly of time. Sometimes once or twice a week or another such was particularly experienced during winter-season. Late in the evenings - then when I was alone in my room - and when

everything was calm and silent around me. Not more of this - this time. But I shall try to give it more fully in my story of the sounds. But regarding the other item in your referred letter as to; if I would once more try to write automatic "say in a period of a week - I should like to see whether you would get the same type of thing - or whether it would be different."

You say this in your letter. My present answer to this is that I should doubt myself if I can experience any longer of such scripts. I never feel any inclination to experience on my automatic writing. I feel as I should regard that I have already had enough of such - leading to no definite result - as to get to know if there is any sense in it or not. Still, I could try once more or so, one or other of the next evenings - before I send off my intended letter to you. I want to thank you for that which you tell me about Dr. S. N. Wolfenden - as scholar and his wife too. I know he has written the book "Out line of Libeto. Burman Languisitic Morphology" (1929) as to the subject of this book - then it appears strange to me - that he does not say a work either about my scripts - nor of the "sounds" as Dr. Thomas at Oxford University, seemd to find some resemblance between my "sounds" and some of those he has made in his study of Oxas he (Dr. Thomas) puts it in his letter of 12/9/32 to Dr. Evans-Weitz; "As regards the vocal utterances, some of them present general resemblances to form of one group of mono-syllabic languages, namely the group of the Naga and Kuki-Chin language of the Tibets - Burman family (described in Vol. of Sir Georg. Grierson's Langristic Survey of India)

Many of the monosyllabels of the utterances are traceable as dialects of that group." But in the description of the content of Dr. S. N. Wolfenden's book it is said, "with special reference to the Prefixes and Sufixes of Clanical Tibetan and the Languages of the

of the Kachin, Bodo, Naga, Kuki-Chin and Burma Groups" Therefor I wonder why he did not notice the same resemblance of these - as Dr. Thomas does? Perhaps it has not interested him much. When I write you next I am going to send you accompanying my story of the sounds, some specimen of my scripts and of the "sounds" for an inspection of the Indian scholar in Los Angeles - you make a mention of that you would like to show the records. That which in my opinion matters most in this connection, is not only the question about the cause or reason for why such scripts and "sounds" start to manifest - but much more what these "marks" and "sounds" are; if there is traceable any sense in these or not if such sounds or marks (especially the sounds) do anywhere exist in the world - and if so, what may then be their meaning.

This was the main reason for that I accepted your kind offer to see if you could have what these all were. You also speak of Dr. Evans-Wentz - his working on a new book - subject of which he did not tell you. I find in Linzao's Oriental List and Book Review Oct-Dec. 1934, an announcement of that book. It has the title, "Tibetan Yoga and Secret Doctrine" In the preface to the book the author says; My aim has been to place on record into a catena of carefully made translations of texts which are as yet almost unknown in occidental countries, but also a body of orally and transmitted traditions and teachings relating to the texts, which I received from the late Lama Kazi Dana-Samdup, who was my Tibetan "giver" The present work thus contains much that is new to Western Thought, and much that, a part from its value to philosophy and religion, is interesting anthropologically - His two previous books to this "The Tibetan Book of the Dead" and "Milgropa" I have not either as yet seen, You have perhaps seen them both and read them. I am sure they they were most interesting. Sir John Woodroffe has written a journal to the former one which to me is a great recommendation to it.

As I have told you then I hear all the books Sir John has written - most of which are present from him to me. He is lovely and appreciative man and as great a scholar. We have had a very mild winter.

Sincerely,

Kristjansson

The script, as well as in some cases resembling somewhat that of Lepcha, also bears a certain likeness to that of Lo-lo (a Tibeto-Burma language of south-western China). This most clearly evident in the case of the two small sheets dates 7-11-1922 and 19-8-1909. The script, however, does not appear in any instance to be any known Tibeto-Burma form.

The language, though not Tibetan, contains syllables which when singled out, can be taken as Tibetan words. Thus in No. XVI (Jan. 13, 1923) o-ma would be Tibetan o-ma "Milk", while the frequently recurring syllable ri in No. XVIII (Jan. 24th 1923) corresponds to Tibetan ri "mountain", the whole of this latter number appearing in fact like a list of mountains. Here also, ang corresponds to Tibetan An (ang) a connective suffix with the sense of "also". In no case, however, does a connected translation seem possible. The same is also true in regard to Lepcha.

Stuart N. Wolfenden

London, Oct. 15th, 1932

December 10, 1932

Dear Dr. Evans-Wentz,

I have looked again through the "utterances" of your correspondent. His description of the manner in which the gradually take shape in his distinct consciousness suggests that he may be abnormally aware of processes in the psychological states leading to speech which with ordinary persons have become automatic unconscious, a stage of vague excitation preceding definite choice. Perhaps a psychologist or Psychophysicologist might help here.

As regards the actual sounds, it is possible that a close segregation of them might show (1) whether there is any conclusion to be drawn from their range character, (2) whether they stand in any special relation to either the writer's mother-tongue or his individual vocal and auditory idiosyncrasies.

I am returnall the papers (photographs, etc.) herewith.

Yours sincerely,

I. W. Thomas

December 9, 1932

Dear Mr. Evans*Wentz

I have looked at the writing of which you sent me a copy (photographs) and I think that they bear a certain general resemblance to Oriental scripts. The more complicated ones have an aspect suggestive of one or other of the Fnother Indian styles, Siamese, Laos, and Kham; but upon closer inspection a greater resemblance will be found to exist in regard to some of the earlier or later forms of the kindred south - Indian scripts, the Techiga or Kanarese. In one or two cases, two consecutive signs might be, with good will, made out to belong to one or the

two last named.

In the writing on the third and the larger photographs resemblances might be found to a number of forms of the old Indian Kharosthi or of modern written Hebrew or perhaps other derivatives of old Semitic alphabets. To writings of the Far East, eg Burghinese, there is no marked similarity.

May I suggest that anyone who wishes to examine the photographs more deeply should consult the alphabets exhibited in "Paulmann's "Budh der Schoiffe" or in the specimens of 500 scripts issued by Stephen Austin and Sons or other forms of pointers. He should remember however, that the actual handwritings of the several alphabets often vary multifariously from the pointed names.

As regards the vocal utterances, some of them present general resemblances to forms of one group of monosyllabic languages, namely the group of the Naga and Kuki - Chin languages of the Tibeto-Burman family described in Vol. of Sir. George Grierson's Linguistic Survey of India) Many of the mono-syllables of the utterances are traceable in dialects of that group. But I am not in a position to say whether on the basis of any single dialect it would be possible to make out any consecutive sense. I may remark that a-dyer repeated as a conclusion of one series and aim-si-li near the end of another produce in pronunciation a disconcerting effect.

Yours sincerely,

J. W. Thomas

Dear Dr. Muhl:

A week from today I am sailing to Egypt from Southampton for three or four months, and shall there complete the writing of my next book, and then return to Oxford and thence to San Diego.

I have delayed reply to your letter of Sept. 23rd hoping to have the report from Dr. Thomas which has now come, and herewith enclosed. The records I am sending to Mr. Kristjansson with whom you can discuss the report if this is needed.

Psychologically speaking, the case may bear various tentative explanations. Firstly, Mr. Kristjansson may at one time in his present life have seen, if not momentarily, copies of oriental scripts and impressions and have photographically as it were on his subconsciousness and now reproduced them. Secondly, this which is a remote possibility, he may have received impressions telepathically and sub-consciously. Thirdly, he may have unconscious memory records of a past existence.

It is doubtful that any of his oriental-like writings could be construed sensibly, but they would need careful study first before our being definite on this point.

Dr. Thomas was rather amused at the recurrence of the end of some of the writing of a-dya like an adieu.

The whole series may give if not a correct, a confused reproducing of sub-conscious impressions however originated.

~~Please acknowledge~~

Sincerely,

Evans-Wentz.