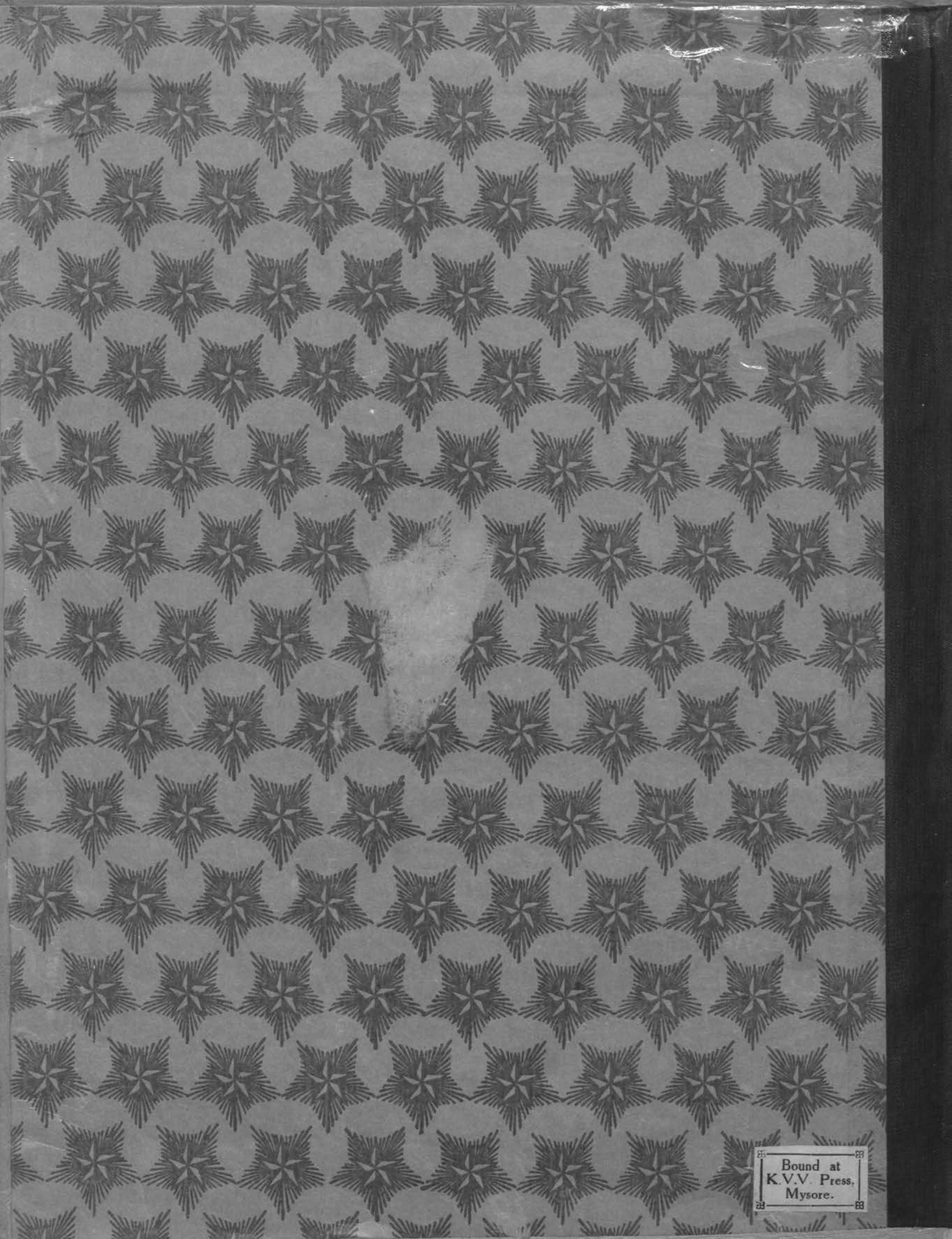


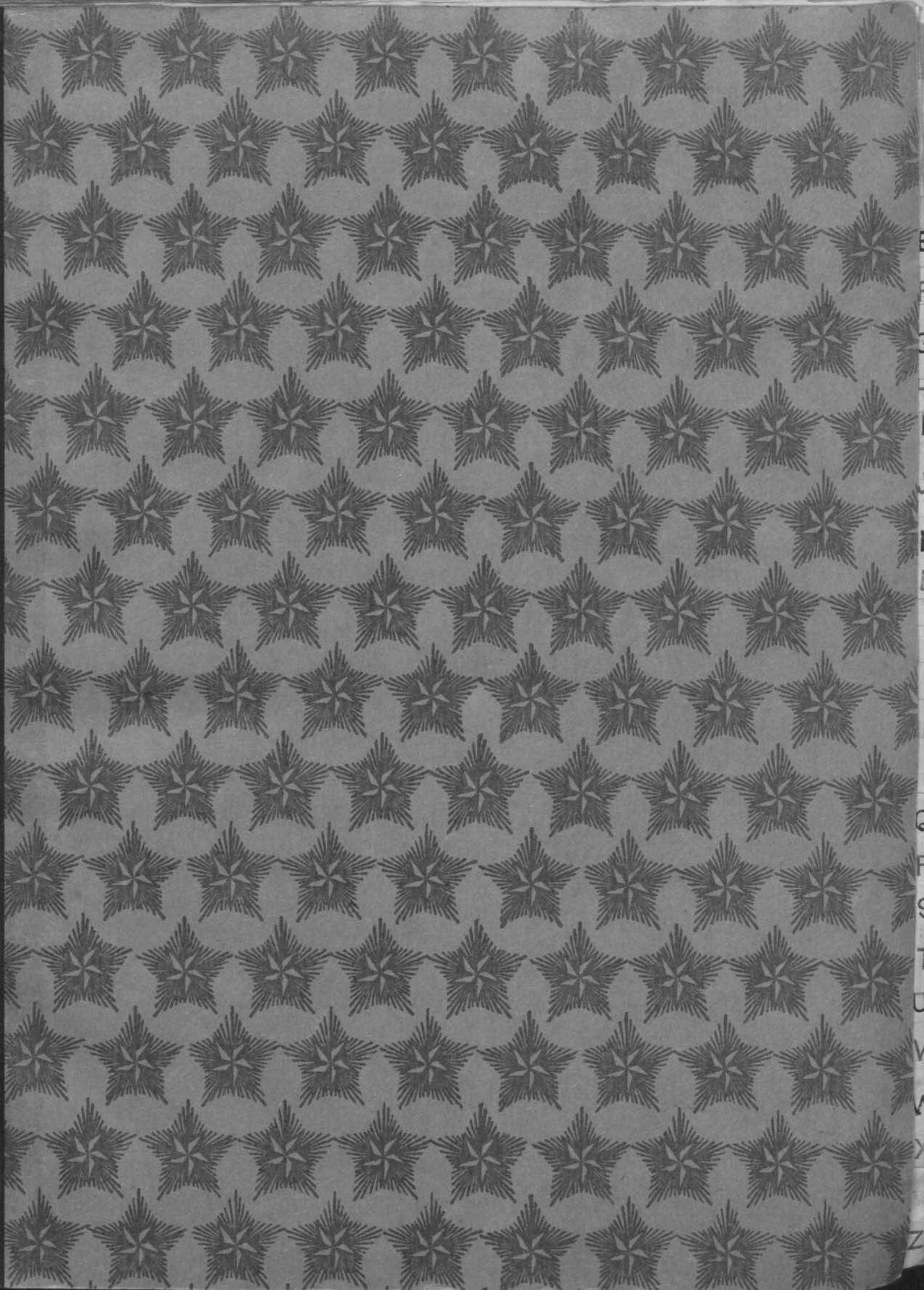
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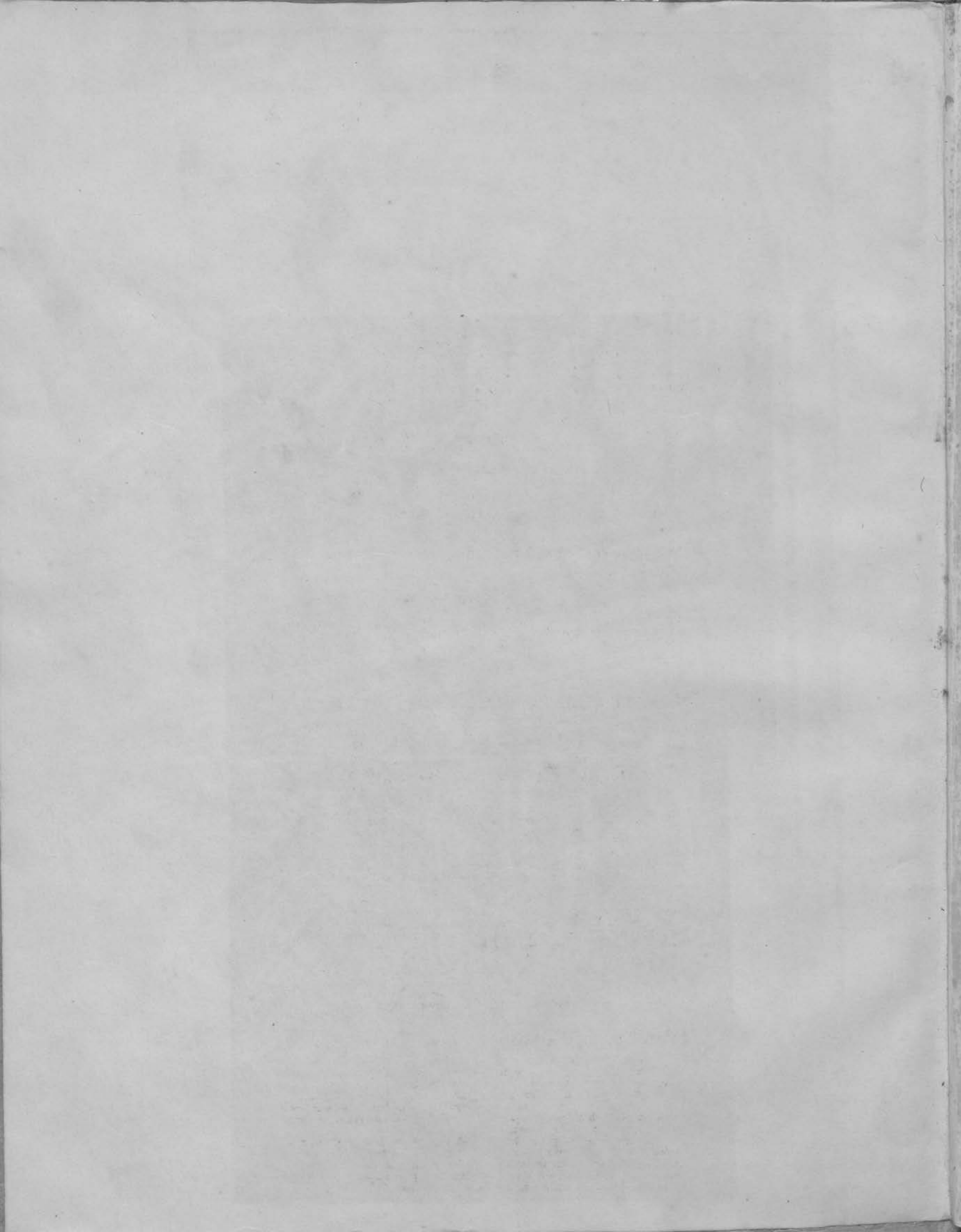
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E
F
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H
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KEY TO THE INDEX.

D.Y.)... .. Discover Yourself (U.S.A.)
 H.H.)... .. A Hermit in the Himalayas.
 H.T.)... .. Hidden Teaching Beyond Yoga
 I.P.C.)... .. Indian Philosophy & Modern Culture
 I.R.)... .. The Inner Reality (England)
 M.A.)... .. A Message from Arunachala.
 Pe)... .. Personal News, Interview, etc.
 Q.O.)... .. The Quest of the Overself.
 S.E.)... .. A Search In Secret Egypt.
 S.I.)... .. A Search in Secret India.
 S.P.)... .. The Secret Path.
 W.O.)... .. Wisdom of the Overself

120
157
82
87
29
66
82

135

(Q.O.) L'Astrophie ————— Nice ..133
 S.I.) Aarhus Amtstidende ————— DENMARK 189
 S.I.) ABERDEEN PRESS ————— SCOTLAND 8
 S.P.) ABERDEEN PRESS ————— SCOTLAND .. 29, 39
 S.I.) ACTION et PENSEE ————— Geneva 175
 S.P.) ADVANCE ————— U.S.A. 32
 S.I.) ADVANCE ————— U.S.A. 4
 S.I.) AERO ————— Paris. 176
 P.E.) AHMEDABAD (GUJERATI JOURNAL) INDIA.153
 S.I.) ALI DEL PENSIERO ————— ITALY 31
 S.I.) ALBANY EVENING NEWS ————— New York.. .. 72
 P.E.) ALL INDIA LITERARY ANNUAL, BOMBAY 162
 P.E.) ALL INDIA LITERARY ANNUAL Bombay ————— 165
 P.E.) ALL INDIA WEEKLY ————— Bombay.. 195
 S.E.) AMERICAN THEOSOPHIST ————— U.S.A.x52
 S.P.) AMERICAN THEOSOPHIST ————— U.S.A.*. .. 32
 H.H.) AMERICAN THEOSOPHIST ————— U.S.A. . . 81
 Q.O.) AMERICAN THEOSOPHIST ————— U.S.A. . . 101
 D.Y.) AMERICAN THEOSOPHIST ————— U.S.A. . . 99
 D.Y.) AMERICAN THEOSOPHIST ————— U.S.A. . . 100
 H.T.) AMERICAN THEOSOPHIST ————— U.S.A. . . 123
 S.I.) AMRITA BAZAR PATRIKA Calcutta ... 23
 S.E.) ANDERSON, WING, THE NEXT 9 YEARS:.. 67
 S.I.) ANNALES ————— France,184
 D.Y.) ARGONAUT ————— California .. 84
 S.I.) ARMCHAIR SCIENCE ————— London 15
 S.P.) ARMCHAIR SCIENCE ————— London 30
 M.A.) ARMCHAIR SCIENCE ————— London 62
 W.O.) ARYAN PATH ————— Bombay118
 M.A.) ARYAN PATH*** ————— Bombay 63
 Q.O.) ARYAN PATH ————— Bombay 93
 S.P.) ARYAN PATH ————— Bombay 35
 S.I.) ARYAN PATH ————— Bombay 22
 P.E.) ARYAN PATH ————— Bombay197
 S.I.) ASIA MAGAZINE ————— U.S.A. 8
 S.I.) ASIATIC REVIEW ————— London 1
 S.E.) L'ASTROPHIE ————— Nice, FRANCE..167
 S.E.) AU PLEIN AIR ————— Paris165
 S.I.) AYRSHIRE POST ————— SCOTLAND 4
 W.O.) JOURNAL ————— Atlanta, U.S.A.116

H.H.) BIRMINGHAM MAIL ————— ENGLAND.. ..68
 M.A.) BIRMINGHAM MAIL ————— ENGLAND.. ..60
 S.E.) BIRMINGHAM POST ————— ENGLAND.. ..42
 S.E.) BIRMINGHAM GAZETTE ————— ENGLAND.. ..38
 S.I.) BIRMINGHAM TOWN CRIER ————— ENGLAND.. ..10
 P.E.) BLITZ NEWS MAGAZINE ————— Bombay .. 155
 P.E.) BLITZ ————— Bombay159
 M.A.) BOLTON EVENING NEWS ————— ENGLAND.. .. 58
 H.H.) BOLTON EVENING NEWS ————— ENGLAND.. .. 67
 H.T.) BOOK OF THE MONTH CLUB ————— New York. .. 71
 H.T.) BOOK NEWS ————— Chicago . 110
 S.E.) BOOK WINDOW ————— London 38
 S.P.) BOOK SELLER ————— London 26
 S.I.) BOOKLOVER ————— London 3
 H.T.) "THE BOOR WINDOW" ————— London 8
 P.E.) BOMBAY CHRONICLE ————— INDIA198
 D.Y.) BOSTON TRANSCRIPT ————— USA121
 P.E.) BOSTON EVENING TRANSCRIPT ————— USA.. ..198
 Q.O.) BOSTON EVENING TRANSCRIPT ————— USA.. .. 98
 H.H.) BOSTON EVENING TRANSCRIPT ————— USA.. .. 83 3 93
 M.A.) BOSTON EVENING TRANSCRIPT ————— USA.. .. 65 7 15
 S.E.) BOSTON EVENING TRANSCRIPT ————— USA.. .. 57 3 80
 S.E.) BOSTON HERALD ————— USA.. .. 53 98
 H.H.) BOSTON EVENING TRANSCRIPT ————— USA.. .. 83 21
 S.P.) BOSTON TRANSCRIPT ————— USA.. .. 33 83
 W.O.) BORDER STANDARD ————— ENGLAND ..117 3
 S.I.) BRESLAUER GERICHTS ZEITUNG ————— GERMANY..186 9
 S.E.) BRIDGEWATER MERCURY ————— ENGLAND .. 71 4
 Q.O.) BRITISH COLLEGE PSYCHIC SCIENCE .. 90 4
 S.I.) BRITISH COLLEGE PSYCHIC SCIENCE .. 9 0
 S.E.) BRISTOL EVENING POST ————— ENGLAND .. 42 0
 S.I.) BROOKLYN TIMES UNION ————— USA. .q ..102 2
 S.I.) BROTHER HOOD ————— ENGLAND .. 11 2
 H.H.) BROOKLYN EAGLE*** ————— USA ..83
 I.R.) I.P.C.) BUDDHISM IN ENGLAND ————— London .. 81
 H.T.) BUDDHISM IN ENGLAND ————— London ..114
 S.E.) BUDDHISM IN ENGLAND ————— London ..111
 M.A.) BUDDHISM IN ENGLAND ————— London ..113
 Q.O.) BUDDHISM IN ENGLAND .. 91
 S.I.) BUDDHISM IN ENGLAND ..192
 S.P.) BUDDHISM IN ENGLAND .. 26
 W.O.) BUFFALO NEWS ————— Buffalo ..116
 Q.O.) BUFFALO NEWS ————— USA .. 98
 D.Y.) BIOSOPHICAL REVIEW ————— New York . 96
 H.T.) BORDER STANDARD ————— SCOTLAND..127
 (Pe.) Berlingske Tidende (B.T. Jrnl) DENMARK-132

A
B
C
D
E
F
G
H
I
J
K
L
M
N
O
P
Q
R
S
T
U
V
W
X
Z

(Pe)
H.T.
S.P.
M.A.
Q.O.
D.Y.
H.H.)
M.A.)
S.E.)
S.I.)
P.E.)
W.O.)

B
 P.E.) LADY MARION BATEMAN194
 W.O.) BEACON ————— New York124
 S.P.) BEACON ————— New York .. 11 .. 32
 M.A.) BELFAST TELEGRAPH ————— IRELAND 61
 P.E.) BELFRY ————— London192
 S.I.) BERLINER BOERSEN SEITUNG, GERMANY ..185
 S.I.) BERLINER TAGEBLATT ————— GERMANY ..184
 S.I.) BERLINER VOLKS ZEITUNG ————— GERMANY ..179
 W.O.) BIRMINGHAM NEWS ————— Alabama ..120

C

I.R.)	CAMBRIDGE DAILY NEWS	ENGLAND	70
I.P.C.)	CAMBRIDGE DAILY NEWS	ENGLAND	104
S.I.)	CAMBRIDGE DAILY NEWS	ENGLAND	4, 59
H.H.)	CAMBRIDGE DAILY NEWS	ENGLAND	70
Q.O.)	CAMBRIDGE DAILY NEWS	ENGLAND	88
S.I.)	CAMPING	Paris	175
I. Intro)	CANADIAN THEOSOPHIST	Toronto	102
S.P.)	CANADIAN THEOSOPHIST	CANADA	34
M.A.)	CAPE ARGUS	Cape Town	61
W.O.)	CAVALCADE	London	118
P.E.)	CEYLON OBSERVER	COLOMBO	159, 163
P.E.)	CEYLON DAILY NEWS	COLOMBO	161, 160
H.H.)	CEYLON OBSERVER	INDIA	74
D.Y.)	CHARACTER & PERSONALITY	U.S.A.	53
Q.O.)	CHATHAM NEWS	ENGLAND	90
H.H.)	CHIMA BAZAR	Madras	75
S.I.)	CHRISTIAN EVANGELIST	U.S.A.	104
H.H.)	CHRISTIAN REGISTER	Boston	84
S.I.)	CHRISTIAN CENTHRY	U.S.A.	71
H.H.)	CHRISTIAN ADVOCATE	Chicago	82
S.I.)	CHRISTIAN THEOSOPHIST	London	6
IPC)	CHURCH TIMES	London	105
I.R. & IPC)	CHURCH OF ENGLAND NEWSPAPER		97
Q.O.)	CHURCH of ENGLAND NE SPAPER		89
M.A.)	CHURCH STANDARD	Australia	63
S.E.)	CHURCH STANDARD	Australia	54
S.I.)	CHURCH STANDARD	Australia	14
S.E.)	CINAEDIA	FRANCE	169
Pe)	CINCINNATI TIMES STAR	U.S.A.	192
Q.O.)	CINCINNATI OHIO TIMES	U.S.A.	99
H.H.)	CINCINNATI INQUIRER	U.S.A.	84
S.E.)	CINCINNATI INQUIRER	U.S.A.	54
S.P.)	CITIZEN	Brooklyn	32
S.I.)	CITIZEN	Brooklyn	18
H.H.)	CIVIL, MILITARY GAZETTE	Lehore	75
M.A.)	COLOMBO DAILY NEWS	Ceylon	62
)	COLUMBUS SUNDAY DISPATCH	Ohio	122
D.Y.)	COLUMBUS DISPATCH	Ohio	90
H.H.)	COLUMBUS DISPATCH	U.S.A.	83
Q.O.)	COLUMBUS DISPATCH	U.S.A.	99
Q.O.)	CURRENT LITERATURE	ENGLAND	89
S.E.)	CURRENT LITERATURE	ENGLAND	42
(P.E.)	Columbus Dispatch	Ohio	115
(S.P.)	CAHIERS ASTROLOGIQUES	FRANCE	125
(S.P.)	CROIX DE LORRAINE	France	126
(S. I.)	Cri du Jour	Paris	133

D

S.I.)	Daily Herald	London	2
S.I.)	Daily Post & Mercury	ENGLAND	1
S.I.)	Daily Sketch	London	4
H.H.)	Daily Sketch	London	67
P.E.)	Daily Sketch	London	196, 197
H.H.)	Daily Telegraph	London	67
H.T.)	Dallas Times-Herald	Texas	111
S.P.)	Dallas Morning News	Texas	98
P.E.)	Danish Journal	Copenhagen	195
I.P.C)	Davenport Times	Iowa	1
M.A.)	Davenport Times	Iowa	66
S.E.)	Davenport Times	Iowa	57
H.H.)	Davenport Times	Iowa	84
P.E.)	Dayalbagh Herald	INDIA	124
S. I)	Dayalbagh Herald	INDIA	25
S.I.)	Dayalbagh Herald	INDIA	23
H,H)	Dayalbagh Herald	INDIA	76
P.E.)	Dayalbagh Herald	INDIA	194
S.I.)	DeCrespigny, Mrs. Champion	ENGLAND	9
S.E.)	Depeche de Paris	FRANCE	169
S.E.)	Depeche Algerienne	ALGERIA	167
S.E.)	Depeche de Brest	FRANCE	178
S.I.)	Depeche de Brest	FRANCE	23
D.Y.)	Detroit News	Michigan	86
H.H.)	Detroit News	Michigan	82
S.I.)	Detroit News	Michigan	102
Q.O.)	Desert News	Salt Lake	101
S.I.)	Deutsche Kolonial	Zeitung	186
S.I.)	Deutsche Zukenft	Berlin	184
S.I.)	Deutsche Allegemeine Zeitung,	GERMANY	188
S.I.)	Deutsche Bergwerk Zeitung	GERMANY	173
	(Mining Journal)		
S.I.)	Dharmarajay	Delhi	24
H.H.)	Dharmarajay Illus, Weekly,	Delhi	77
M.A.)	Dispatch	Columbus	66
S.I.)	Dresdener Neuste Nachrichte,	GERMANY	189
P.E.)	Dutton News	New York	155
			160
I.P.C)	Davenport Times	Iowa	1
W.O.)	WDNC Radio,	Durham, N.C.	27
Pe.)	Dispatch	Columbus, Ohio	130
W.O.)	LES DERNIERES NOUVELLES DU HAUT RHIN		136

E

(W.O.) East Anglian Times	ENGLAND	105
(M.A.) East Anglican Times	Ipswich	62
(H.H.) East Anglican Times	Ipswich	68
(W.O.) Times	El Paso	116
(H.T.) Herald Tribune	New York	19
(S.E.) East London Dispatch	S. Africa	43
(H.H.) East-West Magazine	Los Angeles	82
(I.P.C.) Edinburgh Evening News	SCOTLAND	105
(I.R.) Edinburgh Evening News	SCOTLAND	71
(S.E.) Edinburgh Citizen	SCOTLAND	43
(H.H.) Edinburgh Citizen	SCOTLAND	68
(S.P.) Edinburgh Evening News	SCOTLAND	28
(H.H.) Edinburgh Evening News	SCOTLAND	68
(S.E.) Egyptian Gazette	Alexandria	52
(S.I.) Ekstra Bladet	Denmark	190
(M.A.) Enquirer	Cincinnati	66
(H.H.) (New) English Weekly	London	70
(S.E.) L'Ere Nouvelle	Paris	170
(S.I.) Ere Nouvelle	Paris	175
(S.E.) Esprit Medical	Paris	168
(S.I.) Esprit Medical	FRANCE	173, 178
(S.I.) Etudes	Paris	177
(S.I.) Evening News	Edinburg	7
(S.I.) Everybody's Weekly	ENGLAND	8
(S.E.) Everybody's Weekly	ENGLAND	47
(S.E.) Express de l'est	EPINAL	169
(H.H.) East London Advertiser...	ENGLAND	90
(S.E.) Echo du Nord	Lille	129
(S.I.) Echo du Nord	Lille	130
(W.O.) L'ECHO REPUBLICAIN DE LA BEAUCE ET DU PERCHE	Chartres	156

F

(S.P.) Federated India	INDIA	36
(M.A.) Federated India	INDIA	65
(D.Y.) Financial World	New York	120
(S.I.) France	Outre-Mer	157
(S.I.) Frankfurter Zeitung	GERMANY	182
(S.I.) Frankfurter Volksblatt	GERMANY	187
(S.I.) Friends	Johannesburg	29
*S.E.) France	Outre-Mer	166
(S.E.) Fraternelle Spirituelle	Paris	162
(S.E.) France du Bordeaux et Sud-Ouest	Bordeaux	135

G

(S.E.) Gazette de Lausanne	Switzerland	185
(S.I.) Gazer de Lausanne	SWITZERLAND	176
(S.I.) Goldston's Magical Quarterly, London		13
(S.E.) Great Britain & The East	London	46
(S.E.) La Griffe	Paris	157
(H.H.) Guardian	Madras	78
(M.A.) Guardian	Madras	64

H

(P.E.) Haliburton's Lecture	California	193
(S.I.) Handbook of Private Schools, Boston		15
(S.I.) Hannoverschen Tageblatt,	GERMANY	180
(P.E.) Herald Advertiser	W. Virginia	198
(P.E.) Hindu	Madras	21
(P.E.) The Hindu	Madras	53
(S.E.) Hindu	Madras	2, 53
(P.E.) Hindu	Madras	198, 199
H.H.) Hindu	Madras	74
(S.I.) Hindu	Madras	24
(H.H.) Hindustan Times	Delhi	80
(S.I.) Hindustan Review		30
*S.I.) Hindu Mind	INDIA	22
(P.E.) Hollywood Citizen News		192
(P.E.) Hong Kong Daily Press	CHINA	192
(D.Y.) Post	Houston	58
(W.O.) Press	Houston	116

D.Y. Houston, Texas (USA) - 1207

(S.E.)	Illustration	Paris	168
(I.R.)	Illustrated Weekly of India	Bombay	101
(H.T.)	Illustrated Weekly of India	Bombay	113
(P.E.)	Illustrated Weekly of India	Bombay	113
(Q.O.)	Illustrated Weekly	Bombay	92
(P.E.)	Illustrated Weekly of India		198
*S.I.)	Illustration	Paris	173
(H.H.)	Illustrated Weekly of India		79
(S.I.)	Illustrated Weekly of India		18
(S.I.)	Illustrierte Blatt	GERMANY	171
(I.R.)	Indian Literary Review	Bombay	109
(P.E.)	Indian Review	Madras	157
(H.T.)	Indian Literary Review	Bombay	192
(W.O.)	Indian Literary Review	Bombay	109
(S.I.)	Indian Theosophist	Benares	17
S.I.)	Indian Express	Madras	19
(S.P.)	Indian Literary Review	INDIA	34
(M.A.)	Indian Literary Review	INDIA	64
(S.I.)	Indian Literary Review	INDIA	72
(Q.O.)	Indian Literary Review	INDIA	90, 94
(H.H.)	Indian Literary Review	INDIA	79
(S.E.)	Les Industries Mecaniques	Paris	169
(D.Y.)	Inner Culture	Los Angeles	83
(IPC)	Inner Culture	Los Angeles	72
(H.T.)	Inner Culture	Los Angeles	108
(P.E.)	Inner Culture	Los Angeles	92
(W.O.)	Inner Culture	Los Angeles	115
(S.P.)	Inner Culture	Los Angeles	85
(M.A.)	Inner Culture	Los Angeles	66
(S.I.)	Inner Culture	Los Angeles	7
(P.E.)	Inner Culture	Los Angeles	194
(S.E.)	Inner Culture	Los Angeles	55
(D.Y.)	Inner Life	Akron	73
(IPC)	Inner Life	Akron	96
(Q.O.)	Inner Life	Akron	99
(S.I.)	Inner Life	Akron	102
(I.R.)	The Inquirer	London	100
(IPC)	The Inquirer	London	10
(S.I.)	Inquirer	London	6
(S.P.)	Inquirer	London	26
(S.E.)	Inquirer	London	44, 53
(M.A.)	Inquirer	London	62
(H.H.)	Inquirer	London	69
(P.E.)	Inquirer	London	193
(Q.O.)	Inquirer & Christian Life	London	89

J

(H. T.)	Journal d'Alger	Algiers	135
(S.E.)	Le Jardin des Lettres	Paris	168
(I P C)	Johannesburg Times	AFRICA	84
(I.R.)	Johannesburg Times	AFRICA	84
(S.E.)	John O'London's Weekly	ENGLAND	41
(I.R.)	John O'London's Weekly	ENGLAND	108
(S.I.)	Journal Brit: Col: Psy. Research		31
(M.A.)	Journal Brit: Col: Psy. Research		72
(S.I.)	Journal Courier	Lafayette	16
(S.I.)	Journal des Debats	Paris	176
(S.I.)	Journal	SWITZERLAND	174
(S.I.)	Journal of Religion	USA	103
(H.T.)	Journal of Philosophy	USA	110
(W.O.)	Journal of Philosophy	USA	120
(H.T.)	Journal of Religion	USA	117

(S.I.)	Kalpaka	INDIA	14
(S.I.)	Kalyana Kalpateru	Corakpur	14
(S.I.)	Keyserling, Count (opinion)		18
(D.Y.)	Knoxville, News-Sentinel		72
(S.I.)	Koenigsberger Allgemeine	GERMANY	181
(S.I.)	Kolnische Bolkszeitung	GERMANY	182
Pe)	Kerala Kaumudi	Trivandrum, India	135

D.Y. Houston, Texas USA Post

L

(P.E.)	Landau, Rom	London	193
(S.I.)	Langlands Avis	DENMARK	187
(Q.O.)	*Lancashire Daily Post	ENGLAND	88
(S.I.)	La Rousse Mensuel	Paris	157
(S.E.)	Larousse Mensuel	Paris	174
(S.E.)	Leader	INDIA	54
(M.A.)	Leader	INDIA	63
(Q.O.)	Leader	INDIA	94
(P.E.)	Leader	INDIA	195, 199
(S.E.)	Lexington, Leader	USA	86
(H.T.)	Library Journal	New York	19
(S.P.)	Librarian	London	31
(Q.O.)	Light	London	96
(I.R.)	Light	London	108
(P.E.)	Light	London	35, 192, 194
(H.T.)	Light	London	110
(W.O.)	Light (by Hon. R. Shirley)	London	118
(P.E.)	Light	London	194
(S.P.)	Light	London	92
(S.E.)	Light	London	46, 54, 59
(S.I.)	Light	London	6, 31, 28
(H.T.)	Listener	London	112
(S.I.)	Literary Supplement	London	1
(H.H.)	Literary Notes	San Diego	85
(S.E.)	Literary Digest	New York	48
(S.E.)	Liverpool Daily Post	ENGLAND	42
(S.I.)	Livre du Jour	Paris	23
(S.I.)	London Forum	London	5, 27
(S.P.)	London Forum	London	30
(S.I.)	** Loll Sozial Demokrat	DENMARK	171
(M.A.)	Los Angeles Times	USA	66
(S.E.)	Los Angeles Times	USA	51
(P.E.)	Los Angeles Times	USA	192
(S.I.)	Lubecker General Anzeiger	GERMANY	185
(P.E.)	Luce, E. Ombra	Verona	128
(P.E.)	* Los Angeles Times	USA	105
(S.I.)	Lumiere	Paris	174
(W.O.)	Le Libre Artois	Arras	137

(M.T.) JOURNAL OF THEOLOGY - USA - 110
 (M.O.) Journal of Philosophy - USA - 120
 (M.T.) Journal of Religion - USA - 117

I
 J
 K
 L
 M
 N
 O
 P
 Q
 R
 S
 T
 U
 V
 W
 X
 Z

(Q.O.) Nashville Banner Magazine--USA	98
(M.A.) Natal Advertiser--Durban	71
(P.E.) Natal Mercury--Durban, S.A.	195
(M.A.) Natal Mercury--Durban, S.A.	60
(S.P.) Natal Mercury--Durban, S.A.	26
(W.O.) National Newsagent, London	114
(S.P.) National Spiritualist, Chicago	34
(S.I.) Nationaltidende--DENMARK	190
(S.I.) *Narodni Politika--Czechoslovakia	183
(S.I.) Near East & India--INDIA	12
(S.I.) Neue Tag--Cologne	191
(S.I.) Neue Bundner Zeitung, GERMANY	189
(S.I.) Neues Weine r Tagblatt, AUSTRIA	186
(S.I.) Neue Leipziger Zeitung, GERMANY	180
(S.I.) Neuen Freien Presse, AUSTRIA	191
(P.E.) New Book Digest--Bombay	193
(S.P.) New Book Digest--Bombay	109, 154
(I.P.C.) News of Books & Authors--New York	165
(W.O.) News and Book Trade Review, London	105
(Q.O.) News--San Francisco	98
(W.O.) News--Neward	116 (D)
(D.Y.) News Observer--USA	121
(S.E.) News Review--London	42 (S)
(S.P.) News--Charlotte, N.C.	33
(S.I.) Newsagent--Booksellers, London	7
(P.E.) New York Herald--Full Page Advert	107
(S.P.) New York Sun--USA	33
(H.H.) New York Herald Tribune	84
(H.H.) New York Times	83
(S.E.) New York Times	55
(S.I.) New York Times--Book Review	16
(S.E.) New Yorker	49
(H.H.) New English Weekly--London	70
(S.I.) New English Weekly--London	9
(S.E.) New Statesman--London	46
(S.I.) Niedersächsische Tageszeitung--GERMANY	181
(S.I.) Norse Folkeblad-Nykobing, DENMARK	190
(P.E.) North American Newspaper Alliance N.Y.	129
(H.H.) Northern Echo--Darlington, ENGLAND	70
(M.A.) Northern Echo--Darlington, ENGLAND	61
(M.A.) Northern Whig--Belfast, Ireland	61
(S.E.) Norfolk Ledger Dispatch--USA	104
(P.E.) Nottingham Evening Post--ENGLAND	196
(Q.O.) Nottingham Journal ENGLAND	88
(H.H.) Nottingham Journal ENGLAND	70
(S.E.) Nottingham Journal--ENGLAND	49
(P.E.) Notes and Queries--London	193
(S.I.) Government of Nepal Official Gazette	26
(W.O.) Journal American--New York	116
(W.O.) Ledger-Dispatch--Norfolk, USA	116
HTBY(S.P.) New Book Digest--Bombay, 109, 154	
(S.P.) Nationaltidende....Copenhagen.	133.

(H.H.) Macon Telegraph Pub--Georgia	81
(S.E.) Macon Telegrapy--Georgia	104
(IPC.) Madras Mail--INDIA	78
(Q.O.) Madras Sunday Times--INDIA	95
(P.E.) Madras Mail--INDIA	194, 196, 199
(H.H.) Madras Mail--INDIA	78
(Q.O.) Madras Mail--INDIA	71
(S.I.) Madras Mail--INDIA	13
(S.I.) Madras Sunday Times--INDIA	13
(P.E.) Malaya Morning Tribune--Singapore	162
(P.E.) Malaya Mail--Kuala Lumpur	165
(M.A.) Malta Daily Chronicle	59
(M.A.) Manchester Evening News--ENGLAND	16
(H.H.) Manchester Evening News--ENGLAND	67
(S.E.) Manchester Evening News--ENGLAND	42
(H.T.) Mercury-Herald--San Jose	109
(M.A.) Mercury Sunday--Birmingham	62
(H.T.) Meridian Labour Journal--Meridian, USA	111 (C)
(D.Y.) Milwaukee Journal--Wisconsin	1
(D.Y.) Milwaukee Journal--USA	36
(H.H.) Milwaukee Journal--Wisconsin	65, 83
(M.A.) Milwaukee Journal--Wisconsin	65
(S.E.) Milwaukee Journal--Wisconsin	56
(S.I.) Mitteldeutsche National Zeit, GERMANY	169
(I.R.) Modern Review--Calcutta	106
(I.P.C.) Modern Review--Calcutta	192
(P.E.) Modern Astrology--London	197
(Q.O.) Modern Mystic--London	90
(S.I.) Monist--Chicago	12
(W.O.) Montgomery Advertiser--USA	115
(D.Y.) Montgomery Advertiser--USA	121
(P.E.*) Montreal Daily Star--CANADA	126
(H.H.) Montrose Standard--SCOTLAND	67
(M.A.) Montrose Standard--SCOTLAND	58
(S.E.*) Montreal Gazette--CANADA	47, 55
(S.E.) Morning Tribune--Minnesota	58
(S.E.) Morning Post--London	37
(S.I.) Morning Post--London	2
(S.I. & H. & S.E.) Musical Opinion--London	201
(P.E.) Mysore Radio Station	154
(P.E.) Mysindia--Bagalore	79
(H.H.) Madras Mail--Madras, India	136

(S.I.) Queen - London - 3
 (S.E.) Queen - London - 38
 (W.O.) Quest France - Rennes - 136
 (S.I.) OAKLAND TRIBUNE - California - 111
 (S.E.) OCCULT REVIEW - London - 131
 (W.O.) OCCULT REVIEW - London - 131
 (S.I.) OCCULT REVIEW - London - 131
 (S.I.) OAKLAND (Calif) USA - 109
 (S.I.) Orientations - PARIS - 157

PSYCHIA.

(P.E.) Sir S. "adhakrishnan's Letter - 8
 (S.I.) Randers Amts Avis - DENMARK - 190
 (H.T.) Retail Bookseller - New York - 24
 (S.I.) Reinisch Westfalischen Zeitung - 186
 (S.I.) Republican - Springfield - 17
 (S.E.) *The Reef - SOUTH AFRICA - 122
 (S.E.) ~~Revue des Sciences Psychiques, Paris - 167~~
 (S.E.) Revue des Lectures - Paris - 165
 (S.I.) Revue Moderne de Medecine - 168
 (S.E.) Revue de France - Paris - 169
 (S.I.) Revue Scientifique de Psychisme - 175
 (W.O.) Review of Religion - USA - 123
 (H.T.) Review of Religion - USA - 122
 (I.P.C) Review of Philosophy - Allahabad - 100
 (S.I.) Review des Troupes Coloniales, FRANCE - 173
 (S.I.) Review of Religion - USA - 103
 (S.I.) Reynold's Illustrated News - London - 2
 (S.E.) Reynold's Illustrated News - London - 54
 (S.I.) Ricerca Psichica - Milan - 183
 (S.I.) Rochdale Observer - ENGLAND - 4
 (S.E.) Rochdale Observer - ENGLAND - 50
 (Q.) Rock Island Argus - USA - 100
 (S.I.) Roskilde Social Democrat - DENMARK - 172
 (I.R.&IPC) Royal Cornwall Gazette - TRURO - 86
 (I.R.) *sir* Sir Vepa Ramesam - Madras - 108

(S.E.) PSYCHIA - (S.I.) - PARIS - 168

(S.I.) Salzburger Vilksblatt - AUSTRIA - 179
 (D.Y.) Sacramento News - USA - 86
 (W.O.) San Francisco Chronicle - USA - 120
 (D.Y.) San Francisco News - California - 4
 (S.E.) San Francisco News - USA - 52
 (M.A.) San Francisco News - USA - 66
 (H.H.) San Jose Mercury Herald - USA - 82
 (S.E.) San Jose Mercury - California - 57
 (H.H.) San Diego Free Press - USA - 85
 (M.A.) San Diego Sun - USA - 66
 (S.I.) Saturday Review - London - 3
 (S.I.) Saule - Leipzig - 185
 (Q.O.) Scarborough News - England - 90
 (Q.O.) Science of Thought Review - ENGLAND - 91
 (S.P.) Science of Thought Review - ENGLAND - 85
 (I.R.) Science of Thought Review - Chichester - 12
 (SP.) Scotsman - Edinburgh - 37
 (S.P.) Scribner's Magazine - New York - 25
 (H.H.) Seattle Post-Intelligencer - Wash; - 85
 (H.T.) The Seeker - London - 3
 (H.H.) The Seeker - London - 73
 (S.P.) Seeker - London - 30
 (S.P.) Sheffield Daily Telegraph - ENGLAND - 29
 (S.I.) Sheffield Telegraph - ENGLAND - 5
 (H.H.) Sheffield Telegraph - ENGLAND - 69
 (S.I.) Short Story - INDIA - 20
 (S.I.) Silkeborg-Sozial Demokrat - DENMARK - 172
 (P.E.) Singapore Free Press - Malaya - 165
 (P.E.) Siam Chronicle - Bangkok - 161

(M)
 (M)
 (S)
 (P)
 (C)
 (H)
 (S)
 (P)
 (S)
 (W)
 *H
 (S)

S (con't)

(H.H.) South Bend News-Times	USA	82
(P.E.) South of India Observer	OOTACAMUND	165
(P.E.) South China Morning Post	HongKong	196
(S.I.) Southport Guardian	ENGLAND	12
(S.P.) Southport Guardian	ENGLAND	30
(Q.O.) Spectator	London	88
(Q.O.) Spiritische Bladen	Holland	170
(H.H.) Spiritische Bladen	HOLLAND	176
(S.I.) Spiritische Bladen	HOLLAND	166
(Q.O.) Spiritual Vision	ENGLAND	93
(S.E.) Sphinx	Cairo	51
(P.E.) Statesman	Calcutta	195
(H.H.) Statesman	Calcutta	73
(M.A.) Statesman	Calcutta	63
(S.E.) Statesman	Calcutta	48
(P.E.) Statesman	(Editorial) Calcutta	81
(P.E.) Statesman	Calcutta	95
(S.E.) Star	Melbourne	86
(S.E.) Star	Kansas City	50
(S.E.) Star	London	41
(S.E.) Standard	NNairobi	43
(P.E.) Straits Times	Singapore	164 & 190
(P.E.) Straits Echo	Penang, MALAYA	185
(P.E.) Sunday Mercury	London	193
(Q.O.) Sunday Times	London	87
(S.I.) Sunday Times	London	1
(H.H.) Sunday Times	Madras	75
(M.A.) Sunday Times	Madras	64
(P.E.) Sunday Times	Madras	188
(P.E.) Sunday Times	Madras	53
(S.I.) Survival Magazine	ENGLAND	29
(D.Y.) Sutton Place Magazine	New York	114
(S.I.) Svenska Dagbladet	Stockholm	158
****(S.E.) Soir	Belgium	169
****(S.I.) Social Demokraten	Stockholm	158
****(H.T.) Springfield Republican	MASS.	110
****() Science of Mind Magazine	L.A.	96
****(S.I.) Sunday Dispatch	London	2
(P.E.) Sunday Times	Johannesburg, S.AFR.	127
(S.I.) Societe Belge d'etudes et d'expansion	Liege	132

T

(S.I.) Tamil Nesan Kuala Gumpur	Malaya	124
(S.I.) Telegramme	Boulogne	176
(D.Y.) Telepathic Magazine	USA	121
(H.H.) Theosophical Forum	USA	80
(S.P.) Theosophical Forum	USA	35
(Q.O.) Theosophical Forum	USA	98
(W.O.) Theosophical Forum	California	119
(H.T.) Theosophical Forum	California	117
(S.I.) Theosophy in India		20
(W.O.) Theosophy in Ireland	Dublin	119
(S.I.) Thuringer Allgemeine	GERMANY	188
(S.I.) Tiden	Copenhagen	191
(Q.O.) Times of India	Bombay	90
(H.H.) Times of India	Bombay	74
(S.E.) Times of India	Bombay	52
(I.R.&IPC) Times of India	Bombay	97
(M.A.) Times	London	10
(S.I.) Times	London	1
(S.I.) Times	Los Angeles	15
(Q.O.) Time & Tide	London	89
(I.R.) Time & Tide	London	31
(W.O.) Times Literary Supplement	London	117
(H.T.) Times Literary Supplement	London	110
(S.E.) Times-Union	Brooklyn	56
(S.I.) Times of Ceylon	INDIA	2
(P.E.) Times of Ceylon	Colombo	164
(S.I.) Tribune de L'Yonne	FRANCE	177
(S.E.) Tribune de L'Yonne	FRANCE	167
(Q.O.) Tulsa Daily World	(Oklahoma)	101
(P.E.) Tomorrow Magazine	New York	192
(W.O.) Tomorrow	New York	106
(S.I.) Two Worlds	Manchester	11
(S.P.) Two Worlds	Manchester	29
(S.E.) Two Worlds	Manchester	40
(I.R.) Two Worlds	Manchester	108
(W.O.) World	Tulsa	115
(H.T.) Two Worlds	Manchester	127
(H.T.) Silke Borge Sozial Demokrat	DENMARK	172
(S.E.) Turismo d'Italia	Rome	128
(H.T.) Tijdschrift Voor Philosophie	Holland	135
(Q.O.) La Tribune Psychique	Paris	138

Q
R
S
T
U
V
W
X
Z

U

(W.O.) Union ----- Sacramento ----- 116
(W.O.) Union San San Diego ----- 116
(S.I.) Union ----- San Diego ----- 17
(S.I.) United Press Review of Recent
Books ----- New York ----- 18
(H.H.) United Press ----- USA ----- 85
(S.P.) United India & Indian States ----- 33
(W.O.) News ----- San Francisco ----- 116

V

(I.P.C) Vedanta Kesari ----- Madras ----- 79
(H.H.) Vedanta Kesari ----- Madras ----- 80
(S.I.) Vedanta Kesari ----- Madras ----- 12, 21
(S.P.) Vedanta Kesari ----- Madras ----- 36
(S.E.) Vendredi ----- Paris ----- 169
(P.E.) Variety ----- Hollywood ----- 195
(S.I.) La Vie Economique Et Sociale ----- Paris ----- 157
(S.I.) The Vision ----- Kanhangad ----- 110
(S.P.) Vision ----- Watford, ENGLAND ----- 31
(S.I.) Vision ----- Kanhangad, INDIA ----- 22
(S.E.) Victoria Daily Times ----- CANADA ----- 51
(S.I.) Villabyernes Blad ----- DENMARK ----- 171
(S.I.) Volkischer Beobachter ----- GERMANY ----- 185
(S.I.) Voile D'Isis ----- FRANCE ----- 5
(S.E.) Voile D'Isis ----- FRANCE ----- 171

(I.R.) Vedanta Kesari ----- Madras ----- 89
W. O.) La Vigie Marocaine ----- Casablanca ----- 136

W

(H.T.) TIMES LITERARY SUPPLEMENT ----- LONDON -----
(S.E.) Washington Post ----- U.S.A ----- 57
(Q.O.) Washington Post ----- U.S.A ----- 84
(H.T.) Washington Star ----- U.S.A ----- 110
(S.I.) Weltstimmen ----- Stuttgart ----- 181
(W.O.) Telegram ----- Worcester ----- 110
(H.H.) Western Morning News, Plymouth ----- 70
(M.A.) Western Morning News, ENGLAND ----- 62
(W.O.) Western Morning News, ENGLAND ----- 118
(W.O.) Whitby Gazette ----- ENGLAND ----- 105
(S.E.) Woman Freeman ----- ENGLAND ----- 39
(S.E.) World Observer ----- New York ----- 97
(H.T.) Worcester Telegram ----- Mass; USA ----- 24
(D.Y.) Worcester ----- Mass; USA ----- 97

X.

(P) STRAITS TIMES... SINGAPORE... 190
(P) SOUTH CHINA MORNING POST, HONG KONG... 196
(P) SIAN CHRONICLE, BANGKOK... 161

(P) SUNDAY TIMES... MIDDLESBROUGH... 188
(S.P.) SPRINGFIELD TRIBUNE... MASSACHUSETTS... 110
(S.I.) SVENSKA DAGBLADET... STOCKHOLM... 159
(D.Y.) SUTTON PLACE... NEW YORK... 114
(P) Sunday Times Madras India... 53
(W.O.) San Francisco Chronicle... U.S.A... 120
(D.Y.) Sacramento News... U.S.A... 86

San Diego U.S.A. - - - 116

- (S.E.) Yorkshire Evening Press—ENGLAND— 41
- (H.H.) Yorkshire Evening Press—ENGLAND— 70
- (Q.O.) Yorkshire Evening Press—ENGLAND— 88
- (Q.O.) Yorkshire Post—Leeds, 89, 93
- (S.E.) Yorkshire Post—Leeds— 38
- (S.I.) Yorkshire Post—Leeds— 10
- (S.E.) Yorkshire Observer—Bradford— 44

(S.I.) The VISION. — Knowledge South West India — 110
 (S.I.) LA VIE ECONOMIQUE ET SOCIALE — PARIS — 157

N.

U
 V
 W
 X
 Y
 Z

W

(10) ...
 (11) ...
 (12) ...
 (13) ...
 (14) ...
 (15) ...

...

(16)
 (17)
 (18)

TRANSLATIONS from the Foreign Press ... ~~147~~ 147 to 153



DAVENPORT TIMES,
(Iowa, U.S.A.)

INDIAN PHILOSOPHY AND MODERN CULTURE by Paul Brunton. (Dutton). \$1.—Indian philosophy is much the same as the product of western thinkers, declares Mr Brunton in his sympathetic study of Indian thought.

Sunday Times

(London)

HOLY MEN OF INDIA
A Search in Secret India. By Paul Brunton. (Rider. 15s.)

Mr. Brunton started his quest with the assumption that in India there are holy men who, by the prolonged use of a certain spiritual technique, have acquired knowledge denied to ordinary Occidentals. He has, to this extent, the support of Sir Francis Younghusband. In a short preface the explorer of Tibet says:—

The most sacred things a country keeps secret. It would not be easy for a stranger to discover what England holds most sacred. And it is the same with India. The most sacred part of India is the most secret.

Mr. Brunton had great determination, and he did in the end find. The difficulties were very great, though, for in India, as everywhere else, there is much spurious spirituality through which a way must be forced before the true can be found.

Mr. Brunton apparently encountered more fakes than fakirs, but in the end he did find a number of holy men and sages whose spiritual strength and sincerity greatly impressed him. He reports his conversations with them at length, and if the sages' remarks are seldom very profound, and sometimes excessively platitudinous, that is a weakness they have in common with the interviewed great of all ages, as all but the more ardent spiritualists must admit. One is at least impressed by Mr. Brunton's pains to seek out truth and the obvious honesty of his record.

MILWAUKEE JOURNAL
(Wisconsin, U.S.A.)

DISCOVER YOURSELF. By Paul Brunton. Dutton. Practical help in solving life's problems.

LIVERPOOL

Daily Post & Mercury

WEDNESDAY, JULY 25, 1934

Sacred India

A SEARCH IN SECRET INDIA. By Paul Brunton. London: Rider. 15s.

Mr. Brunton is an English journalist, we are told, who was possessed with the idea of discovering for himself the spiritual mysteries of India, as embodied in the personalities of the fakirs, yogis, hermits, and saints to be found there. In this book he tells us of his wanderings and of his failures and successes. He has many wonders to relate: of yogis who "prolong their lives for hundreds of years," "stop the heart beating and yet live," "move solid objects without touching them." But these things are not the essence of the book. Sir Francis Younghusband, who writes a foreword, comments on the "spurious spirituality" in India, and of the "innumerable crowd of mental acrobats and contortionists through which the seeker after spirituality must elbow his way." Mr. Brunton, in his search for secret or sacred India, was not satisfied with any spurious spirituality; and he found what he was looking for just when he had almost given up his search in despair. In the person of the Maharishee—the Great Sage—he found the person who could calm his troubled mind. The Maharishee, we are told, is one of the last of India's spiritual supermen. Mr. Brunton closes his book with several fragments of the wisdom he learned from this teacher, and with the conviction that "the turning axle of time" will bring him back to the Master's sanctuary.

A SEARCH IN SECRET INDIA. By PAUL BRUNTON. 8 1/2 x 5 1/2, 312 pp. Rider. 15s. n.

Mr. Brunton lays stress on his profession of journalism, and as a piece of journalism his work is excellent. It has life, colour, movement; and residents of Europe casually interested in the Eastern science of Yoga and in its practitioners will find their interest unflagging from the first page to the last. But as a serious study of the subject Mr. Brunton's book scarcely takes rank with some recently published works; for example, with the works of Miss Geraldine Coster and Mr. Felix Guyot. Mr. Brunton is somewhat naive. His "Secret India" is by no means the mystery that he imagines it to be; many of the places and persons mentioned are quite familiar to many European residents in India. It is quite unnecessary to ascribe the "supernatural" feats of the Yogis to mere skilful charlatany, but it is necessary to remember that feats to all seeming equally transcendent of the laws of Nature have been performed by the Zancigs, Bertram, Hertz, Devant and others. Mr. Brunton saw the curious perfume feat or trick (it has been described in "Bengal Lancer"); without impeaching the wonder the critic may ask why the Yogi suggested performance of the feat to Mr. Brunton in almost the first moment of their acquaintance.

Physical Yoga, which is a matter of skilful teaching and years of practice, can certainly impart to the Yogi some very curious powers of bodily control. Mystical Yoga is something different: it is an attempt to get free from the Western and rather anthropomorphic conception of God as a personality distinct from the universe. The abnegation of human individuality taught by Sankarachariar is difficult, but not so utterly incomprehensible as it might at first sight appear; it has never been better expounded than by Tennyson in a remarkable passage: "A kind of waking trance, till out of the consciousness of individuality the individuality itself seemed to fade away into boundless being; and this is not a confused state but the clearest of the clearest, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life." And this is the true teaching of the Buddhists, whose "Nirvana" is popularly but mistakenly accepted as the equivalent of annihilation. One place at which Mr. Brunton spent some considerable time is rather puzzling. This is Arunachala. Arunachala is the name of a person rather than of a place, and the description given seems to fit (more or less) Tiruvanamalei, in North Arcot. In fact, Mr. Brunton places his Arunachala in North Arcot.

CEYLON OBSERVER, May 25/41

I was reading a book last week by Paul Brunton, who knows more about India's Yogis and mystics than almost any other man from the West.

THE ASIATIC REVIEW

3 VICTORIA STREET, LONDON, S.W. 1
(Founded 1886)

A SEARCH IN SECRET INDIA. By Paul Brunton. Illustrated. (Rider.) 15s. net.

This fascinating book will be read, and deservedly so, by a large English public. Secret India is in reality that of Yogis and Faqueers, of whom the Western world knows so little. The reader of this book should not overlook the short but important Preface by Sir Francis Younghusband, who makes it clear why the book might also have been styled Sacred India, as certain Indian phenomena are kept secret because they are so sacred. Mr. Brunton, who journeyed to India in search of the Yogis and their knowledge, is now able to state that he had his faith restored through his overwhelming experience. And who was responsible for the change in his thinking? An unassuming jungle Sage who had lived for years in a mountain cave. The secret India's spiritual life, so Mr. Brunton writes, still exists, and he has given authentic records of some Yogis who have attained strength "for which we lesser mortals yearn." In another passage from

this most interesting and valuable volume Sri Sankara, the spiritual head of Southern India, says in conversation with the author: "Do not blame people so much as the environments into which they are born. Their surroundings force them to become worse than they really are." Society must be brought into tune with a higher note. Through his earnestness many guarded secrets have been disclosed to Mr. Brunton; he has been able to see many unbelievable feats, and one can only wish that the book will enlighten many readers, broaden their outlook, and help in making this a better world.

LIVES WITHOUT BREATHING

Books—By
**JOHN
MACADAM**

THE world approaches the brink of discoveries in the realm of the mind that will revolutionise all thought, lengthen life, and make war impossible.

There are wise men in the East to-day who claim to have conquered Death.

They are willing to convince practical Westerners that they have the forces of Life under control.

They say they are able to look at the past and the future.

AS OLD AS TIME

This knowledge has always existed, but only now is it becoming generally known and accepted. Almost every week still one more traveller records his experiences of the supernatural.

The latest testifier is Paul Brunton, an English journalist who set out through India to investigate Yoga (the Hindu system of philosophic meditation).

Now, I have met Brunton, and, outwardly, he is no different from any other newspaperman. Medium to small, plainly dressed, soft voice, cool, detached manner, straightforward

HIS HEART STOPPED

Yet he told me—and he sets it all out in his book, "A Search in Secret India" (Rider, 15s.)—that:

He had sat with a Yogi who made his heart stop beating, his pulse stop, and his breathing cease altogether.

This Yogi, whom Brunton calls Brama, sat facing Brunton in his hut, took up one of the numerous postures of his kind, and then, with eyes closed, gradually diminished the beating of his heart until Brunton could detect nothing whatever.

LONG-LIFE SECRET

In the same way he caused his breathing to stop.

The Yogi claimed that this breath control was the basis of life prolongation and that, by means of it, Yogi could go on living for hundreds of years.

Here is another explanation of long life which Brama gave.

There is a tiny hole inside the brain of man. It is protected by a valve. The most advanced Yogi concentrate



Brama in his favourite Yoga posture.

the life-current on this hole, and in this way prolong life indefinitely.

When he has thoroughly mastered this control he can select the exact moment of his own death.

That is the explanation. It will come strangely to Western ears.

So will many other experiences and conversations mentioned by Brunton. But you will be unable to deny the fascination or sincerity of his book.

TIMES OF CEYLON

SEPTEMBER 2, 1934

"A Search in Secret India," by Paul Brunton, (Rider 15 shillings).

This is a book which has nothing to do with either the politics or economics of India, upon which so much has been written, but gives the results of an investigation undertaken by Mr. Brunton into the mysteries of the Yogis. Mr. Brunton's discoveries and accounts of the remarkable things he has witnessed are full of interest. He penetrated to the remotest haunts of the Yogis and apparently discovered many of their secrets. The accounts of the amazing things he witnessed are thrilling. The book is profusely illustrated and contains portraits of, amongst other people, Shri Shankara, the Spiritual head of South India, and Sahabji Maharaj, the master of over 100,000 people who practise a mysterious form of Yoga, and of many other prominent Yoga personalities. To those who wish to obtain an insight into the mysteries of the Yogis and their occult powers and psychological phenomena this book can be thoroughly recommended.

DAILY HERALD JULY 12, (London)

REST of the BEST

A Search in Secret India, by Paul Brunton (Rider, 15s.). Strange stories of sages, wonder-workers, hermits and holy men.

LONDON

"A Search in Secret India," by Paul Brunton. (Rider, 15s.) Mr. Brunton has some fascinating tales to tell of the strange powers of Indian Yogis.

The Morning Post

(LONDON)

MYSTICAL INDIA

A SEARCH IN SECRET INDIA, by Paul Brunton. (Rider, 15s.). Mr. Rudyard Kipling has given us many a glimpse into the mysterious and sometimes malignant India, where powers and principalities unknown to the Western soul lurk in the darkness. Have we not heard it said and sung:

Here in this mystical India, the deities hover and swarm,

Like the wild bees heard in the tree-tops or the gusts of a gathering storm.

And we have seen how the Indian statesman may retire into sainthood, having after his sixtieth year given up all earthly honours so that he might have leisure:

To learn and discern of his brother the clod,

His brother the beast, and his brother the god.

As Sir Francis Younghusband says in his short preface to Mr. Paul Brunton's record of an honest, but not too convincing, quest, "the most sacred part of India is the most secret." Mr. Brunton found it difficult indeed to penetrate into this occult country of the Oriental soul. He encountered many charlatans, but in the end passed through the barrage of impostures. He discovered pious seers and sages, whose *ipsissima verba* are fully recorded. Truth to tell, there is sometimes only a grain of holy bread in their conversations to an intolerable deal of sacerdotal verbiage. None the less, his faithful record is worthy of close study by those who see the *via mystica* as a spiritual road to heaven, steeper but speedier than any revealed by reasoning.

Extract from

Hindu
Madras

21 JUNE 1936

RAMANA MAHARSHI is one of the greatest, if not the greatest of living sages. His spiritual greatness has evoked the admiration not only of Indians, but also of westerners. Mr. Paul Brunton has given us some delightful and inspiring pictures of the life of this great man.



H. H. MAHARAJA OF MYSORE

(FROM OUR CORRESPONDENT.)

HASSAN, Aug. 11.

His Highness the Maharaja of Mysore arrived here last evening by car. He was accompanied by Rajasabha-bhushana Thamboo Chetti, Rajasabha-bhushana Lt.-Col. A. V. Subrahmanya-raj Urs, Mr. V. Subrahmanya Aiyar, Mr. Paul Brunton, Dr. Krishnaswami Rao and others.

Yogis and Magicians ^{14 2} ₃₄

What a Journalist saw in India

THE ordinary English visitor to India, if he or she has friends in the country, sees something of European "station" life, the Taj Mahal, new and old Delhi and possibly one or two other historic "sights" and, if lucky, enjoys a few days' sport—pig-sticking or shooting in the jungle.

The ordinary tourist, on the other hand, has to confine himself or herself to visiting a few well-known places such as come within the programme of a rapidly executed tour.

Mr. Paul Brunton falls into neither of these two classes. Though a journalist, he does not seem to have been engaged at the time in any journalistic work. His visit to India was apparently for a special private purpose: to discover the real sacred India, India's spirituality at its finest and best—no doubt with the mundane idea of a book in the end!

Actually he went in search of the Yogis. He came across, in his wanderings from Southern India to Northern India and back again to the South, many different types of Yogi practitioners. He has something to tell us of them all in his very readable book ("A Search in Secret India," Rider and Co., 15s., illustrated, with a foreword by Sir Francis Younghusband).

Reviving a Dead Sparrow

Here is an account of a wonder-worker at Benares:—

A sparrow is strangled and left exposed to our gaze for about an hour, so that we can assure ourselves that it is really dead. Its eyes are motionless, its body sad and stiff; I cannot discover a single sign which might betray the presence of life in the little creature. The magician picks up his magnifying glass and concentrates a ray of sunlight into an eye of the bird. I wait while a few minutes pass uneventfully. The old man sits bent over his strange task, his large eyes fixed in a glassy stare, his face cold, emotionless and non-committal. Suddenly his lips open and his voice breaks out into a weird, crooning chant. A little later the bird's body begins to twitch. Then comes a slight fluttering of the feathers and within a few minutes the sparrow is on its legs, hopping around the floor. During its next phase of this strange existence the bird gathers sufficient strength to fly up in the air, where it busies itself for a while in finding new perching points. . . . A tense half-hour passes. At last a sudden climax provides me with a fresh surprise. The poor sparrow falls through the air and lies motionless at our feet. . . . An examination reveals it as breathless and quite dead.

Other magicians divine his thoughts, make figures and coins dance on a table in open daylight and give amazing illustrations of breath and blood control. He also makes acquaintance with the Westernised Yogi, combining "the oldest learning of the world with the high-pressure, mechanised civilisation of an up-to-date city."

But all the time his "complex nature"—containing, as he tells us, the "two elements of scientific scepticism and spiritual sensitivity"—remains dissatisfied. Finally, he returns to the Great Sage of Southern India, the Maharishee of Arunachala, the sacred red mountain. Here he receives the spiritual enlightenment he needs.

It is to be feared that this part of Mr. Brunton's story, though to him the most impressive, will hardly appeal as much to his readers as his account of the less spiritual *jaduwallahs* (wonder workers).

The SEEKER (London) on Hidden Teaching Beyond Yoga
One has to acknowledge that many a student will be greatly indebted to Dr. Brunton for his assiduous work. . . . should be carefully read and studied by everyone interested in the subject.

THE QUEEN

(LONDON)

ESTABLISHED 1861

August 8th, 1934

India's Secret Places

THE NEW BOOKS

AMONG THE YOGI

Interesting Light

IN his search throughout India for the greatest exponents of truth, Mr. Paul Brunton went through the whole gamut of adventures and experiences. He set out, he declares, as a journalist in pursuit of genuine "masters," but it is clear that something deeper and more significant than mere curiosity drove him now east and west, now north and south to gain first-hand contact with those holy men who, forsaking the world and its subtle tentacles, seem to live continuously in the rarefied atmosphere of spiritual understanding.

The journey was an interesting one, not least because after months of seeking he found one *Maharishee* who was able to quell the urgent restlessness which drove Mr. Brunton forward to find peace. Before the eventful meeting took place however, the author saw a great deal of an India which is passed unnoticed by the average Westerner. In some inexplicable fashion—and also to his journalistic flair for following the faintest trail—a good handful of fakirs and fakers were revealed to the searcher.

Of the former were Yoga devotees who sought to dispel the mists of maya by—to our Western eyes—the weirdest postures and most exacting breathing exercises. There was, for example, the old fellow who brought a dead sparrow to life, and who gave other evidences of his remarkable occult powers. But these miracle-workers were not the type that Mr. Brunton sought. He sought men of deeper wisdom.

The author's wanderings took him, naturally enough, into the market-places and bazaars, where the sort of Maskelyne and Devant equivalents performed quite remarkable conjuring tricks such as making a mango-tree grow from a pot in sight (more or less) of the onlooker.

These latter experiences were, however, amusing enough interludes; superficial snatches from the more serious side of the quest—but they nevertheless make entertaining reading.

Yet one cannot help being impressed by the adventures of the journey; the author—at once so sceptical yet so earnest—relates, with what seems perfect fairness, everything of moment that befell him, and one might do very much worse than read his interesting book for an aspect of India which is too little known in the West.

Mr. Brunton's style, apart from one or two hints of pretentiousness, is pleasantly readable, whilst the illustrations of his book are unusually good.

A Search in Secret India. By Paul Brunton.
(Rider & Co.; 15/- net.)

MAN WHO WAS BURIED

Fakir Who Could Stop Breathing at Will PUT IN VAULT

Marvellous System of Body Control

Even Englishmen who have been in the sacred parts of India know little about it, for these are its own secrets, says Sir Francis Younghusband.

Mr. Paul Brunton, however, penetrated some of the most secret spots and saw and heard most astonishing things.

The strangest, perhaps, was that of the fakir who was buried in a vault by the famous Ranjeet Singh at Lahore for 42 days and emerged healthy and alive, because he had brought his breathing under great mastery, and could stop it at will without danger of dying.

BODY CONTROL

Different Yogis have different methods. One of them at Madras follows a system of body control which is most difficult, for body and breath, as he said, must be fought as "though they were obstinate mules, and must be conquered."

The difficulty may be gauged by the fact that nature has measured out 21,600 breath rhythms to every man, which he must use daily and nightly. Slow, deep and quiet breathing economises this allowance and lengthens life.

After mastering the breath, the Yogi finds nerves and mind more easily controlled. The Yogi who has become the master of the training brings the flesh "to iron endurance."

One of them submitted to an operation at the hands of a surgeon when no sleep-giving drug could be used, and he endured it without a murmur.

The holy man who took Mr. Brunton's fancy most is called Maharishee, the great sage, who lives in the Madras presidency, a tall, copper-skinned figure with lustrous eyes.

"GARDEN OF THE LORD"

Quite a different type is His Holiness Sir Sahabji Maharaj, who lives in Northern India in a place called The Garden of the Lord, and has made a model factory town, for he believes that the Yogi must come out, and he laughs at Gandhi's preaching of medievalism.

All this Mr. Brunton tells in "Search in Secret India" (Rider, 15s.).



Sir Francis Younghusband

Ayrshire Post

22 JAN. 1937

HE STOPPED HIS HEART

Paul Brunton, in his book "In Search of Secret India," tells a truly remarkable story of a Yogi or holy man named Brama whom he met near Madras. This man, by long exercise in self-discipline, had attained such marvellous control of his breathing, and even of the action of his heart, that he could at will interrupt their normal course.

Wednesday, July 25, 1934.

Cambridge Daily News

INDIA'S MEN OF MYSTERY

Amazing Feats of the Holy Masters

MR. PAUL BRUNTON has a strange and intensely interesting tale to tell in his "A Search in Secret India," which comes from the house of Rider.

Many of the tricks of the lower Indian fakirs are familiar even to Western people, but Mr. Brunton in his tour of sacred India sought for something deeper, and his book is an amazing story of the astonishing practices and feats of the true Yogis and Fakirs—holy men who jealously guard their secrets in secluded hermitages and jungle retreats.

Forcing his way through the spurious, Mr. Brunton had audience with some of the most remarkable holy men in the land, and the account of these interviews is more astounding than the most imaginative writings of fiction. Much of what our author writes is of an India "which has been hidden from prying eyes for thousands of years, which has kept itself so exclusive that to-day only its rapidly disappearing remnants are left." It reveals a good deal of the cult of the Yogis, who seem to be able to accomplish amazing things by their system of body and mind control.

HOLY MAN'S SELF-IMPOSED SILENCE.

Among his first encounters was a meeting with Meher Baba, who is described as the "new messiah." Since the tenth of July, 1925, this holy man has not uttered a single word—all his communications are by writing—and it is said that when at last he does break into speech, his message will startle the world. He predicted to the author a war between East and West "not far off." Another Yogi explained to him something of the mysteries of the Yoga Body Control System, whilst a third demonstrated how through this system it was possible to stop the heart beating and yet live, and also to stop breathing for a specified time. It was this Yogi who told him of holy men who had extended their lives to hundreds of years.

Later in his travels Mr. Brunton came across a Fakir who, whilst standing some distance away, could make objects on a table dance to his accordion, whilst of another Yogi the story is told that in the presence of European scientists he drank deadly poisons without ill-effects. Another holy man produced scent on a handkerchief by concentrating the sun's rays on it with a burning glass, and it was this same man who brought a dead sparrow to life in a most inexplicable manner.

And so the story goes on, until we come to the astrologer who told the author the principal features of his life in Europe, and then delved into the future. But the book is more than an account of a seeking after mere "tricks." It is a serious study of a fascinating subject, and is written with a simple erudition by a writer who has sought with sincerity to understand something of the mind of the Indian people, and who as a result has produced a book that is as valuable to the student as it is entertaining to the general reader.

"A Search in Secret India," by Paul Brunton. Illustrated. (15s.). Rider and Co.

ADVANCE (U.S.A.)

A SEARCH IN SECRET INDIA. By Paul Brunton. (Dutton. \$3.50.)

It is so utterly impossible even to suggest the nature and extent of that world with which THE SECRET PATH and A SEARCH IN SECRET INDIA deal that we prefer to call these books to the attention of serious readers, leaving to them the thrill and the awakening which we believe they will inevitably produce.

The Rochdale Observer

SATURDAY, SEPTEMBER 1, 1934.

STORIES OF INDIAN MAGICIANS.

SOME EXTRAORDINARY FEATS.

Mr. Paul Brunton has some amazing stories to tell of Indian Yogis in his "A Search in Secret India" (Rider, 15s.). One remarkable feat is that of controlling the body by breathing exercises. Brama, a Yogi, gave Mr. Brunton several examples of this, stopping his pulse and then his breath, proof of which was found when the author held a dish under his nostrils and lips and its shiny surface remained undulled by moisture. Brama told Mr. Brunton of a fakir who in 1837 was buried in the presence of King Ranjit Singh, Sir Claude Wade, Dr. Honigberger, and others. A guard of Sikh soldiers watched the grave day and night to prevent fraud. The fakir was dug up alive forty days later! Again the author saw a magician restore life to a dead bird. A sparrow is strangled and left exposed to gaze for about an hour, so that Mr. Brunton could assure himself that it is really dead. Its eyes were motionless, its body sad and stiff. There was no sign of life. Then "the magician picks up his magnifying glass and concentrates a ray of sunlight into the bird. A little later the bird's body begins to twitch. . . . Then comes a slight fluttering of the feathers and within a few minutes the sparrow is on its legs, hopping around the floor." The sparrow flew round the room for half an hour and then fell to the floor dead.

The same man created all sorts of perfumes asked for by the use of a lens and the sun's rays. Another took the author into a roofless tent and set on a table in the centre a number of little Jolls with legs of stiff straw and shod with iron. Issuing commands to them in Urdu and within a minute or two the dolls commence to stir around the table and then to dance. "He then proceeds to indicate that I should point out different parts of the table. I do so and on each occasion the dolls mass themselves together and dance in a body towards the precise direction which I indicate." A silver rupee placed on the table by Mr. Brunton danced off to the fakir's feet. Then he followed it with a gold ring, which rose and fell on the table as the fakir gave commands in Urdu.

Still more remarkable was an account given by an eye witness of a demonstration by one Narasingha Swami, who in the presence of scientists and doctors took various deadly poisons with no ill effects. According to the account

The Yogi stood in the centre of the theatre and he was handed poisons which had been taken from the college laboratory stock. We gave him a bottle of sulphuric acid first. He poured a few drops into his palm and licked them up with his tongue. He was then given strong carbolic acid and he licked that up, too. We tried him with that deadly poison, potassium cyanide, but he swallowed it without turning a hair.

And having done all this he swallowed pieces of glass ground into powder. His explanation of the absence of ill or fatal results was that immediately on his return home after these feats he would go into a Yoga trance and by intense concentration counteract the deadly effect of the poisons. Some time later, it is recorded, he gave a similar demonstration in Rangoon, but omitted to enter the trance on arrival home, and died swiftly.

SAN FRANCISCO NEWS

"DISCOVER YOURSELF," by Paul Brunton (E. P. Dutton Co., New York, \$2.50). 4617

THE author offers comforting advice for all people who seek a deeper, truer understanding of life. He is supposed to have drawn his material from his own personal experiences and investigations.

THE LONDON FORUM

In the opening pages of his fascinating account of *A Search in Secret India*,* Paul Brunton declares that he had to pick his way through a crowd of superstitious fools before he came in touch with the true sages of that vast country.

"One travelled," he says, "through scorching days and sleepless nights . . . only to find well-intentioned fools, scriptural slaves, venerable know-nothings, money-seeking conjurers, jugglers with a few tricks, and pious frauds."

The Superstitious Dregs of Religion.

None of these are peculiar to the Indian religions; they are to be found everywhere. And it is all to the good that the author of this book should have undertaken his search under no handicap, such as might have been imposed by an initial bias towards credulity, which would inevitably have warped his judgment and vitiated his conclusions.

"I searched", he declares, "through a welter of crass superstitions, incredible mysteries, and ancient pretensions for those things which are true, which will stand the acid test of thorough investigation. I flatter myself I could never have done this did I not contain within my complex nature the two elements of scientific scepticism and spiritual sensitivity. . . ."

One of Paul Brunton's most significant contacts is that which he made with "Shri Shankara", the spiritual head of South India. It was he who extracted from the author a pledge that he would not leave India before paying a visit to a yogi known as "the Maharishee". The interview with Shri Shankara, by the way, was the first to be granted by His Holiness to any European writer.

A crowd of interesting sights and events claimed the attention of Mr. Brunton thereafter. Faqueers, wonder-workers of all sorts, yogis, all pass in a varied procession before his eyes. For a while he forgets. Our author meets the master, Mahasaya, the aged disciple of Ramakrishna, "a patriarch stepped from the pages of the Bible". Vishudananda, who produces any asked-for perfume at request, apparently out of the empty air; who by force of will reanimates dead sparrows, remains to him a puzzle. "I feel that . . . he has put up a psychic barrier between us which I shall never cross. My welcome is but a surface one; Western investigators and Western disciples are not wanted here." Sudhei Baba, the astrologer, and exponent of the "way of Brahma Chinta", is a wistful character of whom one would like to hear still more.

For lovers of the curious and wonderful, Paul Brunton's book abounds in incidents of a startling character. They may not be "the real thing" any more than a marvellous and genuine spiritualistic apport or materialization is "the real thing", but they are certainly arresting.

PEABODY JOURNAL OF EDUCATION (U.S.A.)

BRUNTON, PAUL. *A search in secret India*. E. P. Dutton & Co., Inc., c1935. 312p. \$3.50.

Summarizes with a good deal of ardor an informal investigation of the Yogis, culminating in an encounter with the Maharishee. (Great Sage) in Southern India. Numerous photographs.

SHEFFIELD TELEGRAPH,

A SEARCH IN SECRET INDIA," by Paul Brunton (Rider and Co., 15s.).

It is not surprising that a second impression of "A Search in Secret India" was called for three days after publication. It is a remarkable book about a remarkable subject—Yoga, the mysterious spiritual teaching which is one of the Earl's best-kept secrets. The whole thing is unusually interesting, and often definitely "queer."

Hints of strange powers have come to the West, and recently in growing abundance. Now comes Paul Brunton from an extended tour of India, which he made to find the truth behind the hints. Now Brunton is a journalist, and journalists are supposed to be hard-boiled and not liable to be carried away. The things he has to say may be strange to Westerners, almost to the point of being incredible, but his honest search for facts, not fiction, and his obvious sincerity cannot be denied.

Perhaps of all the Yogis he met, the two most interesting were Brama and the Maharishee, and he recounts at considerable length his conversations with both.

He has sat with his hand over Brama's heart, and felt it stop beating; he has felt his pulse cease, and his breath. Brama's teacher is reputed to be over four hundred years old. Brama also tells him of a fakir buried for forty days and dug up alive. Particulars of this are in the archives at Calcutta. Such things are hard to believe, but you cannot deny the simple sincerity with which they are related, nor the fact that corroborative evidence, in the form of similar experiences, has come from many different sources. There is no doubt that the few remaining true Yogis know more about the mind and the soul than we dream.

You will find Mr. Brunton's book well written and fascinating. If some points are a little obscure it is probably not his fault. The mind of a "hard-boiled" journalist was probably the best mind to bring to this astonishing and mysterious subject.

LE VOILE D'ISIS

38^e Année

Juillet 1934⁵

n^o 163

PAUL BRUNTON. *A Search in secret India* (Rider and Co., London). — Ce récit d'un voyage dans l'Inde, et de rencontres avec des personnages de caractère fort varié, est intéressant et agréable à lire, quoique le ton, au début surtout, nous rappelle peut-être un peu trop que l'auteur est un journaliste de profession. Contrairement à ce qui a lieu trop souvent dans les ouvrages occidentaux de ce genre, les histoires de « phénomènes » n'y tiennent pas une place excessive; l'auteur nous assure d'ailleurs que ce n'est pas là ce qui l'intéresse spécialement, et sans doute est-ce pour cette raison qu'il lui a été possible d'entrer en contact avec certaines choses d'un autre ordre, en dépit d'un « esprit critique » qui, poussé à un tel point, semble assez difficilement conciliable avec de profondes aspirations spirituelles. Il y a là quelque chose qui est assez curieux comme exemple de réactions spécifiquement occidentales, et même plus proprement anglo-saxonnes, en présence de l'Orient; notamment, la difficulté d'admettre l'existence et la valeur d'une « activité non-agissante » est tout à fait caractéristique à cet égard. Ces résistances, avec les luttes et les hésitations qu'elles entraînent, durent jusqu'au jour où elles sont enfin vaincues par l'influence du mystérieux personnage qu'on surnomme le « Maharishee »; les pages consacrées à ce dernier sont certainement les plus remarquables de tout le livre, que nous ne pouvons songer à résumer, mais qui vaut sûrement mieux, dans son ensemble, que beaucoup d'autres ouvrages d'allure plus prétentieuse, et qui ne peut que contribuer à éveiller chez ses lecteurs une sympathie pour la spiritualité orientale, et peut-être même, chez quelques-uns d'entre eux, un intérêt d'ordre plus profond.

AN INDIAN JOURNEY

A SEARCH IN SECRET INDIA. By Paul Brunton. Rider. 15s.

INDIA is becoming more politically conscious, but she is still the home of mysterious cults, of Yogis and Faqueers. It was to discover this India "hidden from prying eyes for thousands of years" that Paul Brunton set out on a quest that was richly rewarded, and his book tells the story of what he found—of the strange figures he met there and their reactions upon himself. Sir Francis Younghusband provides a brief Foreword.

It is a remarkable story. To some readers it will appear, in places, astounding and incredible. Yet the author—a journalist and one-time editor whose identity the pseudonym conceals—is no credulous dabbler in things occult but a man with his feet firmly planted in the world, a rationalist, a sceptical reader of recondite books who, he confesses, had come to regard God as "a hallucination of the human fancy. . . . providential justice as a confection for infantile idealists." But in India, in a country that from youth up had strangely attracted him, he found what he sought. These are his words:

Because I put pride underfoot in moving among the varied peoples who inhabit Hindustan; because I gave them a ready understanding and an intellectual sympathy, a freedom from finicky prejudice and a regard for character irrespective of colour; and because I had sought Truth all my life and was prepared to accept whatsoever Truth brought in its train, I am able to write this record. I picked my way through a crowd of superstitious fools and self-styled faqueers in order to sit at the feet of true sages, there to learn at first hand the real teachings of Indian Yoga. I squatted on the floor of many a secluded hermitage, surrounded by brown faces and hearing strange dialects. I sought out those reserved and reclusive men, the best Yogis, and listened humbly to their oracular instruction. I talked for hours with the Brahmin pundits of Benares. . . . I stopped now and then to divert myself with the magician and wonder-worker, and strange incidents crossed my trails.

Only a mastery of the journalist's art could have elicited so much information from the reserved and sometimes taciturn men encountered on his journey. But it was not readiness of wit nor long practice in journalism which brought "Paul Brunton" into the presence of some of India's greatest sages, but an insistent desire for enlightenment, something in himself—Destiny? On a holy hill in South India he found the Master he sought, and an overwhelming experience came to him there. India had restored his faith.

This is not everybody's book, but no one can read it without having his eyes opened wide to "facts" which the West ignores and derides. Some will cherish the book as a precious possession, for its moving testimony to a Truth they have already discerned—and is not India's alone.

THE CHRISTIAN THEOSOPHIST

VOL. IX.

MARCH TO JUNE 1935

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It is not often that our very limited space allows of any book-reviewing, but a recent work by Paul Brunton (Rider and Co., 7/6) entitled: *A Search in Secret India*, is so fine an achievement that it is difficult to resist making at least a brief mention of it: for the author, beginning his travels in the Far East as an extremely sceptical journalist, discovers at last in Southern India a Master of the Wisdom, and, finding him, finds at the same time peace and enlightenment.

THE SECRET OF SACRED INDIA

Review by H. F. PREVOST BATTERSBY

PAUL BRUNTON could have found no writer on India whose Foreword would have carried more conviction than Sir Francis Younghusband, since his interest in that country has penetrated its religious thought to an extent unusual in its political rulers.

This quest* for the spiritual meanings and psychic achievement underlying the queer, poetic, sensual, barbaric mystery of Hinduism was, it would seem, impelled by something outside the author's conscious cognizance.

"The East," he says, "before my first visit, threw out vast tentacles that gripped my soul," but he did not permit the sympathy, which proved a passport to many strange adventures, to obscure his critical faculties. "I searched," he reports, "through a welter of crass superstitions, incredible impostures and ancient pretensions for those things that are true, which will stand the acid test of thorough investigation. . . . When I saw the cataract of credulity which covers so many Eastern eyes, I thanked Heaven for such scientific training as the West has given me and for the common sense attitude which journalistic experience had instilled in me."

He pushed his way through the crust of spurious spirituality which covers the country, the "innumerable crowd of mental acrobats and contortionists," of which Sir Francis speaks, "through which the seeker after pure spirituality must elbow his way," and tells only of those whose pretensions or ability stood conspicuously above it.

Hazrat Babajan, an aged woman fakir of Poona, made a more favourable impression. "That some deep psychological attainment really resides in the depth of her being, I am certain," he says.

Bramasuganandah, an anchorite of the Adyar River, explained the Yoga of Body Control; but though he exhibited an ability to restrain his breath, and stopped the beating of his heart, he explained that the method could not be revealed to the casual seeker after knowledge.

With Brama the author visited, near Madras, a "Sage who never speaks," who had added the Yoga of Mind Control to that of Body Control, and who possessed occult powers; but the effort "to draw him" was fruitless. "Know thyself!" was the one injunction vouchsafed, as it ever must be by those who have attained that knowledge.

Shri Shankara, the Spiritual Head of South India, a Seer of charm and kindness, and of most saintly reputation, offered spiritual counsel, but was only helpful in handing him on to another teacher, the Maharishee, who lived in the shadow of Arunachala, the Sacred Red Mountain.

He booked his passage home; but, just before he was to start, a message came to his mind: "You must go back to the Maharishee," and back he went to Arunachala.

There at last he yielded to the influence he had before resisted, and, in yielding, found the peace for which he sought; though his triumphant satisfaction "because my battle for spiritual certitude has been won, and because I have won it without sacrificing my dearly held rationalism for a blind credulity"—makes his hold upon it seem somewhat precarious.

The struggles of his rationalistic mind to acquire some magic formula of illumination from the East renders his account of them instructive reading. He is, throughout them up against the "far away" idea of God; the Seer's sense of a Divine pervasiveness obscured by his memories of the Old Israelite with a beard; and, when asked if sure there is such a thing as time, he "fears the talk is becoming fantastic."

**A Search in Secret India*. Paul Brunton. Rider. 1934. 15/-.

STORIES OF YOGIS.

THE authenticity of the Indian rope trick seems to be, for lack of acceptable evidence to the contrary, disproved. The mango-tree trick is also debunked. Mr. Paul Brunton, in "A Search in Secret India" (Rider, 15s.), explains how it is done. He watched a man plant a mango stone in a pot of earth, and place a cloth over it.

For several minutes we are treated to some mystic incantations, which the Yogi chants in a monotonous voice, and then he withdraws the cloth. The first bud of a mango plant peeps its head above the earth!

Compressed in a Mussel Shell.

This process of covering, chanting, and uncovering goes on until a small mango bush with a little yellowish gold fruit is seen in the jar. Amazing! But in consideration of seven rupees the man showed how the trick was done with a mango stone in bud and three slips of mango plant.

He compresses the shortest slip into a mussel shell. The plant bends round into this cramping position, the shell is closed and buried in the earth. To produce the first bud the man has only to dig his fingers in the earth and remove the lid of the shell, when the plant will once more stand erect.

The longer slips of plant are hidden in the magician's cotton waistwrap, and deftly planted during the process of covering and uncovering the pot.

There are several systems of the Indian cult known as Yoga. One is that of Body Control, which achieves, by breathing exercises, an extraordinary control of the body. A Yogi called Brama, who practised this system, offered to give proof of his powers. First he stopped his pulse beneath Mr. Brunton's finger. Then he said he would stop his breath. Mr. Brunton watched his breathing diminish and then apparently cease. Wanting a further test he took a small polished brass dish.

I hold the dish under his nostrils for a while, and again in front of his lips. Its shiny surface remains unmarred by any dullness or moisture.

Buried for Forty Days.

Brama then suggested the startling theory that if, admittedly, the stopping of breathing brings death, so the retaining of breath in one's body retains life. This, he said, accounted for the episode of the fakir at Lahore in 1837, who

was buried in the presence of King Ranjit Singh, Sir Claude Wade, Dr. Honigberger, and others. A guard of Sikh soldiers watched the grave day and night to prevent fraud. The fakir was dug up alive forty days later.

It is alleged, moreover, that this control of life can prolong life. Brama stated, in a matter-of-fact way, that his master in the art of Yoga "clearly remembers" the first battle of Panipat which took place in 1526, and the battle of Plassey, which was fought in 1757. This assertion of longevity cropped up again. Mr. Brunton heard of a Yogi living in the Himalayas who was old—over one thousand years was the figure given me—that the lids of his eyes actually drooped heavily with age!

In his quest for the secret, occult India, Mr. Brunton witnessed two other strange perform-

ances. One was the famous perfume trick. The Pundit offered to create any scent desired with nothing but a lens and the sun's rays as equipment. Mr. Brunton named white jasmine.

He takes up my handkerchief with his left hand and holds the burning lens upon it. For the brief space of two seconds a gleaming ray of sunlight hovers upon the silken fabric; then he puts down the lens and hands back the handkerchief. I put it to my nose and am rewarded with the delightful fragrance of white jasmine.

The other corners of the handkerchief were impregnated in the same way with the scent of attar of roses, violets, and, chosen by the Pundit, a flower that grows only in Tibet. Mr. Brunton took the handkerchief and showed it to three people, all of whom found that it bore strong traces of the perfumes.

Bringing a Dead Sparrow to Life.

The same magician offered, on another occasion, to show his skill in restoring life to a dead bird.

A sparrow is strangled and left exposed to our gaze for about an hour, so that we can assure ourselves that it is really dead.

Its eyes were motionless, its body sad and stiff. There was no sign of life. Then

the magician picks up his magnifying glass and concentrates a ray of sunlight into the bird. . . . A little later the bird's body begins to twitch. . . . Then comes a slight fluttering of the feathers, and within a few minutes the sparrow is on its legs, hopping around the floor.

For half an hour the sparrow flew round the room, then it fell to the floor, dead. The Pundit said that the phenomena of the perfumes and the sparrow had nothing to do with Yoga, but were simply the application of "Solar Science."

The "holy men" of India are, Mr. Brunton realized, "an extremely mixed lot." The appearance of one ascetic led Mr. Brunton to make inquiries, and he learnt that he had made his pilgrimage to Benares, a distance of some four hundred miles, by rolling over and over in the dust. And then there was the literary Sadhu who greeted him with:—

"Observe, sir, here I have *Essays*, by Lord Macaulay. A wonderful literary style, sir, a great intellect—but what a materialist! . . . This book is "A Tale of Two Cities," by Mr. Charles Dickens. What sentiment, what tear-bringing pathos, sir!"

Though Mr. Brunton asked everywhere to see feats in proof of the occult powers claimed by the "holy men" of India, the feats were not the object of his inquiry. What interested him was the possible existence and the purpose of these strange powers. He came away convinced that the powers exist. As to their purpose, there is no suggestion of sinister occultism. Mr. Brunton writes, and writes well, of the pervading calm and the ecstasies of happiness that he found in the presence of Yogis, and by the practice of their cult which, he claims, lifts the spirit on to a different plane. "A Search in Secret India" is a fascinating book, though it is difficult for the average Western mind to absorb ideas so strange.

HOLY MEN OF INDIA

"A SEARCH IN SECRET INDIA," by Paul Brunton. London: Rider & Co., Paternoster House, E.C. 15s.

There exists in India an old wisdom that promises the most extraordinary development of mental powers to those that practise it. That was the assumption with which the author, a Western journalist, started his quest, and he relates his experiences in an India that is hidden from prying eyes and has kept itself so exclusive that to-day only its rapidly disappearing remnants are left. He searched through a welter of crass superstitions, incredible impostures, and ancient pretensions for things which were true and could stand thorough investigation, and he gained the presence of genuine sages, and at their feet learned at first-hand the real teachings of Indian Yoga.

We have little to learn, he says, from present-day India but much from the Indian sages of the past and from the few who live to-day. The secret of India's spiritual life still exists despite the storms of political agitation which hide it. It can bring our bodies nearer the healthy condition which nature intended them to possess; it can bestow one of modern civilisation's most urgent needs, a flawless serenity of mind; it can open the way to enduring treasures of the spirit to those who will labour for them. Mr. Brunton reports his conversations with the holy men and sages whom he interviewed, and of one of them he says: "He has taken me into the benign presence of my spiritual self and helped me, dull Westerner that I am, to translate a meaningless term into a living and blissful experience."

INNER CULTURE

Los Angeles, California

A SEARCH IN SECRET INDIA By Paul Brunton

(E. P. Dutton & Co., New York City. \$3.50.)

Translated into many languages, *A Search in Secret India*, one of the most enlightening books on that land ever published, is enjoying a very gratifying popularity.

The volume, which contains many extraordinary photographs, tells in three hundred astonishing and illuminating pages the tale of an English journalist's adventures and experiences throughout the length and breadth of India as the guest of yogis, mahatmas, hermits, faqueers, masters, brahmanas and holy men.

Mr. Brunton, who is the possessor of a delightful sense of humor as well as a clear, logical and graphic literary style, is not one to be hoodwinked when it comes to distinguishing a saint from a charlatan. He tracked down, interviewed and studied with every Indian sage and teacher he could discover, whether in jungle, mountain top, crowd-



The Newsagent-Bookseifer's Review and Stationers' Gazette.

(LONDON)

"A Search in Secret India," by Paul Brunton, which Riders publish at 15s., is a weird book, and is causing a mild sensation. A second impression is already on the way, and I think others will be called for.

The Booklover

(London)

A QUARTERLY REVIEW OF
MODERN BOOKS & AUTHORS

Autumn 1934

ABERDEEN, MONDAY, JULY 23, 1934.

Aberdeen Press & Journal

S. RADHAKRISHNAN,

ice-President of
ndia, in a letter
Dr. Paul Brunton:
read your book on
DIAN PHILOSOPHY
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SECRET INDIA

TRAVELLERS in India generally are forced to admit that much of the so-called religion of that continent is sheer superstition. Paul Brunton, who wandered through the byways of that land, and won the confidence of the mysterious yogis and fakirs, was forced to the same conclusion. In his notable travel book, *A Search in Secret India* (Rider, 15/-) he declares that he had to pick his way through a crowd of superstitious fools before he came in touch with the true sages of that vast country.

Armed with a naturally sceptical mind, yet possessing a nature spiritually sensitive, Mr. Brunton at last succeeded in finding his way to "the very embodiment of all that India holds most sacred", to quote the words of Sir Francis Younghusband, whose appreciative foreword to the volume is a recommendation which cannot lightly be dismissed.

"THE BOOK WINDOW" (London)
THE HIDDEN TEACHING BEYOND YOGA
RIDER 21/-
PAUL BRUNTON
in this book dealing with the three degrees of Yoga Dr. Brunton has explained the profoundest thoughts of pure philosophy in plain and understandable everyday language, so that no previous acquaintance with either Indian doctrines or Western philosophy is required of the reader.

HIDDEN INDIA.

Land of Yogis, Philosophers and Fakirs.

A SEARCH IN SECRET INDIA. By Paul Brunton. Rider: 16s.

The India of which Mr Brunton writes is one which is little known to the West, although it is in its way the most characteristic of all. It is the India of the yogis and fakirs, of the sages and philosophers, the thinkers who made it possible for the author to say: "That the West has little to learn from present-day India I shall not trouble to deny, but that we have much to learn from Indian sages of the past and from the few who live to-day I unhesitatingly assert."

Mr Brunton's search for spiritual light and for those who could dispense it carried him over most of the country and into strange places. It brought him into contact with many shamans and posturings, and "enough of the gross superstitious and suffocating customs of sleepy India" to fill him with despair and disgust; but it also showed him many genuine seekers after truth and not a few who have gone far towards attaining it—the holy man whom the Parsees regard as a new Messiah, the young Yogi by the banks of the Adyar, near Madras; the noble Shri Shankara, spiritual head of Southern India, and, most striking of all, the workers in the little-known colony of Dayalbagh, "the Garden of the Lord," near Agra, ruled over by his Holiness Salabji Maharaj, where it is being proved in practical fashion that it may yet be possible to hammer out a new civilisation from a mating of "Asiatic wisdom and Western science."

Much of what the author describes is difficult of belief, some of it is disconcertingly puerile, but there is a substantial core of real interest which makes the volume worthy of close attention.

EVERYBODY'S WEEKLY, January 19, 1934

CIVILISATION and science have given the world many miracles—miracles that would make the dreamers of the ancient world rub their eyes with wonder. Yet even to-day age-old "miracles" are performed in the mystic East that science cannot even begin to explain.

Calcutta is a modern city, cultured and westernised with modern cinemas and hotels in every street; yet not very long ago an Indian appeared in the city and bewildered an audience composed entirely of doctors and scientists.

From a red-hot shovel he took a handful of glowing cinders and thrust them into his mouth, and kept them there until they cooled.

Sulphuric acid is one of the strongest acids known to chemists; one drop leaves the flesh scarred for life. And yet this Indian poured a tablespoonful of it into his palm and licked it up with his tongue.

He Defied Poisons.

HE then said he was hungry, and to satisfy his appetite he took a thick glass bottle, had it ground to a powder, and swallowed it, together with a lump of cyanide big enough to kill everyone in the room.

There was no question of trickery. He actually swallowed these deadly poisons and remained unharmed.

This man, Narasingha Swami by name, came to Calcutta from the mountains where he had spent years in the study of Yoga, that age-old science, which teaches men to have complete and perfect control over their minds and bodies. Armed with this power he could defy poisons that would otherwise have killed him instantly.

There is hardly a fair in India where there are not men lying asleep on a bed of sharp 6 in. nails—they are Yogis who have taught themselves the art of mastering pain. These same men can thrust a steel skewer through both their cheeks and feel nothing, and they will, for a few coppers, dip their right hand into a cauldron of boiling lead and withdraw it unmarked.

death. He would have been dead in less than half an hour.

These are not the limits of their powers. There are Yogis who can actually restore life to the dead. Mr. Paul Brunton relates in "A Search in Secret India" (Rider, 15s.) how he saw this miracle performed in a room in Benares. In this very ordinary room in a very ordinary dwelling-house a crowd of students gathered to watch this feat accomplished.

He took a handful of red-hot cinders and calmly put them into his mouth; he poured a spoonful of searing acid into his palm—and licked it; he swallowed deadly poison . . . And yet he remained unharmed.

When the Yogi entered a sparrow was strangled and left on the floor for an hour to ensure that life was extinct. Then the Yogi took up a magnifying glass and focussed a beam of sunlight on

the bird's eye. Nothing happened. Then he began to chant in a weird unknown language, and in a few moments the sparrow's body twitched and fluttered where it lay on the floor.

How is it Done?

ANOTHER minute passed and the bird began to hop and twitter about the room, gradually gaining strength enough to fly up into the air. At the end of the hour it dropped back to the floor, dead, beyond hope of any further revival.

It is not only over birds and animals, however, that these men exercise their powers. A Yogi has been known to stretch himself on the ground, close his eyes and before the onlookers have been able to count up to thirty he has died. For it seems impossible to refuse the name of death to a state where the heart stops beating, the lungs no longer breathe, and no blood comes from the body when the skin is cut. Yet within a short time the apparently dead man is laughing and joking among his friends.

How are these mysterious feats done? That is still a secret. It is certain though that they cannot be accomplished except by men who have given most of their lives to mastering them.

Resort to Trickery.

THERE are, of course, sham Yogis. They are men who resort to mere trickery to produce their effects. But the genuine Yogi needs hours of persuasion before he will show his miracles, and no intelligent white man who has thoroughly explored India doubts their honesty.

ASIA MAGAZINE (U.S.A.)

A SEARCH IN SECRET INDIA by Paul Brunton, with a foreword by Sir Francis Younghusband. 8vo., 312 pp., illus., New York, E. P. Dutton & Co., Inc. \$3.50

Many journalists go to India, but not to this India of which Paul Brunton tells in *A SEARCH IN SECRET INDIA*. This is an India which to the Westerner seems fantasy and superstition, but which to the Indian is the deepest reality of life. No one can pretend to understand India who does not accept as fact the belief of her people in man's relationship to and part in spiritual being. Paul Brunton in this book has chosen to make a tour of the fakirs and mystics who, in India, are the medium between human life and that life which is beyond. He writes vividly and with a good reporting touch, and presents a clear picture of the persons whom he visited. The book is in no sense profound, and the student of Indian philosophy and theories of mysticism can find little to further his knowledge. But it is an interesting journalistic idea, and it is important to recognize the vitality and influence of this secret India, for it has great power and many millions of people.

"A Search in Secret India": The Great Sage.

SIR FRANCIS YOUNGHUSBAND'S FOREWORD TO A NOTABLE BOOK.

"A SEARCH in Secret India" (Rider & Co., 15/-) is a deeply interesting book by an English journalist, Mr. Paul Brunton, and comes to us with a special note of authority, for the Foreword is written by Sir Francis Younghusband, the distinguished author of several works on India and Tibet, and a former President of the Royal Geographical Society.

Mr. Brunton, Sir Francis tells us, had the determination to search for those secret things which require much seeking. In the end he found them. The difficulties were very great, though:—

STEPS STRANGELY GUIDED.

From the moment Mr. Brunton landed in India his steps were strangely guided to this Great Sage. Many were the wise men he met on the way. All, by means which must seem mysterious to Western minds, knew of his mission. One who became his friend made this revelation:—

Last night my Master appeared to me. He spoke to me about yourself. He said: "Your friend the Sahib is eager for knowledge. In his last birth he was among us. He followed Yoga practices, but they were not of our school."

"To-day he has come again to Hindustan, but in a white skin. What he knew then has now been forgotten; yet he can forget for a while only. Until a Master bestows his grace upon him he cannot become aware of this former knowledge."

"Tell him that soon he shall meet a Master. Thereafter light will come to him of its own accord. This is certain. Our land shall not be left by him until this happens. It is the writing of fate that he may not leave us with empty hands."

THE MAHARISHEE.

It is after much wandering and through all the difficulties Sir Francis has indicated, that Mr. Brunton is guided to the Hill of the Holy Beacon, the mountain hermitage of the Maharishee, a man of great intellectual distinction, with features more European than Indian, who preaches the surrender of personal selfishness which binds man to the world.

When the Maharishee addresses him again, the tone of his voice becomes higher. He shows him how all human beings are ever wanting happiness, untainted with sorrow, and says (and those who remember "The Blue Bird" will see how Maeterlinck caught the same idea) "Man's real nature is happiness. Happiness is inborn in the true self. His search for happiness is an unconscious search for his true self. The true self is imperishable; therefore, when a man finds it, he finds a happiness which does not come to an end."

By MRS. CHAMPION DE CRESPIGNY

(Hon. Principal of the British College of Psychic Science)

Wallis Mansford, in his linking up with the world of poetry, strikes a new note; and, with books from Mr. Stanley De Brath, Ernest Hunt, Hannen Swaffer, and many others—among which, although not published under the aegis of Spiritualism, I would strongly recommend to all readers *A Search in Secret India*, by Paul Brunton—we cannot complain of the year's output.

At this point we must leave the reader to discover for himself the deeper truths revealed in the teachings of the Sage. But we cannot close our notice of Mr. Brunton's "Search in Secret India" without a further reference to the Yogi whose revealing message we have quoted, and from whom he learns the way to health and the art of repose, and of slow, deep and quiet breathing.

The Yogi talks of the possibility of conquering death itself by breath control, and relates the story of the "faqeer" who was buried in a vault at Lahore in 1837 in the presence of King Ranjit Singh, Sir Claude Wade, Dr. Honigberger and others. A guard of Sikh soldiers watched the grave day and night. After forty days the "faqeer" came from the tomb alive and well. He had brought his breathing under great mastery, and could stop it at will without danger of dying."

Mr. Brunton also meets Meher Baba, who was destined "to flash like a meteorite across the Western sky, and to rouse the curiosity of millions of people in Europe and America." Meher Baba prophesies a war more terrible and more intense than the last; but of short duration—a few months—and afterwards a long era of world peace and tranquillity. But Mr. Brunton severely criticises Meher Baba's "fantastic claim to be a new messiah."

The Yogi speaks, too, of adepts who have extended their lives to hundreds of years. His own Master, who is known to his disciples as Gerumbu Swami, is over four hundred years old.

THE MAGICIAN AND THE JINNS.

Before the author's wanderings lead him to the habitations of the Wise Men from whom he learns the things most worth the learning, he has a fascinating interview soon after his arrival in India, at the Hotel Majestic in Bombay, with a traveller from Egypt, Mahmoud Bey, a man with magical powers, who had the appearance of a handsome Frenchman.

Mr. Brunton's discovery of Mahmoud Bey so soon after landing in India was, as we have seen, the herald of the greater discoveries in the course of his wonderful wanderings in search of the higher truths. His book is one to be studied, and read again and again.

THE NEW ENGLISH WEEKLY OCTOBER

A Search in Secret India. By PAUL BRUNTON. Rider.

15s.

Mr. Brunton has travelled all over India visiting Yogis, and seeking for guidance in spiritual matters. His account of his Odyssey makes interesting reading. Some of his Yogis are mere conjurers and sleight-of-hand men; others suffer from recognisable forms of mental disorder; and all of them seem to be expert contortionists; but a few are of undeniable spiritual force, and it is one of these whom Mr. Brunton elects to follow.

SECRET INDIA.

(BIRMINGHAM TOWN CRIER)

Did you ever dream of journeying to India; and then of seeking through the hidden places for those who could tell you—if they would—of the deep mysteries of life and death, so that you could solve the eternal problem of human life and its uncertain existence, torn between a moment of happiness and hours of pain?

Paul Brunton, an Englishman, did make that attempt, after years of study—largely fruitless, it would seem—in the big cities of Europe. In his recently published book, "A Search in Secret India" (Rider and Co., 15s.) he relates some part of the story of his adventures.

He lands in Bombay—and finds a magician ready to hand, an Egyptian who can read secret writing, and give a secret answer. He visits the Persian "Messiah" Meher Baba (with whom I spoke myself, recently, in London) but eventually writes off his claim. Brunton travels round India, from Bombay to Calcutta and Madras and then further south, seeking the mysterious yogis. He finds many of them are mere beggars, or even swindlers, many are conjurers of no mean skill (I have seen some of them at work) and others are mostly teachers or preachers.

Snake charmers; men who appear to make a mango grow in a pot "while you wait"—men who can restore a dead sparrow to life; men who can bring wonderful scents from the air into a handkerchief—all these he met and passed by, for they did not satisfy his inmost need.

The final story of how he met the spiritual head of Southern India, and how this and other holy men helped him on his quest, you can read for yourself if this kind of adventure appeals to you. Some men travel far in their search for wisdom; some men find it, like Kant, within forty miles of their birthplace and travel no farther. Some men seek in the East for the "yogi"—and others find what they need in other paths. All known religions—excepting perhaps those of the Maya people, and his brother the North-American Indian, came out of the East. Organised religions of to-day are dying: what is going to take their place?

THE INQUIRER (London)

INDIAN PHILOSOPHY AND MODERN CULTURE, by Paul Brunton (Rider, 3s. 6d.). Few Westerners have drunk so freely of the "Wisdom" as Paul Brunton. In India he found, he says, an "astonishing *mélange* of lofty ethics and low customs . . . and thought and priestly barbarism," but no culture, he tells us, can afford to ignore the peak systems of Indian thought, and in this little book he compares, very suggestively, the teachings of the great Indian sages with passages from Carlyle, Emerson, Spinoza and, among others, Eddington and Jeans. The book is dedicated to V. Subramanya Iyer.

Seeking Indian (YORKSHIRE POST) Wisdom

By CHARLES DAVY

"A Search in Secret India." By Paul Brunton. (Rider, 15s.)

The Yogis of India have a doubtful reputation. So many of them turn out to be self-tormenting exhibitionists, more or less sincere frauds, or, at the best, clever conjurers. Are there any Yogis possessed of a wisdom born from deep spiritual experience—such experience as evidently lies behind the Vedas, the Upanishads, and the Yoga Sutras of Patanjali?

Mr. Brunton set out to see for himself. Busy years spent in editing business journals had given him a firm grasp of the sceptical common sense of the West, but he had also studied occultism fairly thoroughly. He was not a dilettante in quest of novel sensations; he knew what he wanted to find and he knew that his search would be long and difficult. After travelling for many months through the highways and byways of India he found—he believes—several men endowed with supernatural powers and at least one master of wisdom.

Later on he met a Moslem who made dolls and other objects dance on a table from a distance; and at Benares he found a venerable Yogi—evidently the same man whom Major Yeats-Brown describes in "Bengal Lancer"—who could summon any desired perfume on to a handkerchief and restore temporary life to strangled sparrows. This was said to be done by a special method of utilising solar energy.

The Maharishee of Arunchala

Mr. Brunton could not explain these feats, but he recognised that their interest is mainly scientific. His search for enlightenment continued until he travelled from Madras to visit a sage called the Maharishee, who lives near Arunchala in North Arcot. He stayed for some time in the Maharishee's hermitage, sharing with his disciples a life of rigorous simplicity; and later, when he was about to leave India and had actually booked his passage, he felt impelled, in spite of illness, to make the long journey back to Arunchala in order to spend further weeks in the Maharishee's presence. The account of his final experiences, when he began to experience the meaning of liberation from the self into a consciousness of true individuality, is of great interest, but it must be read in his own words.

His book is at times a little too glib and chatty in style, but its defects are superficial and its merits genuine. He had many unusual meetings and conversations; he spent a month with Meher Baba, the "Parsee Messiah," and remained unconvinced; he came to know well an exponent of Hatha Yoga and learnt a good deal about its discipline of postures and breathing exercises; he visited and liked the Radha Soami community, where an attempt is made to unite Yoga practices with a Westernised daily life.

Very Rare

One impression the book leaves is that exponents of Yoga in its best forms are very rare, and that the whole Yoga tradition is now a survival which has virtually no influence on the social habits and prospects of India to-day. And whether the practices of Yoga, as distinct from its underlying philosophy, have much to offer the West seems doubtful; for such a life as that of the Maharishee imperatively requires Indian conditions, and a weakness of the Radha Soamis, I feel, is that they are too ready to accept Western science and technology untransformed. Their Yoga, that is, applies chiefly to their inner life, and does not fully penetrate their contacts with the world of nature.

However, Mr. Brunton's book—illustrated with many good photographs—may be recommended to all readers who want to know what the "holy men" of India are really like. No other Western visitor has searched for them with such patient determination and written of them with such sympathetic impartiality.

NOTTINGHAM JOURNAL,
Parliament Street, Nottingham

THE HOLY MEN OF INDIA.

Marvellous Achievements By Will Power.

A Search in Secret India. By Paul Brunton. (Rider, 15s.). Fourth impression.

The growing desire of humanity to know more about itself, the world in which it lives now, and its future abode, is manifest in the demand for these two books written by Paul Brunton, an English journalist, who wandered through the heart of India and saw strange things while among the Fakirs and Yogis. He beheld astonishing feats, learned many closely guarded secrets, lived in secluded hermitages and jungle retreats. For instance, he came across Yogis who can—

Prolong their lives for hundreds of years;

Stop the heart beating, and yet live; Move solid objects without touching them;

Pass at will into trances where they sit like statues for hours or days.

Accurately reveal the past or future to a complete stranger.

These things were not done by some kind of trickery or magic but by using the full power of the human will after long training in the perfection of the body. These were holy men who set themselves apart to study the mighty universe, to become, by the exercise of natural laws, not only a part of it, but a master in it—godlike, if not a god.

"Sacred India," writes Sir Francis Younghusband, in a foreword, "would be as apt a title for this book. For it is a quest for that India which is only secret because it is sacred."

"Ordinary people do not see the secret sacred India that Mr. Brunton saw. Spirituality at its finest and purest is what he saw."

Sir Francis concludes: "Remote from the haunts of men, deep in the jungles to which—or to the Himalayas—the holiest men in India always return, Mr. Brunton found the very embodiment of all that India holds most sacred. The Maharishee—the Great Sage—was the man who made most appeal to Mr. Brunton. He was not the only one of his kind. Up and down India others—not many—may be found. They represent the true genius of India, and it is through them that the Mighty Genius of the Universe manifests Himself in peculiar degree."

This gives but a brief outline of an absorbing book, the mere reading of which carries you away into unrealised regions of peace and contentment. It is illustrated with a number of fine photographs.

July 6, 1934

THE POWER OF THE YOGIS

By A Special Correspondent

THE Yogis of India are a highly speculative race of people, by which I mean that the genuine ones are hard to get at and almost impossible to come across by chance, while the false ones can be met at almost every street corner.

Yogis are dogged by sensation-hunting tourists, and it is small wonder that the genuine ones hide in out-of-the-way corners and are seldom seen or heard. From time to time news filters through of some Yogi who can work miracles, but who can credit tales heard at second-hand?

Incredible Happenings

Now I have met the man who has seen the genuine Yogis face to face, watched them work miracles which to Westerns seem incredible, and returned to write a story—amazing, but not sensational—which is told in a new book, which I, who have read it, and who have met the author, believe to be one of the most important books published for a very long time. The author is Mr. Paul Brunton, a very unassuming young man of 36, and the book is *In Search of Secret India*, published by Riders (15s.).

This book tells stories of Yogis who can raise the dead, gently stroke the backs of deadly snakes without harm, stop the heart beating and yet live, tie the body into astonishing contortions, and do many other things which Mr. Brunton unassumingly claims to have seen with his own eyes.

As a humble pupil in search of the truth, he was received in the mystic haunts of India, and came heart to heart with unsearchable mysteries. Are there Yogis who can live for centuries? Some of them seem incredibly old. Many of them can sit for hours or days without moving a muscle, dead to the world in ecstatic trance.

Author a Spiritualist

Mr. Brunton is a Spiritualist. When he was quite a youth he began to investigate the subject, and later developed his psychic powers, becoming clairvoyant and clairaudient. In those days he had a Red Indian guide, whose name was Ramana. He claimed to belong to the Ojibway tribe of Red Indians. Is it not an amazing coincidence that when he went to India he discovered that the name of the Yogi who impressed him most, and to whom he felt very drawn, was the same? Later, Mr. Brunton became interested in Theosophy, and from that gravitated to Oriental Mysticism. He decided to concentrate on the latter. At this time he was having unpleasant clairvoyant experiences, and prayed that the power should be taken from him. Within a fortnight it had entirely disappeared.

Recently, he has been advised that all his mediumistic powers will return this autumn. He wants to work in Spiritualism, but he emphasises that there are two Spiritualisms—a spiritual Spiritualism and a lower Spiritualism. With the latter he will have nothing to do. He believes that the former will sweep the earth, and will eventually become blended with the philosophical truths which the East has always harboured.

Psychic News,

London,

By MAURICE BARBANELL.

PAUL BRUNTON is an English journalist who can testify from first-hand experience to the many "marvels" of the East.

We are always hearing about the wonderful things done by the yogis and "holy men." But usually the stories are related second-hand. Someone has met somebody else who knows somebody else who has seen . . . This is not the case with "A Search in Secret India," a book which describes Brunton's experiences in the East.

It is obvious that he is not a gullible, credulous kind of man. His journalistic training, his shrewd common sense and his determination to sift fact from Eastern exaggeration, are discernible in his writing.

He has met some of the yogis, who seem to be master of psychic laws. Read this book, and learn of the men who can swallow poisons without their having any ill-effect, prolonging their lives, communicate telepathically, increase and decrease the rates of their pulse beats and stop the beating of their hearts.

OFF THE BEATEN TRACK

Paul Brunton seems to have reached places inaccessible, as a rule, to the traveller from the West, and had revealed to him things which are usually hidden from the curious and the sightseer.

A "chance" meeting with an Indian in a London bookshop fired him with determination to go in search of secret India. This Indian related some of his own experiences.

His first experiences at Bombay make fascinating reading. He met a real magician, an Egyptian, Mahmoud Bey, who possessed "magical" powers. After travelling many hundreds of miles, he got into touch with several yogis and their disciples.

He found, to his surprise, that they knew all about him. He was introduced to Shri Shankara, the spiritual head of South India, who made him promise not to leave his country before he met one whom he calls a "high master." It was the Maharishiee, which means the "great sage," who lived on "The hill of the holy beacon."

His meeting and stay with this great yogi make fascinating reading.

He met the "the wonder worker of Benares," who gave him a demonstra-

tion of producing any desired scent out of the atmosphere and saturating the author's handkerchief with it. This would seem to give an indication of how the perfumes are brought into the seance-room as apports.

I could quote columns and columns from "A Search In Secret India."* But read it for yourself. Here you will find the case for the yogis and yoga written in simple language by a man who has lived among them.

* Rider & Co.; 15s. Obtainable "Psychic News," 15s. 6d. post free.

BROTHERHOOD

What Paul Brunton gained in India for his own soul.

Here is a little bit of autobiography.

IN SECRET INDIA.

Some men and women who have travelled in India, (who have touched some parts of that vast country which has an area of nearly two million square miles and has a population of more than 300 millions, belonging to very diverse races and to very various degrees of civilisation), have apparently noted every tasty thing they observed or heard of, and have published reports of their unpleasant impressions. But Mr. Paul Brunton went to India to seek for hidden treasure—for the purest, highest, best that could be discovered there through patient and persevering search. He has published in a book entitled "A Search in Secret India," a report of what he found most worth recording.

Sir Francis Younghusband introduces the book by an appreciative Foreword. (Publishers: Rider & Co., Paternoster Row, London, E.C. 15/- net).

As Sir Francis Younghusband says, in his Foreword, "In India, as everywhere else, there is much spurious spirituality, through which a way must be forced before the true can be found. There is an innumerable crowd of mental acrobats and contortionists through which the seeker after pure spirituality must elbow his way. These men have trained their mental as well as bodily muscles till they are extraordinarily efficient. They have exercised powers of concentration till they have nearly complete control over their mental processes.

Among the numerous mystics that the Searcher interviewed was Shri Shankara Acharya, the Spiritual Head of South India, the 66th bearer of the title. (The original Shankara flourished more than 2,000 years ago).

Another was Vishudhananda, in Benares (India's holiest city, reputed to be the oldest populated town). He gave his visitor ample evidence of supernormal powers, the real secret of which has not so far been revealed even to his closest disciples. Still another yogi visited was Sudhei Babu; regarded as the ablest astrologer in Benares, —a highly intelligent and learned Brahmin, versed in modern science.

The culmination of the "Search"

was the discovery of the Maha-rishi. The rishis are supposed to be greater than any yogi.

Accompanied, and indeed conducted, by a very friendly ochre-robed yogi, who is himself one of the Maha-rishi's disciples, the Searcher travel from Madras by long railway journeys, and finally by bullock cart, far into the interior where Europeans are seldom seen. They arrive at Arunachala, "the sacred red mountain" where there is a temple and also the Maha-rishi's hermitage. They make their way into his hall, where they find him seated on a white divan, in trance. There are a score of other people in the hall, sitting in silence. Even when the sage emerges from his trance, he still shows no sign of being aware of the visitors' presence.

Public Opinion
LONDON

WHAT IS REALITY

WITHDRAWAL from the world is entirely an inner process, when you understand the truth. It is something deep within your heart," says Mr. Brunton in his book, *The Inner Reality*.

Mr. Brunton, who goes on to develop this theme, is well known as the leading writer on Yoga and for his knowledge of Eastern philosophy.

18 MAR 1936

INDIAN YOGI

"A Search in Secret India," by Paul Brunton (Rider, 15/-).

Mr. Brunton, English journalist, with determination has wandered through secret India, forced his way through the difficult barrier, and has been converted by his secret sacred quest. As Sir Francis Younghusband says in a foreword, there is in India "an innumerable crowd of mental acrobats and contortionists through which the seeker after pure sentimentality must elbow his way," past their mental and bodily control and "occult powers"—well worth study as psychic phenomena; Mr. Brunton saw and describes them—but these people, says Sir Francis, are "not the real thing. . . not the springs whence spirituality comes gushing"—"Remote from the haunts of men, deep in the jungles to which—or to the Himalayas—the holiest men in India always return, Mr. Brunton found the very embodiment of all that India holds most sacred. The Maharishee—the Great Sage—was the man who made most appeal to Mr. Brunton. He is not the only one of his kind. Up and down India others—not many, but a very, very few—may be found. They represent the true genius of India." We meet magicians, the Messiah (Meher Baba), Brama, the Yogi anchorite of the Adyar river near Madras, patiently practising the body control which he proclaims as the Yoga which conquers Death, and the mystic sage, near Madras, who never speaks, hugs solitude and "has no desire to found a school or collect a following, and his ambitions seem to stretch no further than passing unobtrusively through life." Shri Shankara, the spiritual head of South India, and finally reach the Maharishee (Great Sage) on Arunachala, the Mountain of the Holy Beacon in North Arcot. This is his height of holiness and mysticism, and this chapter is the secret core of the quest. There

is an interesting picture, too, of Ramana, his spiritual heir, in his jungle hermitage. The rest is rather anti-climax—though interesting expressions of trick faqueers, street magicians and foolish ascetics, physical deformists and exhibitionists, baksheesh beggars, "I come now to the realisation that India's holy men are an extremely mixed lot. Many are good, inoffensive people for the most part, even though they seem anaemic from the angle of power or wisdom. Others are either failures in worldly life or just men looking for an easy living." Every phase and degree of Indian mysticism, from the charlatan to the saint, is brought into the quest. There are twenty-six good illustrations of Indian sacred places and holy men (and women like Sarada Devi, "the holy mother," and Hazrat Babajan, the woman faqueer, haggard and huddled).

THE SCIENCE OF THOUGHT REVIEW,
CHICHESTER, ENGLAND

"THE INNER REALITY", by Paul Brunton. Published by Rider & Co., Paternoster House, London, E.C. Price 12/6d. net.

This latest book of Paul Brunton is, to our mind, (of those which we have seen) his best one, unless we except his first book, "A Search in Secret India." There is very much in it that we can warmly appraise, one point especially. And we are glad of the sincere note that is lent in much of his writing.

Mr. Brunton went out to India in quest of the liberating Truth: and because he was earnest and persistent in his quest he found what he was seeking; or, shall we say, he found its entrance-gate in and through intimate contact with one of India's most illumined teachers of today, Sri Nana Maharshi, whom he calls "The Maharishee."

He found his feet, spiritually through this contact, and felt that he was touching solid ground, and he felt, opening in himself, a centre of spiritualisation. The germinal growth in him of this consciousness, in its unfolding, has expanded with a rounding influence. We are happy to say, as we peruse these pages, how he has made, at length, discovery of that same emancipating truth near at hand—that is, in the Bible, but especially in the Gospels.

THE QUEST OF THE SPIRITUAL.

A SEARCH IN SECRET INDIA. By Paul Brunton. (London: Rider, 15s.)

It is right to warn intending readers that this deeply interesting book is not at all likely to appeal to those lovers of sensation who appear to be addressed in the publisher's "blurb." It is quite true that, in the course of his search in India for the Yogis and their hermetic knowledge, he saw and heard much that was sensational, much that seems to us Westerns to be miraculous, but these things did not convince him, and he lays but little stress on them. He also came across much charlatanism and many cases of self-deception. Again he found not a few men of high spiritual attainments and saintly life. But to the mind of an alert journalist, somewhat cynical and sceptical as he says he is, these cases, interesting though they were, clearly did not represent what he finally found himself seriously looking for. The Indian need for a Guru had become for him a reality, and the search for such a one drove him all over India, until his health seriously broke down. At length he realized that the Master he was in search of was already known to him. To him he felt himself called back with an importunity which he dared not resist. So, cancelling his passage home, he sat at his feet, being rewarded by a restoration of his faith while, in a period of mystic trance, many things became clear to him. Those to whom such a search appeals should read this very clear-seeing, critical and yet beautiful book. As Sir Francis Younghusband tells us in his Foreword, there are even now men to be found in India who carry on the age-old torch of spirituality. In these days such men are few, but they exist, and Mr. Brunton's long and laborious search was fortunate in its issue.

The eyes of many who imagine that they know India will be opened by the reading of Mr. Brunton's experiences. G. W. B.

THE VEDANTA KESARI

Office, Mylapore, Madras.

Honest Pictures of Indian Life

WE have much pleasure in extracting the following account of Master Mahasaya given by Mr. Paul Brunton in his book, "A Search in Secret India", published recently by Messrs. Rider & Co. The author's visit to the well-known writer of "The Gospel of Sri Ramakrishna" has given us a charming portrayal of the sage in his residence. The refreshingly sincere and honest pictures of Indian life the author paints, mark him out to be a genuine student of the precious elements of Indian culture; and in this book we have an earnest of what true understanding and sympathy, unwarpd through prejudice, can achieve. As we review the book in a subsequent issue, we expect to give more of Mr. Brunton's impressions. Meanwhile, we are happy to introduce to our readers this friend of India through the following excerpts from his very interesting book:

"THE MONIST" Chicago, '36
A SEARCH IN SECRET INDIA & THE SECRET PATH.

Exceptional endowments of vivid and felicitous expression enable the writer of these volumes to share with his readers, in the first of them, what an eye sensitive to the contours and the colours of landscape, personalities, and groups, and a soul attuned to the stirrings of the human spirit.

It proves so impressive as to bring the author to a personal experience of spiritual realization. Of this experience, though it is deemed essentially ineffable, he undertakes to impart some glimpse. To him it brought transcendent peace and bliss. An irresistible urge to inspire and to guide others to the attainment of a like beatitude led him to write his account of THE SECRET PATH.

25 APR 1938

SRI SANKARACHARYA OF
KAMAKOTI PEETAM

HIS HOLINESS SRI SANKARACHARYASWAMI OF KAMAKOTI PEETAM. By Paul Brunton. Published by B. G. Paul and Company, Madras. As. 5.

SRI SANKARACHARYA of the Kamakoti Peetam is the spiritual head of South India. The present Acharya is the 66th of the long line of teachers who have occupied this peetam and have embodied in themselves the highest teachings of Hindu religion. In his personal life, in the profundity of his learning and in the austerity of his daily life. Sri Chandrasekhara Saraswati Swamigal (the present Acharya) maintains the great traditions of the spiritual leaders of India and enjoys the allegiance of all Hindus.

Mr. Paul Brunton, an admirer of the Acharya, had an interview with the Swamigal sometime ago, and, in this booklet, gives a vivid report of his talk and of his impressions of this great spiritual leader.

Thus concludes the chapter on Shri Sankaracharya in the book *Search in Secret India* by Paul Brunton, a reprint of which has been brought out in a neat little booklet.

The interviews of Paul Brunton with Shri Sankaracharya itself is very interesting, the author riddling him with questions on all topics and the Acharya answering them all with an illuminating ease.

In picturesque language the author describes how Shri Sankaracharya directed him to Shri Ramana Maharshi whom the latter described as 'a high Master.'

With an appendix, describing the history and importance of Kamakoti Peetam, the beautiful booklet priced at 5 annas, can be had of B. G. Paul & Co., Madras.

IN SECRET INDIA.

BY HOWARD JONES.

Of all the countries of the world, there is none that can compare to India in colour, romance, and mysticism. That vast land, with its 1,800,000 square miles of plain and mountain, its 340,000,000 people, and its 100 different tongues, has beckoned the adventurous traveller since mediaeval times. And though there is not a single part to which white men have not now penetrated, India remains to the people of the west what it always has been, an enigma, a country of extremes and contradictions.

The ignorance and barbarity amongst the Indian people, even in these enlightened days, is appalling. Less than five per cent. of the population of the country can read or write. And more than seventy-five per cent. subscribe to a religion which, to occidental ideas at any rate, is so primitive in its principles and so despotic in its power, that it only inspires disgust.

Yet India continues to fascinate us—chiefly because we have come to accept it as the true centre of occult learning. There is knowledge in India totally beyond the white man's understanding. The Yoga cult, which in recent years has attracted more and more interest in Europe and America, is but one example of this. Yoga is a form of religion aiming at spiritual cleanliness through the cleanliness of the body, and only a fool would smile at this ideal. There is probably none finer in the world.

True Yogi are men of remarkable achievements. But even in India, they are not easy to find—mainly owing to the impostors and professional beggars which abound. The white man who would learn something of Yoga has a long and lonely search before him. He must travel the length and breadth of India, mixing with the native peoples. He must keep an open and discriminating mind. Above all, he must have patience, for disappointments in hundreds will come his way.

Many of us would like to travel in India, searching out the secret places. And, were we able to do so, the probability is

* "A Search in Secret India" by Paul Brunton, with a foreword by Sir Francis Younghusband, Rider & Co. 15/-.

that we would relinquish our search in a matter of weeks, pining for the tongue and company of our own kind. That, after all, is human nature. But now and again a white man of courage and determination attains the object he has set himself—that of sifting the true occult from the spurious, and investigating it at first-hand. Such a man is Paul Brunton, an English journalist. In a recently published book*, Mr. Brunton has written a full and absorbing account of his experiences in India.

This book has the ring of truth. The author has set out to record his experiences in a straightforward, unvarnished fashion, and wastes little time or space in attempting to explain what to him is totally unexplainable. He tells you of fakirs good, bad, and indifferent. He describes them, their methods of living and of learning, with a swift and certain touch. If there is a fault to be found with Mr. Brunton's narrative, it is that in a short space he covers so much ground, and meets so many people, that the reader at times finds himself bewildered. Still, that is India. It is a country of a thousand bewilderingments.

In Benares, the Hindu holy city, there is a fakir named Vishudhananda. This man, according to Mr. Brunton, is one of the most remarkable Yogi in the whole of the peninsular. He can produce any requested scents upon a borrowed handkerchief, though he is chary of demonstrating his gifts to strangers, and particularly to white men. He made an exception in the author's case, and produced the scents of white jasmine, attar of roses, and violets. Mr. Brunton, at first believing he had been hypnotised, took his handkerchief away with him; and a number of white people, who had never heard of Vishudhananda, recognised the scents an hour or two later. (It is interesting to recall that Yeats-Brown, in his well-known book "Bengal Lancer" relates a similar story of a scent-producing fakir).

On another occasion, Vishudhananda conducted an amazing experiment with a sparrow. The bird was strangled, and left for an hour or so in the centre of a room. Eventually, the fakir picked up the body and concentrated a ray of sunlight towards the eyes, by means of a magnifying glass.

THE MADRAS SUNDAY TIMES, DECEMBER 1, 1935

The Maharshi and His Message

Indian Edition of Relative Chapters in Paul Brunton's Book

A FASCINATING
PICTURE BY
ABLE JOURNALIST

Paul Brunton's *A Search in Secret India* was the best seller last year in Britain among Indian books. It passed through several impressions in a few months. Similar must be the response to **The Maharshi and His Message*,

in which are reproduced those chapters which formed the main attractions in the original. The first was priced fifteen shillings—prohibitive for Indian readers. The present one is priced only nine annas, which is rendered possible because the publishers are the Sri Ramanashram, seeking no profit.

Paul Brunton is a journalist; and handles his Indian visit, specially his stay at Ramanashram with all the flair of a first rate scoop; and that makes the narrative all the more fascinating.

BUDDHISM IN ENGLAND.

A SEARCH IN SECRET INDIA. Paul Brunton. Rider. 312 pp. 15/-.

After a number of most unpleasant books on India it is refreshing to read one in which sex is scarcely mentioned, and the persons interviewed are genuine seekers of the Way. When the author went to India in search of spiritual enlightenment, he found he had to pick his way "between genuine sages and fools who mistake their egotistic fancies for divine knowledge; between true religious mystics and mere mystery-mongers; between pseudo-holy men working black magic and true followers of the way of Yoga." The result of the search is a portrait-gallery of holy men whose powers and character were far above the average. Perhaps the most disappointing was Meher Baba, since known to the West, who was found to be an honest but misguided visionary. More interesting was the Anchorite of the Adyar River, whose skull burst open when as a child he attempted difficult Tantric exercises without sufficient supervision, and who thus provided an object lesson in such unaided enterprise; while the Sage Who Never Speaks, a not uncommon quality in Indian Yogis, was the first to provide a clue to the wanderer's problems with the pointed query, "Why do you go about like a bee which sucks mere drops of the honey of knowledge, when the heavy mass of pure honey awaits you?"

There were those who provided, when urged, exhibitions of abnormal powers sufficient to amaze the most sceptical observer, yet the author was not content with marvels, and bearing the passport of genuine desire for spiritual knowledge, made his way from sage to sage, asking of each the goal of his efforts and the methods he was using to attain that end.

But the finest of all characters described in his intensely interesting book is the Maharishi of Arunachala, whom Mr. Brunton met quite early in his wanderings and to whom he finally returned. Here is a man bearing all the signs of spiritual grandeur, not least among them being his power to solve his visitors' problems with never a spoken word. The pure magnetic silence which surrounds the meditating figure in the lofty hall is an extension of his tremendous mind, and enlightenment comes to those who are fortunate enough to feel its influence.

The Kalyana-Kalpataru

Gorakhpur, India.

Paul Brunton in 'A Search in Secret India' affirms his conviction about the existence of the powers attributed to Yogis. But, as he is more interested in their purpose, he writes well of the pervading calm and the ecstasies of happiness that he experienced in their presence and by the practice of their cult, which, he claims, elevates the spirit on to a higher plane.

CAMDEN, N. J.
PUBLISHERS WEEKLY

Brunton, Paul

The hidden teaching beyond yoga. 413p. O. C.
N. Y., Dutton 3.50
An attempt to explain to the western mind the higher philosophy of India.

Church Standard
Sydney Australia

Secret India.

PAUL Brunton's *A Search in Secret India* is a book of unusual interest. It tells of an India unknown to the average white resident or tourist—the India of the Yogis and other adepts in the spiritual life. He who wishes to find these genuine sages has to pick his way through "a crowd of superstitious fools and self-styled faqueers". Mr. Brunton gives fascinating and valuable reports of interviews with Yogis,—including one who quite successfully combines the ancient Indian Yoga discipline with Western activity. His chapter on "The Wonder-Worker of Benares" provides scientists and others—with ample food for thought. For instance:

"A sparrow is strangled and left exposed for about an hour, so that we can assure ourselves that it is really dead. Its eyes are motionless, its body sad and stiff; I cannot discover a single sign which might betray the presence of life in the little creature.

"The magician picks up his magnifying glass and concentrates a ray of sunlight into an eye of the bird. I wait while a few minutes pass uneventfully. The old man sits bent over his strange task, his large eyes fixed in a glassy stare, his face is cold, emotionless and non-committal. Suddenly, his lips open and his voice breaks out into a weird, crooning chant in some language which is unknown to me. A little later the bird's body begins to twitch. I have seen a dog twitch his suffering frame in the same manner, when the spasms of approaching death have overtaken it. Then comes a slight fluttering of the feathers and within a few minutes the sparrow is

on its legs, hopping around the floor! Truly the dead have come to life!

"During its next phase of this strange existence, the bird gathers sufficient strength to fly up into the air, where it busies itself for a while in finding new perching points, as it flies around the room. The thing seems so incredible that I pull body and wits together, in an effort to reassure myself that everything and everyone surrounding me is real, tangible and not hallucinatory.

"A tense half-hour passes, while I watch the fluttering efforts of the revived creature. At last a sudden climax provides me with a fresh surprise. The poor sparrow falls through the air and lies motionless at our feet. It remains there without stirring. An examination reveals it as breathless and quite dead.

"Could you have prolonged its life still further?" I ask the magician.

"That is the most I can show you at present, he replies with a slight shrug."

The West Herts and Watford Observer New Books in Watford Public Libraries

IN the list of new books in the Watford Public Libraries are two significant books in the Philosophy class. They are Paul Brunton's "Inner Reality" and Phoebe Payne's "Man's Latent Power." Paul Brunton is accepted as one of the leading exponents of the Yoga philosophy to the Western world. He has earned that position by deep insight into the true meaning of Yoga, as the seven volumes now published show. This book is a further step on the path to a deeper revelation of this hitherto little-known subject.

THE KALPAKA

Published monthly at TINNEVELLY, INDIA

A Search in Secret India: BY PAUL BRUNTON. With Forword BY SIR FRANCIS YOUNGHUSBAND. LONDON: Messrs. Rider & Co., 34 Paternoster Row, E. C. 4. 15 shillings net.

A welcome ambassador to the heart of India, this most excellent publication of Messrs Rider comes in as a Godsend, soothing the many that were repelled by the Katherine Mayo type of publications on India. If there is anything that can provoke peace and goodwill between East and West other than the advent of true Englishmen to govern India as in the days of John Company, it is the sending out of such as Paul Brunton into the wilds of unknown India. Says the author (p 15):

"Because I put pride underfoot in moving among the varied peoples who inhabit Hindustan; because I gave them a ready understanding and an intellectual sympathy, a freedom from finicky prejudice and a regard for character irrespective of colour; and because I had sought Truth all my life and was prepared to accept whatsoever Truth brought in its train, I am able to write this record. I picked my way through a crowd of superstitious fools and self-styled faqueers in order to sit at the feet of true sages, there to learn at first hand the real teachings of Indian Yoga. I squatted on the floor in many a secluded hermitage, surrounded by brown faces and hearing strange dialects. I sought out those reserved and reclusive men, the best Yogis, and listened humbly to their oracular instruction. I talked for hours with the Brahmin pundits of Benares. Not alone for the whole Book but for the very first chapter, India and England ought to be very, very, thankful.

ARMCHAIR SCIENCE

APRIL, 1935

(England)

A SEARCH IN SECRET INDIA

By Paul Brunton

(Rider & Co. Price 15s. net.)

AT the present time India is very much in the public eye and a book dealing with the country and its people is certain to be popular.

The very title of this one is intriguing. It attracts and holds our attention, and the most cursory glance at its contents gives promise of most interesting reading.

In Search for Yogis.

The author is an English journalist who went abroad determined to find out first-hand something of that secret and sacred India of which he had heard so much. Frankly he tells us that he went out a sceptic but that his experiences with the great Masters of the East restored his faith and he found a new acceptance of the Divine. Behind the sprawlers in the sun, beyond the "crowd of mental acrobats and contortionists" he came at last to the Great Sage, one of the many holy men of India who represent spirituality at its highest degree.

Political storms and general unrest have not destroyed the deep spiritual life of India, but the

true Yogis have withdrawn themselves so far from the prying eyes of the unbeliever that, although thousands of travellers visit India each year, few, if any, ever penetrate to its inner secrets.

"The New Messiah."

With his freedom from prejudice and anxious search for truth the author was enabled to find his way through the crowd of fakirs and superstitious fools to the feet of the true sages—those extraordinary men who possess that perfect health of body and serenity of mind which is humanity's most urgent need. He meets Shri Sadguru Meher Baba, known as "The New Messiah," talks with the Yogi who can conquer death, has audience with the Spiritual Head of South India, and comes at last to the Hill of the Holy Beacon, where he finds the Great Sage, the Maharishee, and experiences an "untellable peace."

Mr. Brunton has given us a most remarkable book and one that not only interests us by its story but also succeeds in opening our minds to some of the fine thoughts and truths which the Yogis can impart.

V. E. C.

Times
Los Angeles Calif

OCT 13 1935

ABSORBING HOCUS-POCUS

BY MILTON MERLIN

A SEARCH IN SECRET INDIA. By Paul Brunton. Dutton.

Indian exoticism has had a wide appeal throughout the West, even to such tentative skeptics as Schopenhauer. The appalling diversity of beliefs and the bewildering mixture of genuine speculation and elaborate humbuggery, provide a wide field of interest. The admirable mental discipline and philosophical enterprise of Indian thinkers is often confused



Paul Brunton

with the esoteric flimflam and quackery that provokes the wonder of tourists from North Dakota. The author of this narrative, an English journalist, made a pilgrimage to the sages of India in search of "spiritual certitude." He apparently returned convinced, but is unable to convey his reasons with conviction.

Though he promises to distin-

guish between the "spurious spirituality" and the real thing, the most interesting portions of his account deal with just those astonishing tricks performed by professional fakirs and the anatomical posturings of the Yogis, which smack brightly of vaudeville. His rapturous report of psychic phenomena and secret verities, including his own two-hour "spiritual trance," is of decidedly less interest than his description of telepathic feats, cataleptic shams and other incidents of absorbing hocus-pocus.

Narratives such as these, except for the familiar repertorial passages, are obscure to all but initiates. The unenlightened layman simply won't or can't see "outside the rim of world consciousness... in the midst of an ocean of blazing light," or even "untellable, infinite space, incredibly alive." The benighted common man lives, moves and has his being in a circumscribed, but ample world of palpable and visible and audible objects. Those with a sensitive eye for the elusive occult may find secret delights in this volume, but the general reader will probably find his interest limited to the description of expert tomfoolery.

HANDBOOK OF PRIVATE SCHOOLS U.S.A.

(Boston, Mass)
20th Edition, published May 1936, 1156 pages, \$6.00.

Paul Brunton, in his *A Search in Secret India*, Dutton, 1935, brought exceptional endowments, a sensitive eye, and a soul attuned to the stirrings of the human spirit, to his search. Living and traveling as a native, he investigated the fakirs and rishis and found most of them to be fakes. He gives us an intimate, personal study of some who were not. One Maharishee proved so impressive as to bring the author a deep spiritual experience. He quotes from him thus: "When a man knows his true self for the first time, something else arises from the depths of his being and takes possession of him. That something is

behind the mind; it is infinite, divine, eternal. Some people call it the soul, still others name it Nirvana, and we Hindus call it Liberation. When this happens a man has not really lost himself; rather he has found himself."

"As the last word falls from the interpreter's lips," Brunton adds, "there flashes across my mind those memorable words which were uttered by a wandering Teacher in Galilee, words which have puzzled so many good persons: Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

"There still remains," Brunton concludes, "a small but priceless residue of culture classified under the generic term Yoga, which proffers benefits to mankind as valuable in their own way as any proffered by the Western sciences. It can bring our bodies nearer the healthy condition which Nature intended them to possess; it can bestow one of modern civilization's most urgent needs—a flawless serenity of mind; and it can open the way to enduring treasures of the spirit."

The Wonders of Eastern Mysticism

A SEARCH IN SECRET INDIA. By Paul Brunton. With a Foreword by Sir Francis Younghusband. Illustrated from photographs. 312 pp. New York: E. P. Dutton & Co. \$3.50.

BELIEVE it or doubt it, there are some amazing things to be learned from the Yogi of India. We have Mr. Paul Brunton's word for it, backed up by the testimony of Sir Francis Younghusband, who writes a foreword to this record of a search for the secret of India's spirituality.

The more interesting approach to a book setting forth the wonders of Eastern mysticism is via belief, even when one is naturally inclined to be skeptical. On the whole, Mr. Brunton's method can be profitably adopted by his readers: "I keep my mind open, uncritical, and offer no mental resistance."

Covering the greater part of India in his search, he made pilgrimages to the abodes of several of the best accredited Yogis, and spent days or weeks in interviewing them. There was Meher Baba, the Parsee Messiah who held forth half a day's journey from Bombay. Since 1925 this holy man had not uttered a word, and he communicated his thoughts by spelling out words on an alphabet board. His younger brother told Mr. Brunton that when the new messiah breaks into speech, his message will startle the world. Still maintaining his silence, he later made a theatrical journey to Hollywood, where, the author says, he was entertained by Mary Pickford and a thousand leading people were presented to him at the film colony's leading hotel. After considerable study of this self-styled messiah, the author concluded that

"Meher Baba, though a good man and one living an ascetic life, is unfortunately suffering from colossal delusions about his own greatness."

At Madras the author met Brama, who practiced the system of body control. This Yogi could control the working of his heart so that its beating completely stopped for about seven seconds, and he was able to bring his pulse to a stop for over four minutes. Brama said that he could hold his breath for two hours and had often done so. He cited the authenticated story of the faqeer who was buried in a vault at Lahore and after six weeks emerged healthy and alive. He told of his master, now living in the mountains of Nepal, whom he believed to be over 400 years old, who could sever an artery and control and even stop the flow of blood.

While it must be admitted that the larger part of this book is devoted to the purely spiritual and mystical phases of Yoga, which in themselves warrant careful consideration from those who are inclined in that direction, its appeal to the general reader is through the features that are in conflict with what the Occidental terms common sense. In Benares the Yogi known as Vishudhananda asks the author for a silk handkerchief and tells him that any scent that he desires will be created for him. The author asks for white jasmine. In two seconds the handkerchief is handed back with the delightful fragrance of white jasmine. The experiment is repeated twice—once with attar of roses and again with violets. The same Yogi strangles a sparrow, leaves it for an hour, and then brings it back to life, apparently unharmed, for

thirty minutes, when it again falls dead.

In Northern India is a Yogi, Sahabji Maharaj, who has conceived the idea of combining a Yoga discipline with a daily life based on Western ways and ideas. Mr. Brunton motored the few dusty miles from Aga to the colony of Dayalbagh, the Garden of the Lord, and found an Arcadia where industry and religion meet on common ground. A modern shoe factory, textile mill, machine shop, newspaper, electric generator, dairy farm, refrigerating plant and banking institution provide employment, and educational institutions give facilities for the rising generation. Dayalbagh scouts Mahatma Gandhi's economic ideas as visionary and unpractical. What is more, their plan seems to be a workable one.

Mr. Brunton appears at all times to have been sincere in his search for the true inwardness of sacred India. As a journalist he claims to maintain an open mind as to everything he sees and hears, but one can sense his ever-present desire to believe in the esoteric manifestations of the Yogi with whom he comes in contact. Occasionally he is frankly skeptical, as when he says, "I come now to the realization that India's holy men are an extremely mixed lot. Many are good, inoffensive people for the most part. * * * Others are either failures in worldly life or just men looking for an easy living."

For those of a mystical turn of mind this book will open up some extremely interesting avenues of approach toward age-old problems. One may accept either all or a part of what he reads and still find it of great interpretative value.

EDWARD FRANK ALLEN.

Public Ledger
Phila Pa

SEP - 7 1935

A SEARCH IN SECRET INDIA. By Paul Brunton. Dutton. \$3.50.

In this book Mr. Brunton gives the fruits of his journeys to India, where he studied the methods of the yogis and faqueers in their search for the "secret path" to the wisdom of Hindu subjection of the body to the mind. He finds that the race of the highest priestly cults is dying out and also is not entirely convinced that many of the marvels he saw performed are incapable of rational explanation. However, he is inclined to credit much that the Occidental mind rejects.

"JOURNAL-COURIER" (Lafayette, Indiana, U.S.A.)

What's New In Books



Scanning
New Books

"A Search in Secret India," by Paul Brunton (Dutton): A journalist lives among the Indian fakirs, sees marvels, and comes out with a great deal of respect for these much discussed gentlemen.

FEB 16 1936

SECRET INDIA

English Journalist Tries to Grasp Occult Truth

Paul Brunton, English author and journalist, rating himself as not a "believer" in the religious sense, confesses to a deep yearning for genuine spirituality, and having explored what Europe could give he turned to India. Weeks stretched into months and years as he traveled that vast mysterious land seeking ultimate truth. What he saw and learned is summarized in a volume of generous proportions, having both length and depth, "A Search in Secret India" (E. P. Dutton & Co., New York; \$3.50.) There as elsewhere in the world he found the spurious in competition with the real. "One heard much," he says, "of certain so-called holy men who possessed the repute of having acquired deep wisdom and strange powers; so one traveled through searching days and sleepless nights to find them—only to find well-intentioned fools, scriptural slaves, venerable know-nothing's, money-seeking conjurers, jugglers with a few tricks, and pious frauds. I omit the tale of time wasted upon them."

Mr Brunton saw some strange things, holy men who have prolonged their lives for centuries; who can stop the heart from beating and yet live; who can move solid objects without touching them, pass at will into trances where they sit like statues for hours or days, and accurately reveal the past or future to a complete stranger. "Quite frankly, I do not believe in miracles," he says; "neither do most men of my generation. But I do believe that our knowledge of Nature's laws is incomplete, and that when the advance guard of scientists who are pushing forward into unexplored territory have found out a few more of those laws, we shall then be able to do things which are tantamount to miracles."

Gross Superstitions

Bombay acquaintances warned him of gross superstitions and suffocating customs, and he confesses that while he found pious men of 57 varieties they did not provide sufficient attraction or satisfy his longing for the knowledge and power at the end of the trail. As for the picturesque fakirs, one man with whom the author spent many days near Madras characterized them thus:—

"Go to Benares and you will see a man who sits all day and sleeps all night on a bed of sharp spikes; and in another place you will see a man who holds one arm aloft in the air until it is half withered from disuse. You will be told that they are men who practise our system of Yoga, but it is not so. Such men bring shame on it, rather. Our aim is not to torture the body in foolish ways for the sake of public wonder;

The doctrine of the ancient masters was that the conquest of the body was to be looked upon as a step towards the conquest of the mind, and this again as a way to becoming spiritually perfect. It is training to make the mind like a steady light, and then that light is turned on to the abode of the spirit. With this in view Mr Brunton prolonged his travels and his contacts with teachers in other parts of India. Up in the

For those of psychological bent this volume offers thrills beyond the comprehension of the average man; and its Indian background, with ever-shifting scenery portrayed by a master reporter, will interest many others. But the "secret India" of the author's search will remain secret to the mass of practical utilitarian readers in this half of the world.

Against Flesh

A SEARCH IN SECRET INDIA, by Paul Brunton. New York. E. P. Dutton & Co. \$3.50.

A few days ago the press reported the feat of an Indian yogi in walking down a trench filled with living coals at a temperature of 800 degrees, and coming out without a burn. The fire walking was undertaken for the purpose of matching the ancient wisdom of the east with that of modern science, and the experiment was conducted under the supervision of a group of British scientists. At the conclusion they reported that science had no explanation to offer.

It was to find out what was behind such feats as these that Mr. Brunton went to India, and the results of his search are presented in "A Search in Secret India." It was a difficult task, as readers will discover. The Indian yogi—the genuine article, that is—is a shy person who doesn't parade his powers. But that he has them Mr. Brunton seems not to doubt. He searched long and hard, passing by many pseudo-yogi, but in the end came upon some remarkable men who possessed remarkable powers.

There was Brama, for instance, who could stop the action of his own heart for as long as seven seconds, and the action of his pulse for 4 minutes. His master, he said, could suspend animation indefinitely. There were others who could kill a sparrow and bring it back to life, and conjure various flower odors from the air at will.

Yogi is a method of body control through exercises which to western eyes are not exercises but postures. The difference is that the western calisthenics exercise muscles, while yogi exercises and draws out the secret reserves of nervous energy.

The man who made the greatest impression on Mr. Brunton was the Maharishee, or Great Sage, the spiritual leader of south India. Mr. Brunton returns to the Maharishee again and again, and reports that he is the greatest of India's spiritual supermen.

The most significant thing about Mr. Brunton's book, like that of L. H. Myer's "The Root and the Flower," is its appreciation of the limits of western logic, the realization that truth is to be perceived, and the world to be dominated, by other equally powerful forces—spiritual, moral, emotional, intuitive.—Elgin Groseclose.

Union
San Diego Calif

DEC 8 - 1935

A SEARCH IN SECRET INDIA By Paul Brunton

There is a whole library of good thinking in Paul Brunton's sincere book, "A Search in Secret India." Deep thought from every angle—subjective, objective and transcendental.

India in hidden places, caves, mountain tops, sea levels. Out of such places come the result of thoughts born in quietude.

The author travels the length and breadth of that stilled nation in search of the Yoga way of life. He tracks down Yogis as one might tigers in their lair, to find some of them tricksters, wonder-workers, fakirs and false messiahs. Minds gone off on a tangent—twisted, gnarled minds subverted with auto-suggestion.

Persistently he travels on—listening, seeking. He finds an American mind in a brown Hindu body who is bringing western practicability into eastern inertia. The result is a beehive industrialism under Yoga spirituality, the high social order of which the nation is watching attentively.

Through devious routes he is drawn finally to the religious genius for whom he seeks. A maharishee in southern India. There he finds a path to the ancient wisdom. There he learns to draw in his mind to pin-point concentration.

As the author says, "He who looks within himself . . . let him look deeper and longer, deeper and longer until he presently becomes aware of faint tokens and breath-like indications which appear when the heart is still."

Thus should the book be read when the heart is still.—Bessie Richardson Lewis.
(E. P. Dutton & Co.)

(Benares)

The Indian Theosophist

The Maharshi and His Message by Paul Brunton, pp 112, Boards. Price As. 9. To be had from Sri Ramanasrama, Tiruvannamalai (Madras Presidency).

The Maharshi—the Great Sage—was the man who appealed most to Mr. Brunton who came on a search in Secret India and who published a book of that name in 1934 containing his wonderful experiences in India. That book is rather costly (15 Shillings) but very interesting, The three Chapters relating to the Maharshi are printed as a small booklet and with a very low price with the permission of the author for circulation only in India, to place it within the reach of all. The book is written in a very interesting style and Mr. Brunton narrates his experiences. There are two pictures of himself. We would advice every reader to read this little book, for it will reveal to him more than a pilgrimage to Tiruvannamalai and it will lead to the reading of the bigger book which adds so much to one's knowledge.

OCT - 4 1935

Paul Brunton, a journalist, in "A Search in Secret India" (Dutton), has written a sensational record of his wanderings among the wise men of the East. In the heart of India he won the confidence of the mysterious and fast disappearing Yogi.

He beheld astonishing feats—revivification of a bird an hour after death, stoppage of the human heart without ill effect, perfuming of a handkerchief apparently from rays of the sun. The author, when he could learn it, gives the Yogi interpretation of seeming miracles, and he tries, often vainly, to maintain a critical attitude.

Brunton wandered from highways to byways in his quest for more knowledge, not only to see Yogis do seemingly impossible feats, but for a deeper purpose. He sought to go behind this manifestation of power to learn about life itself.

This chronicle of the mysterious India leaves the reader eager to prolong the plumbing of Yoga.

"BOUND TO BE READ"

United Press Review of
Recent Books

(New York)

By United Press

SECRET INDIA

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THE LIBRARY TABLE

"SOMETHING MORE THAN FANTASY?"

A JOURNALIST AND THE YOGIS

"A Search in Secret India", by Paul Brunton, with a foreword by Sir Francis Younghusband. (Rider 15s. net).

ON the appearance of the Ghost of Hamlet's Father, Bernardo taunts the doubting Horatio, "Is not this more than fantasy?", and the latter is forced to believe the evidence of his senses. Bernardo's question is one which the reader will apply to himself after considering some of the incidents in this book.

It should be stated at the beginning that this is not commonplace drivel about Indian snake-charmers and fortune-tellers, with the "mysterious East" thrown in as a lurid background, but an unusual and entertaining book by a young man with a purpose.

I do not recall having read any previous work by Mr. Paul Brunton, who is a journalist with a journalistic flair for digging out facts. He went to India with the sole object of finding out "the truth behind those legends which come ever and anon to our ears concerning a mysterious class of men called Yogis".

He realised that he had set himself a gigantic task, for as Sir Francis Younghusband says in his foreword, there was "an innumerable crowd of mental acrobats and contortionists through which the seeker . . . must elbow his way". There were handicaps of race and language which were not easily overcome, and it is to Mr. Brunton's credit that he never allowed himself to be discouraged by those who tried to turn him from his path.

In his search he met numerous prophets, "messiahs," and magicians, who could apparently work miracles. He saw the "mango tree trick" performed by a self-styled Yogi who for the sum of seven rupees showed him how the trick was done.

Among the "messiahs" was Meher Baba, the Ahmednagar Parsee who later went to Europe and America, and received a state welcome from Mary Pickford at Hollywood. Mr. Brunton, after a careful study of this "messiah", was not favourably impressed. "He shows on the one hand all the qualities of a mystic . . . but on the other hand he shows signs of the mental disease of paranoia."

THE LITERARY SADHU.

A VERY amusing character was the Literary Sadhu, who looked like the rest of his fellows, but who spoke excellent English. After a short conversation he startled his questioner by producing three tattered and well thumbed volumes—"A Tale of Two Cities" ("What sentiment, what tears, bringing pathos sir"); Macaulay's Essays, ("Wonderful literary style sir, a great intellect but what a materialist sir"); lastly, one he attempted to hide, but which turned out to be nothing more dangerous than "Mummonism and Materialism, a Study of the West" by a Hindu critic who had borrowed some ineffectual thunder from Mr. Gandhi.

* *

THE RADHA SOAMIS.

MR. BRUNTON writes enthusiastically of Dayalbagh, the colony of the Radha Soamis where Sahabji Maharaj, a serenely minded Yogi but a practical man of the world, rules as uncrowned king.

Amidst model factories and farms, a prosperous bank and schools, with a well ordered enlightened populace, Sahabji has conceived "the paradoxical combination of Yoga, the oldest learning in the world (sic) with the high pressure mechanized civilisation of an up-to-date European or American city." No wonder he laughs at what he calls the "mediaevalism" of Mr. Gandhi.

The book closes with an account of the author's conversion at the hands of Maharishee, the Great Sage, of Arunachula. To my mind it is the least convincing part of the narrative, for Mr. Brunton in writing a good deal of obscure mysticism to describe the effects of his conversion, merely conveys the impression that he has exchanged a cheerful form of atheism for a religion which does not appear to benefit anybody but himself.

Apart from that he has written an absorbing book of unusual happenings about a subject, which is rarely treated except by learned orientalist in language unintelligible to the layman.

RICE GLOSTER.

by the author of TRAVEL DIARY OF A PHILOBOPHER
COUNT KEYSERLING'S opinion of "A SEARCH IN SECRET INDIA" as expressed in a private letter

"Brunton's book indeed belongs to the most beautiful lights among spiritual waymarks I know. I feel happy that this book should exist. Naturally I shall review it later."

'A Search In Secret India'

A Britisher Meets Mahatmas And Yogis

(From Our Own Correspondent)

LONDON (By Mail)

For the last ten years London bookstalls have been flooded with literature dealing with India and Indian life. Statesmen, politicians and ex-Civil Servants have all had their share in contributing volumes dealing mainly with the political side. Journalists too have not been slow to narrate their experiences of India after a few months, nay, even a few weeks' sojourn in that ever-changing land. While most of the writers have preferred to deal with political India, there are some who have interested themselves with Mahatmas and Yogis who have left traces of ancient and century old India behind them. A work of this character, which is bound to create sensation in England and India, has fallen in my hand this week.

The author of "A Search In Secret India" (Rider and Company, Publishers, 15s.) is an English journalist who visited India a few years ago. In the present volume, he describes his wanderings from the North to the South and from the East to the West because of his intense desire to find out his Master. In a lucid narrative he has told us in plenty of the many and varied conversations that he had with the Mahatmas resting in Nepal and the Yogis meditating on the banks of the river Ganges.

"I picked my way through a crowd of superstitious fools and self-styled Faqueers", says Mr. Paul Brunton, the author. "In order to sit at the feet of true sages, there to learn at first hand the real teachings of Indian Yoga. I squatted on the floor in many a secluded hermitage, surrounded by brown faces and hearing strange dialects. I sought out

those reserved and reclusive men, the best Yogis, and listened humbly to their oracular instruction. I talked for hours with the Brahmin Pundits of Benares, discussing the age-old questions of philosophy and belief which have tormented the mind and troubled the heart of man since he first began to think. I stopped now and then to divert myself with the magician and wonder-worker, and strange incidents crossed my trails."

Mr. Brunton—the author—is convinced that whatever the politicians may say of the present day India, there still remains a small but priceless residue of culture classified under the generic term Yoga, which proffers benefits to mankind as valuable in their own way as any proffered by the Western science. "It can bring our bodies nearer the healthy conditions which Nature intended them to possess", he contends; "it can bestow one of modern civilisation's most urgent

needs—a flawless serenity of mind; and it can open the way to most enduring treasures of the spirit of those who will labour for them". However, the author admits that this great wisdom hardly belongs to India's present, but to her past; that this guarded knowledge of Yoga flourishes little to-day when once it must have had worthy professors and faithful students. His reasoning for this belief, though he is not quite certain, is that the secrecy in which it was carefully enshrouded succeeded in killing all spread of this ancient science.

Sir Francis Younghusband, that great authority on the subject of Indian religions and ideas, is satisfied that Mr. Brunton has

wandered through the heart of India and won the confidence of those mysterious men—the Faqueers and Yogis. For, he says, in a special preface, "Secret things require much searching for; but those who seek will find. Those who seek with their whole heart and with real determination to find will at last discover the secret. Mr. Brunton had that determination, and he did in end find."

Sir Francis appreciates the difficulties which the author had to face in his quest. As he says, "in India, as everywhere else, there is much spurious spirituality through which a way must be forced before the true can be found. There is innumerable crowd of mental acrobats and confessionalists through which the seeker after pure spirituality must elbow his way. These men have trained their mental as well as bodily muscle till they are extraordinarily efficient. They have exercised powers of concentration till they have nearly complete control over their mental process. Many of them have developed what we call occult powers."

I recommend "A Search in Secret India" to students of Oriental science because, once again, as Sir Francis says, "Remote from the haunts of men, deep in the jungles to which—or to the Himalayas—the holiest men in India always return, Mr. Brunton found the very embodiment of all that India holds most sacred. The Maharishi—the Great Sage—was the man who made most appeals to Mr. Brunton. He is not the only one of his kind. Up and down India others—not many, but a very very few may be found. They represent the true genius of India, and it is through them that the Mighty Genius of the Universe manifests Himself in peculiar degree. They, therefore, are among the object most worth searching on this earth. And in this book, we have the results of one such quest."

LIBRARY JOURNAL
NEW YORK, N.Y.

Brunton, Paul
The Hidden Teaching Beyond Yoga
Seeks to give an understanding of the pure ancient philosophy which is the step beyond

yoga, and to solve some of the intellectual riddles of our time. By the author of Hermit in the Himalayas. Dutton, \$3.50. (6/23)

This Clipping From
NEW YORK, N.Y.
HERALD TRIBUNE

"The Hidden Teaching Beyond Yoga" by Paul Brunton (Dutton, \$3.50). The results of Eastern thought and philosophy in terms of Western science and humanitarianism.

SECRET INDIA

(Madras)

Paul Brunton on Venkatar

MANY books have been written about India under quaint and attractive titles such as *Living India*, *Understanding India*, *Sunrise Over India*, *Express to Hindustan* with the avowed purpose of giving a true picture of its peoples, culture, tradition, superstition, religion; but most of these have failed to achieve the object they set out to achieve; the tourist-author has flitted with the Kodak in his hands, the research-author is still toiling in his endless researches. Mr Paul Brunton in *A Search in Secret India* (Rider & Co., Paternoster House, London, E. C., 15s.), tells without a mincing of words why he is in our country and the nature of his study. 'I have titled this book *Secret India*,' he says, 'because it tells of an India which has been hidden from prying eyes for thousands of years, which has kept itself so exclusive that to-day only its rapidly disappearing remnants are left. The manner in which the Yogis kept their knowledge so esoteric may appear selfish to us in these democratic days, but it helps to account for their gradual disappearance from visible history. Thousands of Englishmen live in India and hundreds visit it each year. Yet few know anything of what may one day prove more worthy to the world than even the prized pearls and valuable stones which ships bring us from India.'

Meeting with Venkataramani

In the quest for the secret, spiritual India Mr Brunton had come with several letters of introduction; in Madras he used one of these and a personal message with it which brought about his meeting with Mr Venkataramani. And the picture which the Englishman gives of 'a fellow member of the ink-stained fraternity' is at once brief and brilliant:—

peculiar degree.' Mr Brunton has written an exceedingly interesting book about India; his prose has the flow and the freshness of clear water; but we wonder whether his fascinating record of the ardours and ecstasies of the Yogis would lift the average Western mind to the high spiritual plane to which he found himself lifted.

KAUNDINYA

Musical Opinion
LONDON

By A. E. KEETON

Another occultist artist-traveller and writer, Paul Brunton, constantly fascinates me with his Indian and Egyptian experiences and revelations; and here once more is brought home to me Scott's handling of the spiritual expressibility of music. The atmosphere created for us by Brunton goes so far, for me, as words can, but words fade and vanish into Scott's "Sphinx," his "Lotus-land," or the collection of pieces called "Egypt."

VOL. XXXIX

SEPTEMBER, 1934

CALCUTTA

A SEARCH IN SECRET INDIA. By Paul Brunton. Rider & Co., Paternoster House, London, E.C. 312 pp. Price 15s.

A Search in Secret India is a commendable record of Mr. Paul Brunton's study of Hinduism as it prevails to-day among the Holy Men of India. The author does not, happily, belong to that group of Western writers who are singularly devoid of charity and humanism when it comes to a question of depicting the unhappy India. Pride of birth, political supremacy and such like bars that cleave man from man find no place in Mr. Brunton's heart. Neither is he carried away by the zeal and enthusiasm of a new convert. We find in him a happy combination of the earnestness of a seeker and the unbiassed critical attitude of an investigator.

In his exploration Mr. Brunton spares no pains. He travels throughout the length and breadth of the land—into the interiors—in search of enlightened saints and seers. He considers no price too high provided it can bring him face to face with a real Yogi. In the religious drama that he sees enacted on the Indian continent as the stage, the plots and characters are more or less exhaustively incorporated. There are pretenders, charlatans, sincere seekers, and a rare few that have attained perfection. From among these, we may safely say, Mr. Brunton has successfully eschewed the chaff and selected the corns.

The author complains that India is totally lacking in scientific and critical investigation which, according to him, is purely Western. He deplors the Indians mixing up hearsay with facts. He shuns the "devotees" and dreads the disciples who have the "legend-swallowing ability." While we may to some extent agree with Mr. Paul Brunton, we may also do well to point out to him that he has not yet come across that section of the 'Secret India' in which reason and investigation alone play the foremost part, and which logically maintains that God is the only Reality—the world in its variety being a superstitious superimposition. After all, credulous people are in all societies—some credulous over spirit while others over matter. Let the learned try to know for themselves which of the two is the better credulity.

Mr. Brunton comes to the East, being distressed at heart. That it is a spiritual unrest which has overtaken him, he is not himself fully aware. The thirst for a higher life, if there is any, supersedes the journalist, scientist, atheist and every other "ist" in him. Anxiously he seeks all over the sacred land, and fervently he knocks at her spiritual door. His holy pilgrimage is in the end amply rewarded. If India has a message to the world, it is this which Mr. Paul Brunton has sought and found. We warmly recommend this book to all the seekers after Divine Heritage.

... THE MASTER MAHASAYA is from 'A SEARCH IN SECRET INDIA,' just published by Messrs. Rider & Co., London. The picture has been so vivid and faithful that we could not resist the temptation of reproducing it. The book is reviewed in this number. . . .

Theosophy in India

A Search in Secret India*

By

PAUL BRUNTON

Recently a very remarkable book under the above title has been published. The author is interested in Yoga and makes a search for real Yogis in India. He seeks in all probable places and meets with some success. The book is interesting as recording the experiences of a Western seeker. Incidentally he meets with exhibitions of lower magic also.

The whole book is full of interest from the beginning to the end. It gives definite results of his search precisely described and therefore it will be interesting even to educated Indians understanding the Yoga line of progress.

The book shows how our Indian readers could investigate into this fascinating subject and collect correct information about the various schools of Yoga, their methods and their results. The book should be read by all who are interested in the methods of Yoga and Spiritual training.

THE VEDANTA KESARI

Office, Mylapore, Madras.

VOL. XXI]

SEPTEMBER, 1934

[No. 5

Critical but not Hostile Eye

In our last issue we published a few excerpts from the book 'A Search in Secret India' * by Paul Brunton, an English journalist who visited India to gain first-hand knowledge and experience of the spiritual wisdom of this country. Mr. Brunton paints fascinating pictures of Indian life and right through the book we find a sincerity of approach and a capacity to understand points of view, preferences and tastes that are often alien and at times antagonistic to an average Westerner's mental make-up. The author's scientific training and commonsense attitude compelled him, he says, 'to keep a critical but not hostile eye,' widely open wherever he went. His scepticism came often into sharp conflict with his spiritual sensitivity. Yet it did not blind him to facts of real experience.

Miracles Also Obey Laws

Mr. Brunton has observed many phenomena for scientists to investigate. Science does not ignore facts, but strange happenings are *also* facts; they are not to be thrust away as miracles. When we cannot explain a phenomenon under the known laws of nature we unfortunately damn it by labelling it as miracle.

The Hatha Yogi of Madras, the magician from Egypt and the wonder-worker of Benares gave him sufficient intimations of an empire of reality that has yet to be annexed by the investigations of science. That men of science are not averse to meet this new situation which an array of facts observed by the *normally-minded* has brought to the forefront, is clearly evident from the new association formed in London for an impartial inquiry into psychic phenomena by persons who are scientists, doctors and professors of psychology. This new association

organised attempts are being made on laboratory research basis to study the system of Hatha Yoga. Swami Kavalayananda's institution at Lonavla, Prof. K. V. Iyer and is sponsored into activity in an informal manner by no less an academic body than the University of London. We trust that this book of Mr. Brunton will attract their attention.

Possibilities of Hatha Yoga

From the anchorite of Adyar river Mr. Brunton learnt the secret of the Indian system of Hatha Yoga. "Our Yoga exercises," the hermit correctly informed his visitor, "are really poses and require no further movements after the pose has been taken up. Instead of seeking more energy with which to be active, we seek to increase the power of endurance," and he cautions Mr. Brunton, "These benefits come only if the exercise is done in *our* (italics are ours) *way* and not in your hasty Western manner." Mr. Brunton concludes his remarks on Hatha Yoga with an apt recognition of the value of a system that has only of late begun to attract votaries from the West.

Mr. Sundaram of Bangalore and the Chief of Oundh are all names which every Indian interested in the modern developments of this indigenous system is well aware of. Very pertinently Mr. Brunton remarks:

"The average Englishman is so apt to regard the average Indian as a weakling, as an enervated product of tropical sun and underfeeding, that it surprises one to learn that such a carefully thought out native system of physical culture has existed in India since antiquity..... Mr. Brunton, devotes a very informing chapter to describe his visit to Dayalbagh in Agra, the headquarters of the Sat-Sangis, of the Radhasoami cult. He was much impressed by the unique powers of organisation of Sahibji Maharaj, their leader, and in the growing industrial town of Dayalbagh he sees an answer to the econo-

mic problems of this country. He has not however critically gone into the problem and discussed how far a system,

can be a model for *all* India, if it is built on *theocratic* foundations. Anyway the experiment is really novel, and he finds in Dayalbagh "a curious mixture of American alertness and practicality, British predilection for correct conduct and Indian devoutness and contemplativeness."

Most Impressed by Ramana Maharshi

For a person with the intellectual equipment and spiritual sensitivity of Mr. Brunton, it is no wonder that the Sage of Tiruvannamalai made the strongest appeal. In the June issue of this magazine we had published portions from a letter of a friend who records his impressions of Sri Ramana Maharshi. Our friend's critical outlook and Mr. Brunton's are materially the same. We can unhesitatingly say that the three chapters he devotes to depict the character and personality of Ramana Maharshi form the most interesting portion of his travel diary. Sir Francis Young-husband who has written a nice foreword to the book has also drawn the reader's attention to this fact. The author makes an honest confession of faith when he says "I feel that in the Maharshi I have met the most mysterious personality whom life has yet brought within the orbit of my experience."

Need for more of Honest Pictures

After a fruitful stay of some eventful weeks, Mr. Brunton returned to his native land and in his heart of hearts he yearns to come back to India and dedicate himself for a deeper understanding of the Self, and bask for some more time under the spiritual radiance of one who is recognised by many as a Jivanmukta and a Brahmajani. Visits from men like our friend will undoubtedly go a long way to bridge these two mighty streams of culture, of the East and of the West. We have great pleasure in unhesitatingly recommending this brilliant record of Mr. Brunton's travels to be read by all lovers of India. As a piece of literature giving graphic pictures of Indian life, this book has few competitors.

VEDANTA KESARI
(Madras, India)

(1936)

Mr. Brunton's famous book...

his charming portrayals...both the writer and his theme have evoked keen interest among the public...the book is fascinating and inspiring.

AN ENGLISHMAN'S SEARCH IN SECRET INDIA.

By Swami Jagadiswarananda.

A Search in Secret India. By PAUL BRUNTON, with a Foreword by Sir Francis Younghusband. (Rider and Co., London. 15s.)

Ever since the days of Apollonius of Tyana and even earlier, a few in the West have known and many have believed in the existence of the Wise Men of India. Out of India has come the wisdom of the ages and also the fantastic cults of a day. This book is a record of a search for those Wise Men made, apparently a few years ago, by an English journalist who, as he puts it, "combined within his complex nature the two elements of scientific scepticism and spiritual sensitivity".

Considering that he had to "cram investigations into a minimum time since he could not afford to spend years out of life upon a single quest," he has been singularly fortunate, for it is seldom to such impatient knockers that the gates of wisdom swing open. As it is, he has met many of the better known and some, too, of the less known sadhus and yogis of this country. To all these he went with his hard, but not ignoble, scepticism which, if it inevitably shut him out from some of the deeper things, yet enabled him to keep his balance amidst the mass of imposture and folly that lives parasitically upon the wisdom of the few and which has engulfed many and disgusted more.

Are these men the genuine Sages of whom tradition speaks? This question must be left for the reader to answer according to his own light. Different people have different ideas as to what constitutes a Mahatma, and will judge accordingly. One thing at least is certain, namely, that the book contains genuine accounts of remarkable men and should be sufficient to dispel the delusion that the wisdom and magic of the East are an empty legend traded on by knaves and believed in by fools.

The Wisdom is Eternal and the Race of its Teachers lasts from Eternity to Eternity. The insolent scepticism of the modern age can no more affect that Race than the making of an underground railway can affect the sun. The Yogi does descend from his world to ours but he does it at his own time, not at ours, and whether we "turn our heads roughly away" or not, though a matter of considerable consequence to us, is of no importance to him at all.

Our friend's values on this point are quite wrong. What he calls the "musty lore" of the East does not exist in order that Europeans, after "poking about," may "add a few pebbles of knowledge to our heap"! Perhaps, how-

ever, these sentences are meant as mere concessions to contemporary folly. Let us therefore allow him to

Paul Brunton is a reputed English journalist. He has had an all-round experience in journalism and has been the editor of the "World Trade" and other business periodicals. He is very much interested in the wisdom of ancient India in particular; so Mysticism and Eastern Philosophy in general have been his private study for many years and he intends to specialise in these subjects in future writings. Mr. Brunton came to India with a view to study Yoga at close quarters in its birth place and travelled widely throughout the length and breadth of our mother-land during 1930 and 1931. He spent much time in investigating at first hand the present-day lives and teachings of Yogis and in gathering literary material. After his return to England he has published a book of about 300 pages of absorbing interest recording the experiences of his search

Paul Brunton's published travel-diary is a unique record of an Englishman's search in secret India. In a few months the first edition of the book was exhausted as it read just like a novel. Brunton's complex nature being a queer combination of scientific scepticism and spiritual sensitivity compelled him to keep a critical but not hostile eye widely open wherever he went. Yet he We recommend the book of Brunton for a perusal to every Englishman residing in India either as businessman, official, teacher or missionary. This will help man to know India and Indians more than any other book as it is written by another unbiased Englishman. But it should not be understood to mean that Brunton has overlooked the dark side of India. He has made a just and balanced criticism of modern India which may be useful to us. He does not

THE VISION.

ANANDASHRAM, RAMNAGAR, KANHANGAD P. O., S. I.

The Maharshi and His Message: (Selection from "A Search in Secret India"—By Paul Brunton) Pub-

The book under review is a masterpiece of spiritual experience. Paul Brunton depicts in his inimitable poetic style the subtleties of the inner mystery of life. All through this most inspiring book runs the mystic glow of a deep spiritual realization. A non-believer in the existence of an Eternal Spirit as the basis of the world manifestation who is at once its creator and controller, on an attentive perusal of this great work, cannot but be shaken in his agnostic creed and feel the urge to probe into the secret fountain of his life and verify the realistic and soul-thrilling experiences of Paul other. Paul Brunton, as revealed in this book, has certainly attained a rebirth in the Divine consciousness and life. He sings in his exquisite and fascinating diction the supreme beauty and felicity of his Divine transfiguration. Verily the book is a poem ringing with the music of the Spirit. It is splendid beyond evaluation.

MR. BRUNTON BIDS FAREWELL

YOGA IN MODERN ENVIRONMENT

Distinguished British Journalist's Impressions of Dayalbagh

Mr. Brunton visited India 2 or 3 years ago with a definite object in view viz. to search for yogis, and on return home he embodied the results of his quest in a book of enthralling interest entitled "A Search In Secret India" (Rider), to which Sir Francis Younghusband has contributed a foreword. Mr. Brunton—shrewd, analytical and critical but cultured and of wide sympathies—travelled far and wide in India in the quest of religious men, mixing freely with sadhus, fakirs and yogis in caves, cells and other impossible places; and having got a clue to Dayalbagh by a chance meeting with two Satsangi brothers (Messrs. Nigam and Mallik), he visited our colony and stayed here for sometime, during which he tried carefully to study all the important aspects of the life of Dayalbagh—spiritual, industrial and communal. In "A Search In Secret India",

'A Search In Secret India'

(Contributed)

A sensational new book was published on the 29th June in London which is likely to create a wide interest in India once again. It has been written by an English journalist, Mr. Paul Brunton, who has spent much time wandering through the heart of India specially investigating the lives, powers and teachings of various kinds of 'Yogis' and 'Faqueers'. The book contains an account of some of his experiences and is entitled, "A Search In Secret India."

The author describes how he beheld the most astonishing feats performed by 'Yogis', how they explained to him many of their closely-guarded secrets, and how he lived with them in their secluded hermitages and jungle retreats and private 'ashrams.' The book has been highly praised by Sir Francis Younghusband, who is regarded in this country as being a great authority on the subject of Indian religions and ideas. Sir Francis, in the course of a special preface says:—

"Sacred India would be as apt a title for this book, for it is a quest for that India which is only secret because it is so sacred. The holiest things in life are not bruited abroad in public. The most sacred part of India is the most secret. Mr. Brunton had the determination to discover the secret and he did in the end find. The difficulties were very great though remote from the haunts of men, deep in the jungles to which—or to the Himalayas—the holiest men in India always return, Mr. Brunton found the very embodiment of all that India holds most sacred. The Maharishee—the Great Sage—was the man who made most appeal to him. He is not the only one of his kind. Up and down India others—not many, but a very few—may be found. They represent the true genius of India, and it is through them that the Mighty Genius of the Universe manifests Himself in peculiar degree. They, therefore, are among the objects most worth searching for on this earth. And in this book we have the results of one such quest."

Mr. Paul Brunton, who has achieved distinction as the editor of various journals, prepared himself for his investigations by making a deep study of Indian literature, philosophy and religion. When he went among the 'Yogis', they welcomed him readily and, because of his sympathy and friendliness, he says, he was initiated by them into many of their mystic experiences. At

the same time, he took some interests in the magical phenomena which a few are able to perform. He tells us of Yogis who can stop their hearts beating, and yet live; who can move solid objects without touching them; who can pass at will into trances, where they sit like statues for hours or days; who can accurately reveal the past or future beyond the normal length of years allotted to man. One great Mahatma, who was staying in Nepal, said to a disciple "Your friend, the 'sahib', is eager for knowledge. In his last birth he was amongst us. He followed 'Yoga' practices. To-day he has come again to Hindustan, but in a white skin. What he knew then has now been forgotten and until a Master bestows his grace upon him, he cannot become aware of this former knowledge. Tell him that soon he shall meet his Master. Our land shall not be left by him until this happens. It is the writing of fate that he may not leave us with empty hands."

So the author travels all over India from North to South and from West to East, living with different Gurus and searching the country for interesting "Faqueers". After much struggle and great difficulty, he succeeds in finding his real Master in the most mysterious manner, thus proving the truth of the prophecy made by the Nepalese "Mahatma". The book describes in great detail what he learnt from these different 'Yogis' and finishes up with a remarkable account of how the author was able to develop his own 'Yoga' powers by meditation and so enter into a wonderful experience during a spiritual trance. Nearly thirty photographs illustrate these fascinating pages. Fleet Street editors, who were able to see advance copies of this astonishing record, declare that "A Search In Secret India" would create a sensation and would show English people that the Indians were not the ignorant benighted heathens which so many here think they are.

In an interview, Mr. Paul Brunton—~~London~~—told me that he will return to India at the end of this year and spend a considerable time making further investigations into what is left of genuine 'Yoga' knowledge in the country. His chief aim is to examine this knowledge scientifically, sifting the sound teaching from mere superstition, and then to explain this to his Western fellows in modern language which they can understand. He believes that a combination of ancient Indian wisdom with modern Western science would benefit both East and West as well as contribute towards a better understanding and friendliness between the white and brown races.

Extract as:
DEPECHE DE BREST
 10 AOÛT 1937
LE LIVRE DU JOUR

L'INDE SECRÈTE
 par Paul BRUNTON



"L'Inde sacrée, dit Sir Francis dans sa préface, tel pourrait aussi bien être le titre de ce livre. Car si l'Inde est secrète, c'est uniquement en raison de ce caractère sacré. Un homme n'a pas coutume d'étaler aux yeux du public les choses qu'il tient pour les plus saintes. Un sûr instinct les replis les plus inaccessibles de l'âme et, s'il ne peut les cacher à tous, de l'âme et, s'il ne peut les cacher à tous, de ne les laisser entrevoir qu'à un très petit nombre d'initiés en qui il a senti passer le souffle de l'esprit.

"Ce qui est vrai d'un individu vaut pour tout un peuple. D'instinct, un peuple enveloppe de mystère ce qui à ses yeux est sacré. Ce que l'Angleterre a de plus sacré, quel étranger le découvrira ? Ce serait tâche malaisée. Ainsi de l'Inde : ce qu'elle a de plus sacré est ce qu'elle a de plus secret.

"Mais le secret, par les difficultés mêmes qu'il lui oppose, appelle la recherche, car il est écrit : « Cherchez et vous trouverez. » Pour qui cherche avec tout son cœur, avec une réelle volonté de trouver, le voile du secret finira toujours par se déchirer.

"M. Brunton avait cette volonté, il a fini par trouver. Et pourtant, la difficulté était grande. Car dans l'Inde comme ailleurs on ne parvient à la vérité qu'à la condition de se frayer un chemin à travers les fausses apparences qui en défendent l'accès, de jouer du coude parmi l'innombrable foule des jongleurs, des acrobates de l'esprit. Ces imposteurs ont tendu les ressorts de leur esprit comme les muscles de leur corps à un degré qu'on n'imagine pas. Leur pouvoir de concentration, parfaitement exercé, leur vaut un contrôle presque absolu de leurs réflexes mentaux. Beaucoup d'entre eux mettent en œuvre ce que nous appelons encore les forces occultes.

"Tous les hommes sont intéressants à divers titres et méritent l'attention des savants qu'intéresse l'étude des phénomènes psychiques. Mais la vérité n'est pas là, ce n'est pas d'eux que jaillit comme de source la vraie spiritualité. Ce n'est pas eux qui constituent cette Inde mystérieuse et sacrée que cherchait M. Brunton. Il les a vus au passage, remarqués et décrits. Mais il les a

MODERN MYSTIC

35 GT. JAMES ST., LONDON, W.C.1

From the Theosophical Publishing House comes a sixpenny booklet by Paul Brunton, "Western Thought and Eastern Culture." It is a reprint of an essay which first appeared in the Cornhill magazine for December last. The central theme is the movement discerned by the author towards a reorientation of Western Thought by the ancient culture of the East. It is a timely booklet and is a further confirmation of the fact that mystics and occultists all over the world are widening and deepening their vision to include active objective interest in the physical world, its trends, and probable destiny.

The Hindu.

TUESDAY, JULY 31, 1934.

MADRAS:-

A SPIRITUAL QUEST

A SEARCH IN SECRET INDIA: By Paul Brunton. (Rider. 15s.)

The increased interest in India shown by the West is not confined merely to the domains of politics and economics; it extends to the realms of the mind and the spirit as well. It is not surprising that much of this interest should be effervescent and superficial, in view of the widely differing mental attitudes of the East and the West towards the problems of life. Too often, those who flatter themselves that they seek India's ancient wisdom catch in their wide-flung nets fish of the strangest description—thaumaturgists, magicians of the black, white and numerous intermediate varieties, religious fanatics, charlatans and self-seekers of every sort; they hawk their haul in the European market for what it is worth; jaded palates are titivated and at the same time the rationalistic Western mind hugs its self-esteem, thanking God loudly that it cannot be cheated by such humbug.

But there is an old saying that Truth lies hidden at the bottom of the well; and those who take sufficient trouble to get at it do not go away disappointed. Mr. Paul Brunton is one of these fortunate few. In the opening chapter, which, along with the second, affords very interesting clues to the under-

standing of a character, rich in sympathy and intellectual avidity, he lets us into the secret of his success: "Because I put pride under foot in moving among the varied peoples who inhabit Hindustan; because I gave them a ready understanding and an intellectual sympathy, a freedom from finicky prejudice and a regard for character irrespective of colour; and because I had sought Truth all my life and was prepared to accept whatsoever Truth brought in its train, I am able to write this record." A journalist by training, a rationalist by natural bias and by the operation of the Time-Spirit, he was not prepared to accept anything from hearsay or take anything on trust; but when an authentic experience came his way, no false pride prevented his acknowledging it and profiting by it. Add to this earnestness a pertinacity in refusing to be put off by those obstacles which to most Westerners are insuperable, and you have the conditions in which the most secret of doors open.

Mr. Brunton, during his many months of purposeful wandering in India, met the most diverse types—spiritual adepts and Sadhakas as well as pseudo-spiritual poseurs, miracle-workers, clever jugglers, etc. He describes all these with a lively pen; he has, besides, soaked himself in the colourful Indian scene and sketches in a few vivid strokes the back-ground seen against which his experiences yield their fullest significance. Meher he found peace and "a new acceptance of the Divine," as he pithily puts it—these unusual personalities and the different impressions they made on an observant, sensitive and independent mind are described in the first hundred and fifty pages—roughly half—of the book.

His first sojourn at Ramana Asramam is extremely stimulating but not decisive. The Maharshi's laconic injunction to reflect on the nature of one's self, reinforced by a similarly vivid dream which seems to symbolise the living communion that must exist between the Master and the pupil and nourished by the long and serene hours of evening meditation, bring the seeker—Rationalist as he described himself—to the point where he feels that "it seems almost sacrilege to regard him (the Maharshi) as a person with whom one can talk and argue on an equal plane, so far as common humanity is concerned." But he is not yet ready for that complete self-surrender which routs the ego. So he wanders the face of India again. He meets fakirs and magicians and holy men of all sorts; he consorts for a short but fruitful period with the master Mahasaya, one of the last disciples of Sri Ramakrishna; he witnesses Swami Vishuddhananda of Benares perform, by the aid of "Solar Science," such miracles as temporarily restoring a dead bird to life, and evoking wondrous scents from the ether; he has his horoscope cast for him by an expert astrologer who also gives him a glimpse into the esoteric doctrine of Brahma Chinta; he spends a short time at Dayalbagh, the headquarters of the Radha Saomi Sat-Sangh, of whose spiritual head Sahabji Maharaj and his unique attempt to establish an efficient and prosperous social life on a spiritual basis he gives an appreciative account; and he is at last directed by the prophecy of a blind, wandering adept and his own ripened instinct to retrace his footsteps and go back to the Maharshi, now as a disciple without any reservations whatever. The last two chapters of the book are also the most important; they represent one of the most earnest attempts we have come across, to describe without exaggeration or false emphasis that "conversion" which is the culminating experience of the questing spirit. It is, of course, impossible to share such an experience with all and sundry, and that, too, through the imperfect medium of the written word; but Mr. Brunton's confession of faith rings unmistakably true. Sir Francis Younghusband points out in his short but pregnant Preface to the volume, Mr. Brunton sought spirituality at its highest and he found it in the Maharshi. "He is not the only one of his kind," Sir Francis goes on rightly to observe, "up and down India others—not many, but a very, very few may be found. They represent the true

DHARMARAJYA
(Delhi, India)

Review.

A search in Secret India by Paul Brunton, published by Rider & Co., Paternoster House E. C. Price 15s net.

This is a remarkable book—remarkable for its insight and its breadth of view. Sir Francis younghusband says well in his forward, "Sacred India" would be as apt a title for this book. For it is a quest for that India which is only 'secret' because it is so sacred." The fact is that spirituality is not mere psychic research. It is something far deeper and purer. Mr. Brunton says: "I can say only that in India I found my faith restored ... I did arrive at a new acceptance of the divine."

The author in the course of his wanderings in search of Reality, came across many great and holy men in India. They did not speak with one voice in respect of social institutions but they were all men of peace and prayerfulness and penetrative power of mind. He found Meher Baba ridiculing Krishnamurti (the Theosophical Messiah) and attacking the Hindu caste system. He then met the person whom he calls the anchorite of the Adyar river and the person whom he calls as the sage who never speaks. He met also the great Sri Sankaracharya of Kamakotipitam and Sri Ramana Maharshi of Tiruvannamalai. He met many other saints as well. It is interesting to know that he met Mr. K. S. Venkataramani the talented prose artist of South India. He eventually went back to Sri Ramana Maharshi and found his rapture." The book is thus a great tribute to the wisdom of the Upanishads and is worthy of admiration.

K. S. RAMASWAMI SASTRI.

Illustrated Weekly of India
Bombay, India

22 AUG 1937

All About Yoga 467

"A SEARCH IN SECRET INDIA" by Paul Brunton (Rider), will fascinate students of Indian religions and philosophy, especially those who are interested in Yoga. Mr. Brunton wandered for hundreds of miles through the heart of India to obtain the information of which he was in search, and in the course of his travels won the confidence of the fakirs and yogis and saw and heard surprising things.

RETAIL BOOKSELLER
NEW YORK, N.Y.

THE HIDDEN TEACHING BEYOND YOGA
by Paul Brunton Dutton \$3.50 G
As always, the world's leading research student of Oriental Mysticism has a vital message in this book for the harassed men and women of these days. His book is a passionately sincere attempt to solve some of the intellectual and spiritual riddles of our time.

WORCHESTER TELEGRAM - (USA)
PROFOUND STUDY OF MYSTICISM

This, "the hidden teaching beyond yoga," is no book for the sense-minded individual. It is a profound study by one of the outstanding authorities on mysticism in general, and East Indian Yoga in particular. It is therefore, to be studied and analyzed in the light of philosophical understanding gleaned from the theories of the Orient.

P 24

Lisez... Faites lire
L'Inde secrète
par Paul Brunton

L'Inde sacrée, tel pourrait aussi bien être le titre de ce livre. Car si l'Inde est secrète, c'est uniquement en raison de ce caractère sacré. Un homme n'a pas coutume d'étaler aux yeux du public les choses qu'il tient pour les plus saintes. Un sûr instinct l'avertit au contraire de les enclorre dans les replis les plus inaccessibles de l'âme et, s'il ne peut les cacher à tous, de ne les laisser entrevoir qu'à un très petit nombre d'initiés en qui il a senti passer le souffle de l'esprit.

Mais le secret, par les difficultés même qu'il oppose, appelle la recherche, car il est écrit : Cherchez et vous trouverez ». Pour qui cherche avec tout son cœur, avec une réelle volonté de trouver, le voile du secret finira toujours par se déchirer.
M. Brunton avait cette volonté, il a fini par trouver.
Payot (dit.). Pen.

—Scribner's Magazine.
(New York)

And now appears a little book by Paul Brunton called *The Secret Path, A Technique of Spiritual Self-Discovery for the Modern World*, which I might call "Mysticism for the common man." This is a study of the wisdom of the East regarding the art of life; how to attain complete self-control, inner peace of mind, tranquillity and happiness; and without retiring from the world. That is to say, the author has learned from Eastern wisdom how to attain serenity even in the midst of the most strenuous metropolitan activities. After general reflections on this theme, he gives specific and minute directions; I do not know whether or not his scheme will work for all men and women. But the book is certainly interesting and suggestive, whether one follows his prescriptions or not.

Messrs. Rider & Co., Publishers, Paternoster House, E. C., London, have been good enough to send me for review a copy of their latest publication, entitled 'A Search in Secret India' by Paul Brunton. The author of the book who travelled in India ~~did~~ did Dayalbagh the honour of a visit about three years ago. He came to India as a student of spiritual secrets and travelled in the country in a simple and unostentatious manner. He visited several spiritual centres and associated with a number of Spiritual Teachers and suffered considerably in the pursuit of his objective. He approached every Teacher as a humble seeker, but, unfortunately, he did not shake off his western notions about yoga and yogic powers.

On going through the record of conversations at Dayalbagh, so faithfully reproduced in the 27 pages* of chapter 13 of the volume, one feels impelled to confess that Mr. Brunton possesses a wonderful memory and a perfectly honest heart. But these qualities alone do not entitle a seeker to admission to the *sanctum sanctorum*. Like many other seekers, he laboured under the misapprehension that a seeker could, as of right, demand of a spiritual teacher some sort of 'religious experience' before accepting his instructions, calculated to lead to spiritual awakening and 'religious experience'. In the South, however, Mr. Brunton met a Maharishee through whose favour he was blessed with an experience that satisfied his yearning soul. In recording that experience he writes:—

It is a matter of deepest gratification for all Indians that India did not send Mr. Brunton back disappointed. The experience that he had, was, no doubt 'wonderful' but one may make bold to suggest that 'religious experience' means something higher.

But be what may, Mr. Brunton has done and achieved in India what few Europeans can claim to their credit. The book he has written, is sure to be appreciated both in the East and the West, and it is not unlikely that the record of his experiences may spur on many a struggling soul to renewed activity and conduce to the re-establishment of sweet relations between India and the Western countries, recently damaged by the reckless writings of Miss Mayo and other impudent authors of her species.

The book covers 312 pages and is priced at 15 shillings. Sahabji Maharaj

SCIENCE OF THOUGHT REVIEW

The writer of these books has sat at the feet of a very great Hindu seer and saint, Sri Ramana Maharshi, whose name is not unfamiliar, as, earlier in the year, certain of his writings were reviewed in these columns. The Maharishee, as Mr. Brunton calls him, is indeed a very remarkable man, not in any outward special attainment, but in that purity of the inner life which holds him near to God. The writer has recorded the benediction which he felt and inbreathed when he came into the presence of this great Indian teacher. Earnestly seeking the Truth, having broken away from conventional teachings which had no meaning for him he found here what he failed to find elsewhere—and he came away with more poise, balance, wisdom, and a great desire to serve his fellows.

Thus seeking very earnestly, he was rewarded at length, becoming open to Something more wonderful than anything he had yet experienced. He uses the word Overself to describe that experience. Thus he found God, entering that richer life through an Eastern gateway. It shows that God is not partial to one land or one race or one language. God opens the pages of His Bible to His children in secret ways. The printed word is good, but perhaps there is something bigger and better than that. And those whom He has quickened have perception into that wonderful Book, and turn the pages, and with glowing inspiration tell of what they read. Ramana is such a Seer and open channel to the deep things of God.

In the book, "The Secret Path" we get Mr. Brunton's reflection

of that teaching, inasmuch as it also becomes his own—his own words and language; his own experience—and yet in and through it all there is the deep motion of the influence of the Maharishee. And he tells of that way of finding God which is in the line of the great Hindu teaching, as we have it, for instance, in the wonderful Upanishads. His very presence stands as a reminder to India of that inheritance.

These writings, glowing with praise of that teaching, we welcome not least in that they are helping to break down old barriers, that we may realise that we are one, and that the Love of God is universal. Whether we come to God in the way we know so well, or in another way, what matters it? To reach our destination is the main concern. Yet in all and through all, there is the one prescribed way, however, the language may seem to differ.

In this book the method and process of meditation and contemplation laid down is what in the west is known as The Mystic Way. But the main idea is the questing of the Overself, the pressing intensive inquiry into that identity which we feel ourselves to be.

RICHARD WHITWELL.

BUDDHISM IN
ENGLAND.

Reviews

Paul Brunton. Rider.

THE SECRET PATH.
222 pp. at 5/-.

the material, save for the serious omission of the imperative need for pure motive in all such enterprise, is sound and helpful. There is in it nothing not to be found in other books of this type, and in particular, nothing not to be found more methodically set out in our own *Concentration and Meditation*, but material of this kind, so desperately needed in the West, can never be presented from too many points of view.

The first part of the book is divided into the practice of Mental Quiet, self-analysis and breathing exercises. The first is excellent, and is obviously the lesson most impressed on the author's mind by his sojourn East. The chapters on "Self" are only the exercises we have in our own work described as Meditation on the Bodies, while the sole breathing exercise thought by the author to be safe for anyone to practise is that of watching the breaths. Later chapters tell of the Oversoul, which speaks with the voice of "Grace," a curious term for describing the state of Satori, which is the main experience of

Zen Buddhism. The emphasis is, however, unfortunately placed. Why should we look up to this higher aspect of the Self; is it not wiser to attempt to realize that we already are the Essence of Pure Mind? The technique of this experience is, of course, the development of the intuition by which we "peep through the door of our own being," but "technique" is too definite a term to use of the vague though pleasant platitudes which the author spreads over so much ground. He makes no distinction, for example, between concentration and meditation, between training the mind as an instrument, and using it to transcend itself. In the need of a constant application of this more spiritual point of view the author is at his best, and space is given to what we have ourselves described as the raising of consciousness. He complains that other books are too methodical, and miss the spirit of spirituality. The alternative, however, is to write in such a way as to inspire an exalted mood.

INQUIRER

ESTABLISHED
IN 1842

Incorporating the Christian Life and the Unitarian Herald

FEB. 16, 1935

THE EDITOR'S MISCELLANY

Mysticism for Rationalists

Who is there among those who are awakened to the claims of the spiritual life, who does at times deplore his own submission to material things? There come moments when the pursuit of immediate ends ceases to satisfy; a new need is felt, a hunger for something indefinable that the outer world can never supply. And how often are these faint intimations of the Overself ignored, or thrust to one side because of the more urgent claims of business and the trivial round—or maybe, because conventional piety seems somehow all wrong, a cloak for hypocrisy or an excuse for cant.

It is the singular merit of Paul Brunton's new book, *The Secret Path* (Rider, 5s.) that it allows for all this and yet presents a technique of spiritual development which appeals, to the writer at least, as commendably practical and sane. It is the way of Mental Quiet, of meditation, of self-discovery and the discovery of God. For God is not a mere word to be argued and debated about, Brunton reminds us, "but a state of consciousness we can realise here now in the flesh." Beyond the body, beyond the emotions, beyond intellect, subsists the Overself, the true man whom to know is peace and eternal life.

Believe in the self you know and you are at once limited, believe in the greater self which you really are and you may go on to achievement. . . . In your serenest exaltations you will realise this profound truth, that you have never really parted from God!

There is an Emersonian ring about Brunton's words that appeals to the practical Westerner more than the phraseology of traditional Christian mysticism could ever do, but the methods he advises are learned from the East. The book is informed with an exalted, albeit practical, wisdom that makes it, in my view, one of the noblest attestations to Spiritual Truth this century has produced.

The Bookseller (London)

THE SECRET PATH, by P. Brunton. (Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. 5s.) The author of this unusual book (which may definitely be described as "devotional"), met a wise man of the Orient years ago, who had a magnetic personality, which Mr. Brunton calls "deific." He was taught by this sage many spiritual truths, and, as a result, he is able to pass on a simple system of thought control and outlook, the object of which is a fuller discovery of the power of God, and what the author terms the "overself."

"The Natal Mercury,"

EDITORIAL

The Art of Self-Reflection

A Simple System of Meditation

THE SECRET PATH, by Paul Brunton.
London: Rider & Co. Published price,
5/-.

This little book is by the author of "A Search in Secret India," which attracted considerable attention by its remarkable disclosures in connection with the Eastern science of Yoga and its practitioners.

The present work deals in striking fashion with the regular practice of mystical concentration and meditation, suited to Western minds, as a means of attaining true self-knowledge and penetrating the mysteries of the "overself." The author describes it as the "Art of Interrogative Self-Reflection" and claims that it is the simplest system of meditation of which he is aware with definite advantages over the complicated Yoga systems of the East. He claims, too, that these exercises are not a mere abstraction in spiritual processes, but that they do afford practical help in material affairs. As a means of thought control Mr. Brunton describes a Yoga breathing exercise in detail which he says may be safely practised without the supervision of a teacher.

What the psychological repercussions to this sort of introspective "treatment" may be is a question of considerable importance, and it induces one to sound a note of warning lest—in the spirit of the axiom that "a little knowledge is a dangerous thing"—the reader may find himself in waters unexpectedly deep.

R.T.D.

THE LONDON FORUM

EDITORIAL

75

When, however, we find someone who has quietly stood apart and watched the whirling death-dance, and then, putting aside all ready-made theories, has studied Life itself, and his own life in particular, trying to wring its secret from the inner depths; and when one day, with radiant features, that person, in response to friendly inquiry, confesses that a new Life has come to him, transfiguring and regenerating the familiar personality, it is time to take notice.

Authentic Inspiration

Such is the case with Paul Brunton, the author of *A Search in Secret India*. Marked as the success of that autobiographical record of a spiritual quest has been; keen though the pleasure of reading it was to the writer of these Notes, that pleasure was as nothing in comparison with the joy of finding authentic spiritual inspiration in the modest little work which has just been published under the title of *The Secret Path*.^{*} The book makes no pretence of scholarship and erudition. Great truths are essentially simple, and may be simply expressed. Paul Brunton has done just this, and done it without a trace of sermonizing or mystery-mongering. That this unstinted Editorial praise is not peculiar to the present writer is indicated by the fact that Mrs. Alice Bailey, in the Foreword which she has written for the little book, declares that "it carries the flame of inspiration . . . It expresses with beautiful clarity truths which have been too often hidden under ponderous phrase, difficult oriental symbolism, and mystical vaguenesses."

The Secret Path is just what its sub-title indicates it to be, "a Technique of Spiritual self-discovery for the Modern World", nothing more—and decidedly nothing less. Those who expect to find between its covers instructions on how to travel in the mental body, or project the astral double, or develop the psychic senses, will not get what they want. But they need not be disappointed. They are offered something far more worth while did they but realize it: nothing less than conscious realization of man's hidden Divinity.

And looking around the world of men to-day the realization is forced upon us that perhaps never has the need for spiritual service been greater. This little book is a rallying call, to which, surely, every awakened heart will respond; while the touch of its inspiration will stimulate the slumbering Spirit of those who have begun to stir uneasily on the threshold of a new awakening.

THE EDITOR.

RADIO STATION WDNC - DURHAM, N. C. (USA) "The Wisdom of the Overself"- Reviewed by Frances Jarman. "For those who have followed Dr Brunton's other works and teachings, you will find this volume is the climax of his years of study. For those who seek a spiritual anchor and a refuge from the pressures and the maladjustments of a material world, you will find particularly like the upward paths which the author offers. But for the ordinary lay reader, you will find this volume enigmatic."

Psychic News (LONDON)

HOW TO FIND YOUR REAL SELF

AUTHOR'S TECHNIQUE FOR
PSYCHIC TUITION

THOSE who wish to explore the possibilities of their own spiritual natures will find Paul Brunton's "The Secret Path" (Rider, 5s.) an excellent aid.

This is a book not to be read carelessly and tossed aside, but to be read by the thinker who is concerned with the deeper problems of man's origin and destiny.

Paul Brunton points out that man has explored all the continents and seas, measured the stars, and wrested from Nature many of her hidden secrets. Yet he still knows very little of his real self.

Profiting by his experiences among the Yogis of the East, the author tells you how to open the door of the finer forces of man's being.

Brunton justifies the fact that the "holy men" of the East have jealously guarded their secrets.

"The world of fact has little sympathy for the man who stands aloof and keeps his soul free for visions in which it does not share," he says. "And the world is right."

"We who are seers and mystics have to draw the last crystal drop of water from out the well of vision, but with that begins our duty, stern and strict, of offering the unfamiliar drink to the first wayfarer thirsty enough to accept it."

The author reminds us how the world blindly accepts many of the theories of scientists as if they were the findings of infallible authority.

"The scientist is the pope of today and sits in the Vatican of world authority," he says. "We receive his learned revelations in a spirit of religious awe. We trust his pontifical pronouncements as once nearly all Europe trusted the creeds and dogmas of the Church."

Brunton insists that we have all to get back into the silence to learn some of God's truths.

"The discovery of a new cinema 'star' is hailed through the Press of the entire world as a great event," he records, "but the discovery of a man's spiritual self takes place in utter silence, without the world's praise or its printed record."

"Creeds come and go, cults arise and slowly disappear, sects take the world's stage for a time but must ultimately make their exit. Yet the ancient wisdom, stripped of its trappings of external expression, remains forever identical and unchanged."

Some parts of this book strike a very high note. Occasionally, there are phrases of great beauty and passages that are poetic in their expression.

THE PATH OF PEACE

Review by H. F. PREVOST BATTERSBY

MR. PAUL BRUNTON, whose *Search in Secret India* has been widely read, has met in his wanderings one of the "Wise Men of the East" who had been able to read his inmost thoughts, and even to see, he tells us, that "I had also lured the gnomes of thought to mine for strange enchanted gold in the depths of my spirit;" and, moved by a sense of powers so little understood, he contemplated "an exploration right across Asia," which was to include Egypt, Syria, Irak, Persia, India, Nepal, Burma, Ceylon, China, and the Gobi Desert, to question sheikhs, fakirs, Sufi mystics, Yogi magicians, wonder-working lamas, Buddhists, and century-old sages as to the sources of this power.

But at the last moment, with his kit packed, while he "sought a few hours escape among certain friendly trees in the green country side . . . a hand," he records, "seemed to touch my shoulder, so I raised my head and looked upwards, to find a benignant face bent over me. And he whom I had known in the Orient, the Wise One of the East, appeared before me."

The message he brought, too long to quote, was to the effect that Mr. Brunton was to remember his fellows in distress before setting out to "commune with the Divine Ones"; which he interpreted as a command to write this book* in which, he foresaw, "there would be sentences that would hold the marrow of days spent in mourning, and phrases would fall from my pen which would embalm tears that once fell from my eyes;" and, he explains, "Because I spent the years stretching my philosophic soul upon the rack until I found the truth, I am in no mood to listen to polished platitudes nor to write them."

It has become a secret right enough, and these days would, one thinks, be best adapted to concealing it; but when, save to the very few, has it been anything but a secret, at any rate in the western world?

To re-discover it he offers us, first, Meditation; which, he admits, is almost a lost art in the west.

"The initial battle of overcoming the brain's unwillingness to come to rest is perhaps the hardest, but it must be fought . . . He who would attempt to know his Overself must learn to retire into his mind as a tortoise retires into his shell . . . All you have to do is but to abstract your mind from all other thoughts save this one line of reflection which you set down as the subject of your concentration."

It sounds simple, but, as he adds, "Its difficulty will astonish you. The brain will rise in mutiny . . . But it can be done."

"At the centre of our being dwells this wonderful self, but to reach it we must cut a channel through all the thought-debris which rings it in, and which forces

* *THE SECRET PATH*, by Paul Brunton. London. Rider and Co., 1935, 5/-.

us to pay unceasing attention to the material world as the only reality."

As aids he gives a technique of self-analysis; one key to success, he says, is to think very slowly; to watch your thoughts working, and ask, "Who is the thinker?"

"A man commonly thinks that he knows what he means by his self," wrote F. H. Bradley. "He may be in doubt about other things, but here he seems to be at home." but to know *that* it is and *what* it is are leagues apart.

As a help to the tracking, Mr. Brunton describes a simple breathing exercise. "There exists a profound connection between breath and thought . . . the early Jesuits in the west, and the early Yogis in India, embodied breathing exercises in their system of training. We have yet to understand that breath can also be used to resist the diseases of the body, to endure the effects of extreme heat and cold, and to change the tone of one's thoughts."

Said a Yogi adept: "Through a breath we make ourselves as powerful as gods, equally as we may go down into insanity, incurable diseases and sudden death."

But the exercise Mr. Brunton recommends is only intended to "restore a harmonious rhythm to the human machine," and may be practised without fear of evil consequence, and as an aid to that awakening to intuition "within whose strange clasp we become conscious of an intense awareness of infinitude . . . discard the petty and personal, and discover our illimitable and divine nature."

Yet, he realises, "there are some temperaments which will find it almost impossible to take up this path of introspective self-analysis . . . their minds are not built in a way that will permit them to hold their thoughts to such a topic," indeed some Indian teachers aver that, with rare exceptions, the European mind is incapable of adapting itself to the Indian mentality.

I would suggest that those who find insuperable difficulty in meditation, should make trial first of the breathing exercises; for though Mr. Brunton is perfectly right in placing the other first, adepts have recognised that the transposition is often a great help to the restless mentality of the westerner.

But difficult as is the training, even a partial success is worth while, since it means a mental recognition of our own divinity, and, as Mr. Brunton puts it, "In your serenest exaltations you will realise this profound truth, *that you have never really parted from God!*"

EXTRACT FROM
EDINBURGH EVENING NEWS
18, Market Street, Edinburgh.

"THE SECRET PATH"

"The Secret Path" (Messrs Rider Co., London, price 5s) is described by the author, Paul Brunton, in his sub-title as "a technique of spiritual self-discovery for the modern world." The author has travelled much in India and has made himself familiar with the mysteries of the East. He has written an interesting book, free from the cloudy uncertainty often met with in works of a similar character, and, for those who wish to put them to the test, he has given clearly-expressed instructions as to the methods to be followed to obtain the amazing spiritual experiences he describes. In the Western countries people are chary of such adventures, but the author's analysis of the self of man is ably made and presented, in addition to much other material relating to awakening intuition and the testimonies of seers and philosophers of all times.

An important new book by PAUL BRUNTON,

This is a book that every intelligent person should read. It touches on a vital problem of the present day, and is as brilliantly written as any other of the works of this versatile author.

THE OVERSELF.

THE SECRET PATH. By Paul Brunton. Rider: 5s.

The sub-title—A technique of spiritual self-discovery for the modern world—is more revealing than the title. The author, who has already won distinction by his "Search in Secret India," has once again laid the East under contribution.

In his opening chapter, with a sincerity that is obvious, he describes some of his contacts, both face to face and in vision, with one whom he describes as a Wise Man of the East, contacts from which he received inspiration and guidance, and in response to which he decided to "set down some of the things that life had taught him." There is much talk of the Overself, for which we should look "through the mist of unsought tears, through the sunshine of gratified desires." The way to the Overself leads along the path of quiet and resolute meditation, and to aid this meditation and to control unruly thoughts there is recommended a certain Yoga breathing exercise, of which an interesting description is given.

The book is well written, springs from a cultured mind, and is not for "the benefit of the man who has already put up the shutters of his mind . . . but for the few who, amid the modern muddle of bewildering doctrines, have placed their feet upon tentative ground because there seems no safer place in sight." Thus criticism is dis-

SURVIVAL MAGAZINE

FEBRUARY 1935

THE SECRET PATH.

by Paul Brunton, author of "A Search in Secret India." (5s., Riders, London.)

Indian mysticism does not much attract me. I have a pile of books on the subject on one of my shelves, and I have tried at times to read them. This is the first book on the subject I have read with interest. And it tells me I have done well to avoid the others, because they are both misleading and dangerous. I can believe it. But I was charmed with the writing of this book. Paul Brunton is a poet, and the book is full of prose-poetry. It is beautifully written; the style is refreshing—in contrast with most books on that subject; and a sound Christian can read the book with appreciation, and approve its spiritual tone. Mr. Brunton shows me how the Indian Mystics strive toward that spiritual illumination which comes to us Christians in Christ. I would not shut their door, but I do not want to walk through that door. Christ is to me, and gives to me, all and more than these mystics attain. The way of faith and union with Christ leads to a far more satisfying fulness and vision for me at least. Moreover, Christ (not current Christianity) brought a ladder by which ALL men may reach the Infinite. The Secret Path sets forth an Indian Path that all men may not tread—e.g., those having heart disease. It cannot, therefore, be an universal path. Thank God Christ does not have to leave the diseased of heart out in the cold. But I am glad to have read the book, and think Mr. Brunton worthy of all honour for his efforts to find out by personal experience all that India has to contribute toward man's spiritual ideals and destiny, and likewise their way of attainment. It will not help Westerners, but it will enable them better to understand India.

YOGA.

"THE SECRET PATH," by Paul Brunton (Rider, 5s.).

When Mr. Brunton came back from the East to write "A Search in Secret India," he returned with a knowledge of the secrets of the Orient that few men possess.

That was a remarkable book, and in every respect its successor, "The Secret Path," is also a remarkable book, being really a development of the mystic climax to the former work. By that it must not be thought that it is repetitive, because, far from it, it is entirely fresh.

It describes a system of mystic training for the West which is apparently based on Yoga, the remarkable Indian methods of human training which develop the mental powers of men to an astounding degree. Undoubtedly the Indian Yogis are far ahead of our Western psychologists, and it is with the possession of many of their secrets that Mr. Brunton writes this book.

"The whole army of Western scientists," says Mr. Brunton, "is unconsciously treading towards the conception of man's mind as the reality in a world of vanishing matter," and the book points by the most sane and reasonable argument to the fact that man is far more than body and intellect, and that buried deep behind the conscious mind lies the source of eternal peace and eternal life.

Speaking of the intuitive guidance in everyday affairs that the Overself provides, he says the gospel of inspired action is the only gospel the practical West can use if it is to attain a higher civilisation. "The trained modern intelligence demands and must receive a better presentation of truth than the mere aspirations of religio-moral sentimentality."

The Two

BOOK ON YOGA

I always approach a new book on "Yoga" with a certain amount of hesitation. So much has been written on the subject by the "tell you-more-if-we-dare" school, that I am anxiously awaiting a volume from the "writer-about-all-they've-left-out" brigade.

Mr. Paul Brunton, the author of *The Secret Path* (Rider, 3s. 6d.), belongs to neither of these camps. He claims to speak from personal contact with a Master of the Divine Sciences, thus giving to his volume a background of personal experience. I say "claims," because the authenticity of his occult adventure is wrapped in mystery—or perhaps enveloped in a fiery cloud of intuition would be a happier phrase.

The author is modest in his demands. He merely asks us to "try it and see." Alas, we have tried it so often, but either the "alia" or the "cadalia" has lost its value, and in the end we found ourselves no wiser than at the beginning.

If you know nothing of the mystic science of the soul, this book will enthrall you. If you are already a student of Yoga, its methods and practices, I can honestly recommend you to add this volume to your shelves.

JAMES NORBURY.

MR. BRUNTON'S BOOK DEFENDED

By CLIFFORD W. POTTER

The Two Worlds (Manchester)

As a personal friend of Mr. Paul Brunton, and as one who has read his two books with the utmost appreciation, I desire to correct the impression given by the rather casual review of Mr. James Norbury in *The Two Worlds* recently.

Mr. Norbury labels *The Secret Path*, Paul Brunton's latest book, "a new book on 'Yoga.'" Actually, it is nothing of the kind, but is a philosophical study with the deepest implications. A review has just appeared in *The Inquirer*, the leading Unitarian journal, which describes this book as "one of the most important that has been written during this century. I am inclined to agree with this view."

Mr. Norbury states that Paul Brunton "claims to speak from personal contact with a Master of Divine Silences"—a term which I never remember having heard Brunton use,—and adds that "the authenticity of his occult adventure is wrapped in mystery."

I am afraid that Mr. Norbury has hastily jumped to the conclusion that Mr. Brunton is an ordinary occultist who goes about imagining masters in every other person he sees. The matter is far different. Indeed, in the first paragraph of his book, Mr. Brunton re-tells the story of his meeting with that strange and mysterious personality whom readers of *A Search in Secret India* will recall was known as the Maharishee. May I emphasise that the Maharishee exists in India to-day, and that two photographs of him appear in *A Search in Secret India*, also, that his abode is on the hill of Arunachala, in Southern India.

Mr. Brunton has never made a mystery about this contact, and his work is therefore unique, or almost so, in the annals of occultism. In *The Secret Path*, the author begins by telling how he contacted—whether through telepathy or through other means—this great personality, whilst making plans to leave for Egypt and Asia, and was reproached by him for not having made known to the world the deeper spiritual matters revealed to him when he made contact with the Sage in India. Mr. Brunton felt that the reproach was justified, and this book is the result.

A careful reading of *The Secret Path* has confirmed me in the opinion that one would need to read it several times adequately to understand it; it synthesises ancient and modern philosophy, from Socrates to Kant, Emerson, and Berkeley; and the reviewer in *The Inquirer* rightly places Brunton on a level with Emerson in his quality of appreciation. *The Secret Path*. By Paul Brunton. (Rider, 5s.).

"THE FRIENDS"

(Johannesburg, Africa) Book Review South Africa

A Guide for Students of the Occult

Those who read and enjoyed Mr Paul Brunton's recital of remarkable psychic experiences as told in his "A Search in Secret India" will easily trace his progress from pupil to teacher in his latest work, "The Secret Path" (Messrs Rider, 5s.). In this book, Mr Brunton, who is at present engaged in research work in Egypt, lays down a simple but effective system for the beginner for the ultimate unfolding of the inner self, or, as the author prefers to designate it, the "Over-self". While Mr Brunton reveals little that is not already known, he tells it all in such a straightforward and easily assimilable fashion that "The Secret Path" might well be used as a text-book for this particular phase of schooling in mystic philosophy and practice.

The basis of Mr Brunton's system appears to rest on a daily fixed period of mental quiescence, during which the student learns to control and subjugate the whirl of thought released by the conscious mind and to seek out and learn to know the real "I", the higher self. He reveals, among other things, a Yoga exercise in breath control—one of the few such practices which may be indulged in by the uninitiated without fear of physical or mental injury.

BOOK REVIEWS

THE SECRET PATH. By Paul Brunton (Rider & Co.). 5s. net.

MAN in his search for God too frequently lifts up his eyes unto the hills for the source of his strength and inspiration. He does not always appreciate that God is immanent as well as transcendent, and manifests within his own soul equally as in the universe without. Looking for God externally has a tendency to encourage the idea of separateness, and we think of God as someone or something distinct from ourselves. Actually, the God within is vital, more vital to us than the God without, since it is the contact with the Divine Spirit which gives us our individual life.

There is then a question of deep interest and importance to all earnest seekers after the eternal verities: how may they best become aware of this divine inhabitant of their being, this Higher Self, or Christ within. Here, the intellect is of no avail. The human brain is limited in its sphere of action, and the finite may not comprehend the infinite. We reach a point in our thinking where we are, as it were, up against a brick wall. Thus far may we go, and no further. However, we all possess a faculty which transcends the intellect. It is the intuition. Intuitively we may become aware of matters and conditions which transcend space-time as we know it, and, through its power and by grace, we may, for a moment of time or longer, experience the ecstasy of the mystic by way of an expansion of consciousness which constitutes true at-one-ment.

The technique of the unfoldment of this latent faculty of intuition has been extensively practised—in the East since olden times under the name of various kinds of Yoga; but few, if any, of the specific Yoga practices are suitable for adoption by the average Westerner, even under the guidance of a qualified teacher. In the West, the Roman Catholic Church, in particular, has long practised set forms of meditation with the object of achieving the same conscious at-one-ment with the Divine; but these forms are impregnated with the creeds and dogmas of that Church, and frequently fail to appeal to men of other churches or no particular church. It is with pleasure, therefore, that we welcome an excellent little volume by Paul Brunton, entitled "The Secret Path," which offers a practical method of attainment, by meditation, to the busy yet aspiring man and woman of to-day.

Mr. Brunton is the author of that recent well-received work, "In Search of Secret India," and has a first-hand knowledge of his subject. He is a master of beautiful phraseology, and seekers after Truth may be sure that the book will well repay perusal, in spite of the flashily-worded publishers' "puff" on the paper wrapper.

W. J. G.

October 1935

EDITORIAL

219

Although the orthodox presentation of the Christian creed is becoming less and less acceptable to the public in general, a healthy and heartening sign may be found in the fact that the type of literature which deals with the spiritual quest, especially from the psychological point of view, is becoming increasingly popular. The demand has, since the time of Professor James and his *Varieties of Religious Experience*, grown enormously, until today books like Paul Brunton's *A Search in Secret India* and *The Secret Path* (of which latter the Editor of the Unitarian paper, *The Inquirer*, declared, "It is, in my view, one of the noblest attestations to spiritual truth this century has produced") are in the nature of what are commonly designated "best sellers".

Here we have expression of the religious spirit unfettered by creed; and it is in books of this character that the growing demand finds satisfaction.

The Secret Path. ~~Archaic Science~~ (London)
By Paul Brunton. (Rider & Co. Price 5s. net.)

AFTER the publication of his *A Search in Secret India*, Mr. Brunton had many requests for an amplification of the system of Yoga, of which he wrote so successfully. In the *Secret Path* he gives us a full description of the methods we should employ to attain that spirituality which gives him such extraordinary peace and happiness. By a system of breathing which is easily carried out without the aid of a teacher, and a technique of self-analysis, he claims that we may awake to intuition and to the powers of that strange Overself which dwells within each one of us. This is a very remarkable book and one that cannot fail to impress us with the deep feeling and faith of the writer.

The Hindustan Review

A Search in Secret India. By Paul Burton. (Rider and Co., Paternoster House, London, E. C.) 1934.

Mr. Paul Burton in *A Search in Secret India* speaks of the oriental wonders which he came to learn at first hand. He makes a critical and reverential study of Indian Yogis, who have kept their esoteric knowledge hidden from prying eyes for thousands of years. The following observation from the foreword, by Sir Francis Younghusband, is suggestive of the value and interest of the book: "Remote from the haunts of men, Mr. Burton found the very embodiment of all the India holds most sacred". It is not likely that this book will make an appeal to the general reader, but it will undoubtedly attract all those who—whether living in the East or the West—are interested in mysticism and yogism, as it still obtains in India. It is well-written, interesting and illustrated, and is a notable addition to the literature of Indian description and travel.

SOUTHPORT GUARDIAN, 257, Lord Street, Southport.

"The Secret Path," by Paul Brunton.
(Rider, 5s.)

In response to numerous requests from readers of his very successful book "A Search in Secret India," the talented author here presents a fully-detailed description of the technique which he pursued in the East, a system which rewarded him with amazing spiritual experiences. He also reveals a Yoga breathing exercise safe enough to be practised without the supervision of a teacher and one which yields remarkable results. By this method it is possible for every man to discover the deathless spirit within his own being.

PSYCHIC SCIENCE

hard it may be to express such an idea in human language, and however distorted some presentments of it may have become. The book will provide a much needed warning to Christians who are disposed to ignore or reject the psychical research of to-day which so cautious a student as Dr. Spencer thinks worthy of consideration as well as to the spiritualist who so frequently lacks the technical theological training which would enable him to recognise the possible values enshrined in what he is too apt to discuss as mere dogma.

PAUL BRUNTON. A PERSONAL SKETCH

By W. S. Hendry.

A Search in Secret India, 15s., and *The Secret Path* by Paul Brunton. Rider. 5s.

Many years ago at a Christo-Theosophical meeting addressed by Rabindranath Tagore, I asked the Eastern Sage if a Western could learn Yoga without a Master. His reply was: "Yoga is a science, science requires a master. I know of none in London and very few in India." "But," I persisted, "in Patanjali's Aphorisms, definite instructions are given, by following which the condition of 'Union' is said to be attainable." His answer was the same; "Yoga was a science requiring a master, and no master was available for Londoners." That reply came vividly back to me as I read Paul Brunton's *A Search in Secret India*, and his triumphant finding of the Maharishee in whose presence the prison doors of his own soul were opened and union with his real self effected.

Shortly after reading that book, I was called to the telephone: "Dr. M. speaking. Look here, Hendry, you must read a wonderful book called *A Search in Secret India*." "I have just read it." "Would you like to meet the author?" And so it came about that I met Paul Brunton. There was no questioning on my part. Soon I was amusedly aware that here was a man to whom, after a few minutes' acquaintance, I was telling in the most natural way the deepest experience of my own life, and he was scarcely saying a word. And yet it was a more satisfying interview than if the popular writer had made any attempt to instruct us. Before parting, the doctor and I got him to promise that he would again meet us for a definite purpose. We were both Scotch, and knew from our own great countryman that speech was only silver, and that we had all had more than enough of it. As Paul Brunton had sat in silence at the feet of his Indian Sage, let us sit in the Silence with him. The appointed day came. He was late. On the eve of his departure for Egypt things were nearly—but not quite—in the saddle with him. "I am pleased to be able to keep my promise, although I have had to miss my lunch to do so," he said quietly, as he seated him-

should communicate
uninstructed generation.

EXTRACT FROM

AZI DEL PENSIERO

MILAN

MILANO

*** PAOLO BRUNTON, giornalista e scrittore inglese, ricercatore di temperamento scettico, volle fare un viaggio in India specialmente per constatare di persona quel che vi fosse di vero nelle narrazioni sui prodigi dei fachiri e dei maestri yoghi. Frutto delle sue esperienze fu un volume, « *Ricerche nell'India Segreta* », che presentò un buon numero di personaggi realmente eccezionali scoperti dall'A. tra la massa degli illusi e dei lestofanti. Lo scetticismo inveterato del Brunton rimase sconfitto ed egli stesso divenne discepolo di un mistico indù. Alla distanza di pochi mesi il Brunton pubblica un nuovo volume, « *Il Sentiero Segreto* », nel quale rivela, con particolari tecnici, la pratica da lui stesso seguita per giungere a sorprendenti esperienze psichiche attraverso il risveglio di facoltà latenti. Ora l'A. si prepara a ritornare tra i suoi misteriosi e affascinanti amici indiani.

Book Reviews.

(All books submitted for review should be in accord with our general spiritual policy).

The Secret Path. — Paul Brunton. Rider and Co. 5s. This is a clever book, full of wise thoughts and good advice, written by one who has drunk deeply of the East. It has much inspiration and may be read with advantage by all, no matter what their particular religious label may be. When you read you cannot help but translate "the system" advanced by the author to your own need, whether you be Christian, Spiritualist, or plain psychologist.

I found the book very interesting but I could not help feeling, as I laid the book down, that the secret path was not very secret inasmuch as so many tread it. I am myself on that path, and many souls whom I meet have under various names found "the path."

The publishers announce it as "an amazing new system" enabling the reader to "unfold the powers of the mysterious Over-soul. Well perhaps the last word is a new name for The Christ Within. But the new system is the old one of meditation, quietism, and "a Yoga breathing exercise safe enough to be practised without the supervision of a teacher." All this will prove very helpful to those who are reaching out, under any banner, to a larger knowledge of the spiritual life; but the author would probably agree, readily enough, that mere perfunctory following of the instructions given would fail to yield the desired re-

It would appear that the author eliminates from his system of philosophy the presence of spirit links in the chain that binds us to God. I mean that in his approach to "the voice of Truth" he makes appeal to the Divine within him and as-

sumes that from the depths of his own being, from the divine within, he is able to bring answers to his suggestions. Of course that may be one vision of The Path,

Except for this difference of vision, if it be a difference, the author and I agree. Perhaps he does accept the mediation of those above him. He asserts that this book is "a literary arrow drawn and disposed at a venture, but it is guided by a higher hand than mine." My advice is—get the book and rejoice in the wise sayings, the literary elegance, and the undoubted sincerity which stamps every page with value. And if you practise the breathing exercise advised in it, well, I assure you that all good mediums begin their office by deep and slow breathing. We inbreathe deeply to concentrate. I have done so every time I sit alone. I hope many will read the book.—F.H.H.

THE LIBRARIAN (London)

181.4 Brunton (Paul) SECRET PATH. A technique of spiritual self discovery for the modern world. Rider. 5/-. Cr. 8vo, pp. 222. Bd.: purple cl., not fast col., 2 tapes. Pr.: ant.

The wisdom of the East: the breathing exercises of the Yoga: the ourself: and the innermost spiritual possibilities of man.

FOSTER BAILEY, EDITOR

The Editor is not responsible for any opinion or declaration in The Beacon unless it is unsigned or specifically endorsed by him

ISSUED MONTHLY FROM 11 WEST 42ND STREET, NEW YORK, N. Y.

By Claude Bragdon

any book on the subject of Yoga written in the right spirit and from the right angle should be particularly welcome. The Secret Path, by Paul Brunton, recently published, is such a book.

For as Alice Bailey says in her foreword, "The timeliness of this book is real. It expresses, with a beautiful clarity, truths which have been too often hidden under ponderous phrase, difficult Oriental symbolism, and mystical vagueness. It will be welcomed by those who are alive to the moment's urgency and to humanity's new readiness for spiritual revelation."

Although the word itself occurs rarely throughout the text, the book contains everything essential not only for a correct conception of Yoga, but for undertaking its practice. Moreover, it was written with special reference to the needs of Occidentals:

Various systems of meditation had been taught, different paths of Yoga have been chalked out in both ancient and modern times. The technique for attaining self-knowledge which is propounded here, however, cannot be brought easily into any of these existing classifications.

The Art of Interrogative Self-Reflection stands alone in its simplicity, uniqueness, originality and power, although it naturally has several points of contact with other systems. I do not claim that it offers the best path, but I do claim that it offers a quicker and safer means of attaining spiritual self-knowledge than most of the paths I know.

The various branches of Yoga, that profound but complicated Indian way, are excellent when considered in relation to the people and epoch to which they were given, but when considered in relation to the Western races and modern need, they obviously prove too impracticable except for a few.

The hackneyed phrase, "here is a book which fulfills a long-felt need" is unfortunately true in this case only in the sense that the need is felt for the spiritually needy by the spiritually rich, because they alone are in a position to appraise the spiritual poverty of the modern world, and the urgency of the need for its relief. This urgency it is impossible to exaggerate. Great issues are at stake, for this is Judgment Day. A

responsibility rests on all who realize this which others do not share—the responsibility of making those others realize it too. This little essay represents my own puny effort to discharge this responsibility, and I now pass it on to the reader.

Alice Bailey has expressed in no uncertain terms her wish for the widest circulation of this book and others animated by the same spirit and wish, are to it akin. Here is a little task within the reach of everyone; the results of such easily-taken action are sure to be benefic, and

CITIZEN
Brooklyn NY

176

New York SEP 20 1935

Two books by Paul Brunton, "The Secret Path" (\$2.00) and "A Search in Secret India," (\$3.50) however, are worthy of examination. Mr. Brunton, a British journalist, set out on a quest for truth in the heart of India, and found the spiritual enlightenment he sought. He met fakirs, Yogas, misguided Messiahs and, at last, a Maharisha who, he became convinced, was a genuine holy man, an adept, through whom he won the insight which was later to be formulated in "The Secret Path," a technique for meditation applicable to Western man. Mr. Brunton is the competent reporter in "A Search in Secret India," and in "The Secret Path" he becomes the teacher, whose subject he considers the most important in the world. He is convinced that man's salvation is to be found within himself and that the Yoga teachings, so profoundly misunderstood in the West, are scientifically sound and contain the keys to genuine spiritual enlightenment in a modern world confused by materialism.

ADVANCE
(United States)

THE SECRET PATH. By Paul Brunton.
(Dutton, \$2.00.)

Paul Brunton's books open up a vast and insistent world of challenge, and the Westerner who explores with him the amazing mysteries of the East will be dull and materially minded indeed if he does not sense the importance and reality of vast depths of experience and achievement that lie beyond the threshold of what we are wont to regard as normal conscious living. It is so utterly impossible even to suggest the nature and extent of that world with which THE SECRET PATH and

The Secret Path. By Paul Brunton.
Second impression.

"The Secret Path" is a sequel to "Secret India" and may be described as a manual of the devotions practised by the holy men of India. It was written in response to requests by readers of "Secret India."

Mr. Brunton reveals a Yoga breathing exercise safe enough to be practised without the supervision of a teacher which enables every man and woman to discover the deathless spirit within their own being. A.E.D.

NOTTINGHAM JOURNAL
(England)

Into the Unknown

THOSE who wish to venture into the unknown and do a little occult research for themselves will be interested in THE SECRET PATH (Rider, 5s.), a little text book on the subject by Paul Brunton.

Dedicating his book to the Maharaja of Burdwan, Mr. Brunton explains the technique which he used in the East and which yielded him those remarkable results which he has previously described.

He describes a breathing exercise used by the Yogis and a long and detailed course of contemplation with a sincerity which leaves no room for doubt.

Manchester Evening News

The American Theosophist,
February, 1936

U. S. A.

✓ Secret Path, by Paul Brunton. E. P. Dutton & Co., New York, N. Y. Price, cloth \$2.00.

The Secret Path is not to be considered "just another book on Yoga." It is far superior to the recent flood of publications appearing on this subject.

The central theme of the book presents a system of Self-discovery—not in any way new to the student of Theosophy. The author has designed his message, particularly, for the busy people of the work-a-day world. The style is simple, straightforward and pleasing—technical and abstruse terms have been omitted.—H.W.

NEW YORK

Come and Find Me

THE SECRET PATH. By Paul Brunton. Dutton. \$2.

Obviously sincere and elevated in tone though the principles propounded in this book seem to be, it is possible that the majority of intelligent people may estimate them as so much empty wind and truck. Subtitled "A Technique of Spiritual Self-Discovery for the Modern World," the tome is a thick mixture concocted of New Thought, mysticism, Christian Science, obscure psychology, Yoga and kindred dubious ingredients. The author's purpose is to instruct the reader on how to track down and cultivate harmonious terms with that vital innermost element of individual personality which is here called "Overself." The latter appears to be the divine, subconscious side of one's nature which, when carefully awakened and tended, has the gift of transporting one into an earthly Nirvana.

Mr. Brunton—perfectly at home in the stuffy wilderness of grandiose loose thinking—prescribes three systematic preparatory courses to be followed in ultimately attaining the heights, if any, of Overself: meditation in solitude, the practice of deep breathing and the deliberately sustained subordination of one's senses and faculties to intuition. Further to summarize the author's directions and their ordained purpose, we quote him briefly verbatim: "All aim at overcoming the tendencies toward complete self-identification with the body, the desires and the intellect which are today regarded as normal and natural." In other words, Who am I, and Which?

At any rate, the text makes it fairly evident that the aspirant, having faithfully followed instructions and permanently taken charge in his nebulous, mundane heaven of Overself, he should have achieved a state of blissful, contented hebetude resembling that of the hop addict or the quiet, dreamy drunk.

The Secret Path

The Secret Path. A Technique of Spiritual Self-Discovery for the Modern World. By Paul Brunton. \$2.00. New York: E. P. Dutton & Co., Inc.

AS we all know, the Orientals are supposed to have discovered, far, far back before the beginning of time in the West, the secret of repose. A good Hindu can "go into the silence" and rest. Somewhere in eternal peace he can build the tissues of life and gain strength, to meet whatever may come, with calmness. We ourselves have seen folks from the glorious eastern lands who seemed to lose their heads and get excited, and all that, but that was doubtless the disastrous effect of western culture upon them. In all seriousness, however, there is a hidden power which might be available for the rest of the world. Assuredly we need peace in our time. Mr. Brunton has studied ways of thought in the east and has reduced his discoveries to a perfectly sensible book of advice. He tells you what you may safely do and what is dangerous. In the matter of breathing, for instance, the slow, deep breaths with which a native of India perhaps may rest his soul and his nerves, are easy for us, but must not be overdone. He will explain exactly. "Today an interesting change has come over western thought. We can discuss the fact of the soul without being considered

unduly religious or mildly unbalanced. We affirm or deny the existence of the self as freely as we discuss the atom or the sources of history . . . Modern psychologists can be broadly divided into those who affirm the presence of a controlling integrating self within the body-nature and those who affirm only the existence of the mechanical form. The reward given to those who enter the citadel of the soul is transfiguration—the radiance which pours through a rapidly changing personality." Thus in her foreword Alice A. Bailey sets the scene for what is to come. You will find it extremely interesting to find what a little faith, a little thought and a little trouble can do for you.

The Secret Path by Paul Brunton (Rider and Co., London. Price 5/-).

By his book, "A Search in Secret India", Mr. Paul Brunton established for himself last year a great reputation. That book took a section of the public in England by storm, and four impressions of it were sold out in less than two months. The Indian Press hailed the publication with fervid applause as an intelligent endeavour by a receptive yet critical western mind to understand the sublime self-introversion of Indian sages. But while that book described the quest of the pilgrim and his apprenticeship with different yogis, faqirs and mystics in this country, "The Secret Path" translates the legacy and lesson of that quest in terms that the sceptic and the rationalist can understand. Like the *Maharshi* of the Hill of the Holy Beacon whom the author accepted as his Master after his odyssey through India, the book does not require aspirants after truth to take anything on trust. Its message rings true—*Dig into the inmost recesses of your mind, understand the I within you, turn the searchlight within, and all your doubts will be dissolved.* There is no dogma to believe and no superstition to overcome, the light of truth is inside the doubter and it is for him to lift the mist enveloping this light by turning his gaze within. The western practical genius of the author has made him formulate two or three simple exercises including an easy breathing exercise, which every man, however secular in outlook and however much pre-occupied in the thrust and counter-thrust of worldly life can practise for himself every morning for a quarter of an hour or so without the help of masters and experts. It would be unfair to the author and the publishers even to mention these exercises in outline. He does not, however, claim any originality for his recommendations, he has only given the rudiments of the self-training into which he himself was initiated in India. But these rudiments are a good introduction to practical yoga, they contain within themselves the germs of growth, and by constantly practising them a man should be able to evolve newer methods for himself. Besides the simplicity of the author's methods, their greatest recommendation is that they do not presuppose or urge adhesion to any set of dogmas and men of all religions can try these practices equally with men of no religion. This is a really great quality in a book of this kind. Much ink has been spilt recently on subjects like Yoga and Mysticism. But most of the books that are published contain only vapid sentiments and gorgeous abstractions and make impossible promises of fulfilment to the puzzled reader. The author is singularly free from that spiritual efforescence that gives its readers rounded periods and grandiloquent statements, and only succeeds in learning critical students cold and unconvinced. He has his hand on the pulse of the average storm-tossed, doubting man who with all his difficulties and perplexities will not

live the life of a recluse in the jungles, but wants an intelligible synthesis that will enable him to co-ordinate his activities with the centre of his being and set his questionings at rest,—a synthesis that he must be taught to find for himself rather than be required to accept ready-made from books or spiritual super-men.

The book is intended mainly for people in the west. But it should prove useful also to those educated Indians who can no longer accept the great teachings of their own scriptures on mere authority. The Indian who has drunk deep at the springs of western philosophy, arts and sciences is often more sceptical in his attitude to the lore of mysticism than the educated Englishman, who will sometimes catch at anything to escape being drowned in the flood of reality. The former still has use for the spirit of enquiry and revolt that western education has inspired in him and he has not made up his mind to go back to the Vedas. Mr. Paul Brunton's book does not assail the

News

Charlotte N.C. (U.S.)

4/8/35

U.S.A.

In "The Secret Path" (Dutton), Paul Brunton preaches that you have a hidden spiritual power which you can develop if you choose.

Times

Palo Alto Calif

AUG 28 1935

"The Secret Path," by Paul Brunton (Dutton): One of those books which tell you how to realize your "real self" by various odd means which seem to do things for Mr. Brunton they don't do for the average man.

The National Spiritualist,
765 Oakwood Boulevard,
Chicago, Illinois,
U. S. A.

December 1st, 1935

By Ava Whiston

The Secret Path, by Paul Brunton, published by E. P. Dutton, New York. Price \$2.00.

The Secret Path, written by the author of *A Search in Secret India*, which was so widely discussed in religious circles a few years ago, is designed to cause even more discussion among the clergy than did its predecessor, as it reveals in plain and simple language the hidden way which leads to an understanding of God.

The man in the street, busy with his own affairs, yet at times troubled with perplexing questions regarding himself and his relationship to the Creator, will welcome this book, as it answers many of his questions in a manner that he can quickly comprehend.

Although the method explained is the method which has been taught in the Far East for centuries, the Western student of religion will soon recognize that he has been studying the same principles. The Spiritualist will recognize not only that the book contains much Spiritualistic philosophy, but that the instructions given for reaching the at-one-ment with Infinite Intelligence are the same as the instructions given for the development of mediumship and the unfolding of the spiritual nature.

The Secret Path is written by one who has a thorough knowledge of his subject and the ability to express this knowledge clearly and concisely. The book has a message for members of all religious denominations and is a splendid book to own, or to give to a friend.

The

(Bombay)

34

Indian Literary Review

The Secret Path, which is really a lucid and simple explanation of Yoga presented for the benefit of the average man, was written by Mr. Paul Brunton in response to numerous requests from readers of his very successful book *A Search in Secret India*. It again displays that tenderness and delicacy and an instinctive reverence for his subject which distinguish this author and is also an extremely practical guide to unfolding the mysterious powers of the Overself which lie dormant in each one of us, however mundane our interests and however hard-headed and calculating we may be. For earnest and religious people, and perhaps more for those who are not earnest and religious, the present volume points the way to a higher life.

"Each of us," says Mr. Brunton, "who practises this secret inner way can become a disseminator of the true light, can change himself and thus become fit to change others. It is to such men, inspired selfless instruments ready to work in the highest service of mankind, that we must look for the liberation of the world from its legacy of spiritual ignorance and material sufferings..." It is truly an inspiring book and in this age of spiritual bankruptcy brings hope to many a poor and stricken soul by the wayside.—BAKH.

THE CANADIAN THEOSOPHIST
THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

"THE SECRET PATH"

Since the publication of *A Search for Secret India*, Mr. Paul Brunton has issued several other volumes but by far the best of these is his new book, *The Secret Path*. This will be read with pleasure and profit by all who seek information on the Yoga systems of the East. It is described on the dust-cover as "How to unfold the powers of the mysterious Over-Self." This sufficiently represents its aims, and the book is satisfactory in its simplicity and natural account of what is too often made a mighty mystery. The result and the operation of these mysterious powers are mystery enough without pretending beyond the actual facts. The book is not for the materialistic thinker. "If the body were the real self," it is argued, "then sleep could never supervene nor death prevail... the awareness of one's existence would persist through every hour of the 24." And again: "the unconsciousness of the body during sleep is an indication that the Self is merely a visitor in the House of Flesh."

Breadth is enjoined. "To the real Seer all creeds come alike; those who profess the faith of Buddha are not less welcome than those who profess the faith of Christ." As a whole the book is a healthy text book.

PRABUDDHA BHARATA

SEPTEMBER, 1935

[Calcutta]

Calcutta

REVIEWS AND NOTICES

THE SECRET PATH. By Paul Brunton. Messrs. Rider & Co., Paternoster House, Paternoster Row, London, E. C. 4. Pp. 222. Price 5s.

Last year we saw Mr. Brunton, an earnest, critical student of things spiritual and also magical; and this year we find him giving up the latter; but no longer is he a student but a Guru instead, preaching "The Secret Path"—a rather too rapid transformation. One thing that his readers should know is that his "Secret Path" has nothing really 'secret' about it. It is as free from harm or danger as it is from novelty or originality. What is really admirable in the author is his strong common sense and fine power of observation and expression. He is an artist and a thinker, one might say, a deep thinker.

The path that he says to have chalked out is characteristic of the type of man that he is. Any earnest seeker of God, who has common sense enough as not to be hoodwinked by religious charlatans, and is acquainted with some important Hindu, Buddhist, and Christian religious books, and is fortunate enough to come in contact with some truly spiritual personalities, cannot but come to a conclusion more or less similar to that of Mr. Brunton's "Secret Path." The 'Path, however, may yield good results to those who will follow it doggedly and believingly. There is every reason to believe that the book will appeal to a large section of mankind and will do it some good. Religion and psychology are fast approaching each other to shake hands. And books on religion written psychologically have a greater claim on and sway over modern rationalist man. The book is an achievement in that it has beautifully expressed what true spirituality is and has shown a practical path to the busy West or at least to a section of it. The book is strewn throughout with fine bits of holy and wise thoughts.

THE ARYAN PATH

(Bombay, India)

VOL. VI

MAY 1935

No. 5

The Secret Path, By PAUL BRUNTON
(Rider and Co. Ltd., London. 5s.)

Who writes publishers' "blurbs"? In this case the book is termed "an amazing new system for unfolding the powers of the mysterious Overself". This sort of language only serves to prejudice readers against what is in fact a good book. It is certainly not new and scarcely "amazing". There is too much padding and far too much journalese but, all the same, it is a book which should be of service to many who are looking for the light and it is a welcome sign of the awakening spiritual aspirations of the West that such a book should have been written at the request of many of the readers of the author's previous work.

The Path described is the age-old one of detachment from the various sheaths of the Self, the physical body, the emotions and thoughts, leading to a realisation of the true Self, the God within the heart. It is the same Path that is set forth in the twelve verses of the Māndukya Upanishad but it is here presented in simple unsymbolic language which should be clear to the average reader though, to another class, the very fact that it has been found possible to dispense with symbolism may suggest a limitation.

The "yoga breathing exercise" which is "revealed" in the book is also a perfectly standard one being that which was recommended long ages ago in the Gita:—

"Prāṇāpānaṁ samau kritvā nāsābhy-
antarachāriṇau"

The author is convinced that the path recommended by him is a perfectly safe one even in the absence of a teacher, and it is certainly true that it is refreshingly free from all mystery-mongering and is as safe for a normally balanced man as any path can be which leads to the inner worlds. But, in truth, in the absence of a competent teacher, no inner path can be absolutely devoid of dangerous pitfalls. The independence-loving Westerner is too little apt to realise that the necessity of the

teacher arises, not only in connection with spectacular "yogic" techniques, but is inherent in any method, however "safe"—provided it is one which will give any results at all!

The pursuit of what the author calls "mental quiet" can, and only too often does, lead to a passive mediumship and to a misinterpretation of the psychic experiences which may come to the *sādhaka*. The teacher is always necessary to dispel the lure of the psychic and, above all, to ward off what is perhaps the greatest danger of all for many Westerners, namely, the intensification of the separated personal life by a sort of sucking down of the spiritual power that is brought about by the passionate thirst for personal advancement.

For this reason, if I have any criticism to offer, it is that insufficient stress is laid upon the strenuous moral effort to transform the character that is the only possible safeguard on this path. Morality is apt to be unpopular nowadays and I recently read a review praising Patanjali for his supposed indifference to it but the truth remains that, however much we may react from the canting respectability that often passes for morality, no lasting spiritual edifice can ever be erected except on a basis of a sound moral character. I think the author would assent to this but, in view of the current delusions about the non-moral nature of yoga, it would perhaps have been wise to place a stronger emphasis on this aspect of the path. It is fatally easy to fancy oneself "beyond good and evil".

Nevertheless, it is a book which should prove a source of inspiration to many and, above all, it is delightfully free from all theological nonsense. It might be read with profit by a follower of any religion—or of none!—and, even if not as absolutely fool-proof as the author believes, yet it must be admitted to give a truer, more useful and safer account of yoga than many far more pretentious treatises.

SRI KRISHNA PREM

THE THEOSOPHICAL FORUM

The Secret Path. By PAUL BRUNTON. E. P. Dutton & Company, New York. Rider, London.

—C. J. RYAN

THIS well-written book is a refreshing prophylactic or antidote against the mass of trash that is flooding the 'occult' market today. It gives no 'short cuts' to psychic powers; quite the contrary. Mr. Brunton's other works show that he is well acquainted with the reality of such powers, as he has observed the ways of many Eastern yogis, good, bad, and indifferent, but he is trying to prove to the ordinary man that it is possible to find the Truth within oneself by the simplest methods, and that "beyond the commonplace trivialities of the daily round, there is a finer and fairer existence." While his emphasis is principally laid upon introspective self-analysis—the purification of the mind by disciplinary processes—he shows that the Way can be found, and is found, by many, through the cultivation of exalted moods produced by natural beauty, by the rhythm of

VEDANTA KESARI (Madras, India)
WHAT THE EAST CAN
TEACH THE WEST*

By Swami Siddheswarananda
"The SECRET PATH" by P.B.

WESTERN thought is of late becoming increasingly sensitive to Eastern spiritual ideals. It is but a significant step forward in that scheme of re-adjustment which is almost a biological necessity if nations are to live. Man cannot live by bread alone, and a world that has neglected the spiritual realities demands at some time or other a deeper valuation of life. The numerous publications on eastern religions and philosophy from various European publishing houses—Messrs. Rider & Co., sharing not a few of the popular editions, give sufficient indications of this changed outlook. The literature of this order can be grouped under two distinctive types. There are those who prophesy that eastern philosophic thought and literature would create a revolution in the occidental mental life, more effective and lasting than the one that witnessed the period of the Renaissance. There are again others who are afraid of this invasion of the East. These are out to disillusion their kinsmen from placing any faith in decadent coloured races, much less to expect any spiritual help from them. Persons of this ilk are also finding enterprising publishers to help their propaganda. But the expedients of life are more exacting than feeding prejudices.

Paul Brunton whose previous book, "A Search in Secret India" we have already reviewed in this Journal, is really one such votary of Truth. The East, he believes,—because he has really come into direct contact with true spiritual living, holds still the palm in understanding the glory of the soul. He came under the spiritual sway of one who conveyed to him something of the truth of the soul, taught him how "to inspect the folds of the mind", to discover the priceless crest-jewel of wisdom. Brunton has tried "to tackle this difficult investigation of life in an impartial love of Truth for its own sake and not in order to confirm or refute any particular theory," and so he affirms that his treatise is a bare "transcript from life."

Brunton addresses his western readers and tells them how to live life more efficiently through the secret path he has discovered. The West is intensely practical and any path, esoteric or otherwise, must help her to be more so.

Federated

India

2. The Secret Path: A Technique of Spiritual Self-Discovery for the Modern World. By Paul Brunton. Rider & Co., London. Price Sh. 5/-

Sri Ramana Maharshi of Tiruvannamalai; has been, for several years now, well known as a living witness to the greatness of Advaita Vedanta. He has attracted many intellectual and intelligent men to the study and practice of things spiritual by precept and even more by example. Among them have been a few Europeans, who cannot be said to be among the gullible. Some years ago, a shrewd English or Scotch officer of the Indian Police was among them. During the last 2 or 3 years his name has acquired greater publicity owing to the author of the second book under review having come into contact with him. Mr. Brunton came in a sense to "scoff and remained to pray." An account of that fruitful contact is found in his "A Search in Secret India" reviewed in these columns some time ago. The central doctrine of the philosophy which has attracted such attention is a simple one. "Know thyself" and "Enquire within yourself", easily sum it up. The in English by Mr. Paul Brunton is an exposition of the main aspects of the Maharishi's teachings as he understood it. Both books are particularly valuable to students of religion and philosophy and the second one must specially attract all modern-minded men. Eastern philosophy is usually neglected on the ground that its light cannot be followed in the midst of present day sorrow and suffering. It is good to know from Mr. Brunton who speaks from

personal experience that this is not so. (p. 31). He answers the question "Is it possible to fuse the wisdom of this world with the wisdom of things divine" with an emphatic "why not" (p. 189). A similar query may well dispose of another ground on which the teachings of sages like Ramana Maharishi are often rejected. Mr. Brunton finds that such teaching is not without a rational basis (pp. 204 & 205), though he warns his reader, not to "depend on the unaided reason alone" and not to limit his efforts to intellectual solution alone" (p. 207). His book contains many useful directions, and rules of discipline, physical and mental, to aid one to search for and realise the "I" in himself or herself, which as we said before is the way to the peace that passeth all understanding according to the Maharishi. Obviously it is not possible to summarise them all accurately in the space available for this review. The fact that, as Mr. Paul Brunton says in his book, he and several friends of his have found them effective must encourage any honest seeker after truth to at least try them. He is no fraudulent fakir out to bamboozle people for selfish ends. As is well known he is a distinguished journalist and, as he himself takes care to point out, his predilections are all in favour of rationalism. The difference between him and some other Westerners and western-minded Easterners is that he, unlike those others, will and did not blind himself with racial or rational prepossessions or prejudices, and has the intellectual and moral courage to avow the changes in his views and convictions brought about by the influence of the Maharishi's presence and preaching (often silent). Perhaps, the following specimen of the many arresting paragraphs in the book may whet curiosity.

MILWAUKEE (Wisconsin) JOURNAL
(USA) - "Brunton Writes Again On Self Help" - "For those who like to turn to the writing of others for advice in dealing with their own personal problems, one of the newest and best books is Paul Brunton's 'Discover Yourself.' Mr Brunton is an accepted sincere writer on the question of self-help, having written earlier books which proved popular. His current book is based on the self-development of the inner self."

Paul Brunton's

A SEARCH IN SECRET

[1,500 SOLD IN ONE MONTH] EGYPT

By the author of "A Search in Secret India," "The Secret Path."

"Paul Brunton, who knows more about Yogi than any living Englishman, and whose life is one continuous research in occult and Eastern magic. . . . Extraordinary experiences among the fakirs, snake charmers and magicians of modern Egypt."—*Daily Sketch*. "A spirited, revealing book. He tells his stories well, and more than seventy photographs add to the effect."—*Morning Post*. "He has spent months in the mysterious land of the Nile, exploring its secrets."—*People*. "Another fascinating volume about another fascinating country."—*Manchester Evening News*. "Paul Brunton tells a remarkable story of a night he spent alone, locked in the dark depths of the Pyramid."—*Star*. "Also contains an eye-witness account of the incredible feats of a fakir, together with the fakir's own account of how he was able to perform them."—*Reynolds's Newspaper*. "Much that he has to say of Egyptian history and Egyptian tradition is deeply interesting."—*Birmingham Post*.

75 Illustrations

18/-

DAILY SKETCH,
200, Gray's Inn Road, W.C.1.

SCOTSMAN
North Bridge, Edinburgh

Date

SPENT NIGHT
IN PYRAMID

Tells of a Priest's
Message

THE man who sought to solve the secret of the Sphinx and penetrate the mysteries of Ancient Egypt by spending a night in the King's Chamber of the Great Pyramid has for the first time made public his extraordinary experiences among the fakirs, snake-charmers and magicians of modern Egypt.

He is Mr. Paul Brunton who knows more about Yogi than any living Englishman and whose life is one continuous research in occult and Eastern magic.

He claims to have come in spirit contact with the ancient mystery-rites of Egypt and from a spirit High Priest still haunting the Pyramid to have received a message for the world.

UNDERWORLD HORRORS

"Spectral figures had begun to creep into and around the dark room wherein I sat," he says. "A circle of antagonistic beings surrounded me.

"Monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth and fiendish aspect gathered around me and afflicted me with unimaginable repulsion. In a few minutes I lived through something which will leave a remembered record behind for all time.

"Never again would I repeat the experiment."

These malevolent spirits were succeeded by a High Priest of benign and friendly appearance, who spoke to him.

LESSON OF THE PYRAMID

There follows in "A Search in Secret Egypt" (Rider, 18s.) an impressive account of disembodiment, in which Mr. Brunton hovers above his own body.

The High Priest tells him, "Thou hast now learned the great lesson. Man, whose soul was born out of the Undying, can never really die.

"The lesson of the Pyramid is that man must turn inward, must venture to the unknown centre of his being to find his soul. . . ."

SEARCH IN SECRET EGYPT. By Paul Brunton. (18s. Rider.)

Mr Brunton mixes with an engaging freedom a large amount that is practical, informative, and frequently vivid, with what is mystical, and, one must suppose, largely subjective and independent of ordinary conditions of space and time. One of the most engrossing chapters is that in which he describes a night inside the Great Pyramid. For permission so to spend the night considerable preliminaries had to be negotiated; but at last the author was locked in by the guard for a period of twelve hours.

After exploring the various passages with his torch, he penetrated at last to the central King's Chamber. He describes his sensations while waiting there. These included a feeling of repellent elemental entities surrounding him, followed by the presence of dwellers on another plane, separation of spirit from body, and a journey in which ordinary physical limitations were submerged. In Cairo, the author came in contact with mystery workers, and he relates some of the remarkable and apparently supernatural demonstrations which he witnessed. There is another chapter on "Karnak Nights." Here he narrates a story of an English official in the service of the Egyptian Government, who, having taken a photograph at Karnak of the great hall in the Temple of Amen-Ra, discovered on the negative "the figure of a tall Egyptian priest standing with his back against one of the pillars, his arms folded on his breast." The author had apparently psychic experiences as he sat on a granite plinth in a temple during the night. He had some kind of vision of a brown-skinned masculine figure with raised shoulders, standing sideways near him. With a shock of recognition, he saw that the figure was himself:

He bore precisely the same face that I bear to-day, but the dress was that of ancient Egypt. He was neither prince nor commoner, but a priest of a certain rank. I knew that at once by his headdress and robe. The light spread out rapidly around him, and far beyond, spread until it took in a vivid scene about an altar. Then the figure of my vision bestirred himself and strode slowly towards that altar, and when he reached it, prayed . . . and prayed . . . and prayed.

The author makes no strenuous contention about the objectivity of this vision. He is not at all dogmatic on some of his experiences, psychic or otherwise. While it may not be founded upon by experts, Mr Brunton's book makes interesting and entertaining reading.

THE 'MORNING POST

on - 2 JAN 1936 (London)

FEATS OF A
FAKIR

Man who Lies on
Scythe-Blades

"SECRET EGYPT"

The most famous fakir of modern Egypt, a man who can lie on sharpened scythe-blades and nail-studded planks, besides submitting to dagger-thrusts in the throat, knife-wounds in the chest, burning with a torch, and burial alive—this is Tahra Bey, who is found for a part of every year in Cairo.

Tahra Bey described his methods to Mr. Paul Brunton, author of "A Search in Secret Egypt" (Rider, 18s.), which appears to-day.

Mr. Brunton had seen him perform strange feats. For one of these he fell into a trance ending in "catalepsy so rigid that he would have fallen like a dead man to the floor if his assistants had not caught him in their arms."

Stripped to the waist, he was then supported by the shoulders and ankles on sharpened scythe-blades. A rough cube of solid rock granite, weighing a little more than a hundredweight and a half, was placed upon his bare stomach and struck, time after time, with a blacksmith's hammer. The body, remaining as taut and rigid as if made of iron, never yielded under the combination of terrific pressure and weight.

"Eventually," writes Mr. Brunton, "the stone split into two pieces which fell resoundingly to the floor. Tahra Bey was lifted up, placed on his feet and supported by his two men. Apparently he was quite unconscious of what had happened, and had not suffered any pain.

"Doctors examined him with interest and found that the scythe-blade edges had not left the slightest marks upon his skin! Nevertheless, the block of granite had left a strong red mark all over his abdomen."

BURIAL ALIVE

Mr. Brunton asked about burial alive. Tahra Bey replied that, although by the profoundest cataleptic entrancement, physical life was suspended, the unseen spark of the soul continued to function.

To demonstrate this demanded a long and severe training, begun usually at a very early age. His father had started to train him at the age of four months: now he could be buried for a few days and emerge quite unharmed.

The author believes that the Sphinx was cut when the Sahara was a vast sea, beyond which lay the great and tragic island of Atlantis. The men who had inhabited prehistoric Egypt, and who founded the world's civilisation, were men, he declares, who had left Atlantis to settle on the strip of land bordering the Nile.

Mr. Brunton has written a spirited and revealing book. He tells his stories well, and more than seventy photographs add to the effect.

"A SEARCH IN ANCIENT EGYPT." By Paul Brunton (Rider, 18s.).

LESS incredible than much in this unusual book is an attempt at a scientific explanation of certain feats of Egyptian fakirs—the ability to suffer wounds without pain or injury, and to be buried alive for periods of varying length.

Tahra Bey, whom the author introduces as a fakir who has received a Western scientific education as well as initiation into the learning of the East is the authority quoted.

This fakir puts himself into a trance, and then his assistants lay his bare body on a bed of scythe blades, and break on it a large block of stone; place him on a plank studded with sharp nails, and jump on him. They let him emerge from his cataleptic state, and then, for 25 minutes, he allows himself to be stabbed with daggers, all without apparent pain or lasting bodily injury.

At other times he puts himself into a trance, and allows himself to be buried in the soil, or in a casket beneath the water, remaining for hours or days, according to a pre-ordained period, to be brought to the surface and emerge alive.

Circulation Stopped

Tahra Bey claims to use nothing more than natural laws and says that anyone could repeat his performance if given the same training as himself, which began as a baby.

He stops the circulation of the blood and his breathing. By finger pressure, drawing the blood away from the brain, selected nerve centres are struck with anaesthesia. "When such pressure is combined with a concentration of thought on the state of losing consciousness, as well as with a complete relaxation of the muscles and nerves; when all this is followed by a complete swallowing backwards of the tongue (a technique he began learning as a child) and a brusque inhalation of air; rigid cataleptic coma is sure to supervene." Insensibility to pain, he adds, lasts for only 25 minutes after coming out of the trance.

Explaining the absence of scars, Tahra Bey says he does two things. "The first is to accelerate, temporarily, the blood circulation. You know," he tells his interviewer, "the doctors found that it rose up to 130 degrees the other evening. That accelerates my heart, but does not over-drive it, and its rapidity does not fatigue me. Such swiftness of blood-flow naturally helps to heal the wounds with amazing celerity. Remember, I do this by mere will.

Blood at Fever-Heat

"The second is to raise the temperature of the blood to fever-heat. This destroys all germs which may have been introduced into the wounds, and actually disinfects the latter. My wounds never suppurate, and always heal completely within a few minutes, or, in serious cases, a few hours at most."

One criticism that occurs to the non-technical mind is the apparent contradiction of stopping the circulation to enter the trance and accelerating it temporarily to heal the wounds.

It is Mr. Brunton's contention that the ancient Egyptians had much greater control over the human body than we have, and that they were in direct personal contact with higher powers in the spirit world. C. F. R.

BOOKS OF THE WEEK

THRILLING DAYS IN EGYPT

But Mr. Brunton has also Discovered Many Important Facts About the Ancient Land

ONE of the most remarkable works of its kind published last year was Mr. Paul Brunton's *A Search in Secret India*. Now the author, after many months' sojourn in Egypt, has produced a companion volume, *A Search in Secret Egypt*, which is equally remarkable and interesting.

Mr. Brunton has a flair for discovering the seemingly undiscoverable, whilst his courage and native scepticism stand him in good stead when it comes to relating or examining the incredible—and the word incredible justly sums up his latest book.

One of the most startling portions is that which deals with the author's adventures inside the Great Pyramid alone at night—the first man to have undergone this eerie experience! Another quite thrilling adventure was the author's meeting with the famous fakir, Tahra Bey, whose hypnotic feats have astounded the medical world of the West.

Tahra Bey permits himself to be slashed with knives, and to be buried alive—yet so psychically developed is he that he emerges not one whit harmed from these incredibly severe tests.

These are, however, amongst the sensational adventures of the author. Important both to the layman and the expert are Mr. Brunton's researches into the meaning of the Sphinx and the numerous temples and catacombs which abound in Egypt. His exposition, too, on the connecting link between the Atlantean and Egyptian civilisations is fascinating in the extreme, so that his pleasantly-written and beautifully-illustrated volume contains something for every taste. In short, *A Search in Secret Egypt* is a book that can be enjoyed to the full.

A Search in Secret Egypt. By Paul Brunton. (Rider; 18/- net.)

SUNDAY MERCURY, BIRMINGHAM,
Newspaper House, Corporation St., Birmingham.

MAGIC of EGYPT

THE magic, the mysticism, and the fascination of Egypt have found an ardent student—in some respects one might almost say disciple—in Paul Brunton*, but he does not allow his enthusiasm to blind him to the hard facts that have been wrested from the ocean of problem and conjecture.

With gentle derision, for instance, he dismisses the theories that the Pyramids were built as either granaries (by Joseph), observatories, lighthouses, or even as prophetic omens for a period 5,000 years after their erection.

He prefers to believe that the Sphinx—"strange creature embodying the strength of a lion, the intellect of a man and the spiritual serenity of a god"—was created by emigrants from the lost continent of Atlantis before the sands had made their appearance and when the Sahara was a great sea, and was dedicated by them to their Light-god, the Sun, whose rising he faces every day.

And that the Great Pyramid was the temple of the same god, so that both stand as distinctive marks and mute legacies "from a race who have departed as mysteriously as their own land."

YORKSHIRE POST

55 Albion Street, Leeds

31 JAN. 1936

EGYPTIAN QUEST

A Search in Secret Egypt. By Paul Brunton. With 75 Illustrations. (Rider, 18s.)

As a sequel to "A Search in Secret India," Mr. Brunton's new book is disappointing, for in Egypt he failed to encounter much ancient wisdom, and many of his pages are filled with his own speculations about the origins of Egyptian religion and civilisation. He spent a night inside the Great Pyramid—certainly a novel adventure which not everyone would care to undertake—but the vision which came to him there is not very convincing, and his whole book suffers from an attempt to impose impressiveness on slender material.

There are a few queer stories of magic, but far the best section describes the work of a well-known Cairo snake-charmer, who eventually initiated Mr. Brunton into his secret art. Mr. Brunton cannot explain exactly how the system works, but it evidently does work, for he had the courage to succeed himself eventually in handling poisonous snakes without harm, though he seems never to have found the experience entirely agreeable.

The BOOK WINDOW

A SEARCH IN SECRET EGYPT
PAUL BRUNTON. With 75 illustrations
Rider 18/-

A book about the secret mystery rites of old Egypt; mediæval magicians, fakirs, hypnotists, snake-charmers—a weirdly fascinating book.

Among the New Books

NOW THE SPHINX HAS LOST ITS SMILE

Queer Research into Egypt's Mysteries

A SEARCH IN SECRET EGYPT. By P. Brunton. Rider: 18s.

The author, a firm believer in things occult, has been lured from country to country in quest of further knowledge of "unusual spirituality or strange magic," as he terms it. In Egypt he found much concerning the "via mystica" which leads beyond the dusty road of life, and he sets it forth in a richly illustrated book that is fascinating and frequently astonishing.

Mr Brunton, who supports the theory that the Sphinx and the Pyramid were created by emigrant colonists from Atlantis, records how he spent a night, alone, observing the varying moods of the inscrutable Sphinx. Seven times have the ever-active sands buried the Sphinx; seven times has it been freed, the latest effort having been made a few years ago when excavations by the Egyptian Government brought into view hitherto unseen parts of the base, revealing the world's greatest monument in its true dignity.

No Longer a Smile

Perhaps the greatest loss which the Sphinx has suffered from the hands of its wretched mutilators is the loss of its famed smile, that gentle inexplicable and inscrutable smile which puzzled generation after generation of the ancients (says Mr Brunton). The nose has been shot away (it is declared that Mameluke soldiers of the eighteenth century used it as a target for artillery practice), the plaited square beard broken off, the mouth sadly chipped, and even the sides of the headdress noticeably damaged. The once-benignant mouth now possesses a half-wry expression, and has become a half-sad, half-mocking feature. But if the old Sphinx smiles no longer, it nevertheless continues to sit, despite its regrettable scars and injuries, in imperturbable disdain of the noons.

The author had the temerity to spend a night, alone and in utter darkness, within the King's Chamber in the Great Pyramid. He claims, while lying in sepulchral stillness there, to have come in contact with strange forces, and to have seen unfold themselves, as on a cinema screen, ancient, secret mystery rites of Egypt, "Monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth and fiendish aspect gathered around and afflicted me with unimaginable repulsion," he states. But at length "someone friendly and benevolent" gave guidance to more pleasant visions.

Stabbed in a Trance

The author investigated various Egyptian wonder-workers. He came to know, in a way permitted few foreigners, Tahra Bey, Egypt's most famed fakir, whose feats were astonishing. In the pre-

The epilogue to this uncanny book, sets forth the reply which "The Mistress of the Hidden Temple," who is none other than the Living Soul of Our Earth" gave to the author when he asked how he might find rest for his feet and peace for his soul. Seven ways must be travelled and seven lessons learned, he was told. And on this note of mysticism ends the story of "A Search in Secret Egypt."

THE Woman Freemason

The Great Pyramid

A PIECE of polished limestone, similar to that which originally covered the Great Pyramid, has lately been presented to our Museum. It is from the Mokattarn Hills, which are some twelve miles from the Pyramid. Some of these casing stones were first removed by a Caliph of Bagdad, who forced an entrance into the Pyramid in search of treasure. In subsequent years they were nearly all carried away for building purposes in Cairo, as we can see by the Citadel Mosque and other buildings to-day.

The Pyramid now presents the appearance of steep steps, and the top is not pointed, but flat. Writers from the earliest times, long before the destruction of the casing stones, refer to the blunted appearance of the summit. Some think that, owing to an error in judgment, the sides of the Pyramid, which were meant to be concave, were made square, which altered the scale, so that when the builders came to the top they found the base too small for the headstone, which they therefore rejected. References are made to it in Zechariah iv, 7: "He shall bring forth the headstone thereof with shoutings, crying, 'Grace, grace unto it,'" and also, as in our Mark Degree, "The Stone which the builders rejected, is become the head of the corner."

It was quite a surprise to me, when I first came into Masonry, to discover that the Great Pyramid had never been built as a tomb, as I had imagined when I went over it. I learnt that it was built as a place of initiation into the mysteries, corresponding to our Third Degree. The other pyramids are all tombs, probably built bearing the symbolism in mind.

Paul Brunton, himself a Freemason, has just published a book entitled, "A Search in Secret Egypt," in which he gives an account of a night which he recently spent in the Pyramid. After exploring the Grotto, the Pit and the Queen's Chamber, as they are called, he settled himself in the King's Chamber, beside the empty Sarcophagus. Here he had a wonderful experience. It is his vision that the Pyramid was built by the Atlantens, before the great flood which sunk a continent beneath the Mediterranean Sea, and the Atlantic Ocean, "not," as he was told in his vision, "by the Creator, but by the selfishness, the cruelty, and the spiritual blindness of the people." He was told that "in this ancient fane lies the lost record of the early race of man, and of the covenant which they made with their Creator through the first of His great prophets."



A SEARCH in SECRET EGYPT

PAUL BRUNTON (Author of "A Search in Secret India")

(Manchester)

THE TWO WORLDS

THE MYSTERIES OF EGYPT

A Remarkable New Book

MR. PAUL BRUNTON gained fame in psychic circles by the publication of his book, *A Search in Secret India* (Rider). He has added to that reputation by his latest book, *A Search in Secret Egypt*. It deals with psychic and occult investigations in the land of the Pyramid and the Sphinx. Viewed as a book of travel, it would be a remarkable work, but when to this is added actual experiments with occult phenomena of all types, the book fascinates from beginning to end. Egypt has always been a land of romance and mystery, and Mr. Brunton's attempts to penetrate some of these mysteries simply adds to it a more mysterious touch. He appears to be possessed of psychic faculties himself, and he tells us of visions which fade out like pictures on a screen and which gave him visions of ancient historic scenes. Mr. Brunton devotes two chapters to the Sphinx—the Desert Guardian whose mysterious presence has challenged the world throughout the ages. What is its meaning? Why does it stand there in gigantic silence? Like the writer, we can speculate, but no one really knows.

And then to the Great Pyramid. Mr. Brunton dismisses the idea of its erection as a tomb. With rare pluck and determination he decided to spend a night in the King's Chamber. With great difficulty he obtained permission, and his experiences during that night were weird and mysterious. He saw forms, he heard voices. His spirit withdrew from his body. He became conscious of the presence of spiritual guardians of the Pyramid. One of them, the High Priest, said to him, "It matters not whether thou discoverest the door, find but the secret passage within the mind, that will lead thee to the hidden chamber within thine own soul, and thou shalt have found something worthy in it, for the mystery of the Great Pyramid is the mystery of thine own self."

the author to place before us statements concerning the ancient rites of initiation and evocation. He interviewed the spiritual head of the Mohammedans' faith, and gives us a treatise on Mohammedanism which is illuminative and thoughtful. Christian nations have



THE PYRAMID AND SPHINX.

never realised the strength of Islam, but in the light of the revelations of Mr. Brunton, it is seen to be a much greater religion than Christian commentators have made it. While the price of the book is high (18s.) it is profusely illustrated, and must have been expensive to produce. We commend it to all students. Paul Brunton has added something of value to the study of the mysteries of ancient Egypt.

It is impossible to do justice to such a book in the course of a review, but it grips the attention from the beginning and holds it to the end. Mysteries and wonder in abundance may be found in these pages. To the student, however, it gives much food for thought. We are given treatises on the temples of Karnac, Abydos, and Denderah, which allow

PUBLIC OPINION
(London)

Date

WHEN A MUSLIM PRAYS

"WHEN a Muslim prays it is understood that he repeats a section of the *Quran* which he has learnt by memory," says Sheikh el Maraghi, in an interview with Paul Brunton, the author of *A Search in Secret Egypt* (Rider, 18s.).

"Usually it contains certain sentences which are traditionally known to contain the things a man should think of when he prays," added the Sheikh, who is the head of the Muslims in Egypt. "I must say and repeat that the object of our prayers is not only to do our duty towards God, but also to be spiritually educated during the time we say them. The Muslim who repeats these words, day after day, is thus constantly reminded of them. There could not be better words to use in prayer than those set him by the *Quran* for this purpose. 'We pray to Thee and only Thee. We ask for no help except from Thee.' Such are two sentences often used. Besides, set sentences help ignorant men.

"Our prayers are quite short, they consist of the opening paragraph of the *Quran* and seven other texts; but those who wish to do so can add any other texts they select. But no prayers of a man's own making may be added to these texts.

"The Muslim must pray five times a day. Should force of circumstances stop him from saying his prayers at the right time, then he must make up for it later. It is forbidden to miss a single hour of prayer."

The author has written two vivid chapters, one of which describes his initiation into the secrets of snake-charming, while the other tells of a night he spent alone in the Great Pyramid—a weird and eerie experience.

The theory is not new. Staunch Masons have conjectured for many years that there must be a further chamber as yet undiscovered. Many theories have been put forward as to its location and to the situation of its entrance. Further interest is added to Mr. Brunton's search by the fact that he has been told that the chamber contains some of the records relating to the Book of Genesis.

Evil Spirits JOHN O'LONDON'S

"THREAT TO THE
WORLD"

"Influences" From
Tombs Of Egypt

LUXOR TALE

Night With Ghosts
In Pyramid

A Warning to the World.

The safety of civilisation is threatened by evil spirits which have been let loose from the tombs of Egypt.

THIS is the message of an Oriental Adept, one of a mysterious sect who claim to have entered the councils of the gods and to know spiritual secrets that man can never learn.

He gave it to Paul Brunton, an Eastern traveller, as they sat in the ruined Temple of Luxor.

THE BROKEN SEALS

"Those who broke open the tombs of ancient Egypt," said the Adept, "have released forces upon the world that have endangered it. . . ."

"Every such tomb which has been unsealed lets out, like a flood, a rush of pent-up noxious evil spirit-entities upon our physical world.

"AWFUL INFLUENCE"

"Each mummy that is taken out of such a tomb and transported to your European and American museums, carries with it the etheric link with those entities, and hence their awful influence.

"Those influences can bring only harm to the world, harm of various kinds, even to the point of distinctively affecting the destinies of nations."

"WORLD WILL SUFFER"

The Adept added that the opening of the tomb of King Tutankhamen had brought suffering on the violators, and also, in untraceable ways, on the world at large.

"During the next few years," he declared, "the world will suffer and pay for such desecrations of Egypt's dead, although these material troubles will be turned to spiritual benefit."

NIGHT IN A TOMB

Paul Brunton, whose account of the interview with the Adept is related in "A Search in Secret Egypt" (Rider, 18s.), also tells a remarkable story of a night he spent alone locked in the dark depths of the Pyramid, and an encounter with sinister spectral figures during his eerie vigil.

Date _____
WEEKLY

NIGHT IN A PYRAMID.

Stories of Secret Egypt.

FEW people can claim to have spent a night alone in the inner chambers of the Great Pyramid. Mr. Paul Brunton, describing the experience in *A Search in Secret Egypt* (Rider, 18s.), says he had to agree to be a prisoner for twelve hours in order that the entrance could be closed at dusk in the usual way. He groped through pitch-black passages, sometimes on his stomach, with bats flitting about his head, and eventually reached the King's Chamber. Here he felt a nameless dread. Shadows began to flit to and fro in the darkness; gradually these took more definite shape, until

malevolent countenances appeared suddenly quite close to my own face. Sinister images rose plainly before my mind's eye. Then a dark apparition advanced, looked at me with fixed sinister regard and raised its hands in a gesture of menace, as though seeking to inspire me with awe. Age-old spirits seemed to have crept out of the neighbouring necropolis, a necropolis so old that mummies had crumbled away inside their stone sarcophagi; the shades that clung to them made their unwelcome ascent to the place of my vigil.

Converse with spirits.

In the ensuing hours Mr. Brunton claims to have had converse with visible spirits, including that of a High Priest of Ancient Egypt, which he quotes verbatim. The experience, he says, left him feeling blissfully free; he had changed into a mental being, a creature of thought and feeling yet without the clogging handicap of the heavy flesh body in which I had been shut up. I had gone ghost-like clean out of my earthly body, like a dead man rising out of his tomb, but had certainly gone into no sort of unconsciousness.

He admits that it is unlikely that many others will believe his testimony, but pleads that the visitations were real enough to him. He certainly seems to have a *penchant* for doing as well as seeing exceptional things. For example, he induced Sheikh Moussa, a famous Egyptian snake-charmer, to teach him the art of charming a newly-caught cobra. Conscious of "some telepathic interplay of thought" between himself and his teacher, he grasped the snake, held its gaze until it was as still as a rod. Then the cobra began to sway flexibly in my grasp. It twisted to and fro, still keeping its wicked-looking head and baleful eyes turned upon me, and its tiny forked tongue pointed at me. The hiss it let out sounded occasionally like heavy human breathing.

Next, he says, I approached a few inches closer, holding the talisman in my right hand, and still giving the silent command. The hissing sound came to an end, the hood contracted, the swaying movement grew more languid, and the cobra lost the regal pose which it had hitherto maintained. I doubled the paper, in the form of a gabled roof, and placed it upon the cobra's head. The snake sank down almost at once. . . . Finally it became quite feeble and lay prone upon the ground, its sinuous body curled like a letter S in the dust.

Mr. Brunton describes also the phenomenal feats of Tahra Bey, Egypt's most famed fakir, while in a self-imposed cataleptic trance—feats such as were demonstrated in a London theatre a few years ago, including the bloodless piercing of the flesh with spikes and knives.

Those with Mr. Brunton's faith in the occult will find him absorbing; others may smile, and possibly wonder.

Mysteries Of Old Egypt

FAKIR DISCLOSES
SECRETS

Author Who Charmed
Snakes

TO the ordinary tourist, the Great Pyramid and the Sphinx have become hackneyed. He sees them under the burning sun of Egypt, marvels awhile and perhaps takes snapshots—yet as soon as he has turned his back on them they fade into the background of his mind.

But who would forget a silent night spent under the starry sky, alone with the Sphinx; who would have courage to pass a second night—of solicitude, silence, and darkness—locked in the depths of the Pyramid, as did Paul Brunton, author of "A Search in Secret Egypt" (Rider and Company, London, 18s.)?

He claims to have come in contact with strange forces and to have seen the ancient and secret mystery rites of old Egypt.

A tradition has existed for countless ages regarding these mysteries, but in modern times nobody has hitherto been able to furnish an adequate explanation of them.

Paul Brunton's researches in the temples at Karnak, Abydos, Denderah, etc., brought striking confirmation, from inscribed hieroglyphics and carved wall-reliefs, of his experiences.

The author links up his discoveries with the world's oldest book, the Egyptian "Book of the Dead."

While exploring the ancient sepulchres in the Valley of the Tombs of the Kings, the author came across one of those mysterious adepts at the existence of whom Oriental tradition hints. The seer stated that it was his mission to utter a solemn warning as to the very real dangers of ignorantly tampering with the tombs of Egypt's dead.

FROM ATLANTIS?

Paul Brunton supports the theory that the Pyramid and Sphinx were created by emigrant colonists from Atlantis.

The author investigated various Egyptian wonder-workers. In Cairo he discovered a medieval magician, who demonstrated his control of elemental spirits and by their means worked apparent miracles.

SECRETS DISCLOSED

In an interview with Tahra Bey, the fakir was persuaded to unveil the arcane but scientific secrets of his powers, thus making public the closely guarded knowledge of the Egyptian fakirs.

In Luxor the author was initiated into the Rifa'ee Order of Snake-charming Dervishes and became a pupil of Egypt's most celebrated snake charmer, Sheikh Moussa. The author describes with realism his experiences in handling deadly cobras, on several occasions demonstrating, both with the Sheikh and when alone, his mastery of the art. An incantation is given in full.

In a personal interview with the Spiritual Head of Islam in Egypt, many questions on the doctrines and practices of the Muhammedans are answered, and the underlying causes for the widespread influence of that religion throughout the East are given.

Official answers to several questions are supplied—questions which inevitably arise in the Western mind, such as the place of women in Muhammedan countries and the value of polygamy.

The book is illustrated with many photographs.

BIRMINGHAM POST,
38, New Street, Birmingham.

14 JAN. 1936

Date

"SECRET EGYPT."

A Search in Secret Egypt. By Paul Brunton.
(Rider. 18s.)

Mr. Brunton certainly shows us a very different Egypt from that seen by the ordinary tourist. He starts with a night spent under the stars beside the Sphinx. In his third chapter he spends yet another night, alone, in the darkness of the Great Pyramid. He does these things not merely as a sensation-seeker, but also as a serious student. He is deeply interested in the ancient "mysteries" of Egypt and at least half a believer in the supernatural forces they were supposed to celebrate. On the other hand, he is no mere blind enthusiast. He is quite capable of "spotting" the fraud; just as he is convinced that there are in Egypt real "wonder-workers." Much that he has to say of Egyptian history and Egyptian tradition is deeply interesting. The rather emotional and self-conscious style, however, tells against the book. The illustrations are many and good.

CURRENT LITERATURE,
12, Warwick Lane, E.C.4.

NOTES

A SEARCH IN SECRET EGYPT, by Paul Brunton, is another Rider 18s. biography, having to do with the author's interest in the occult side. He sleeps a night in the King's Chamber of the Great Pyramid and has a remarkable spiritual adventure. His accounts of what the native magicians can do are extraordinary. The illustrations, chiefly photographs, are a striking feature of the volume.

LIVERPOOL DAILY POST

Victoria Street, Liverpool, 1

In Secret Egypt

Mr. Paul Brunton has written a companion volume to his remarkable book about the mysterious fakirs and yogis of India. It is called "A Search in Secret Egypt" (Rider, 18s.), and records his experiences looking for evidences of "unusual spirituality or strange magic" in present-day Egypt. He certainly has strange things to record, not least being his own initiation into snake-charming. In an exciting passage he tells us how he successfully overcame the resistance of a newly caught cobra by means of mental persuasion and a talisman given by his teacher. He also describes some extraordinary feats performed by natives and also (perhaps inevitably) a night spent alone in the pyramid. Those who have a taste for the unusual will certainly not be disappointed in this new book by an author who has already fascinated many.

BRISTOL EVENING POST
January 11, 1936

Ancient Egypt

WHAT is the secret of the Sphinx? For thousands of years this lonely figure, as high as a four-storied house, has brooded over the desert. Seven times have the sands of the desert buried it, seven times has it been uncovered.

Mr. Paul Brunton has written an interesting account of his own experiences and theories in connection with this giant figure, and they are published by Rider in a beautifully illustrated book called "A Search in Secret Egypt" (18s.).

Mr. Brunton spent one night alone in the open air, watching the sphinx all the time, and a second night locked inside the great pyramid, sitting for 12 hours in the King's Chamber.

During his long vigil he had more than one uncanny experience.

"My entire body became heavy and numb. First my feet became colder and colder. The feeling developed into a kind of iciness which moved by imperceptible degrees up my legs, reached the knees, whence it continued its mounting journey . . .

"I appeared next to pass into a semi-somnolent condition, and a mysterious intimation of approaching death crept into my mind. It did not trouble me, however, for I had long ago liberated myself from the ancient fear of death. As this strange chilling sensation continued to grip me . . . I felt myself sinking inwards in consciousness to some central point within my brain, while my breathing became weaker and weaker.

"The chill reached my chest, and the rest of my body was completely paralysed. Had I been able to move my stiff jaws, I might have laughed at the next thought which came to me. It was this: 'Tomorrow they will find my dead body inside the Great Pyramid—and that will be the end of me.'"

Further strange experiences followed. Mysterious visitors appeared. But in the morning the author came from his retreat, safe and unharmed.

Mr. Brunton also tells of hypnotists, fakirs, and magicians whom he encountered in Egypt. Here is one story, of a fakir, difficult to explain:

NEWS-REVIEW

(London)

A SEARCH IN SECRET EGYPT. Paul Brunton.—Rider (18s.).

Author Brunton admits that readers might not believe his story of apparitions which appeared to him when he spent a night alone in bat-infested Kings' Chamber of the Great Pyramid.

"Malevolent countenances appeared suddenly quite close to my own face. Sinister images rose plainly before my mind's eye. Then a dark apparition advanced, looked at me with fixed, sinister regard and raised its hands in a gesture of menace, as though seeking to inspire me with awe. Age-old spirits seemed to have crept out of the neighbouring necropolis, a necropolis so old that mummies had crumbled away inside their stone sarcophagi."

That night Mr. Brunton had conversation with visible spirits, including a High Priest of Ancient Egypt.

Credence is lent to Mr. Brunton's tales because truth of some of his story has been demonstrated in this country. Particularly may be remembered the extraordinary performance given many years ago at the Scala Theatre by the Fakir Tahra Bey, who allowed his body to be stamped on to a bed of long rusty nails, and, on rising, was examined by a panel of British doctors on the stage surrounding him and found to be unhurt, to have suffered no loss of blood. The same eminent fakir also named the Derby winner in answer to a mental question of which he did not know the nature!

Mr. Brunton's book does not make us wonder whether there are not more things in heaven and earth than are known to our philosophy; it makes us certain that there are.

Manchester Evening News

HOW would you like to spend a night, alone, locked in the Great Pyramid?

Paul Brunton, the author of another fascinating volume about another fascinating country, A SEARCH IN SECRET EGYPT (Rider, 18s.), did so and has set down in his book his strange experiences.

Sitting in the darkness of the King's Chamber "monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth, and fiendish aspect gathered around me and afflicted me with unimaginable repulsion. . . . That incredible scene remains vividly photographed upon my memory. Never again would I repeat such an experiment."

Eventually "the malevolent ghostly invaders" disappeared and Mr. Brunton became conscious of a new presence—this time friendly.

There follows an amazing description of how he underwent the sensation of dying and passed out of his earthly body, finally going with one of his mysterious visitors through an undiscovered passage to an undiscovered chamber inside the Pyramid. He was given this message by his ghostly host: "The lesson of the Pyramid is that man must turn inward.

ON THE BOOKSHELF

must venture to the unknown depths of this fane to find its profoundest secret."

Astonishing feats of "magic" are also described by Mr. Brunton who himself was initiated into the secrets of snake-charming. Here he is trying his hand with a newly caught cobra which his teacher has placed on the ground after telling him to will the creature to go to sleep.

"I first tested its watchfulness by slowly walking around it until I had paced a whole circle. The cobra moved its head and its beautifully marked body

"The hissing sound came to an end, the hood contracted, the swaying movement grew more languid, and the cobra lost the regal pose which it had hitherto maintained. I doubled the paper (his talisman) in the form of a gabled roof, and placed it upon the cobra's head. The snake sank down almost at once, so that I had to replace the talisman. Finally, it became quite feeble and lay prone upon the ground, its sinuous body curled like a letter S in the dust."

* * *

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PEOPLE,
222-225, Strand, W.C.2.

Date - 5 JAN 1936

BRITON'S NIGHT OF TERROR

Weird Experience in the Great Pyramid

TALK WITH A HIGH PRIEST'S SPIRIT

**"MAN MUST TURN INWARD TO
FIND HIS SOUL"**

SPECIAL TO "THE PEOPLE"

SPENDING A NIGHT IN A HAUNTED HOUSE IS ONE THING—BUT WHO OF US WOULD CARE TO BRAVE, ALONE, FROM DARKNESS TO CHILL DAWN, THE TERRORS OF THE NIGHT INSIDE THE WORLD'S "CREEPIEST" PLACE—THE GREAT PYRAMID OF CHEOPS, IN THE EGYPTIAN DESERT?

Paul Brunton, the only Englishman who has ever accomplished such a feat, is back in London. He is "The Man from Secret Egypt." He has spent months in the mysterious Land of the Nile, exploring its secrets.

He obtained permission to pass the night in the dreaded King's Chamber, in the depths of the Pyramid.

"On my right," he says, "I had placed my hat, jacket and shoes; on my left reposed the still burning torch, a thermos flask with hot tea, a couple of bottles of iced water, a notebook and my fountain pen.

"A last look around the chamber, a final glimpse of the marble coffer beside me, and then I extinguished the light . . . I kept beside me a powerful electric torch ready to be switched on.

After some time spent in this eerie atmosphere Brunton began to feel the mysterious spell of the place envelop him.

"A strange feeling that I was not alone began to creep insidiously over me.

"It was a vague feeling, but a real one, and it was this, coupled with the increasing sense of the returning past, that constituted my consciousness of something 'psychic.'

"Hour after hour passed by. "Shadows began to flit to and fro. Gradually these took more definite

shape, and malevolent countenances appeared quite suddenly quite close to my own face. Sinister images rose plainly before my mind's eye.

"Then a dark apparition advanced, looked at me with fixed sinister regard and raised its hands in a gesture of menace."

Brunton, in his book, "A Search in Secret Egypt" (Rider, 10s. net), finally describes how he spoke, inside the King's Chamber, with the spirit of a High Priest of ancient Egypt, who said to him:—

"The lesson of the Pyramids is that man must turn inward, must venture to the unknown centre of his being, to find his soul, even as he must venture to the unknown depths of this fane to find its profoundest secret. Farewell!"

When the armed guards unlocked the iron grills soon after dawn, a dusty, weary, tired-eyed figure stumbled out of the Great Pyramid's dark entrance.

Brunton made his way down the large square blocks of stone into the early morning sunlight, and gazed, with eyes that blinked, at the flat, familiar landscape. . . His first act was to take several deep breaths, one after the other.

But stranger adventures were in store for this intrepid English traveller. He was to come face to face with the renowned Tahra Bey, Egypt's most skilled and masterly fakir—the man who claims to have conquered Death itself.



An Egyptian Fakir

OXFORD TIMES
10 JAN 1936

EGYPTIAN MYSTERIES.

A Search in Secret Egypt. By Paul Brunton. (Rider.) 18s.

In his travels and researches in Egypt Mr. Brunton has seen many strange things, and his recording of them provides an extremely unusual book. He has sought to unveil some of the mysteries which are the legacy of ancient Egypt to the present day—mysteries that are embodied, to a great extent, in those amazing monuments the Sphinx and the Pyramids. He sat in contemplation of the Sphinx throughout one night, and another night he passed alone, locked in the interior of the Great Pyramid. Here he claims to have had a marvellous experience and to have proved man's immortality by undergoing, through the power of strange visitants, a temporary bodily "death" while his spirit was taken to a chamber of the Pyramid undiscovered in modern times. The reader, whatever his attitude to this episode, can hardly fail to be interested in the author's writings on Egypt's ancient mysteries and rites.

Mr. Brunton writes, too, of his meeting with a magician of Cairo, with a remarkable hypnotist, and with Tahra Bey, a noted Egyptian fakir whose powers are described in an interesting chapter. He devotes a number of pages to the subject of Islam, including an interview with Sheikh el Isham, the Muhammedans' spiritual head in Egypt, and describes the result of his researches at Abydos, Karnak and Denderah, where he visited the temples in search of clues to the religious mysteries. Remarkable chapters are those in which he tells how, under expert tuition, he became "a snake-charming dervish." His first practical lesson was to hold a newly-caught cobra in his bare hand and then, with the aid of a talisman, to compel it to go to sleep. He carried through the test satisfactorily, he tells us, and later, by means of his newly-acquired power, held at bay a scorpion in an old temple while he made his way to safety.

Standard
Nairobi, B.E.A.
(British East Africa)

Evil spirits, let loose from the tombs of ancient Egypt, threaten the peace of the world.

A Wise Man of the East has said so. He gave his name as meaning "at peace" and his home as the whole world.

He gave his message to Paul Brunton, author and traveller, who describes the strange encounter in his book "A Search in Egypt" (Rider, 18/-) as they sat in the ruined Temple of Luxor.

EDINBURGH CITIZEN

27 FEB 1936

Date

Secret Egypt.

"A Search in Secret Egypt," by Paul Brunton (Rider, 18s) will delight those who are charmed by the land of the Sphinx and the Great Pyramid. Temples, tombs, rites and mysteries of an old civilisation make an intensely significant story. The book has many rare illustrations.

INQUIRER

Incorporating the Christian Life and the Unitarian Herald

REGIS
A NEW

(44)

MYSTERIES AND MAGIC OF EGYPT

As a companion volume to his *A Search in Secret India*, Mr. Paul Brunton, an occasional contributor to these columns, has now produced *A Search in Secret Egypt* (Rider, 18s., profusely illustrated with photographs). It is the work of a journalist with a flair for delving into anything incredulous or bizarre, and, patently, it is the work of a man whose erstwhile rationalism has been shocked into retreat by what he has seen and heard and who now accepts, as proven or plausible, occult phenomena which most Westerners treat with scepticism and disdain. But Mr. Brunton is no mere hunter after marvels. If he credits incidents and revelations which the materialist world rejects with scorn, it is because his experience has brought him into touch with "secret" things—because he has seen for himself and divined the hidden truth in mysteries of which the Western world has lost all trace.

The magic of ancient Egypt lives again in his descriptions of the Sphinx, the Pyramids, the temples of Abydos, Denderah and Luxor, and the valley of the tombs of the Kings; and no less in what he has to tell of the ancient Osirian mysteries and the innermost rite of these ancient temples. This rite, he says,

was nothing more or less than a process which combined hypnotic, magical and spiritual forces in an attempt to detach the candidate's soul from the heavy bondage of his fleshly body for a few hours, and sometimes for a few days, that he might ever after live with the memory of this epoch-making experience and conduct himself accordingly.

But the Mysteries became debased in after years and the Egyptian religion met with its inevitable Nemesis. Incidentally he recounts an adept's solemn warning against the dangers of tampering with the tombs of the dead.

Mr. Brunton is pertinaciously intrepid. Tahra Bey, a medically trained fakir, performed for him his most astonishing feats including that of allowing himself to be buried alive. Sheikh Moussa revealed to him the secrets of snake-charming, and, behold, Brunton himself became a charmer of snakes and lulled a venomous cobra to sleep! But the most remarkable chapter in a remarkable book is that in which the author describes his sojourn in the Great Pyramid in the dead of night and what there transpired.

Islam, too, cast its spell upon him. An interview with Sheikh el Maraghy, the spiritual head of Islam, prompts Brunton to express the opinion that it is time we got rid of some of our misconceptions concerning Muhammed and the religion he founded. What impressed him most of all was the fact that Islam is a practical faith incapable of separating the worldly life from the spiritual life as Hinduism and Buddhism too often do.

For all his love of the untoward, Mr. Brunton clearly distinguishes between what is spiritual and what is magical or supernormal, and it is just this which makes his book not only a fascinating but a valuable guide to the hidden lore of ancient times.

YORKSHIRE OBSERVER

Hall Ings, Bradford

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3 MAR 1936
e
A Search in Secret Egypt. By Paul Brunton (Rider and Co., 18s.). The author, who has spent a night alone with the Sphinx, claims to have come in contact with strange forces and to have seen unfold themselves, as on a cinema screen, the ancient, secret mystery-rites of old Egypt. The book is illustrated with 75 actual photographs of snake-charming and other feats, with magnificent views of the temples, pyramids, Sphinx,

(London)

THE OCCULT REVIEW

* *A Search in Secret Egypt*. By Paul Brunton. Large Demy, 288 pp., 75 illustrations. London: Rider & Co. 18s.

FOLLOWING the remarkable success of his former book, *A Search in Secret India*, Paul Brunton now turns his attention to another land of mystery, the land of the eternal Pyramids and Sphinx. In his latest work*—to which his readers will be eagerly looking forward—Mr. Brunton has succeeded in capturing and putting on record impressions of the haunting atmosphere of this bygone civilization; for the ancient monuments still retain their power to impress the sensitive mind with the majesty and force of the theurgy and magic with which their long history has been so closely associated. Paul Brunton has certainly succeeded in approaching his subject from a viewpoint differing entirely from that of the mere tourist and sightseer.

It is the reaction of the author to the mystery of his environment that most fascinates us—the historical and travel talk, which to some extent are of necessity incorporated, being such as are to be found in many other books on the subject. Paul Brunton appears to be gifted with that sympathetic sensitiveness which encourages the upwelling of those subconscious impressions which are stimulated by the magnetism of ancient and mysterious remains. Extraordinarily vivid is the author's account of the vision which came to him in the silent watches of the night as he sat in solitude, speculating meditatively on the origin of that colossus known as the Sphinx. He was not asleep; it was no mere dream; so Paul Brunton emphatically declares. "I rested awhile", he says, "in the serene languor which comes when thought is suspended"; and then suddenly, mysteriously, he found himself surrounded by throngs of busy figures moving like an army of ants in their task of fashioning from the mighty rock the gigantic figure which stands for all time as a challenging enigma for all who look upon it.

The scene changed, like the fade-out on a cinema screen, and a tremendous wall of water "rose into the air and dashed headlong towards the Sphinx and me, and overwhelmed us both". A pause, and "a vast expanse of half-dried marsh" beneath the hot sun indicated the beginnings of the desert as it is today.

So much for the age of the Sphinx.

This experience was only the first of many remarkable happenings which came to Mr. Brunton in this land of ancient magic. There was the night he spent in solitude and pitch darkness, fund of fascinating stories. Mystery and wonder in abundance may be found in these pages by those who seek them. For readers of a more scholarly turn of mind, the account of Paul Brunton's researches in the temples of Karnac, Abydos, and Denderah offers much food for consideration and reflection; while the significance of Islam, as expounded by the spiritual head of the Mohammedans in Egypt, is an authoritative study of the causes which have led to the spread of this great religion in the East.

It is his peculiar gift of sympathetic insight into the spiritual nature of the peoples and lands with which he comes in contact that, in our opinion, contributes in no small measure to the charm which runs like a golden thread through this author's books.

45

AN EERIE NIGHT

in the GREAT PYRAMID



Horrors of Underworld Seen by Searcher

SPECIAL TO "REYNOLDS'S"

How would you like to spend a night alone in the Great Pyramid, the world's oldest existing building, the purpose of which is still a mystery?

Mr. Paul Brunton, a London journalist, has done it, and his account of what happened is enough to make the strongest flesh creep.

"THE queer sepulchral stillness in the room, the empty stone coffin beside me, were not reassuring to my nerves, while the break in my vigil seemed to have broken something else too, for very quickly I found that the sensing of invisible life around me rapidly rose into complete certainty. There was something throbbing and alive in my vicinity, although I could still see absolutely nothing. With this discovery the realisation of my isolated and uncanny situation suddenly overwhelmed me.

A QUEER ROOM

"Here I was sitting alone in a queer room that was perched more than 200ft. above the ground, high up above all the million people of Cairo, surrounded by total darkness, locked up and imprisoned in a strange building on the edge of a desert that stretched away for hundreds of miles, while outside the building, itself probably the oldest in the world, lay the grim tomb-cluttered necropolis of an ancient capital.

"The great space of the King's Chamber became for me—who had investigated deeply into the psychic, into the mysteries of the occult, into the sorceries and wizardries of the Orient—peopled with unseen beings, with spirits who guarded this age-old building.

"There are vibrations of force, sound, and light which are beyond our normal range of detection. Laughing song and serious speech flash across the world to waiting wireless listeners, but they could never detect them were not their receiving sets properly tuned. I had now brought myself out of the state of mere receptive waiting into a forcefully concentrated condition of mind which focalised the whole of its attention upon an effort to pierce the black silence that surrounded it. If, in the result, my faculty of awareness was temporarily heightened to an abnormal extent by the intense inward concentra-

tion, who shall say that it is impossible that I began to detect the presence of invisible forces?

When I had told a young Arab friend of my intention to spend a night in the old building, he had tried to dissuade me. And now I could see that his warning was not a vain one. Spectral figures began to creep into and around the dark room wherein I sat, and the undefinable feeling of uneasiness that had seized me was now receiving fit and full justification. Somewhere in the centre of that still thing that was my body, I knew that my heart was beating like a hammer under the strain of it all.

"A circle of antagonistic being surrounded me. It would have been easy to end all by switching on the light or by leaping up and dashing out of the chamber and running back a few hundred feet to the locked grille entrance, where the armed guard would have provided gregarious comfort. Yet something inside me intimated that I must see this thing through.

THE CLIMAX

"At last the climax came. Monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth and fiendish aspect gathered around me and afflicted me with unimaginable repulsion. That incredible scene remains vividly photographed in my memory. Never again would I repeat such an experiment; never again would I take up a nocturnal abode within the Great Pyramid."

Mr. Brunton goes on to tell us how he saw a vision of the builders of the Pyramid, and achieved an inkling of its mysterious purpose, and how at dawn he staggered out more dead than alive.

His book, which is called "A Search in Secret Egypt" (Rider, 18s.), also contains an eye-witness account of the incredible feats of a fakir, together with the fakir's own account of how he was able to perform them. Matter-of-fact people will find much of it difficult to swallow; but even they will be thrilled by this remarkable book.

NOTTINGHAM GUARDIAN YOGI EXPERT SPENDS NIGHT IN PYRAMID.

PRIEST'S MESSAGE AFTER "EVIL HORRORS."

"MAN CAN NEVER DIE."

The man who sought to solve the secret of the Sphinx and penetrate the mysteries of Ancient Egypt by spending a night in the King's Chamber of the Great Pyramid, has for the first time made public his extraordinary experiences among the fakirs, snake-charmers and magicians of modern Egypt.

He is Mr. Paul Brunton, who knows more about Yogi than any living Englishman, and whose life is one continuous research in occult and Eastern magic.

He claims to have come in spirit contact with the ancient mystery-rites of Egypt, and from a spirit High Priest still haunting the Pyramid to have received a message for the world.

"Spectral figures had begun to creep into and around the dark room wherein I sat," he says. "A circle of antagonistic beings surrounded me.

"Monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth and fiendish aspect gathered around me and afflicted me with unimaginable repulsion. In a few minutes I lived through something which will leave a remembered record behind for all time. Never again would I repeat the experiment."

These malevolent spirits were succeeded by a High Priest of benign and friendly appearance, who spoke to him.

There follows in "A Search in Secret Egypt" (Rider) an impressive account of disembodiment, in which Mr. Brunton hovers above his own body.

The High Priest tells him: "Thou hast now learned the great lesson. Man, whose soul was born out of the Undying, can never really die.

"The lesson of the Pyramid is that man must turn inward, must venture to the unknown centre of his being to find his soul."

East London Dispatch
S.Africa
FEB - 1 1936

There is an especially exciting account of a night spent locked up in the Pyramid, when the author is visited by "monstrous elemental creations, insane, uncouth and fiendish aspect;" then two quite kindly and agreeable ghosts come and speak to him; finally he turns into a phantom himself!

This book should create a great deal of discussion. It is a startling production.

I give it as a good sample of what is inside this book, a record of Oriental mystery and magic.

MAGIC AND MYSTERY IN EGYPT

THE LIVELY RECORD OF A HAUNTED WORLD

Review by H. F. PREVOST BATTERSBY

IN extending his search for secreties to Egypt, Mr. Paul Brunton could feel sure of an abundant harvest, as his latest *volume testifies.

They are of a different quality from those which helped to illuminate his book on India, more spectacular, and, on the whole, rather psychic than spiritual.

He began, in the accepted fashion, with the Sphinx and the Pyramids, devoting a night to each; and though the Sphinx only yielded him certain historical reflections, the Great Pyramid, in which, with some considerable courage, he spent the night, was almost painfully prolific.

He had attuned himself to what might be its influences by a three days' fast, and the night was still new when he became aware of spectral figures, grey, gliding, vaporous forms, a circle of antagonistic beings, conspicuously hostile; and finally, "monstrous elemental creations, evil horrors of the underworld, forms of grotesque, insane, uncouth and fiendish aspect" gathered round him, and only vanished when their threatening determination had failed to daunt him.

He was next aware, how soon he did not know, of two friendly presences in the chamber, in white robes, with sandalled feet, and wearing the priestly regalia of an ancient Egyptian cult, a glimmering light being all about them.

They spoke to him, mentally it would seem; though why, in that case, in archaic English? And he replied, though whether vocally or mentally does not appear.

They tried to dissuade him from his psychic studies, and, failing, conducted him, in spirit, to the bedside of an aged man, dying somewhere in a great city, who warned him with his last breath, that, in his own search for knowledge, the only powers he had found were the powers of the flesh and the devil.

Back in the Pyramid, the author not having been moved by this not very moving vision—for what is the failure of one man's search?—was told that the mighty lords of the secret powers had taken him into

* *A Search in Secret Egypt*, by Paul Brunton. London, Rider and Co. 1936. 18/-.

NEW STATESMAN,
10, Great Turnstile, W.C.

A Search in Secret Egypt. By PAUL BRUNTON. Rider. 18s.

This is not a book for Egyptologists, or for those who believe that their mundane methods of research can get to the root of the wisdom of the Egyptians. Mr. Brunton, however, admits that without their work, Egypt would have remained a sealed book even to those to whose spiritual intuition it is now open. It is primarily addressed to those who believe that, underneath that magical worship of the thousand Gods which the archaeologist has revealed to us, there was an esoteric mysticism known only to the adept, akin to the mysticisms of Plotinus, the Christian mystics, and the modern spiritualist. But Mr. Brunton has also a good deal to tell the general reader of both ancient and modern Egypt, and his story of his travels and adventures in the land of the Pharaohs and the dervish is both informative and entertaining. Mr. Brunton spent a night in the great pyramid, and dreamed a dream, or saw a vision, which he relates in the manner of Vathek; he also had some strange experiences with snake-charmers. The book is well illustrated.

their hands, and that he was to be led into the Hall of Learning.

Lying, as bidden, on the stone floor of the chamber, he was conscious of various strange sensations, which made him think he had passed on; and then suddenly found himself outside his body, floating above it, blissfully free, with a more vivid sense of his existence, and of the fact that such existence must survive the grave.

He is told that the Pyramid was built by the people of Atlantis to contain the record of the early races of man, and the Covenant they made with their Creator; and, after a momentary refusal, is granted permission to view the Covenant.

He falls into semi-coma, and finds himself traversing a long passage, lit by an emanation from his guide and some mysterious illuminant. The passage was square and fairly low, sloping down into a large temple-like chamber. There, on hearing the words "Not yet, not yet!" he seemed to be whirled swiftly away, and recovered consciousness to find himself lying again on the stone floor of the Kings' Chamber.

All this happened before midnight, and Mr. Brunton, offers it without comment. It has not the quality of a dream, and its information as to the Pyramid confirms the Occultist belief that it was built by the Atlantians in pre-historic times, contained other chambers than the three that have been discovered, and, though used for purposes of initiation, served for the protection of objects of great importance having to do with the occult mysteries, which were buried in the rock, and the Pyramid reared over them. This would fit in with Mr. Brunton's sensation of having descended below the Pyramid.

He does not tell us if his speech, as well as that of the priest, was mental; the dying man's, apparently, was not, as he "croaked" and "almost shouted." It was curious that his disembodied spirit found the passage "not uncomfortably low," and still more surprising were the vacillations of the High Priest's mind.

We think of such people as immune from our human instabilities.

Great Britain & The East
LONDON

HOW THE PYRAMIDS WERE BUILT.

A SEARCH IN SECRET EGYPT. By Paul Brunton. (London: Rider. 18s.) 46/7

There are doubtless hosts of readers in this country who will be delighted to learn that the Sphinx and the Pyramids are the works of settlers in Egypt from the Empire of Atlantis when the latter was at its height of power and knowledge. These will eagerly devour the interviews which Mr. Brunton had with the wraiths of Atlantean adepts while self-imprisoned through a long night in the Great Pyramid and will not boggle at the curious "Wardour Street" English which those adepts used in addressing him. They will also welcome the tall tales of the wondrous powers which we wrongly call "magic" shown by others searched for and found

To many of us who read the author's "A Search in Sacred India" with enjoyment, his latest production will come somewhat as a shock. G. W. B.

HE LIES ON SWORDS—AND LIKES IT

The doctors and men of science examined every article used in connection with what they saw; they tested the



Unhurt after having dagger plunged into chest

EGYPT—the Sphinx—what images of mystery and glamour do those two short words evoke! For untold ages past the Sphinx has gazed immobile across the vast deserts of unfathomable time.

What wonder, then, that Egypt to-day boasts one of the world's greatest magicians. Tahra Bey, the wizard, has a repertoire of miracles that seem too amazing to be possible, yet he performed them in the presence of doctors and scientists who were convinced that no trickery of any sort existed.

Standing alone, he presses parts of his head and neck with his fingers, draws air sharply into his throat, and falls backwards, as stiff as a poker, into the arms of his assistants. He is now in a cataleptic trance.

Two long steel blades, sharp as razors, have been securely fixed, edges uppermost, on two trestles, and on these two blades the half-naked body of Tahra Bey is placed so that his shoulders rest on one and his ankles on the other.

Amazing! you exclaim. But wait—a block of granite, weighing nearly two hundredweight, is lifted on to the magician's bare stomach and is pounded by a blacksmith's hammer until it breaks in half!

When the unconscious man is lifted from his strange resting place no cut or mark can be traced! When after this, the man is placed on the sharp ends of a number of nails, and a full-grown man jumps on him it seems like child's play. Same result—no marks.

Not Even a Scratch!

THE remarkable point about this exhibition is not that the principal actor is, like the ordinary Indian fakir, able to endure terrible suffering, but that he doesn't suffer at all—not even a scratch.

After the "miracles" I have just described, Tahra Bey recovered consciousness and then invited the spectators to push hat pins through his cheeks, and a dagger right through his neck. When they were withdrawn there

Egypt to-day boasts one of the world's greatest magicians—a wizard who performs miracles.

By T. C. LYNN

man and satisfied themselves that he had not been drugged, and what they saw was definitely not an illusion—it really happened.

Tahra Bey makes no mystery of his secrets, and explained them all to Paul Brunton, who records them in his highly interesting book, "A Search in Secret Egypt" (Rider, 18s.). His explanations are—pressure on certain nerves of the body, the faculty of being able to fall into a cataleptic trance, and complete concentration of thought.

By these means he is able to draw the blood away from various parts of his body—which explains the lack of bleeding from his wounds. Moreover, a person in a cataleptic trance ceases to breathe and his blood does not circulate.

Simply Concentration!

BY deliberately and greatly speeding up the flow of his blood through his veins the wounds heal with astounding quickness.

It's all a matter of concentration and practice from the age of infancy, he says, but I don't advise you to try to bring up your children to be able to perform such feats!

There are others in Egypt who can do strange things—Sheikh Moussa, for instance. He is a snake charmer—for that practice is by no means the monopoly of India—and he doesn't worry about such things as sweet music to put a deadly snake in a friendly state of mind. He'll just walk up to a cobra and grab it as if it were a bit of hose pipe. He can make a snake lay its head on his hand without biting him. Or he'll coil it round his neck like a lady's fur.

Stops at His Command.

AND you should see him with a scorpion—that insect whose bite can be so very, very painful. If he sees a scorpion walking along Moussa shouts at it to stop. And stop it does, as promptly as a conscientious motorist when the traffic lights go red. And it doesn't start again until the sheikh says go!

Prager Presse

l'rague

(CZECHO-SDVAKIA)

20 APR 1936

NEUE BÜCHER

Geschichte 4617

Paul Brunton „A Search in Secret Egypt“. (287 Seiten. Mit 73 Abbildungen. Geb. 18 s. net. — Rider & Co., Paternoster House, London E. O. 4.)

Dem Verfasser ist es gelungen, in dem scheinbar bereits restlos erforschten Land der Pyramiden eine Fülle bisher unbekannter Dinge aufzuspüren oder bereits Bekanntes in neue Beleuchtung zu rücken. So weiß er denn Romantisches und Wunderbares über Aegyptens Tempel, Pyramiden, über Fakire, Zauberer und die alten Mysterien zu berichten und seine Darstellung durch Bildwiedergaben von großer Schönheit zu ergänzen. (b. b.)

Montreal Gazette

(CANADA)

6 MINE 1936

A friend writes regarding Paul Brunton and his stories of snake-charming to which I referred a few weeks ago, that there used to be men in the Southern States who professed to exhibit their power over snakes by encouraging them to bite them, when they took no harm because the snake had been teased beforehand into biting repeatedly on a piece of cloth until the poison was temporarily exhausted, but that one of these "practitioners" was one day bitten on the neck and died almost immediately.

A Search in Secret Egypt. By Paul Brunton. (Rider, 18s.)

Wonder Workers of the East

Snake Charmers and Men Who are Buried Alive

HOW would you like to spend a night inside the Pyramid? Mr. Paul Brunton, who is rapidly establishing for himself a reputation as an occult student, thought it would yield some interesting information. But he found that, shut away from the world in this ancient monument which still baffles modern science, he had attempted something bigger than he imagined.

In his new book, just published by Rider,* he describes how his psychic senses were opened to behold at first evil and malignant intelligences who haunted the terraces of the ancient pile, how he felt that he had probably endangered not only his reason but his life, and how, at the crisis in his experience he suddenly became conscious of the approach of higher forms of life. The advent of these loftier spirits marked the exit of the undeveloped ones and Mr. Brunton describes the intense spiritual revelation that came to him in that hour.

A CITY OF MAGIC

But this book is not confined to the Pyramids. Here we find descriptions of a city of two worlds—Cairo, where mediums and magicians, soothsayers and astrologers, sorcerers and fortune-tellers, fakirs and holy men are met in all quarters. Here the charlatan and the genuine exist side by side. Mr. Brunton describes his experiences of both.

Some of the phenomena were beyond explanation. For instance, the snake-charmer who thrust his hand among venomous reptiles and defied them to bite him! That wizard, surely, was worthy of the name, for he seemed to possess a strange, hypnotic power which subdued the most poisonous snakes, and what is more, succeeded in making them do as they were told!

And then there was the wonder-worker, Taha Bey, who had attained such command over his physique that he "thought nothing of sticking a dagger through his own throat or stabbing his chest just above the heart, but who emerged unbloodied and unharmed from these unpleasant operations."

MAN "DIES" AT WILL

To the Western mind such feats are certainly repugnant, but the fact that they can be done—and Mr. Brunton saw them accomplished before sceptical medical men—constitutes a challenge to our ordinary ideas of "normality."

And so he was laid in a coffin, a completely dead man. His eyes, nostrils and mouth were stuffed with cotton wool. The coffin was filled with soft red sand, which completely covered the living corpse. Then the lid was firmly nailed down and sand was piled up over the coffin. The magician had willed himself to "die" for an hour and a half. Every instrument and every action had been ruthlessly examined: there was no loophole.

BACK TO LIFE

When at last the period was ending the coffin was dis-interred and the lid thrown open. "There lay the fakir, stretched out as stiff as a corpse, his skin the dull grey colour of one defunct. He was taken out, the rigidity relaxed and he was placed in a chair. After a few minutes the first sign of returning life appeared. His eyelids flickered; then the rhythm of breathing manifested and gradually the whole body became reanimated. Within a dozen minutes of his emergence from the coffin he was his usual self and sat talking of his strange experience."

What is the secret of such amazing exploits? First, that man is more than his body; and secondly, that in the Western world we have failed to achieve complete self-mastery.

Mr. Brunton's fascinating book gives full accounts of these and other weird phenomena as well as illuminating interviews with the men who are gifted with super-normal powers. There is, in addition, a great deal of spiritual illumination in many of the pages.

—AND A PREDICTION

It is refreshing to record that some of the fakirs have a scientific outlook. One told Mr. Brunton that he would like to see these magical feats placed on a scientific basis, stripped of all the false suggestions, superstitions and fallacies with which they have been mixed. On the other hand, many of the magicians encourage the growth of superstition and awe, and consequently make it increasingly difficult for honest investigators to arrive at any clear decision.

As the author truly says, "The eternal Sphinx of man's own mind challenges our inquiry and courts our investigations. We need not fear. Man, who rises from protoplasm to paradise, is an ancient riddle that is destined to be solved by modern inquiry. The twentieth century will amply verify this prediction."

Literary Digest
New York U.S.A.

6 JUNE 1936

Paul Brunton has a hobby most of us will be only too happy to have him keep to himself. He charms cobras, and tells about it in "A Search in Secret Egypt" (Dutton). He learned how from Sheik Moussa, an Egyptian savant who wasn't afraid even to carry some of his poisonous pets around in his pockets. At his second lesson Mr. Brunton put a spitting cobra to sleep by looking it in the eye. 4617

Books of the Week 1936

HE CAST SPELL OVER A COBRA

WOULD you like to be a snake-charmer? Here's how Mr. Paul Bruton was initiated into the art by one of the most famous charmers in Egypt, Sheik Moussa.

They had just returned from a trip into the desert, where they had discovered two venomous snakes, one of them a large, fully-fanged cobra.

"Now begins your first lesson," said the sheik. "Hold this snake," and he held out the cobra.

After some hesitation Mr. Bruton grasped the deadly reptile.

It began to sway and twist, its forked tongue out. It had only to spit a little spray of venom out, and Mr. Bruton would have been blind for life.

"I exerted my will and endeavoured to impose it upon the serpent. 'Go to sleep,' I commanded mentally" . . . and in a few minutes the cobra lay prone upon the ground.

This is one of the many excellent stories in "A Search in Secret Egypt" by Paul Bruton (Rider, 18s.). On one occasion Mr. Bruton spent a night alone in the Great Pyramid.

The Statesman

CALCUTTA.

Date 12 APR 1936

A SEARCH IN SECRET EGYPT, BY PAUL BRUNTON. (Rider, 18s.). 4617.

This is a strange medley of fakirs, snake-charmers, pyramids and ancient mysteries. It is presumably intended for popular consumption, despite its high price; and as the author seems to have written a similar book about India which is now in its sixth impression he evidently shows his business. He undoubtedly has the trained journalist's gift of making the most of his material, however slender it may prove to be; and thus we find, cheek-by-jowl with

genuinely interesting stories of the Pyramids and the Sphinx, a long account how scorpions can be rendered innocuous, a trick which every Indian peasant knows and will freely impart. Similarly the snake-charmer whom Mr. Brunton found in Cairo and to whom he devotes a vast amount of space is not a patch on those to be found all over India; and the French hypnotists who monopolise another chapter do not seem to have much to do with "Secret Egypt."

(London)

SPIRITS WHO GUARD EGYPT'S TOMBS?

ADEPT TELLS OF ANCIENT PRECAUTIONS

"THOSE who broke open the tombs of ancient Egypt have released forces upon the world that have endangered it. Both the tomb robbers of long ago and the archaeologists of our own days have all unwittingly opened the tombs of those who dealt in black magic. Every such tomb which has been unsealed lets out, like a flood, a rush of pent-up noxious evil spirit-entities upon our physical world."

This message was given to Paul Brunton by an Adept whom he met in Egypt. The whole story is given in his latest book, "A Search in Secret Egypt" (Rider, 18s.).

Brunton had put in a day's research among some of the ancient tombs and, seated on a donkey, had taken a bridle path over some mountains. When he reached the top, he noticed a stranger whom, clairvoyantly, the author recognised as a high-grade fakir or yogi.

After a short conversation, the fakir said, "I have been waiting for you here. You are writing. There is a message to be given to the world. Take it down when I shall give it to you, for it is important. Meanwhile our meeting to-day is but introductory, Mr. Paul Brunton!"

MIND-READING EXPERTS

Naturally, the fact that the stranger knew his name surprised Brunton, but then he remembered that Adepts were famed for their extraordinary powers of mind-reading, even at a distance. An appointment was made for the following day in order to enable the Adept to give his message. The message was a warning about the opening of ancient tombs.

The Adept explained that "when the white light of truth which was formerly shining through the pure Egyptian religion became dimmed, and the noisome shadows of false, materialistic doctrines crept in to replace it, the practice of mummification arose, together with all the elaborate accompanying rituals.

"Yet, under the misleading and cunningly perverted teachings which supported this practice, there was an element of secret self-interest which sought to keep a long-preserved physical link with the physical world through the embalming of the body."

MUMMY GUARDIANS

This practice was intended only for the advanced Egyptians, to enable their material bodies, impregnated with psychic power, to "continue to exist and serve as focuses radiating that power into the world."

Then, according to the Adept, there was evoked "a spirit entity, an artificial elemental creation, imperceptible to bodily senses, sometimes good but more often bad, to protect and watch his mummy and act as a guardian spirit over his tomb."

aeologists who, in all ignorance, break open such spirit-shielded graves, do so at their own peril. This was a matter, he claimed, which would affect the safety of the whole world.

Each mummy that was taken out of such tomb and transported to European and American museums carried with it the etheric link with its awful influence. The Adept even claimed that objects taken out of the tombs along with the mummies, such as scarabs, jewels and amulets, each contained a similar influence.

"Let the world receive this message," he dictated to Paul Brunton. "Let it not meddle with tombs whose psychic nature men do not understand. Let the world stop opening these graves until it has acquired sufficient knowledge to comprehend the serious results of what it is doing."

ALONE IN THE PYRAMID

Now, this is an extraordinary story, but it is only one of many contained in this fascinating book, which brings the colour of ancient Egypt to you and makes the dead past live once again before your eyes.

In this book, the author tells in detail the story of how he spent a night in what he calls "the world's most haunted room," in the Great Pyramid, part of which he has already related in *Psychic News*.

Brunton believes that Egypt forms part of ancient Atlantis, that vast continent which is said to have disappeared. In support of his contention, he quotes the fact that in the Egyptian desert there have been found fossilised fish.

In Egypt he met real magicians and fakirs. He saw amazing demonstrations of that world-famed fakir, Tahra Bey, who can be buried alive, who can be pierced with hat-pins and who can lie on a bed of nails and suffer no ill-effects.

SECRETS OF ANCIENT EGYPT.

Eerie Night Spent in the Great Pyramid.

ANY mention of secret Egypt makes one prepare for something eerie—something supernatural. Why is it? Is it due to an innate belief that Egypt, like India, holds the key to many things which defy mankind to-day? Paul Brunton makes us wonder. He has done his best to solve the mystery, and at the end of his book this is set forth, at the beginning of an Epilogue—

And after I had wandered afar throughout the whole length of this hoary land of Egypt, and witnessed divers more curious things, I turned my steps homeward to my good friends who sit in eternal meditation on the edge of the desert.

"Tell me, O wise Sphinx!" I cried, "whither I may go to rest my tired feet, which seem to have walked onow along the dusty road of life?"

And the Sphinx made response: "Ask thy question of the One whose lonely child I am, whose womb brought me forth to endure the sorrowful buffetings of this world. For I am Man himself, and yonder is my mother, Earth. Ask her!"

Invisible Life.

The weirdest thing that the author did in his search for knowledge was to spend a night alone inside the Great Pyramid, "to sit, awake and alert, for 12 hours in the King's Chamber while the slow darkness moved across the African world."

The chapter describing his experiences makes thrilling reading. In the queer, sepulchral stillness of the room he sensed invisible life. One momentarily expected to hear a ghostly voice. He had a vague feeling that invisible eyes were watching him. He had been told that every inch of the ground was haunted, and he now came to believe it.

Paul Brunton's book is full of interesting discoveries in the ancient sepulchres of the Valley of the Tombs of the Kings, and it should make a valuable addition to what we know of the history of Egypt.

"A Search in Secret Egypt." By Paul Brunton. (Rider, 18/-.)

THE NEW YORKER

New York U.S.A.

6 JUN 1936

A SEARCH IN SECRET EGYPT, by Paul Brunton. Mr. Brunton reports, with deep conviction, on Egyptian snake-charmers, sorcerers, and der-vishes. A feature of the book is his interview with Tahre Bey, who explains how he walks on live coals. Seems to be largely a matter of "swallowing your tongue backward." (69 illustrations, 287 pages, \$3.50.) 4617

MAR - 7 1938

A BOOK OF THE WEEK.

4617 SECRET EGYPT.

Egypt has now become so commercialised—"baksheesh" being apparently the first word that the native children are taught to lisp—that one might imagine that magic takes some finding in this land of age-old mystery. But that it is to be found Mr. Paul Brunton testifies in his remarkable book "A search in secret Egypt."

Mr. Brunton has a great deal to tell us about the Great Pyramid and discusses several theories as to its original purpose. Of the fact that the Pyramid stands on the longitudinal meridian of the world he writes:

This extraordinary geographical position for a man-built monument is either another meaningless coincidence or a purposeful achievement, and of a race as astute and intellectual as the early inhabitants of Egypt one is forced to accept the latter opinion. That the largest stone building in the world should be set up on the world's central line, strikes the imagination with compelling force. That the most outstanding of all structures erected upon the surface of this globe should have been planted at such a point is, indeed, something to think about.

What, then, was the purpose of this great building? That it was built by Cheops as a tomb is, he considers, "for a handy, convenient and conventional theory... doubtless the best you will find." The theory that the pyramids were erected as granaries in which Joseph stored grain in preparation for the famine years, Mr. Brunton dismisses by stating that "the empty space available for storing could not have held more corn than might feed the people of an average street." He also ridicules the idea that it was built as a treasure house, maintaining that the cost of constructing it would have absorbed the very fortune it was intended to protect. Of later theories, he refers to "propagandists" who

read a peculiar significance into the internal measurements of the Great Pyramid; they see in its chambers, corridors and gallery a symbolical handwriting and a prophetic declaration pertaining to our own times, while they claim to have found the correct keys to the decipherment of its message. They find in the length and height and width of these passages, chambers and thresholds, mute presages of another dreadful Armageddon. They play with an incredible array of figures and link up the Anglo-Saxon race, the lost tribes of Israel, the books of the Bible and the early Egyptians, in a strange medley... They are quite sure that the Pyramid was not built to benefit its builders but, instead, was unselfishly put up for the benefit of future ages, and that it had particular reference to the age of the so-called millennium.

A FAMOUS FAKIR.

Another section of the book is devoted to magic. In Cairo Mr. Brunton came in contact with a magician who did some mystifying things through the co-operation (he claimed) of genii; and he also met "the most famous fakir of modern Egypt"—Tahra Bey—some of whose amazing demonstrations are described in detail. For example having put himself into a trance with the result that his body was perfectly rigid Tahra Bey was laid upon the edges of two scytha blades—one supporting his shoulders and the other his ankles. A block of stone, weighing a hundredweight and a half, was placed upon his stomach and one of his assistants then began to deliver vigorous blows on the stone with a blacksmith's hammer:

The fakir's body remained as tant and rigid as if it had been made of iron, never yielding once a fraction under the combination of terrific pressure and weight. Eventually the stone split into two pieces when fell resoundingly to the floor. Tahra Bey was lifted up, placed on his feet and supported by his two men. Apparently he was quite unconscious of what had happened, and had not suffered any pain. Doctors examined him with interest and found that the scythe-blade edges had not left the slightest mark upon his skin. Nevertheless the block of granite had left a strong red mark all over his abdomen. He was next placed upon the wooden plank studded with sharp nails of great length, whose points jutted up in the air; an assistant jumped up and stood upon him, one foot on his chest and the other on his abdomen; yet when he was re-examined by the doctors his bare back showed not the slightest mark of entry by the spikes.

Later, Tahra Bey allowed the doctors to run skewers through his cheeks and plunge knives into his body. When these weapons were withdrawn not a single drop of blood could be seen on the skin and yet, at will, the fakir allowed blood to flow from the wounds.

Mr. Brunton also quotes Tahra Bey's explanation of his remarkable powers. By exercising pressure upon certain nerve centres he draws the blood from the brain and enters a state of cataleptic coma which renders his flesh quite insensible to pain for a period of about twenty-five minutes. That no scars remain on his body after such feats as are described above is due, Tahra Bey explains, to acceleration of the blood circulation and the raising of the blood to fever heat, so as to destroy all germs which may have been introduced into the wounds. Through this condition, which is induced at will, the wounds heal completely within a few minutes, or in the most serious cases within a few hours. Tahra Bey repeatedly emphasised in his talks to Mr. Brunton that he would like to see the powers of the fakir divorced from religious superstitions and placed on a scientific basis.

A SNAKE CHARMER'S POWERS.

Another remarkable man who confided his powers to Mr. Brunton was Moussa, the celebrated snake charmer. Many visitors to Luxor must have witnessed Moussa's demon-

trations; snakes and scorpions emerge from their lairs at his bidding and he handles them with impunity. One comes away (at least the present reviewer did) wondering whether the demonstration is faked for the benefit of tourists or whether Moussa does really possess some extraordinary powers. Mr. Brunton emphatically supports the latter view and he has had far more opportunities of judging than the casual visitor. The reviewer had an uneasy feeling that after finding the snakes and putting them in his basket Moussa would return them to their homes later on, so as to have them ready for a fresh party of tourists next day. Mr. Brunton says not. Moussa explained to him that he is forbidden to kill snakes; if he did so he would lose his power over them. On the other hand "he could not take the responsibility of letting them go. So he ingeniously allows them to kill each other! Moussa transmitted some of his power to Mr. Brunton and furnished him with the necessary talisman to render him immune from the bites of snakes and scorpions. Mr. Brunton admits that he had some misgivings when these powers were put to the test for the first time—on a cobra!

The reptile immediately faced me and fixed those lustrous, unwavering black eyes upon my own. I first tested its watchfulness by slowly walking around it until I had paced a whole circle. The cobra moved its head and its beautifully marked body in perfect paralysed unison with each step that I took. Not for one instant did that terrible pair of eyes let go of mine.

Perhaps my movement annoyed it, for it began to rear up a little higher, raising its flattened head, and hissing loudly and angrily; once more shooting forth its black, thread-like tongue and spreading out its regal hood... I knew that even without actually lunging forward and biting me to endanger my life, the cobra had only to spit a little spray of the venom into my eyes—which is the usual intention of some of these snakes—to cause perpetual blindness.

I exerted my will and endeavoured to impose it upon the serpent. "Go to sleep!" I commanded mentally. Next I approached a few inches closer, holding the talisman in my right hand, and still giving my silent command. The hissing sound came to an end, the hood contracted, the swaying movement grew more languid and the cobra lost the regal pose which it had hitherto maintained. I doubled the paper, in the form of a gabled roof and placed it upon the cobra's head. The snake sank down almost at once, so that I had to replace the talisman. Finally, it became quite feeble and lay prone upon the ground, its sinuous body curled like a letter S in the dust. Thereafter it never moved, but remained rigid. Whether it was really asleep, or in a hypnotic trance, or watchfully but helplessly yielding to the "magic" of the talisman. I did not trouble to determine.

Other chapters in Mr. Brunton's book describe the various rites and ancient mysteries which took place in the temples of Ancient Egypt; an interview with Skeikh El Islam, the chief of the Mohammedan religion in Egypt—who contradicted the common idea that Moslem women are "kept down, half-enslaved and treated as totally inferior beings"—and discussed several of the doctrines of the religion which are often misunderstood; and examinations of the inscriptions at Karnak, Abydos, Denderah and other temples from which he reconstructs some of the ceremonies which were enacted there thousands of years ago, "before London arose from the swamps." It would require far more knowledge than the present reviewer possesses to decide how far some of Mr. Brunton's speculations are valuable and how far they are fanciful. But from the ordinary reader's point of view he has written a very interesting book. The volume is profusely illustrated.

Kansas City Star
"STAR"
(U.S.)
13 JUNE 1938
4617 A FEW ENIGMAS.
"A Search in Secret Egypt," by Paul Brunton (Dutton)—Mr. Brunton continues his researches into the realm of the psychic and spiritual, his travels to the monuments of ancient Egypt, and his experiences with fakirs, magicians and dervishes. It's all very mysterious.

15 FEB 1936

Evil Spirits

Forces Released by Tomb Explorers

EVIL SPIRITS, let loose from the tombs of ancient Egypt, threaten the peace of the world. A Wise Man of the East has said so. He gave his name as meaning "at peace" and his home as the whole world. He gave his message to Paul Brunton, author and traveler, who describes the strange encounter in his book, "A Search In Egypt," published in London by Rider, as they sat in the ruined Temple of Luxor.

The previous day, the author had come upon this "high-grade fakir" squatting on the top of a hill, gazing into space. He wore a turban and a goatee beard. His eyes were so remarkable that Paul Brunton stood staring into them for two minutes; then he suddenly saw a "radiant spoked wheel of light" and almost lost consciousness.

"I deliberately wanted you to have that experience," the little squatting man announced. He spoke English, with the accent of "some English-born college graduate."

He was an Adept. Next day, Paul Brunton met him in the temple and took down a shorthand note of what he had to say. Here are some extracts:

"Those who broke open the tombs of ancient Egypt have released forces upon the world that have endangered it. Both the tomb robbers of long ago and the archaeologists of our own days have all unwittingly opened the tombs of those who dealt in black magic. . . .

"Every such tomb which has been unearthed lets out, like a flood, a rush of pent-up noxious evil spirit-entities upon our physical world.

"THEIR AWFUL INFLUENCE"

EACH MUMMY that is taken out of such a tomb and transported to your European and American museums, carries with it that etheric link with those entities, and hence their awful influence.

"Those influences can bring only harm to the world, harm of various kinds, even to the point of destructively affecting the destinies of nations. You westerners have no shield against them, and because they are invisible to you, they are none the less potent.

"When your world has come to realize that evil spirits are imprisoned in a number of those tombs, it may be too late; for by then all the tombs will have been opened, and those devilish creatures will have made their escape. Among other things they are and will be responsible for international treacheries. . . .

"The opening of his (Tutankhamen's) tomb has brought suffering on the violators; and also, in untraceable ways, on the world at large.

"During the next few years the world will suffer and pay for such desecrations of Egypt's dead, although these material troubles will be turned to spiritual benefit."

So much for the message of Ra-Mak-Hotep. At least, there is a vaguely happy ending. We give it as a good sample of what is inside this book, a record of Oriental mystery and magic.

There is an especially exciting account of a night spent locked up in the Pyramid, when the author is visited by "monstrous elemental creations, insane, uncouth and fiendish aspect"; then two quite kindly and agreeable ghosts come and speak to him; finally, he turns into a phantom himself!

This book should create a great deal of discussion. It is a startling production.

NILE VALLEY MYSTICISM.

A SEARCH IN SECRET EGYPT. By Paul Brunton. London: Rider. 18/- net. 4617

Full of fascinating theories and startling revelations, Mr. Brunton's book will appeal to the most material of readers because of the presentation of proven facts about which the oldest residents among us have been quite unaware. I went to no little trouble to make personal enquiries and investigations about some of the remarkable statements in this book. In reference to the author's weird experience during the night he spent in the Great Pyramid, the local police commandant who was in charge of Mr. Brunton assured me that he himself would not have emulated the author for all the wealth of Egypt; this was from an officer whose courage has been often convincingly demonstrated. Two outstanding local characters are brought to our notice—Tahra Bey and Sheikh Moussa. The former, a qualified doctor, is a *fakir* who can induce auto-catalepsy, stopping heart-beats and respiration for a predetermined number of days. The latter is a charmer who can control snakes and scorpions by word of mouth, and who does not "plant" his creatures beforehand. Then there is the magician who can kill a hen without going near it.

Mr. Brunton looks at Egypt's antiquities in a light foreign to the tourist poster and the guide-book; he says that he is able to feel the halo with which these ancient things are clothed, and is capable of an intensity of reverie that convinced him, from strange experiences in the Great Pyramid and in the ruins of Karnak, of the existence of the soul, and its survival after physical death. He has no respect for the prophets born of Pyramid measurements, and deals with them without any literary anaesthetic. While praising all Egyptologists for their discoveries and deductions, the author does not hesitate to patter over their corns by limiting their reasoning to that of mere materialism. His reading must have been deep and his energetic searches exhaustive to have accumulated such a store of information about an Egypt that we all live in and of which we know comparatively nothing at all. The reading of the Denderah zodiac will come as a blow to those who have been content to regard Egypt's antiquity as something in the measure of six thousand years; Mr. Brunton calls geology and astronomy to corroborate his 90,000 years for the Atlanteans.

One would imagine that a book like this has an appeal limited in a way to those who are interested in psychic phenomena and spiritualism. For myself, possibly shameless materialist, and a resident who has been always wholly uninterested in Egyptian antiquity, to be all agog from beginning to end of the book—what greater commendation can a reviewer give? This sustained interest is despite a style of writing that is not remarkable for its fluidity. If Mr. Brunton has added little expository matter to his narrative garnerings, he has at least done sufficient by writing the first adequate dilation on the ancient Egyptian Mysteries and by joining his researches with the first of all books—the Egyptian *Book of the Dead*.

The 75 illustrations are helpful, and nearly all necessary. The publishers have thoughtfully chosen a creamy-white paper of a tone that rests the eyes when reading by strong artificial light or the powerful outdoor light of Egypt.

F.E.W.L.

"A SEARCH IN SECRET EGYPT" Experiences with a Fakir

"A SEARCH IN SECRET EGYPT" is one which will appeal to all who have any interest in the supernatural and in the remarkable feats performed by the fakirs and other "mystery men" of Cairo and the Near East. Outwardly, and judging by the first few chapters, the book appears to be an archaeological impression of the Sphinx and the Pyramids. But after delving further into the mysteries and stories told by the author one realises that it is equally concerned with what is usually termed the supernatural.

Among the many fascinating chapters in the volume is one containing a description of the feats of Tahra Bey, known, justly, it would seem, as the most famous fakir of modern Egypt. Many are the wonders which he demonstrated to the author, stabbing his body with arrows and knives, lying on a bed of scythes, allowing a flaming torch to be applied to his leg—and all without showing the slightest feeling. Another of his feats was the hypnosis of animals.

Another famous hypnotist about whom the author writes is Prof. Eduard Ates, who, with his wife as subject, worked further wonders, about the genuineness of which the author seems thoroughly satisfied.

Apart from his experiences of wonder working, Mr. Brunton also describes how he spent a night with the Sphinx, and another night in the great Central Pyramid. His account of his night in the Central Pyramid makes absorbing reading, and if to Western ears it does sound a trifle unbelievable—well, one must remember that this book deals with the East, where magic and the supernatural hold far greater sway than in these parts of the world.

You may account how you will for the strange things which befell the author, but if after reading his extremely vivid description you are not given food for thought it is not his fault.

The book is noteworthy, too, for the many remarkably fine photographs it contains of Eastern places and scenes, while the author's brief history of the theories concerning the origin and object of the Sphinx and the Pyramids should prove of considerable interest.

"A Search in Secret Egypt," by Paul Brunton (18s.). Rider.

Los Angeles Times

EVERY MORNING IN THE YEAR

OCCULT TRAVELER

A SEARCH IN SECRET EGYPT.
By Paul Brunton. Illustrated.
Dutton. 4617

After his pursuit of the Mysterious Overself in "The Secret Path," readers know what to expect of Paul Brunton. Occultists, theosophists and others will be glad to look upon ancient mysteries with eyes "informed by modern science" in his new travel book. Brunton says the mystic power of the Egyptians still exists and may explain social troubles of today.

Read about the Adepts who are lying in undiscovered tombs of Egypt, waiting the arrival of other Adepts to awaken them. Some are 10,000 years old; and all are working actively for the spiritual welfare of mankind, asserts Brunton. I. S. A.

"LOS ANGELES TIMES"

"A Vision, Or A Waking Dream?"

A Search in Secret Egypt: Paul Brunton: Rider and Co., 18/- net.

The ideas which are incorporated in this book are of a kind which have to be believed implicitly or dismissed. There is no middle path, no possible ground for rationalization. One cannot argue with revelations that have come from the shade of an ancient Egyptian priest. If the author believes that he has had a vision, the reader can only accept that fact or reject it. Mr. Brunton, in his travels, is not satisfied in describing the surface aspects of a country. Nor is he willing to make liberal use of what scholars, as the result of many years of diligent research, have pieced together of its history. Mr. Brunton's curiosity is for what lies behind the veil, the esoteric, the mysterious. Prosaic fact does not interest him. He relies upon his own intuitions, upon a sensitive ability to "feel" the atmosphere of a land. It is his personal reactions to his surroundings which count. In addition to these he draws upon the experiences of a very curious collection of kindred spirits.

The author begins with a theory that ancient Egyptian civilization originated in the lost continent of Atlantis. This original idea is strengthened by means of revelations that he personally received in visions during a night which he spent beside the Sphinx, another night of communion with the spirits inside the Great Pyramid, and during a moonlight vigil at Karnak. He seeks to elaborate his theory by means of observations made in the ancient monuments at Abydos, Dendera and Luxor, and to support it by facts gained in a series of interviews with a hypnotist, a fakir, a snake charmer and an "adept." A somewhat irrelevant study of the religion of Islam is interpolated in the midst of this confusing mass of mystical material.

Mr. Brunton's views on the language of ancient Egypt are instructive but not particularly helpful. He believes that scholars have done well enough to solve the translation of the speech of the ordinary man, but that this language was simply an elaborate device to make daily speech possible while at the same time the real meaning of the words was hidden from the rank and file, being only intelligible to the highly initiate few. It seems almost idle to comment that there is not the slightest bit of evidence for such a theory which carries us back to the speculations of the Eighteenth Century when the Hieroglyphic writing seemed a mysterious tongue simply because no one was able to read it. Since Mr. Brunton's visions have so far contributed nothing toward the solution of the hidden meanings which he assumes lie behind all ancient Egyptian writing, it seems we must be content with the ordinary meanings of texts which can be translated.

W. S. Smith.

MAY 1936

OCCULT STUDIES

A SEARCH IN SECRET EGYPT,
by Paul Brunton. (Rider: 18s.).

THE possibility of exercising powers which can visibly link the material and spiritual worlds is one which enthalls most people, though there are some who will unhesitatingly scoff and declaim it as all "bunkum." Curiosity, awe, superstition and fear, are the most usual reactions displayed, the chief differences felt regarding these experiences lying mainly in the divergent views concerning the justification and expediency of such researches. It is undoubtedly a fact that the misuse of occult powers can turn what may be a definitely spiritual force into nothing more than 'black magic'—a shameful and degrading corruption which gives rise to the world's fear and eerie superstitious ideas regarding spiritual connections.

In investigating such matters, Mr. Brunton is most sympathetically receptive to his subject which he has studied deeply. Passing along the well worn track of Egyptian antiquity, he yet discovers unrevealed aspects and deep laid secrets which he has woven into a book which is forcefully compelling in its genuine feeling.

ATMOSPHERE

A few moments in the Great Pyramid suffice most people. But Mr. Brunton spent a whole night there in an effort to assimilate some understanding of its atmosphere. The fruits of his meditation then, and on other days and nights in the midst of Egypt's age-old monuments are found in his description of the innermost rites of the Temples and of the ceremony of the Ancient Egyptian Mysteries. The purpose of these exercises was a "blend of religious, philosophical and moral aims," which convincingly asserted that man's soul is entirely independent of his body and has eternal life—a truth on which Mr. Brunton, with a faint suggestion of surprise lays constant emphasis.

He appears to have overlooked the fact that to maintain such a belief we do not necessarily need to have recourse only to Eastern religions and pre-historic cults, since it is in a supreme sense a fundamental faith of Christianity.

TAHRA BEY

Among Mr. Brunton's less psychic experiences was a demonstration given by Tahra Bey, Egypt's most famed fakir, followed by an explanation, in part at least, of the methods by which his powers worked. Later, in the El Azhar Mosque, the spiritual head of Islam in Egypt granted an interview to the author, wherein he expatiated on many points of Mahomedan tenets which appear puzzling to outsiders. The finale of the book is supplied by a message of solemn warning to the world given by an Adept whom Mr. Brunton met near Luxor. Astounding in some of its assertions, it is nevertheless rather too melodramatic in character for a book which otherwise achieves a high standard.

A Search in Secret Egypt, by Paul Brunton.
Rider & Co., London. Price, \$4.50.

Every page of this remarkable book is filled with absorbing interest. Mr. Brunton, evidently a sincere student of the occult, has the rare gift of ensouling his words with vivid life, which enables the reader to receive a picture so definite and satisfying that it is next best to having himself lived through the experiences recounted. The night spent quite alone in the Great Pyramid; the visits to Karnak and Luxor; the snake charming; the strange meeting with an Adept—these are a few of the experiences that make up this unusual book. The book is not written—as are so many books of travel—by making exoteric statements of facts, colored and embellished by the writer's personal outlook; but it is told with an esoteric understanding; an added "something" that makes this book stand out, and in a class alone, among its peers.—A.F.B.

THE SAN FRANCISCO NEWS

U.S.A.

'Search in Secret Egypt'

"A SEARCH IN SECRET EGYPT" by
Paul Brunton (E. P. Dutton & Co., New
York, \$3.50.)

THERE seems to be something about the mysteries of ancient Egypt that makes writers go gaga. The dark shadows of those tall-columned temples along the Nile must have a power to make men think that they have laid hands on the rod of Aaron and Moses.

Anyway, here is such a book, and it is about as completely off-center a farrago of mysticism and miracles as you would care to read.

Paul Brunton poked about in Egypt for quite a while and had some odd experiences. He spent a night in the crypts of the great pyramid of Cheops; and there, he says, he fell into a trance, his spirit roamed out beyond the borders of the physical world, and he becomes almost as bemused as Bottom, the Weaver, in trying to tell what he saw.

He fell in with an aged native who claimed to be an adept in the magical lore of the ancients, and learned that the hillside graves of the desert contain the bodies of old-time magicians who have been entranced for 5000 years and will some day come forth to redeem the world.

He sold himself on the idea that Egypt was settled from the lost At-

lantia, and that her civilization runs back for 90,000 years.

Between times he met a fakir who could punch knives and knitting needles into himself without feeling pain and who could be buried alive without harm. He chummed with a snake charmer and learned a mystic word that would tame cobras and stop scorpions in their tracks. He discovered that Moses had been initiated into the rites of Osiris, and he learned what those rites were like.

And he tells about it all with the most soulful sincerity.

A Search Into the Heart Of Secret Egypt

AMAZING FEATS OF FAKIRS

PAUL BRUNTON'S EXPERIENCES

AT THE PYRAMIDS

The mysteries of ancient Egypt are unravelled in *A Search in Secret Egypt*, by Paul Brunton, the brilliant author of *Secret India*.

A sincere student of Yoga and Eastern mysticism, he went into the heart of Egypt and embodies all that he found in this interesting volume.

He came in contact with strange forces and claims to have seen unfold themselves, as on a cinema-screen, the ancient, secret mystery-rites of old Egypt.

A tradition has existed for countless ages regarding these Mysteries, but in modern times nobody has been able hitherto to furnish an adequate explanation of them.

The Curse

Paul Brunton's researches in the Temples at Karnak, Abydos and Denderah, brought striking confirmation, from inscribed hieroglyphics and carved wall-reliefs, of his experiences. The author links up his discoveries with the world's oldest book, the Egyptian *Book of the Dead*.

While exploring the ancient sepulchres in the Valley of the Tombs of the Kings, the author came across one of those mysterious adepts at the existence of whom Oriental tradition hints. The seer stated that it was his mission to utter a solemn warning as to the very real dangers of ignorantly tampering with the tombs of Egypt's dead.

Paul Brunton supports the theory that the Pyramid and Sphinx were created by emigrant colonists from Atlantis.

THE HINDU (madras)

DISTINGUISHED VISITORS TO BELUR

Mr. V. Subrahmanya Aiyar, Dr. Paul Brunton and the Swamijis of the Ramakrishna Mission who are staying here as the guests of His Highness the Maharaja of Mysore, visited Belur yesterday. Mr. R. Ramachandra Rao Bhombore, Sub-Division Officer, the Amildar, and Mr. K. T. Seshaiya took the party round the temples.

Later, the party visited the Sanskrit Patala run by Mr. K. T. Seshaiya and his elders.

Hindu Madras

7 JUNE 1936

IN SECRET EGYPT

Mr. Paul Brunton's Search

A SEARCH IN SECRET EGYPT: By Paul Brunton. (Ryder & Co., London, 18sh.).

Genii, ghosts, magicians, and sorcerers haunt the pages of this book. The author tried to understand Egypt not only through his ordinary intelligence and perceptions but also through his mystic faculties. And he has some eerie experiences to record. He spent a night alone at the foot of the Sphinx. As the night advanced he saw a vision in which the Sphinx was just being built by throngs of dark figures. Some of them were carrying loads in baskets up and down a frail scaffolding; some workmen were applying hammer and chisel to the rock; while overseers, here and there, were issuing orders to everybody. Gradually all the workmen disappeared, the landscape became quiet, and from an immense sea nearby a wall of water rose into the air and blotted out the surroundings. After a pause "whether of one minute or of one thousand years I know not" the sun shone fiercely and dried the land into a desert. Before the vision flickered and dimmed the author had a glimpse into the origin of the Sphinx. According to him the image was carved by Sun-worshippers, who came from Atlantis and settled in Egypt, at the time when Sahara was still a sea.

Mr. Brunton met Sheikh el Marghi, Grand Rector of El-Azhar Mosque-University, in order to get authoritative answers to a number of questions on Islam. After a long interview the author felt convinced that: "Muhammed, like Moses, but unlike Buddha, aimed chiefly at establishing a visible, tangible heaven on earth He extended no approval to monkish doctrines involving the death of human affections. . . . Muhammed taught men not to be ashamed to kneel and worship this Invisible King, to go down on their knees in the open street."

A lot of people go to Egypt and return with only snapshots, souvenirs, and memories of sand, donkeys, and guides. But here is Mr. Brunton proving himself to be a very unusual kind of tourist. He has pried into great secrets and now puts before us the results of his search. To a layman, like the present reviewer, this book ought to be an exciting enough record whatever it may be to an orthodox Egyptologist.

R. K. Narayan.

3 JUNE 1936

"BOSTON HERALD" (U.S.A.)

A SEARCH IN SECRET EGYPT, by Paul Brunton; E. P. Dutton & Co., \$3.50. An examination of the celebrated ruins of Egypt accompanied by the power of modern charms and magic. 4617

LONDON

THE INQUIRER

SECRET EGYPT

We shall shortly publish in these pages an article on 'Moses and the Egyptian Mysteries,' by Paul Brunton whose books, *A Search in Secret India* and *The Secret Path*, have achieved a wide sale and evoked considerable interest. Both these books are published by Messrs. Rider who now announce the forthcoming publication of a new work by Paul Brunton entitled *A Search in Secret Egypt* (18s., with 75 illustrations).

The author claims to have come in contact with strange forces and to have seen unfold themselves, as on a cinema-screen, the ancient, secret mystery-rites of old Egypt. A tradition has existed for countless ages regarding these Mysteries, but in modern times nobody has been able hitherto to furnish an adequate explanation of them. Paul Brunton links up his discoveries with the world's oldest book, the Egyptian *Book of the Dead*. While

"THE QUEST OF THE OVERSELF" & "DISCOVER YOURSELF" reviewed in "CHARACTER AND PERSONALITY" U.S.A.

The books of P.B. are a little hard to classify...interesting facts and unusual analogies abound. Brunton is a person of rare and enviable experience—reviewd by Isobel Moore, Duke University

The Leader

(Allahabad, INDIA)
FRIDAY, JUNE 12, 1936.

SEARCH IN SECRET EGYPT*

This is Mr. Paul Brunton's third book. The two previous ones were about India and the Secret Path. The present volume contains altogether 19 Chapters with 75 actual photographs of the snake-charming and other feats, magnificent views of the temples, pyramids, sphinx, etc.

Some of the chapters of outstanding merit and value are: 'A night inside the great pyramid', 'An interview with Egypt's most-famed Fakir', 'Interview with the spiritual Head of Islam', and 'I meet an Adept'. There are a number of Egyptologists and archaeologists who have made a special study of the language, culture and antiquities of Egypt and have published many books embodying their researches; but as far as we know there is none in the field who has tried his level best to study the hidden lore of the ancient Egypt. It was perhaps left to Paul Brunton to approach this subject with an open but critical mind. He has given fair and full play to reason when examining such subjects as the origin and purpose of the Great Pyramid, the Egyptian mysteries, and the feats of present day adepts and fakirs. The author's conversation and experiments with Tahra Bey, the world-travelled Coptic adept, are of great value and one wonders why western spiritualists have not investigated the powers of this remarkable man who, unlike many of his kind, has studied western medicine and physiology and applies this knowledge to his power to enter into the cataleptic state.

Several chapters of the book are devoted to a survey of Islam as Mr. Brunton found it expressed both in the streets of Cairo and the learned if limited thought of El Azhar University.

LIGHT
LONDON

4617 PYRAMID HISTORY

Sir,—In the book *In Search of Secret Egypt*, Paul Brunton writes of an experience in the King's Chamber of the Great Pyramid. That experience seemed to be an initiation, in the trance state, as the Egyptian priests of old were initiated into the final state of Priesthood. So many different revivals are taking place, showing that people are more ready to absorb these mysteries and rise to a more devout mode of outlook and living.

ETHEL G. RADCLIFFE.

It may be said that the author is a journalist and has put down his impressions of past and present-day Egypt simply to excite the curiosity of the credulous and thus find a ready market for his book. This is not, however, the impression that a fair-minded critic gathers from the study of this very interesting book. If he had approached the subject as a mere journalist he would have surely not courted so much hardship and discomfort. He would have been content, like so many visitors and tourists, with mere sight seeing and cursory view of things. It must be recorded to the lasting credit of Paul Brunton that what he has suffered and achieved very few people would ever be willing to do.

As a true seeker of truth and occult lore, endowed with a sympathetic insight, open-mind and stout heart, Mr. Paul Brunton carried on his research and adventure in the hitherto unexplored field. He spared no pains: underwent physical discomfort, put up with pangs of thirst and privation, risked his life so many times, trod dark and dingy spots, climbed slippery and perilous hill tops, exposed himself to the scorching sun without food and drink for hours together; in short paid heavy prices for his unique and marvellous adventures—all this he did and suffered with the sole aim of unravelling the secrets of ancient Egypt and finding out the truth for himself. One cannot really help admiring his zeal for daring enterprise, his totally unbiassed and critical mind.

It may be added that such demonstrations are not rare in India. Many *Hathyogis* who have become adepts in their practices perform such feats with the same confidence as Tahra Bey.

Enough has been written to give our readers some idea of the content of this most fascinating and instructive book. For fuller information the readers must go to the book, a careful perusal of which will amply repay them.

Extract from
Church Standard
Sydney Australia

Questions Answered

Eastern peoples and, indeed, all primitive peoples attach very great importance to the word uttered in blessing or cursing; you will find numerous examples of this in the O.T. Once uttered, the word is irrevocable (cf. Isaac's bestowal of the blessing upon Jacob).

Readers of Paul Brunton's *A Search in Secret Egypt* will recollect the "spell" which the author uttered over a yellow scorpion which had him cornered. The mystic words, which Brunton had learned from Indian Yogis, at once took effect, and the scorpion stopped dead and remained apparently rooted to the ground. Eastern peoples seem to regard words as almost, if not quite, living things, charged with tremendous power for good or for ill. And who will say that they are wrong?

18 JULY 1936 (U.S.)
"CINCINNATI INQUIRER"

Mystic In Egypt

A SEARCH IN SECRET EGYPT.
By Paul Brunton. Dutton.

It was not as an ordinary traveler or a seeker of treasures and curios that Paul Brunton entered Egypt, "the image of the things of heaven, and truly a temple of the whole world."

With utmost sympathy for the beliefs of ancient people and a hunger for spiritual power in a modern world, Brunton sought solitude among the tombs and temples of those "descendants of Atlantis" to meditate and study.

He passed a night with the Sphinx, another night in the King's Chamber of the Great Pyramid, the ageless temple of initiation into the mysteries. For Brunton the past came back on that night and lifted for him the dusty curtain of the years.

Through his acquaintance with seers, mystics, fakirs, dervishes, snake charmers, and adepts Brunton found at least a part of the secret of the vast wisdom of the ancients.

Brunton himself, according to his story, was initiated into some degrees of amazing mysteries upon which the brave philosophy of the pyramid builders was based. His story is an amazing revelation.

H. C. M.

26 JULY 1936 (U.S.A.)
"MILWAUKEE JOURNAL"

Egypt's Mysteries, Past and Present, Lure This Author

A SEARCH IN SECRET EGYPT. By Paul Brunton. E. P. Dutton & Co.

Magicians, fakirs, cobras, pyramids, dervishes, the Sphinx, sheiks, geniis, hieroglyphs, priests, bazaars, camels—all the colorful and awe inspiring pageantry of the orient can be found in this book of mystical experiences. But primarily the author of "A Search in Secret India" and "The Secret Path" concerns himself with occult experience, and strives to reconcile it with modern science. He faces a doubly difficult task for the proofs of science must be capable of duplication by any competent operator working under similar conditions, whereas the proofs of spiritualism are primarily for the individual.

Consequently, the case for the occult must still get the Scotch verdict of "not proven" though some of the evidence Mr. Brunton cites for hypnotism, pain control, thought transference, etc., is sufficiently good to suggest that it long drowned Atlantis men may have known more about these things than we do.

To what extent Paul Brunton is accepted as an authority by competent Egyptologists I am not prepared to say. But I imagine he is not far wrong in the assumption that the origin of the Pyramids has never been satisfactorily explained. The scientists and experts whom Napoleon took with him on his invasion of Egypt made a survey of the country and fixed the Great Pyramid as the central meridian from which they would mark out their longitudes. Later they discovered that this meridian exactly cuts the Delta region into two equal parts. Later still, they were profoundly astonished when they found that the Great Pyramid's position was not only suitable as a central meridian for Egypt, but also for the entire globe, for the Great Pyramid stands exactly on the middle dividing line of the world! If a vertical line is drawn through it, the land area lying to the east will be found equal to the land area lying to the west of the line. The ordinary conventional theory is that it was built as a tomb for a Fourth Dynasty Pharaoh, Klufu, renamed Cheops by the Greeks. But there are unorthodox theories too. The chief engineer of an Australian railway spent money and trouble to prove that the Pyramids were intended to be used in land surveying. In Paris once the author picked up a book containing some heated correspondence between a French Professor and two noted Egyptologists, wherein the former sought to show that the real object of the Pyramids was to commemorate symbolically the fact that the River Nile had been artificially created at some remote epoch! Some ingenious historians see the Pyramids as gigantic granaries wherein Joseph had stored the corn destined to feed the people during the years of famine. Had they taken the trouble to investigate they might have discovered that the empty space available could not contain more corn than would feed the people of an average street.

Fifty years ago Richard Proctor, the astronomer, presented an interesting case to show that the Pyramids were built for purposes of astronomical observations, to provide suitable places for watching and noting the positions and movements of stars and planets. Brunton remarks that such costly observatories have never before and never again will be erected! Another ingenious theory is that the stone sarcophagus in the King's Chamber is nothing less than a baptismal font, which was filled with water when in use. Another group hold that the sarcophagus was filled with corn, not water, because it was intended to serve as a standard of capacity measurement for the whole world. The idea that vast treasures of gold and jewels were secreted in the recesses of the Great Pyramid is improbable, if only for the reason that the colossal expense of constructing it would have cost the very fortune it was intended to protect! Other theorists were confident that the Pyramids were originally light-houses of enormous size, erected for the benefit of ships navigating the Nile. Monsieur de Persigny advocated the notion that they were massive ramparts, put up to defend houses, tombs and temples against invading desert sands, a theory which is the cause of much innocent mirth to modern Egyptians.

Paul Brunton claims to have met plenty of snake charmers in different parts of the East, but that he had learnt too much of their cunning tricks to retain much respect for them. Sheikh Moussa, whom he encountered in Luxor, was a different personage altogether; he prided himself on being a real magician—in the ancient sense of that ill-used word—and on tackling, in the name of the Prophet, all manner of serpents by means of nothing less than a straightforward use of the old-fashioned magical power. Brunton watched him out in the desert poking among sand and stones for a snake and then gripping it with his hand as one would a walking stick. He saw him permit himself to be bitten by a newly-caught cobra and watch, with a smile, the blood stream down his wounded arm. He could enter a house and unflinchingly track down any reptile hitherto undetectable. Moussa was not the kind of snake-charmer who gathered a crowd in the street and then put a fangless cobra through its paces to the tune of a reed-pipe. He would allow you to pick any place you chose, in town or country, and begin his hunt there. His first demonstration was in the garden of a deserted house, selected by Brunton, where he suddenly stopped and struck some stones a few light blows with a stick, saying that there was a scorpion under a piece of rugged rock, he had smelt it. Then he made a clucking noise with his tongue, and broke into a high-pitched unbroken recital of certain phrases of the "Quran" (or Koran, as we generally spell the word) and ordered the scorpion to come forth. Eventually it did, and Moussa picked it up with his unprotected fingers. Although it raised its dreadful sting threateningly in the air, it never once thrust it into its captor's flesh. Because, he explained, he had forbidden it to do so. Again and again it moved its sting to attack him but each time stopped dead short when the point was within a quarter of an inch of his skin. Later the magician caught and played with cobras and other venomous snakes in the same fashion. He afterwards initiated Brunton (the second pupil he had ever had) into the earlier stages of the Dervish order to which he belonged. It required a good deal of courage on the part of the neophyte to grasp a newly-caught cobra in his bare hand and stare at it with unwinking eyes, but he succeeded in mastering it. He saw Moussa bitten by a horned viper, and gave him up for lost, but the magician explained that it was only a tooth-bite, not a fang-bite; no snake was permitted to bite him with its poisonous fangs. He taught Brunton the "Word of Power" which he found very useful on one occasion when he was crawling along a narrow tunnel in an old temple and was suddenly met by an enormous yellow scorpion who emerged from a crevice and scurried towards his feet. He could not move quickly or freely, and uttered the Word in a loud voice, peremptorily commanding it to stop. It stopped dead still and remained motionless, and Brunton adds that, for all he knows,

the unfortunate scorpion may be still on the same spot, waiting for the command of release.

Strange Lore From Egypt

A SEARCH IN SECRET EGYPT.
By Paul Brunton. Illustrated.
287 pp. New York: E. P. Dutton & Co. \$3.50.

CENTURIES before either Plato or Pythagorus journeyed thither in search of knowledge, the wisdom of Egypt had become proverbial over all the ancient world. Her remarkable religious system, with its superb ritual and yet simple human appeal for the ignorant and the unintelligent, its philosophy and profound spiritual significance for the instructed and the intelligent, had then already endured for thousands of years. Today we are again searching out its teachings hidden beneath the dust and debris of generations, and responding skeptically or enthusiastically as the case may be to the confident declaration which comes ringing down to us from pyramid text and funeral papyri, the proud, triumphant declaration that "There is no death!"

Seeker after psychic lore, believer in the soul and its survival after the death of the body, Paul Brunton went to Egypt and there had some strange and many interesting experiences, which varied from his own initiation into an order of snake-charmers to the purely psychical adventure which came to him when shut up at night, alone within the Great Pyramid. This latter he believes to have been, if not precisely similar, at least very closely allied, to those of the initiates into those Egyptian mysteries which were the forerunners of the Greek. For on that night, as he believes, he literally died and came to life again through the mystical power of two high priests of ancient Egypt. Free as the symbolical bird-man of Egyptian painting and sculpture, he hovered over and looked down upon his own body, while this realization came to him: "This is the state of death. Now I know that I am a soul, that I can exist apart from the body. I shall always believe that, for I have proved it."

An important part of Mr. Brunton's book is his account of his very arresting talk with the learned Sheik el-Islam, who presides over

the famous university-mosque of El Azhar, where today are excellent laboratories and all sorts of modern scientific equipment. Those who still imagine Mohammedanism to be merely a matter of polygamy and the sword would be well advised to read carefully this section of Mr. Brunton's book. A meeting with the wonder-working Tahra Bey, whose promenade over a bed of live coals aroused so much discussion in London and was commented upon by The New York Times, and whom Mr. Brunton saw actually buried alive for the space of an hour and a half "under test conditions which did not allow of the slightest doubt" as to the genuineness of the feat, was but a preliminary to that astounding encounter with the Adept, Ra-Mak-Hotep, whose warning message to the modern world Mr. Brunton has faithfully transcribed and set down "for what it may be worth."

Mr. Brunton entirely accepts the theory, so frequently met with of late, of the lost Atlantis as the origin of many if not all of the ancient civilizations of which we know. It is his opinion that the familiar legend of Osiris is founded on fact—Osiris, he thinks, having been none other than "one of the great ones of Atlantis who foresaw the need of preparing a new habitat for his younger spiritual kith and kin," and so led them to what is now Egypt. To these emigrating Atlanteans Mr. Brunton attributes the Sphinx and the Great Pyramid, usually assigned to Khafra, but which internal evidence leads him to believe was constructed for purposes other than those of a gigantic tomb. But whether the reader accepts this, or for that matter any other of his theories, his book remains fascinating as the account of a traveler far less prejudiced and much better instructed than the average. "A Search in Secret Egypt" contains many excellent pen-pictures of the Two Lands and their monuments, as well as numerous accounts of literally marvelous adventures in that "temple of the whole world" we call Egypt.

LOUISE MAUNSELL FIELD.

Inner Culture

A SEARCH IN SECRET EGYPT
By Paul Brunton

The first really interesting and convincing modern exposition of the Egyptian mysteries, past and present, has been given by Paul Brunton in this vital and remarkably illustrated volume.

The experiences of the noted author during the hours passed in absorbed meditation at the feet of the Sphinx and his extraordinary night spent alone in the King's Chamber of the Great Pyramid are unforgettably described with the greatest skill and lucidity.

Paul Brunton Tells of Eerie Egyptian Rites

'A Search in Secret Egypt' Makes Some Amazing Revelations

A SEARCH IN SECRET EGYPT: By Paul Brunton; New York: E. P. Dutton & company; \$3.50.

By H. R. PINCKARD

Paul Brunton has been rummaging around in the far corners of the earth for several years, bringing up new bits of occult phenomena and recording strange things he has witnessed. Most of these oddities are such as to arouse doubt in the Occidental mind. We have been tricked so often, on the stages of theatres and in the side shows of circuses, that simple descriptions of sword-swallowing, snake-charming and kindred feats are not likely to impress us.

But with Mr. Brunton leading the way into the homes of Egyptian fakirs and mesmerists, these weird manifestations of occult power take on a new significance. The Sphinx, the Great Pyramid (within the king's chamber of which he slept a night alone), the Temple of Hathor at Denderah, the Karnac Temple and the Initiation Temple at Abydos are more than mere historical shrines to the author. They are the fountain-heads of a spiritual world whose secrets intrigue and fascinate him.

Thus in discussing his new book, I feel it is only fair to explain that he writes in a most convincing manner of the sights that he has witnessed. If we privately suspect there is some trickery involved when a fakir is able to pierce his breast with a dagger, leaving a bloodless wound which heals in half an hour, at least we are sure Mr. Brunton does not. He is a believer, and that is all there is to it.

One of the most amazing accounts in the book tells of the prodigious feats of Tahra Bey, the most famous fakir of modern Egypt. With several doctors and other witnesses, Mr. Brunton watched the mystic lie on scythe blades and spikes while attendants leaped on him and broke granite blocks supported on his abdomen:

To demonstrate another mysterious faculty which he possessed, Tahra Bey permitted a large sharp knife to be stuck into his chest and then withdrawn. The wound was bloodless. A doctor expressed a wish to see the blood flow to assure himself that the fakir had really been wounded. Immediately the latter caused the red fluid to stream out until it inundated his chest—a rather ghastly sight. When the doctor was satisfied, the Egyptian stopped

Are we to believe all this? I'm sure I don't know. Mr. Brunton, as I said, seems to have written out

only the simple facts as he observed them. He describes the fakir's self-imposed catalepsy, which preceded the performance, and says that twenty minutes after his exhibitions with the knives, needles and arrows, the mystic declared that his body was then no longer insensitive to pain.

To climax his demonstration, Tahra Bey again placed himself in a cataleptic trance and attendants buried him inside a sealed coffin in a "grave" of sand. After an hour and a half he was taken out and a few moments was completely normal.

He told the author that he achieved his feats by "post-suggestion," and declared that he could remain buried for several days without harm, his body in the meantime remaining in a cataleptic trance during which all normal functions were suspended—even including those of breathing and blood-circulating.

Another curious performance was witnessed by Mr. Brunton in the home of Professor Eduard Ades. This gentleman, a hypnotist, first placed his "subject" in a trance, put her through the usual stunts, then demonstrated that her mind, more than being completely dominated by the professor, was actually one with his.

To do this, he had Mr. Brunton seal her eyes, first with gummed tape, then with heavy bandages. Placing a book before her on the table, he read a passage in silence then told her to transcribe it:

The hypnotised woman poised her pencil in the air for a minute while she gazed through the bandage at the printed page; then she began to write across the paper in a slow deliberate manner. Having written three or four words, she returned to the book and bent her face over the page, just as though her eyes were open and she could read every line. Yet we were satisfied that we had taken every precaution to prevent her doing this.

Mr. Brunton supplies a facsimile of the subject's writing, and several columns of figures which she was able to add up properly even though they had been written secretly. Not normally ambidextrous, she wrote equally well with either hand while in the hypnotic state.

But these are only a few of the experiences recorded by the author as he journeyed across Egypt. He met and watched several snake-charmers, and even became adept at the art himself. He confessed that he became frightened once, while holding a particularly large specimen and gazing into its eyes in the approved manner.

You will understand, I think, why I said at the beginning that this bookful of bizzare adventures will evoke from the average Occidental only a skeptical shrug. You may not believe—and I am sure I do not, myself—that a human being can stop his breathing and the circulation of his blood for an indefinite time—up to twenty-seven days, I think. But Paul Brunton thinks it is possible and tells you about it in a highly entertaining manner in "A Search in Secret Egypt."

TODAY'S NEW BOOKS

By SAMUEL A. KAUFMAN

4617

WHEN Ripley or some other oddity exploiter entertains us with stories of the marvelous, mystic oriental fakirs, Yogis and others who claim to be in contact with spiritual powers beyond the reach of ordinary men, we are inclined to accept these tales just as they are intended, as interesting entertainment. The narrators purport to be reporters of happenings to other people. They make no claim to having experienced these strange things themselves, and they drew no moral from them.

Not so Paul Brunton, who tells, in "A Search in Secret Egypt" (E. P. Dutton & Co., \$3.50) how he spent a night in the dark chambers of the Great Pyramid and was initiated into the "Mysteries," the ancient Egyptian religious "miracle" rite, and how he learned to charm snakes by use of the secret "Word of Power."

All these things, he says, he has done, not in a spirit of bold adventure which would make a thrilling book, but in a search for the "secret" of that spiritual something which he believes overlooks and even directs the material world. He found it, at least enough of it to convince him such a spiritual force exists, and believes our poor, benighted realistic modernism must also turn to it, or suffer the consequences.

According to Mr. Brunton, the ancient Egyptian religion included a due respect for the inner soul of being, which they had the power to release, for stated periods, from the corporeal body which remained in a trance. The ceremony in which this was accomplished, by the high priests, later became known as the Egyptian "Mysteries," a secret rite to which only the most worthy of worthies were eligible. Because every initiate took the vow of secrecy, no proof of this which will stand scientific scrutiny has yet been found, he admits, but writes with no less certainty because of that. Nor have the scientific Egyptologists yet discovered the purpose of the Great Pyramid, but Mr. Brunton believes he knows: it was a "temple" for the performance of the "Mysteries" in utmost secrecy.

Pondering over this great monument, he decided to spend a night within its chambers. Securing the necessary permission, he made his way inside, after it had been closed to tourists, and settled himself in the main room, the King's Chamber. After a while he "felt" the presence of evil spirits, but these remained only a short time. Then appeared to him a "vision" of two high priests of the ancient Egyptian cult. They chided him at first, for attempting to break with the "mortal" world but finally convinced of his sincerity, they "initiated" him into the Mysteries. His conscious soul left his body, which he could "see" stretched out on a slab in the dark chamber beneath him, and then was guided by a priest on a tour during which he held conversations with the spirits of dead people he had known during their lives. Eventually his soul returned to the body.

Searching further, the author visited famed hypnotists, magicians and fakirs in Egypt. He witnessed what he is convinced were bona fide demonstrations of what are usually presented as "tricks." The fakir stuck himself severely with pins and knives without causing more than superficial scratches, and finally allowed himself to be "buried alive" in water. The hypnotist caused his subject to "read" while securely blindfolded. Mr. Brunton cites these as examples of what can be done with the aid of spiritual powers.

He personally was involved in another mystic experience. During a visit to the ruin of an old temple at Abydos, he saw "himself" as an ancient Egyptian priest, a former incarnation of himself, he is certain. Later, Egypt's most famed snake-charmer who had the ability of call wild, dangerous reptiles from their hiding places and make them do his bidding, taught Mr. Brunton a few of his secrets, and the author describes how he himself imposed his will on snakes and scorpions.

And in the end he meets an "Adept," a member of a sect whose spirits, in various forms, travel about the earth for centuries doing good for mankind. This man asked him to give to the world his message, that the ravishing of the Pharaohs' tombs in Egypt has released many evil spirits which will do great harm to the world, and that the modern skeptical age must learn respect for the spirits of the past.

This reader remained skeptical. Taken as an elaborate account of strange happenings and beliefs, "A Search in Secret Egypt" is an engrossing book, but as a serious exposition of the strange powers beyond mortal life, it is much less effective.

MAY 31 1938

THE MILWAUKEE JOURNAL

U.S.

A SEARCH IN SECRET EGYPT. By Paul Brunton. Dutton. Closely guarded secrets of powers that are within our reach, revealed in the light of present day spiritual and scientific knowledge. 4617

67
WASHINGTON POST U.S.A.
Mystery and Magic of Ancient Egypt Viewed
In Light of Modern Spiritual Knowledge.

By Walker Matheson.

Ex Oriente Lux!—"Out of the East—Light!"

And out of the East, too, comes amazing mystery, fascinatingly recounted in Paul Brunton's "A Search in Secret Egypt," which reveals in the light of present-day spiritual knowledge the closely-guarded secrets known and practiced by an ancient people of Old Egypt and, before them, the peoples of a lost world—the Atlantans—who, before their continent sank into the sea, fathered the Incas of the West and the people of the Nile.

Books of this kind are rare indeed. The author brings out some curious facts dealing with the occult which may sound fantastic. Yet there must be something of truth behind the spiritual beliefs of the ancients. There can be little doubt that the Egyptians, thousands of years before the dawn of our present civilization, knew and understood more of the mysteries of life than we do now with our materialistic, scoffing attitude toward all that is not scientifically established on a solid fact.

For instance, the Mysteries of Osiris, in present-day light, emerge not as hocus pocus of superstitious minds, but a well-founded knowledge that beyond life there is something else. Many Egyptian priests of the superior ranks, and all of the high priests, were well versed in the mysteries of hypnotism and mesmerism, and could cause those upon whom they experimented to fall into cataleptic conditions so profound that rigor mortis of death seemed to ensue.

The high priests could do even more than modern hypnotists; for they knew how to keep the candidate's mind awake even when his body was entranced and to provide him with a series of supernormal experiences which he did not fail to remember on his return to normal consciousness. In this manner they were able to impress upon him an understanding of the nature of man's soul, and, by temporarily forcing his own soul out of his body, give a perception of existence of another world of being; the so-called spirit world for which the symbolism of his painted mummy-coffin provided fit analogy.

Among the few foreigners of ancient times initiated into the Egyptian mysteries were Plato, Pythagoras, Lycurgus, Solon, Plutarch and Herodotus; they all have left mention of it, but the secrets were so well-kept none knows them now, for they have vanished into the dust along with the sealed lips of those who experienced the "living death."

Moses, who later led the children of Israel out of Egypt, passed all the initiation degrees with honors. He was half Egyptian, and in those days bore an Egyptian name

—Osarsiph. Moses later became his "magical name."

The author has given a serious study to the strange ways of Egypt. He recounts meeting a magician—in the true sense of the word—who, through his personal "genii," was able to perform exotic tricks, such as killing a young hen while standing many feet from it. The author also has put down in great detail the wonder workings of hypnotism, and details long experiments with Dr. Tahra Bey, Egypt's most famed fakir—a doctor of medicine in his own right, and well known throughout Europe for his extraordinary feats.

Bey has the power to throw himself into a catalepsy, during which he can be stabbed in the throat, chest and burned about the limbs; he does not bleed "because he can control the blood" and the wounds heal within a few hours at most. The author describes a rather gruesome evening spent with the fakir, at which skeptical doctors were allowed to stab at will. Bey also has been buried under water for days at a time, emerging at a definite day and hour set by himself. Bey points out that we of the West, who do not believe in the subconscious, often can go to bed and wake up at a set hour: it is the same principle.

Bey himself had no use for fake fakirs, who endure terrible suffering as ascetics. He does not pretend to pose as a man who knows the secrets of the beyond. He says that when a fakir escapes from the body he passes into a condition similar to sleep-walkers, that is, they are unconscious of existence and yet exist—and many a drinker who has experienced "drawing a blank" wakes up the next day realizing the same thing.

"The hope held out to mankind by nurture of the subconscious, by which the soul survives and returns after the body passes through a state equivalent to death, is so sublime that I sometimes think they could bring about a new golden age," Dr. Bey told Brunton. "Science can no longer regard the wonders of the subconscious as the product of a diseased imagination. It must study them seriously and earnestly, thus paying tribute to the unknown force which, uncreated itself, has nevertheless created the universe."

Thus the eternal Sphinx of man's own mind challenges our inquiry and courts our investigation. We need not fear. Man who rises from protoplasm to paradise is an ancient riddle that is destined to be solved by modern inquiry, writes Brunton.

Believe it or not—this book will thrill you.

"A SEARCH INTO SECRET EGYPT," by Paul Brunton (Dutton, \$3.50).

"DAVENPORT TIMES"

25 JULY 1938

(Iowa) U.S.

Paul Brunton's
Mystical Search
Into Old Egypt

4617
"A Search in Secret Egypt," by Paul Brunton. Published by E. P. Dutton & Co., New York. \$3.50.

EVEN though the Sphinx in Egypt may be nothing to you but a crude, ugly statue, carved out of rock by a superstitious, primitive people, and even though the seers and fakirs and dervishes and snake charmers of this ancient country may seem charlatans of the first order and a little insane to boot, you will enjoy Paul Brunton's book entitled "A Search in Secret Egypt" which describes in detail these "time-defying" monuments and contains a number of quite impressive interviews with mystics and magicians.

Mr Brunton who has made similar studies in India, went to Egypt with an open and receptive mind. Some one else may have had the courage to spend a night in the King's Chamber of the Great Pyramid and may not have experienced that dream that was more than a dream about dying and becoming a soul that existed apart from the body. Certainly Mr Brunton relates his sensations and his conversations with a High Priest in a convincing and straightforward manner. "The lesson of the Pyramid," the High Priest told him, "is that man must turn inward, must venture to the unknown centre of his being to find his soul, even as he must venture to the unknown depths of this fane to find its profoundest secret."

In the last part of Mr Brunton's book, he tells how he met an "Adept," one who "had entered into the councils of the gods." He first saw him on the top of a precipice in the Libyan hills, and was amazed that the man knew his name. The Adept told Brunton that he could call him Ra-Mak-Hotep which in Egyptian means "at peace."

Some of Mr Brunton's readers may be even more interested in his interviews with fakirs and snake charmers than in his dreams in the Great Pyramid and his conversations with Ra-Mak-Hotep. The chapter on the amazing fakir, Tahra Bey, is certainly fascinating. Tahra Bey told Brunton

Fascinating, too, for those who can stand to read about serpents are the chapters on snake-charming. The author through instructions given by Sheikh Moussa became something of a snake-charming dervish himself. He was given a two-year immunity from snake poisoning by the sheikh and while he was a little doubtful of the efficacy of this, he did report that he handled poisonous snakes several times without being bitten and once he stopped a deadly scorpion by uttering a secret Arabic phrase meaning "Word of Power" as the sheikh had instructed him. At any rate the scorpion remained transfixed to the spot (may still be transfixed for all one knows) and Brunton stepped past him to safety.

SAN JOSE MERCURY

A SEARCH IN
SECRET EGYPT.

By PAUL BRUNTON

Reviewed by S. C. H.

Paul Brunton, author of "The Secret Path" and "A Search in Secret India", has now turned his attention to the psychic mysteries of Egypt. Although there is much in the book which scientists will not accept, it will be enjoyed by those interested in the occult.

In his search to discover the magical lore of Egypt Mr. Brunton became a snake charmer, dervish and also spent a night alone in the great pyramid preparing himself for the ordeal by a three day fast to increase his sensitivity. Locked in alone for the night soon he began to encounter presences that had been invisible at first. These were hostile and unpleasant. Then priestly figures appeared. Many pages are devoted to a vision that the author had before it was over, he believes that his soul left his body for a short time, for he could look down upon his still form lying on the floor of the ancient structure.

He also spent a night alone with the sphinx in contemplation and speculation and had a vision here. He also saw light moving about over the pyramid which he learned later have been seen by the desert Arabs.

Mr. Brunton refers to the fabled lost Atlantis as though its existence at one time were an established fact.

One very interesting chapter concerns an interview about the belief of the Muhammedans at the head of the El Azhar Mosque University in Cairo.

This book is anything but a dry treatise. It is written in a chatty manner and makes an interesting reading even for the skeptical.

Boston Evening Transcript
MASS., U.S.A.

A SEARCH IN SECRET EGYPT. By Paul Brunton. Pp. 287. \$3.50. (E. P. Dutton & Co., Inc.)

The amazing powers of the Egyptian mystics are described and some attempt made to explain their magic by this believer.

"MORNING -TRIBUNE"
(Minneapolis, U.S.A.)

The Occult Fair to Dull

"A SEARCH IN SECRET
EGYPT." By Paul Brunton.
Dutton. 4617

A CERTAIN New York publisher has been issuing books touching the occult in various ways, and lots of them. Candor demands acknowledgment that most of them have little general interest—but Paul Brunton's "A Search in Secret Egypt" does have general interest.

The three parts of the book which especially qualify have to do with Mr. Brunton's interview with the spiritual head of Islam, Sheikh el Maraghi, grand rector of El Azhar Mosque-university at Cairo; with Tahre Bey's explanation of his remarkable feats; with Mr. Brunton's snake experiences.

The first is a rational explanation of Islam to the rest of the world. Obviously, the spokesman is one who has an interest in presenting Islam in its best light; nevertheless, he does do a good deal to dispel the common idea that Islam is a collection of fanatics presenting the points of spears toward the remaining world. The grand rector's explanation is calm, lucid, intelligent.

Tahre Bey is (if Brunton's estimate is of value) a wonderworker convinced that his ability to be punctured by swords, walk on fire and whatnot comes from extensive studies of ancient and modern mysteries. He is an adept at hypnosis, using the mechanical means extensively—pressure on nerve centers, and swallowing his own tongue being part of the proceeding. Once in a trance, he can be buried for long periods without harm (unless voracious ants get at him), and can do more wonders than that.

And although this department fails to understand why Mr. Brunton wanted to be able to handle venomous snakes as the orientals do, it is entertaining at least to know how simply they can be put to sleep. Provided you have the accredited magic talisman, of course, and know the proper incantations. These last always, incidentally, contain passages from the Koran.

HOUSTON (Texas) POST (USA)

"A practical understandable aid to bring out the best of one's innate abilities, is the theme of 'Discover Yourself,' by Paul Brunton. It is pure self-knowledge, the cure for most human problems—economic, social, physical, emotional and sexual. Brunton does not profess to teach—he shows."

Montrose Standard

Scotland,
MAY 15 1936

A MESSAGE FROM ARUNACHALA: The Hill of the Holy Beacon. By Paul Brunton. (London: Rider. 5s.)

This fascinating volume contains wisdom emanating from the Holy Hill in South India. The first part criticises in scathing fashion the shams of so-called civilisation; the second part reveals how we can gain spiritual reality by cultivating the Overself, or divine instinct, that dwells in all of us. There is nothing concealed in the criticism of our politics, business or society. "Society cannot be based on divine laws they (the politicians) say deplorably, so we had better base it on the laws of the farmyard, the manger and the menagerie." "Can we blame young men who hesitate to entrust their spiritual destiny to those who utter dreary platitudes about divinity but show so little of it themselves." "Any jerry-built villa can be more sacred to you than Jerusalem, provided you think sacred thoughts when you live in it." And the writer sees the time when we shall realise how man can be "his own god, his own teacher, his own prophet." It is a book which simply cries aloud for quotation. It is a book of noble thought, more valuable than a hundred sermons. A book, in short, calculated to help us to "do noble deeds not dream them all day long."

IRISH TIMES 30 36

31 Westmorland Street. Dublin

A Message from Arunachala. By Paul Brunton. London: Rider. 5/-.

The author is a disciple of an ascetic who dwells apart from men at the foot of Arunachala, a hill in Southern India. Attached to no formal creed, he has taken to himself what he believes best in each one of the principal religions of the world, and has formulated a spiritual code for himself. Part of the book is devoted to a criticism of modern Western civilisation and its ethics, and part to the spiritual development of the individual. The book contains many severe and salutary home truths, and considerable wisdom couched in witty sayings and epigrams.

EXTRACT FROM

THE  TIMES

1785

LONDON

A MESSAGE FROM ARUNACHALA.
By PAUL BRUNTON. Rider. 5s. 4617

This book is written from Arunachala, where Mr. Brunton spent some time as detailed in his book "In Search of Secret India" noticed here on July 26, 1934. It contains thoughts on such subjects as politics, business, society, religion, happiness and suffering, to some extent informed by Indian thought and philosophy.

Bolton Evening News

JUL - 6 1936 ✓

Books of the Month

Writing at white heat, more in the spirit of a seer than that of a philosopher, Mr. P. Brunton, in "A Message from Arunachala," expresses something little different when he urges us to establish contact with the "Overself" the godlike being within, who, so he proclaims, gives the key to the world of spiritual reality. Arunachala, whence he writes, is a hill in Southern India at the base of which lives the last of the Maharishees, a hermit from whom Mr. Brunton has derived his inspiration. Different in temper as these two books are, they are alike in their sincerity.

THE OCCULT REVIEW

VOL. LXIII

OCTOBER, 1936

No. 4

A MESSAGE FROM ARUNACHALA. By Paul Brunton. Cr. 8vo. Pp. 223. London: Rider & Co. Price 5s.

From "the Hill of the holy Beacon" and the inspiration of "the last of the Maharishees of India", with whom readers of *A Search in Secret India* will already be acquainted, Paul Brunton has compiled a volume of essays on the inner life which should find a ready welcome by his numerous admirers. The subjects covered range from meditations on the nature of spiritual consciousness and "contact with the Overself or divine being that dwells within each one of us" to a criticism of the hollowness and shams of Western civilization.

Naturally in a scrap-book of this kind may be found chapters of varying merit or appeal, but the burden of the author's message is the necessity for recognizing that spiritual factor which without any permanent reconstruction of civilization is impossible. Through the pages of the book breathes the refreshing air of the Heights where Peace remains unbroken—Arunachala, the hill of Peace, the mount of Vision, to be found by every man if only he will turn his gaze within.

H. S.

WISDOM FROM ARUNACHALA

Review by H. F. PREVOST BATTERSBY

THOSE who read Mr. Paul Brunton's most interesting *Search in Secret India* will be sure to welcome this further volume from the same source, especially since its message is dated from the Hill of the Holy Beacon, which played so striking a part in Mr. Brunton's spiritual education.

At the base of Arunachala, which is Sanskrit for "Red Mount," or "Hill of Light," abides the last of the Maharishies of India, whose wisdom and inspiring presence have been so impressively described.

It is to his influence that the present volume is due, which tries to give the Western world some inkling of the soul-consciousness which may be achieved by those who are prepared to follow *The Secret Path*, outlined in the author's work of that name.

Arunachala Hill is, Mr. Brunton tells us, "almost as hoary and as ancient as our planetary home itself. It is, indeed, a remnant of the vanished continent of sunken Lemuria;" and Tamil traditions not only speak of its vast antiquity, but assert that the Himalaya was not thrown up till a later date.

That, at least as far as some part of the great range is concerned, is probably true, but it is an antiquity shared, however, by some parts of our own Island.

The author tells us that it imprisoned him from the first moment when his eyes glanced at it, and held him captive "in an intangible and indefinable thrall," and that, in spite of the fact that it could pretend to no beauty of shape or colour.

He came home to recover his health, but all the while he heard the Hill calling him, and eventually had to return to present its message to the world.

Mr. Brunton seems to have encountered one of its spiritual inhabitants, for he tells us that the tablets he had carried to the summit "were written rapidly at the bidding of a strange Messenger who gazed at me commandingly and said: 'Give ear, my son, take up your pen and write. Search deep in your mind for its most vital thoughts. Yet set down no word unless the fire enters into your heart and its message burns within you. For the hour approaches when your world shall meet itself, shall see its own face unveiled . . . Stand with mankind at the cross-roads and point to the grave issues that are at stake!'"

"Those, too, who shall look in these pages for that decorum which is presumed to benefit a scribbling philosopher, shall look in vain . . . If they imagine I want to join the mob of writers who send forth brilliantly polished epistles from their comfortable study-rooms, they are mistaken. Every paragraph I have written has come hot from the fire of my own heart . . . When I contemplate the conditions of so-called civilised life in our time, my pen, which normally glides obedient to the hand, leaps out of control like a thing bewitched and traces words glowing and destructive, saturated with the vitriol of satire."

That sounds rather frightening, but I do not think the reader, unless he is something more (or is it less?) than intellectually infirm, is likely to be harmed by Mr. Brunton's vitriol.

It is impossible, except by quotations, to give an indication of the ground covered by such a book, and there still remain several chapters of counsel and comment which are the better part of it.

These excerpts may reassure the timid reader; they will also, probably, suggest that it is difficult for a mortal to rise to an expectation of wisdom inspired by proximity to the Hill of Light.

And now, the third book: "A Message From Arunachala" (Rider 5/-) by Paul Brunton. Arunachala ("Hill of the Holy Beacon") is a solitary peak in South India. At its base lives the last of the Maharishies of India, the "Great Seer", a sage in a cave, from whom the author declares he has learnt "of what divine and deathless stuff man is really made."

The book gives us the fruits of this learning; and is evidently written with some feeling. Two objects in view, Mr. Brunton points out, are "to challenge opinion and to call forth thought."

He treats present-day civilisation with scorn.

"When I contemplate the conditions of so-called civilised life in our time," he says, "my pen, which normally glides obedient to the hand, leaps out of control like a thing bewitched and traces words glowing and destructive, saturated with the vitriol of satire."

This book is written "by one who has worked hard, lived hard and suffered much". Mr. Brunton tells us, further, that he belongs to us, further, that he belongs to us, further, that he belongs to us, no orthodox religious faith. "Any jerry-built villa can be more sacred to you than Jerusalem," he considers, "provided you think sacred thoughts when you live in it."

There are numerous wise sayings, some of them with a neat twist to them, others set out (in my opinion) somewhat too pompously; and almost all with far too many adjectives. One that appealed to me especially when I read it was this:

CAMBRIDGE DAILY NEWS,
St. Andrew's Street, Cambridge.

"A MESSAGE FROM
ARUNACHALA"

Readers of Mr. Paul Brunton's book "A Search in Secret India" will recall that in it a considerable amount was said about a Maharishie and his doctrine of "Know Thyself."

The present volume is a statement of that religious teaching applied in principle to various problems of modern life. A denunciation of "the shams and falsehoods of Western civilisation" is followed by helpful teaching in which is explained how all who desire it may "contact the Over-self or divine being that dwells in each one of us," and finally comes a key to the world of spiritual reality.

"A Message from Arunachala: the Hill of the Holy Beacon," by Paul Brunton (5s.). Rider.

"A MESSAGE FROM
ARUNACHALA."

4617
AN ANALYSIS OF WESTERN
CIVILISATION.

PAUL BRUNTON'S BOOK.

Those who know Paul Brunton by his "A Search in Secret India" have looked with interest to each succeeding book by him. The latest, "A Message from Arunachala," published by Rider at five shillings, carries a foreword by Sir Vepa Ramesan, retired acting Chief Justice of the High Court of Madras, who affirms that Brunton's writings upon Eastern mystic subjects and ways of thought suggest the possibility that mankind is on the verge of getting a new knowledge. Mr. Brunton himself would have it that no new knowledge is implied, but rather a rediscovery of what is old by many centuries, and is lost by modern economic doctrines and modern indifference.

The present volume is in the main an application of the teaching of Brunton's master in Eastern philosophy, the Maharishee who was mentioned in "A Search in Secret India." The Maharishee is "one of the last of India's spiritual supermen," the search for whom provided the author with many strange experiences in the earlier book. He dwells in isolation at Arunachala.

Expediency versus Ethics.

To many readers it may be disappointing that the greater part of the book is devoted to an analysis and denunciation of many aspects of Western civilisation. But Brunton writes with a burning conviction, and when not merely fulminating, reaches the heart of a matter with penetrating insight. Not invariably is it possible to agree with his conclusions, but there is nothing novel in his main thesis. His chapter on politics contains some shrewd blows—"We have substituted the feeble figure of Expediency for the strong form of Ethics," we "accept the transient and superficial in place of the permanent and true." "Science utilised by Business," he declares, "continues putting mankind off with promissory notes on happiness."

But there is constructive thought, too. "We need to simplify our civilisation if we would save it, while the materialist says we must complicate it, while the revolutionist says we must shatter it. Both do not see that it is a dubious benefit to enrich the material well-being of the people, when the very act of enrichment necessitates a stepping down in the scale of spiritual values."

Brunton feels bitterly the dehumanising tendency of modern mass-production. "The so-called division of labour" is to him a division of man, "for it consists in splitting a human being into a quarter of what he really is."

The author outlines, with frequent indulgence in telling aphorisms, the manner in which he thinks the stage, the cinema, broadcasting and literature can assist towards that spiritual regeneration of man which is of primary importance to Western civilisation. We cannot all go to Arunachala to learn the lesson, but it may be learned just as well, one surmises, on an English hillside, beside an English stream, or in a garden that is part of home.

4617 **GOOD ADVICE from
A Writer Of The Mystic East**

IT is a disappointment after being promised an intellectual tussle to find, when you have got the thinking apparatus all clean and ready for the fray, that nothing more exciting awaits its energies than a collection of platitudinous comments that can be met with in any pseudo-philosophy of the day.

It was a particularly disappointing experience coming as it did from Paul Brunton, who, in the past has proved himself to be such an interesting exponent of the habits and customs of the Mystic East, whose rites never fail to intrigue the West. But in his new Eastern venture "A Message From Arunachala" (London: Rider. Pub. price 5s.) Mr. Brunton falls sadly below par. He bolsters us up with expectations by long prefatory chapters that warn us that his new message is so startling that it will appeal to the few only. Anticipating its unpopular reception, he makes it quite clear that he is seeking neither literary laurels nor followers, but rather hopes, in true Emerson fashion, to turn people away from him so that they may learn to think for themselves.

What disillusionment then, to find, when at last we reach the essential matter of the book, that the author is telling us nothing new, but merely repeating old ideas in a style terse to the point of brusqueness, as though he were impatient with us for having to be told them so often. They are quite well worth reading, but the reader must not look for anything startling.

Some Specimens

Here are a few gems as specimens of what the book contains:

"You cannot legislate a nation into goodwill."

"The gods bless no political parties but use them all."

"Change men, and you thereby change all the problems which arise out of their defective nature....Spiritualise them, and in the atmosphere of goodwill which shall then arise you will solve all problems for good."

"All the criminals are not caught and confined to Dartmoor. Some escape to Park Lane and become honoured guests in society."

"Modern super-salesmanship is a vice when it becomes nothing more than an attempt to sell a man something he does not need by putting hypnotic pressure upon him."

"Character is so old-fashioned, nowadays. A good conscience may help you to sleep well but, so they tell me, a good dose of chloral will do the same!"

"Man has slowly climbed the tree of life and left his tail behind, but even now he often looks downwards."

"Although we have begun to doubt religion so devastatingly, it is not necessary to throw away the baby with the soapy water."

"The intellectual argues, but the Sage announces."

The concluding chapters, the only section of the book that might conceivably be held to contain a "message," comprise light philosophical musings on suffering, solitude, leisure, and the conquest of self, with a few technical hints on Yogi lines as to how to acquire the peaceful state. But these are nothing like Mr. Brunton's earlier works.

C. R.

" PREDICTION

On Sale Everywhere on July 10

JULY, 1936

A Message from Arunachala by Paul Brunton is not every man's meat. It deals with matters of supreme moment to all of us, and in so facile a manner that there are few dreary passages.

"Man must turn his eyes inward and begin the most wonderful of all explorations." Step by step, without actually realising that one is doing so, the journey into this mysterious interior, which is within ourselves, but into which few of us have ventured, takes place, and hitherto unfathomable secrets laid bare. One doubts whether just such another as this intriguing little volume exists, and the author must be congratulated on capping three successful books with a fourth.

But those who like their reading cooked and spiced, leaving nothing but the bare swallowing to be done, should side-track "A Message from Arunachala."

It is published at 5/- by Rider & Co.

4 JULY 1936

Goodwill Essential

WE have substituted the feeble figure of Expediency for the strong form of Ethics.

Giving a man a vote, when he did not have one before, does not make him less blind.

Unless a State is governed with goodwill, reason, spiritual courage, and justice, it is not really governed at all. It merely possesses a set of parchments and papers called laws, not right government.

You cannot legislate a nation into goodwill.

The man who mistakes roguery for success is sadly in error.

SOME platitudes and original thoughts from an attack on the shams of Western civilisation in Paul Brunton's new volume on Indian mysticism, *A MESSAGE FROM ARUNACHALA* (Rider, 5s.).

PSYCHIC NEWS
LONDON

23 MAY 1936

SPIRITUAL TRUISMS FROM BRUNTON

SUMMING UP THE WISDOM OF THE EAST

Paul Brunton's new book, *"A Message from Arunachala"* (Rider 5s.), was written near the hill that bears that name, where there lives the last of the Maharishies of India. The book is full of striking and inspired aphorisms of which the following are a few examples:

W HETHER or not I have gathered a few grapes in wisdom's vineyard, I hope at least to stir the sluggish into thought. I care more to arouse thought than to convey it. Our streets are crowded with men who merely echo the thoughts of others.

Wisdom is hard to learn but easy to forget.

Change men, and you thereby change all the problems which arise out of their defective nature.

But remember—you can begin to change men only after you have changed yourself.

Even the richest landowner in the country will possess only six feet of earth when he dies!

Our talk is but a bubble, mere froth and folly, and with all our words we say little. Our speech reveals the fleeting personality, but carries no hint of the true eternal man.

Belfast.

22 JUNE 1936

A Remnant of Lemuria.

In Southern India is a lonely, desolate, rocky hill called Arunachola, which is, geologically, of immemorial antiquity and is by some believed to be a remnant of the lost continent of "Lemuria." According to an Indian mystic, the Maharishee, who, Mr. Paul Brunton tells us in his book *"A Message From Arunachala"* (Rider & Co., 5s net), lived at the foot of the hill, Lemuria at one time stretched across the Indian Ocean, and included within its confines Southern India, Egypt, and Abyssinia. The culture of Lemuria, Mr. Brunton says, was "carried in a westward stream to mingle in Egypt with that of Atlantis, which disseminated its civilization to many a distant place in the Near East." Mr. Brunton climbed to the summit of Arunachola and descended with a burden of written tablets, in which were in-

scribed sentences taken down at the bidding of a "strange messenger." Mr. Brunton tells us that he has a message for a few, for whose sake he has written; he "cries out in the wilderness of spiritual stupidity around me, not because I believe that many will listen, but because I believe that a few are searching for these words." His book is divided into thirteen chapters, and in these he treats of politics, business, society, world crisis, religion, intellect and music, mask and pen, solitude and lessons, happiness, suffering, self and overself.

Though he is himself resolved to keep aloof from politics, he does not recommend that course to others. There is plenty of room, he affirms, in politics for the man "entering with unselfish motives, ideals of pure service, with wisdom of spirituality to guide his feet and divine energy to act through his hands." At present "we are politician'd as we deserve." I seem to remember hearing a practically identical sentiment more than once before! Mr. Brunton, in his following chapters, discourses on a multitude of subjects; his pronouncements in many of them are unexceptionable, but I cannot say that any startling new doctrine is promulgated, that any new road to happiness and contentment is revealed. Much of the thought, indeed, strikes me as rather commonplace. Yet there are not a few passages which impress one by virtue, not of any Oriental mysticism, but by their sound common sense. Thus, he observes: "Our greatest illusion is disillusion. We imagine that we are disillusioned with life, when the truth is that we have not even begun to live. . . . The few write for posterity; the many for prosperity. . . . There are worse fates for the sincere writer than to become his only reader!" Mr. Brunton's very outspoken remarks on the subject of religion are likely to offend many

readers, but they seem to me to have the root of the matter in them.

Extract from

Belfast Telegraph

25 MAY 1936

Paul Brunton's new book, *"A Message from Arunachala"* (Rider & Co., London, 5s) contains a critical denunciation of the shams and falsehoods of Western civilisation and tells how to contact the Divine Being within each one in the world and find the key to the world of spiritual reality. The inspiration for the book comes from the last of the Maharishies, who live at the base of Arunachala Hill in South India. This is a serious book filled with intense thought.

14 AUG. 1936

A Message From Arunachala. By Paul Brunton. (Rider, 5s.)

Paul Brunton, the occult expert, tells in this book how to contact the Overself or divine being that dwells in each of us. He also gives the key to the world of spiritual reality and provides ample material for psychologists.

Extract from

Ayrshire Post

AUG - 7 1936

"Our age does not care for the promulgation of the most ancient doctrines—voiced by Krishna, Buddha, Jesus and Muhammed long ago—that regeneration of society is to be obtained by individual change of heart and never by multitude of debate," might be taken as the kernel of *A Message from Arunachala*, by Paul Brunton (Rider and Co. 5s. net). The subjects touched upon from this point of view are politics, business, society, the world crisis, religion, intellect, and several other interests and emotions of the human race. His eclecticism is optimistic, and the final message from Arunachala was "the hopeful message of man's eternal indestructible goodness".

Cape Argus

Cape Town

SOUTH AFRICA

25 JULY 1936

Ancient Religions

THE superficialities and shams of Western civilisation are denounced in no uncertain terms in *"A Message from Arunachala,"* by Paul Brunton, which has just been published by Rider (review copy from C.N.A.). Mr. Brunton has devoted many years of labour to the study of the mystic calm of the ancient religions of India, and those who read his previous book, *"A Search in Secret India,"* will welcome the present volume in which he expounds further the holy philosophies of his friend and master, "the last of the Maharishies of India," to whom the book is dedicated.

Mr. Brunton explains that the faith to which he has been led has

its roots partly in Christianity, partly in the Buddhist, Hindu Mohammedan, Taoist and Hebrew faiths, but not solely in any of them. The story of his spiritual pilgrimage makes inspiring and encouraging reading for the intelligent and unbiassed seeker after truth.

Northern Echo

Darlington

20 MAY 1936

A Message from Arunachala. By Paul Brunton. (Rider: 5s.) Exhibits the falsities of Western civilisation in the light of Eastern philosophy. Much wisdom about true values; but we wish Arunachala ("The Hill of the Holy Beacon," where Mr. Brunton went for discipleship) had taught him to eschew cheap epigrams like "We prefer litter to literature." 4617

Extract from the
THE INQUIRER, London,

Date 26 MAY 1936

Mr. Brunton Castigates

I HAVE been glancing through the pages of Mr. Paul Brunton's *A Message from Arunachala* which Messrs. Rider published last week at five shillings, and since this author's previous works have been noticed in these columns and one in particular, *The Secret Path*, was highly commended, it falls to me, however briefly, to say something about his latest book. And, regretfully it must be said, the book is somewhat disappointing. In a hermitage at the foot of the sacred Arunachala Hill in South India dwells the great Sage, the Maharishee: "I 'sat at his feet'....." says Mr. Brunton, "and thereby learned, through a dynamic experience, of what divine and deathless stuff man is really made. What higher fortune than that can we pitiful mortals require?"

But little is said in this book of the Maharishee whose magnetic power drew this English pilgrim across the seas. Rather are we led to the peak of Arunachala where the scribe is bade take up his pen and write, and these pages represent the "tablets" delivered unto him on Sinai, reflections of his moods, echoes of his meditations, the upwelling of a mind in reaction against the world and worldly ways. Among much that is salutary and wise (as one would expect) there is much also—for Mr. Brunton is writing, he says, for hard thinkers—which resembles the whipping of willing horses. He scolds the world, but most of his readers will be just as aware as he of the follies and futilities of social and political life: they have to live among them! Yet still they strive to hold aloft the banner of sanity and truth. Mere castigation avails little. Mr. Brunton seems too lightly to ignore the idealism that is and the practical mysticism which leavens the lump, else he could not permit himself the facile judgment that if the present materialism continues unchecked "within two or three generations people would be studying the dictionary to discover the meaning of such terms as 'spirituality, goodwill, kindness, peace and unselfishness.'"

His later, more constructive chapters might be read as a commentary on Browning's

There is an inmost centre in us all,
Where truth abides in fullness.....

and here his Message assumes an authentic quality worthy of himself.

A MESSAGE FROM ARUNACHALA, Price 5/-, net, by Paul Brunton, Published by Rider & Co., London.

The second book "A Message from Arunachala" is of a more meditative nature. For it is the heart that is speaking. It is a reflecting of things as they are in contrast to what they might be. In his thoughts there towers Arunachala, that sacred hill so transcendent in meaning to the Maharishee, as the very Hill of the Lord, and to the writer ever speaking of what he calls the Overself, so that it is of That that it speaks to him, and such is the essential message that is conveyed in this book. We are glad to feel its sincerity. It should be of great service in awakening the interest of many in the spiritual life.

The final message of Arunachala was, to him of "man's eternal, indestructible goodness. For at the very centre of his being dwells God".

If the Eastern teaching seen with new eyes and fresh vision as in vivid first impression affects the writer so, what would our Christian Bible be, seen and read for the first time, and in realization of its universality? How surpassing wonderful?

RICHARD WHITWELL.

Colombo Daily News
Ceylon ✓

And now, the third book: "A Message From Arunachala" (Rider, 5/-) by Paul Brunton. Arunachala ("Hill of the Holy Beacon") is a solitary peak in South India. At its base lives the last of the Maharishees of India, the "Great Seer," a sage in a cave, from whom the author declares he has learnt "of what divine and deathless stuff man is really made."

ARMCHAIR SCIENCE
LONDON

SEP. 1936

A Message from Arunachala. 4617

By Paul Brunton. (Rider & Co.; Price 5s. net.)

PAUL BRUNTON probably knows more about the inner life of India than any other living writer. This present book is the outcome of a visit spent by the author with the Marishee who lives at the foot of the Sacred Hill of Arunachala. The first part deals critically with the falsities and shams of Western life with all its hustle and bustle, and the second with the world of the spirit. The book should appeal to those who are searching for more self-knowledge and more light on the secret path that leads to the inner life of the Overself.

EAST ANGLIAN TIMES

Carr Street, Ipswich

11 MAY 1936

"A Message from Arunachala." By Paul Brunton. (Rider and Co.) 5s.

Passing to India, we are provided with an attractive work relative to a hill in South India which has a high status in Hindu sacred tradition, and which Tamil legends

is far more ancient than the Himalayas. The base of this abides the last of the Maharishees of India. To this personage is much of the matter contained in the book, for it was inspired by his desire to give the Western world some inkling of the soul-consciousness that may be achieved by those who are prepared to follow "the secret path" outlined in the author's work of that name. The volume is capably written, and will interest many.

WESTERN MORNING NEWS

9 Frankfort Street, Plymouth

30 JUNE 1936

England

BOOKS OF TO-DAY

A good deal of practical shrewdness and worldly wisdom mingled with idealism will be found in "A Message from Arunachala," by Paul Brunton (Rider, 5s.).

In a foreword Sir Vepa Ramesan expresses the hope that by means of this and similar books the Indians may regain part of the spiritual and philosophic heritage that they have lost, and that East and West may be brought nearer together. The work is written in short, pithy paragraphs, and the author's opinions are always interesting and frequently provocative.—J. R.

Sunday Mercury
Birmingham

A Message from Arunachala, by Paul Brunton (Rider, 5s.): Well-known for his earlier travel books, Mr. Brunton breaks new ground with this survey of modern outlook in the light of one of the lesser-known Eastern mysticisms—that of Arunachala, a shrine in Southern India whence flows a doctrine of self-searching and soul-consciousness as an instrument for solving the world's problems. 4614

The Statesman

63
CALCUTTA.

A MESSAGE FROM ARUNACHALA. By Paul Brunton (Rider, 5/-). 4617
"Here is a book," says the author, "which demands some thinking from its readers." In reality it is little more than a sermon addressed to humanity at large rather in the manner of a dyspeptic hot-gospeller. The author has little good to say for modern values, ethical and otherwise, and urges us to ensure salvation by the cultivation of a nebulous and unexplained spiritual factor which he terms the "over-self." The philosophy expressed is not startlingly original and the author's style is not such as to encourage many others to follow him on the path of mysticism.

Aryan Path
Bombay, India

DEC. 1938

A Message from Arunachala. By PAUL BRUNTON. (Rider and Co., London. 5s.) 4617

In *A Message from Arunachala*, we feel the human touch. It is dedicated to the "Maharshree" of South India to whom the gifted author turned to be led to direct and soul-felt contact with spiritual reality. But Mr. Paul Brunton is not here concerned with any institutional religion. On the contrary, he looks about with a scientific eye and seeks what he calls "an aerial view" of modern life. And he states clearly what his aim is: "I am content to work as a freelance and to toss a few ideas towards an appreciative minority." He, however, is as painfully conscious of "the almost certain mockery of the mob," as he is anxious not to be mistaken for a "philosopher who runs about the world looking for problems in order to solve them." Naturally, therefore, the book, while full of the charm of restrained beauty of expression, bears the impress of a vivid personality walking by the light of his inner vision through the surrounding wilderness of spiritual stupidity whence the reader emerges with him to a place of strength and joy.

ATULANANDA CHAKRABARTI.

Church Standard
Sydney Australia

Thoughts for the Week

From Brunton's "Message from Arunachala" 4617

THOUGH the whole world is denied him, yet even the blindest man may see God.

* * *
If a doctrine is to be at all convincing to the modern brain, it must have its roots both in reason and experience.

* * *
Life refuses to yield its sublimest secret to the lazy. If you want to find out its true meaning, why, then you must begin to look for it. And the place to look is within.

The Leader

ALLAHABAD

A MESSAGE FROM ARUNACHALA.—By Paul Brunton. Published by Rider and Co., London. Price 5/- Pp. 223.

This is a sequel to the other two books of the author, *A Search in Secret India* and *the Secret Path*, which deal with the great sage of South India, Ramana Maharishree. The fact that his books are one of the best sellers on India, goes to show that he is a keen interpreter of the real East to the West. Brunton sacrificed a bright journalist career in England and firm in his convictions came down to India in his religious quest. In a truly devotional attitude he met the saints and studied their ways and methods. In his quest he met the sage of Arunachala, Ramana Maharishree who satisfied him and gave his soul the rest it sought for. Since this meeting Brunton is living with the Maharishree and devoting himself to spreading the Maharishree's teachings and interpreting them to the West. The present book aims at the same object, but the approach of the subject is from the modernist point of view, scientific and intellectual, although the writer confesses that "just as it is the intellectual faculty which is the mainspring of scientific culture, so it is the intuitive faculty which is the mainspring of superscience".

The book is divided into thirteen chapters dealing practically with all the important problems of today; viz.: business, politics, religion, society, world crisis, suffering, happiness, self and over-self, to name some. The subjects, as the author himself says, are described as reflections of his moods and echoes of his meditations. The author does not attempt to "prescribe an infallible remedy for salvation of stricken humanity, although he claims to carry in his head and heart the only lasting basis of such salvation." His whole theme is that happiness is the object of life. It dwells within and the path of spiritual self-inquiry rests on a simple fact—our own conscious existence as individual selves. Truth must be approached first by our own selves. Second-hand illumination is not worth its salt. Wherever we be, whatever we be, we can achieve the goal. Of course, effort is necessary and faith is the password. But by faith Brunton does not mean blind adulation to any set of dogmas. This is amply illustrated by the discussion of the subjects mentioned above.

THE PHILADELPHIA INQUIRER (USA) - "The Wisdom of the Overself"
is a new study in the metaphysical by Dr Brunton, who has spent many years devoting himself to studies of the ancient teachings of the East, often conceived of simply as Yoga. His concept is that of a 'higher consciousness' but the ultimate goal he offers to his readers is the pursuit of happiness. Dr Brunton regards Hitler as a 'monstrous symbol of the extreme growth of the materialistic tendencies of our time.' His book should make good reading for those who are interested in mysticism, especially that of India."

Other subjects are dealt with force and sincerity, illustrated by the author's own experiences, that he underwent basking under the shafts of illumination that shot from the holy saint of Arunachalam. A course of meditation is suggested, easy to follow everywhere and in all circumstances. The object of keeping a correct sense of spiritual values, whereby existence will be placed on a firmer foundation, is emphasised.

The book contains a foreword by Sir Vepa Ramesan, acting Chief Justice of Madras at one time, and the testimony of the learned judge only establishes the deep thought and spirituality, and coherent understanding of the abstruse subjects exhibited in the book. It is a revealing treatise and shall prove a great help to a pilgrim on the Path. The book is neatly got up, and we commend it to our readers.

BANKEY BEHARI.

Pioneer
Lucknow

(INDIA)

- 4 OCT. 1938

A MESSAGE FROM ARUNACHALA
By Paul Brunton. 4617
(Rider: 5s.)

Mr. Paul Brunton's *Search in Secret India* was an ambitious work. It was incomplete for he undertook in it a great task but it was an honest and not unsuccessful attempt to explain to the European reader, the science of Yoga and the methods of yogic practitioners. *The Message of Arunachala* deals with traditions and teachings that have grown round one of India's most sacred spots. It presents a complete philosophy of life and offers correctives to western materialism.

It is not always possible for a foreigner to penetrate the accretions of later years and find the basic truths that Hinduism stands for. But Mr. Brunton's message to the West is that India has an effective solution for some of the urgent problems of the West.

New York Herald Tribune
New York U.S.A.

30 AUG. 1938

A MESSAGE FROM ARUNACHALA.
By Paul Brunton. Dutton. Inspirational precepts. \$1.75. 4617

Reviews

A Message From Arunachala: by PAUL BRUNTON: Foreword by SIR V. RAMESAM: *Rider and Co., London: pp. 223: price 5sh. net.*

Any book from the pen of the author of "A Search in Secret India" is bound to arouse in the reader a great many expectations and so does the 'Message from Arunachala'. The expectant reader is likely to be disappointed after a perusal of this book.

The title of the book leads one who knows the contact between the Rishi of Arunachala and the Author, not unnaturally to expect an interpretation of the life and message of the Rishi to contemporary East and West. Beyond a description of the 'mass of jumbled rocks and thorny scrubs' of the Hill of the Holy Beacon both in Chapter I and in the Epilogue, and occasional reference here and there to some pithy sayings of the Rishi, we have no indication of an essay in interpretation of the life, writings and message of the Master. In a personal talk of the reviewer with the author, the latter said that the Publishers were far more responsible for the title of the book than the author himself, and that he was engaged in collecting materials for a book on the Message of the Rishi. We wish him all success in his projected endeavour.

The real purport of the book is given in the Dedication of the book to the Maharishi of South India, which, by the way, is crudely translated into Tamil. "The inspiration of Arunachala's detached, far-off vantage has helped me to weigh our troubled Western life on a diviner balance, whilst your own revered self has helped me to find a fortitude and peace which neither the hard blows of misfortune, nor the bitter criticisms of misunderstanding can destroy, even though I feel them."

The Prefatory Chapter II is really a new rendering of the 'Authority of Religious Experience' and supplies the angle of vision from which the reader is exhorted to view the later portions. "If any think that there are some serene and confident paragraphs in this book, let them know that the thoughts which slipped so easily off my pen were truths learnt through slow years of paid for experience." "Every paragraph I have written has come not from the fire of my heart—I have a message for a few, and for their sake I write it."

With his penetrating insight into the maladies of the world, especially the Western world—"which is like a sick man, dragging his weary carcass around to his own discomfort and as a painful object lesson to others" he writes on Politics, Business, Society, World Crisis, Religion, Intellect, Suffering, Self and Over-self etc.,

Suggesting a remedy for the world involved in political jugglery with externals Mr. Brunton writes (p. 54): "the only form of social government which can give permanent benefit to any society is that of divine autocracy, by which I do not mean priestly autocracy—Inspired dictators are the world's need. But their inspiration must come from the kingdom of heaven, and their dictatorial ways should be such as to arouse love, and not hate, in the hearts of their peoples."

Knowing as we do the consequences of Dictatorships in Europe—of the Red, Black and Brown variety—the suggestion of Mr. Brunton is very surprising indeed. Even with all the relevant qualifications, dictators—national, international or universal—cannot, human nature being what it is, succeed in arousing love, instead of hatred, in the hearts of their peoples. If it is permissible to think of Jesus Christ as a dictator, we must concede that he aroused both love and hatred in the hearts of his people—love in the hearts of his followers and hatred in the hearts of his enemies. Again, while one individual as a dictator is exalted far above all others,

the individual personalities as centres of thought, affection and conation and the possibility of giving expression to the self-regarding and other-regarding instincts are starved.

This understanding of the Rishi was, and continues to be surprise to us. For aught we know of the Man and his writings, he is a perfect embodiment of the ideal Vedantism; and that is highest Hinduism. To say that the Maharishi is not a Hindu, comes to us as a revelation and we would like to be convinced of the position taken by Mr. Brunton.

S. W. S.

Indian Literary Review

SEPTEMBER 1936

INDIA

A Message from Arunachala, by Paul Brunton. Rs. 3-12.

It is a book of noble thought which is more valuable than a hundred sermons.

(Madras, India)

SUNDAY TIMES, MAY 31, 1936

Arunachala: Most Ancient Of Hills

RELIC OF LOST LEMURIA
BRUNTON'S NEW BOOK

"We have been beguiled by political quack medicines. We thought and still think, to find in them the marvellous cure-all which shall restore the human race to its lost happiness," writes, Mr. Paul Brunton in his new book, *A Message From Arunachala* * and adds that all such workers are ploughing arid sands in the hope of feeding the soul-starved humanity during this critical, unique age.

"The social and economic diseases of our day," he goes on "are more deep seated than the masses and most of the leaders realise; therefore they need deep sinking remedies. The troubles are primarily spiritual

and can only be radically cured by spiritual means.

"Their solution will be found by going to the hearts and minds of the people, and not alone to sterile theories.

"The hundred and one ghosts of economic, social and political troubles will not be laid before people are purged of excessive selfishness and learn the value of mutual goodwill.

Impractical?

"Politics separates man from man, class from class. The consciousness of their spiritual nature unites them.

"And no organised society can long endure without a spiritual basis, that is, a moral basis, a recognition of the value of your fellowmen."

Mr. Paul Brunton makes some very interesting observations on the Hill of the Holy Beacon, Thiruvannamalai, in his new book, *A Message from Arunachala*. This book is itself the outcome of a recent visit of his to the top of that Hill,

* Published by A. Rider & Co., Peterborough Row, London. Five Shillings. Will soon be available at the "Sunday Times" Bookshop. Rs. 3-0-0.

Federated India

A Message From Arunachala. By Paul Brunton, Rider & Co., Publishers, London. Price Sh. 5/- net.

This book of reflections on some of the most weighty problems that are likely to engage the thinkers of all places and times by the author of "A Search in Secret India", with a Foreword by Sir Vepa Ramesam would be welcomed by all serious people. While reading the book we are constantly being reminded of the classical dialogues between Suka, the young sage bent on Renunciation and Penance and Rambha, the divine damsel who was sent to tempt him away from his resolve. To every statement of Rambha that the life of a person who has not enjoyed this or that pleasure is wasted, Suka sings the chorus of 'Tatah Kim?' i.e., What then? [meaning that even supposing he has enjoyed those pleasures has he achieved his goal of life?] Mr. Brunton takes up the attitude of Suka and makes his own observations on Politics, Business, Religion, Happiness and other weighty topics.

The reflectively-minded reader will do well to start with pages 95 and 96 wherein the author makes a confession as to what he accepts and rejects in Judaism, Christianity, Islam, Buddhism, and Hinduism. Like the bee he takes the essence and rejects what he considers to be the unhealthy accretions in the historical growth of these religions.

The author's mastery over words and the jugglery of repeating the same idea in different forms is well seen in the section called 'Prefatory' where he tells us that the ideas he has put on paper are his own and not gathered from books. We can well believe his statement that the urge to express them came to him when once he went up to the top of the 'Hill of Beacon Light' which is pronounced by his friend, the American Geologist to be a bit of the oldest crust of our Mother Earth.

If we grasp the author's general viewpoint that this Universe is not a Chaos but Cosmos governed by a power, that if we begin to ask 'Who am I?' and carry the

analysis to its logical conclusion, we would realise the oneness of our Self with the Overself, that if the world suffers its miseries it is due to our forgetting God and adjusting our relationship as if He does not count, then we would be able to follow his reflections in almost perfect agreement with him.

Fortunately he has adopted the method of stringing together clusters of his thought as it were upon particular topics and hence we can read the book without much strain. You can begin anywhere and stop anywhere and gather within a few minutes some impressions about him, get an insight as it were into his inmost thoughts. About such an experienced writer of established reputation to say that he writes brilliantly is not much of a compliment to him. He is able to roll his thoughts into nice epigrams in many cases. His suppressed fire bursts out on such occasions as his description of 'Society'. (pp. 68 and 69).

We would specially commend his thoughts on "Solitude and Leisure", 'Happiness' and 'Suffering'. Many an old truth that has become almost common place in this land and hence neglected comes with the freshness of original discovery when Mr. Brunton states them.

The very appropriate name he has chosen for the book and the beautiful dedication of it to Ramana Maharshi are highly commendable. We have no doubt this would prove to be a very good 'seller' as it richly deserves to be. S.K.Y.

places and moving intimately with people of diverse religions. These spiritual pilgrimages are familiar to the readers of his books, "A Search in Secret India", "The Secret Path", and "A Search in Secret Egypt".

In this ceaseless wandering, Mr. Brunton's sole aim had been to arrive at the ultimate truth of things and—understand what man is and his goal and the path to it. For this purpose, he never spared any pains to find out holy personages who were reputed for their spiritual greatness, and in his interviews with them he did not allow his respect and desire to get enlightenment to stand in the way of a clear and straight question-

The present work records the thoughts which passed through Mr. Brunton's mind when he was living in that portion of Arunachala which is hallowed by the presence of Sri Ramana Maharishi. They are the outcome of his spiritual contact with his Master and convey the teachings vouchsafed to him at such meetings. It is more the Maharishi that is speaking to us in these pages, because the thoughts are all very familiar to students of Indian Philosophy in general and of the Maharishi's teachings in particular. And since Arunachala has, in addition to its time-honoured importance as the place of the Tejo Linga, acquired another claim to our homage and pilgrimage by the advent of the Maharishi, the book has been aptly named "The Message of Arunachala." This spiritual debt of his has also been handsomely acknowledged by Mr. Brunton in his quaint dedication in Tamil.

The central theme of Mr. Brunton is that man is an embodiment of the Supreme Being who is called by various names in various creeds, and that his chief aim in life should be the realisation of his divine source and entity. This has been the principal teaching of our Scriptures and the thoughts woven round this theme by Mr. Brunton are quite unexceptionable to students of our Philosophy. From this standpoint, he reviews all the aspects of human life and shows how by a realisation of the essential unity of life mankind could be happier and better. The thoughts have been recorded in a simple and limpid style and frequently embellished by epigrammatic statements. As a corrective to the madness and hustle of modern life, Mr. Brunton's book is of absorbing interest.

G. V. G.

Hindu
Madras

(INDIA) 1936

BALM FOR THE WEST

A MESSAGE FROM ARUNACHALA: By Paul Brunton.
(Rider & Co., London. Price 5sh.)

OF the rapidly increasing band of Western scholars, who have been attracted by the wisdom of the East, and who have striven to understand it in a sympathetic and reverential spirit, Mr. Paul Brunton occupies a leading place. Inspired by a conviction that the Universe is not limited to the physical world, which one sees and daily comes in contact with, and that the pleasures of the mind and the soul are the only proper quest for humanity, he has been wandering everywhere, exploring strange

—Boston Evening Transcript.

(U. S. A.)

A MESSAGE FROM ARUNACHALA. By Paul Brunton. Pp. 223. \$1.75. (E. P. Dutton & Co.)

Precepts of value to aid men and women in living in the turbulent world.

MILWAUKEE JOURNAL

(Wis. U.S.A.)

A MESSAGE FROM ARUNACHALA. By Paul Brunton. Dutton. Containing many precepts of great value intended to clarify life's problems.

Solace Found On Holy Hill

Paul Brunton is an English journalist, who, as an open-minded skeptic of matters spiritual, set out to settle his doubts by a journey over most of India. He relates his experiences and conclusions in his first book, "A Search In Secret India."

Through that experience he gave the world a second book, entitled "The Secret Path, A Technique of Spiritual Self-Discovery For The Modern World," wherein he presents a method and discipline for meditation, to which, if one will devote only 30 minutes a day, he will attain a peace and tranquility of mind unbelievable in these harassed times.

His latest work, "A Message From Arunchala," is more or less of a recapitulation, as well as an expansion, of "The Secret Path." Arunchala is not a person, but a place in Southern India, the Hill

of the Holy Beacon, said by geologists to be a remnant of sunken Lemuria. Here Brunton received his inspiration from the Maharishee of South India, one of the last of his clan.

In "A Message From Arunchala" Paul Brunton constructively attacks and pulverizes most of the institutions of modern civilization—politics, business, society, religion, intellectualism, jazz, cinema, literature and the world crisis. What he has to say about these matters is extremely pertinent to the individual. He is sane and well-balanced, and refuses to be considered as an exponent of any cult religion, organization or system. He is foot-loose and fancy-free, a rare thing these days of rabid sectarianism, partisanship and nationalism.

His final chapters on solitude and leisure, happiness and suffering, give a summary and a clue to his technique for the individual and a constructive method for correcting the abuses, self-imposed on society today.

Our only quarrel with the work are his protestations in his prefatory remarks, wherein we think he goes to unnecessary lengths in denying any claims to setting himself up as a messiah, a panacea-monger, or a sage whose claims are indisputable.—F. G.

("A Message From Arunchala," by Paul Brunton Dutton. \$1.75.)

India Offers a Cure

A MESSAGE FROM ARUNACHALA. By Paul Brunton. Dutton.

Arunchala is a lonely hill in South India, endowed with Hindu sacred tradition and legendary history. At the base of this "Hill of Light" lives the last of the Maharishees, the "Master" whom Mr. Brunton mentioned in his popular book, "A Search in Secret India."

Readers of Paul Brunton's earlier flights into the occult will welcome his latest volume, but to the uninitiated these esoteric observations will seem obscure and fantastic. There are many reflections such as "Trust the Overself—and circumstance will become your providence," and "Happiness is the daughter of Truth." And such precepts are offered as weapons for "the battles of life in this modern age!" M. M.

ENQUIRER

(Cincinnati, OHIO)

Mystic Precepts

A MESSAGE FROM ARUNACHALA. By Paul Brunton. Dutton.

"Every paragraph I have written comes hot from the fire of my own heat; if it could not do that, I would not wish to write at all; I am neither a public entertainer nor a public instructor. I have a message for a few, and for their sake I write it."

Thus speaks Paul Brunton, the ceaseless seeker of mystic mysteries, in the prefatory of this edifying book which he composed in the shadow of the "Hill of the Holy Beacon" in South India. In the pages which follow he passes on sage precepts learned at the feet of the wise Maharishee of South India.

Politics, society, and religion are treated as they appear to the aloof mystic from the perspective gained by scaling the Red Mount. Foundations of a soothing philosophy are laid for those who are trapped in the abysses of world crises or the cul de sacs of threadbare, insufficient religions. Guidance is offered to him who would benefit by wide usage of solitude and leisure; who would commune with the overself and discover the ultimate happiness, the mystic serenity.—H. C. M.

Books of Paul Brunton
(London)

A MESSAGE FROM ARUNACHALA

The author offers vital hints and suggestions for the true way out of the world's difficulties, a way which would lead to a finer and serener life for mankind. The book bears a timely message to a world in crisis. It contains an inspired and inspiring series of ideas dealing with present day conditions. Although fiercely denunciatory of outworn notions and futile policies, it is optimistically constructive in the suggestions it gives. It is based on the dictum that man cannot live by bread alone, and it reveals a diviner life of the spirit which can be attained here and now.

World Examined From Hindu Height

A MESSAGE FROM ARUNACHALA. By Paul Brunton. New York: E. P. Dutton & Co., 223pp, \$1.75.

ARUNACHALA is a hill in South India, said to be older than the Himalayas. It is described as a forbidding mass of granite, but high in the Hindu sacred tradition. The author tells how he climbed to the top of it and there got the inspiration for his survey of the modern world. He writes of politics, business, society, world crisis, religion, intellect, music, mask and pen, solitude and leisure, happiness, suffering, self and overself—all in pungent criticism. Yet if condemnation can be offered with a kindly spirit, here it is. Much of what he says in his epigrammatic sentences will be accepted as true; some of it will be resented as unjust. In his chapter on politics he says:

"Inspired dictators are the world's need. But their inspiration must come from the kingdom of heaven, and their dictatorial ways should be such as to arouse love, and not hate, in the hearts of their peoples."

While he professes no specific form of religion, he is ever preaching the superior value of the soul and compliance with that Christian ethic found in the Golden Rule which "is being covered with dust, while the rule of Gold is master."

The mistake of the nations after the World war was that suffering did not turn men towards their Creator. "In all their planning for so-called reconstruction, they omitted the one factor needful, the x-factor of spiritual values."

The author believes in reincarnation. He maintains that our destiny is determined by the character of previous existences; but, having made that destiny, we have the free will to modify it.

SAN FRANCISCO
NEWS
(U.S.A.)

"MESSAGE FROM ARUNACHALA," by Paul Brunton (E. P. Dutton, New York, \$1.75).

INSPIRED by the Tamil legends and the Hindu sacred traditions that are centered around Arunchala Hill in Southern India, the author endeavors to point the way of soul-consciousness which may be achieved by those who are prepared to follow the secret path.

Life's problems and worries are solved by those who can follow this writer's teachings and contact the over-self or divine being that dwells in each of us and thus gives each the key to the world of spiritual reality, we are told.

"A Message From Arunchala (The Hill of the Holy Beacon)" by Paul Brunton, author of "A Search in Ancient Egypt" and "A Search in Secret India." Published by E. P. Dutton & Co., New York, \$1.75. "We know ourselves as human beings, but we have yet to know ourselves as spiritual beings" writes Mr Brunton in his new book which contains his thoughts while in South India in a retreat on a lonely and sacred hill called Arunchala. Here he came in contact with "one of the last of India's spiritual supermen" in his hermitage, and here he set down the doctrine which he has accepted from the sage and made his own. In a chapter entitled "Self and Overself" he writes:

"There is in the soul of every man something infinitely greater and grander than he knows, more than he ever dreamed of. We hold hard to the outer husk of body consciousness because we are ignorant of the divine kernel it contains. We have wandered the broad waters and crusted lands of this globe; it is now time to turn in our tracks and explore ourselves—the most wonderful of all globes. . . . We suffer because we are astray from our centre. When we shall remember who we are and return, sorrow will drop off with no thoughts to feed it, as the leaves drop off in autumn with no sap to feed them. Life refuses to yield its sublimest secret to the lazy. If you want to find out its true meaning, why then you must begin to look for it. And the place to look is within."

INNER CULTURE
(Los Angeles)

A MESSAGE FROM ARUNACHALA

By Paul Brunton

(Dutton & Co., New York. \$1.75)

Although the author of this delightful volume explains that it is not to be considered as a systematic philosophic treatise, but only "reflections of my moods and echoes of my meditations", the reader notes with satisfaction that these random thoughts are immensely more stimulating than many a learned tome of unimpeachable continuity.

Arunchala is the "hill of the holy beacon" in South India where Mr. Brunton drank from the fount of inspiration of a living guru, who taught him the path to the Oversoul through meditation.

The author gives us his refreshing views on the problems of life, in chapters devoted to Politics, Business, Society, World Crisis, Religion, Intellect, Entertainment, Solitude and Leisure, Happiness, Suffering, and Self and Overself. His own independent attitude is summed up thus: "I have no formal doctrine, no ready-made system."

Among the numerous constructive thoughts in the book are the following:

BOOKS of the DAY

Travellers' Tales from Three Continents

By Sir John Squire

Daily Telegraph

Date of Issue

5 JAN 1937

A Hermit of the Himalayas. By Paul Brunton. (Leonard and Co. 7s 6d.)

Himalayan Hermit

The site of Mr. Paul Brunton's experiences is not very far away; he retired from this bustling world to be a hermit in the kingdom of Tehwi-Garuhal, a small and secluded Himalayan State in which the Ganges rises. It is a pity he wasn't on the expedition to Mount Stalin: he has a really unusual gift for describing the majesty of the mountains, stark or snow-bound, under sun, moon and stars; though his words, naturally, are accustomed words, his feeling and his vision are fresh.

He is a comforting and comfortable sort of Yogi. He does not believe in self-torture or the total renunciation of the flesh. When a delightful Nepalese Prince comes to visit him he apologises for having nothing better than water to offer him (the Prince politely replying in the poet Pindar's sense), and he frankly confesses that a Hindu fellow-mystic told him that 95 per cent. of the wandering mendicants and "holy men" in India were by no means "sincere spiritual seekers."

There are unexpected things in this book by an Occidental who sits cross-legged under the shadow of the mountains and finds himself full of Power derived from the One.

But it isn't merely a cranky book. I think it might appeal to those who liked those chapters in "Bengal Lancer" which were not devoted to polo-playing and pig-sticking. The prose is good.

THE NEXT NINE YEARS by Wing Anderson. "Paul Brunton, author of A SEARCH IN SECRET INDIA, spent a night in the King's Chamber and records his own experience therein. This experience as related in his book seems to confirm the account given in OAH SPE of the purpose of the pyramid, altho it is doubtful if Brunton ever read OAH SPE."

Manchester Evening News

- 2 JAN 1937

A Hermit in the Himalayas, by PAUL BRUNTON (Leonard and Co., 7s. 6d.)

The result of a stay by the author among mountain solitudes—a journal full of all kinds of reminiscences and reflections, many of them intended to be profound. On one page he justly describes himself as "a superficial, unacademic philosopher, trying to show people a way of escape from worldly reality."

Daily Sketch LONDON

1 FEB. 1937

*** A HERMIT IN THE HIMALAYAS, by Paul Brunton. (Leonard and Co., 7s. 6d.)

HERE are the innermost thoughts of a man who has taken a spiritual rest cure in the Himalayas. His conclusions may not line up with those of the Western world. Nevertheless, they are shrewd, they are intelligent, and they may well prove a link which has long been missing between Eastern and Western races.

Bolton Evening News

5 MAR. 1937

It would be rating Paul Brunton's "A Hermit in the Himalayas" at less than its value to prescribe it merely as a means of escape from European bickerings and fears. It is not an anodyne. For some it might be a cure. It is written in journal form and is the record of meditations during a solitude embraced in an attempt to fulfil the injunction, "Be still and know that I am God."

Montrose Standard (Scotland)

LITERATURE.

A HERMIT IN THE HIMALAYAS. By Paul Brunton. (London: Leonard & Co. 7s 6d.)

The publishers state that they "defy anyone to classify this fascinating book." We are not to accept the challenge, but we classify sufficiently to state that it is a book for the thinker. The author dwelt for a time in the vast silences of the Himalayas, and there communed with the great mysteries of life. It follows therefore that the reader must also attune himself, so far as in him lies, to the state of mind that induces self-study free from outside elements of convention and formality. The studies of nature in the snow-clad heights are interesting, and the author is not so far engrossed in spiritual matters to prevent him reflecting on birds and beasts, on tea-drinking, and on the art of Charlie Chaplin. Some reflections grip. Hear him on the training of a preacher. "I would make every preacher undergo an apprenticeship to life and not to professors, before he spoke the first word from the pulpit. I would send him as a young man to live with the poor and the down-trodden before he fitted together those polished periods of his maiden sermon. . . . I would bid him renounce all hope of inspiring others with religion until and unless he had first become inspired himself." The chapter on Chaplin and what he typifies is unique and suggestive. The book in short is a moral and mental tonic. It speaks to the finer instincts of the ordinary mortal, making pessimism and doubt give way to optimism and hope.

7 JAN 1937

HIMALAYAN HERMIT.

MR. PAUL BRUNTON'S
LATEST BOOK.A GARLAND OF PRAISE
FOR TEA.

Paul Brunton may have progressed considerably in his quest of occult knowledge since he wrote "A Search In Secret India," but his latest book, "A Hermit In The Himalayas" (Leonard and Co., 7s. 6d. net) will disappoint those who continually seek revelations of a sensational nature, though he provides pages that are sustaining enough for others who would take, as it were, their meditation by proxy.

This modern hermit discloses a reverence for nature which is not for a moment to be doubted. Sitting before a tall and graceful deodar tree in his remote Himalayan retreat—to which he has gone in response to the urging of an "Occult master,"—he shares with Virgil the knowledge of spirit immanent throughout the universe. Perceiving the essential unity of this spirit with all life, he is one with Wordsworth, who felt so when he wrote the lines upon Tintern Abbey, and one with Goethe, who expressed the same thing so marvellously in the "Proemium" to "Gott und Welt"—and one also with Shelley and a host of others who knew not the Himalayan deodar tree.

So there is nothing new in this aspect of Brunton's meditations, nothing revolutionary unless the old truths are that. To those who ask why it should be necessary to travel so far East in order to proclaim wisdom known deeply enough to the West, he has a sufficient answer. In the utter loneliness of his eyrie on a Himalayan ridge he is on the holy ground of Indian sages who may have been old when we were in the Druidical stage of worship, a place where for the eye there is endlessly changing perspective to encourage the knowledge that for the mind "every step is fresh infinity." Nowhere else does he find such tranquility, nowhere such aloofness from the maelstrom of modern life.

Land of Promise.

And there, accepting entirely the belief of Hindus and Tibetans in what we might call etheric emanations from the spiritual supermen of old, his retreat in the kingdom of Tehri becomes his Canaan, his land of promise. He is concerned to carry further the discovery of spirit immanent in the universe; seeks to realise its implications for his own individuality, his "over-self," to use the authentic word—though one not so esoteric that Wordsworth and company would have failed to understand it. Himalaya becomes his novitiate stage for heaven, in the grand solitudes of which he, like the Psalmist, longs for a closer walk with God.

That then, is the theme, and in a troubled world, where superstition masquerades often as faith and rationalism gets deified above the altar of Mammon, it is doubtless all to the good that a Western scribe should seek out the ancient wisdom of the East and prepare, if necessary, to mortify the flesh in finding it. But, as hinted above, the light of revelation glimmers fitfully in these pages. The author would have us know that it burns brightly enough for him—that he is indeed a very child of light, but he succeeds in passing only reflected beams to us. And more than one reader may be nonplussed at the evidence of what appears to be a curious duality in Brunton's nature. He is in one minute making positive affirmation concerning his spiritual adventures, and in the next, dissembling.

Memories of Vanished Past.

Thus, upon the doctrine of successive re-embodiments of the soul, which Pythagoras called metempsychosis, he has "neither the desire nor the competency to dogmatise on the matter," but is soon declaring that he has had memories of a "vanished past," "most unexpected, extraordinary, and strangely apposite. Yet, because such memories can never provide valid proof for another, it is futile to talk about them." Perhaps he is right.

Yet it is only fair to the author—lest that brief quotation be construed as pure obscurantism—to say that his quest in metaphysical realms emerges seriously enough in these pages, and if the reader is not convinced in every line, there will be found wisdom easy of assimilation, and many attractive passages descriptive of Himalayan scenery.

The book has its lighter moods. Even Mr. Charles Chaplin comes into it. He is Mr. Brunton's idol, because, for all the author's wanderings in mysticism, life is, he says mostly tolerable when we laugh at it. And Chaplin, though this is scarcely fit subject for laughter, typifies millions of other men, "whom the accident of birth has unfitted for the awful struggle of competitive existence, and who consequently shuffle through life as pathetically as Chaplin shuffles through his pictures."

Delights of Tea.

From moralising upon Mr. Charles Chaplin the author progresses, after more meditations, more communing with his deodar tree, to a dissertation upon the delights of tea-drinking, and those of us who flippantly believe that the cup of tea must be far from perfect if the pot be held in the wrong hand will be encouraged in our incipient tendency to idolise the beverage by what Brunton records of it. He recalls the Chinese writer Luwuh, who put into poetic prose a veritable scripture of tea-drinking, and has been for a thousand years the patron mascot of Chinese tea merchants.

Luwuh, we are reminded, knew the ideal colour for a porcelain teacup, and asserted that mountain springs provide the finest water for tea-making. It was said of him that the Emperor sent for him several times because one could detect a cup of tea made by him out of all others, so exquisite was its flavour.

We are reminded also that in the 15th century the Japanese founded a cult in honour of tea, with most elaborate rituals and ceremonials; and that the cultivation and preparation of the plant was the monopoly of the priests for a long time. They had a particular way of opening the lid of the kettle, a particular manner of stirring the tea in the pot with a bamboo brush, a particular style of handing the little cup to an expectant guest. Compared with these, the common methods of tea-drinking in the West bring shame upon us by their inartistic vulgarity, and Mr. Brunton, in the midst of spiritual quests, persuades us that it would be a sign of mundane grace to adopt an attitude of proper respect for a drink honoured through the ages. He has written an engrossing and entertaining, if at times a little perplexing, book.

- 4 JAN 1937

HERMIT IN HIMALAYAS

Paul Brunton, the well-known writer on the mysteries of Eastern religions, has contributed another volume on his subject under the title "A Hermit in the Himalayas." Mr Brunton does not hold with those who would spend all the time in meditation, but he tells how he left a busy journalistic life for a prolonged solitary sojourn in the Himalayas to learn in silence after the manner of the Yogis, of whom he has written so much. The author did not cut himself adrift altogether from the workaday world, and had always an eye for the colossal grandeur of the Himalayan heights and for nature in all her manifestations. He gives realistic accounts of his perilous journeys by crazy mountain paths cut in the cliffs and of other dangers to which travellers are liable. From time to time he considers widely different subjects such as a trick, in the days of Lawrence of Arabia, to get Arab support for Britain by having professional stage magicians from London pretend they had supernatural powers and predict a Turkish defeat; he has a suggestion to make for the opening up of Tibet by an arrangement with European concerns to exploit the wealth of the land, and he is not so far from his subject as he might seem when he analyses the art of Charlie Chaplin as more entirely universal than it would be if he fell under the limitations of speech. The meditations are persistently pursued, however, in places which the author believes to be rich in their mysterious influence. Like other devotees, he has little to give in words of actual experience, but he gives the reader the impression of its sublimity. The volume is published by Messrs Leonard & Co., London, price 7s 6d.

East Anglian Daily Times
Ipswich

- 4 JAN 1937

"A Hermit in the Himalayas." By Paul Brunton. (Leonard and Co.) 7s. 6d.

The writer of this informative production was at one time an intrepid investigator into spiritual and psychic mysteries, and in order to secure quietude he retired into complete solitude among the rugged mountains of the Indo-Tibetan border, where he wrote much, and the present volume provides a mass of reflective comment. The record is certainly worthy of close scrutiny.

EDINBURGH CITIZEN

A Hermit in the Himalayas.

In search of peace and stillness, Paul Brunton finds it in the solitude of the Himalaya Mountains, and relates his experiences in "A Hermit in the Himalayas" (Leonard & Co., 7/6). The book will make an impression on even the casual reader, and the sincerity of the writer is apparent.

Spiritual Adventures In The Himalayas

Author Who "Stared Out" A Panther

"A HERMIT IN THE HIMALAYAS," Paul Brunton's latest book, might well carry as a sub-title "The Journal Of A Silent Man," for it is his adventure with silence among the giant Himalayan peaks that shut off the outside world from the mysterious land of Tibet.

Indeed, it was because he could not get permission to enter Tibet and go on a pilgrimage to Mount Kailas that our Western yogi scorned to use subterfuge and made a hut among the peaks in the little-known state of Terhi-Gerhwal his substitute.

He went there to carry out his tutor's injunction to "Be still and know that I am God."

Brunton did not undertake the dangerous trip to find a place in which he could find peace to meditate, but just to be still.

He had many spiritual adventures in the stillness of a plateau 10,000 feet above sea-level, and visits from a few unexpected but like-minded adventurers.

Imitation Holy Men

Our author has a good deal to say about the imitation holy men of India. Some of the abuses which he tabulates have been exposed many times, but he is the only one in my recollection who has suggested that with the coming of Western "progress" these humbugs will be exterminated. But more than that he fears that some of the truly spiritual men will be driven out, possibly into the further retreats of Tibet.

But apart from his digressions into the realms of Charlie Chaplin as a potential devotee of the science of silence, Brunton has a number of observations that are bound to be contested by many of those who have studied but never practised any form of yoga.

He declares against any exaggerated form of asceticism, maintaining that this is not essential to the inner life of the true aspirant of those dearly-bought truths which can only be won at the cost of great personal sacrifice and self-discipline.

Brunton shows that some of the holiest men he has met have not been of the fanatical type which sets up a code of conduct impossible to fulfil by those who have work to do in this world among men who are not interested in spiritual activities,

He sees this period of intense silence, not as a permanent retreat from his life as a citizen of the world, but as a "spiritual refresher course," in which he can find strength to be in the world but not of it.

There are adventures, too, in this book which would tax the courage of even the boldest hunters.

In one instance, Brunton escaped the attentions of a panther which he found asleep in the low branches of a tree.

He was alone, and, of course, unarmed, and had not even the last resource—a flashlight.

But some guardian must have been watching over him, for, after a staring-out contest between the author and the panther, the animal suddenly took to its heels, and the last he saw of the panther was a black tail twisting angrily into the forest.

Brunton had moments of great exaltation in his silence, where he found Nature friendly and full of inspiration.

One can feel the devotee opening out to new understanding of Nature and himself as he sat there, thousands of feet above the sea, and thousands of miles from what we call civilisation.

In The Silence

As the story of his journal grows, I, at least, can feel that the author was growing, too. But perhaps that is because I also love the silence and know how it stimulates the fires of spiritual adventure.

For the Spiritualist there are some interesting statements on trance and meditation.

But here I can only speak personally, for I found confirmation of my own experiences in certain exercises and a close parallel in one statement on the experience of one of the holiest men now living.

This journal of a silent man does not claim to be a major work of literature, but there are all the marks of one who is living to the full a life of gentle, bloodless adventure that might capture the imagination of any seeker of the truth through the path of finding oneself as God.

There is a highly appreciative foreword by Prince Mussooree Shum Shere, of that jealously-guarded land, Nepal. P.M.

A HERMIT IN THE HIMALAYAS

MR. BRUNTON tells us in his new book *A Hermit in the Himalayas* (Leonard & Co, 7s. 6d.) that it is customary for those who practise the science of Yoga to withdraw occasionally from the world into complete solitude, and suggests that a similar period of inactivity and silence would be beneficial to all who desire to preach, to teach, or in any way to help their fellow men, since only in true solitude can man return to Nature and touch his own divine Source.

It is of his own experiences, his thoughts, his meditations while undergoing such a retreat in a bungalow in the Indo-Tibetan border that he tells us here.

His range of subjects is very wide, for he endeavours to judge all the varied manifestations of modern activity in the light of those fundamental beliefs which are the basis of all great religious teachings and which he has discovered for himself in the wisdom of the East. There are passages of profundity and insight and some revealing descriptions of the powers and spiritual teachings of Indian Yogis which will appeal to those who are interested in these and kindred subjects.

Unfortunately, the book is spoiled by Mr. Brunton's style which seems to have deteriorated since his *Search in Secret India*, and become much more florid and pretentious. When a man wishes to put forward his personal views and reactions with conviction, he should realise that unless he is a poet or a master of style, his only safe method of approach is through simplicity and directness. The author, however, attempts in long passages a kind of poetical prose without realising that of all mediums it is the most difficult, since it degenerates so easily into bathos or bombastic triviality. The book abounds in exhortations in the pedantic manner of the Victorians, in clichés of the worst kind, and in inappropriate metaphors; while it is peppered with so many ejaculations, so many bits of pompous facetiousness that it becomes merely irritating and consequently the real value of much that he would say is obscured or lost. In fact it leaves the reader with a feeling that the author is insincere; which is a pity—for quite obviously that is one thing he is not. J. M. A. M.

Sheffield Telegraph

21 JAN. 1937

MOUNTAIN MEDITATIONS.

4617
"A HERMIT IN THE HIMALAYAS," by Paul Brunton (Leonard and Co., 7s. 6d.).

Travel and philosophy are pleasingly mingled in Paul Brunton's latest book—a journal of a lonely vigil in the Himalayas undertaken in a search for spiritual enlightenment. It is in the nature of a literary cocktail, for it is a mixture of travel and adventures in the earth's highest region, of profound mystical experiences, of philosophy from the art of Charlie Chaplin to the delights of drinking tea, and the sorry ills of this poor world, while scattered through the pages are hints for students of Yoga, or for all who would seek peace through the path of silence.

Too kaleidoscopic, you might think, but it is not, for it is all done so pleasantly and so readably that there is not a flagging moment in the book, and there is much of interest to be learned by its reading.

The reason for his retirement to the solitude of the high Himalayas is so that he might meditate undisturbed. He has many strange experiences, and is never slow to comment upon life and the world. Among the few friends who visit him are several Yogis, one of whom relates an adventurous pilgrimage to Mount Kailas, in Tibet.

Though Europe, he says, has made its own destiny and, under the watchful eyes of the gods, must shoulder it, he adds that there really is "a plan back of things and at the appropriate hour the presence of higher powers will be clearer before the surprised audience of our world."

The foreword to the book is by Prince Mussooree Shum Shere of Nepal.

**THE YORKSHIRE
EVENING PRESS.**

**THE DELIGHTS OF
TEA DRINKING**

PAUL BRUNTON, student of Yoga, retired to a solitary retreat in the Himalayas to meditate, and there produced the attractively-written book of reflections on life, "A Hermit in the Himalayas" (Leonard and Co., 7s. 6d.).

Writing of the pleasures of drinking tea, he remarks that a 1,000 years before Europe knew of the existence of this fragrant herb, the Chinese were sipping its golden extract and gossiping with each other under its gentle stimulus.

It seems strange, he continues, that the land which produces such a huge quantity of the world's tea supply to-day should have had to wait for the advent of the British before the first roots were transplanted into its soil.

Not till last century was tea grown in India and then only by enterprising British agriculturists. Even now many Indians have never tasted tea, whilst few know how to make it properly.

ORIGIN OF TEA

Mr. Brunton recounts the legend of the origin of tea.

A South Indian sage named Bodhidharma journeyed to China about the sixth century and used to sit in meditation before a blank wall.

During one of his prolonged periods of mental abstraction, he found to his annoyance that he was becoming drowsy. He cut off the offending eye-lids and threw them away. They took root on the spot where they fell and a plant, hitherto unknown, grew out of them. The leaves of this plant were endowed with the virtue of keeping a man wakeful.

Northern Echo
Darlington

10 FEB. 1937

A Hermit in the Himalayas. By Paul Brunton. (Leonard: 7s 6d.) Mr. Brunton has spent a great part of his life in imbibing the religious philosophy of India. Here he gives us the "Journal of a Lonely Exile" full of his experiences and meditations. Life among the solitary grandeur of the mountains has not incapacitated him from general reflections on men and affairs or removed him from sympathy with so universal a figure as Charlie Chaplin.

Cambridge DAILY NEWS
(England)

**Mystery Years of
Jesus**

THE life of Jesus Christ from boyhood until His ministry began has always been wrapped in mystery. Mr. Paul Brunton, however, in "The Inner Reality," has a chapter which, although headed "The Mystery of Jesus," claims to throw no uncertain light on the subject.

While most readers will feel that this chapter of Mr. Brunton's book is more interesting than convincing, they will be in no doubt that on the true meaning of Yoga he is an authority without the disadvantage of being obscure. The inquiring Western mind, for instance, will appreciate the clear exposition of the chapters on "Practical help in Yoga" and "Psycho-spiritual analysis." The discussion of "Errors of the spiritual seeker" is also valuable.

"The Inner Reality," by Paul Brunton. (12s. 6d.) Rider.

New English Weekly
LONDON

A Hermit in the Himalayas. By PAUL BRUNTON. Leonard & Co., 7s. 6d.

It is perhaps not odd that a man who is intelligent enough to read and write should, after learning something about the wisdom of the East, Buddhism and yoga, fancy himself as a yogi: what is strange is that he should be able to travel to India, meet various pundits in that country, go into solitary retreat in the Himalayas, and retain all his illusions about himself, not only unimpaired but actually fortified. With this quite remarkable superficiality, and a gushing, voluble style, Mr. Brunton achieves the feat of producing a book in the midst of Himalayan scenery in which himself and his rich, fruity feelings blot out the landscape. "Those alone dwell upraised above care and fear who dwell in the centre," he writes, and for an instant almost becomes aware of what he is doing: "These words sound platitudinous," he goes on, recovering his self-satisfaction. "They are. For, since the world's earliest epochs, they have been repeated in some form by every great Seer, every great Sage, and they will be so repeated . . ." No, Mr. Brunton. The words of Seers sound quite differently. This writer should stick to ordinary descriptive journalism: when he deigns to notice anything but himself he writes tolerably.

"Western Morning News,"

FRANKFORT STREET, PLYMOUTH.

Books Of Today

Inspired by a yogi in India, Paul Brunton set off in quest of spiritual truth by retiring into the heart of the most awe-inspiring and beautiful peaks of the world. He has recorded in "A Hermit in the Himalayas" (Leonard and Co. 7s. 6d.) his thoughts and experiences during his sojourn in a remote bungalow in the mountains bordering India and Tibet.

Paul Brunton is no sensationalist, although his travels have taken him into many remote corners of the earth. There is a deep sincerity and much beauty of expression in his writing. The ever-changing wonders of the mountain world and the meditations for which they form a background bring a stimulating new perspective to the conventional dweller in cities.

This is not a book of painful soul-searchings, but contains many cogent reflections on topics of such widely-differing interest as British rule in India and the universal appeal of Charlie Chaplin. There is humour and humanity, as well as philosophical reflection. Here is a book which cannot be pigeon-holed in any one category, and one that is decidedly worth reading.—
Otago TIMES

N Z
(NEW ZEALAND)

"Indian Philosophy and Modern Culture." By Paul Brunton (Rider). 5s 6d.

For those who wish to know something of Indian philosophy without making a complete study of the many branches of that very diversified subject, Mr. Brunton in "Indian Philosophy and Modern Culture," has written a really excellent little monograph. He begins with a reminder that many of the most modern advances in Western thought in philosophy and psychology can be duplicated in the Sacred Books of India, though usually in a much cruder form. He then proceeds to compare Indian and Western thought. This he is eminently qualified to do. He divides his book into two parts, "Indian Monism and Western Thought" and "Indian Idealist Metaphysics." The value of the book is not only that it shows how very close a correlation actually exists and how comparatively little mental effort is needed to appreciate Indian philosophical thought, but also because he is very careful to clear the subject from the many misconceptions that exist.

Extract from
Cambridge Daily News

**"A HERMIT IN THE
HIMALAYAS"**

On the dust-cover of this work by Paul Brunton there occurs the phrase "We defy anyone to classify this book," and it expresses a sentiment that every reader of the volume will concur with. Perhaps it is the mention of the word "Hermit" in the title that gives the clue to this remarkable story. It is evident that the author has thought deeply on many aspects of life during his sojourn in the Himalayas, and, added to the results of his meditations, there are autobiographical reminiscences, descriptions of the scenery, hints to those who study or practice Yoga, and all manner of things that blend in an extraordinary and harmonious whole. This is a book that is well worth reading. "A Hermit in the Himalayas," by Paul Brunton (7s. 6d.). Leonard and Co.

PREDICTION

London
★★★★★★★★★★★★★★

A HERMIT IN THE HIMALAYAS.
By Paul Brunton. Leonard & Co. 7/6.

This book is quite unlike any other work from Mr. Brunton's pen. Previously he has given us moving narratives of his adventures in the East, and subsequently he wrote two interesting books of a mystical trend.

In the present work, Mr. Brunton has adopted an entirely new formula which it is difficult to describe. For it incorporates the elements of his two previous successful experiments.

The *Hermit in the Himalayas* contains not only a great deal of the interesting descriptive matter for which his "Search" books were noted, but it abounds with acute observations on the spiritual implications of his Eastern experiences.

Indeed, Mr. Brunton has in this work, perhaps more successfully than in any other, revived the occult traditions for which the Himalayas and Tibet have long been noted.

Nottingham Journal

MAR 1937

THE WISDOM OF THE EAST.

A Hermit in the Himalayas. By Paul Brunton. (Leonard and Co., 7/6.) #617

Whether or not you are interested in Mr. Brunton's continuous search for the occult in various parts of the world, it will be passing strange if he fails to interest you in this record of experience and meditation during his period of Hermitage in the Himalayas. He went into solitude at the direction of his Eastern Teachers. His avowed purpose was to be still that he may penetrate more deeply the great truths of life. How much nearer he has come to truth I cannot say, but his period of quiet has produced a book that was eminently worth writing and is worth reading by all who delight to let the mind wander beyond the mundane things of life. As a contribution to philosophy or religion I am not competent to speak, but I can and do say that this is a real contribution to literature. To find a shrewd analysis of the art and genius of Charlie Chaplin coming out of the bleak fastnesses of Tibet is surprising, but it is also refreshing. In his foreword, Prince Mussooree Shum Shep of Nepal says: "I am convinced that Brunton is one of the chosen instruments to interpret the half-lost wisdom of the East to those caught up in the mechanical life of the West and thus serve His cause."

71
The
**CHRISTIAN
CENTURY**

440 So. Dearborn St., Chicago

A SEARCH IN SECRET INDIA. By Paul Brunton. E. P. Dutton & Company, \$3.50.

"I CAN only say that in India I found my faith restored. Not so long ago I was among those who regard God as a hallucination of human fancy, spiritual truth as a mere nebula and providential justice as a conviction for infantile idealists," writes journalistic Paul Brunton in the introduction to his account of a prolonged search in secret India for "the yogis and their hermetic knowledge." Not that he became converted to Hinduism. This he disclaims. But he did arrive at a new acceptance of the divine. And his faith, he says, was restored "not by argument, but by the witness of an overwhelming experience," an experience into which he was led by a sage of the Indian jungle.

The author had long heard and read of the wisdom of India's wise men of the past. Did they still exist in this modern age and could they be reached and something of their wisdom be learned? It was in such a quest that the author journeyed all over India and spent apparently many months. What he found furnishes the basis of his book. Evidently something of a mystic himself, yet, as he declares, with a strong disposition to submit every claim to the scrutiny of the scientific method, he went about following any clue he could get as to where some real yogi might be discovered. He did not find many. His conclu-

The book is full of wonder stories—of men whom he hears about who are 400 years old or even a thousand. But the interest of the author was not primarily in the spectacular. He desired to find the really "great souls" of India and to learn of them. He found some exceedingly interesting figures. There was one yogi whose specialty was the Yoga of Bodily Control who consented to reveal some of his lore. But of the eighty-four postures which his school professed he had attained to but sixty-four. There was the Sage Who Never Speaks. There was the Spiritual Head of South India, Shri Shankara, a truly remarkable figure. There was a Parsi Messiah. But he learned most from the Maharishee of the jungle hermitage.

The book is fascinating. It brings nothing essentially new about India, but there is a freshness of style and a feeling for the genuine spiritual life of India which makes it very attractive. The description of the techniques of the different yogis is valuable. One may question as one will the objectivity of the writer in his attempt to account for what he saw. That he was weighted heavily in the direction of the occult will probably be the judgment of some. But at least he is interesting and he has given in very readable form a side of India which is not so often written about. And he has this merit. He makes it perfectly clear that this is only one phase of India—probably a phase which the modern age will tend to destroy. Sir Francis Younghusband, long known as a foremost authority on India, provides a foreword for the book.

BOOK OF THE MONTH CLUB
NEWS
NEW YORK, N.Y.

ADVOCATE OF YOGA EXPLAINS IT. The books of Paul Brunton are well known to Western readers who are interested in Yoga practice and theory and yet prefer to come by it through the medium of occidental explanation. *The Hidden Teaching Beyond Yoga* (\$3.50) is like Mr. Brunton's other works on the subject in that it puts great enthusiasm and energy into its exposition and has some explanation for any apparent shortcomings of the system as exemplified by certain professional adherents.

Bridgwater Mercury

4617
**"A SEARCH IN SECRET
EGYPT."**

BOOK TALK TO THEOSOPHISTS AT
BRIDGWATER.

The usual public lecture given under the auspices of the Theosophical Society, at the Steyning Cafe, last Wednesday, took the form of a book talk on Paul Brunton's occult best-seller, "A Search in Secret Egypt" (Rider and Co., Ltd.). Mr. L. J. Parker, of Bristol, was the speaker.

Mr. Parker commenced with a descriptive picture of the author, a journalist by profession, who had undertaken extensive travels in search of truth.

THE SPHINX.

Mr. Brunton, in the first chapter, takes his readers with him to spend a night of meditation before the Sphinx, that eternal enigma, built by unknown people in the far distant past, in whose calm contemplative repose and timeless watching seem to lie the Secret of the World. An inscription by a Pharaoh of the 4th Dynasty, six thousand years ago, reads that even then it was very old. Mr. Brunton, sitting there in the spell of the moon and the Sphinx, sees, as in a vision, hordes of reddish-coloured men, probably Atlanteans, sees the whole engulfed by the sea, perhaps the deluge and flood when that great Continent sunk, then the sand once more, and other fairer men prostrate before it in adoration and fear.

THE GREAT PYRAMID.

The second chapter gives a picture of the Great Pyramid that thrills. Built, perhaps, at the same time as the Sphinx, the two being mystically linked together, exactly in the centre of the world, this wonderful edifice is not yet understood. Is it a tomb, a monument, or a centre for initiations? In the centre is what is called the King's Chamber, above which is the Queen's Chamber, both surrounded by thousands of tons of solid masonry. After great difficulties Mr. Brunton obtained permission to spend a night there, and his experiences in the King's Chamber must be read to be appreciated. What would he have seen had he obeyed that solemn injunction not to look behind?

Much more there in this book of enrapturing interest, and Mr. Parker, in his summing up, gave it as his opinion that the lesson to be learnt was that man is not his physical body; man is a soul existing from eternity to eternity using a body for the purpose of expression. When that truth is grasped then shall we see things in their true perspective, and with the philosopher of old we shall say, "From the unreal lead us to the real."

EDINBURGH EVENING
NEWS
(Scotland)

4617
**THE YOGIS
EXPOSITION OF INDIAN
MYSTERY**

"THE INNER REALITY," by Paul Brunton. London: Rider & Co. 12s. 6d.

This is another of Mr Paul Brunton's interesting books about Indian mystery, and particularly about the hidden doctrine of the Yogis. The author, who has been described as the most outstanding interpreter of the Eastern doctrine to Western peoples, has made a progressive ascent in his revelations, and promises in a further work a still higher statement. His exposition is commended by simplicity and clarity of expression, and he does not gloss over the fundamental differences between the Eastern and Western religious concepts. "The more enlightened, thoughtful Indians," he says, "have reduced the whole problem to a choice between a personal and an impersonal God," a position which, if it is opposed to the orthodox religions of the West, has, he claims, the support of scientists who have begun to see there is no room for a personal God in the universe. The author puts forward "suggestions for a sane religion for the modern man, and the sermon on the Mount and the Scriptures of the Yogis are treated impartially as bases for the seeker. "Spirit

Natal Advertiser
Durban S.A.
(South Africa)

Book of the Day

4617
**"A Message from
Arunachala"**

A SPECIAL method of meditation is unfolded by Paul Brunton in the most recent of his interesting works dealing with Eastern thought, entitled, "A Message from Arunachala" (Rider; Central News Agency).

Arunachala hill in Southern India has a high status in Hindu sacred tradition. The frontispiece of this book provides a glimpse of the form of this hill, at the foot of which the last of the Maharishees of India is said to dwell.

This seer, the author states, has provided the message which is the main theme of the book, but the author himself has supplemented it with a lengthy introduction in which he reviews the shams of the Western world, its worship of money, and its lack of spirituality.

He quotes the Maharishee as saying the suffering turns men towards their Creator, and continues: "It would be a pity if we had to grope our way through a second world war in order to find the looked-for new age of better things, but the fault would be our own... the Gods are driving the world in a corner."

It is in the chapter dealing with concentration of thought that the author reveals the secret subject for meditation to which all the rest of the book is an introductory treatise on modern methods of life.

THE MADRAS MAIL,

* India *
The author has become attached to Ramana Maharshi and to Arunachala from which he issues this book of message to the world. He has dedicated the book to the Maharshi. He speaks of the "Oversoul stretching forth its hand to touch him", and of his having written his "tablets" from his "strange Sinai" at the bidding of a "strange Messenger" with a capital M. In the case of another writer, it would, without doubt, be set down for a mere literary device for and as introduction, but one cannot be sure in the case of one who has "sat at the feet" of a maharshi and writes from the top of a hill which is the "abode of spirits of varying grades" and replete with "amazing psychic experiences" and in more than one place speaks of the "bidding" and of the "task laid on him".

Much of this is somewhat disconnected reflection—the thread of connexion being the invitation to spiritualise and look at all things from the point of social service and to unite and not separate men and generally to live on a high plane remembering the golden precept. Matter and manner invite attention. Readers must be left to read the book. Without transgressing the limits of what is permissible in a review, nothing useful can be added on the details. While much of what is written may be acceptable as striking statements of what deserves to be remembered, there is nothing so profound that would justify the claim that it comes "hot from the fire of his own heart" or "from the fierce flame of his mind". Much of it is far removed from heat and fierce flame of any kind.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

Volume XXX DECEMBER 1936 Number 12

A MESSAGE FROM ARUNACHALA, by Paul Brunton. Dutton. 223 pp. \$1.75.

The author of *A Search in Secret India*, *The Secret Path*, and *A Search in Secret Egypt* has written a little book of messages and maxims, of thoughts and aphorisms, the interest of which lies as much in the circumstances under which they were set down as in anything they say. Arunachala is a lonely hill in South India, not beautiful, but "uncouth and ungainly—a tumbled, awkward thing whose sides are jagged and broken, whose face is a mass of jumbled rocks and thorny scrubs." But it is, some say, older than the Himalayas, and at its foot Mr. Brunton found the Maharishee of South India—the wise man who was in some sense the goal of the author's Indian search.

Although he left India for the Occident, Mr. Brunton felt himself drawn back; until at last he came to live for a while on the slopes of Arunachala. The Sage had told him "from time to time amazing tales of his psychic experiences in connection with the Hill. He has found it to be the abode of a host of spirits of great Sages, Perfect Beings who possess marvellous powers. . . 'Arunachala is a natural Pyramid,' he had added." And so Mr. Brunton found it; for after climbing to its summit one dark night, he felt himself "commanded at the bidding of a strange Messenger" to set down these pages, just as they are: chapters of unthreaded paragraphs upon Business, Politics, Society, the World Crisis, Religion, Intellect, and so on through Solitude and Leisure to the Overself. The tone ranges through anger, satire, counsel, exhortation, humor, and tenderness. "I have a great sympathy for a man who was observed to sit for hours on a log of timber in Florida," writes Mr. Brunton in one place. "When asked about his occupation, he calmly answered that he could spare no time to work!" And again, "The weak man worries over his horoscope, but the wise man tears it up. He knows that the Sun, Moon, Mars, Saturn, and Jupiter are all within him." Or "We are politician'd as we deserve!"—a thought Plato phrased more trenchantly.

Those who have Mr. Brunton's other books will want this, also; although many of them will feel some disappointment that he has, even temporarily, abandoned the "Search" books which he can do so well, to write, even under such dictation as he mentions, these disconnected and uneven aphorisms.

INDIAN LITERARY REVIEW

In *A Search in Secret India* Mr. Paul Brunton has evidently arrived at this goal. He has that gift of imaginative insight by which alone a member of an alien race may penetrate into the deepest mysteries of another. "Sacred India."

Mr. Brunton's record of his wanderings is all the more valuable because, as he himself asserts, there was in his nature a strong element of "scientific-scepticism." He was among those who regard God as a hallucination of human fancy.

Up and down the length of India the author has travelled in his quest. Imbued with a deep spirituality and a profound reverence for the things of the spirit he has been privileged to see remote aspects of India seldom seen and less understood by ordinary travellers.

The average tourist who "does" India à la Cook or Baedeker glimpsing the Taj Mahal by moonlight, the Moti Masjid, the Fort at Agra, the Tomb of Jehangir, the Dilawara Temple, the Ajanta Caves and the glories of Kashmir can hardly be expected to encounter this side of Indian life. "It is a

Among the many interesting personages, yogis, faqueers and magicians whom Mr. Brunton contacted in his search and of whom he gives a long, vivid and detailed chronicle, are Meher Baba the Parsee "Messiah," Mahmoud Bey, Upasani Maharaj, Babajan, the woman faqueer who was well known to Poona residents, His Holiness Shri Shankara Acharya of Kumbakonam, the Master Mahasaya, the Maharishee, the head of Dayalbagh—that remarkable colony of yogis who on the material side have acquired every possible comfort and appurtenance of Western civilisation from frigi-

ALBANY EVENING NEWS

TODAY'S BOOKS REVIEWED

A SEARCH IN SECRET INDIA, by Paul Brunton. E. P. Dutton and Company. \$3.

As this reviewer was wondering how to commend this unusual book to a skeptical materialistic world, he glanced at the front page of the New York Times to find a world renowned scientist expressing his belief after long experiment in telepathy and clairvoyance and to note the space given to the exploits of a Hindu who walked on a bed of live coals without scorching his feet. If a skeptical world is interested at all in these Times articles, it will find considerable fascination in this story of an English journalist who set out to make a search in India for those "holy" men or Yogis who are able to manifest strange and mysterious powers.

He doesn't find any one who can walk on live coals but he discovers men who can communicate through telepathy, read your thoughts, drink poison without harm, bring strangled sparrows back to life, produce on a handkerchief any scents desired, move solid objects without touching them, stop the heart beating or control its count, stab themselves without bleeding and perform any other astonishing feats, to say nothing of prolonging their lives for many years. The author is not, however, interested in making a collection of all the sensational "tricks" or magical stunts which are associated with India. These come only incidentally as the holy men and Sages with whom he lives for a period give proof of the power

of their philosophies or exhibit the value of their techniques in controlled breathing or of mind control.

He is mainly interested in searching out the mystical philosophies by which these Yogis guide their lives. Though Brunton claims to be an open-minded journalist, with a scientific skepticism, yet he writes with an air of astonishment and awe at what he sees and one soon suspects he is at heart a fervent believer in mysticism who is making a pilgrimage to the land where mysticism and esoteric knowledge have reached their highest development. It is to him now a Secret India for only a few remnants of this knowledge are left and the great sages and spiritual leaders are rare and must be searched for diligently in their secret haunts.

His story of his success in discovering so many of these men, in living with some of them for months and in hearing great spiritual truths from their own lips, constitutes fascinating and profitable reading for the spiritually and the esoterically minded. For the general reader without this bent the weird and unusual feats performed by many of these strange men will have sufficient appeal to keep up his interest over the dry spots of occult discussion.—H. P. W.

INNER CULTURE

INDIAN PHILOSOPHY AND MODERN CULTURE

By Paul Brunton

(E. P. Dutton & Co., N. Y. \$1.00.)

"It is my object", Mr. Brunton writes in his newest book, "to open up the curiosity of the thoughtful Occidental mind by exploring ancient Indian texts and comparing excerpts from them with parallel passages or ideas from the writings of representative modern Western thinkers: philosophic, scientific, and literary." In pursuing this aim the brilliant English writer has given us a number of stimulating quotations from Eastern and Western sources

dares to pasteurised dairy farms—and all those lesser known but truly spiritual anchorites who dwell on the riverside and in lonely caves and in the solitary hermitages of the hills.

Mr. Brunton's journalistic experience stands him in good stead in compiling this book for he has a vivid, racy and amusing style and

a sense of "news" values which lend his work forcefulness and illumination—altogether an extremely readable and well-written book about a new and interesting subject.

QUARTERLY. October, 1937. LONDON.

BOOK REVIEW.

A HERMIT IN THE HIMALAYAS.

By PAUL BRUNTON. Published by Rider & Co., 7/6

A new book by Mr. Brunton is always an event to be looked forward to with pleasurable anticipation. The attraction of this versatile author lies in the fact that all his writings are the result of his own experience: he tells us, in a way that is all his own, of things that he himself has seen and done; the conclusions he arrives at are the fruit of his own brain and labours, and are not just a re-hash of the opinions of others. One is particularly inclined to accept what he says, because it is so obviously the genuine conviction of his own sincere thought and endeavour.

His previous books will have made him familiar to many of our readers. This, his latest publication, takes us away to what is perhaps the most enchanted place in the whole of this world on which we live—the forest-covered slopes of the lower Himalayas. Mr. Brunton tells us that "The Hindus believe that these Himalayan shrines, set in the colossus among mountain ranges, are even more sacrosanct than their holy cities of Benares, Puri and Nasik. Shiva and Krishna and all the other deities have moved here, and something of the spell which they exerted on former men lives on." It is in these surroundings that he makes his temporary home.

He does not go there to work out a new and complicated technique of meditation, or to practice the more difficult postures of Hatha Yoga. He goes there simply to learn what may be the hardest of all lessons for one of the western races—the art of "being still." His book is no more than a journal of his life during this time, and most of it could probably have been written by any observant traveller in those regions, but through it one catches glimpses of that wisdom that is only the privilege of the favoured, or hard-working and determined few. The "stillness" for which he seeks is not the end in itself, but is only the means to an end; and he tells us that the lessons learnt in that stillness are useless unless they can be put into practice afterwards in the crowded life of the busy city.

The broadness of Mr. Brunton's views and the tolerance of his outlook give an added charm to his writings, and although he does not accept the label of any particular religion, yet surely there is no servant of Christ worthy of the name, no Abbot of a Buddhist Monastery, no Priest of a sun-scorched Hindu temple, who would not be gratified to have him as one of their following. The lesson he sets out to learn is "Be still, and know that I am God," and although it is given to few of us to travel as he has travelled, and learn where he has learnt, yet he tries to bring to our homes the atmosphere of his own tree-clad heights, and few people will deny that he has succeeded.

L.G.E.

CALCUTTA.

HIMALAYAN HERMIT

Mr. Brunton is a child of the twentieth century and proud of it. Certainly he is a very comfortable kind of hermit with a type-writer, a good cook (apparently), a large correspondence and enough visitors to keep him entertained. He writes at great length and says things which have been put better and more briefly. There is nothing new in his rather vague pantheism and his devotion to his Hindu Master—always with a capital M. His best chapter is that on Mr. Charles Chaplin.

(Akron, Ohio, U.S.)

THE INNER LIFE

Because we feel that not only for the advanced student but for the so-called "man in the street," there is an important key to this lifting of consciousness necessary to all mankind before the Christ may be born again in the hearts of men, we take this means of recommending a book which should inspire and uplift the hearts and souls of all who read.

Paul Brunton

I has just published his latest and most important book, a work that is the culmination of years of study, research, and meditation. It is particularly important for all readers of the Impersonal teachings, as it follows a parallel that is maintained throughout.

Paul Brunton has been able successfully to link the meditation of the East with the action of the West, and to present the resultant great and eternal Truths, shorn of their cloak of mysticism until they stand out clearly and practically awaiting application in the daily life.

Every Impersonal student is already aware of the "I" which marks his existence. Paul Brunton goes direct to this deep, vital, ever present consciousness and there reveals the inner man triumphant—the man you, too will find as you read.

THIS BOOK is DISCOVER YOURSELF by Paul Brunton.* Those who have followed the Impersonal Teachings will recognize the similarity of Mr. Brunton's philosophy with that they have studied. The wonder of the fact that a man, wise with the combined knowledge of the East and West, a man who is obviously a seer and yet who can speak to the uninitiated and kindle in him the divine spark that is only awaiting the necessary fuel to blaze into Light, can thus appeal to the layman and disciple alike, is not a wonder when we realize that Self-knowledge leads to All-knowledge, and through understanding are all things made possible.

From these excerpts, the reader may see the deep and harmonious kinship between our own teachings and those of Mr. Brunton, and as step by step the author leads the seeker back within himself until he finds union with his divine counterpart, he leaves one full of inspired confidence that he, too may enter into the heart of the great Overself. Taking the ageless wisdom of the East and that most perfect exposition of the Way, the Sermon on the Mount, and the Words of our own Loving Master, he makes the problem of discovering the Kingdom Consciousness one well worth the effort of every disciple.

What he has done is to point the Way. It is then for each and every one of us to tread it for ourselves.

"INNER LIFE" MAGAZINE I have had a letter from Mrs. J. Benner, (editor of the Inner Life) in which she tells me she has devoted the editorial of the May (McLath) number to a discussion of the new book.* She says she is sending me a copy for you which she asks me to forward with her compliments. It will go forward as soon as I receive it. In her reference to this she says: "It is difficult to do such a book justice, but if my article results in arousing a desire on the part of the reader to procure the book itself, I feel that I will really have been of service."

Bombay

HIBERNATING IN THE HIMALAYAS

A HERMIT IN THE HIMALAYAS.
By Paul Brunton. (B. G. Paul, Madras. Rs. 3-8).

In this book, to which Prince Mussooree Shum Shere Jung Bahadur Rana of Nepal contributes a foreword, Paul Brunton gives an account of a short stay which he made in the small Himalayan state of Tehri-Garhwal, after he had failed to get permission from the authorities to visit the holy shrine of Mount Kailas in Western Tibet. Paul Brunton is an earnest student of Yoga, and he made this journey at the telepathically conveyed behest of his Master. "He bid me to go to the Himalayas, not as an explorer or as researcher, but simply to cease my external activities and to tranquillise my mind to the point of utter placidity. I am not to continue my ancient labours of self-conscious meditation, he counsels, but just to be still."

HALCYON PERIOD

Mr. Brunton did not think the paraphernalia of other yogis to be a necessity, and his own paraphernalia include coolies to carry his kit, a servant to cook for and generally valet him, a typewriter, and plenty of pencils and paper to record his impressions. He led a very simple life, but obviously did not think his chances of transcendental experiences would be increased by making himself unnecessarily uncomfortable, and most people will think that in this he was right. It is unlikely that the average reader will treat Mr. Brunton's yogic exercises very seriously, but all will appreciate his deep love and feeling for the beauty of the high hills, and many other lovers of the Himalayas will envy him this halcyon period in which he was able to let their beauty sink into his soul. The lucidity and simplicity of Mr. Brunton's narrative is in harmony with his subject and his book is a pleasure to read.

H. D.



SUNDAY, NOVEMBER 15, 1936.

MR. BRUNTON IN THE HIMALAYAS

A HERMIT IN THE HIMALAYAS: By Paul Brunton. (Published by B. G. Paul and Co., Madras. Price Rs. 3-8-0.)

MR. Paul Brunton requires no introduction to our readers. His previous books have made his name familiar to the English-knowing public as an intrepid and unbiassed investigator into the spiritual and psychic world. His wanderings over the globe in search of inner peace took him to little-known and unexpected places, to caves and pyramids, until he found in Bhagavan Sri Ramana Maharshi at Arunachala the personage who was fully competent to assuage his spiritual thirst and put him in the way of realising the Overself. His musings during his stay in the neighbourhood of his Master's presence have been recorded and published in 'A Message from Arunachala.' The present book is devoted to the description of a journey to the Himalayas and his stay there during a fairly long period, at the bidding of his Master.

Mr. Brunton's original objective was a stay at the feet of Mount Kailas but in spite of his efforts, he was not given permission by the Tibetan authorities to go there. As the next best thing to do, he took up his stay in a secluded bungalow in the State of Tehri-Garhwal till the break of the monsoon, when he shifted his camp to Pratapnagar in the same State, and came back to human society and surroundings. Even in his self-imposed seclusion in his hermitage, he had stray visitors; after his own heart, one of whom—Prince Mussooree Shum Shere Jung Bahadur Rana—has contributed an interesting preface to the book.

This account of his journey is an interesting record of exploration and travel. The grandeur and sublime scenery of the Himalayas are described with rapture. "The lordly Himalayas exist within an aura of complete solitude which is ineffably peaceful and inspiringly grand. Here, one is face to face with the universal mystery itself, hiding behind no man-made facade of gregariously-built cities but revealing its calm challenging face directly and assuming its widest form.

Himalaya embodies the grand forces of Nature." The pilgrimage to Mount Kailas and Lake Manasarowar, on which Mr. Brunton had set his heart, is described in full detail by Swami Pranavananda, one of his rare visitors and Kedarnath, Badrinath and other holy places are also described in this journal. One rises, after studying these pages, with a feeling of having lived in the other-world atmosphere and the beatific solitude which have invested the Himalayas with supreme attraction for generations of Hindus.

The parting message of his Master to Mr. Brunton was, "Be still and then you will know the Overself, for God and the Overself are as one," and it was to achieve this stillness and repose of the spirit that he took up his abode in this eyrie retreat in Tehri. There, with none but the deodars and mountain flowers for his companions and in the midst of surroundings most congenial to meditation, he realises that calmness is not necessarily weakness and that, on the other hand, stillness is strength. "The most powerful Being in the entire Universe—its Creator—is likewise the Ever-Calm, the Ever-Still. The Supreme Being dwells within the motionless Absolute, yet all movement, all creation, all world-working, proceeds out of that Divine Stillness. And if man is made in the image of God, then the most dynamic element within him must also dwell in stillness." This calmness of mind and this spiritual repose have been the objectives of Indian Yogis through the ages and nothing is more conducive to their achievement than solitude, in places far from the stuffy atmosphere and madding crowd of the towns. That is why the Himalayas have always had an attraction for seekers of the Spirit, who believe that the Lord of Yogis is ever present in the eternal snows of Mount Kailas, immersed in contemplation and teaching his disciples through a silence more eloquent than any words.

While narrating his spiritual experiences in his fascinating style, Mr. Brunton incidentally discourses on diverse topics like the political situation in India, the future of Tibet, Himalayan mountaineering, Buddhism, etc. A picture of Charlie Chaplin gives him the opportunity to dwell on his present greatness and the reasons therefor, and under the guise of addressing him, Mr. Brunton makes instructive remarks about the yogic life. His cup of tea leads him on to enlarge upon the history and potency of the 'nectar of the gods' in the delightful manner of Elia.

These are only minor facets of Mr. Brunton's highly interesting and suggestive book. The central ideas are the result of his vigorous thinking and eclectic intellect, and one could wish for no better exposition of the way to the Higher Life. He does not, however, believe in the seclusion of mountain heights for all time. His creed is that of the karma yogi and his ideas on this matter are revealed in the farewell message which, he imagines, is given to him by the deodar, the witness of his contemplative hours: "Be self-reliant. Wheresoever you go, remain a hermit inwardly. Then the world can never weaken you. Do not leave your stillness here after you find it. Take it back with you into that distant life whose agitation rarely reaches me, hold to it as your most treasured possession, and then, unafraid, you may let all storms blow past you. Remember always that you derive your being from heaven. My own peace I give to you."

The Ceylon Observer.

A Hermit in the Himalayas by Paul Brunton (B. G. Paul and Co., Madras. Rs. 3-8-0).

Here's a book of a mystic translating into words the majesty and mystery that surrounds a pilgrim under the shadow of sacred Kailas which refuses to submit to profane feet. In an atmosphere made for contemplation's sober eye, the state of man is visualized and in profound language Paul Brunton gives his revelations of austere purity.

"Do I believe in the truth of astrology?" he asks. "Perhaps I do, but I do not believe in astrologers. For they possess only a bazaar jumble of half-facts, revealed verities, sheer superstitions, sound principles and unsound interpolations. There is enough in astrology to give every candid investigator some surprises and there is also enough to delude him greatly once his faith has been caught.

Paul Brunton

ON

the Himalayas

UNIMAGINABLY
BEAUTIFUL

CAMEOS FROM
NEW BOOK

In *A Hermit in the Himalayas* Paul Brunton describes in delightful detail his experiences of a visit that he paid this year to that sacred and mysterious region. He went there at the bidding of Sri Maharshi; the purpose was rather queer, the queerest, he confesses, of all that he had undertaken since he left Britain on that fateful mission which brought him to Arunachala. It was just sitting still; and he got the injunction only two days before he left Ramnashram.

Mr. Brunton's first thought was Kailas, the most sacred spot in all Asia; but that he was not to reach. He could not get the permission* and then he remembered that he had been warned about it. "Mount Kailas is within you," Sri Maharshi had told him cryptically just before his departure. Happily an invitation came, just in time, from the Himalayan State of Tehri-Garhwal, which contains a good number of India's most sacred shrines. And he found his abode to be an ideal spot, "unimaginably beautiful"—perhaps, considers Brunton, the very residence of some Rishi who may be dwelling there in invisible etheric body.

Striking Reflections

Mr. Brunton had two important visitors during his stay there, a Prince and a Yogi; and most of the time he spent in just "sitting still."

And when he did not "sit still," he reflected on various topics—from Charlie Chaplin to British Rule in India, from tea drinking to Tibetan mysteries, all of which he has discussed as befits a hermit in the Himalayas.

*The power of tea to keep man wakeful is due to its mysterious origin.

Bodhidharma, the South Indian sage who travelled to China in the sixth century, used to sit and meditate before a blank wall and on one occasion he found that he was becoming drowsy.

Annoyed at this, he cut off the offending eyelids and threw them away. Strange to say the eyelids took root and grew into a plant.

This legend was related by a Buddhist priest to Paul Brunton and he has incorporated it in his *A Hermit in the Himalayas*.

The Buddhist priest also told Mr. Brunton that it was the custom in many Buddhist monasteries of Burma, China and Japan to keep the monks frequently supplied with little bowls of fresh tea during their long night vigils, in order to drive away sleep and thus enable them to extend their spiritual practices to the utmost limits.

Though Mr. Paul Brunton was not allowed to go to Mount Kailas, he has given in *A Hermit in the Himalayas*,* a graphic description of a visit paid to that shrine by Swami Pranayananda who travelled via Kashmir. He had to encounter a number of difficulties and had to convince the Tibetan authorities that he was not a spy. Here is his

There is ample material in book* provoking serious thought contains also a lot of fascinating information which is available to a hermit of his standing & experience.

The print and get-up of books are fine.

* *A Hermit in the Himalayas*: By Paul Brunton. Published by B. G. Paul & Co. Madras, Price Rs. 3-8-0. Can be had of Sunday Times Bookshop, Madras.

A HERMIT IN THE HIMALAYAS

BY

PAUL BRUNTON

This is the latest book from the pen of Mr. Paul Brunton, a well-known writer on Indian Spiritualism. He has already won a name by his book "A Search in Secret India". In this Book, he writes with his usual gripping and vivid style, the beauties of the Himalayas and the spiritual greatness of saints, he has seen on the mountains during his recent wanderings

Mr. Brunton has presented the Indian philosophy and spiritual Technique, including Yoga-practice to his Western people in such an intelligent manner that we find now, a large number of Western people taking greater and lively interest in our spiritual philosophy. Further his rational and scientific method of presenting facts has created a good impression even with the thinkers in India

Civil & Military Gazette
Lahore, India

12 NOV. 1936

ALONE IN THE HIMALAYAS

A HERMIT IN THE HIMALAYAS. By Paul Brunton.

B. G. Paul and Co. Price Rs. 3-8.

This is the fifth book by Mr. Paul Brunton, who has been described as the "man who knows more about Yoga than any other living Englishman." The reader who expects any further enlightenment on this, to most people, mysterious cult, will be disappointed, however, as this volume deals more with the author's own secret musings, while he lived alone in an isolated forest bungalow in the kingdom of Tehri-Garhwal in the Himalayas.

Mr. Brunton retired into these solitudes to meditate, and this journal, written spasmodically, is the result. Consequently the reader suffers from the reflex of the colourless existence achieved by the author. His visitors were scarce, and he was entirely dependent on his own thoughts for company, sitting cross legged in the attitude of Buddha under a deodar to which he appeared to confide the results of his meditations.

The reader may suspect a somewhat supercilious attitude on the part of the author towards the world below his solitary eyrie, for, as he puts it himself, he feels nothing but pity for his adverse critics. It is to be hoped that absence will breed affection, and after many months spent in the company of forests and mountains the author may appreciate renewed intercourse with his fellow man.

Mr. Brunton's desired goal was the sacred Mount Kailas in Tibet, but for political reasons he failed to get permission to cross the border.

The descriptions of mountain scenery are delightful but all too brief; they reveal the author's real understanding and love for the magnificence of Nature as typified in those remote regions so seldom visited by man.

"A Hermit in the Himalayas"—A Review

Our readers know well the name of Mr. Paul Brunton, the talented British journalist. He is a warm admirer of Dayalbagh, who devoted to our colony a whole chapter, entitled "Garden of the Lord," in his book *A Search in Secret India*. He is the author of several books dealing with Yoga and allied subjects. Of these we acknowledge with thanks a copy of his latest book sent to us for review, *A Hermit in the Himalayas* (P. G. Paul and Co., 12 Francis Joseph St., Madras, Rs. 3-8-0).

A Fortunate Circumstance

Mr. Paul Brunton has acquired distinction as an European who is an earnest student of the science of the Higher Self. As the *London Daily Sketch* says, he knows more about Yoga than any living Englishman. It is a fortunate circumstance that the spiritual philosophy of the East has found so cultured an exponent as Mr. Paul Brunton. He has read widely and has pondered deeply on the ultimate problems of life and destiny—though we do not find ourselves always in agreement with what he says. But what he says commands attention—even in these days of growing irreligiosity. If he were not so cultured, it would be difficult to make an impression on a public which views with increasing indifference problems relating to the Higher Self. As Prince Mussooree Shum Shere Jung Bahadur Rana of Nepal says in his foreword to *A Hermit in the Himalayas*, "I am convinced that Brunton is one of the chosen instruments to interpret the half-lost wisdom of the East to those caught up in the mechanical life of the West, and thus serve His cause."

A Happy Medium

Like his previous books—*A Search in Secret India*, *A Search in Secret Egypt*, *The Secret Path*, *A Message from Arunachala*—the book under review bears the impress of a cultured mind. *A Hermit in the Himalayas* has got an additional attractive feature. It is the record of his experiences, impressions and meditative reflections, as recorded in a journal which he kept, in the solitude of the lovely mountains on the Indo-Tibetan border in the Himalayan State of Tehri Garhwal, after he had failed to get permission from the Government to visit Mount Kailas in Western Tibet. The journal is a happy medium for conveying reflections on serious subjects to a public which in this age of growing irreligiosity is generally not in a sympathetic attitude towards the contemplation of super-physical problems. For the journal has enabled Mr. Paul Brunton to speak on a variety of subjects, all of which are not concerned with ultimate problems. For instance, there are interesting reflections on Charlie Chaplin. Into travel narrative and scenic descriptions, reflections on world affairs and autobiographical reminiscences, and notes on animals and mountaineering, are woven his observations on the Higher Life. In the result, even those of the readers who are not religiously-minded will find the book attractive.

The charm of the book is enhanced because what the author writes is set against a lovely background—one of the loveliest in the world.

An Earnest Seeker

But Mr. Paul Brunton is an earnest seeker who in quest of spiritual enlightenment has made heavy sacrifices and, as readers of *A Search in Secret India* would recall, has undergone an amount of trouble and suffering which it is almost inconceivable for any other European to undergo. We hope, therefore, that for a seeker like him, it would not be difficult to push on the quest so as to discover that unity which underlies the apparent diversity of religious beliefs and practices and reach the High Way of the great Mystic Tradition of the World. When he reaches that Way, he need not say, as he says now: "I have found no mooring for my floating soul in any religious faith, in any philosophy, because I believe in the Spirit which, like the wind, bloweth where it listeth."

Gems

Scattered all over the book are literary gems—happy thoughts happily expressed. Owing to pressure on our space, we are afraid we cannot quote extensively—though we cannot resist the temptation of culling a few short passages which would serve to show how felicitous is his style:—

Great is the attraction of a book that is so charmingly written; and, as we say, it is a fortunate circumstance that such fine writing has been made the medium of pressing the claims of higher life on a public which is indifferent to them. Reflections on serious subjects like those relating to the spiritual philosophy of the East are unpalatable to the average man in these days. But Mr. Paul Brunton's sugar-coating of a bitter pill is effective. For his book is an eminently readable one.

We are prompted to emphasise the distinction between essentials and non-essentials by the way Mr. Paul Brunton approaches the philosophy of stillness. He seeks (if we understand his purpose rightly) to secure inner stillness by living in an environment of outer stillness. No solitude can be greater than in the interior of the Himalayas, and that is why he sought a Himalayan retreat.

A Lovable Personality

We are afraid we cannot stop longer to discuss beliefs and doctrines—though if we had space, we would have liked to comment on a number of observations made in the book. As it is, we would conclude this review of Mr. Paul Brunton's charming and eminently readable book by culling a few extracts which give glimpses of a lovable personality. The journal is a medium which differs from one like the essay in which reflections are continuously recorded. The journal therefore is more personal. It is not impersonal like the essay. It is because of this medium that we get occasional glimpses of a fine personality.

PAUL BRUNTON and the HIMALAYAS

(By Dewan Bahadur K. S. Ramaswami Sastri)

A HERMIT IN THE HIMALAYAS—by Paul Brunton—published by B.G. Paul & Co., 12, Francis Joseph St., Madras.

Paul Brunton sprang into fame as the author of "A Search in Secret India." Since then he has written other very interesting works such as "A Search in secret Egypt, the Secret of Path, A Message from Arunachala etc." The present work is an adventure in a similar path and is arresting to a degree. It is beautifully printed and got up, and is very attractive. The author calls it "this journal of a lonely exile." Every spiritual adventure is at first and primarily 'a journey of the Alone to the Alone'—to use the mystic language of Plotinus. Prince Mussooree Shum Shere Jung Bahadur Rana of Nepal says in his foreword to the work that the "Himalayas must remain the most stupendous sight in all Asia, nay in all the world". The work is in fact full of the Himalayas. Prince Shum Shere Jung rightly says: "Egotism is an essential part of every memoir and these memoirs of his life in the Himalayas cannot escape from a quality which gives added interest and attraction to literature, even though it may be repulsive in society." The work reveals "a world of dreams, peace and spirituality" and is full of "Asia's most treasured secret tradition." He says further: "I am convinced that Brunton is one of the chosen instruments to re-interpret the long lost wisdom of the East to those caught up in the mechanical life of the west and thus serve its cause."

The secret of the inner urge that drove Mr. Brunton northwards is stated in his words "A man must be ready to touch life at its sides if he would really live." He knows also that the path of the person who shouts Excelsior and goes along the way of the spirit is a comparatively lonely way and that such a person can have only a few comradeships. He says: "It is true that a man who bases his friendships on spiritual affinity rather than on ties of self-interest or of worldly associations, cannot hope to count many, for the dictates of the Overself must be obeyed and the different degrees of understanding as well, I often find, of misunderstanding, themselves erect unscalable barriers between those whom God hath not joined together in the pleasure of friendship."

Mr. Brunton says about the Himalayas: "The Gods who made this land must have been beauty drunk. The wild beauty of the scene outsteps imagination. It in-

The lordly Himalayas exist within an aura of complete solitude which is ineffably peaceful and inspiringly grand.....Himalayas embodies the grand forces of Nature.....The steep paths of Himalayas are akin to the steep paths of life itself.....The air is sweet with love that emanates from the Supreme being. The mountains are flushed with beauty that belongs, not to them, but to God.....*Himalaya shall be my novitiate for heaven, and in these grand solitudes I may prepare myself for the sublimer solitude of God.*"

What are the two gifts that meditation in such grand solitudes can bring to the spirit of man? Love and intuition. Mr. Brunton says well: "We shall have a pacified world when we have pacified hearts—not before.....The spiritual emptiness of our epoch and the poverty of our inner resources express themselves clearly enough in the chaos, the distress we see everywhere around us, and the dolorous servitude which we give to unworthy ideals and unworthy men". He says further: "The intellect is but an instrument and not the essential being in man. It is not self-sustained. It is an automatic and routine faculty. Modern man represents the triumph of mechanistic intellect over mere instinct, just as future man will represent the triumph of divine intuition over mere intellect. Reason is purely arithmetical, whereas intuition is an unfoldment from we know not where. It enters the mind unannounced as by a private door. It is not a thought but an influx from a superior realm which sweeps into thought."

The greatest value of the book is in teaching us what the Hindu sages have always taught and what Rabindranath Tagore emphasises in his Sadhana—the truth that the ideal should be harmony with nature and not conquest of Nature and that the glory of the finite is in the Realisation of the Infinite. Paul Brunton says: "Nature's voice is to be heard within; her beauty may be discerned without; but her beneficent harmony lives both within and without us."

I wish, however, to sound a note of dissent in one or two respects. Mr. Brunton says: "Some years ago while plunged in a yoga trance of profound meditation, I received a message, perhaps even a mission, but certainly a work to be done. *This message came from four great Beings, angelic figures of an order*

tual welfare of humanity in the mass, who have come close to this earth from another planet. "This sounds very theosophical and cannot carry general conviction. He says again! "I have found no mooring for my floating soul in any religious faith, in any philosophy, because I believe in the spirit which like the wind, bloweth where it listeth". This is an answer to those who think that he has found rest in Hinduism. Further Mr. Brunton does not think that asceticism is necessary for Yogic Sadhana. I do not mean to say that a *Sanyasi* alone can be a *Yogi*. But, we generally find that most of the persons that take to sex-life hardly get beyond it. Mr. Brunton says: "Asceticism is not attractive to the modern man. My belief is that it is also not essential." Sri Ramakrishna Paramahansa is certainly wiser in his attitude towards Kamini and Kauchana. Sex life and Yoga are not irreconcilable but generally unreconciled. Mr. Brunton says: "There is a whole lot more which I could say about meditation, about the ancient ways in which it is practised and the modern methods which must supplant them, but I shall desist". Is it so? We live and learn.

Equally curious is Mr. Brunton's intuition that the antagonisms of animals did not exist at a previous stage of the life of the earth and that in the primal age men were all pure and noble and the animals did not fear man or fear one another. It is of course difficult to grapple with intuitions. He seems to be upset by the problem of evil. But those who accept the law of Karma and say that it is beginningless (*anadi*) need not be puzzled by the problem at all. Karma and Grace are thoroughly reconcilable. Mr. Brunton says: "The Bible story of the fall of man is only partly an allegory but nevertheless it is a true one". Once again we live and learn.

But turning to Mr. Brunton's love of mountains and solitudes and the peace and joy born of such love we are extremely grateful to him for opening our inner vision. He says: "Why do I love these mountains? Is it not partly because they tangibly reflect something of that stillness, that beauty, which I find in my intangible meditations?.....The ultimate message of Himalaya is silence, that silence which carries the breath of God in its back. In

BOOK REVIEW

A Hermit in the Himalayas: By PAUL BRUNTON: B. G. Paul & Co., Madras: pp. 322; price Rs. 3-8 as. The hermit is Mr. Paul Brunton, "Modern habits for modern hermits is my slogan. Thus I live secluded but not isolated" p. 94. "I think a man will be a better Yogi if he uses the wild and lonely places of Nature as temporary retreats alone and not as permanent habitations. Use solitude, but do not abuse it" p. 159. We have in these statements the author's idea of hermit life. The book is a mixture of Mr. Brunton's reflections in solitude and of descriptions such as a visiting traveller on the Himalayas might give. Mr. Brunton is at home in the company of the complete hermit who has fixed his gaze on Kailash. He finds equally necessary the company of his typewriter and epistles of all sorts received from the plains. He can enter into the feelings of weary pilgrims wandering their way to Badrinath. He adores Charlie Chaplin, whose picture from a newspaper he has cut out and kept before him for inspiration. There is an affinity between them both. Charlie finds emancipation from the world through laughter, Brunton through mental quiet. The author has filled the book with his impressions of Himalayan scenery, often in poetic flights. This makes enjoyable reading, specially as the reader realises, that the writer is one upon whom the restlessness of the world jars and deserves the sympathy due to such.

A HERMIT IN THE HIMALAYAS. By Paul Brunton. (B. G. Paul & Co., Madras). Price Rs. 3-8.

THIS book is a record in journal form of a sojourn in the Himalayas. The descriptive passages are excellent, and convey to the reader some conception of the grandeur and beauty of the mountain scenery. But the main purpose of the journey was a search for solitude where meditation might be carried on in helpful surroundings. A forest bungalow in the remote little kingdom of Tehri became his sanctuary, undisturbed save for an occasional visitor and the arrival of the mail.

The nature of the meditations may be described as a mental stocktaking, a sifting of spiritual values. The author emerges with a renewed and deepened conviction of the reality of God, and of the immortality of the human soul. In periods of profound stillness he has gained a sense of "awareness", of the Divine Presence, and from that contact he has drawn spiritual strength.

The book has value and beauty, but the religion of the Mystic is after all a very individualistic thing. "I have found no mooring for my floating soul in any religious faith, in any philosophy." But mankind cannot drift along the current of life as a multitude of disconnected fragments. If humanitarianism is incomplete because it tends to ignore God, yet a mysticism is liable to err in the other direction. Orthodox religion may have many shortcomings, but it does form a link between man and man, and between men and God.

A HERMIT IN THE HIMALAYAS BY PAUL BRUNTON: Publishers Paul and Co., Madras. In this volume Mr. Brunton known to fame as the author of "A Search in Secret India" records his adventurous journey on the Himalayas and his remarkable psychic experiences during his sojourn in the abode of the snows. It is a fascinating miscellany, being at once an interesting book of travel, prose pictures of nature as she plays on the eternal snows, of the musings of a keen intuitive mind on mundane and ultra-mundane problems, the *raison d'être* of the world process, in fact all problems fundamental to this life which baffle mere intellect. The eminence of the Himalayas and their utter isolation from the plains where men toil in darkness must have inspired elevating thoughts and brought those who haunt its peaks much nearer the Truth if ever man can make that conquest at all. Amidst freezing snows and rich nature of the Himalayas, Mr. Brunton thinks on a variety of problems from Charlie Chaplin's art to the Yogic system of the Hindus. It was a spiritual quest that carried him to the mountain and Mr. Brunton realizing the dilemma of the modern civilization and as an admirer of the Yogic system of the Hindus urges contact with the "Over-self" as a solution. He will not be satisfied with individual salvation and hence attempts to rewrite the Yogic precepts and invest them with universal applicability. For this purpose, he would use the wild and lonely places of Nature as temporary retreats alone and not as permanent habitations, and says that to be a Yogi it is unnecessary to be a celibate and voluntary abstinence is often unwise and futile.

PRABUDDHA BHARATA
(Calcutta) SEPTEMBER, 1937 INDIA

A HERMIT IN THE HIMALAYAS. By PAUL BRUNTON. B. G. Paul & Co., 12, Francis Joseph Street, Madras. Pp. 322. Price Rs. 3-8

Here is one more extremely delightful book from the felicitous pen of Mr. Brunton, the author of *A Search in Secret India* and *A Search in Secret Egypt*. He belongs to that small group of Western-born individuals who have come to take a practical interest in the spiritual culture of the East. More than that, fate has condemned him, as he half-seriously puts it, "to become an interpreter of the Sphinx's language; a task delightful enough so long as one keeps one's interpretations to oneself, but disagreeable indeed as soon as one begins to reveal them to a sceptical world." True, Yoga has of late attracted a somewhat wide attention in the West, but the extroverted occidentals have taken to it mostly in the quest of more power. Mr. Brunton, like a few others, has not been drawn by anything so vulgar. A connate spiritual disposition has driven him in search of the real stuff at the cost of no little personal sacrifice.

Last summer he left the hot plains of the South for the mighty Himalayas in order to endeavour to pry into the secrets of the Overself in the still and holy bosom of its rugged chains. Foiled in his attempted journey to Kailas, "a fit Nemesis for the colour prejudice sins of the white race itself," he turned his head towards the state of Tehri-Garhwal, where the sacred Ganges takes its rise. Here in his lovely retreat he kept a journal in which he entered some of his experiences and reflections on various spiritual and other problems of life. Some of these have now been committed to the public gaze in the shape of the book under review. His musings are shot through with sincerity and wisdom, and they reveal a true seeker

after Truth wrestling with his soul in order to wring from it the peace that dwells at the centre of our being. His gentle humour, easy narrative and thousand and one felicities of expression make the book one which no lover of good literature can afford to ignore. Though, as he remarks, he walks a path of his own both in his way and in his views, yet we can readily agree to much of what he says. Does not every spiritual aspirant, after all, have his own distinctive line of growth? At least Indians are no strangers to this truism. Only one point, however, calls for some comment due to the importance of the subject and a widely prevalent misapprehension of it.

Mr. Brunton, like many modern exponents of mysticism and Yoga, is disposed to believe that celibacy is not a necessary condition for higher spiritual life. A normal life appears to him to be enough foundation for scaling the heights of realization. "Asceticism" he says, "is not attractive to the modern man. My belief is that it is not essential." It is just proper to state at the outset that he does not want to impose his views on others who are naturally fitted for that kind of life, and that he expects in return that nobody should impose theirs on him or on those who feel otherwise. Now, it is not a question of forcing unpalatable food down the throats of all and sundry. Certainly asceticism can not be for all. Ascetics say that. It is, however, quite a different thing when men of the highest realization declare that unless certain conditions are fulfilled, the goal can not be reached. In such matters men would rather prefer to be guided by what a Christ, a Buddha, a Chaitanya, and a Sankara have said. Appeal to the god of modernism has been made throughout history from twentieth century B.C. to twentieth century A.D. In the final analysis it is no more than my-ism.

The Madras Mail

INDIAN PHILOSOPHY AND MODERN CULTURE. By Paul Brunton. Rider and Co. Pp. 92. Price 3 shillings and

Mr Paul Brunton is, in his publisher's words, "accepted as one of the leading exponents of the Yoga Philosophy to the Western World." In his new little book he cites passages from Indian thinkers in favour of monism and idealism, and then cites similar passages from Western literary men, philosophers, and scientists, in support of his theses that idealistic monism is the truth, and is the destined reconciler of East and West. Once again, then, this book will be differently evaluated according to the prejudices with which it is approached. Those who think that idealism and monism are true and are the bases of religion, and who can stand quotations from Carlyle and Emerson liberally sprinkled with capitals, will find interest in this book, though all but the merest beginners will probably prefer to go to the masters—Professor Radhakrishnan to feed the mind, and the great pantheistic mystics of the Indian and European traditions to feed the soul. Those who suspect monism of being nonsense, and dislike the scream which Carlyle mistook for eloquence, will not like this book.

New Angle on Untouchability

"A HERMIT IN THE HIMALAYAS" by Paul Brunton. Paul & Co., Madras. Rs. 3-8.

"IF the Brahmins were sensible they would turn prohibition of the outcaste into social or hygienic ones, but not religious. We may understand and accept the refusal of a duke to sit with a dustman in a public building, but when he says that he refuses by order of God and not by that of his sense of refinement, it is time to call a halt to nonsense.

"Were I the leader of these unfortunate Hindu outcastes, I would say to them: 'Cease this degrading agitation and insufferable heartburn over something which may not be worth having. Nature has given you a real temple, where God is just as much present as in that old pile of greasy shrines and rite-ridden stones

yonder; come away into the forests and the hills or even into a bare room, and I shall show you a God these others rarely find!"

Such are the bold and inspiring words of Mr. Paul Brunton in his latest book "A Hermit in the Himalayas", and if only the different castes in India take such a sensible and practical view of things, unity in India need not be a distant dream.

And Paul Brunton has a reputation for his sincerity and outspoken truth. This intrepid investigator into spiritual and psychic mysteries has been acclaimed by the London *Daily Sketch* as the man "who knows more about yoga than any living Englishman." No wonder, for he is one of the very few Westerners who have made bold to step on this tricky

plain of yoga and met with a certain amount of success.

He has spent considerable time in the Himalayan solitudes—among the rugged mountains of the Indo-Tibetan border—communing with Nature and realising for himself the truth of that Hindu and biblical injunction "Be still and know that I am God". And something of the divine peace which he gained from these meditations is conveyed in this fascinating book.

As one who has read some of his previous volumes, this "Hermit in the Himalayas" leaves a profound impression on me, and the author-hermit has really excelled himself here.

I.

INDIAN LITERARY REVIEW (APRIL 1937)

A Hermit in the Himalayas, by Paul Brunton. Rs. 3-8.

A VERY inspiring work. Advocate of the cultivation of the Overself as the means to the true spiritual life, the famous author of the *Secret Path* continues his researches into the deepest philosophies of the East as practised in the monasteries and mountain fastnesses of Tibet.

THE

VEDANTA KESARI

(MADRAS, India)

Indian Philosophy and Modern Culture :
By Paul Brunton. Published by Rider & Co.,
Paternoster House, London, E. C. Pages 92,
Price 3 sh. 6 d.

In this small book Dr. Paul Brunton tries to show the resemblances between the conclusions arrived at by ancient Indian thought and modern thought of the west, especially as it has developed of late under the influence of 20th century science. It is in the monistic and idealistic tendencies of both that Dr. Brunton stresses. He supports his ideas on the subject by a large number of appropriate quotations from original sources of Indian and Western philosophies. Besides the intrinsic value and interest of these quotations, they will help one to form an idea of how "the human mind has explored the same paths in both Orient and Occident, amid the shadows of antiquity and under the bright glare of modernity." The book unlike most of the other writings of Dr. Brunton is written more from the point of view of a scholar than of a Journalist. The general reader of both the East and the West will find it useful for mutual understanding and as an introduction to higher studies in spiritual philosophy.

collection. B's presentation of his methods is clear and reasonable. His interpretation of the

Sermon on the Mount and the Gospel of St John, in 'Discover Yourself' is greatly inspired and very helpful."

(Bangalore, INDIA)

Mysindia

PAUL BRUNTON ON YOGA

experience in the investigation of this subject has brought me up against its limitations, and disillusioned me about holy men and their *Ashrams*. At any rate, I no longer frequent their society."

So observed Dr. Paul Brunton, the famous author of "A Search in Secret India" etc., in the course of a talk. Dr. Brunton is sojourning in Mysore for the present. I read many of his books and I was immediately attracted to his fine expression of the Indian Yoga as seen by a disciple of non-Indian race. Every idea therein, his delicate interpretation of an intricate subject like Yoga and his easy flowing style are inimitably his own. He has rendered sterling service to India by writing most popular books on our culture which are read by many thousands of people all over the civilised world. His silent but striking work for the cause of India is slowly bearing fruit by the permeation of Western culture.

Dr. Brunton, unassuming, simple and penetrating, welcomed me warmly as I entered his room. To my great delight I noticed a small almira where Indian Gods are placed and a small light burning in front of it.

He at once put me at my ease and I made up my mind to attack Dr. Brunton with number of ques-

tions. Naturally the first question I asked was his impression of Mysore. He said that the beauty of the landscape scenery in the State and the general prosperity of its agriculture struck him profoundly. "So many virgin forests, waterfalls and historic places of interest are, indeed, a delight to the visitor. I have the privilege of the friendship of His Highness the Maharaja, His Highness the Yuvaraja, Sir Mirza M. Ismail, and other distinguished people in State. Mysore is undoubtedly one of the best governed States in this country and in saying so I am merely echoing what so many other observers have already recognised. I have been struck by the strong bonds of affection which exist between the Ruler and his subjects."

THE KNOXVILLE (Tennessee) NEWS-SENTINEL (USA) "Discover Yourself" - Paul Brunton has a new book, just published by Dutton. This is in some ways the most helpful and practical of the books of this popular writer of mysticism. I suppose Brunton would disclaim the title of mystic. Mysticism, he would say, is merely the first step and

his instructions for discovery of the Overself go beyond that. Preliminary exercises of all the teachers of the Way are the same. Civilization of what Plotinus calls the 'civic virtues,' a regimen that is neither self-indulgent nor ascetic, non-attachment to possessions, the practice of Meditation and Re-

are to protect the Sasuras, a

MADRAS INDIA

REVIEWS AND NOTICES

A Hermit in the Himalayas: By Paul Brunton. Published by B. G. Paul & Co., 12, Francis Joseph St., Madras. Pp. 322.

The 'hermit' referred to in the title of the book is none other than the author, Mr. Brunton, himself. Although his self-chosen title of 'hermit' may puzzle many a reader at first, his doubts will be clarified as he goes through the book, and reads Mr. Brunton assuring that a hermit does not necessarily mean one who starves himself, tortures his body, puts on insufficient clothing, lives only in caves, shuns society, and also observes celibacy, but one who possesses a particular attitude of mind. As to what that attitude is, the reader will have ample opportunity to know as he turns over the pages of the book.

The subject-matter of the book is the experiences of Mr. Brunton during his stay in the Himalayas in the Tehri-Garhwal State. The book is therefore purely autobiographical, and will be of interest mainly to those who are interested in Mr. Brunton. Besides the narration of purely personal matters, the reader will, however, come across reflections on a variety of topics of general interest. To mention some of these, there are reflections on British rule in India and political strife, spiritualising politics, concentration, remembrance of former births, Nature's purpose with mankind, Himalayan pilgrimages, the future of Tibet, Sir Francis Younghusband's experiences, Jesus and his critics, why Mr. Charles Chaplin should become a hermit and retire to the Himalayas with Mr. Brunton, some truths about sex and its relation to Yoga, the problem of Nature's cruelty, astrology, delights of tea-drinking and many more topics of like nature. The literary merits of these reflections are of a high order, and they provide delightful reading for lighter moments; but the quality of thought contained in them is not correspondingly high

superficiality being their striking feature in this respect.

Of all these reflections, we wish to draw the reader's attention to two. One is the way Mr. Brunton disposes of the question of sex in spiritual life. There are two types of men, Mr. Brunton says, and of these, one may adhere to strict celibacy if they have preference for it. Mr. Brunton has no objection to it, nay, he is even full of reverence for people of this kind if they are genuine. But he would not have them insist on the other type accepting their discipline; for, according to him, there is no necessary connection between uncompromising celibacy and spiritual attainments. And why? Because, "It is not the fiat of the Deity that all shall torture themselves by unsuccessful efforts to drive off the besetting attentions of what is, after all, a purely natural function..... The truth is that it is not the disuse or use of the sexual organ which points the way to salvation any more than it is the disuse or use of the digestive organ, or the vocal organ..... (Italics ours). It does not concern the body so much as it concerns the inhabitant of the body—the soul. We shall find it not through fussing about our physical organs but through conquering that which ultimately rules them—the mind." We shall not enter here into any discussion or criticism of this view, but only leave the reader to ponder over two questions: 'Is the relation of sex to spiritual life, especially in its higher developments, only like that of digestion and speech?' and 'Is it possible to discipline the mind without taking the body also into consideration?'

The question of celibacy, however, affects only the life of a few, but the other reflection of Mr. Brunton is of more pressing importance in the life of a large section of humanity. And that is his views on Tibet. Mr. Brunton wanted to visit the

Mt. Kailas, but the Tibetan Government would not raise the general ban against the entry of Europeans into that country, even in the case of a hermit like Mr. Brunton. Mr. Brunton therefore warns the Tibetans, especially the Lamas, that this prejudice against the Europeans, born of a narrow religious outlook and the desire to hold down the people in their grip, would not save them in the long run. For Tibet has gold, and Tibetans do not know how to extract it. The dog-in-the-manger policy on the part of the Lamas cannot help them hold the European at an arm's length for all time from that rich reserve of precious metal. In the past it was difficult for the European to penetrate into Tibet by force, on account of the natural difficulties of communication; but to-day the development of aerial warfare and traffic has altered the whole situation. Look at Abyssinia. The Italian was not a welcome guest there, but her like or dislike did not ultimately debar Italy from conquering her. Mr. Brunton, therefore, advises Tibetans that, if they want to avert this calamity, they should open their country, if not to all Europeans, at least to such of them as are well-intentioned and would help Tibetans in exploiting their natural resources in a way that would be profitable to themselves as well as the world at large. A sound piece of advice, indeed! But unfortunately there is no chance of Mr. Brunton's book being read in Tibet, and of the Lamas taking advantage of this suggestion before it is too late. There are, however, men in Mr. Brunton's part of the world, and as for the matter of that, in the East, too, especially in Japan, who may not desist from the expenditure of the required tons of bombs and poison gas, if they seriously take the information conveyed by Mr. Brunton regarding the existence of gold in Tibet. But this will take time; if, in the meantime, the Lamas become suddenly intelligent and profit by Mr. Brunton's wise counsel, it would benefit not only well-intentioned gold-diggers, but also pious hermits of the West like Mr. Brunton himself, who intend to visit Mount Kailas.

In conclusion we must say a word in praise of the very readable, effective and lively journalistic style in which Mr. Brunton writes, and above all, of the vivid

and charming descriptions of Himalayan sceneries scattered all through the book. This last point is perhaps the most attractive feature of the book, and those who have not witnessed the sublime grandeur of the Himalayan regions, can get a peep into it through the pen-pictures of Mr. Brunton.

(1) *In Secret Tibet*, (2) *Darkness over Tibet*: By Theodore Illions. Published by Rider & Co., Paternoster Row, London. E.C. 4. Pp. 190 & 192. Price sh. 5 and sh. 6 respectively.

In the foregoing review we have seen how Mr. Paul Brunton was disappointed because the peculiar prejudice of Tibetans against Westerners made it impossible for him to go to Mount Kailas situated in Tibetan territory. Here are recorded in these two books the wonderful experiences of another Englishman, Mr. Theodore Illions, who could do what Mr. Brunton could not in spite of being a 'hermit', namely, to travel extensively through Tibet in mix with all ranks of society there. One may be tempted to question whether all is true or only a clever concoction producing a good seller; but Mr. Illions and his publishers assure us that everything said therein is 'absolutely true.' We leave it there.

It cannot, however, be disputed that Mr. Illions' book is very interesting to read. For one thing, Mr. Illions makes no attempt to scandalise the oriental and spice his literary dish with the sensuous orgies and abnormalities of the holy men of the East in order to cater to the tastes of the matter-of-fact men of the West. For this at least we must be thankful to him. On reading it, one gains the impression that Tibetans are lovely people, though they are a bit too dirty and have a special like for putrified meat. But with all their physical dirt and squalor, their life is much more beautiful than that of civilized men. Tibetan peasants and nomads are endowed with all primitive virtues—they are kind, hospitable, and simple-minded, free from the terrible fear of ghosts and abject submission to the Lamas form their crying sin. The Tibetan brigands, who are separated from non-brigands only by a very thin line, are also excellent people. They never oppress the people, nor deprive a traveller of an

A Modern Yogi

PAUL BRUNTON IN THE HIMALAYAS

BY Mr. Mahadeo Desai (Private Secretary to Mr. Gandhi).

It has been said of Paul Brunton that he believes in diluting his preaching; perhaps naturally so because he fears that Western readers may find an undiluted teaching of Indian philosophical truth too hard to assimilate. The remark is truer of his latest book—*A Hermit in the Himalayas*—than of any of his previous books. If he had confined himself to imparting to his readers just the message of the Himalayas, his book of 322 pages would not have occupied more than a third of the space. But he has diluted the message with generous descriptions of the hills and the flora and fauna of the forests, with delightful stories of the pilgrims he has met, of the wild animals he has come across and with plenty of *obiter dicta* on men and things like Charlie Chaplin and tea-drinking!

A Moderner

That, however, is not to say that the message has suffered very much by the process of dilution, but an unwary reader may well miss it because of the copiousness of the light matter that has gone in to dilute the serious. But, perhaps even here there is a purpose in the mind of the author, who desires to reveal himself before his readers as a *modern yogi* taking the present with its numerous amenities for granted and determined to make the best of them. In a chapter of delightful digression on Charlie Chaplin—with whose newspaper picture the writer proudly adorns the wall of his hermitage—A Paul Brunton may afford to go to the Himalayas with all the paraphernalia of a comfortable room in Park Avenue, but not an Indian. Mr. Brunton may not know the familiar Indian story of the Sannyasin who went in for the luxury of a cat; then he had to have a cow to give it milk, later a cow-shed, and so on, and ended by marrying a wife! The story may have no moral for Mr. Brunton, but it has for the Indian.

And why deny the ancient habits as "oldest discomforts?" They are discomforts to the civilization-riden modern man, but not to the one who has refused to regard modern civilization as an unmixed blessing. I am prepared to concede Mr. Paul Brunton's capacity to enjoy both the Park Avenue apartment and the Central Asian desert with equal rillish, but for the ordinary man, I cannot help saying that he is directing him on to a slippery incline.

Atrocious Notion

For look at the way in which he dismisses the rules about strict sexual purity. A man or woman need not remain a celibate or a complete ascetic to be a Yogi, but may he or she infringe the moral law with impunity? "Sex," says Mr. Brunton, "is not a separate thing nor an evil one, added as an afterthought by the creative forces in order to ensnare us. The notion is as atrocious as it is absurd... What a man does require is decency and self-restraint; he needs to remember that the body has its own hygiene which must be observed for health's sake, but he does not require conflict and self-immolation." "Decency" and "self-restraint" are delusive terms if one does not accept the moral law, and Mr. Paul Brunton should remember that the Yogis of old were not fools who said that the cardinal principles of Yoga—truth, non-violence, moral purity, non-possession—were beyond the exceptions of "space, time, occasion, and community." The text of the Upanishad is unmistakable and inexorable: "He who has not ceased from evil, he who is not at peace with himself, not equable-minded, and whose mind is not free from the distractions of doubt cannot win this by means of intellectual perception."

Teaching Of Himalayas

With this warning voice I would gladly recommend the book to all aspirants. Let him dismiss these *obiter dicta*, the panegyric on tea, and the insistence on being a moderner, and turn to what is of permanent value in the book. The story of Jnanananda, the Yogi who lived naked in the snows, and who "could project his mind, his soul, his subtle body to his disciple and over-shadow him," of the Prince of Nepal who in spite of being a moderner never misses his Yogi practices, who looks 19 enough when he is 33, and lives on one meal a day, and similar others are delectable and not without their unmistakable moral. The grand teaching that the Himalayas impart should not be missed—the teaching of stillness, quietude, 'Toil unsevered from Tranquillity,' forgetfulness of self and the world and waiting on Mother Nature.

And what Mr. Brunton has said is a fine commentary on this. That is where Mr. Brunton excels—viz. in imparting the ancient teaching in the most easily intelligible form. Let Mr. Brunton continue to do it for long, but let him not dilute his teaching over-much.

THE THEOSOPHICAL FORUM

(Point Loma, U.S.A.)

A Hermit in the Himalayas. By PAUL BRUNTON. E. P. Dutton & Co., New York. \$2.50.

THE author is evidently a seeker, weary of the hollowness of life as he himself has experienced it, turning as so many others have, to old India, glimpsing a little of its ancient wisdom, and, after long search, finding in that ancient land one whom he accepts as his guide and teacher, one who, he is convinced, can point the way to the inner peace, knowledge, and enlightenment which his heart craves for. From this 'Master,' as he calls him, he receives a message to go into seclusion in the Himalayas. His present, latest work, which is one of several, recounts his experiences and meditations while living thus in seclusion in a bungalow built for the Forest-inspectors, in the kingdom of Tehri-Garhwal, where India's sacred river, the Ganges, takes its rise.

The present work contains many beautiful thoughts, noble and high thoughts,

There are many beautiful descriptions in the book and the author is a facile writer, and throughout the whole of the book runs the "glamor of India." It is this, as in the writings and teachings of so many others today, that misleads the unprepared and untaught reader. There are hundreds of similar 'Masters' or gurus in India, and we fear that the author has permitted himself to be lulled into a false peace; but at the same time he shows an earnestness in his search, and if, as we believe he is, he be absolutely sincere, the glamor will some day, perhaps, fall from his eyes and he will see that in the teachings of the Buddha, of Jesus, and all other World-Teachers, is to be found the Way, the Middle Way, that leads to real knowledge of the Self, to Wisdom, and to final liberation and peace.

— J. H. FUSSELL

The Macon Telegraph, U.S.A.



Today's
--BOOK--

A HERMIT IN THE HIMALAYAS, by Paul Brunton. E. P. Dutton & Co., New York. 322 pp. \$2.50.

Reviewed by JULIA DEYERLE

Paul Brunton, English philosopher, is attempting in writing form to re-interpret the wisdom of the East for the spiritually comfortless of the West. He has delved deeply into the mysteries of Yoga, (and if one may believe the blurb), knows more about it than any living Westerner.

This book is not an interpretation of the spiritual life of any particular country as several of his books have been. Neither is it a treatise on the mechanics of Yoga. It is instead a journal of the author's life for a few months among the snow-clad fastnesses of the Himalayas in quest of mental quietude with nature as his tutor and the science of Yoga his helpmate. For he says: "If we devoted a quarter of our time to ceasing from self-efforts and quietly letting nature's mind permeate our own, we might make a wise revision of the catalogue of things wanted."

Brunton discusses many diverse subjects in his informal book. Among bits of description of the majestic and awe-inspiring scenery about him, and various accounts of its wild animal life, are to be found commentaries on the political future of India, an explanation of Tibet's unwillingness to be explored because of its vast gold resources, and an intellectually contrasting study of the teachings of Christ, Buddha and Krishna. There are even some illuminating reflections on the genius of one Mr. Charles Chaplin. "Of the Chief Clown to this planet," Mr. Brunton says: "I see millions of other shy men typified in his person, men whom the accident of birth has unfitted for the awful struggle of competitive existence" and "whose particular way of escape is laughter."

In more serious vein, Brunton toys with the idea of successive re-embodiments of the soul or rebirth, and brings forth such arguments as these to back up his belief: "For this planet has a directing Intelligence back of it, as the slightest glance at the mineral, plant and animal kingdoms will show. And what have we done to nature that she should wish to chastise us for other than educative purposes? And how could her scheme of education be carried out with only a single earth-life?"

And here the answer: "Nature's effort is to detach us from entrapment in the material world and to restore us to the primal places of the spirit whence we have descended."

There is much attractively served food for thought in Mr. Brunton's book that should prove palatable, if not always digestive.

THE AMERICAN
THEOSOPHIST

A Hermit in the Himalayas, by Paul Brunton, E. P. Dutton, New York, N. Y. Cloth \$2.50.

Always a book from the pen of Paul Brunton is delightful and satisfying reading, and *A Hermit in the Himalayas*, written in journal form, does not depart from his usual charm.

The descriptions of the particular spot in India's great mountains to which he retired for meditation is so vivid and real that the reader can think himself there with very little effort. All through the book, running like a thread of spirituality are his thoughts and deep meditations on many aspects of life. The author's spiritual attitude is so calm, so sane, that his message comes with added strength and hope to the reader.

— A. F. B.



THE "STATESMAN"

CALCUTTA, AUGUST 11, 1939.

YOGA

CRITICISM AND
EXPLANATION

DR. PAUL BRUNTON'S
VIEWS

Sir.—The interview with me published in your columns of July 10 (dak edition) has brought me much correspondence owing to misunderstandings which have arisen through the brevity of my remarks.

THE EDITOR

"ABSOLUTE HONESTY."

In a notable letter published on Wednesday in our columns Dr. PAUL BRUNTON had a striking sentence which we might all well take to heart: "At a time like the present when India is passing through a critical phase of national reconstruction every opponent of reason and proponent of superstition is rendering a serious disservice to the country." It is a warning which applies far beyond the confines of India. In a world over which has fallen the dread shadow of war weak minds have everywhere become the prey of superstition, and are providing a ready market for those who are prepared to exploit them.

If we compare the candour of Dr. BRUNTON's statement about yoga with the extravagant claims put forward by the Moral Rearmament movement we must expect to find there too some of the feet of clay which Dr. BRUNTON detected amongst the "holy men" who make their living out of holiness and look to the public to fill their begging bowls.

BUDDHISM IN ENGLAND (London)

The Inner Reality by Paul Brunton: Here is a sincere endeavour to lead other to wisdom, and the book can certainly fulfil the role of an antidote to many that have sought to teach a

Westernised version of Eastern thought. He has presented his aspect of the Wisdom, not as a mystic way, nor yet as a philosophy, but as a doctrine. Within that self-imposed limitation, however, he teaches much truth highly pertinent to ordinary Westerners. "Life is all-comprehensive, and has plenty of room for both action and contemplation. Neither is holier than the other." Thus he sums up a lengthy survey of the problem of living the religious life in a material-minded world. The best of this book is contained in a well-set-out explanation of the purpose, value and method of Meditation, which is not treated in the usual analytic manner, but seeks to bring the reader to the synthesised point of understanding where Meditation is allied to Silence.

There is a good chapter on Karma and on occult powers which, if not accurate from a Buddhist point of view, cannot but be extremely helpful to the majority of readers, and a simple, practical interpretation of parts of the Bhagavad Gita, which may bring light to many who puzzle over its symbolism.

Mr. Brunton resolutely renounces not only the outward forms of orthodox religion, but also the outward forms of much so-called occultism, and replaces their doctrines by a much wider understanding. — VASA LINDWALL

BUDDHISM IN ENGLAND (London) *Indian Philosophy & Modern Culture* By Paul Brunton:

These are days of hasty reading, terse information, condensations and snippets. Those who have inclination and leisure to draw from the fountain-heads have always been few. As the radio has served as an educational force in music, the cheap six-pennies in literature, so brief and popular pocket-editions of this kind may stimulate the uninformed to seek further.

The attempt is therefore justified if the reader is not misled by the title. Mr. Brunton himself has contributed little. The book is largely a series of quotations to illustrate the reconciliation of Eastern wisdom with the findings of modern science. To this task he has brought intelligent discrimination and selection, and evidence of exhaustive research. The result is convincing.

Mr. Brunton has received recognition for his sincerity, for his communications of personal experience to a large public seeking a deeper reality. We trust that through this latest medium--if taken for what it is--he may lead that public a little further.

— CLARE CAMERON

Paul Brunton Turns Hermit In Mountains

British Journalist Finds Peace And Quietude In Sanctuary Of Silence.

A HERMIT IN THE HIMALAYAS by Paul Brunton, published by E. P. Dutton & Co., Inc., New York; price \$2.50. Reviewed by C. N. Pollock.

While Paul Brunton's latest book, "A Hermit in the Himalayas," may not appeal to the average reader as much as his preceding book, "A Search in Secret Egypt," yet the author takes one into his secret thoughts in his sanctuary of silence in the Himalaya mountains.

In his mountain fastness on the Indo-Tibetan border, his solitude is complete except for the voices of nature, which in the most part contribute to peace of mind. The beauty and majesty of the mountains are brought out in the author's descriptions scattered throughout the book, coming to a close by telling of the annual monsoon.

Land of Gold

Tibet, which is just across the border from Brunton's lodge, is closed to him as well as the rest of the world. The country is controlled by the priesthood, which through the high lamas, holds the mass of people in its grasp both materially and spiritually. With the coming of foreigners, this condition would be changed. A little known fact of Tibet is that there is as much gold within its borders as any other country in the world, perhaps more, for no trained geologist has ever been allowed to make a survey.

Creeds have no place in the belief of Paul Brunton, but he says it does not matter, for Truth can wait for her day, which will come sooner or later. The real Christians were those who were flung as martyrs to the lions. The learning of Truth should start without the obstructive vestiges of mummified dogmas, he teaches.

One is somewhat surprised to find Brunton admiring the antics of Charlie Chaplin. But he says their professions are very much alike—Chaplin provides an escape from the realities of life through laughter while his way of escape is by mental quiet.

Brunton is an English journalist who for several years has spent most of his time in India and Egypt. His latest book is crammed with thoughts for uplift in spirituality, gleaned from his contacts with eastern thought and religions and from his own meditations. It is well worth serious perusal.

A HERMIT IN THE HIMALAYAS

By Paul Brunton

Reviewed by Alice M. Schutte

Paul Brunton, author of "A Search in Secret India," "A Search in Secret Egypt," "The Secret Path" and "A Message From Arunachula," has now written a book which is a combination of travel, comment and philosophy. He describes his experiences in the Himalayas, having gone to find in the stillness of the high mountains, the deep knowledge of the "Overself" with whom he had already become familiar.

The author writes feelingly of his high regard for his "Master" in spiritual matters, a sage who has long been his mentor, and of his receiving from him the message to go to the high altitude. The master's direction came to him, not in sounded words, but through thought transference; and the message was, "Be still and know that I am God." Obediently, the student turned away, and began to make preparations for his journey. He wishes He tells interestingly of his long and hard trip to the lodge near the summit; and describes the house so well that one can easily visualize it.

Although in seclusion Mr. Brunton entertained interesting visitors among whom was Prince Mussooree Shum Shere Jung Bahadur Rana of Nepal, who spent a few days at the mountain hermitage and contributes the foreword to this book.

Mr. Brunton tells of the correct position for religious contemplation and of the times when he has become entranced so that he could not move a muscle.

When the time for the monsoon approached, he accepted an invitation to sojourn at the Castle of Pratapnagarm, where a cottage was reserved for him, where he continued his meditations and then writes more of his mental experiences.

BOOK REVIEWS

A Hermit in the Himalayas, by Paul Brunton (E. P. Dutton & Co., N. Y., \$2.50).

The latest book of Paul Brunton, whose earlier *Search in Secret India* won him widespread acclaim as a true interpreter of the East to the West, is compiled from his private journal written during the months of his solitary sojourn in the Himalaya Mountains on the Indo-Tibetan border. The book is rich in philosophic reflections on an amazingly varied range of subjects—reincarnation, the art of acting, asceticism, the science of astrology, meetings with bears and panthers, visits of yogis, a friendship with a deodar tree, the spiritualization of politics, the future of Tibet. Above all, his joy in meditation—the surging power and exhaustless inspiration which he derives from his practices in the lonely wilds—shines forth and illumines every page. A few passages from the book follow:

DETROIT NEWS (Mich) U.S.A.

A HERMIT IN THE HIMALAYAS, by Paul Brunton; Dutton.

Paul Brunton, quietist, investigator and recorder of spiritual and psychic mysteries, presents in his latest book an account of a pilgrimage to the Himalayas in obedience to a secret command of his Master: Be still and know that I am God. In beautiful and luminous prose he recounts some fragmentary experiences of his journey and his stay in the lonely retreat where he enjoyed meditation and concentration, entertained visitors and kept his contact with the outside world through regular mail deliveries. These factual happenings and the colorful descriptions of the lovely, wild mountain country are interspersed with flights into the realm of mysticism and transcendent thought.

Mr. Brunton is described as a man who knows more about yoga than any living Westerner, but according to his own account his philosophy and religion are based on no fixed code or system. Too many of the ancient religions, he says, no longer fit the needs of today through failing to take into account scientific advances which have changed ideas and ways of living. He resents both charlatanism and fanaticism, enemies to spiritual development, and retains a healthy skepticism in approaching any aspect of religious thought. His personal experiences and attainments—also described in "The Secret Path" and other books—lead him to speak authoritatively and the reader cannot fail to be impressed with his sincerity.

CHRISTIAN ADVOCATE (Chicago)

For the Quiet Hour

The most soul-satisfying books are those which one takes with him when he retires to an out-of-the-way nook for an hour's meditation. It is when one is undisturbed and thoughtful that he can best approach the peace and communion which mystics experience.

There is nothing, it seems, that gets one quite so into the spirit of mysticism—the spirit of dependence on and communion with a Higher Power—as reading a mystic's account of his own experiences. "Be still and know that I am God," a text which is kind of a motto for mystics, was the biblical injunction which Paul Brunton was following when he retired into the mountains of the Indo-Tibetan border. A scholar who is an authority on Yoga, a mystic religion of India, Mr. Brunton is also a mystic himself. *A Hermit in the Himalayas* (Dutton; 322 pp; \$2.50) is a kind of diary of the author's mystical experiences while living in the mountains.

Whatever it was that first sent Paul Brunton into the strangeness and beauty of the Himalayas, it was not the desire to escape from life. It was rather an attempt to reaffirm life. Philosophers great and small have always felt acutely the need for developing a technique in what has been described as a metaphorical approach to meaning. Paul Brunton's formula is a concentration of the forces of reason, imagination and intuition, with liberal atmospheric additions of Eastern science and mysticism.

For those who have read Mr. Brunton's previous books on the subject and application of Yoga, "A Hermit in the Himalayas" (E. P. Dutton & Co., Inc., \$2.50) is a satisfying sequel. In straightforward iteration of the daily experiences of one who meditates in solitude and lives conjointly in two planes, the physical and the spiritual, the author bares the secret of his metaphorical approach to truth and shows how he has increased the number of his points of contact with the world.

Mr. Brunton's sincerity throughout is unquestionable. His frank revelations of the art of Yoga and his practical applications of it to Western life are justifiable and even attractive. And somewhere below the shell of sophistication in which our world has sheathed us, we are able to discover a morsel of envy for the man who sits in solitary silence on a mountain top, his ear attuned to the echo of timeless wisdom. But, subjectively, this question must be raised: Of what basic value to the world can a philosophy of mystery and remoteness become?

Here the reader who knows no Yoga must pause and await an answer. Must we of the Western world trek to the Himalayan hills, wrap our heads in turbans and place ourselves under the spell of Yogi priests to fall into that morbid state called thought? We cannot if we would.

COLUMBUS DISPATCH
OHIO : U.S.A.

Virtue of Solitude

A HERMIT IN THE HIMALAYAS. By Paul Brunton. New York: E. P. Dutton & Co., 322pp, \$2.50.

SEVERAL books have recently appeared from the pen of the author, who is hailed as a "chosen instrument to re-interpret the half-lost wisdom of the East to those caught up in the mechanical life of the West." This latest book is a journal of his life and thought while isolated in the little-known state of Tehri. Here he has set down the story of his experiences and reflections while withdrawn from a turbulent world and seeking to realize the value of the injunction, "Be still and know that I am God."

In the Himalayas
a Thoughtful Man
Finds Sanctuary

A HERMIT IN THE HIMALAYAS. By Paul Brunton. E. P. Dutton & Co. \$2.50.

How many men in this hasty day actually go in quest of that most difficult of all things to find—inner peace? Paul Brunton, apparently, is one of the few.

He took a native servant, packed food supplies on a pony's back and went to a forest cabin on the Indo-Tibetan border of the Himalayas and there found the inner peace that this book of his, a journal really, so fully records for the right eyes to read; the wrong eyes will never get beyond the opening pages.

Brunton himself is an Englishman who has spent much time in India and Egypt investigating some of the deeper mysteries of oriental philosophy. His books have been mystical, spiritual and—in the unsullied use of that word—uplifting. This journal of his, if readers must be warned, has nothing in it of today's religions whose embers are periodically poked into flame by fanatical revivalists; Brunton, rather, holds to no set creed. He believes deeply in an inner reservoir which is always filled for those who wish to use it.

He selected a post for his meditations not far from his cabin from which he could see the shining, color fused peaks of the world's most impressive mountain range. Here his tumbled thoughts came out in some sort of order; here he received unexpected visits from a shepherd in need of a bandage for a torn hand; two yellow robed yogis, a pious and wealthy prince of India; a panther, bears and many birds.

And in the meantime he pondered many things:

We shall have a pacified world when we have pacified hearts—not before. . . . If we have tied ourselves to this wheel of existence which destiny turns, we may also untie ourselves. That is nature's desire and will constitute our happiness. Our worldly worries may drag us back to pessimism but nature draws us to peace. I cannot adequately explain the reverence in which I hold nature. It is to me the universal temple, the universal church. . . . I have suffered too much and lived too long to wish to dally with sugary sentiments which are mere fiction. But if I die tonight, then let these words be found in my journal and published broadcast to the whole world: "Nature is your friend; cherish her reverently in your silent moments and she will bless you in secret."

Brunton meditates also on tea drinking, on the superb scenery around him, on the many letters he receives from distressed persons all over the world, on the violent monsoons that deluge his retreat and on Charlie Chaplin, who "as a comedian tries to show people a way of escape from worldly realities. His particular way of escape is laughter. I, as a superficial unacademic philosopher, try to show people a way of escape from worldly reality, too. My particular way is mental quiet."

One of the absorbing, though more material passages in the journal, is Brunton's account of his horseback journey all one day and most of a night through the whispering, beast ridden forest to a sturdier cabin (the monsoon season had at last descended) in Tehri.

A Quiet Himalayan Interlude

A HERMIT IN THE HIMALAYAS. By Paul Brunton. With frontispiece. 322 pp. New York: E. P. Dutton & Co. \$2.50.

THIS book's title is quite literal. The English author went into the high Himalayas on the Tibetan border and lived there for a season in a little hut, devoting himself to the religious meditation which was the purpose of his retirement from the world and when the publishers state on the book's jacket that Mr. Brunton "knows more about Yoga than any living Westerner" they probably are sure of their facts. But this is not a book of strange mysticism, austerity, exotic mystery or recondite thought. It is open and wholesome and simple, and its author lived in plain but adequate comfort in a whitewashed bungalow with one servant; took pleasure in the beauty of nature about him; entertained occasional visitors; wrote and received letters,

and had an enjoyable experience such as might arouse the envy of many more worldly folk. He writes in a quietly brisk and cheerful fashion, and the most interesting feature of his book is not its philosophy but its locale.

The introductory account of Mr. Brunton's pony-back journey up the mountainside has real charm, and the description of the hermitage is very attractive—a forest-ranger's cottage lent by the government for the term of the visitor's seclusion, situated high above gorges.

Some of his reflections, however, are more immediately concerned with human affairs. He sets down his disapproval of Hindu caste rules, with their injustice to the Untouchables. He discusses the general problem of British rule in India, without taking sides. One of his most interesting chapters gives a practical-minded consideration to the probable future of Tibet.

New York Times

Travel and Description

A HERMIT IN THE HIMALAYAS. By Paul Brunton. 12mo. New York: E. P. Dutton & Co. \$2.50.

An account of a religious retreat in the Himalayas.

BROOKLYN EAGLE

New York: U.S.A.

A HERMIT IN THE HIMALAYAS. By Paul Brunton. Dutton. \$2.50. A book about Yoga by a man who is an "authority" on this Eastern cult.

Argonaut
California

—The Spice of Life . . .

When Paul Brunton came to America about a year ago he was prepared to find a materialistic country deaf to many of the things of the mind and the spirit that he had learned to cherish in his pilgrimages to Egypt, India, the quiet retreats of the Himalaya Mountains, and elsewhere that men go to find themselves and communion. But he stayed many months on the Pacific Coast (primarily for his health), and when he sailed for India, paid us the high tribute of saying that perhaps here alone, in a troubled world, men may evolve a higher life of the spirit than was ever known in cloistered halls.

Here it was that he wrote his new book, *Discover Yourself* (Dutton). It follows his *Quest of the Overself*, *The Secret Path*, and *In Search of Secret India*, which have already won the author a wide and sympathetic audience.

Discover Yourself is probably Mr. Brunton's most personal and practical book. It is a helpful, passionately sincere attempt to get at the sources of strength within and without the individual, and to enable him to draw directly upon the power the Western mind calls "God."

INNER CULTURE

"DISCOVER YOURSELF"

By Paul Brunton

(E. P. Dutton & Co., N. Y. Cloth, 315 pp., \$2.50) (Los Angeles)

This is Mr. Brunton's most helpful and comprehensive book on the spiritual path. The chapters, full of illuminating counsel, are headed: "What is God?", "A Sane Religion", "The Mystery of the Kingdom of Heaven", "The Seven Beatitudes", "Practical Help in Yoga", "Psychospiritual Self-Analysis", "The Question of Asceticism", "The Scripture of the Yogis" and "Errors of the Spiritual Seeker". The book ends with a very interesting discussion of "The Gospel According to St. John" and "The Mystery of Jesus".

24 MAR 1937



BETT HOOPER.

Book Ends

By Bett Hooper.

When Paul Brunton decided to be a Hermit in the Himalayas, which, by the way, is the title of his new book, he had no idea that the lonely mountain retreat where he retired in search of peace and reverie would be infested with wild beasts . . . Yet every night, he writes, "I heard some wild creature's howl breaking the forest's uncanny stillness" . . . Mr. Brunton is lucky . . . Just think, they might have been mosquitoes . . .

CINCINNATI ENQUIRER
OHIO : U. S. A.

Solitude And Wisdom

A HERMIT IN THE HIMALAYAS.
By Paul Brunton. Dutton.

From Paul Brunton, the former newspaper editor who is rapidly becoming an authentic prophet and dispenser of ancient knowledge to the modern world, comes a new and characteristically vivid message, conceived and written in the inspiring solitude of a primeval sanctuary 10,000 feet up in the Himalaya Mountains.

Here in his meditative reflections upon various aspects of life and truth, Brunton saw and understood. It is not for one who is not an initiate to attempt to say what he saw. His own living words alone can reproduce the picture to the extent that he has deemed it expedient to reproduce it. A few of his precepts, which bring wisdom rather than knowledge to bear upon the problems of modern political, social, and spiritual panic may be quoted to give the aspirant some idea of what he will find in "A Hermit in the Himalayas":

"The spiritual emptiness of our epoch and the poverty of our inner resources express themselves clearly enough in the chaos, the distress we see everywhere around us, and the dolorous servitude which we give to unworthy ideals and unworthy men."

"Reason, which may be good at times, may also be our betrayer at other times. Not always by prudent forethought may the best be led, but also by the spontaneous upwell-

ing of inspiration. Reason is purely arithmetical, whereas intuition is an unfoldment."

"I would make every preacher undergo an apprenticeship to life, and not to professors, before he spoke the first word from the pulpit. I would bid him renounce all hope of inspiring others with religion until and unless he had first become inspired himself."

Although Brunton has gone deep into the lone jungles of the mind to unravel the perplexing problems of life, he is by no means antisocial. He says:

"Use solitude, but do not abuse it. We should appreciate the wonderful habitations which man has constructed no less than the beautiful regions which Nature has called forth out of primal chaos. It is not by abandoning false environments that we make our highest progress, but by abandoning false thoughts."

Neither is he an ascetic, although he dreams on higher things than those of physical pleasure.

"The whole question of asceticism, misunderstood at all times as it has been, can only be disposed of on a personal basis after all. It depends, more than most people realize, partly on the peculiar traits of each individual's temperament, and partly on the type of life-experience which he has had."

Brunton does not write for intellectuals. One must step with him up from the intellect into the mind.
C. M.

It will be popular with readers of such outstanding favorites as Paul Brunton.

Johannesburg Sunday Times,
(South Africa)

Johannesburg Sunday Times,
(South Africa)

THE INNER REALITY. By Paul Brunton. 12s. 6d. net.

An uncommonly interesting volume by one of the leading exponents of the Yoga Philosophy to the western world. The author gives an entirely new interpretation of the Seven Beatitudes, and a life of Jesus during the years between childhood and maturity. Christ, he declares, left His parents' home under intuitive guidance and went to Egypt, where He studied and imbibed much new knowledge. By the time He was 18 He abandoned manual labour altogether and entered one of the Egyptian Mystic Schools. Later, so the author goes on, He joined a group of the author's Community in Alexandria, and it was in this city that He met and had converse with an Indian trader, who expounded to Him something of the philosophy of India. Christ embarked at the first opportunity for that country. In India He studied keenly and travelled much, ultimately journeying to the mountain wilderness of the Himalayas, where He remained till His training in Yoga was complete and He had been initiated into the highest esoteric doctrine.

INDIAN PHILOSOPHY AND MODERN CULTURE. By Paul Brunton. 3s. 6d. net.

The author of this thesis on Indian philosophy has had an exceptional opportunity to study his subject, for in addition to several years' travel and research throughout India, he has been a personal friend and private pupil of Pundit Subramanya Iyer, reader in ancient Hindu philosophy to the Maharajah of Mysore. We of the West, he points out, owe a debt of gratitude to that much maligned man, Warren Hastings, since he was the first European to initiate the study of Sanskrit and the Hindu sacred philosophic books.

Beginning with "The Vedas," which are the oldest literature of India, the author discourses briefly on all the sacred and philosophic books, concluding with the works of Shankara, who is to-day regarded as the greatest of Indian philosophers. Shankara began to teach, travel and write as a mere boy, and when he died in the Himalayan Mountains at the age of 32 he left more than a hundred works behind him. Mr. Brunton concludes by a comparison of Hindu philosophy with the Western philosophy of our own age.

A HERMIT IN THE HIMALAYAS, by Paul Brunton. Published by E. P. Dutton & Co., New York. \$2.50. 4617

Paul Brunton, who has written a number of books on his spiritual experiences in remote parts of the earth, describes an adventure into solitude on a Himalayan mountain top in the Tehri-Garhwal region, in his latest volume entitled "A Hermit in the Himalayas."

Brunton writes that he went to this Himalayan retreat "not as an explorer, nor as a researcher, but simply to cease my external activities and to tranquillize my mind to the point of utter placidity." In these mountains so long regarded as "holy precincts" by the Hindus, Brunton discovered and rediscovered a sense of unity with the universe. "The ultimate message of Himalaya is Silence," he writes, "that silence which conveys the breath of God in its hush."

All human beings need such excursions into silence, Mr Brunton believes, and the man of no faith or little faith could scarcely emerge from a tryst with solitude in the Himalayas without either discovering or strengthening a belief in God. One part of the book, in this connection, is addressed to Charlie Chaplin. Mr Brunton urges him to take a trip to the Himalayas, because he feels Chaplin has just the right kind of receptivity for such an adventure.

"Root your life in the sacred Overself and you shall have nothing to fear," Mr Brunton writes, and even as the reader may wonder how recognition of this Overself is to be attained, he will envy Mr Brunton's positive convictions on the subject. This positivism, however, is not a matter of allegiance to any one creed, but to what Mr Brunton feels is the truth in all of them. Both Buddha and Christ, he points out, taught that love alone can conquer the evil forces in this world, and the present period of unrest and fear and strife, Mr Brunton believes, can only be solved through "pacified hearts."

New York Herald Tribune
New York U.S.A.

A HERMIT IN THE HIMALAYAS, By Paul Brunton. Dutton. \$2.50. 4617
More about yoga, by a man who knows his material and can write.

(Boston, U.S.A.)

THE CHRISTIAN REGISTER

GOD IN THE MOUNTAINS

A Hermit in the Himalayas. By Paul Brunton. New York: E. P. Dutton and Company. 322 pp. \$2.50.

The author of this profoundly religious book, written out of his own experience in language that is simple, direct and incisive, is not a theologian or a clergyman or a member of any orthodox church, but an English journalist. Seeking temporary release from the noise and distractions of modern life, and a deeper source of religious truth than can be found in the utterances of synods or the systems of philosophy, he sets out, accompanied by a single servant, for the distant State of Tehri, on the border between India and Tibet. Here on the heights of the Himalayas, "one of Nature's supreme efforts to express herself on a cyclopean scale," he was to live for a season, not to engage in exploration or research, but "to tranquillize his mind to the point of utter placidity;" not even to engage in self-conscious meditation, but just to be still. He had been bidden by a revered Hindu master to take nature as his tutor, to merge his spirit into the absolute silence of her surroundings, and thus to become "a living paradox of seeking to attain a higher order by the method of making no effort."

This way of seeking spiritual enlightenment had been employed for centuries by Hindu Yogis in the superb environment of Himalaya. On the top of one of the most majestic peaks a bungalow had been put at Mr. Brunton's disposal by the British Government, near the edge of an immense natural basin of terrifying depth whose dark-green forests alternated with brown and purple stretches of bare granite scattered upon its sides. Here on a carpet of dead autumn leaves, an ideal spot for his meditation, he resorted every day at dawn and dusk, and found that when all thought subsided the divine reality began to appear. It was the function of nature, he believed, to detach him from entrapment in the physical world. He felt when he let the beauty and serenity of his surroundings seep into his being that he became a part of the quiet landscape, absorbing into his nature the stillness of Himalaya.

What he learned from his sojourn can be adequately expressed only in his own words.

NEW YORK

Herald Tribune

"A Hermit in the Himalayas," by Paul Brunton (Dutton, \$2.50). Meditations upon life and truth by a scholar of Yoga.

The following review of Paul Brunton's "A Hermit in the Himalayas" was written for The Free Press by Fred Gronberg, the book dealer, who is an authority on the subject. The book was published by E. P. Dutton and Company.

At the command of his Master, the Maharishee of South India, Paul Brunton retired into the high and rugged fastnesses of the Himalayas, on the Indo-Tibetan border, for a period of complete solitude and meditation. Paul Brunton is well acclaimed as the man who knows more about Yoga than any living westerner.

"A Hermit in the Himalayas," from Brunton's pen, is a record of what he saw, felt and thought during his sojourn. The book is replete with calmness and serenity. It is a fortunately quiet book—no hair-raising adventures; no breath-taking climaxes with life and death; nothing to make you sit bolt upright on the edge of your chair. It is in no sense a "travel book" in the ordinary parlance of the book marts; yet Brunton is far more satisfying in his description of this remote part of our globe than are the many chronicles of intrepid veteran mountain climbers.

There are few books that transport one from the hum-drum of a complex everyday existence to the sublime heights of the abode of the "gods," as does this book. Every phase of the aspect of nature under the vast ranges and the high-flung summits of the Himalayas is described in words that convey the living picture—dawn, noontide, sunset, starshine and moonlight—in blushing sunshine, raging monsoon, driving mists and snow—the entire gamut and interplay of the elements in all their gayer moods, their austere solemnity and turbulent upheaval.

Spiritual Insight

Intermingled with his even flow of prose-poetry Brunton gives us an insight into his spiritual experiences with and his philosophical reactions to all this grandeur, which after all, is the primary intent of the book and the hub about which all his poetically wise musings of India, Tibet and the Himalayas revolves.

Spiritual experiences are well-nigh impossible to transfer into rational concepts, inasmuch as they transcend the activities of the thinking machine. Only those who have penetrated into the higher and deeper realms of the intuitive faculty by various processes of meditation know how true this statement is. Yet Paul Brunton, by the aid of some divine alchemy, is capable of transmuting into

words some clearer understanding of what one experiences when the tough bubble of the human ego is burst and one merges into the boundless and timeless ecstasy of the Eternal. Herewith Brunton truly abides in the sanctuaries of the many Buddhas on the steep slopes and towering peaks of the Himalayas.

Our Birthright

It is not, however, superhuman experiences that Brunton decodes; not merely a decipherment of a special dispensation granted him, but a resume of what every breathing individual has as a birthright, will he but seek it, recognize it and realize it. Therein lies the chief charm in unhurriedly perusing the pages of "A Hermit in the Himalayas." While in a certain sense Brunton's experiences are intensely personal, yet his message, paradoxical as it seems, is so couched that it carries the essence of impersonality, and delineates that larger understanding and teaching to all who will but listen and occasionally meditate upon it.

Yet, if we have implied that the book leaves one dangling in some intangible mid-heaven, we hasten to disillusion you. There is much mundane matter in it. Brunton, with his startlingly clear insight, descants reservedly, upon animals and birds, flowers and stars, trees and tea, geology and astrology, autobiographical and biographical reminiscences, world affairs and insects, and something so seemingly irrelevant as an analysis of Charlie Chaplin and his art.

Can't Classify It

We defy anyone to classify "A Hermit in the Himalayas." To many it will be a literary cocktail; to others a thought-clarifying and stimulating cup of Darjeeling tea, "the nectar of the gods."

This reviewer, in accord with the writer of the foreword to the book, is personally convinced that Paul Brunton, by the grace of a higher power, is one of the chosen instruments destined to interpret and hand on to the living present the half-forgotten wisdom of the ancient East.

The time spent reading his works is, for those of us caught in mechanized and distracting intricacies of the West, a buckler, to face life with assurance, courage, and conviction of the eternal spiritual verities.—F. G.

UNITED PRESS (U.S.A.)

"A Hermit in the Himalayas" (Dutton), by Paul Brunton.—The author, a Westerner who has dipped deeply into Yoga, retreats to the lofty Himalayas to reflect and to write of his meditations.

THE OCCULT BOOKSHELF

A HERMIT IN THE HIMALAYAS, by Paul Brunton. Dutton, \$2.50.
 The layman need not be afraid of "A Hermit in the Himalayas" either. Paul Brunton is far advanced in occult lore but he has cast his new book into the comfortable form of a simple record—nearly a diary-record—of his experiences and reflections during a recent retreat to the lofty mountains of the Indo-Tibetan border. It may surprise you when halfway through the book he devotes a chapter and a half to a fervid eulogy of Charlie Chaplin (every word of it deserved), and perhaps also when he ends it with an essay on the pleasures of tea-drinking.

THE BOSTON HERALD,

"A HERMIT IN THE HIMALAYAS," by Paul Brunton (E. P. Dutton & Co.) is a book of the experiences and reflections of an Englishman who has long investigated the spiritual and psychic mysteries of Yoga and probably knows more about them than any other of our race. His earlier book "The Secret Path" is well remembered.

OCCULT DIGEST (U.S.A.)

A HERMIT IN THE HIMALAYAS—by Paul Brunton. Published by E. P. Dutton & Co., Inc. The story of life and its ultimate fulfillment from a traveler-hermit's pen is all that its name implies. The author traveled in strange lands, among strange people whose language of the heart he understood and he has given to the world a philosophy of silence which, if adhered to, would bring peace and prosperity to every heart. Cloth.....\$2.50

INNER CULTURE
 THE MAGAZINE OF INDIA

PAUL BRUNTON

famous author of "A Search in Secret India,"

THE SECRET PATH
 By Paul Brunton

(E. P. Dutton & Co., N. Y. 222 pp. \$1.50.)

Another illuminating book from the pen of the English journalist who sought the Indian wisdom to find that spiritual release which he describes so movingly in this present volume as the "secret path" all men must someday tread. "For this man was really born," he writes, "and not merely to mend shoes or traffic in figures. If he misses this divine experience, even then Nature will not let him escape. She is in no hurry, however. Somewhere in her spacious realm she will yet catch him and compel him to fulfil her secret purpose. Whoever engages in such inward exploration is no dreamer: he merely antedates today what the multitude of men will have perforce to do tomorrow."

Spiritual techniques are given and their efficacy inspiringly discussed. "The daily practice of

Among the eloquent and thought-provoking passages found on every page are the following:

THE QUEST OF THE OVERSELF

By Paul Brunton

(Dutton & Co., N. Y. \$3.00)

"To glorify the resplendent truth and serve the few who will heed it, this script is sent forth from the aged Orient to the younger West"—such is the author's aim in presenting this latest volume from his pen. It is definitely his most important and searching work on scientific Yoga, and one not to be duplicated elsewhere. A mere list of chapter headings—The Mystery of Man, The Analysis of the Physical Self: The Emotional Self: The Intellectual Self, Beyond Time to Eternity, The Genesis of Genius, The Spiritual Culture of Finer Feelings, The Practice of Mental Mastery, The Path of Self-Enquiry, The Mystery of Breath: Of the Eye: Of the Heart, The Overself in Action—cannot indicate the sincere and profound simplicity with which the author has clothed his message of spiritual techniques that illumine the way to the Overself.

Original in outlook, terse and modernistic like all Mr. Brunton's work, this book exceeds its predecessors by a more serious scope and penetrating analysis of philosophic theory and practice.

THE STAR Reading

Here Are Mysteries to Make You Wonder

— By —
TREVOR ROSS

Perhaps you are a thorough-going bigot, and simply do not believe such things as the evil influences which have slowly been killing off the openers of the tombs of the Pharaohs, or that there are men alive in Egypt's tombs waiting to be awakened from a trance which has lasted for thousands of years. Read Paul Brunton's book on Egypt all the same, for by the time you finish it you might not be so sure about yourself after all.

HERE is not much in it that anyone could call "black magic." It is a powerful record of men who have delved beneath the surface of life and found something great. We might not be able to understand it all, but there is a religion of thought in the East which rises above sects and embraces them all—Christianity not the least.

Brunton trained himself through the years to acquire the mental and spiritual detachment of the Yogi. He is still a searcher for the truth, and he is an incorrigible bigot who will patronise such a man. There was something above and beyond this physical world in the old savant whom Brunton met on the top of a mountain and asked to be alone because he was going to be very busy for a long time.

"What could he be doing up there to keep him extremely busy while sitting as immobile as a statue," Brunton asks. Brunton knew, and in his knowledge was the answer to many riddles.

Egypt's wisest men do not speak lightly of the evil spirits being released from tombs by archaeologists. Ra-Mak-Hotep told Brunton of the special rites and cult used to protect the buried dead against intruders with evil spirits. He said that untold harm was being done in the world to-day because some of these spirits had been released, and that the safety of the whole world was at stake.

Every mummy taken to England or America had an etheric link with its protective spirits. "Your archaeologists who, in all ignorance, break open such spirit-shielded graves do so at their own peril," he declared. "You Westerners have no shield against them, and because they are

invisible to you they are none the less potent."

Some of the most amazing material in this book was given to Brunton by Dr. Tahra Bey, Egypt's most famous fakir (which is nothing to do with "faker" as the West so often thinks).

Tahra Bey's training began when he was four months old, and he has almost unbelievable control over himself.

By the highly expert method of exerting pressure on the nerves he can stop all bodily functions, and then by throwing his tongue back he can seal the wind-pipe, so placing himself in a complete coma, which, he maintains, can last indefinitely. To all intents and purposes the body is "dead." This is the amazing cataleptic trance which brings about a cessation of breathing and blood circulation.

The whole rhythm of life is suspended, but it is a thing that cannot be done lightly, and which requires almost a lifetime of training. Bey told Brunton the true story of a well-known fakir, who was buried alive in 1899 at Tanta, Bey's own town. He had predetermined not to awake until May 17, 1925. When the date arrived he was disinterred, still alive. The flesh was in perfect condition, and all the organs were sound.

Bey says there is nothing strange in this. It is done in the animal kingdom. A frog is a quick breather, yet it can stay under water for hours. Examine it, and you will find its body rigid; it has prepared itself by going into a similar sort of trance. But take it unawares and hold it under the water before it has had a chance to prepare itself and it will drown. The water turtle, crocodiles, and other animals also have the power of entering a state of auto-catalepsy.

Ra-Mak-Hotep also told the author that men who had lived and moved in ancient Egypt were still alive. Brunton was natu-



DR. TAHRA BEY can "die" at will (See this page).

rally thoroughly incredulous, but not after Ra-Mak-Hotep had finished—the sage demonstrated that it was possible.

He said that there were hidden tombs, not of the dead, but of the living—men who had permitted themselves to be buried after going into a cataleptic trance. What is more, they remain fully conscious, and this, he said, had been proved beyond dispute by men in such a trance knowing what was going on around them all the time. The detached spirits of these men, Ra-Mak-Hotep declared, had been influencing the world for centuries.

Their tombs are well concealed, and their number is very limited. Ra-Mak-Hotep knew of one man who had been in his tomb since 260 B.C., and another since before 3,000 B.C. They were the perfect men, and would awaken at the right time, when the right men (members of their own cult) were chosen to arouse them in the proper manner.

Brunton himself believes that there is far more in Egypt than has ever come out of it. Its mysteries are the mysteries of life itself. You may find your credulity strained when you read this absorbing book, but wise men did not talk in terms of silly magic when they knew that Brunton had dedicated his life to the search for truth. And, after all, they might be right. Who knows?

"A Search in Secret Egypt," by Paul Brunton. London, Rider and Company. (Our copy from the Myer Library.)

The Personalist (U.S.A.)

A SEARCH IN SECRET EGYPT. By Paul Brunton. E. P. Dutton and Company, New York. Pp. 287. \$3.50. This is the kind of book that will thrill the lover of dark, occult or impenetrable secrets. At the same time it carries a considerable amount of information regarding both ancient and modern practices of magic.

98
DETROIT NEWS
(U. S. A.)
DISCOVER YOURSELF, by Paul Brunton
E. P. Dutton & Co.

By LEILA BRACY
To Paul Brunton, apostle of the Infinite, occultism is a detour on the path of self-knowledge or more accurately union of the self with the Infinite.
"Discover Yourself" is made up of selections from lectures given before small groups in many lands. While anyone can unquestionably gain from reading so sincere a volume.

THE SACRAMENTO UNION

"Discover Yourself" by Paul Brunton, Ph.D. E. P. Dutton Company. \$2.50.
This is one of a series of self-help books Paul Brunton has written, though not any one is dependent upon the others, so you may read this without having read his previous books.
In "Discover Yourself," Brunton presents results of investigations he has conducted with people who have not adjusted themselves, found their own groove (not rut) in life.
He shows how he has discovered a happier life and how others who have sought his advice have realized their hopes and ambitions merely by studying themselves, by finding within themselves the power to overcome many obstacles to real living.

LEXINGTON LEADER (U.S.A.)

Brunton Visits Egypt

Author Of "Search In Secret India" Relates Similar Experiences In Land Long Famed For Magic Lore

A SEARCH IN SECRET EGYPT. By Paul Brunton. E. P. Dutton and Company. \$3.50.

Mr. Brunton, author of "A Search in Secret Egypt" and "The Secret Path" is a journalist and a deep student of occultism. His book, therefore, serves a double purpose: it both instructs and entertains. Students of occultism will read into it deeper meanings than are apparent on the surface, and those who read for entertainment only—to fill leisure hours—will no doubt wish to start in the middle and read both ways at once, it is so fascinating. Its wealth of material, however, makes a comprehensive review almost an impossibility. It is a book to own and to read and re-read.

Mr. Brunton spent a night alone in the Great Pyramid, a hair-raising experience, when the great space of the King's Chamber became for him—who had delved deeply into the psychic, the mysteries of the occult and the sorceries and wizardries of the Orient—peopled with unseen beings, with spirits guarding the ago-old building. He had a waking vision, first of antagonistic beings, later of High Priests of an ancient Egyptian cult, hierophants for the ceremony of the death and resurrection of Osiris, a Mystery rite which he saw in vision and experienced in person; that rite which Atlantean Osiris left as his legacy to the High Priests of ancient Egypt.

Royal Cornwall Gazette Truro

From books on religion I come to books on the occult, for two of which Mr. Paul Brunton is responsible. His "The Inner Reality" (Rider, 12s. 6d.) is a study of the Yoga philosophy, a subject about which Mr. Brunton knows as much as any living white man. The titles of such chapters as "What is God?" "The Seven Beautitudes," "The Question of Asceticism," "The Scriptures of the Yogis," and "The Mystery of Jesus" indicate the wide range of subject surveyed here by Mr. Brunton. This writer's other book, "Indian Philosophy and Modern Culture" (Rider, 3s. 6d.), particularly suitable for students, is a most interesting little book which contains a number of quotations from Hindu sources in demonstration of the association between Hindu and western philosophical thought.

YOGA FOR THE COMPOSER

Training the Subconscious

By **ERNEST NEWMAN**

Chance brought my way, a few days ago, the recently published book of Mr. Paul Brunton on "The Quest of the Overself." Although Mr. Brunton has written sundry other books dealing, apparently, with the mystic lore of the East and allied subjects, I did not even know his name until I met with this latest work of his. I read it with peculiar interest, because the subjects of mind and body control, the operations of the subconscious self, and so on, have occupied my own attention for a long time; and I was much gratified to discover from Mr. Brunton's book that for some years I have been a bit of a yogi without knowing it.

I have never met a real dyed-in-the-wool yogi, and until I came upon "The Quest of the Overself" I had never read a line on the technique of yoga. But ten years or so ago I found it necessary, for the sake of my own soul's and body's health, to begin to think out for myself certain problems of self-mastery and self-direction in respect of the mind and the emotions, reactions to life, and so on; and it now turns out that the technique of breathing and of heart relaxation that I have slowly worked out for myself is identical with that Mr. Brunton has learned from the yogis of the East. Mr. Brunton tells us that the ordinary rate of inspiration-plus-expiration is between fourteen and twenty per minute, and that by practice this can be reduced, as the first stage in the full technique of yoga, to seven a minute. He may be interested to learn that my own rate, when I practise my own simple, self-taught form of these exercises, is three to four a minute, and nearer three than four. I have never found any ill consequences resulting from this slowing down of certain vital processes: quite the contrary, indeed.

I inflict these autobiographical details upon the reader, seemingly irrelevant as they are to the general purpose of this column, not for their own sake or for mine, but for two reasons. The first is that while I am unable to go the whole length with Mr. Brunton in what may be called the ultimate metaphysics of yoga, or even in the more advanced exercises he and his Indian teachers prescribe, I can testify, from personal experience, to the benefit that comes to one's physical and mental health by some such self-discipline as that which appears to constitute the first stage of the yoga course, and I am therefore prepared to believe that the benefits attributed by Mr. Brunton to the later stages are what he says they are in the case of those who wish to go through these stages and have the time for them. In the second place, it is clear that yoga—or the generic psychological phenomenon which we may denote, for convenience' sake, by that term—has a decided bearing upon the problem of genius and its operations.

GENIUS AND THE SUBCONSCIOUS

The vital part played by the subconscious self in the creation of works of art of the greatest kind can no longer be questioned, especially in the case of music: the distinction between genius and talent, indeed, is perhaps, at bottom, a greater capacity in the former case for letting the subconscious, the universal in thought, take the lead from the conscious, the particular. Mr. Brunton calls this subconscious, this universal, by the name of the Overself. I do not wish to embark upon either debatable definitions or debatable theories; so I will confine myself to calling this process of the temporary suspension of the conscious operations of the mind, and the consequent freer

functioning of the subconscious, by the old name of self-hypnosis, which is not a metaphysical concept but a plain scientific fact. Mr. Brunton thus defines the general process at the root of yoga: "All methods of meditation are based on a certain principle, and that is, the throwing of the conscious mind out of gear by means of some physical, mental, or emotional device, in order to make us aware of its deeper levels." A thousand testimonies prove that, although they have no "device" for operating this principle, great artists and thinkers habitually fall into this state of hypnosis, in which they do subconsciously what they would never be able to do by the conscious ordering of the workaday upper layer of consciousness.

SOCRATES'S "DAEMON"

Socrates used to speak of his "daemon," and we have evidence of his habit of suddenly falling, even when on his feet, into a kind of trance that would last for hours—a phenomenon which, Mr. Brunton tells us, corresponds to the Nirvikalpa Samadhi of the Hindus. Mr. Brunton cites some of the more familiar testimonies to the swift and logical operation of the subconscious in authors, composers, scientists, philosophers, and so on. There is the well-known case of Coleridge and his "Kubla Khan." There is the declaration of Mozart: "provided I am not disturbed, my subject enlarges itself, becomes defined, and the whole stands almost complete and finished in my mind, so that I can survey it like a beautiful statue at a glance. For this reason the committing to paper is done easily enough, for everything is, as I have said, already finished."

Mr. Brunton's illustrations could be multiplied a hundredfold. Wagner's experience was precisely that of Mozart, the necessary allowances being made for the different scales of their work: after long brooding upon an opera, and the making of a few sketches, the whole thing was complete as far as he was concerned, and he would groan at the long and tiresome labour of having to fix the details of his vision in writing for the comprehension of others. Hugo Wolf's work was almost all done in a quasi-cataleptic state: he would read a poem several times, brood upon it, and next morning find that it had clothed itself from head to foot in music with practically no conscious cerebration on his part. Schubert's experience must have been much the same. Beethoven's "raptus" was well known to his friends.

As to the vital part, then, played by the subconscious in artistic and other creation there can be no question; and it may not be illegitimate to ask whether the operations of the subconscious might not be facilitated by a new education of the mind of the sort indicated by yoga. At present the creator is more or less dependent upon accident for the coming of the cataleptic state, that is to say, for the state in which the distracting irrelevancies of the outer world, and of the ideas darting about in the part of the brain that is concerned with that world, are put aside and the more universal truths of the subconscious get free play.

Some minds, such as those of Mozart, Schubert, and Wolf, seem to be able to fall into this state at almost any time. Other people find that drugs, or the milder demons of alcohol or tobacco,

help them to achieve what they call concentration, which is only another name for fundamentally the same thing. I have elsewhere put forward the suggestion that the domestic luxury for which Wagner is blamed was at bottom only an instinctive device on his part to arrive at this concentration. It was a peculiarity of his being that isolation from the crude realities of the outer world by means of soundless carpets, heavy curtains, and so on was necessary to induce the hypnosis favourable to complete absorption in the subconscious: he could not compose with comfort even in a room containing book-shelves, the regular lines of which no doubt drew his eyes to follow them on, and so made him too conscious of his surroundings.

CHAINING UP THE MAD MONKEY

We know less about the human mind than about any other wonder of the cosmos; but as we come more and more to fathom its mysteries will it be possible, I wonder, to do by system what is at present done only by accident—that is to say, will men be able, by an intensive training in surrender to the subconscious, to throw themselves of set purpose, at any time they like, into the condition in which genius can operate most fully and most easily? Already we recognise that some minds have a greater natural capacity than others for "concentrating" quickly on a problem, that is, of sweeping out of the mind all the criss-cross of irrelevant ideas and impressions that constitutes the upper surface of our mental life. The Indian yogis, it seems, "compare the mind with a monkey gone mad and leaping aimlessly hither and thither"; and there is not the slightest doubt that by a proper discipline of the mind's powers this "leaping aimlessly hither and thither" can be controlled and the whole subconscious energy concentrated in one direction. "The periphery has been anaesthetised" so that the life of the mental centre has been increased, is Mr. Brunton's way of putting the matter with regard to the achievements of yoga.

Will it be possible some day for all our thinking, and especially that devoted to art, science and philosophy, to be increased in depth and intensity by a rational discipline of the subconscious corresponding to that to which the athlete submits his body? Apparently the Hindus long ago reached that conclusion and put it into practice. Their "Silpa Shastras," Mr. Brunton tells us, "prescribe practical rules for the realisation of the ideal of spiritual beauty through practice in the technical arts and crafts. The chief artists and artisans attached to temples in former times employed a yoga process before executing their work upon these buildings. Only after they had succeeded in putting their minds into the proper condition of intense concentration were they permitted to begin painting or modelling."

Without any indulgence in fanciful theories, but regarding the problem as one purely and simply of practical mind control, may we not look forward to the day when the great composer, engaged upon a great work, will be able almost at any time to "anaesthetise the periphery" of his consciousness and descend into those subconscious ego-less depths of it from which, as we already know, only the greatest things in art can come?

YOGA

The Quest of the Overself. By Paul Brunton. (Rider, 15s.)

KEYSERLING calls Yoga the practical foundation-stone of all Indian wisdom. Whereas the West, he says, bases all its hopes on genius, the East expects most things from training.

"I come to the fourth book which, to my mind, is much the most valuable of the four. It is an exposition of Eastern mysticism, as satisfactory in its way as anything Miss Evelyn Underhill has done for the mysticism of the West. Mr. Brunton's previous books have shown that his mind is critical and not at the mercy of its own will to believe. He sees no necessary cleavage between science and metaphysics, and he would cordially endorse that phrase in the recent *Times* obituary of Sir Jagadis Bose which said "his achievements provide a unique example of the virtual union between the immemorial mysticism of Indian philosophy and the experimental methods of Western science." Mr. Brunton's book gains enormously by the fact that he is a mystic himself. He writes deliberately for the Western mind and what he says is not the justification of a particular philosophy so much as a plea for mysticism as the revealer of certain underlying realities.

If we are capable of understanding mysticism at all we should be capable of understanding *The Quest of the Overself*. I am far from saying that Mr. Brunton has proved all his contentions. There is an extremely significant phrase in Dr. Behanan's book which metaphysicians would do well to inscribe "upon the posts of their houses and on their gates." It is this. "The limbo of the unknown is admirably passive to all questions concerning ultimates: we may ask any question and receive the answer that pleases us most." That chastening thought confronts all our systems. Ideas only become our possession when we submit our minds to them and we can submit our minds to practically any idea we choose. Truth exists but there is unlimited possibility of error. We must just follow our instinct for verity, testing wherever we can. Mr. Brunton carries conviction to me because my own experience bears out much that he says. But I have one quarrel with him. Like a number of modern writers he attacks the validity of time and uses these attacks as a jumping-off ground for vindicating eternity. Time according to him is only "subjective," an hallucination of our own brain. We ourselves can extend or contract it to any length we choose. It is only "a form of self-consciousness." The spokes in a bicycle wheel ridden swiftly past have been seen as barely moving by an observer who had been electrically shocked. But surely all these arguments affect consciousness rather than time. Surely beside subjective or self-conscious time, there is objective or "clock" time, valid for a million individuals if invalid for the one who has been drugged or is undergoing a mystical experience. Time is not merely a mental condition, it is also a succession outside our consciousness. Do the planets only imagine the sequence of their movements? Is it only a spatial and temporal illusion which keeps them in place, and if they stopped thinking for a moment would they collide? Even the argument—advanced once more by Mr. Brunton—that a sufficiently distant star with appropriate range of vision could observe an event now, which happened on this planet centuries ago, is to my mind a quibble, for what the star would observe would be not the event but the light rays once set in motion by that event. Mysticism gains nothing by a too complete surrender to subjectivity. But, with this one reservation, I recommend *The Quest of the Overself* as by far the safest and most rational exposition of Eastern metaphysics and of the practice of mental discipline that I have yet met.

MONK GIBBON.

Lancashire Daily Post

Self-Analysis

An important contribution towards a scientific exposition of those mysterious laws which underlie the discovery of the spiritual being in man is "*The Quest of the Overself*" (Rider and Co., 15s.).

In it, Paul Brunton, famous writer on India, makes Yoga the basis of a new, practical system of self-analysis. He offers help and guidance in the obscure art of meditation, and gives instructions in clear terms in the Oriental method of psycho-spiritual self analysis, showing how a student might arrive at his inner divine self by the use of mental methods conjoined to simple breathing and visual exercises.

The finest and safest system of Indian Yoga constitutes the basis of this system, but it has been thoroughly altered and adapted by the author to suit modern Western needs and circumstances.

Public Opinion LONDON

29 OCT 1937

"YOGA" H614

"It is in the joining of mind-stilling and mind-sharpening methods that the right qualities for the discovery of truth become unfolded. Each is complete without the other, and therefore can only lead to partial truth. The system presented here aims at combining both."

Mr. Paul Brunton, who writes the above in *The Quest of the Overself* (Rider, 15s.), is a recognised exponent of the Yoga system. He details its "psycho-spiritual self-analysis" and the "mental methods conjoined to simple breathing and visual exercises."

Manchester Evening NEWS

THE QUEST OF THE OVERSELF,

by Paul Brunton (Rider, 15s.). Intended as a guide to a Westernised system of Indian Yoga, which is claimed to enable each one of us to find the kingdom within himself—the Overself. A

Yorkshire Evening Press

31 JAN 1938

ART OF MEDITATION

Paul Brunton, the noted writer on Indian Yoga, in his new book, "*The Quest of the Overself*" (Rider, 15s.), gives clear instructions for the exercise of the Oriental method of discovering the spiritual self. The simplicity of the exercises should make an appeal to many who desire help and guidance in the art of meditation.

It is stated that half-an-hour a day given to the practices explained in the book will enable anyone who faithfully follows them to come into contact with his own divine spirit.

Nottingham Journal

6 DEC 1937

FOR YOUR BOOKSHELF.

Secret of Self-Analysis

Mystic Eastern Practice Adapted to Meet Western Needs

The Quest of The Overself. By Paul Brunton. (Rider, 15/-).

PAUL BRUNTON is the author of "*A Search In Secret India*"—a book which made him famous. In his new venture he makes Yoga the basis of a new practical system of self-analysis, which can be regarded as the most important contribution yet made towards a scientific exposition of those mysterious laws which underlie the discovery of the spiritual being in man.

Thousands of readers who found help and guidance in the obscure art of meditation through reading "*The Secret Path*" will welcome this new book, which is the author's response to their desire for a more comprehensive and advanced work.

Full instructions are given in the Oriental method of psycho-spiritual self-analysis, showing how a student may arrive at his inner divine self by the use of mental methods conjoined to simple breathing and visual exercises.

The finest and safest system of Indian Yoga constitutes the basis of this system, but it has been thoroughly altered and adapted to suit Western needs and circumstances. Half an hour a day given to the practices explained in these pages, it is claimed, will enable anyone who faithfully follows them to come into memorable contact with his own divine spirit.

Every step of the path has been carefully and minutely explained in understandable modern language.

10 NOV 1937

OBSCURER ART OF MEDITATION

Mr. Paul Brunton's New Book

In an isolated summer retreat on the summit of Keenmangandi Mount, where, he says, the superb charm and opulent grandeur of Nature brought generous inspiration, Mr. Paul Brunton wrote his new book about mysticism, "*The Quest of the Overself*," which has just been published. Here he set about the task of building a bridge between the ancient methods of mind-mastery as practised in India and the modern psychological needs of the Western people.

The fruits of his task are offered as part of an exotic technique which helped him, and which he offers to others because it might help them, too, and not out of any desire to propagate it in any way. This disclaimer, combined with a cynical dislike of being classed as a spiritual teacher, prophet or messenger, will give the reader some idea of the man behind the pen. It also explains the impartiality of the writing and the immense care he uses to describe the deep and difficult problems of self.

"The book is one help towards knowing oneself," he writes. "The portrait of self which it produces may be unfamiliar to most of us, but whoever heeds it sufficiently will find ultimately that the soul is not unknowable."

In his quest of the overself, Mr. Brunton spent years in India and Egypt, and it is of India that he writes chiefly here. Full instructions are given of the Oriental method of psycho-spiritual self analysis, showing how a student may arrive at his inner divine self by the use of mental methods conjoined to simple breathing and visual exercises.

The finest and safest system of Indian Yoga constitutes the basis of this system, but it has been altered and adapted to suit modern needs and circumstances. Every step of the path has been carefully explained in understandable modern languages.

Those readers who desire a more comprehensive and advanced work than "*The Secret Path*" will welcome this new book on the obscure art of meditation.

"*The Quest of the Overself*," by Paul Brunton (15s.). Rider

89
CURRENT LITERATURE

LONDON

Date DEC 1937

and **THE QUEST OF THE OVERSELF**, by Paul Brunton (Rider & Co., 15s.). These two books will interest all those who are anxious for more light upon the super-normal. 4617.

Mr. Brunton writes from a very different angle. His earlier book, "The Secret Path," aroused considerable interest, and he writes with no desire to teach or enforce his views upon others, but as White Yoga of considerable experience who has been pressed by many people to expound in clear language the way to high spiritual attainment.

"The Quest of the Overself" is divided into two parts. The first an analysis of spiritual qualities, and the second a description of Yoga practices which should enable anyone who has the patience and will to cultivate their own powers in this direction.

In view of the enormously increased interest in the things of the spirit which has, quite obviously, permeated a large section of the British public during the last few years, both these books should find many eager readers among the more serious-minded. *It is a contribution to a scientific understanding of the subject.*

Church of England Newspaper
LONDON

10 DEC 1937

QUEST OF THE OVERSELF.

4617
The Quest of the Overself, by Paul Brunton (Rider and Co., 15s.).

Those who find orthodox Church teaching insufficiently helpful in leading the mind to the realisation of the Christian verities will find in this book much helpful teaching. The author has made an exhaustive study of Eastern religious thought. In this book, written in beautiful and simple language he explains a method of approach to God which, if followed, leads to the realisation of divine immanence.

S P

Yorkshire Post
Leeds

5 JAN 1938

The Quest of the Overself. By Paul Brunton. (Rider, 15s.) 4617

In the first part of his book Mr. Brunton has tried, in his own words, "to induce within the reader a change of attitude as regards his own self-understanding." He has analysed in turn the physical, emotional and intellectual self in order to show that the real self transcends each of these.

In the second part he has set forth certain practices by which this real self may be discovered and lived in. Of these, mental analysis of the self is preliminary to control of breath, fixation of the sight and blending of heart and mind in a creative consciousness. The principal feature of the practices is the right attainment and use of mental quiet—and because there is nothing extreme or sensational about them they should prove helpful to many.

INQUIRER & CHRISTIAN LIFE,
13 Bream's Buildings, London, E.C.4

weekly newspaper devoted to the Liberal Movement in Religion, and is the organ of Unitarian Christianity throughout the British Isles and the Empire.

4617 **IN SEARCH OF THE SELF**

THE QUEST OF THE OVERSELF. By Paul Brunton. Rider. 15s.

Mr. PAUL BRUNTON has many admirers, but critics, too. He is accused of insincerity, credulity, miracle-mongering and of elevating his own assertions to the rank of spiritual truth; his books, he is told, are essays in impressionistic journalism and his style is a flamboyant jargone. There is perhaps some justification for most of these counts against him, but he would be a singularly obtuse reader who could not see that the writer of these books (*A Search in Secret India; A Search in Secret Egypt*) was no mere sensationalist or lover of signs and wonders for their own sake but an explorer who, if occasionally he lent too ready an ear to the purveyors of exotic revelations, is none the less a genuine seeker of truth with a mind of his own.

If doubt remains, let the doubter turn to Mr. Brunton's latest book. Here, in a prefatory chapter, the author has much to say concerning his previous "successes" and his motives in writing them; but the book itself is his best advocate. For one thing, he abandons his hyper-metaphorical style and develops his teaching in what he calls a "dry, semi-academic style" but, in point of fact, with clarity and liveliness, though with occasional (perhaps needless) repetitions.

The book may best be described as an amplification of *The Secret Path*; it is a distillation of certain of the simpler Yogic practices of Indian teachers adapted to the needs of the West—a work which, though Brunton recoils from the idea of setting himself up as a spiritual teacher, he found himself "under compulsion" to write. And without doubt it is a work which many people (not all) will find of very great help. In brief, it sets forth a system of self-analysis by means of which, it is said, the aspirant may achieve knowledge of his "divinest self."

Self-knowledge, says Mr. Brunton, is the supreme science. Man has his source in the Absolute but has lost his awareness of this source, though religion reminds him of it. Man's real self transcends the "bodily self," the "emotional self" and the "intellectual self": "the very effort to subdue the thoughts," the author says, "implies that there is someone who subdues them, and hence that the self is not the intellect. The 'I' exists at a level deeper than thinking." Man's chief aim, then, is to realise his essential selfhood within the supreme overmind (God). To this end, Mr. Brunton indicates certain meditation practices. And he adds, "Whoever enters into the experience of contacting the depths of his inmost being can emerge only with deeper reverence for God."

VEDANTA KESARI: (MADRAS) INDIA: "The Inner Reality".

We have been appreciating very much the valuable service he has done to India by his writings, especially by his first book, "Search in Secret India", which as we know, has made many a mind in the West interested in the spiritual traditions of India. The book is attractively written in an unconventional style and contains some useful information.

Time & Tide

LONDON

15 JAN 1938

4617 **The Way of Yoga**

The Quest of the Over-Self. Paul Brunton. (Rider. 15s.)

The word is exasperating. Yet no other word conveys all that Yoga signifies though it has created so many high priests and profitable esotericisms.

A Yogi necessarily believes that the soul is more than meat and raiment, more than body and mind control, and Mr. Paul Brunton's book helps in the understanding of that deeper aspect of human aspiration. *The Quest of the Over-Self* is a very sincere piece of work.

J. VIJAYA-TUNGA.

24 DEC 1937

The Quest of the Overself" is by Paul Brunton. It is a book that will interest all those who are anxious for more light upon the super normal, though indeed Mr. Brunton writes with no desire to teach or enforce his views upon others.

Scarborough Evening NEWS

England.

4 JAN 1938

Theosophical Lecture.—Miss Sheldon, of Leeds, who lectured at the Scarborough Theosophical Room on "The Armour of God," inquired how many folk really had a definite aim in life. In his latest book, "The Search for the Oversoul," Paul Brunton, said the lecturer, described his attempts at self analysis and his efforts to reach a clear understanding of his own physical, emotional, mental and spiritual make-up as a beginning in his search for the Great Oversoul of the Universe. An innate honesty and a steady courage played their part in such a quest. One great aim

TIMES of India
Bombay, India

—7/1/38

The Spiritual Ego

THE QUEST OF THE OVERSELF.
By Paul Brunton. (Rider & Co. 15s.).

Mr. Paul Brunton is well known as an earnest student of Yoga, and he has already in other books, notably in *The Secret Path*, given an account of the technique followed by him and of the satisfying spiritual experiences in which it resulted. This new book is said to be his response to the demand for a more comprehensive and advanced work, and it is stated that the student may arrive at his inner divine self by the use of mental methods conjoined to simple breathing and visual exercises.

PRACTICAL METHOD

Those who are will read with interest the chapter on the true nature of Time and the secret involved in finding an external life, the true kingdom of heaven. Mr. Brunton claims that he has given a practical method of calling the higher forces of the spirit to our personal aid when dealing with problems or difficulties of every kind, and the publishers, who specialise in this type of literature, say that they regard this book as the most important contribution yet made towards a scientific exposition of those mysterious laws which underlie the discovery of the spiritual being in man.

H. D.

PREDICTION MAGAZINE (London)

Editorial Answers to Letters

Communication with Departed

One to whom I was very devoted died last January. He lived at Singapore, nearly two hundred miles from where I live—Malacca—so I was prevented from being with him when he passed away.

A book that might afford you comfort, along the only path by which I think you will achieve it, is *The Quest of the Overself*, by Paul Brunton. (Rider & Co., 15s.).

THE MODERN MYSTIC

DECEMBER 1937

THE QUEST OF THE OVERSELF. By Paul Brunton. (Rider.) 15s.

The reception accorded to Mr. Brunton's earlier works was sufficient guarantee of an eager public for the present book. It is in no patronising sense that we suggest that Mr. Brunton is now more mature. Indeed, this is a good sign, for it infers that the spiritual adventures he so ably portrayed in the two "Secret Search" books were no mere momentary gleams but a quiet, yet determined way of life. *The Quest of the Overself* is by far the ablest thing Mr. Brunton has yet done. The book is divided into two parts; the first is really an analysis of Man; the second is devoted to practical exercises. If we have a criticism to make, it is that we consider the prefatory remarks too long and the subject of them redundant. For the author is in no need of apologising for his first essays in search of Truth. They were models of their particular kind. The difference between them and his latest book is the difference between endeavour and achievement. We are of the opinion that careful study of this book, and a determined attitude towards the recommended exercises will result in an appreciable measure of attainment. The book is well planned and the reader who appreciates art is well catered for in a splendid chapter, "The Finer Feelings." Mr. Brunton says: "When one leaves the kingdom of Nature and turns to that of art, . . . one finds further opportunity to train the emotions along the path which will lead to the spiritual opening of oneself. Poem, picture, prose, tune, monument and carving provide indeed a fascinating preliminary path towards the divine kingdom" and then follows a first-rate analysis of the spiritual genesis of art. There is an illuminating chapter on the true nature of Time and another on the creative inspirations of genius. The author's exposition of the Yoga involved is extraordinarily clear and simple, and the book shines with a patent sincerity. It is highly recommended.

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Vol. XVI

JANUARY, 1938

No. 4

THE QUEST OF THE OVERSELF

By Paul Brunton. (Rider, 15s. net.)

This large book is of thrilling interest, especially to those who already know something of Psychic Science, but it goes further and " thrusts daggers of truth into our complacent illusions."

The teaching as regards Meditation is simple, clear and inspiring. It is an exhaustive treatise for the uninitiated, beautifully expressed and most encouraging.

The writer wisely stresses the fact that the mere reading of books will get a man nowhere, for "He is the traveller and he must do the moving." Without independent thinking how can he hope even to become properly convinced of the truth that the body is but a house for the ego, or discover later that the ego is but a drop in the ocean of the divine Overself which some call "God."

The chapter on "Time" demands deep study. It is too profound to attempt to review in a few words. One realises that this is not a volume for mere reading; it is a wise, experienced, and inspiring friend that one needs in one's home, whatever the cost.

INDIAN LITERARY REVIEW (APRIL 1938)

The Quest of the Overself, by Paul Brunton (Price Rs. 11-4) should be read by all. Full instructions are given here in the Oriental method of psycho-spiritual self-analysis, enabling anybody to arrive at his inner divine self. This is based on an old Indian Yoga system, modified to suit modern conditions.

Way to Know Self Is Meditation

DISCOVER YOURSELF, by Paul Brunton. New York: E. P. Dutton & Co.; 315pp., \$2.50.

Known for his previous books on the philosophy of Oriental religions, the author here makes his strongest appeal for meditation as the only sure way to discover oneself. In three of his chapters he discussed the Yogis, with reference to renunciation, revelation, and realization. In other chapters he accepts and puts his own interpretation on God, the Kingdom of Heaven, Jesus; the Lord's prayer, the beatitudes, the gospel of St. John. He arrays himself vigorously against the orthodox teachers of Christianity. Of Jesus he writes in part: "Like some other great beings who came down to teach our world, he did not belong to this planet . . . the intelligence on some planets is far ahead of ours in understanding of life and what you would call spirituality. . . . Some of the beings from higher planets have taken pity on mankind, and have come voluntarily to earth to bring help to humanity.

If you like this interpretation of Jesus, there is more in this book that will please you.

East London Advertiser - England

A YOGA EXPERT

"Hermit in the Himalayas" is an unusual book, partly travel and partly thoughts upon the ancient wisdom of the east. Paul Brunton, said to know more about Yoga than any living Westerner, became a hermit among the mountains of the Indo-Tibetan border in order to carry out the Biblical injunction "Be still and know that I am God." We accompany the author on his journey to unfamiliar places and read of his thoughts. "Hermit in the Himalayas" is published at 15s. by Messrs. Rider and Company.

EDITORIAL

THE QUEST OF THE OVERSELF.
By Paul Brunton. (Rider & Co.)

WHEN, some three years ago, Paul Brunton wrote his little book *The Secret Path*, it evoked a responsive chord in the hearts of many who sensed the informing spirit of the work, and gave rise to hopes of further helpful and encouraging productions of a similar character. Like *Oliver Twist*, an appreciative public began to ask for more. As is too frequently the case, no allowance appears to have been made for that elusive factor, inspiration, without which the presence of any degree of authentic spiritual power in creative literary effort is impossible.

In view of the reception accorded to the book, it is now clear that Brunton had indeed a service to perform, but the urge to turn out another work on similar lines "to order" as it were, was never present. Indeed, he confesses to an inherent dislike of being regarded in the light of anything resembling a spiritual teacher.

During the interval of three years between the appearance of *The Secret Path* and the publication of Brunton's present work, books from his pen of varying merit and appeal have seen the light. Yet slowly and persistently, and step by step with the widening of experience and the deepening of insight, the urge to supplement the earlier effort became insistent.

What is the "Overself"?

The choice by Brunton of the term "Overself" is a matter of felicitation, because no term hitherto in common use has adequately connoted, in language other than that of orthodox theology, that essential superconscious element which is the very essence of mankind in its highest aspect. We may talk of the Higher Self, of the Christ within, of the Holy Guardian Angel, of some other particular cult. Here, at any rate, is a word which is free from such extraneous influence.

It is in the section of his book dealing with the *Mystery of the Heart* and the *Overself* that Paul Brunton rises to his greatest heights. His new volume has been well worth waiting for. The authentic spiritual message, like a voice from far off, breathes through the whole book, but more especially in the chapters to which reference has just been made.

It is in its atmosphere, its overtone, that the power of Brunton's book lies, rather than in its printed word, necessary as this is to establish rapport with the reader. Like all truly mystical works, its message lies hidden beneath the mere surface meaning.

Men have yet to learn that religion is not so much a matter of creed or dogma as of vital inner experience—an awareness which the system of (Over)self-unfoldment described in Brunton's new book is designed to quicken.

In the life of dedication to the Overself lies the secret of that inner repose which manifests in the outer world as added power. Such power through repose is more than ever necessary in the feverish and unsettled times in which we live; and the way to gain it is indicated plainly enough in Brunton's new book—by far the best he has so far written—if only the meditational practices there described are conscientiously and regularly followed. Even though the quest may be initiated by motives of reward, all who undertake it will be well repaid.

THE EDITOR.

The SCIENCE OF THOUGHT REVIEW.

Book Reviews

"THE QUEST OF THE OVERSELF", by Paul Brunton. Published by Rider and Co., Paternoster House, London, E.C. Price 15/- net.

Apart from his "Search in Secret India", which tells how the writer sought and at length found in India the emancipating truth that his soul longed for, we would say that the book before us is at once his deepest and most considerable work thus far. And it is written with a measure of real mastery of his subject. The writer's strength lies in his awareness of the great need of our times, and his natural interest in and discernment of the laws of psychology, and their application to our human need. And this doubtless made possible his intellectual response and inner emotional approach to the Vedantic teaching, much of which indeed is an intensive psychology. We of the west are but as children in comparison with some of the great Indian teachers in true psychological understanding, that is, in our grasp of those laws which govern our personality.

That teaching is essentially the questing of the "Overself", to use the writer's expression, meaning largely what Emerson meant by the "Oversoul", and by what the Vedantist means by the word "Self" (in capitals), meaning by it the great Self of all. Yet perhaps he does define it a little more precisely, in that it is that real Self in every man, of which the outer self or personality is but the shadow. The avowed purpose of this book is to enable the discovery of this deeper Self, inasmuch as its very touching means an influx of richer life, with an increasing spiritual awareness resulting. I would that that might be the appeal that would go home. For at the heart of all the trouble of today is the cry for the spiritual.

In this book Mr. Brunton unfolds much of the teaching and method which India has taught him, inasmuch as he feels that it may be responded to and absorbed by the western mind. And he follows up his discursive reasoning which fills the first part of the book, in which he is seeking to find a common denominator between modern science in the field of psychology, and India's great contribution to the knowledge of the soul, with, in the second part of the book the practical application of it all.

His weakness has seemed to us to be a comparative ignorance in the direction of Christian knowledge and mysticism, and an unawareness of its profundity. Yet his words near the end of the book, concerning grace, have more of a Christian than eastern inflection, though some of the loveliness of its meaning escapes away. "It is the gatekeeper at the Shrine", he tells us. "By grace we are saved", wrote St. Paul. The Grace of God means so much, yet it is not an action but rather an attitude, the very favour of the love of God—apart from that we could do nothing.

BUDDHISM IN ENGLAND.

JAN

Meanwhile Paul Brunton's *Quest of the Overself* has come to hand. This is the best book he has written, and should be read as complementary to the above. (Rider, 299 pp. at 15/-). Heavier and more wordy in form, it is none the less packed with excellent advice, and in particular sets out in great detail the "meditations on the bodies" as we called them, as a method of finding the "Overself." To the author the path is a means of recovering our lost awareness of the Absolute, and his method is that of an introspective self-enquiry, sloughing off the skins of the not-Self to reach the Self. He appreciates that the ultimate use of the intellect is to transcend itself. His publisher-lauded chapters on time say nothing new, but the chapters on self-development are excellent. The whole book is addressed to a different type of reader than *Yoga Explained*, being more philosophic and devotional in form. Add to these two books our own, and the student will find that between them they do all that a book can do. The rest is a matter of practice, and the first step is to begin.

CHRISTMAS HUMPHREYS.

THE QUEST OF THE SECRET SELF

Review by H. F. PREVOST BATTERSBY

MR. PAUL BRUNTON tells us in an interesting preface how the present *volume came to be written.

Following the appearance of *The Secret Path*, many people had asked him to write a book of definite instruction upon the art of spiritual meditation. He had refused, owing to an insurmountable dislike of being classed as a spiritual teacher, prophet or messenger.

He succumbed at last at the bidding of a force which he could not disobey, and which meant more to him than his personal preference; but he wishes to explain that his aim is merely to offer that part of an exotic technique which has helped him to others who might be helped by it also, but without a wish to propagate it in any way.

That is a very modest estimate of an admirable piece of work.

Mr. Brunton traces, somewhat to one's surprise, the growth of his interest in psychic matters.

A Search in Secret India introduced him not only to the secrets of India but, even more unexpectedly, to the secret of himself.

He had entered on the quest light-heartedly, hoping to see fabled wonders, but he returned from the East with new sight. He told his story with a certain amount of journalistic picturesqueness, and he was puzzled and somewhat resentful that this flamboyance was suspected of showing something more than the truth.

What apparently he overlooked was that much of what he reported had a scientific as well as a thaumaturgical value, and science searchers demand the absolute abolition of all picturesque frills.

A Search in Secret Egypt followed, less spiritual, but with a wealth of introspective matter, and much that was memorable from a psychic point of view. The author describes it as preaching the doctrine of psychical survival, but not that of spiritual immortality.

A further draft on India produced *A Message from Arunachala*, and one is glad to learn that Mr. Brunton now shares the views expressed in *LIGHT* at the time as to its worthiness. "I hope," he says, "never to write such a book again;" but it was not to the frolicsomeness of the philosopher that objection was taken, but to the aloofness of the Pharisee. One is glad to forget it in the significance of the present volume.

THE INTRUDING SELFS

Its argument is divided into two parts, *Analysis and Practice*, the first dealing with *The Mystery of Man* with analysis of his physical, emotional and intellectual self.

Every philosopher of note has urged man to "know himself;" but they are not all agreed about the means to that knowledge, nor even as to what will result from its application.

The chapters on the mystery of the breath, the eye and the heart, detail the various aids to one-pointedness, but defy compression, and must be read at length.

One wishes that space permitted some conception being given of the clarity the author achieves in writing of "The Overself" and "The Quest," and one hopes that no reader will be so discouraged by the length of this volume as to overlook them, for one is sure that, having read them, he will be constrained to begin the book again.

**The Quest of the Overself*, by Paul Brunton. London. Rider and Co. N.D. 15/-.

Paul Brunton, whose articles for *Inner Culture* are eagerly awaited by its readers, is the most authoritative Western writer on India. His latest book, *The Quest of the Overself*, is a serious study of Yoga.

ILLUSTRATED WEEKLY

of India

LIBRARY TABLE

THE SPIRITUAL SELF

BOMBAY: SUNDAY, JAN. 23rd, 1938.

"THE QUEST OF THE OVERSELF" by Paul Brunton, Rider & Co., London, 15s.

THERE were many carping critics of Paul Brunton's "A Search in Secret Egypt" and some of his book "A search in Secret India". To many of these the author has replied very adequately and carefully in this present book. But Mr. Brunton can well afford to ignore many of his critics, who probably are too materialistically minded in any case to appreciate the arguments of a man who tackles the prodigious task of explaining to readers how they may be assisted in the tremendously vital task of searching for their inner or spiritual selves.

One may well wonder whether some people in the world have any spiri-

tual self, or "overself", as Mr. Brunton calls it: but perhaps it is that with the speed of modern life and the self-centred tendencies of a materialistic age the overself or spiritual ego becomes dormant, or buried in some personalities. Such people ought to read Mr. Brunton's present book very carefully. For it is packed with scientific argument which will help them to do some personal digging into their own hearts and minds.

This is indeed an epoch-making book and it should be deeply appreciated in such a country of spirituality as is India. The book is described by the publishers as the "most important contribution yet made towards a scientific exposition of those mysterious laws which underlie the discovery of the spiritual being in man."

It is, indeed, the author's response to many perplexed and distressed people who have read his book, "The Secret Path" and asked for a more comprehensive and advanced practice on the same lines. Mr. Brunton goes clearly into those age-old Oriental methods of what scientific people call psycho-spiritual self-analysis

MR. Brunton gives careful instructions for short daily exercises in order that readers may discover their own "ourselves". He has learnt most of these lessons in the East and this book comes from the West to the East as a magnificent gift and appreciation of its ancient learning.

Some of Mr. Brunton's previous books were dressed up in a literary style calculated to appeal to the needs of a newspaper-fed age. There were a few flippant jokes lightening his weightier aphorisms and this caused a certain section of his readers to look askance at his arguments and to criticise his methods. These unthinking people will not have reason to complain of his present book in the same way, because he has deliberately adopted a different style—a cold and calm analysis which is not his normal literary garb.

It will be a pity, however, if his attempt at more solid and scientific argument should result in his failure to attract the same publicity as his previous books, because if there is anything the world needs today, it is surely the power and capacity of personal introspection.

Edited by FREDERICK H. HAINES.
Watford, Herts.

Paul Brunton Tells How To Develop "Overself"

FOR years, many years, Westerners have been told by a number of authors that in yoga, the "science of the Self," there lay the pathway to release from the illusions that imprison men in their unenlightened state.

Now comes Paul Brunton with his method, described in his latest book, "The Quest of the Overself" (Rider, 15s.) He has attempted to show by analysis that the real man is not to be confused with his bodies, and to Brunton must be given considerable credit for the painstaking work he has put into this, the preparatory part.

In "demonstrating" analytically that Time is an idea, that Immortality is a fact, and that great advances have been made within the last century in physics, which provide illustrations for his arguments, Brunton shows himself a finer, smoother writer than in any of his former works.

The best chapter in the book, I think, is about inspiration. Hannen Swaffer, in his excellent work on "Adventures With Inspiration," suggests that someone ought to take on the task of developing the theme of which he had touched only the fringe.

QUESTION OF INSPIRATION

Brunton has begun the development, but he is so set in his ideal of showing the West that there is a path of reformed and simplified yoga through which the Overself can be reached, that he takes inspiration in his stride.

But having shown, from his point of view, how inspiration comes from beyond the ordinary mental and intellectual processes, Brunton makes the claim that inspiration can be retained more lastingly through his system of yoga.

Book Reviews.

The Quest of the Overself.—Paul Brunton. 15s. Rider. A script "sent forth from the aged Orient to the younger West." So ends the epilogue; and yet I wonder whether there is so much difference between East and West when it comes down to the essentials of religion. Our friend, Paul Brunton, has the journalistic touch which makes for easy reading, and in the books which have made his name somewhat famous among those seeking a new orientation of life, we get so much that enthralls that we can forgive where we differ. This book falls into two parts; in the first we get a masterly analysis of Self which places the book among those of leading philosophers in its attempt to get down to bedrock of thought. In the second part there is gradually unfolded a series of lessons and exercises in mind and soul-culture which although taking something of the form of Yogoistic philosophy and practices, nevertheless is expounded in such a way as to invite serious study.

It is difficult to summarise such a course of study, but we may say that the term "Overself" is adopted for that "I AM I AM" of absolute consciousness "behind each individual" and "in whom we all live and move." In short, it is another title for Deity. The quest for the Christ-self in each of us that we may be released to closer spiritual communion with God, to use the more familiar term, is here extolled as lying along the path of quietism, of being still, of forgetting self, of regular and systematic concentration. As the writer puts it, *the true object of all genuine spiritual practices is therefore to persuade the personal mind to turn inwards from the material universe, and through such abstraction in meditation or prayer slowly to retrace its steps upon the path of descent to the Heart.* That is surely in accord with the spiritual practices of the West; and so is much more of this philosophy when we get to close grips with it. Yet there is a cleansing from traditional religion and an attempt to practise peaceful meditation, which more than justifies this book. If it will free man from his present fever it is more than welcome. I am going to re-read it.—F.H.H.

The Quest of The Overself. — Paul Brunton 15s. Rider. One of our best writers on the mystical and spiritual is Mr. Brunton whose books have already gained much favour among thinkers. He has come forward with this work which we must study carefully and review next month. It holds forth promise of Yogas as a real means of spiritual unfoldment. A preliminary dip into its pages fascinates me.—F.H.H.

84

THE ARYAN PATH

BOMBAY,

[Below we print reviews of two recent publications which deal with the technique of Yoga.

The first volume is written by an Englishman who has been sojourning in India going from one guru to another.

The Quest of the Overself. By PAUL BRUNTON. (Rider and Co., London. 15s.)

The author has written this book to make the knowledge he gathered in India available to the busy men of the West.

In the first part, the writer tries to show that the real self (here called the overself) is different from the body and mental states, and even transcends ego-consciousness. The argument proceeds more or less along familiar Vedantic lines. From the fact that the author speaks of the unitary nature of the self and says that consciousness is our very nature as well as from the particular considerations he urges to justify his conclusions, we are led to think that he is trying to express Vedantic ideas.

In the second part, certain practices are prescribed to bring about a state of mental quiet, and ultimately to arrive at a kind of self-realisation which will not only bring peace of mind but also success and efficiency in worldly activities. Some of these exercises, involving control of breath and steady gaze, are not uncommonly practised by people aspiring after self-realisation.

The writer has the high aim of helping mankind in its present state of unrest, and there can be nothing objectionable in his propounding a system of thought and practice which, in his opinion, will bring about the desired result.

The Yorkshire Post

The Quest of the Overself. By Paul Brunton. (Rider, 15s.)

In the first part of his book Mr. Brunton has tried, in his own words, "to induce within the reader a change of attitude as regards his own self-understanding." He has analysed in turn the physical, emotional and intellectual self in order to show that the real self transcends each of these.

In the second part he has set forth certain practices by which this real self may be discovered and lived in. Of these, mental analysis of the self is preliminary to control of breath, fixation of the sight and blending of heart and mind in a creative consciousness. The principal feature of the practices is the right attainment and use of mental quiet—and because there is nothing extreme or sensational about them they should prove helpful to many.

BOOKS OF THE DAY

THE QUEST OF THE OVERSELF

PAUL BRUNTON'S NEW BOOK

THE QUEST OF THE OVERSELF
by Paul Brunton; published by
Rider and Co. London. Price 15s.
By Dr. M. H. SYED

In this sceptical age the worthiest and the most genuine man is, sometimes, subjected to unfavourable and undeserved criticism; but, if he is true, he outlives them: Paul Brunton, author of half a dozen books on vital topics and a journalist of world-wide reputation, could not possibly escape the sting of evil tongue. Soon after the publication of *A Search in Secret India* an Indian gentleman of good standing wrote to his publishers and accused him of having written a romance or a semi-novel, adding that he was quite sure that the Maharishi of whom he wrote so much, did not exist outside his imagination. There are others who consider him a mere propagandist doubting his *bona fides* as a true seeker after truth. The publication of *The Secret Path* and the volume under review have given the lie to these charges. Only a devout aspirant who has been initiated into the mysteries of soul-culture, can write with authority about its theory and practice and carry conviction to his readers.

That Maharishi Raman to whom he owes his inspiration, is not a mythical figure but a living reality, is borne out by a large number of visitors of great position and standing both from the western and eastern countries. Those who believe that there is a Divine purpose running through the universe, would not find it hard to accept that there is an inner government of the world. The Great Ones who have attained liberation, are ever watchful of the interest of erring humanity. They make known the existence of highly-illuminated beings to deserving souls. They are ever ready to help and guide true aspirants on the path of spiritual development. It was in accordance with this age-long tradition that Paul Brunton was led to Maharishi Raman who, it is true, till the publication of his writings, was not so well known to the wide world as he is today.

Thousands of readers who found real help and guidance in the obscure art of self-examination and meditation through reading *The Secret Path* published only a few years ago, will welcome this new book, which is the author's response

Every chapter of this book bears the stamp of ripe and accurate scholarship and, what is more, direct experience. He writes with the confidence of one who *knows*. The treatment of his main theme is lucid and logical. It may be acclaimed as a philosophical treatise of no mean order.

The author has generously given what can possibly be given on a recondite and abstruse subject. He has stated some definite principles of soul-culture and made useful and practical suggestions for the guidance of a neophyte, and yet he cannot give out that clue which makes an earnest disciple see the inner things as they are. What is called 'realization' is the result of strenuous self-effort and hard self-discipline which can never be attained by mere *wish* or the perusal of a book however sacred or authoritative. The first step on the path is right understanding. Then the control of the senses and mind begin. The conquest of rebellious *upadhis* (sheaths) leads one on to successful concentration which is a *sine qua non* of union with the Overself.

The plan of the book is scientific and rational. The first part deals with the analysis in which the mystery of man in the form of his physical, emotional and intellectual self is laid bare. He is expected to examine for himself what his body and mind are: how they act and interact on each other and what their constituent parts are. This analytical understanding of the constitution of man is naturally and logically followed by 'the practices', dealt with in the second part of the book which is full of practical suggestions. It is not enough to know what a man is or has. He must learn to conquer his body, senses and mind and attain the highest achievable goal. Divine potentialities are hidden in him. His individual self is said to be one with the Overself, the source of his being.

Thus the line chalked out by the author is as clear as daylight. He clearly points out to the existence of a self in man free from all change and decay and its inseparable relation to the One Life vibrant in every atom, the soul of our soul and the Highest Principle in the manifested and the unmanifested universe.

The burden of the book is that God and soul and their intimate relations are no more mysterious and unknowable problems. They are as much within the scope of human knowledge as any scientific truth is. The first and the most important condition is that a man must be filled with a burning desire to find out the truth and must be fully prepared to fulfil the necessary conditions laid down for the attainment of the ideal and must not shirk any discipline that may be necessary for him to undergo. No one can have any idea of that Reality which the author has chosen to call *Overself*, unless and until he tries to understand and know what his own self is. A knowledge of the one is entirely dependent on that of the other. They are not only co-related but they co-exist.

This is how the author has made the attainment of spiritual life possible and practicable for all those persons who are eager for the cultivation of the higher purpose and yet do not feel inclined to withdraw themselves from the everyday struggle of worldly life. The author

This valuable book has an inspiring message of hope and good cheer both for a man of the world and a recluse and it is intensely practical in its outlook and design. The author deserves our best thanks for his devoted labour and our congratulations on its successful completion.

Indian Literary Review

PAUL BRUNTON

PAUL BRUNTON'S new book entitled *In Quest of the Overself* (Rs. 11-4), which has been just published, is a very serious work on Yoga, which can be applied even by the people of the West. The book is practical in outlook and contains much new materials hitherto unrevealed in Western books. It is so arranged that it can be understood even by a novice, but also contains much that should appeal also to the advanced student. The book is a complete system of "Spiritual Analysis" and gives Psychology what it is groping for. It is thus the best system of yoga of the East in Western terms and not a system of mechanical processes as some ordinary Yoga systems profess.

G. T., MADRAS.

HINTS IN BRUNTON'S NEW BOOK

Mr. Paul Brunton is now back in Europe after a fairly long stay in India. While he spent the two summers on the hills, first on the Himalayas and then in Mysore, he was at Tiruvannamalai most of the other months; and the information that he gathered during these and previous sojourns is embodied in *Quest of the Ourselves*,* a fuller treatise on the practices leading to Self-Realisation, which he briefly touched in his *Secret Path*.

Mr. Brunton has made a name for lucidity of expression and to bring home rules laid down by ancient sages, he exploits the latest researches and tries to give a scientific basis for all his suggestions. Thus while impressing the need for the fixation of sight in meditation, he has a very interesting chapter on the place of the eye in human affairs.

It is not for nothing, he says, that Nature has fixed the eyes in the highest position among the sense channels of the human frame. And no other sense channel is so delicate in construction, so refined in substance and so sensitive in function.



THE "STATESMAN"

CALCUTTA,

DR. PAUL BRUNTON

WELL-KNOWN AUTHOR IN
MYSORE

"I was engaged in researches concerning Indian *yoga* and mysticism for several years but have gone so far as I thought desirable.

At any rate, I no longer frequent the society of the holy men and their *ashrams*. I have turned my pursuit of truth in another direction, which is based according to ancient Indian philosophical teachings on rational discrimination."

Thus observed Dr. Paul Brunton, author of "A Search in Secret India" and other books, in the course of an interview. Dr. Brunton is sojourning in Mysore for the present.

"Are you still continuing your researches among the *yogis*?"

"No," replied Dr. Brunton. "I regard that phase of my life as a chapter which is definitely closed.

I noticed a signed portrait of Charlie Chaplin in Dr. Brunton's room, and expressed my surprise on learning that the comedian is an intimate friend of his. "Why not?" came the reply. "There is plenty of room in my philosophy for humour, just as I know that there is plenty of room in Charlie's fun-loving mind for serious thinking about life."

S. S. SURYANARAYANA SASTRI

READER in Philosophy

UNIVERSITY OF MADRAS

I have derived great pleasure and profit from reading "The Quest of the Overself." Redolent as it is of the Maharishi's teaching, it contains for the most part what was familiar to me, but had never come home with so much force. A small part of it has also the attraction of novelty. Mr. Brunton writes with the quiet assurance and authority of one who has had the supreme experience. His book will be highly prized by all who have had the call of the spirit but are yet looking for one to guide their footsteps. It is characteristic of the universal appeal of the Maharishi that it is left to a westerner to make known the wisdom of the ancient Orient, not merely to the younger west, but also to the modern East that forgetting its own heritage has imbibed only the froth of the solidity of the West. "The Quest of the Overself" is a book which every beginner on the path of the spirit should keep with him and cherish.

S. S. Suryanarayana
13.4.38

PRABUDDHA BHARATA. (Calcutta)

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EGYPTIAN AND HINDU ORIENTATION TO CULTURE.

(By PROF. P. S. NAIDU, M.A. of ANNAMALAI UNIVERSITY, SOUTH INDIA)

PAUL BRUNTON has unravelled the mystery of these colossal edifices in his marvellous book SEARCH IN SECRET EGYPT. He there points out that the pyramid was built solely for the purpose of securing the exacting environment demanded for the initiation ceremony--the participation mystique--in which the individual soul was made to realize its at-oneness with the cosmic soul. The ancient Egyptians too had organized their sentiment-values in much the same manner as the ancient Hindus of the Upanishadic age had done. For both these mighty ancient minds the supreme ideal in life was the realization, here and now, of the unity of the individual soul with the cosmic soul. Hence it is that we find these colossal edifices, the pyramids, towering high above every other structure and ending in an apex signifying the eternal aspiration of the self for union with the supreme Godhead. The Sphinx is not the puzzle-propounding monster intent on devouring the unwary passer-by, but the beneficent guardian spirit welcoming the individual ripe for final initiation, and keeping watch over the secret entrance to the participation chambers in the heart of the pyramid.

THE QUEST OF THE OVERSELF

Outline of a lecture given to the London Spiritualist Alliance on Thursday, November 17th

By CHARLOTTE E. WOODS

MR. PAUL BRUNTON'S last and greatest book, *The Quest of the Overself*, is the subject of our study, and those who may have enjoyed his well-known *Search in Secret India* will be prepared to appreciate the spiritual results of that search which he epitomises in the present volume. Here, he says, is a wisdom that concerns the most personal and intimate of human problems, the nature of the Self of Man and the way towards the Overself in which he all unconsciously lives and moves and has his being. No teaching is more important and more grandiose than this, for "we live only when we touch our Sacred Source; otherwise we merely exist."

All who are acquainted with Indian spiritual psychology know that the Quest of the True Self is its be-all and end-all. That quest employs two methods, which are really one under two aspects. They are "identification" and "dis-identification."

Paul Brunton takes us first through the latter process, "dis-identification," with a thoroughness which will cause the non-introspective reader some bewildered moments. For the real Self, he shows, is not the body nor the sense-consciousness; neither physical vitality, nor physical awareness. Most of us, even when we protest to the contrary, pin down our individuality to the familiar physical world, forgetting that the flesh is but a house and not the whole man. The writer proves this in a novel way by appealing to the phenomenon of deep sleep. Were we identical with our body *we could not sleep*, for the body can only have recuperative sleep when its tenant has vacated the premises for his true home in the Beyond.

And the conclusion of the whole matter, in a wondrous sentence, is:

"When men will give themselves ungrudgingly to the divine Overself, the divine Overself will give itself ungrudgingly to them."

BIOSOPHICAL

REVIEW

NEW YORK

DISCOVER YOURSELF, by Paul Brunton. E. P. Dutton & Co., 1939. 315 pp.—\$2.50.

PAUL BRUNTON has an inspiring message for Western Civilization. In his latest volume he indicates the path which men must follow in order to discover their true selves. His words are particularly timely in view of the prevalent confusion in the minds of many regarding the essential values of life.

To those who are inclined to believe that there is no way out and that we must supinely face the future, Mr. Brunton says: "There is a path of escape, but that way lies neither to the East nor to the West; it lies entirely inwards. Yet if you follow this mysterious track, inevitably your outer life will begin to change its own face."

This book is richly laden with precious advice for those who wish to face life intelligently. If more men accepted the wise counsel to be found in it, vast and significant changes would take place in the world. Paul Brunton summarizes the wisdom of his fruitful life in these words: "We must reach an inner dedication, a desire to be constructive in life, and to do something worth while for mankind, no matter how small the service be, how limited the scope. You must learn that we are all one in origin and you should express this on the material plane through good will and an inner attitude of service."

Those who have read Mr. Brunton's previous works, will welcome this illuminating addition.

SCIENCE OF MIND MAGAZINE,
3251 West Sixth Street, Los Angeles, California

EDITORIAL

REREADING today Paul Brunton's discussion of the value of "mental quiet," we got a better understanding of what the Psalmist David meant when he wrote "... while I was musing the fire burned." He must have recognized that it is in the silent hour that the "still small voice" brings its message of revelation; that through the "mental quiet" is man's personality developed, his enthusiasm renewed; that through *musings* actual energy is generated. By thinking deeply man is carried into the heart of the great themes of life. Only when the prodigal son was forced to meditate did he find the true center of gravity and begin to retrace his steps to his Father's house.

Brunton in trying to convince us that only in deep silence can we hear the voice of the soul, calls our attention to the silent forces of Nature. "The moon makes not the faintest echo of a noise, yet it draws millions of tons of tidal waters to and fro at its bidding. We do not hear the sun rise nor the planets set. So, too, the dawning of the greatest moment in a man's life comes quietly, with none to herald it to the world. . . The gliding of the mind's boat into the lagoon of the spirit is the gentlest thing I know; it is more hushed than the fall of eventide."

Book Reviews "INNER LIFE" (Akron, Ohio, U.S.)

INDIAN PHILOSOPHY AND MODERN CULTURE—Paul Brunton, E. P. Dutton & Co., New York City. Cloth \$1.03 postpaid

The latest book from the pen of Paul Brunton is always eagerly awaited by his many readers. This little volume is a comprehensive definition of ideas found in the ancient Indian classics and an intensive comparison of these ideas with those of our modern philosophical thinkers. Its purpose is to clarify the "realization of the cultural one-ness of mankind", and the success with which Mr. Brunton develops his theme makes the book a valuable addition to the reader's storehouse of mental food.

As with all of Mr. Brunton's works, the clarity and beauty of expression, as well as the "great understanding with which he handles his subject of 'Man as the Key to the Universe,'" will find its merited response in the hearts of all readers, whether they are familiar with his former books or not.

The book covers two main subjects: Humanity and Creation, and the Metaphysics of Human Consciousness. The author quotes from the Upanishads and other books of the Vedas, comparing them with passages from Tennyson, Carlyle, Emerson, Spinoza, Hegel, Herbert Spencer, and Professor Thomson. On the metaphysical side, he quotes from the *Surangama Sutra*, the *Lankavatara Sutra*, the *Manasollasa*, from *Ashtavakasa Samhita*, and other *pandits* on the one hand, and from Shakespeare, Carlyle, Emerson, Descartes, Berkley, Kant, Schopenhauer, Bertrand Russell, and Sir James Jeans, on the other.

It will be welcomed as a worthy addition to Mr. Brunton's other works as it is a deceptively meaty little volume.

THE DOCTRINES OF THE EAST

The Inner Reality, by Paul Brunton (Rider, 12s. 6d.).
Indian Philosophy and Modern Culture, by Paul Brunton (Rider, 3s. 6d.).

Reviews by Dr. Butterworth

It was said in the ancient world that Greece, after being conquered by Rome, led her conquerors captive by means of her thought. So the East, having fallen behind the West in that knowledge of nature which has transformed the outward aspect of the world, is taking revenge by endeavouring to fascinate us with its peculiar philosophy. Not only do Indian thinkers gain a sympathetic hearing in the West when they expound their ancient wisdom, but many Westerners are allured by the mystic weirdness of the East and propagate its doctrines at home. Of these Mr. Paul Brunton is a conspicuous example. He has travelled widely and learned much. In the first of these books he tells us about the thoughts and practices of the men whom the East holds in honour. Although he is quite ready to offer judicious criticism of their ways when he thinks it necessary, yet on the whole he leans to the oriental, rather than to the occidental interpretation of the universe and of human life. A comparison of the two is interesting and instructive.

Most of the Eastern thought which is being propagated to-day is clean contrary to anything that could be called Christianity. If anyone doubts this, he can easily be convinced of its truth by reading these books by Mr. Brunton.

In moral earnestness Mr. Brunton is admittedly a good guide. But in doctrine we find these characteristically Eastern teachings put forth, and mingled with comments on the Gospels, as if the two were compatible. This cannot be so; for, first, in the Eastern teaching God is distinctly stated to be impersonal, the primal life force. Mr. Brunton says that this life force is intelligent, though how it can be intelligent without possessing something corresponding to personality is a mystery. Then, man is God. God must not be sought outside us, but within. This is of course part of the truth; but in Christian thought God is transcendent as well as immanent. Again, all progress upward in the scale of being is towards inactivity, if not actual unconsciousness; an ordinary man, we are told, is nearest to heaven when he is in a deep sleep. The doctrine of Reincarnation is asserted as an obvious fact, and we are even told that the belief prevailed widely in the Church until a "self-elected council" voted against it. But, in fact, Origen was the only teacher of eminence who strayed into these oriental fields, and his speculations were recognised, even by those who honoured him for his life, as being foreign to the New Testament. *The Inner Reality* includes a chapter which is a running commentary on parts of St. John's Gospel. Here we find the Gnostic doctrine, completely alien to St. John, that the Creator of the world is not the fount of Deity but a derived Being.

In the smaller work Mr. Brunton strives to set Indian philosophy by the side of Western philosophic Idealism and the thought suggested by modern research in Physics. It is a difficult task. For the Indian doctrine that All is One has little in common with the philosophy of Hegel and his successors; and still less with the scientific impulse to find a single basis for all natural phenomena. The Indian system, taken seriously, discourages effort, while the Western stimulates it. So, too, the Indian doctrine of Illusion is worlds apart from Kant's phenomenalism. Many Western thinkers and poets, impressed by the reality of the individual mind, have been ready to admit that the material creation possesses in some way an unreal character; and Mr. Brunton makes the most of this by quoting Berkeley, Emerson, Carlyle and other more modern writers. But no Westerner will ever believe that the visible universe is pure illusion. And certainly no Christian could; for the doctrine of the Incarnation asserts the reality and value of matter, as the vehicle of the divine revelation. The oriental heresy of Docetism was fought centuries ago, and is never likely to be seriously renewed.

TIMES OF INDIA Bombay, India

The Inner Reality and Indian Philosophy and Modern Culture are two books by Paul Brunton, published by Rider, the former being priced at 12s. 6d. and the latter at 3s. 6d. Mr. Brunton is familiar to many students of Yoga and has done something to popularise this cult in the western world. The Inner Reality is concerned with the different aspects of Yoga which the author discusses in great detail. Students of Indian philosophy will be interested in Mr. Brunton's Indian Philosophy and Modern Culture. It contains a great number of comparative quotations from Hindu sources and attempts to associate Western philosophical thought with ancient Hindu ideals.

WORCHESTER (Mass) SUNDAY TELEGRAM (USA) - "Yoga Philosophy" - "Paul Brunton has an interesting

style and his books always have the ring of sincere conviction. Discover Yourself is no exception. The book draws heavily on the teaching of Yoga, for Brunton is an ardent disciple of Oriental Mysticism. Hence meditation might be the most comprehensive word to use in summing up the aim of the book. If one can accept the author's point of view and is willing to attempt the application of the unfamiliar methods of the East India adepts and Yogi he may find new and vital avenues of self-help open to him. Brunton's exegesis of portions of the New Testament, as well as his answer to What is God? and his attempt to explain the mystery of Jesus, is deeply colored by his background of Yoga philosophy and so will be disputed by most Christian scholars. However, we may say again that he is deeply sincere and his latest work will offer a way for many to discover themselves."

The World Observer

☆☆☆☆☆☆☆☆ (New York U.S.A.)
April, 1938

By the sweeping, constructive world-views of Dr. de Madariaga we are reminded once again of the numberless efforts of many able minds on many human fronts to discover those inner springs of truth which lead out of contemporary confusions. If, sometimes, it appears that we merely grope, more accurate is it to see that we really search. Above all else, this column believes, the mind of the present age is an insistently searching mind. And, more and more, in the numerous books with standard imprints, emerges a well-nigh universal concern with the "eternal search."

Among these, one of the most impressive is *The Quest of the Overself*, the latest in Paul Brunton's widely-read series, all of which contribute to the larger synthesis of the present volume. One of the most extensive of modern descriptions of the ageless quest in print, this guidebook outlines in rather full and stimulating detail the need, methods, and practical results of progressive self-discovery. Mr. Brunton's use of "original" sources and his adaptation of ancient means to current Western conditions appear to us responsible and truly illuminating. Especially sound is the emphasis on the first essential achievement which must precede all other: "to ingather the mind from its wanderings. . . . To gain control of our scattered thoughts is to establish a sovereignty which we have lost. We must perform the inward miracle of conquering the mind before we can perform any outward miracle." To this end the daily practice of "concentration consists in stopping this ever-changing habitual wandering of the intellect, and in keeping it steadily directed to a single line of travel, by entering deeply into a special thought."

Various exercises here presented are not for beginners; those in the important chapters on "The Mystery of the Eye" and "The Mystery of the Heart," which offer some of the more rarely published aspects of inner forces, should be attempted only by relatively advanced students. But men and women of many different stages, and all who search, will find the particular vein of rich suggestion which each may need. "The starting-point of this

SELF-HUNT TAKES AN ORIENTAL PATH

THE QUEST OF THE OVER-SELF. By Paul Brunton. E. P. Dutton & Co., New York. \$3.

IN HIS latest book, "The Quest of the Overself," Paul Brunton, long a student and scholar of Indian Yoga, guides the reader in a psychological and spiritual self-analysis according to Oriental methods.

That a man may arrive at a complete realization of his "divine inner self" by mental exercises coupled with a series of breathing and visual exercises, may surprise the more worldly readers whose chief concern has been with a complete realization of their material selves in a material world.

To the credit of Mr. Brunton, be it said that he writes easily about a subject that is all too often obscured by its own terms. This volume is Mr. Brunton's sixth in a series on the occult and psychic.

The art of meditation is one which may well be cultivated by more of us, but whether or not a diminution or suspension of breathing is necessary for an invigorating of the intellect may be questioned.

This levity does not mean that this reviewer intends harsh criticism of a writer so evidently sincere in his efforts to stress the spiritual against the material and gross. Though they be as voices in the wilderness, such earnest souls should be encouraged. Their writings may be as nebulous as the clouds floating above their

heads, but they have ideals of spiritual revivification for a world sorely in need of such ideals.

A good book for the layman's approach to Yoga and for diligent seekers after the answer to the riddle of self. They will not find the answer, but they may gain a sense of courage and inspiration from a study of the philosophy of the Orient.

THE THEOSOPHICAL FORUM

Point Loma, U.S.A.

The Quest of the Overself. By PAUL BRUNTON. E. P. Dutton & Co., Inc. New York. \$3.00.

THE author states that it is "man's personal ego and his own inability to bring his thoughts under control" which shut him off from "awareness of the Overself"; and recommends "the Path of Self-Enquiry" as leading to this 'awareness.' Speaking generally, there is much in what the author writes regarding the fact and the reality of the Overself which is excellently and well said; but we do not find his claim to be justified, that "after a long study of various Yoga systems and Gnostic philosophies . . . their most valuable element has been abstracted and incorporated in the present work." This does not mean that many valuable thoughts drawn from the ancient writings are not discussed by the author; but we find no reference to the necessary and indispensable steps of preparation, without the taking of which all Quest of the Overself is in vain. Śāṅkarāchārya, one of the greatest of all teachers of spiritual yoga, states that these teachings, i. e., yoga teachings, are to be given only to those "who have sufficiently prepared themselves";

The Religious Book-of-the-Week Edited by Joseph M. Dawson

THE SECRET PATH. By Paul Brunton. New York: Dutton.

As might be surmised from the title, "The Secret Path" is the work of a mystic. That it is strongly dyed with Eastern color might be inferred from the fact that it is dedicated to "His Highness, the Maharaja of Burdwan," and the author's previous volume was called "A Search in Secret India." It is not a book of occultism, however, but justifies its subtitle, "A Technique of Spiritual Self-Discovery for the Modern World," and it is by a confessed rationalist.

Those who are familiar with the work of Evelyn Underhill will be reminded of her in many of these pages. The author does not restrict himself to the Christian faith, as she does. He finds no fault with the mystical element in other faiths, least of all in Buddhism; and in his constant talk of the Overself he follows in the way of Emerson, to whom he pays a glowing tribute. Yet he is everywhere reverent toward Jesus and His teaching, only he does not wish to be bound by theologies. As a pantheist he goes a little farther than Tennyson, with whose thoughts a comparison is often inevitable.

Observes Three Rules.

In his well-written volume Brunton has made out a case for meditation—for the quiet mind—that is exceedingly impressive. His technique, which occupies most of the book, is very simple, consisting of these rules: 1. Mark off a small, fixed fragment of your daily life, when you can devote yourself untroubled and undisturbed to the practice of the necessary exercises. 2. During this period concentrate your thought on these inquiries—whence this consciousness of "I," are you identical with any of your emotions, are you the thinking intellect? 3. To facilitate this self-analysis, or discovery, slow down the rhythm of breathing to a point below the normal rate. 4. By prayer await "the awakening of intuition," which in turn brings "the awakening to the Overself," (in Christianity synonymous with conversion), or union with God.

His Mysticism Is Modern.

Though stripped of Christian terminology and emphasizing slightly different techniques, the essentials of Brunton's faith are those of the enlightened Christian mystic, Rufus M. Jones, Quaker saint of our time. That such mysticism is consistent with the advanced scientific and philosophical scholarship lends to it a standing not to be despised. It is modern in another sense, as splendidly interpreted in the chapter, "The Gospel of Inspired Action," wherein it is argued that action of higher quality will result from the decisions of the meditator's mind, or, reduced to orthodox language, material matters may be directed and controlled by spiritual insights, spiritual guidance. There is for the mystic, too, a deeper and more trustworthy interest in social welfare. The mystic holds that for hungry, haunted humanity his faith has true hope, and even Christians, followers of Jesus and John, the mystics, must sympathize with their contention. Not a bad book, a real contribution to the subject.

J. M. D.

5 FEB 1938

"THE QUEST OF THE OVERSELF," by Paul Brunton (E. P. Dutton & Co., Inc., New York, \$3.00). **A TREATISE** for the believers in the system of Yoga that shows the believer how a man may arrive at his inner divine self by the use of mental methods conjoined to simple breathing and visual exercises.

Boston Evening Transcript Boston, Mass., U.S.A.

THE QUEST OF THE OVERSELF. By Paul Brunton. Pp. 304. \$3.00. (E. P. Dutton & Co., Inc.) [4-17]
A discussion of Yoga as the basis of a new, practical system of self-analysis.

Limes
Davenport
Iowa
8 JAN

"The Quest of the Overself" by Paul Brunton (Dutton's) is a further discussion of "the mysterious laws which underlie the discovery of the spiritual being in man." Because this reviewer would get hopelessly lost if any attempt were made to summarize the book's contents, it is satisfying to find a paragraph in the publisher's blurb which seems to achieve this purpose: "Full instruction in clear terms is given here in the Oriental method of psycho-spiritual self-analysis."

NASHVILLE BANNER MAGAZINE (U.S.A.)

Paul Brunton's New Book Shows Riper Maturity

THE QUEST OF THE OVER-SELF. By Paul Brunton. 299 pp. New York: Dutton. \$3.

Mr. Brunton's books are all more or less concerned with man's untapped reservoir of power, but some of them are oversplashed with colors so violent in spots as to suggest charlatanism. Particularly, "A Search in Secret Egypt" smacked of Halliburton heroism—tall tales rather than telling truths—but "The Quest of the Overself" does hold evidence of a riper maturity and a deeper sincerity.

The work purports to be an exposition of an Indian Yoga system, but so altered and adjusted that the Occidental can avail himself of its benefits. That Occidentals must feel deeply the need of some sort of self-realization is proven by the flood of such books on the market. Mr. Brunton quotes from many of the leading thinkers of the world, and this alone might be said to place his present book in the higher brackets of the "uplift" class. It has more meat than the earlier books by the same author would lead the reader to expect.

Practical Self-Analysis

467 Indian Yoga Forms Basis
For Brunton's System

THE QUEST OF THE OVER-SELF: By Paul Brunton. New York: E. P. Dutton & Co., Inc., 299pp, \$3.

THIS BOOK should prove of special help in these critical days, for it gives a practical method of calling on the higher forces of the spirit to give personal aid when dealing with problems or difficulties of every kind.

"The Quest of the Overself" is Paul Brunton's most important contribution toward a scientific exposition of those mysterious laws which underlie the discovery of the spiritual being in man. Readers who found help and guidance in the obscure art of meditation through reading "The Secret Path" will welcome this new book. It is the author's response to their desire for a more comprehensive work.

Full instruction in clear terms is given here in the Oriental method of psycho-spiritual self-analysis, showing how a man may arrive at his inner divine self by the use of mental methods conjoined to simple breathing and visual exercises.

The safest system of Indian Yoga constitutes the basis of this system, but it has been thoroughly altered and adapted to suit modern western needs and circumstances. Half an hour a day given to the practices explained in these pages will enable anyone who follows them faithfully to come into memorable contact with his own divine spirit. Every step has been carefully and minutely explained in understandable modern language.

inner reflection and have a wish to delve into your spiritual make-up,

Paul Brunton's 'Discover Yourself'

should prove helpful. Unlike some authors who set forth their views on the meaning of life, the power of the inner self and the advantages to be gained by self-knowledge, Brunton's work is written with a 'take it or leave it' attitude. If you like it, well and good; if you don't, that's your privilege. He has written several other books too." AMERICAN THEOSOPHIST (USA) - "It is with particular gratification that we recommend this book in which the author with genuineness and simplicity presents the subject of self-discovery stripped of the too-frequent panoply of sensationalism, dangerous practices and superficial glamour. The many trivial, if not dangerous, titles dealing with Yoga may too easily turn aside sincere students from this truly kingly science. Hence the value of this book which inspires, but also makes clear that the way is arduous albeit the only path of joy." DISCOVER YOURSELF.

CINCINNATI OHIO TIMES STAR
FRIDAY MARCH 25 1938

THE intent is laudable, the carrying out not impressive. Brunton is an amateur reporter of the esoteric. In this book he offers an account of the theory and practice of Yoga, modified to suit the taste of the Occident. The fruits of obedience to the precepts of the Yogi, among others, are said to be control of body and mind, and those ineffable experiences which the mystics of all times try to describe.

A Western "civilization" absorbed in restless pursuit of the new and the trivial, and increasingly using the method of violence, might do worse than to listen to an appeal to sanity and serenity. Unfortunately the book is marred by verbiage; undefined psychological terms abound and jaunty assertions distasteful to the scientific conscience.

The student of attitudes is tempted to place this work alongside the best seller of Dale Carnegie. The latter assumes that the goal of life is to get on and up by appropriating property and managing men. The means of going up are the deeds and the words held in esteem by the masses. Carnegie humanizes, to a degree, the conflicts of the Western World, and the use of his prescriptions would increase the sum of happiness. However, his authority is not the Sermon on the Mount, but the Poor Richard's Almanac. The center of reference is the aggressive acquisitive agent who manipulates others. It is a doctrine of force, cleverly rationalized.

"The Quest of the Overself", on the other hand, has little interest in the values of the Occident—status, money, politics. Its concern is with inner resources and a peaceful simplified way of life. Buddha is in the background. In the language of anthropology, the books embody divergent cultures.—Dr. E. L. Talbert.

OAKLAND (California)
TRIBUNE (USA) - "Book Designed For Self Improvement" - "If you take time for

THE INNER LIFE

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VOL. 6

MAY, 1938

No. 5

EDITORIAL

THE QUEST OF THE OVER-SELF

IN TAKING up the study of this quest, we are pleased to consider and discuss a recent book of the above title by Paul Brunton, author of those other memorable books concerned with this same quest, *A Search in Secret India*, *A Search in Secret Egypt*, and *The Secret Path*.*

Our reason for giving special attention to this book is because it so clearly confirms and emphasizes the truths given forth in this Magazine and in the Impersonal teachings, and because it is our wish to show to our readers how a student and writer from another country and through personal experiences in far off India has come into a like understanding with our own of the spiritual life and of what is necessary before one can truly enter upon and live that life. Not that truth needs confirmation to those who are able to receive it, but there are others who require an incentive and some stimulation to make the necessary efforts to prove it and make it their own.

The book tells its story clearly and very fully, and so we are giving our readers excerpts from it in order both to show the author's purpose in writing it and at the same time to inspire in our readers a desire to read carefully the whole book, and thereby to learn how exactly he corroborates all that has been said in this Magazine many times.

Then our author states there is a way by which a man may know himself—a path available to those who wish to cut loose from all isms and cults.

Then begins an illuminating self-enquiry and analysis of the physical, emotional and intellectual self, proving to the mind that the real man is none of these and cannot be confined in any one of them, and that he is unlimited also by time and eternity. Among

We cannot recommend too highly this book to those who wish further corroboration of what has been held out as possible in the Impersonal teachings. The author goes to much pains and into great detail regarding the technique of meditation and contemplation of spiritual and inner things, and is very sane and wise in giving no more than is necessary about the phenomenal side that may be contacted by some, and especially on the subject of breathing.

Naturally the great good to be gained from the book is not in merely reading and noting its truths, but by staying with and proving them so that the student may truly know and use them for oneself.



Tells of Boundless Spiritual Forces Available for Mankind

Brunton Shows Unhappy Exiles the Way Back to Sources of Eternal Energy.

BY FRANK E. BRANDT.

"The Quest of the Overself" to be published by E. P. Dutton & Co. on Jan. 3, is by Paul Brunton who is perhaps the world's most persistent seeker after the truth of the inner life. In his latest book he offers a practical program for the open-minded modern who feels himself a spiritual exile and honestly wants to find his way back to those sources of eternal energy which in spite of all our cynicism still exists.

Mr. Brunton is the author of "A Search in Secret India", "A Search in Secret Egypt", and "A Hermit in the Himalayas", but in his newest book he goes far beyond his previous record in research. He declares his belief that if man will but open his heart and mind to the boundless spiritual forces which fill his universe, the life he seeks will flow into, and regenerate his spirit and aid him to greater service to his fellows.

He writes: The darkest tragedy of our darkened epoch is the foolish belief that such thoughts—as these are without use to a practical world.

Mr. Brunton expects to visit America in the summer of 1938. At present he is traveling in Europe after incessant travel which took him to Tibet and South India and then to Bombay. "I look forward rather keenly to my American visit" he writes his publishers, "as I have always liked Americans very much; they are more vital and more intelligent and more open-minded than we older fossilized races of Europe."

REVIEW OF PHILOSOPHY AND RELIGION.

New Book by Paul Brunton:

On Indian Philosophy and Modern Culture.

Emphatically a useful book for novices, beginners, and those just entering upon the study of Indian Thought, Philosophy, Religion and more emphatically Mysticism in its real deeper sense. Even more, this little book may act as an eye-cleaner and purifier of the mind and outlook from the prejudices and very misleading preconceptions which older and riper students of these subjects, who began their studies with the works of Max Muller, the Sacred books of the East and the writings especially of Rhys Davids and his school and their renderings from the southern texts, are almost certain to have absorbed from these works and also still older ones.

Further, even for modern students, the book will be serviceable as will appear presently. It is dedicated in eloquent words to an old friend of mine whom I learnt to know at Madras in 1890: Mr. V. Subrahmanya, formerly registrar, Mysore University; and is divided into two parts, the first Part, Indian Monism, Wisdom-Thought consists essentially, after a dozen pages of rather thin introduction, of well chosen passages from the great Upanishads to wit Katho Upanishad, Chandogya, Svetasvatara, Mundaka Brihadaranyaka and others:

AMERICAN THEOSOPHIST (USA) - "It is with particular gratification that we recommend this book (Discover Yourself), in which the auth or with genuineness and simplicity presents the subject of self discovery stripped of the too-frequent panolopy of sensationalism, dangerous practices and superficial glamour. The

MR. BRUNTON AGAIN

MR. PAUL BRUNTON describes himself as "only a poor scribbler"; yet in this new book of his, *THE INNER REALITY* (Rider. 12s. 6d.—need it have been so expensive?) he admits that unconsciously he has now become more of a tutor than a seeker. Certainly there are many who eagerly await his every book for the spiritual admonition and advice they gain from it. The present book, consisting of expanded addresses given to private audiences in four continents, underlines rather than advances the immanentist teaching of *The Quest of the Overself*, but a prospective volume, we are told, will carry the teaching into transcendental realms.

As a commentator Mr. Brunton is more likely to carry the conviction which his occasional historical evocations do not always command. It is so here. When Mr. Brunton tells us, as simple facts, that Jesus went to India, landed on the Malabar coast, made his way to Benares and the Himalayas where he lived in a cave—that he did not go to Kashmir or into Tibet (as some have averred)—we want to say, "all very interesting, but what is the value of repeating this story if you advance no evidence in support of it?" Elsewhere Mr. Brunton tells us to hold our beliefs loosely—some beliefs at least—and to avoid dogmatism!

Yet as a commentator Mr. Brunton is helpful, if sometimes unintentionally provocative. Many will find his exposition of the Lord's Prayer, the Beatitudes, the Gospel of St. John, and the Gita strikingly suggestive. His chapter on Asceticism reveals balance of judgment, and his instruction on meditation and yoga will be of help to quietists.

His tilt at prosperity-psychology is one of the best things in the book. Health, he insists, is no criterion of spirituality, and the idea that spiritual achievement brings good fortune he characterises as "probably the gravest error that could arise in the mind of the seeker after Truth." Rightly, he says, "The acid test of all spiritual theories is in the laboratory of daily living." By that test all modern cults must be judged.

As will be apparent from this brief synopsis of the structure and contents of this little volume, it does not tell us anything new or fresh to a student; nor does it bring any original thought or other contribution to our knowledge, but it does bring together and focus, tersely and tellingly the essential factors necessary for an unbiassed and fertile study of Indian thought, Religion, Philosophy and Mysticism in a handy and convenient form. Therefore it is useful and might be recommended to all interested in these topics; especially to novices and to those entering upon such studies or desiring to clarify and purify their own outlook and

There are defects in his own style and choice of words: but these may be excused in such a book and in a writer whose profession is journalism—not untainted with sensationalism and the wish to make readers open their mouths as well as their eyes.

But on the whole the book is good, worth writing and much better than the bulk of Messrs Rider's much advertised publications.

(Published at ALLAHABAD)

BERTRAM KEIGHTLEY.

many trivial, if not dangerous, titles dealing with Yoga may too easily turn aside sincere students from this truly kingly science. Hence the value of this book which inspires, but also makes clear that the way is arduous albeit the only path of joy."

THE AMERICAN
THEOSOPHIST

Published monthly by
THE THEOSOPHICAL SOCIETY
IN AMERICA

The Quest of the Overself, by Paul Brunton.
E. P. Dutton & Co., Inc., New York, N. Y.
Cloth \$3.00.

The author explains his coinage of the word *Overself* to express a quality of fourth-dimensional consciousness as the unknown content of one's inmost self which, transcending time, is eternal, divine, and carefree. It is intended to convey the idea that this divine state wherein the ego functions transcends the personal state giving man a consciousness of universality, thus explaining the mysterious occult powers of human nature.

The desire to bring yoga practices to the western world prompted the writing of the book. There are detailed explanations of the method of arriving at the blissful yoga state by the exercises of breathing and visual fixations. The dangers of such practices are mentioned but there is no indication of the importance of physical purification or discipline before attempting these exercises.

The discussions of the importance of regard for our finer feelings, the knowledge of the character of thoughts as creative forces, and the overself in action are quite enjoyable reading. — HANNAH

ILLUSTRATED WEEKLY
of India
Bombay, India

More About Yoga
Philosophy

4617
"THE INNER REALITY" by Paul
Brunton, Rider & Co., London,
12s. 6d.

PAUL Brunton, who has taken upon himself the task of explaining yoga philosophy to the West, has produced another volume "The Inner Reality" which is a further step on the path to a deeper revelation of the true meaning of yoga. For those who like Mr. Brunton's writings, this new book will be a welcome addition to the volumes he has previously written on the secrets of India, Egypt, the Himalayas, and so on.

The author deals with such questions as "What is God?", "The Mystery of the Kingdom of Heaven", "Practical Help in Yoga", "Psycho-Spiritual Self-Analysis", "The Scripture of the Yogis", "Errors of the Spiritual Seeker", "The Gospel according to St. John" and "The Mystery of Jesus".

From this one may gather that Mr. Brunton is attempting to weld together Eastern and Western philosophies. Whether the experiment will be successful or not remains to be seen, but the fact remains that the experiment is a most interesting one.

TULSA DAILY WORLD
(Oklahoma, U.S.A.)

*Mystic Studies Subject
Of Who and What We Are*

"The Quest of the Overself," by Paul Brunton (Dutton, \$3).

By RACHEL DAVIS

I would like to meet Paul Brunton. Any writer who can, with words, overcome time and space and gravity, and transport a reader here and there through the far reaches of infinity, must be an amazing person. In all periods of history and among all peoples there have been men who had a different viewpoint or a deeper insight than their fellows, and they have left the testimony of their beliefs and practices in writings, termed "sacred" by their respective races. (But not until they had been dead long enough for the vernacular in which they wrote to become shrouded in a patina of antiquity.) Then, their followers could substitute worship for understanding: but it is a question for controversy whether their various teachers and philosophers and seers and prophets and messiahs were exalted or debased thereby.

But back to Paul Brunton, whether he is a seer or prophet or mystic or what-not, he is a man who has something to say about who and what we are, and what this thing that is our life, is. He has prowled around in far places and among strange doctrines and studied his subject deeply. He then took time out from his metaphysical musings to gear his four dimensional subject down to the understanding of a three dimensional intellect. Or maybe it is the other way round—with his amazing skill with words he may have geared a three dimensional intellect up to where it can comprehend a four dimensional subject. At any rate, whether he has encompassed the illimitable or not, he has brought it to a focus where it can be comprehended.

Whether you are a credulous person or a skeptic, you will be amazed at his writing. And if you belong in that category, the average person who is a fortunate blend of credulity and skepticism, then, "The Quest of the Overself" is right up your alley.

Remember the little pasteboard

glasses with the one lense of red singlass and the other of blue, that the ushers in movie houses pass out to you to see the demonstration of a new technique in photography? Well, put your credulity over one eye and your skepticism over the other and read what Paul Brunton has written about you. You may not know who and what you are—nor why, but you will get a mighty clear picture if you follow directions.

DESERET NEWS,
(Salt Lake City, U.S.A.)

The Book Rack

BY FRANK WINN

Into the secrets of the higher Indian Yoga, Paul Brunton has delved again, this time to discover the method of revealing the sub-conscious soul by a system of rigid mental discipline and self psychoanalysis, and from these studies he offers his latest volume, "The Quest For the Other Self." It is a most welcome treatise covering a detailed analysis of the physical, mental and emotional phases of humanity, the origin and development of genius and the finer feelings and the methods of gaining control over one's inner nature. Taken from the teachings of the Orient, it nevertheless, has a striking resemblance to the best of modern Occidental psychology and the practical application of the system is lucidly set out. The volume is a work in philosophy of life but also gives detailed descriptions of a plan of living and forcing the mind and soul to greater things which has proved effective in the lands across the Pacific and promises to be equally as valuable in this part of the world. Those who have read Mr. Brunton's other works on Oriental practices will find this one equally interesting and illuminating. In fact, it probably ranks among his greatest contributions. The volume carries a dedication and expression of appreciation for the facilities afforded to His Highness, Sri Krishnaraja Wadiyar Bahadur IV, Maharajah of Mysore. It is published by E. P. Dutton and Company of New York, has 304 pages and is priced at \$3.

OHIO STATE JOURNAL
(Columbus, U.S.A.)

THE QUEST OF THE OVER-SELF by Paul Brunton. (Dutton, \$3.) If you have a neighbor who locks himself in a room, burns incense and squats cross-legged gazing into space for a hour or so every day, as regularly as he shaves or she brushes her teeth, it's a pretty safe bet there's a book by Paul Brunton somewhere around the house.

Brunton has become the Yoga missionary of America, writing book after book on the art of spiritual meditation as practiced in the east, going into the silences for inspiration. One gets the impression he is a sincere practitioner of the mystic hocus-pocus he writes about.

If you are the type who can't let his mind alone, as Thurber advises, and must mess around with these self-improvement gadgets, you should be a sucker for Yoga. As for us, we believe we are what we are and that's all we are and when we die that's the end. (If the East Indians are so darned smart with their philosophy, exalted spirit and all that stuff, why do they smell bad, let germs kill them off more frequently than necessary and trail the world in just about everything except dirt? We only asked).

(London)

The Occult Review

WESTERN THOUGHT AND EASTERN CULTURE. Theosophical Publishing House. Price 6d.

ADMIRERS of Paul Brunton will assuredly welcome this reprint of his essay in the *Cornhill Magazine*. It puts the case for a closer intellectual—or shall we say “spiritual”?—*rapprochement* between the Orient and the West in a trenchant yet concise form.

LEON ELSON.

The DETROIT NEWS (U.S.A.)

Books of the Day

Marvels and Mystic Experiences Off the Beaten Path in India

By CLYDE BECK

ONE OF the fascinating books of the year that seems to have escaped due notice in the helter-skelter of print is Paul Brunton's "A Search in Secret India" (Dutton). Mr. Brunton, a courageous British journalist with a skeptical mind and an observing eye, set out to find the ancient wisdom that is said to reside in that ancient land, and he found it. He also found, he says, true spiritual regeneration and a belief in the divine, whereas before he had been a contemner of creeds and a scornor of ecclesiastical theorists. It will be found that Mr. Brunton arrived at this point by a true mystical experience, as he sets it down: he discovered himself in the light of Yoga doctrine, and was thereafter at peace.

In the course of his wanderings Mr. Brunton says he encountered scores of faqueers, sincere but perhaps over-credulous devotees, brave posturers—and plain frauds. Of all these, he makes it clear, there are more than plenty in India; but there are also a few sages who have gone beyond the conclusions of Occidental philosophy. These Mr. Brunton sought out. He found them in remote temples in the hills and jungles few travelers ever see. There, says Mr. Brunton, is the "secret India," and there Yoga is an ancient science that works wonders.

Among these wonders are said to be men who have lived for centuries, and in one or two cases for a thousand or more years. These miracles Mr. Brunton was unable to verify; but he did see men who ceased breathing, men who stopped their own heart-beats and various other magicians whose behavior was unexplainable in any logical terms.

He met a female sage who prophesied his conversion to Yoga; he encountered a most surprising astrologer; and he finally found the

Great Sage who initiated him into the mystery of "self-control," whereby the nature of his "ancient self" was revealed to him in a trance.

It is not necessary for the reader to accept all the marvels Mr. Brunton saw and heard about; it is not even necessary for him to believe that Mr. Brunton's own mystic communion with the Soul at the center of things was an important and valid experience. Occidentals are of course largely out of touch with such extremes of introspection. All the reader is bound to do is to look at the book as a record of unusual and unearthly things; to read with wonder about the "real" Yogi who mystified the Calcutta surgeons when he took cyanide of potassium and lived—and a hundred other marvels.

Furthermore there is a definite spiritual stimulation in this book, especially when it deals with certain holy men and religious potentates in India—men of undoubted spiritual penetration and exceptional wisdom.

SUN PUBLISHING CO., Akron, Ohio

THE INNER LIFE

MY SEARCH IN SECRET INDIA

By Paul Brunton

WE WISH every reader of this magazine could have access to this very unusual book, because it confirms and illustrates in many remarkable ways much that has been stated in THE INNER LIFE.

The book is a story of the travels of a trained English journalist in his search for the sacred things of India, those which a country keeps secret and can be discovered only by one who cannot be discouraged in his seeking. Mr. Brunton, the author, had the determination and the persistency necessary for such a search, and he found what he sought and for which all who read this book will be grateful.

But when our author found this Great One, after having visited and talked with numerous Yogis, Fakirs, Lamas and Magicians, with whom he had many interesting and instructive experiences related in the book, all of whom claimed that Nirvana and Liberation could be found only through the aid of a Master or Great Teacher, it was but to learn that all for which he was searching could be found within himself, that he needed no Master or Teacher other than the One he would learn through proper meditation was his own True Self.

"YOGA" By ERNEST E. WOOD

Paul Brunton has contributed an excellent introduction in which he speaks of the vital necessity of 'wedding mysticism to practicality' in this critical age, and says that yoga should be used 'as a help to inspire life, not in the denial of it'. He points out that "the inner stillness that Patanjali calls 'union' is not a final goal but only a background for the goal . . . orthodox yoga quiets the ego but does not kill its dominance". Mr. Brunton states, as Professor Wood has stated in other words, that "The yogi's will can produce the necessary conditions for bringing about a mystical experience but cannot of itself produce the final consummation of that experience."

BROOKLYN TIMES UNION

Today's New Books

By SAMUEL A. KAUFMAN

HAS the somnolent East anything of value to teach the alert and progressive West? Paul Brunton, English journalist, answers in the affirmative and in "A Search in Secret India" (Dutton, \$3.50) he narrates the incidents of his prolonged and arduous series of pilgrimages in the land of Mahatma Gandhi, which terminated happily with his discovery of the jewel without price.

Of the exact nature of this treasure nothing is made quite clear beyond the fact that the author has come to believe in it completely. When he asked the great Maharashee what was the great truth behind life and how he could find it, the sage replied with another question, "You say I. 'I want to know.' Who is that I?" In further explanation the Maharashee instructed his Western disciple to look within himself.

Bewildered by what, but for reverence, he might have regarded as evasion. Mr. Brunton departed to pursue his inquiries further. But in the end he was drawn back to the great teacher in the south in India, who sat silent among his silent disciples at the foot of the Hill of the Holy Beacon, and acknowledged him to be right. Under the soothing influence of the powerful telepathic radiations which emanated from the entranced sage, sitting in cross-legged Buddha posture (known in the Yoga manual as the Lotus Position) Mr. Brunton achieved a trance of his own.

In that blessed state he is freed from all worldly concerns, and from thought itself. Consciousness persists, but somehow thought is extinguished. "I perceive . . . that the mind takes its rise in a transcendental source . . . my sense of awareness has been drawn out of the narrow confines of the separate personality; it has turned into something sublimely all-embracing. For something that is far superior to the unimportant personality which was I, some deeper, diviner being rises into consciousness and becomes me. With it arrives an amazing new sense of absolute freedom (from thought) and to be freed from its tyrannical motion is to step out of prison into the open air."

For this Mr. Brunton traveled thousands of miles through torrid India, suffered innumerable hardships and ruined his health, yet felt himself well rewarded. The original purpose of his quest was to learn whether the ancient, esoteric wisdom was still extant in India, and specifically to study the Yogis and fakirs. Of these he found many fraudulent and a few genuine, who had acquired, through various courses of discipline, strange physical and psychic powers which defy the analysis of science.

It will not be easy to reject Mr. Brunton's book as the testimony of a self-deluded hysteric. There is far too much internal evidence of sustained mental balance. Unlike the garden variety of convert to an Oriental cult, Mr. Brunton carries his critical faculties with him unimpaired. He is not blinded to the poverty, dirt and squalor which abound in India's sacred places, and in the face of these things is far from ready to concede superiority to the East over the West. The brightest pages record his satisfaction with the program of modern industrialism, modified to exclude its social evils and enhance its benefits, which he saw being put into effect by the Maharaj of Dayalbagh. This "uncrowned king" is also a holy man, being head of the Radha Soamis, and reconciles religion and science in "the notion of combining a Yoga discipline with a daily life based on Western ways and ideas."

Mr. Brunton speaks in highest admiration of some of the holy anchorites he found in inaccessible places, whose austere mode of life was accompanied by true humility and Christlike gentleness of spirit. One who did not pass the test, however, was the famous Meher Baba, whose promise of astounding revelations when he broke his silence at some indefinite future time brought him much publicity during a tour in this country and elsewhere. For Meher Baba still observes his silence, and Mr. Brunton wonders whether he will ever have anything of importance to reveal.

"PSYCHIC SCIENCE"

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APRIL, 1936

No. 1

IN SEARCH OF SECRET EGYPT

By Paul Brunton. (Rider & Co. 18s.)

Here is a book to which I have looked forward even when as yet it was but an idea in the fertile mind of its author. Before setting out for Egypt he had told me of his desire to spend a night alone in the Great Pyramid, and to attempt by occult means to solve the mystery of that sole survivor of the seven wonders of the Ancient World. A note from him in his early days in Cairo told of the work happily begun, and, months later, of its completion and of the forthcoming record of it. At the time of writing he was *en route* for Ceylon, India, and his beloved Maharishee. Then his course lay towards Tibet, ever in search of the precious but fast vanishing wisdom of the East where alone it could be found in its ancient purity, in the lives and teaching of still living Yogins. In 1937 he hopes to return and share with us, in ways other than book writing, his painfully acquired spiritual treasures.

To this book I owe a personal debt of gratitude which only a Cook's tourist in Egypt can understand. Some years ago from Cairo, via the Sphinx, Pyramids and ruined temples of the Nile Valley—all the way Paul Brunton has gone—we were shepherded to the then half-undated Philae. Aboudi, the Guide, crammed us with information, but not about what we fain would know concerning the mysteries, if such there were, of Ancient Egypt. To questions on what seemed to be fitting occasions he had one conclusive answer, "I don't know. God knows, but He has not told Aboudi." And if you felt, as some of us did, that if only you could sit down and wait in the silence, these grim and mute statues and ruins themselves would reveal their secret to you, it could not be, for the company moved on to other sights according to the day's programme. Paul Brunton, in this book, does for us what we would have done for ourselves had we had the necessary equipment of knowledge, time—and courage. For courage of an unusual kind is undoubtedly required. To pass long hours at night alone as he did before the Sphinx, in the Great Pyramid, at the ruined shrine

at Karnac, takes some hardihood. But to "enter the silence" beyond all nature's stillness and physical quiet, to deliberately for the time being "die in body and become a living soul," required a faith in his method of investigation and courage which must be rare even among the few occultists who can use their inner faculties in this way. That is the charm and value of the book for me.

What is this method and what real value has it in recovering lost knowledge and blazing a way to facts as yet unknown? Paul Brunton, by his Yogi training and readiness to fast and pray when necessary to free his spirit powers, has doubtless gone far in the use of faculties we all have, though undreamed of and neglected.

A single honest trial of the method, as given say by Pantanjali, the ancient Rishiee, will startle and convince anyone that there is not only "something in it," but that in essence it is really the vaunted modern method of science carried beyond the self-imposed bounds of a philosophy which too long has limited our vision to our ordinary reason. But if at this stage the mind is allowed to become quiet and reflective, like Edward Carpenter's mountain lake, enlightenment begins to dawn from above, from the spirit self which knows by ways other than reasoning. This awareness increases until full consciousness of everything past, present and to come relating to your subject is yours. It is the state of cosmic consciousness into which it is said if a fool stumbles he becomes wise, and if a sinner falls he becomes a saint. There is the rub, for who wishes to be forcibly parted from his folly, and where is the ordinary sinner whose native devils do not set double guard about him to keep him from the holy mount? But that is the ancient way and it may yet be seen to be the one and only way that is truly scientific: this is the unusual merit of the unique book which will be reviewed more fully in next issue of PSYCHIC SCIENCE, a book which takes us all the way of ordinary scholarship and much further, by the exercise of faculties none the less reliable because not generally known.

W.S.H.

A Search in Secret India. By PAUL BRUNTON. New York: Dutton, 1935. 312 pages. \$3.50.

Although he insists that, because he has within his own complex nature the two elements of scientific skepticism and spiritual sensitivity, he was prepared to use the cold scientific approach in his contacts with Yogis, and in examining their systems and practices, still, the reader must characterize this report of a journalist on the prow as essentially romantic. The world which he finds in India is for the most part that familiar one of astrology, magic, sleight-of-hand, and of physical and mental unusualities. There is no doubt that the author wished to discover how these men exercise their strange powers and what their mystical experiences are, but he is not insensitive to their influences upon him.

The descriptions of the weeks spent on the Hill of the Holy Beacon (chap. xvi and part of chap. xvii) are the most interesting part of this book. The author went a long way into the practice of *Yoga* and, apparently, achieved the state of conscious trance.

Mr. Brunton's account of his search in India holds the attention, even though his discoveries as recorded hardly justify the enthusiastic Foreword. The journalist himself is the most interesting man in the book and is the best described.

OCCULT DIGEST
CHICAGO, ILL

BEYOND YOGA

As this is "Beyond Yoga", so is it far beyond and superior to the earlier books of this author. A chapter on "Worship of Words" gives a tremendous release of power of the Creative Word. Outlines space-time expansion of consciousness.

THE REVIEW OF RELIGION
(United States)

A Search in Secret India. By PAUL BRUNTON. With a Foreword by Sir Francis Younghusband. New York: E. P. Dutton & Co., Inc. 1935. Pp. 312. \$3.50.

The Secret Path: A Technique of Spiritual Self-Discovery for the Modern World. By PAUL BRUNTON. New York: E. P. Dutton & Co., Inc. 1935. Pp. 222. \$2.00.

These two books owe much of their interest to the fact that they were written, not by a scholar in the academic sense of the word, nor by a believer in the occult, but by a journalist trained in the hard-bitten school of sceptical fact-finding, and trained to accept a *fact* when it presents itself, free from preconceived theory. So much that is written about the mysterious East is warped in judgment by either a too-eager will-to-believe, or an equally uncritical determination to deny the validity of any experience which does not lend itself to materialistic explanation. The "Believe it or not" school of journalism, which backs up its wonders with a factual guarantee, is perhaps better equipped to deal with India than the "a priori" school of dogmatic amateur science. Mr. Brunton wisely merely records his experiences and seldom tries to explain them, either by materialistic or supernatural causes. He is quite willing to accept the possibilities of trickery or hypnotism in a great many cases, but not in all. There were some which he simply has to put down as inexplicable, but still, *facts*.

But the most interesting and significant thing is the author's own reaction to the procession of yogis, swamis, rishis, fakirs, and wonderworkers whom he encountered, and his final conversion from complete scepticism to a profound belief in the reality of the spiritual life of at least a few of them. The final adventure of his search is a deeply moving account of the psychological drama which takes place when a sincere seeker finds a true teacher, and surrenders all his doubts for the sake of a great pragmatic test. The practical result of this great adventure is given to us in *The Secret Path*, a simply written text book in the practice of meditation especially designed to meet the needs of the Occidental. There is no doubt that the East has something of value to offer the West in exchange for our science, and that something is *Yoga*. Not that the Christian mystics have not already given us the techniques of the way of contemplation, but that unfortunately they have given it to us so intertwined with a theology which we no longer accept, that their instruction is useless to us. The practice of *Yoga* as outlined by Mr. Brunton, makes no demands on credulity. It offers itself as a purely pragmatic enterprise, an experiment which is certain to work if the requisite conditions are met.

M. B.

SEARCH IN SECRET EGYPT, by Paul Brunton. E. P. Dutton & Co., New York. 287 pp. \$3.50 (U.S.A.)

(St. Louis, Mo. U.S.A.)

Self-Help Studies, Themes For Brunton

DISCOVER YOURSELF. By Paul Brunton. New York: E. P. Dutton & Co.

SELF-KNOWLEDGE is Paul Brunton's idea of the first step toward one's understanding of the social, economic, emotional and sex problems which disturb the world. Although the title is suggestive of a brace of books that lately have been lading out crackers and skimmed milk to the mentally undernourished, there is substance here for those who would overcome their daily difficulties and cares. Dr. Brunton writes out of his own experiences and investigations for people searching for a deeper understanding of life.

India Teaches Religion

A Search in Secret India. By Paul Brunton. Published by E. P. Dutton & Co., New York City. 312 pages. \$3.50.

MR. BRUNTON is an English journalist who in early years became interested in Hindu thought. He possesses a scientific spirit combined with a keen spiritual sensitivity. This book is the story of the author's prolonged and extensive tour of India in search of the Yogis, sages, and holy men of the now rapidly disappearing India.

The genuine Yogis are few and are to be found chiefly in jungles, caves, and hermit places. They are reticent and ascetic. Their concern is not with the enviroing world, but with serenity of soul and spiritual vision. However, some of these holy men see no necessary conflict between Yoga ideals and mundane affairs. But their chief end in life is, through bodily and mental control, to gain peace of soul and freedom from the world of desire.

Our author went to India skeptical about God and religion. He had never gained mastery of his soul. The beatific vision had never been his. Strange to say, this skeptical Westerner found his long-sought peace in India. The teacher who helped him most was the Marishee who opened the way not through intellectual argument but through mystical experience. As a result of this illumination the author feels that our Western world, so immersed in science and materialism, can still with much profit sit before the holy men of India.

The book is dialogue in form, keen in analysis of ideas, and a veritable moving picture of the many-sided India of today. It is a worthy contribution to the study of religious psychology. However, the way of

NORFOLK LEDGER-DISPATCH (West Virginia, U.S.)

THE PROVIDENCE

SUNDAY JOURNAL (U.S.)

Into India

A SEARCH IN SECRET INDIA, by Paul Brunton with a foreword by Sir Francis Younghusband. New York: E. P. Dutton and Co. Pp. 312. \$3.50.

IN THIS, his latest book, Paul Brunton continues the study of the technique of spiritual self discovery outlined in his previous book, "The Secret Path."

Most unusual is the story told of his wanderings through the heart of India, winning the confidence of many almost unreachable Yogis. The reader is told that the title "Secret India," is chosen because it tells of an India which has been hidden from prying eyes for thousands of years, which has kept itself so exclusive that today only its rapidly disappearing remnants are left. Allowing that the West has little to learn from "present-day India," the assertion is unhesitatingly made that we have much to learn from the Indian sages of the past and from the few who live today. "I journeyed eastward," the author tells his readers, "in search of the Yogis and their hermetic knowledge. The thought of finding a spiritual light and divine life also was entertained although it was not my primary purpose."

How earnestly this search was pursued and with what an open mind was studied the various creeds is evident as one follows the wanderer from place to place sharing with him all sorts of discomforts. While he denounces without hesitation the make-believes of many so-called Yogis he pays tribute to the sincerity — almost saintliness — of the few still alive to whom the name should be applied. As he expresses it, "I circled

In interesting detail is followed the author's journey, the difficulties encountered and the privations endured in the search which brought him finally to this conclusion "Truth can stand a ruthless investigation but the methods of the Occident must be modified to suit the mental atmosphere of the Orient."

At the conclusion of this thoughtful study of a little-known sect the author pays to the Marishee this tribute. "He has taken me into the benign presence of my spiritual self and helped me, Westerner as I am, to translate a meaningless term into a living and blissful experience."

E. S. C.

Books and Authors

By JAY LEWIS

After being gassed by current Egyptianologists insist that the great Pyramid was built by Cheops, or Khufu, and that the Sphinx is an image placed to guard this great tomb of a great king but Paul Brunton contends that the Sphinx is ages older than that. Nor does he believe that the great pyramid was built by Cheops-Khufu but by the Atlanteans who were in Egypt and in this way survived the convulsion that sunk Atlantis beneath the sea.

Paul Brunton sees a connection between the Incas of Peru, the Mayas of Central America and the ancient Egyptians, with a reference, incidentally, to the remarkable ruins found in Easter Island — matters familiar to many readers of Adventure magazine in the days when Arthur Sullivant Hoffman was its editor and Talbot Mundy incited various epistles by his stories of Khufu's tomb and Tros of Samothrace. Paul Brunton sustains many of the contentions raised by Talbot Mundy in the columns of Adventure.

Mention is made of these things merely to point out that Paul Brunton is not alone in his opinion regarding Egypt, past and present. Brunton in his startling book, in which he himself undergoes strange experiences, sets forth his inferences and findings in a manner calculated to appeal to those whose tastes lie along intellectual lines.

Not the least interesting is Paul Brunton's account of the Egyptian

Being buried alive is almost an ordinary feat and his hypnotic effect on animals made Paul Brunton marvel. But these matters, or chapters, are of lesser importance than the main idea conveyed by the book, which is that Egypt is the image of the things of Heaven, a temple in which the mysteries of God and the universe, religion and life and death and the immortality of the soul are revealed. It is a temple. Brunton contends, in which all these things may be learned through the symbolism of the religion of ancient Egypt, shown in pictures and hieroglyphic writings preserved from the past.

These phenomena, so alien to the occidental mind, are closely related to the religious practices of the greatest civilization of antiquity, which was Egypt's. A warning is extended from an Adept that the rifling of Egyptian secrets be discontinued by the modern world which does not understand the malignant influences released thereby.

Myriads of astounding facts are diffused throughout the accounts. The ages of the sphinx and great pyramid are estimated at more than five hotusand years; it is pointed out that the ruined temples of Mexico, of Peru, and of Yucatan were built by emigrants from ancient Atlantis, as also were the sphinx and pyramid.

The remarkable feat of fakirs' allowing themselves to be buried alive is discussed at length from the self-entrancement including precautions taken to prevent decomposition) to the revival of the seemingly dead bodies. These are buried for a day or two is considered by fakirs of small importance. This attitude is explained by the fact that the duration is frequently extended into years. A well-known fakir was buried alive in the year 1899 at Tanta. He was disinterred in 1925 and successfully resuscitated, although he died six months later. Extended burials shorten the lives of the interred ones, but short ones leave them rested and reanimated.

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This book cannot be read indifferently. It is not all-encompassing to escape decided agreement or complete ridicule.

Cambridge DAILY NEWS (England)

"INDIAN PHILOSOPHY AND MODERN CULTURE"

The nature of this new work by Paul Brunton will be gathered from its title. As a publisher's note suggests, it is a thesis which should be found particularly valuable to students, since it contains a great number of comparative quotations from Hindu sources correlated in the argument and at the same time associates Western philosophical thought with its Hindu forbear.

Even the prosaic minded will open their eyes a little wider as one by one the age-old secrets of spiritual and scientific knowledge are revealed by this widely experienced delver into little-known regions of the triumph of mind over matter. The cautious will draw themselves up tighter in their already choking epidermises; but the gullible and physically attuned will be fascinated and stunned.

Mr. Brunton presents his revelations of Egypt's secrets in a romantic, exciting manner, describing in detail nights spent with the sphinx and within the great pyramid; interviews with a magician of Cairo, the spiritual head of the Mohammedans, Egypt's most famed snake-charmer, an Adept (high-grade Fakir or Yogi); his reactions to the beauty and mysticism of ancient cities, including old Abydos, Karnak formerly Thebes), and others; wonder-working by hypnotism; the innermost rite of Egyptian temples; his experiences in the temples of Denderah and of Luxor; and his mastery of the art of snake-charming.

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Meditation Need Urged

Author Offers Advice to Americans as Aid in Solving Problems

"America will solve many of her problems when Americans learn how to sit down and do nothing, plan nothing and think nothing."

That statement was made yesterday by Paul Brunton, a man who has written six books, some of which have gone into thirteen editions and all of which have been translated into French, German, Dutch, Danish, Czechoslovakian and Indian languages and dialects. He is staying for a few weeks at 5600 Tuxedo Terrace, Hollywood, before his departure for the Orient to continue his studies of life's mysteries and to gather material for a new book.

STATEMENT EXPLAINED

Mr. Brunton, who is said to know more about Yoga than any other Occidental, made haste to explain his statement concerning America's need for the "do nothing" attitude.

"I do not mean that Americans should take a lazy or defeatist attitude toward life," said Mr. Brunton. "Quite the contrary. I mean that they should learn, through practice, and under competent teachers, when they can be found, the science and art of meditation.

SOUND PHILOSOPHY

"In this nerve-wrecking, mechanistic, money-grubbing, power-seeking age, nothing is so conducive to peace of mind and physical health as sitting quietly for a few minutes, each day, allowing the mind and nerves to rest and inviting the cosmic forces and the cosmic love and intelligence to enter one's life to direct him in his various activities.

"There is nothing mysterious or 'psychic' about this practice. It is fundamentally sound philosophy. It is pragmatic, if you will, bringing practical, useful results.

PEOPLE AWAKENING

"Slowly, but surely, I think America is awakening to the need for the life spiritual. Hard-headed businessmen and many scientists who ten years ago scorned every mention of a spiritual search as indicating weak-mindedness, today are definitely sending out their intellectual antennae, trying to find some hope, some help beyond the purely material.

"In its search for truth, science has almost reached the end of materialism and mental limitations and soon will be forced to take the path of mysticism.

BOTH SEEK TRUTH

"Many persons today have far more respect for science than for organized religion because they see that science is, at least, always sincere in its search for truth.

Whitby Gazette (Eng.)

"The Wisdom of the Overself" (21s. net), by Paul Brunton, Ph.D., is described as the magnum opus of this great writer on esoteric wisdom. Dr. Brunton deals with questions arising out of the war, and seeks to point to the true answers. Both these books will make a strong appeal to those who make a study of the mind.

News & Book Trade (London) Review

"The Wisdom of the Overself," by Paul Brunton, Ph.D. (Riders, 1 Is.). For the thousands of students of the esoteric, this book will be eagerly sought. Ready October 7th.

EAST ANGLIAN TIMES

BOOK LOUNGE ESOTERIC STUDIES

(By "LOUNGER")

"The Wisdom of the Overself." By Paul Brunton. (Rider.) 21s.

It is suggested that the two volumes now lay before readers a teaching which constitutes an endeavour to acquaint this epoch with the fundamental meaning of existence, and which, in such explicit fullness, is, for the first time, written down in a Western language.

PAUL BRUNTON Author and Student of Orient

Paul Brunton, English author, a California visitor for the past few months, spent the week-end in Pasadena during which he was a guest with Dr. Robert A. Millikan at a luncheon in the home of Mrs. Madeline Goss, 588 Woodland Road.

Mr. Brunton has spent many years traveling throughout the Orient making researches into the lives and teachings of the yogis and sages who live off the beaten track. India and Egypt in particular have been explored for their psychological and spiritual secrets by Mr. Brunton in a way few other white travelers have before attempted. The basis of his researches have been purely scientific, inasmuch as he has attempted to sift what was mere superstition or obvious charlatanism from what was genuine and real.

Mr. Brunton has embodied some of his oriental discoveries in "psychological technique," which he has worked out in order to aid the average American or European to come into contact with his own inner spiritual self.

EAST AND WEST. INDIAN PHILOSOPHY AND MODERN CULTURE. By Paul Brunton. (Rider,

THE two volumes before us illustrate the passage of thought from the Orient to the Occident. Hitherto the diffusion of culture has been from West to East. Now the process is becoming reciprocal. Thus, as Mr. Brunton points out, the appointment of Sir S. Radhakrishnan to the newly-created Spalding Chair of Eastern Philosophy and Religions at Oxford brings from India to the centre of English scholarship a gifted Hindu scholar "to teach its one-time conquerors the ancient lore and wisdom of his own people," and to enable Englishmen to see themselves as they appear in the eyes of the cultured East.

It is important, therefore, that the West should understand the fundamental ideas that lie behind oriental philosophical thought, and be reminded of the similarities between the findings of the best modern thinkers and those of the early Indian sages. In less than a hundred pages, Mr. Brunton sets forth a number of quotations from the Hindu scriptures illustrative of monistic Idealism, in order to compare excerpts or thoughts from them with parallel passages or ideas from the writings of representative modern Western thinkers, philosophic, literary and scientific. Those selected have been aptly chosen, and for comparative purposes the book, slight though it be, contains a useful correlation. Man, it is contended, is the key to the universe, because the human mind is linked with the sublime Unity—the soul of the world—wherein the differences and antagonisms of Orient and Occident disappear, and wherein all science, religion and philosophy, find their final reconciliation.

EDINBURGH EVENING NEWS

WISE MEN OF THE EAST

"INDIAN PHILOSOPHY AND MODERN CULTURE," by Paul Brunton. London: Rider & Co. 3s 6d.

The author, who has written a number of books on kindred subjects, has gathered up some of the results of his explorations into the history of Indian philosophy, and in this volume proceeds to compare ancient Indian texts with parallel ideas of the monistic nature of the universe in the writings of modern philosophers, scientists, and literary men of the West. He argues that if, as now seems likely, modern developments in the laboratory will vindicate the theory of a single element underlying all the visible and different manifestations of material nature, it will have to be granted that the assertions of the Hindu philosophers on the point, made thousands of years ago, were not worthless primitive beliefs, but the results of the insight of keen minds. The processes are different, and the ancient Asiatic thinker always declared that the wisest men of the East could transcend all intellect.

"OCCULT REVIEW" London.

THE WISDOM OF THE OVERSELF. By Dr. Paul Brunton. (Rider & Co., 47 Princes Gate, S.W. 7. 21s.)

DR. BRUNTON'S works are too well known to all students of Indian Philosophy for them to need to be informed that *The Wisdom of the Overself* fills another gap in the Western world's rather scanty knowledge of this extremely important subject. In this book, however, Dr. Brunton has not only made use of the wisdom in the Indian Sanskrit texts but has drawn from the Tibetan, Chinese and Tokhari translations. The teaching in this book is therefore presented as an all-Asiatic one and not a local Indian one exclusively.

Notwithstanding the difficulty of the subject presented, it is written in a most lucid manner which could be comprehended by everyone, even if this is their first book on the higher philosophy. Dr. Brunton applies this ancient wisdom to the great philosophical problems which have been cause for enquiry throughout the ages. His analysis of the birth of the universe, karmic impressions, the questions of time and space, together with those on the individual, life and death, are masterly. He unfortunately turns from a brilliant philosophical analysis to a rather hesitant discourse on modern material problems which is a change from the inspired to the vernacular.

However, in the last chapters on the initiation into mystical experience, the Yoga of the discerning mind, and meditation, Dr. Brunton makes numbers of practical suggestions which cannot fail to be of benefit to all of us caught in the rush of the modern world, and which should help to restore to many souls that sublime quality which civilization has partly destroyed.

CLIFFORD FROST.

Indian Philosophy and Modern Culture. By PAUL BRUNTON. (E. P. Dutton and Co., Inc., New York City. \$1.00)

The East is mingling with the West and undergoing change, just as the West is looking to the East for inspiration for the future. Paul Brunton has qualifications for the task of interpreting the East to the West. He has spent time with yogis and sanyasins and has been a recipient of the grace of those thinkers. They indeed form the background of India; the ever-vigilant spirit of re-creation is with them. Modern man has to drink from their fountains, and then, reassured, he can organize the Unity that is the Brotherhood of Man.

Nearly a decade ago H. G. Wells hailed the abolition of all barriers, material, spatial and temporal, between the East and the West. Whether mankind wills it or not, modern science has claimed that we should either swim or sink together. A separate haven for any nation or race is not to be found. The great Advaitic teaching of the Unity of Self is a fact but it is not dialectics that has brought the recognition of it. The reaction of Idealism against Science was shown to be without meaning, for science has achieved a greater exemplification of the Law of Unity in Difference or of organic unity than has the philosophical Advaita. Indeed the argument in this work seems to be overwhelmingly disproved by the methodology of Science and by modern culture which contradict the Advaitic view. The truth is the fundamental Unity of spirit; and this unity displays itself on all planes. Our conclusions are right, our reasons wrong.

Paul Brunton, however, can make anything he writes interesting; he has distinguished himself in clear and lucid exposition. He is more a poet than a philosopher; he cites Tennyson, Emerson and Carlyle as representative of the modern philosophical outlook. A causal mention of Kantian and Hegelian philosophy does not rescue the work from being written only for the layman, to whom, however, it will be very welcome. The theme of the first essay is that

the poetic dreams of Tennyson and of Emerson, the philosophic intuition into Oneness of Hegel, the dynamic vision of Unity of Carlyle, all point to the Oneness of Spirit behind all change and difference. Conflict between the two spheres would become impossible if the Supreme Consciousness of Oneness could solve their illusive contradiction. One feels that Paul Brunton has not struck deep and full his note of Unity.

The second essay deals with Indian metaphysics of the idealistic school and traces the Buddhistic and other influences. By parallel quotations from Berkeley, Kant, Schopenhauer, Hegel and Bradley, he tries to reveal the Unity of Spirit at work in the West as in the East. Thought in the West is not different from thought in the East; the difference is that, whilst at present the East is struggling to vivify its existence on Western lines, the West is preparing itself to live the Eastern rôle. Is there no problem here for the philosopher of Advaita to solve? Obviously such a problem is beyond his simple understanding.

The quotations are interesting. To the student of comparative philosophy they are valuable, but not new. He may not admit the relevancy of quotations from the writings of Lord Russell and the humanistico-pragmatist Schiller—quotations drawn exclusively from their statements on the nature of dreams, their scepticism and their lack of any criterion regarding which does not entitle the author to place them on a par with idealists. The idealistic vein that Paul Brunton traces is not the main feature of their writings, and in other respects they are radically opposed to the absolutist view which annihilates all differences.

The work, however, shows the author's ability in placing before his readers in the briefest compass the essential unity of the teaching of Idealism East and West. The salient features are neatly covered and the book can be recommended to the lay reader. Undertaken as it was to promote Indo-European synthesis and unity, the work is a welcome addition to the literature on the subject.

THE MODERN REVIEW

(Calcutta)

THE INNER REALITY: By Paul Brunton. Published by Rider & Co., Paternoster House, London, E.C. Pp. 287.

There is a tendency in modern times to collect whatever is good anywhere in the world of thought and make it into a system. In Theosophy this tendency is definitely emphatic. Theosophy gathers together all the wisdom of the ancients and weaves it into a system with truths recently discovered and prescribes a mode of life and thought which is claimed to be universal and is considered good for all. Outside of Theosophy also, this tendency is not unknown.

In the book before us, an attempt has been made—and we are prepared to say, not without success—to construct a philosophy of life by combining the essence of Christ's teachings with the truths of Yoga and other oriental philosophies. Primarily it is a book on Yoga; and as such, it goes into a detailed discussion about the ways and means of meditation. And like a book on Yoga it also seeks to indicate the nature of the higher, the inner, that is to say, the divine reality. In addition, it chalks out the line that intellectual and spiritual life should follow. "It is my belief," says the author (page 169), "that ancient wisdom must unite with modern science. The mystic of today should be prepared to ride in an aeroplane." This synthesis of spiritual knowledge and worldly activity is attempted on the lines of the Gita.

The world is in such a temper now that spiritual books must be at a discount. Otherwise the book before us should attract the notice of the reading public. We have liked the book.

TOMORROW
NEW YORK CITY

BEYOND EVERYDAY THINKING

(By Wm. Cummings)

FOR A NUMBER OF YEARS, Paul Brunton's work has been a development in form in the areas of philosophical and metaphysical thought, and *The Wisdom of the Overself* adds new symmetry to the creative pattern of that form.

The core of the book is a metaphysical conception of mind—a world-mind which, like a fifth dimension, includes and inheres in all possible aspects of being and consciousness. Dr. Brunton centers this concept in his theory of "mentalism," and develops it philosophically through an extensive analysis of physical, mental, and psychic states.

It is now a freely accepted concept that thoughts are things; Dr. Brunton posits the correlative concept—not new, but here elaborated and clarified—that things are thoughts, thus completing a perfect unity in the realm of mind. The rationale of the book depends on the doctrine of karma. Broadly speaking, the western world recognizes karma only at the surface level—a relation existing between cause and effect; but Dr. Brunton gives this ancient Eastern teaching a place of basic importance in his thesis.

The countless differentiations of consciousness and manifest forms are accounted for, and the author adds: "The hidden meeting point of the World-Mind with each conscious being has a special existence of its own and must therefore be given a special name of its own." This name is "the 'Overself.'"

No more than a suggestive intimation of the coherence of Dr. Brunton's treatment of mentalism can be given here. The theme is immense in scope and at the same time filled with subtleties. The author has his following, for whom this volume will be a welcome capstone (for the present) to the structure of his teaching.

The book contains material for the practice of meditation; and students in psychology, philosophy, mysticism, and occultism will find here refreshing and illuminating material for their deepest interest.

PUBLIC OPINION (London) OCTOBER 15, 1943.

THE WISDOM OF THE OVERSELF

"I write for the few who, awakened by the world war into seeing that neither dead materialism nor blind mysticism can alone suffice, have had many a question brought to their lips, and who therefore seek a higher truth."

—DR. PAUL BRUNTON, Ph.D., in *The Wisdom of the Overself* (Rider, 21s.).

DR. PAUL BRUNTON, who is described on the cover of his latest book as "a great writer of esoteric wisdom,"

Dr. Brunton's philosophy covers present-day happenings.

Dr. Brunton is well known as an authority on the Eastern science of Yoga, and there are several references to the science in this his latest work, *The Wisdom of the Overself*.

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Paul Brunton's Newest Book

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guage, making it practical, workable, and available to every one in America! Here is no mysterious, complicated theory of life, but a sane, commonsense pattern of living by which you can easily release your untapped powers for everyday use, and thus **ATTAIN a FULLER, RICHER, HAPPIER and MORE SUCCESSFUL LIFE.** \$2.50

THE QUEST OF THE OVERSELF

By Paul Brunton

This book gives a full and complete presentation of the power within one's self; a thorough explanation of how it works; formulates a detailed method of the development and application of that power in mastering problems of every kind in everyday life, and gives a clear analysis of every step of the way. The book is practical, and half an hour a day given to the practices explained in it will enable any one to master his own supreme power. Written in simple, everyday language. Subjects include: Analysis of the Physical Self; Analysis of the Emotional Self; Analysis of the

Intellectual Self; Mystery of Man; Practices of Mental Mastery, etc., etc. \$3.00

THE SECRET PATH

By Paul Brunton

An outline of the way to unfold the power within one's self. The book presents a simplification of the technique of spiritual self-discovery which the author has developed for the modern world. A new method whereby any one can learn to draw upon the hidden resources within his being. Simply yet inspiringly written. And of particular help to practical people of affairs and responsibilities. Subjects include: The Practice of Mental Quiet; A Technique of Self-Analysis; The Awakening to Intuition, etc. etc. \$1.50

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and reveals more practical, more understandable truths

Paul Brunton has unfolded a principle which is now widely acclaimed by those who feel that true human nature is deeper and broader than the complexities and inhibitions on which modern schools of psychology are based.

Every human being is conscious of the "I" which marks his existence. Paul Brunton goes direct to this deep, vital, ever-present consciousness, and there he finds the real inner man, the man triumphant—the man you, too, will find!

The Author's Travels and Investigations

Paul Brunton's books listed below form the groundwork and fact-finding of his philosophy. They present a series of marvelous and memorable experiences, inspiringly related. We recommend them all—for sheer enjoyment and serious study:

- A SEARCH IN SECRET INDIA . . . \$3.50
- A MESSAGE FROM ARUNACHALA . . . 1.75
- A HERMIT IN THE HIMALAYAS . . . 2.50
- A SEARCH IN SECRET EGYPT . . . 3.50

Even the "You'll have to show me" book reviewers are convinced!

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"Will be read, and deservedly so, by a large English public."—*Asiatic Review*.

"His personal experiences and attainments lead him to speak authoritatively."—*Detroit News*.

"A message of hope for those spiritually adrift."—*Salt Lake Tribune*.

"Books of this kind are rare indeed."—*Washington Post*.

"His work is excellent."—*London Times*.

"Absorbing books, the mere reading of which carries you away into unrealized regions of peace and contentment."—*Nottingham Journal*.

"Perfectly sensible advice."—*Boston Transcript*.

"... for seekers after the answer to the riddle of self."—*Buffalo Evening News*.

"You will be unable to deny the fascination or sincerity of his book."—*London Sunday Dispatch*.

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<input type="checkbox"/> A Search in Secret India \$3.50	<input type="checkbox"/> A Search in Secret Egypt \$3.50

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THE INNER REALITY

By PAUL BRUNTON, PH.D.

(After unconventional spiritual and archeological researches in China, Cambodia and Siam, Dr. Paul Brunton has returned to India, the land for which, he says, he feels a deep and abiding affection.)

(Bombay)

Indian

LITERARY

Review

A new book by Paul Brunton means a sumptuous feast for lovers of the Occult. In this unique work he records the reflections of a wanderer in quest of Truth

PAUL BRUNTON is very well known to Indians as a seeker after Truth and a wide traveller in search of it. His previous books have abundantly shown the earnestness of his purpose and his power of exposition. His latest book "The Inner Reality" (Rs. 9-6) is a further step in the explanation process of the reality of being as he understands it, both from books and from conversations he had with scholars. The subject is thus very vast and it has already been elucidated by many philosophers; in fact that accounts for the different schools of philosophy. Mr. Brunton is content to associate himself with

no school in particular. He would much rather be called a spiritual outlaw than put on a halter round his neck. He discloses all that he learnt in his quest and he reserves the cream of his findings to a later book. What he gives in the present is based on the different lectures he delivered in the four continents. Readers will find that Mr. Brunton is now arguing on a higher plane of spiritualism. We are sure that the present book will be read by millions as the natural sequel to his previous works.

It is four years since we published an article by Dr. Brunton. Since then he has circumnavigated the globe, discussing problems of thought and action with several of its leading figures, and is now living again in India. He devotes his leisure time to writing a volume which, he believes, will constitute an original and unique spiritual revelation and for which his newly-published book is merely an effort to clear an intellectual pathway.

— NEW BOOK DIGEST —

JULY, 1941

KITAB MAHAL,
188-90, HORNBY ROAD, BOMBAY.

the PHILOSOPHICAL REVIEW
(Cornell University)
U.S.A.

"Discover Yourself" by Paul Brunton:::~::~

This is an unusual book....The author professes to show how in a simple practical way, busy Occidentals, without abandoning their ordinary pursuits, can practise Yoga and gain inward happiness as well as mystical insight into ultimate reality...Some of his advice is good.

SAN JOSE, CALIF.
MERCURY HERALD

Beyond Yoga

By PAUL BRUNTON.

Paul Brunton, author of "Discover Yourself," "The Quest of the Overself," "A Search in Secret India" and "A Search in Secret Egypt" in his new book, "The Hidden Teaching Beyond Yoga," explains the highest philosophy, hidden for centuries by her sages, that India has to offer. He seeks to separate Yoga from ancient philosophy for western readers and predicates three great steps to truth—religion, yoga and philosophy, shows the origin of mysticism and yoga.

Mr. Paul Brunton in 'A search in secret India' and 'the secret Path' proved beyond any shadow of doubt his highest qualities of a philosopher and an intuitive meditator into the deepest undercurrents of the self and the Universal Reality. This book **THE QUEST OF THE OVER-SELF** (Rs. 13-2) by the same author is a high accomplishment

The Spirit of India has always remained a mystery to the west—the author prepares a key to unfold the mystery.

The author of **THE SECRET PATH** (Rs. 5-10) needs no introduction—he is Paul Brunton—the master-writer on a subject which is of immediate interest to all persons. The book is of use to men of business, statesmen, diplomats, students and scientists and men of common vocations. The language is extremely simple.

Of the experience of his own spiritual enlightenment and from the knowledge and experience in the spiritual Realm of the East, the author produces some new ideas. In these hard fighting times, a reserve energy both physical and spiritual has to be maintained. Yogic exercises with simple instructions are suggested for which no special teacher is required. Within the very consciousness, the very being of every person there lies a spirit—a reservoir from which inspiration is to be drawn. It is one of the finest messages of a God-conscious person.

The book is of every day practical life—a key which unfolds and reveals the highest truth of potentiality within the inner side of self.

INDIAN PHILOSOPHY AND MODERN CULTURE (Rs. 2-10) by Paul Brunton.

It is a nice small philosophical Exposition—clear and simple and worth the price. The author has gone into the spirit of the ancient past and brings in the bearings conscious or unconscious on the modern social cultural development.

In the perplexed—bewildered times—when the sectarian, national and other views are gaining force and leading to stages of destruction—a volume of the type like this suggesting the sublime unity in the complex—diversity is certainly desirable.

At a time when everything man holds dear is thrown out to the winds by forces which can neither be well understood nor controlled, a demand is there not so much as a pious wish but due to the urgency of the situation for an idea or ideas which may throw light on the complex problems. Paul Brunton (who needs no introduction for he carries with him the highest accomplishment of a number of books which have poured inspiration—interpreting the highest developments of sciences in terms of human spiritual values giving a clue to Life's meaning) in "**THE HIDDEN TEACHING BEYOND YOGA**" (Rs. 15-12) suggests an answer with an emphasis that carries conviction. In this work the philosopher not only goes to the very roots of the mysteries of Yoga and the mysteries of modern materialistic sciences, but makes a successful endeavour in explaining the complexities in terms simple and a language fascinating.

LIGHT (London)

The Hidden Teaching Beyond Yoga: by Paul Brunton, Ph.D. (London: Rider & Co. 1941.) 21/-.

ONE of the troubling things about philosophers is that they grow up: their ideas also are liable to undergo a septennial development. With the encouragement of the late Maharajah of Mysore—acclaimed by Gandhi as *Rajarishree*, the king-sage—Dr. Brunton set out upon the quest, and the present volume describes not, indeed, its realisation, but the plotting of the path thereto.

The magnitude of the task can be gathered from this preface of nearly four hundred pages which contains the best stuff which the author has written, free from all the old clichés by which so much Oriental, or, indeed, any supernal wisdom is beset, yet it contains no more than a hint of this "yoga of the uncontradictable."

Kanhangad,

THE VISION South-West INDIA:::::

REVIEWS.

The Maharshi and His Message: (Selection from "A Search in Secret India"—By Paul Brunton) Published by Niranjanananda Swami, Sarvadhikari, Sri

The book under review is a masterpiece of spiritual experience. Paul Brunton depicts in his inimitable poetic style the subtleties of the inner mystery of life. All through this most inspiring book runs the mystic glow of a deep spiritual realization. A non-believer in the existence of an Eternal Spirit as the basis of the world manifestation who is at once its creator and controller, on an attentive perusal of this great work, cannot but be shaken in his agnostic creed and feel the urge to probe into the secret fountain of his life and verify the realistic and soul-thrilling experiences of Paul Brunton. It is the vogue of the day to decry the present life as godless and the world is running headlong into materialism.

Paul Brunton, as revealed in this book, has certainly attained a rebirth in the Divine consciousness and life. He sings in his exquisite and fascinating diction the supreme beauty and felicity of his Divine transfiguration. Verily the book is a poem ringing with the music of the Spirit. It is splendid beyond evaluation.

R.

(HIS HOLINESS SADGURU SWAMI RAMDAS)

BOOK NEWS CHICAGO ILL

THE HIDDEN TEACHING BEYOND YOGA

As an antidote for today's confusion, this book will give the reader an intelligent and practical help in his individual search for that which will enable him to surmount the difficulties confronting him in these troubled days.

This Clipping From
SPRINGFIELD, MASS.
REPUBLICAN

THE WORLD OF BOOKS

TEACHING BEYOND YOGA

Eastern Philosophy Sifted for a Guide to Occidentals

Eight books, all devoted to off-the-trail searches along the highway and byways of mysticism and philosophy stemming from the Far East have come from the prolific pen of Paul Brunton in recent years. His latest, and ninth book, "The Hidden Teaching Beyond Yoga" (Dutton; \$3.50) offers Mr Brunton's own solution to the trials and tribulations of the present world situation—a realization of the philosophic outlook.

According to the author, a man recognized as a leader in mystical research, there are three mighty steps to ultimate truth. They are religion, yoga and philosophy. His latest book is frankly directed to the intellectual, and his style and presentation is in keeping with his purpose. The book is crammed with telling yet sympathetic analyses of the shortcomings of the materialistic credo, as well as with the failures of orthodox religion to meet the need of individuals facing today's uncertainties and confusion. His conclusions often offer a challenge to differing opinion, but they are too temperately expressed to evoke resentments. In short, in his latest book, Mr Brunton is an entertaining, probing and precise guide on a worth-while intellectual adventure.

Treating of eastern concepts of karma—the law of cause and effect, following a detailed presentation of the interrelationship of human contacts and the necessity for precision in both understanding and expression, the author observes, "Philosophy preaches self-control and advocates service of humanity not because these might be good for the other men alone or for the philosopher alone, but because it is good for both. . . . The old notion that a philosopher is impervious to current events must go. He is interested in them because he is interested in the welfare of his fellow-men. But he will not permit them to swamp his judgment or menace his peace, for above all else he holds to philosophic calm and impartial reason. . . . He has no alternative but to perceive that the welfare of the world is equivalent to his own welfare." And this may be termed the pith of what lies "beyond Yoga."

An index running from "action" to Zen (Japanese mysticism) makes easier ready reference to the multitude and diversity of topics falling under the mystical-philosophical microscope of the author's understanding. He proves himself as excellent a reporter of intellectual, mystical scientific and historical research as he was a keen observer in such previous books as "A Search for Secret India" and "A Search for Secret Egypt." For those interested in this type of reading, Mr Brunton's latest offering will hold many hours of interest.

WORCESTER, MASS. TELEGRAM

Philosophy

THE WISDOM OF THE OVERSELF, by Paul Brunton; Dutton, \$3.75.

A book which contains the pith and essence of all the known and secret wisdom of the thinking of the East concerning the Overself—fragment of the Divine in each individual.



LITERARY SUPPLEMENT

(London, Eng.)

THE WORLD AS IDEA

THE HIDDEN TEACHING BEYOND YOGA. By PAUL BRUNTON. Rider. 21s.

In his opening chapters Dr. Brunton argues the case against Yoga as an end in itself. The practice of meditation, the encouragement of the mystical vision and ecstasy, the separation of the seeker from the life of the world (of which he has himself had full experience) can never, he claims, lead to a true understanding of the universe. It may answer the question "Who am I?" but not the more important question "What am I?" the proper search of the philosophy contained in certain ancient books of India which have only comparatively recently become available for Western students. From this he passes to an interpretation of the Hindu doctrine of Maya, the essential theme of the present work.

Dr. Brunton's presentation of the world as Idea is founded on the contention that if we start from the physiologist's standpoint no explanation has ever been, or ever can be, offered of the translation of sense impressions into consciousness. Matter and mind are separated by an impassable gulf, since they belong to different orders, and any liaison between them is inconceivable on any theory of psycho-physical parallelism. The alternative method of approach is to consider mind as the starting point, from which we are led to the tenable conclusion that "the universe in all its immensity consists in the end of a construct of mind." This is to say that idea precedes perception, and that although the whole phenomenal world may have "existence" it has no "reality." Of the perhaps deeper perplexity as to how this idea of the universe as presented to our sense impressions came into existence there is, however, no explanation in the present work. This is to be given in a further final volume in which we are promised "something quite new," a presentation "for the first time in any modern form or any Western language of the advanced and secret teachings of the oldest philosophy known to Asia."

The student of philosophy will find much in the present work which must seem to him laboured and unnecessarily repetitive. But Dr. Brunton is writing primarily for the plain man, to whom this concept of the world as idea may well seem revolutionary and incredible, and has evidently been at great pains to state and argue his thesis with the least possible ambiguity in untechnical language.

WASHINGTON, D. C. STAR

The Hidden Teaching Beyond Yoga, by Paul Brunton (Dutton)—An effort to make clear to Western minds the higher Eastern philosophy which lies beyond the practice of yoga. Valuable only to the interested.

JOURNAL OF PHILOSOPHY (U.S.A.)

The style of the book is good and several difficult topics such as the basis for mentalism, relativism, and the need for a study of semantics, are presented in an easy manner for the average reader.

Throughout the volume Mr Brunton says many fine things. His conclusion needs to be heavily underlined.

Metaphysics, as a Plea to A Disciplined Mental Life

THE HIDDEN TEACHING BEYOND YOGA, by Paul Brunton: E. P. Dutton, New York; \$3.50.

Reviewed by
MARVIN SARGENT

Philosophy, the love of knowledge, is given a small place in 20th Century life. For most people, it's associated with dusty books, impractical absent-minded scholars, or disappointed lovers.

Paul Brunton doesn't think of it in that way at all. Philosophy isn't an aristocratic pastime, he says: for while a rich man may study it more easily, a poor man may practice it better. Mr. Brunton denies that the ends of philosophy are dubious: he disagrees with Spencer, who said that absolute truths are unattainable.

One of the few conscious, full-time contemporary searchers after human values, Brunton went to the East Indian Mystical School of Yoga for his apprenticeship. He learned by actual experience that Yogiism has three stages: first, severe physical exercises to prepare the way; second, mental exercises for concentration—the trance; and last, "the application of the sharpened intelligence to a guided philosophical consideration of the meaning and nature of the whole world."

Since this discipline is time-consuming, and tends to encroach on the practical business of the wage earner—Brunton himself gave up a career in journalism to follow Yoga—it is clear that the Western world as a whole will not embrace it, even though certain notable Westerners, like Lord Kitchener, have done so.

But philosophy, especially the hid-

DALLAS, TEX.
TIMES HERALD

Highest Thoughts Beyond Yoga Are Object of Search

At a time when all they have relied on seems to be crumbling, many thinkers have known vaguely that truth must be sought in a new direction. In "The Hidden Teaching Beyond Yoga," Paul Brunton, outstanding research student of Oriental mysticism, has sought to throw a bridge across the chasm which separates yoga and pure ancient philosophy for searchers in the West.

Mr. Brunton, a native of London, however, piles words upon words, thoughts upon thoughts in such an effort to make the way easier for his readers that he achieves a thick volume of excellent material, but one which the lay reader may find difficult to understand. A background of philosophy and psychology and, if possible, of Oriental philosophy is almost prerequisite for a thorough understanding of this outstanding work.

"THE INDIAN TEACHING BEYOND YOGA," by Paul Brunton.

den philosophy to be found beyond Yoga, is practical, Brunton insists. Rightly practiced, it leads to action. Indeed, it is wasteful not to use it, for "no one of us . . . can escape being a philosopher," and the layman might just as well learn to philosophize to some purpose.

Brunton's books are in the nature of vicarious experience for the arm-chair philosopher who has neither the courage nor convictions of a Diogenes. In this most recent volume, he begins the gigantic task of summing up the results of his own metaphysical discernment. The significance of relativity, the "downfall of materialism," the use of language, the meaning of dreams, the object of existence, the secret of space and time—practically the whole realm of the mind comes under his leisurely scrutiny.

As a plea for a disciplined mental life, "The Hidden Teaching Beyond Yoga" is timely and significant.

BUDDHISM IN ENGLAND: A Search in Secret Egypt.

In A Search in Secret India Mr. Brunton showed himself a curious blend of spiritual seeker and journalist,

with a bias towards the former. In the present volume the latter prevails. He fails as an occultist as he has no depth of knowledge, as a mystic because he is too self-conscious, as a single-hearted seeker because the reporter is too strong in him to let him resist the temptation to "write up" matters which he knows to have no spiritual value at all. Yet the book as a whole is an astonishing money's worth. Here are chapters on sightseeing, with all the usual wonders well described, interviews with the great men of the land, with magicians, hypnotists, Yogis and religious leaders, psychic experiences of divers kinds by night and day, accounts of the famous Mysteries and Messages from Masters to the world. In all this he is best as a reporter, when his style is vivid and natural, and weakest where he should be strongest, in speaking of Egypt's occult wisdom. In this he only writes a somewhat vague account of matters already better described elsewhere, and his suggestions on the Mysteries, though presented rather as personal discoveries, are commonplaces of modern research from ancient authorities.

His most important 'interview' was with Dr. Tahra Bey, a highly-educated Egyptian who wishes to place on a scientific basis his remarkable feats of burial alive and indifference to pain. The author watched his feats performed under test conditions, and was satisfied that the self-induced catalepsy was complete. A more amusing but no less interesting experience was his initiation as a snake charmer. Certainly the secret word of power and magic charms enabled the author to handle cobras which were neither tame nor rendered harmless, but the photographs of himself with the snakes show an apprehension by no means all removed!

Descriptions of temples, particularly those of Abydos and Karnack, are charming, but the author would have spared himself much computation over the age of the Sphinx and Pyramids had he studied the Secret Doctrine and Isis Unveiled before leaving England.

In view of the later degradation of the Mysteries and their perversion to evil ends, it argues courage that the author spent a night alone in the King's Chamber, as it is now called, and the strange experiences which there befell him make curious reading in the 20th century.---
CHRISTMAS HUMPHREYS.

MERIDIAN LABOR JOURNAL

(MISSISSIPPI, U.S.A.)

Philosophic View of The World Crisis

"The modern epoch was the most delightful and withal the most miserable of any. It was sired by Mammon, mothered by misunderstanding of life's end and cradled in a comfortable automobile. It began with cloud-high expectations and rosy promises of applied and inventive science and has set low with disappointment and disillusion."

No such words have been written since Charles Dickens penned the first paragraph in THE TALE OF TWO CITIES—"It was the best of times, it was the worst of times." Mr. Paul Brunton in his book "The Hidden Teaching", goes on to say:

"It is wrong thinking that has ruined and wrecked Europe. It is right thinking that can redeem it. The present state of Europe is but an expression of what concentrated and unbridled emotion—whether for good or evil—can achieve.

"The racial antipathies and economic antagonisms, the nationalistic hatreds and militaristic horrors of our woeful planet bear terrible witness to the fact that we have forgotten the high business for which we are here on earth—the business of making our personal lives disclose something of THAT which is their fundamental reality, the business of breaking the ancient illusion that the ego is our only self and the body our only existence."

In the present volume the latter prevails. He fails as an occultist as he has no depth of knowledge, as a mystic because he is too self-conscious, as a single-hearted seeker because the reporter is too strong in him to let him resist the temptation to "write up" matters which he knows to have no spiritual value at all. Yet the book as a whole is an astonishing money's worth. Here are chapters on sightseeing, with all the usual wonders well described, interviews with the great men of the land, with magicians, hypnotists, Yogis and religious leaders, psychic experiences of divers kinds by night and day, accounts of the famous Mysteries and Messages from Masters to the world. In all this he is best as a reporter, when his style is vivid and natural, and weakest where he should be strongest, in speaking of Egypt's occult wisdom. In this he only writes a somewhat vague account of matters already better described elsewhere, and his suggestions on the Mysteries, though presented rather as personal discoveries, are commonplaces of modern research from ancient authorities.

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CHRISTMAS HUMPHREYS.

Parish Praises A New Book By Brunton

Here is something unique in psychic journalism—a review by the world's greatest spirit healer of a book by a man considered by many to be the world's greatest writer on occult matters. Because we knew of the friendship between the two men, we prevailed on W. T. Parish to review Brunton's latest book.

“THE Hidden Teaching Beyond Yoga” (Rider, 21s.)* by Paul Brunton, Ph.D., which has fortunately been given to the world, very quickly impresses one with the writer's integrity, boldness and sincerity.

The remark: “The honesty of his past purpose gives him present courage to do so,” explains his boldness and sincerity in leaving his previous views at all costs, and using all his previous experience as steps to reach the summit, “The Truth,” “The Light,” so that he may add to the “Light” of this earth.

He puts forward his “seven new transforming features” very clearly, which at once gives the reader confidence in the judgment and balance of the writer. He goes on further to state in a very modest way that:

“He did not know when he first landed on India's surf-sprayed shores, that he had embarked on a quest which would ultimately carry him beyond the doctrines of mysticism and the practice of meditation itself, which for so long he had deemed the highest life open to man.”

AUTHOR'S CANDOUR

Knowing Paul Brunton and having read his previous works, I can genuinely applaud him for making such an admission. I am sure this will readily impress the reader with confidence to read on and on, and try to understand the soul's teachings in this book.

It contains a candid and bold statement on the limitations of mystics, including his great friend, the Maharishee. Now nothing but zeal to find and to express *The Truth* could have persuaded this “devotee” to the Maharishee to have made such a statement—in former days Paul Brunton was very devoted to the Maharishee—and to leave the ashram.

Like others who have risen to fame, Paul Brunton had to suffer through the effects of jealousy and hatred. He, however, held fast to his innermost convictions, and this book, upon which I have the honour to comment, is the result of that conviction and resolution.

NO SHORT CUT

I admire the writer's zeal and determination. This admission proves the working of the power of the Great Spirit with a soul eager to seek and then teach the greater truths:

I remember telling dear Paul Brunton in the early days of our friendship that the greatest progress of the soul's evolution could be made through service and not through limited mysticism, and I have since proved this.

The writer's explanation of “higher mysteries of yoga” is very good, but I would point out that there are individuals in the West who through the real truth of Spiritualism have been consciously prepared and instructed direct by those exalted ones who have been in the spirit world for thousands of years.

and laws of the Great Spirit.

The writer's statement that it is better to “return to Mother Earth's friendly scenic solitudes” instead of taking cover in the ashrams, is another instance of his sincerity to give to the world that which he has proved to be the greatest help for the soul's evolution. I fully endorse this statement. The writer calls it “the ultimate path.”

Paul Brunton, in dealing with the subject of “the ultimate path,” the writer makes this remark which reveals his soul's desire to serve:

CONVINCING TEACHING

The three points and the illustrations following, dealing with “The Religious and Mystic Grades,” are very helpful, and Paul Brunton's teaching is clear and convincing. I am made conscious of my own experiences, which increase my gratitude towards that “label” known as Spiritualism.

“The seven psychological qualifications in the philosophical discipline” thoroughly strip the aspirant for the truth, and these also impress me with the writer's power of action “at all costs to give of his best for the upliftment of humanity.” His teachings are clear, concise and definite.

The pages on “The Worship of Words” make it quite clear to aspiring philosophers that it is not an easy path to travel, and unless the students are fortified with the benefits derived from the mystic teachings, there is the possibility of their building an analytical-mind-barrier, which would prevent the truth from being established.

The teachings in those pages are thorough to those who understand, but may be a stumbling block to some “zealous beginners.”

The pages on “The Revelation of Relativity”—those profound teachings put forward by Einstein—are cleverly and concisely made clear as to their relationship with the aspiring pupil and student.

HIDDEN TRUTH

Those chapters dealing with “From Thing to Thought,” “The Secret of Space and Time,” “The Magic of The Mind,” “The Downfall of Materialism” will clearly portray to the intelligent reader the thoroughness of the writer's object to give readers the foundation upon which his conception of the hidden truth can be built. This quotation from “The Magic of The Mind” is convincing:

The writer states there will be a succeeding volume of this work which will probably throw light upon many questions arising in the reader's thoughts. I, for one, shall look forward to this volume.

The epilogue, “The Philosophic Life,” permits us to enter more fully into the mind of the author. His definition of philosophy makes it quite clear that he knows what he is writing about, and that he is master of his subject.

The closing of the epilogue is impressive in its sincerity, and cannot fail to hold fast and increase the zeal and interest of all students. Personally I am very grateful that such a work has

(Continued from preceding column)

been given during this war period, to bring light where there is darkness.

From this world's point of view, a man may be a great philosopher, but if he has not reached that state of evolution giving him the power to be conscious of his at-one-ment with the Great Spirit, Who is the Law behind all life, then his philosophy is sadly incomplete, and can only be valued from a limited standard.

From my privileged knowledge of the writer, I am convinced he is the possessor of this great truth, and therefore his work, “The Hidden Teaching Beyond Yoga,” should prove to be a great blessing to all who seek *The Truth*.

“THE LISTENER” (B.B.C. London)

The Hidden Teaching beyond Yoga By Paul Brunton. Rider. 21s.

The common link between these two books is really only the element of secrecy in the theme of both. A secret, indeed, which neither unveils; Lady Drower, because, though writing about a secret cult, she disclaims any intention of doing more than give some account of its votaries and their sanctuaries; Dr. Brunton, because his much more massive volume is only the first instalment, a kind of mental spring-cleaning before the secret tenant moves in.

Paul Brunton has for years been engaged in the pursuit of Hindu ‘secret’ wisdom, and has publicised his search in many volumes. He is described on the dust cover as ‘a compound of practising mystic, student of science, lover of philosophy and man of action’ this last book's extraordinary interest carries one without flagging through the whole of its 350 pages. If one regrets its size and price it is because they will make it inaccessible to many people who would be most likely to welcome the educational revolution it involves. For it is no mystical experience which Dr. Brunton reveals; he only makes, in the light of modern science and psychology, a searching analysis of consciousness and of the world which is revealed to us through our five senses, nerves and brain.

In fact ‘know thyself’ is the theme of his book; and psycho-analysis has shown how complicated and revolutionary a revelation this knowing is. The important turn given by Dr. Brunton to the idealistic doctrine of the mental character of all experience is that the mental discipline in which he seeks to engage us is related at every point to the act of living. Of course this new conception is new only to the West; Dr. Brunton is ‘outlining the quintessence of the Hindu philosophy’. Such chapters as ‘The worship of words’, ‘From thing to thought’, ‘The magic of the mind’, have a clarity of expression.

A PLEA FOR WISER LIVING

"THE HIDDEN TEACHING BEYOND YOGA" by Paul Brunton, Rider and Co., 21s.

HERE are the fruits of rich experience and a rare and sympathetic insight into the hitherto obscure wisdom of the Orient, phrased in a scientific way to suit the present time and needs. "You have studied and carried Yoga to the Western people, now study and carry the best that India has to give—our higher philosophy!" These words were said to Dr. Paul Brunton by that "King-sage," the late Maharaja of Mysore, who was himself a student of this philosophical school. The author here gives us the first fruits of his initiation.

He explains that there has been a hidden doctrine which was originally intended for kings, statesmen and all those responsible for guiding a people's life, but on account of the immense intellectual growth and world-wide changes today, secrecy has lost its value and the teaching is available to all who seek the truth.

This book which can be read independently is nevertheless a natural bridge between the author's earlier

THE ILLUSTRATED WEEKLY OF INDIA BOMBAY.

books and the new divulgement. He explains that there are three progressive degrees in yoga and points out why the philosophical, or third degree, to which these teachings belong, must be regarded as the highest. Religion and mysticism and ordinary yoga, he shows, have their usefulness, and are even a necessity; but they have their limits and defects, and these must be recognised, particularly by the exponents of ordinary yoga.

Tough Problems

There are profound thoughts of pure philosophy explained in plain language and no previous acquaintance with either Indian doctrines or Western technical philosophy is required of the reader. But in spite of this and the fact that the teaching is based on an appeal to reason and is almost always linked with science, its pages make hard reading. Sustained and concentrated attention and keen thinking are required to digest the metaphysical problems involved.

The book throws a floodlight on age-old problems—on the comparative reliability of faith, intuition and reason; the individual scope of fate and free-will; the nature of experience obtained through our senses, and so on. Einstein's discovery of the Law of Relativity is used in a series of homely illustrations to explain usually disregarded facts about the human mind. The analysis of words as a key to the analysis of thinking and knowledge is treated in

an interesting way; the character of time and space is laid bare and the idealistic doctrine that all experience is first and last a mental experience is unfolded in all its bold implications.

Present World Crisis

A novel analysis of the philosophic meaning of the present world crisis concludes this volume, which could have been written only by a man like Dr. Brunton, who is a mixture of mystic, scientist, philosopher, and man of action.

In an appendix to the book, published separately, Dr. Brunton apologises for certain obscurities which are likely to cause confusion; for the doctrines unfolded in the book are so different, so unfamiliar that the minds of most students necessarily bristle with thorny questions. Dr. Brunton's abnormally sane outlook must be acclaimed today, and the issue of his second volume, which is bound to contain further revelations equally arresting and true, will be eagerly awaited.

H.C.
WESTERN MORNING NEWS
Dr. Brunton writes mainly in the realm of philosophy and yoga.
Those who seek esoteric wisdom will find all they can expect to learn in "The Wisdom of the Overself" (Dr. Paul Brunton, 21s). Whether the wisdom or the knowledge is either impressive or convincing depends on the reader's receptivity.

BUDDHISM IN ENGLAND: A Message from Arunachala: After his interesting but somewhat journalistic volume "A Search in Secret Egypt", Mr. Brunton makes a welcome return to his simple and sincere record of spiritual discoveries made at the feet of his chosen Guru, the Maharishee described in "A Search in Secret India". Without this note of desperate sincerity the book would read as a mere repetition of eternal principles equally well described a dozen times before, but the West can never have too many volumes guiding others to the point of spiritual evolution described by the author in a somewhat over-loaded and self-conscious preface.

The first part of the book consists of a slashing attack on established European practices and principles. The whole of this is slightly overwritten, a common fault in all who have but recently learnt to see the evil of current conventions, but not yet learnt to see their necessary place in the evolutionary scheme of things.

The regeneration of society, he points out once again, must be obtained by individual change of heart and never by multitude of debate. In business he contrasts the ethics of the individual in his private life with the far lower standard with which he is satisfied in business dealings with his neighbour. Society he attacks for its superficiality and the fatuous content of most of its conversation. Science, he points out, is nowadays more religious than religion, and pleasure is the pursuit of man in the belief that it is the same as happiness.

Having expressed his feelings on all around him he sings the joys and necessity of solitude, and then turns to the constructive task of replacing what he has destroyed. The goal of man is the answer to the question "What is Man?" Of this great quest he gives us fragments of technique. One way of finding the Overself he describes as follows: "When the mind is deeply engaged in a train of thought, it tends to become unconscious of external surroundings as concentration deepens. When this condition is carried to a profound extent, then the mind becomes one-pointed. If, at this degree, the subject of meditation could be somehow dropped, the ensuing vacuum would swiftly cause the hidden world of man's soul to arise and fill it. In that apparent emptiness he would become aware of a new visitant, his Overself." I advise anatta specialists to try this, for they may find in meditation what they cannot discover in debate, the secret of self. It should have a wide and useful sale. ...CHRISTMAS HUMPHREYS.

Illustrated Weekly of India
Bombay, India

Says Paul Brunton, that shrewd
observer and great admirer of the

BUDDHISM IN ENGLAND: The Hidden Teaching Beyond Yoga:

Paul Brunton, famous journalist-philosopher, has in this his latest book given us the oddest mixture of journalism and philosophy. In language at times reminiscent of that of a publisher's puff-writer, he introduces us to the most inspiring philosophical speculation. His theme is the wisdom of ancient India interpreted in the light of modern science, and is to be completed in two volumes. The present volume, "which has long been awaited by an international audience," is an introduction to "astounding revelations," to be set out in a "further final volume in which shall be presented for the first time in any modern form or any Western language the advanced and secret teachings of the oldest philosophy known to Asia." This further volume will give "an explanation of the final secret of human personality." We shall be taught "the nature of Mind, the mystery of sleep, the meaning of creation." If we apply the principles to be formulated, it will "be possible to arrive at staggering results which are unique in the history of world knowledge." Our author is not lacking in self-assurance, but he also knows his onions, and if he plays to the gallery we may tolerate the affectation provided he produce the goods.

In this introductory volume, Dr. Brunton traces the ascent of spiritual lines of inquiry through the religious and mystic grades to that of true philosophy. Religion is appropriate for the masses, who are constitutionally unable to establish direct contact with inner reality. Mysticism, which embraces Yoga, is a method of becoming truly aware of what lies within, but it depends principally on feeling for its efficacy, and is consequently liable to vary as the emotions themselves vary. It is moreover an individual something which cannot be conveyed to another. True philosophy on the other hand is based entirely on reason, and uses the scientific approach to demonstrate every step of the way to the final goal. This truth may be attained.

Humanity may, therefore, hope. Elsewhere the author says that hope is the last of our possessions. This is true, but we remember one who was advised to get rid of all that he had if he would successfully follow the gleam. Nevertheless, we are drawing near.

That which points to Truth is the ancient wisdom of India, the Yoga of the Uncontradictable, to be revealed in the next volume. It is substantiated by modern science, particularly by the Theory of Relativity. A true appreciation of the philosophical significance of relativity is essential. "How much of our world-view would be altered if we could alter our perspective?" The principles of relativity in so far as they apply to the subject are described at some length, and also the nature of illusion. Official illusions look the same even when we know them to be illusions. "What is inside the mind can be seen outside the body." With a wealth of illustration and analogy but with somewhat wearisome repetition we are shown that "our knowledge of the outer world and our perception of things in space and time are the forms taken by our mental processes."

How then may we escape? "Thought has imprisoned us; thought may release us. The general and habitual line of thinking tends ultimately and largely to reproduce itself in the features of one's environment." This would seem to offer a clue to the esoteric significance of world redemption and Bodhisattvahood.

The burden of the book is that "the primal substance of this world is thought and that matter is nothing other than mind." The ideas represented are not likely to be new to readers of "Buddhism in England," but the restatement of essential principles on a basis of pure reason is interesting and instructive. ---W. J. Gabb.

(London)

OCCULTISM

THE WISDOM OF THE OVERSELF, by Paul Brunton (Rider, 21/-). The author of **THE QUEST FOR THE OVERSELF**, **THE HIDDEN TEACHING BEHIND YOGA**, and other books on esoteric philosophy, here sums up his teachings and lays down simple rules for all who are seeking the realities of life in this world and the next. A very wide area is covered. 276 pp.

**PUBLISHER'S WEEKLY
CAMDEN, N. J.**

Brunton, Paul

The wisdom of the overself. 463p. O c. N.Y., Dutton 3.75

This companion volume to the author's "The Hidden Teaching Beyond Yoga" offers a synthesis of the wisdom of Asiatic thinkers concerning the divine over-self.

"SUTTON PLACE MAGAZINE" (New York City)

Editorial

Living Today

AND BOOKS THAT COUNT

Yoga as applied to Everyday Living

Paul Brunton spent the night in the darkest depths of the Pyramids for a purpose.

He sought contact with those forces that control, direct and create for human beings. Lost in the womb of night seemed in many ways the best approach for such study. Such silence is still considered the greatest factor to get control, to find the way to one's inner being, or as he would term it, one's Overself.

Discover Yourself is his latest book and it brings you a message from the Orient. America has long been in need of Yoga as at last explained, so that even a child can know its meaning and how to attain it.

"The modern need," says Mr. Brunton, "and especially the Orientals' need—is to swing the whole body of spiritual doctrine into direct relation with worldly life, and to do this in such a way that the light and power of the spirit may become available to everyday men to help them walk wisely and alleviate their mortal distresses."

Rather astounding doctrine this to come from one wholly sold on the idea of the Yoga. Astounding in that it may point the way to actuality of what must be done by westerner and Oriental to reach the greatest fulfillment of life at its best. A mingling of the mystical and material is what Paul Brunton pleads for, after his many years both in America and in the east.

There is a book called BHAGAVAD-GITA of India which advocates that the *mystic* must underlie the man of affairs. Contemplation combined with action can move the world, Mr. Brunton believes, more rapidly than any other way. And this has proven rather true for our greatest writers, scientists, artists, and musicians—why not of men in business, government and other professions?

The man who knows the truth has no quarrel with any one. "To know all is to forgive all" was a public school quotation copied in your copy book years ago. The amount of truth you find is comparable with your experiences in life, and you will see what this enables you to see accordingly. How needful then to read widely, searchingly and everlastingly.

Can America with her blazing, amazing energy ever get a degree of Yoga sufficiently to interest her? Coupled with her superaction in getting things done, Yoga could probably make her accomplish even more. Besides bringing a deep and lasting satisfaction to troubled, frenzied lives lush with material comforts, these will probably never know peace according to Mr. Brunton, unless they combine Oriental wisdom with their everlasting search.

No book can assist more in this search than Mr. Brunton's *Discover Yourself*.

Dr. Brunton Brings Vital Message to Harassed Folk

Ranks as World's Lead- ing Student of Ori- ental Mysticism

By MYRLE WITT

"The Wisdom of the Over-
self," by Paul Brunton, Ph.D.
(Dutton; \$3.75).

In "The Hidden Teaching Beyond Yoga," published two years ago, Dr. Paul Brunton promised to write a final volume in which his investigation of the nature of the mind and the self would be carried to a conclusion. "The Wisdom of the Overself" amply fulfills that promise. All the loose ends have been gathered up and tied into a compact and satisfying explanation regarding the difference between mind and consciousness, the meaning of death, of sleep and dreams, of time and space, also what is God, what is man, and what is the relationship between the two. People who are undisturbed by such questions will not care for the book, but to the increasing multitudes who hunger and thirst for understanding of the riddle of existence it comes as meat and drink.

The first volume really should be studied before this one is begun. The reader of these two books is likely to be brought up out of his chair more than once by the force of many of the author's ideas, perhaps to pace the floor while considering their startling implications.

TRAVELED WIDELY

Doctor Brunton was born in London in 1898. Several years ago he gave up a journalistic career to devote his entire time to the study of oriental philosophy and mysticism. He traveled in Egypt, Ceylon, Burma and India.

His earlier books deal with the result of his investigation of teachings in each of those places. These last two books contain the collected fruits of his experimental research into the wisdom of the East. He advocates a philosophy which includes a synthesis of religious and psychological practices whereby one can learn to focus his own thought-power and experience a genuine expansion of consciousness.

Directions are given for different methods of meditation which are not mere repetitious

Quotables:

"None of us would aspire toward the divine if it were not already present within us to prompt the aspiration."

* * *

"From the human standpoint the Overself is the deeper layer of mind where man can become conscious of God."

* * *

"When we can comprehend what life is seeking to achieve in us, then the universe will cease to oppress us and become more acceptable."

* * *

"Evil is a lack of proper comprehension, a too-distant wandering from true being, an inadequate grasp of life."

—From "The Wisdom of the Overself."

prayers but proven techniques for arriving at the sublime knowledge of the true self. Both books seem to have been written with the intention of aiding us to come into identification with That which we really are, and to set free from human bondage all who will accept these amazing revelations.

ISSUES WARNING

In common with most modern thinkers, Doctor Brunton warns his readers to watch out for their semantic reactions, that is, not to take the word for the thing it represents. Whenever we hear anyone talk of God and reality we should determine whether he speaks from an inner realization or is simply juggling words at second-hand.

Instead of regarding the present world upheaval as being due solely to nationalistic and political causes, Dr. Brunton sees it as a war between the invisible powers of darkness and light, and reminds us that on its outcome depends the future, fate of mankind. He urges "daily prayerful meditation," saying that a minute of silence for that purpose has been linked up with government-controlled broadcasting systems of England, Australia and New Zealand since the war began.

Brunton's Metaphysical Conclusions; A Wealth Of Wisdom From A Mystic

THE WISDOM OF THE OVER-
SELF, by Paul Brunton, E. P.
Dutton and Company, New
York, 463 pages including in-
dex—\$3.75.

Paul Brunton's works began in a reportorial vein. The interpretations and beliefs of the author occupied little space in the array of visible findings in such books as A SEARCH IN SECRET INDIA and A SEARCH IN SECRET EGYPT.

Gradually, however, there came the assimilation of what he had found, the analysis, the voicing of conviction. There followed A MESSAGE FROM ARUNACHALA and a HERMIT IN THE HIMALAYAS; then THE QUEST OF THE OVER-SELF, and the correlating INDIAN PHILOSOPHY AND MODERN CULTURE. Latterly came THE HIDDEN TEACHING BEYOND YOGA, in which "Mr. Brunton undertakes to go beyond religion, mysticism and yoga, and approach the final goal of... ultimate truth."

But if all that has gone before has been preparatory, THE WISDOM OF THE OVERSELF may be called the fruition of Paul Brunton's life study of the metaphysical. "Not that I," he writes, "who claim no higher status than that of a blundering student, arrogantly sought to improve on the ancient teaching, for its basic essentials are indeed impreg-

nable and will remain untouched for all time, but that I sought both to improve on its contemporary presentation and to make a human application of what often seems to western view an inhuman metaphysics."

At a moment when the world is fighting for civilization's survival, the philosophical outpourings of a student of the "unknown" may seem ill-timed. Actually the contrary is true. "War is an awakener. One of its functions is to quicken the blood-flow of new ideas, whether they concern the technicalities of military armament, the industrial arrangements of society, the fundamental forms of educational, literary, artistic and religious culture or the conventional standards of morality." And the world is awake. Paul Brunton's book is not ill-timed.

Here is a book that one may read as a student, absorbing the richness of its observations from cover to cover, or open at random and be rewarded with worthwhile phrases and paragraphs. It is a book in which many will find inspiration and reassurance. In years past Paul Brunton has been into the pyramids of Egypt, into the caves of the Himalayas, hunting the wisdom of the ancient East. And out of it finally has come THE WISDOM OF THE OVERSELF. The result is worthy of the lifetime of effort.—M.

"INNER CULTURE"
(Los Angeles, U.S.A.)

THE COLUMBUS
DISPATCH

Among The Fine Arts

By HAROLD A. STACY

Several of the inspiring religious paintings in the North Gothic show could very well have been in the mind of the English philosopher, Paul Brunton, when he wrote:

"Pictures will create in the beholder precisely such a mood as that wherein they were composed—hence the importance of finding the best art, spiritually-inspired art.

"We find ourselves caught up into the imaginary world which the artist has created. The great artist should be an interpreter of spiritual life to lesser mortals. The uninspired, materialistic artist is like an electric-light bulb disconnected from the main current."

These few lines by the philosopher, Brunton, briefly tell you why the Gothic North paintings have endured through the centuries. The have timeless themes.

Perhaps no one has more beautifully written of these finer feelings than the great contemporary English philosopher, Paul Brunton, in "The Quest." He says: "Time seems to stop and the sense that life is eternal infiltrates into one's mind of its own accord, the physical environment loses a little of its tangibility, its reality fading off slightly into a dream-like substance. An ethereal peace surges into the heart"

THE WISDOM OF THE OVERSELF

By Paul Brunton

(E. P. Dutton & Co., New York.
457 pp. \$3.75)

The latest volume from Dr. Brunton's eloquent pen is written with the deep insight, conviction and challenging forthrightness we have come to expect from this eminent Western expounder of Eastern teachings.

In this version for the modern world of a wisdom and a philosophical system older than civilization, the mystery of consciousness with its transitional states of sleep, dream and after-death is shown as an aspect of the Overself state-of-being, and the final purpose of human existence appears as the conscious merging of the personality with that of the Divine Overself.

There are engrossing chapters on Mentalism, The Secret of the "I", The Scorpion of Death, The Immortal Overself, The Shadows of Evil and Suffering, The War and the World, The World-Mind, The Unveiling of Reality, Initiation into Mystical Experience, The Yoga of the Discerning Mind, and The Mystical Phenomena of Meditation.

Many readers will gain their first clear conception of cosmology from Dr. Brunton's chapter on "The Birth of the Universe".

Dr. Paul Brunton
Writes of Overself

In this version for the modern world of a wisdom and a philosophical system older than civilization, the mystery of consciousness with its transitional states of sleep, dream and after-death is shown as an aspect of the Overself state-of-being, and the final purpose of human existence appears as the conscious merging of the personality with that of the Divine Overself.

Doctor Brunton gives a full description of bodily and mental disciplines which may be practiced to assist in achieving this higher state of consciousness and which have been adapted by him from the esoteric methods of the Orient to the requirements of our Western way of life.

NEWARK, N. J.
NEWS

"THE WISDOM OF THE OVERSELF" (Dutton), Paul Brunton. The author of numerous volumes in which he has endeavored to interpret the age-old wisdom of the East for Occidental readers here sums up the essence of that wisdom, as he perceives it. The "overself" is a fragment of the divine in each one of us, and by conscious disciplines its powers may be augmented and our happiness increased. In much detail Brunton considers the mysteries of sleeping and dreaming, and he opens a mystical path to those seeking peace.

SACRAMENTO, CALIF.
UNION

Wisdom Overself

"The Wisdom of the Overself," by Paul Brunton (Dutton, \$3.75).

DR. PAUL BRUNTON has devoted years to learning and teaching the ancient wisdom, which he has traveled and lived in the Orient to penetrate more deeply than the ordinary seeker.

Such books as "The Hidden Teaching Beyond Yoga," "Discover Yourself," "The Quest of the Overself" have come from his facile pen. "The Wisdom of the Overself" is rated by the author as the climax of all this study, his full description of the bodily and mental disciplines to be practiced to achieve a higher state of consciousness and to learn more fully the meanings of the universe and to what higher goal it is tending.

The chapter headings include: "The Meaning of Mentalism," "The Birth of the Universe," "Studies in Dreams," "The Metaphysics of Sleep," "The Immortal Overself," "The War and the World," "The Mystical Phenomena of Meditation" and a summing up of the fruits of philosophy.

Dr. Brunton closes with these words: "Peace to all who read these lines!"

BOOK
REVIEW

(By United Press)

Brunton Restates
Eastern Wisdom
For Western Mind

THE WISDOM OF THE OVER-
SELF. By Paul Brunton. E.
P. Dutton & Co. \$3.75.

PAUL BRUNTON, well-known interpreter of the wisdom and religions of India and the Orient, has completed the exposition of the Asiatic philosophies which he began in "The Hidden Teaching Beyond Yoga."

His new book he calls "The Wisdom of the Overself."

By "Overself" he means "that fragment of God which dwells in and yet environs man, a fragment which has all the quality and grandeur of God but not all the amplitude and power of God." The "Wisdom" of which he writes has to do with understanding and using the methods by which he can discover and draw upon the "Overself" to energize and inspire our daily lives. Brunton seeks out this wisdom in the ancient lore of the Eastern world. He restates it in terms meaningful for the modern Westerner.

It is difficult to say whether or not the teachings of the Asiatic seers and mystics are finding a slowly widening audience in our time. Brunton sees the world-stage set for a spiritual awakening in which these philosophies of selflessness, call them by what name you will, can play a leading role.

Be that as it may, the author of this volume is an indefatigable and well-balanced expounder of the half-forgotten thought of the ancient world, and a stimulating guide to those who would be initiated into the Wisdom the East.

SAN FRANCISCO, CALIF.
NEWS

While we are delving in books that are somewhat off the tom-tom beating path of reviewers here are two that certainly are different.

In "The Wisdom of the Overself," by Paul Brunton (E. P. Dutton & Co., New York, \$3.75), the author of the "Hidden Teachings Beyond Yoga" offers suggestions on how bodily and mental disciplines can be practiced to attain certain elusive spiritual values.

EL PASO, TEXAS
TIMES

A book that is "as much a reflection of bright hope for an emerging tomorrow as a probing dissection of a turbulent and unhappy present," and one which offers a number of answers to the bewilderment of today's problems is Paul Brunton's "Wisdom of the Overself" (Dutton \$3.75). Critics call it "a book for the new epoch" and believe that it has a special meaning for Americans today.

Books and Authors

By
Jay Lewis

Our generation has seen the smoke of battle, the spread of rapacious destruction and cruel desolation; it has listened to the dissemination of hate in all of its five continents and has watched terror and tragedy stamp their brutal feet upon the multitude. Those who were satisfied with their environment, their house, property, family, social status, political and economic beliefs, have begun to discover with the abrupt loss of some of their possessions that something more is necessary if life is to be supportable.—From Paul Brunton's *The Wisdom of the Overself*, published by The MacMillan Company.

"San Diego Union"
(California)

'Overself' Explained

THE WISDOM OF THE OVERSELF, by Paul Brunton, Ph.D. Dutton.

Dr. Brunton has written a brilliant, erudite and intelligent book on what may generally be termed occultism, insofar as it is based on oriental philosophy, but it also contains many ramifications of European and American thought. He brings to this work a scientific approach, a probing mentality, and a concept of the law behind universal forces that comes from profound teaching and varied experiences.

The book is not for the amateur mystic, or one whose primary aim is sensation. It is a lucid, penetrating, detailed exposition of the vital factors used in building up an intellectual awareness and spiritual integrity that will become increasingly strong and widespread in this century. It embraces and expands such ideas as reincarnation, spiritualism, karma, meditation, and the discipline necessary to achieve the freedom which is found in the "overself."—Deborah Lewis.

NEW YORK, N.Y.
JOURNAL AMERICAN

THE
MARCH
OF EVENTS

—By Benjamin
DeCasseres

Call it whatever you will—God, oversoul, self, destiny—every human being, even the atheist, is aware of a secret and deeply buried inner power, or being, on which he instinctively calls in a great crisis in his life and on which he depends to lift him up above his petty self. At no time in the history of the world have more people on earth sought strength from that inner self than at the present time. I can, therefore, recommend Paul Brunton's "The Wisdom of the Overself" (Dutton) as a book for those who wish to know the path to inner strength and, in fact, to a kind of godhood. Founded on the doctrines of Yoga, Dr. Brunton writes clearly and inspiringly. There is a world-mind. In this book you get vivid glimpses of its potential operation right within yourself.

Those lines taken from Chapter X of Paul Brunton's book, headed "The War and the World," will give you a better idea of what the book contains than a column of review matter.

It is not given to everyone to write words that hit hammer blows, or use images with tongues of flame, so this recorder will merely act as bellman and proclaim the tidings to be found in *The Wisdom of the Overself*.

The chief message seems to be that out of evil comes good. From the wreck of the world's war will arise a nobler humanity. That the Beulah Land so many claim to see ahead is not a mirage, not an idealistic dream but a brave and better world that can be reached, if we only care to choose the right way.

Here are just a few quotations from the same chapter:

It is too bad there is no further

room to quote from this grand book. It is full of yogi wisdom but it is backed by the facts of existence.

The law of compensation and retribution is the eternal law. Hitler's sins will be revisited upon him and Germany. Even now that fact is demonstrated by the death and destruction visited upon the land and the people who have carried death and destruction to other lands and people.

Paul Brunton has produced a wonderful book. There is much in it only a few will fully understand but it proclaims the universal truth so often forgotten, so often ignored:
The wages of sin is death.

ATLANTA, GA.
JOURNAL

THE WISDOM OF THE
OVERSELF, by Paul Brunton
(Dutton), \$3.75.

The knowledge of the Overself is the culmination of all human endeavor and all upward aspiration." It is, Dr. Brunton explains, that atom of Divinity which makes man one with the universe and its harmony. Dealing with the ancient beliefs and "secret wisdom" of India and the Orient. By a prominent student of Yoga.



ESOTERIC WISDOM

THE WISDOM OF THE OVERSELF. By PAUL BRUNTON. Rider and Co. 21s.

Mr. Brunton begins by informing us that he has placed in this book his "best-regarded truths" for the benefit of "an audience drawn from the four corners of the civilized world."

Mr. Brunton also tells his readers that what his book gives is "esoteric wisdom"—wisdom gathered from Mongolian, Tibetan, Chinese and other Asiatic sources. "Hundreds of texts were examined in the effort to trace and collate basic ideas." Rarely, however, are the original documents cited or even named. Mr. Brunton discusses the deep mysteries of life in a serious approach; of mentalism, of the constitution of the universe, of the four states of being (waking, dreaming, deep sleep and union with the Deity), of mysticism, of the world-mind and of many cognate matters.

"The BORDER STANDARD" (England)

Books for Border Readers.

SUGGESTED BY J. H. C. LAKER.

THE UNVEILING OF REALITY.

Paul Brunton, the well-known writer on esoteric wisdom, has written another revealing volume, called "The Wisdom of the Overself" (Rider, 21s.). Dr Brunton has made a deep exploration into the metaphysical, and this great work contains the condensed studies of all learned men of all nationalities. By careful sifting and segregation he has created a work of considerable importance in this present age. First he tackles the meaning of mentalism, demonstrating our powers of perception with a view to greater development. His chapter on "Studies in Dreams" refer to the Freudian aspect that all dreams are significant; but here the author refutes this judgment by saying that where some are applicable, others are definitely not, and he discriminates in a very lively fashion on this subject. Both a philosophical and religious viewpoint is taken of self and its relation to world-problems, and this culminates into the realm of mysticism. Meditations on the Sun, the Past, the Future, the Timeless Self, Dream, Sleep, the Serpent's Path, are contained in a chapter headed "The Yoga of the Discerning Mind." The crucial stage is reached in his final chapter on some fruits of philosophy. The author's message is intended to create a transformation in both mind and body, a mystical asceticism which transcends all personal self-interest.

THE JOURNAL OF RELIGION

(USA) - 'Recent Books' -

'The Hidden Teaching Beyond Yoga' - "This is the author's eighth book dealing with oriental mysticism, and he promises still another which will be the culmination of all the rest and will humbly endeavor to ascend intellectually the highest peaks of human thought." Although he is widely read in both philosophy and modern science, it is not as the disinterested Western student

(California, U.S.A.)

INDIAN YOGA AND THE MODERN WORLD.

Dr. Brunton's latest book, "The Hidden Teaching Beyond Yoga," is the result of long experience in theoretical observation of Indian Yoga and in its actual practice, and his previous works must be regarded as descriptions or expressions of the stages through which he has traveled in reaching a higher altitude. It is surely the most important contribution the author has yet made to occult literature and to the cause of social welfare, and we are glad that further development will follow a second volume. It is both critical and constructive in showing that certain mental disciplines of Indian yoga might be extremely useful when the terrible conditions now prevailing have passed and men of good-will are called upon to redeem the world from the nightmare of materialistic thought and action we have brought upon ourselves. For any artificial culture of psychic powers, sometimes mistaken for Yoga, a terrible menace in this hotbed of passion and emotion, Dr. Brunton has of course no sympathy, and his presentation of yoga has no element which could appeal to the curiosity-seeker.

He was led, largely by the help and example of a truly great and spiritual philosopher-ruler, the Maharaja of Mysore, to what he calls "The Hidden Teaching Beyond Yoga"

If we understand Dr. Brunton correctly, the Theosophical discipline and outlook is practically the same as his "Yoga of philosophical discernment" adapted to the comprehension of the Western mind....

All this is good sound Theosophy, though Dr. Brunton does not use the word even though its antecedents in classical thought are excellent and expressive of his views.

Dr. Brunton has certainly deserved gratitude and has done excellent service in this volume by courageously presenting the matured judgement of an expert in Hindu Yoga at the risk of inevitable misunderstanding, as he tells us. By his frankly critical but constructive and not unfriendly analysis he has cleared up many obscurities and helped greatly in exposing the false and fantastic notions about Yoga so prevalent in the West.

Amid the wreckage of outworn forms of thought the world is blindly reaching for a hobler philosophy of life. If it would realize the admirable principles so skilfully and earnestly put forward here, which are practically those of theosophy, and put them into practice, we should indeed begin to see the 'promised land'.

that as he writes but as the ardent disciple. Paul Brunton is a convinced mystic who has participated in the meditations and practices of oriental yogis in ancient hermitages and has even been initiated in to their mysterious fraternities. In this volume he undertakes to go beyond religion, mysticism, and yoga all of which he regards as paths to truth, and approach the final goal of 'philosophical discernment' of ultimate truth. Not that this ultimate truth can be uttered. Its supramystical quality transcends that possibility. But the road that leads to such sublime realization may be mapped out for the ardent seeker. This has been well begun in the present volume and will be completed in the next. The insights approached, he maintains, correspond with the ancient wisdom taught by the yogis five or perhaps even seven thousand years ago and find support in the discoveries of the most modern science, especially physics. This is a good book to be read by those who wish to know how the oriental mystic pursues his search for truth, but it will be quite unconvincing to most toughminded Occidentals." (Charles T Holman, Reviewer)

By THE HON. RALPH SHIRLEY

THE early Christians, while condemning most classical learning as diabolical inasmuch as it was associated with the worship of the pagan deities who, they held, were devils in disguise, yet accorded an honoured place to the poet Virgil, as the prophet of the coming Messiah, for did he not foretell in his Fourth Eclogue, doubtless under the guidance of some divine impulsion, the advent of the Holy Child who should usher in a new epoch in the world's history? Nay, he did more than this, for he was what we should term to-day a mystic and occult philosopher and he told in his Aeneid of the birth of the world and of the pilgrimage of the soul of man. Mind, he would have us realize, is at the root of all created life. *Mens agitat molem*. Mind sets the inert mass in motion and thus the first day of creation is inaugurated.

Virgil, you will note, did not suffer from the nineteenth century illusion that mind evolved itself out of matter, an illusion which has now gone the way of so many other passing intellectual fashions and up-to-datenesses, themselves destined to drop out of date in due course. To-day the cocksureness of the preceding century has given place to an atmosphere of doubt and a feeling of uncertainty as to where we stand in this epoch of transition and attempted reconstruction of our philosophic and scientific beliefs.

Paul Brunton comes as a Daniel to the judgment seat to instruct us in the true faith and to point out alike to East and West the error of their ways while himself adopting not a little of the esoteric teaching of both.

Baron Carl du Prel intimates somewhere in his *Philosophy of Mysticism* that the sufferings that the ego has to undergo in his pilgrimage through life are in the nature of a prescription imposed upon him by his higher self for his ultimate spiritual advantage. The lower self would shrink from facing the ordeal. Then the higher self or oversoul steps in and forces this karmic discipline upon the reluctant victim, who would not have the courage, apart from the compulsion enjoined upon him by his higher ego, to face the trials and tribulations which are necessary for his soul's growth. Hence much of the evil against which we protest as undeserved is in reality deliberately acquiesced in by our higher selves as a necessary means of securing a further step on our upward path towards our destined goal.

"The Overself," says Paul Brunton, "is the higher conscience of every human being because it is in very truth his guardian angel watching over him from on high." "Every finite being is unconsciously and imperceptibly drawn onwards like a moth to a flame to the infinite being that is its Overself." We are thus linked up with our nobler and higher counterparts, seeking our lower and materialistic aims are perpetually straining the cord that binds us to our better selves, whose warning voice we listen to in our moments of spiritual exaltation and are only too glad to forget again when immersed in the seductions and temptations that are beckoning us onward in our pleasure-strewn path, and whose end is the submergence of our spiritual potentialities and our estrangement from our divine source. Thus ever, as the apostle reminds us, the flesh lusteth against the spirit and the spirit against the flesh, nor will our earthly torment cease until we have made our final choice and ceased to toy with the illusive phantoms so dear to our earthly counterpart.

The philosophic outlook upon the manifested universe as a product of mind pure and simple is termed by our author dual mentalism. This is of course a Berkeleyan conception and envisages the cosmos as an immaterial thought of the Deity. We accept this belief at second-hand, as it were, or rather shall we say that it is suggested to our minds by the Arch-Magician himself whose dream we live and move and have our being. One thing is certain, were there no cosmic consciousness there would be no manifested universe. The thinker and the thing thought are inseparable or, as Einstein would put it, the observer enters into every observation.

Science has its axioms like Euclid, and the reality of the phenomenal world is one of them, but while postulating this it is well to remember that there is a deeper truth behind it. Similarly a flat superficies is theoretically admitted when we deal with Euclid's trigonometry. We are, in short, dealing with abstractions and not with an actual world which, being in the form of a spheroid, has necessarily a curved surface.

In the case of the manifested universe we have indeed to ask ourselves whether it be not the Divine thought or Logos which links up all the worlds and planetary systems rather than, as Sir Oliver Lodge assumed, the ether of space.

Mineral consciousness and plant consciousness differ in their nature from the consciousness of animal or of man but the one life inheres in all.

The breakdown of the old beliefs has landed our world in its present pitiable condition. Will Paul Brunton's pantheistic faith serve to cure its ills? Is his the true interpretation of the divine plan? And if so will it lead us to a recognition in some practical form of that much-talked of but so seldom practised doctrine of the true brotherhood of man?

The tendency of the thought of the present day is undoubtedly somewhat on the lines of the interpretation advocated in the volume before us, but if we are to aid in rescuing the human race from the quagmire into which it has sunk, the individual must learn to recognize the claims of his fellow citizen, and each nation the legitimate rights of other nations, and teamwork must be substituted for unrestricted rivalry. The Darwinians preached that Nature's law was the survival of the fittest. If we can't do something better than that, there is little hope for the world to-day. Even in our own interest we must be altruists up to a point, and Aesop's fable of the body and its members has its moral quite as obviously for the Pantheist as for the defender of any other solution of the Problem of the Sphinx.

intensive research, and profound meditation, thinks that he has "discovered himself", as well as the Over Self, and many other secrets of the universe. He believes in miracles, and occult powers, but attaches little importance to either. He professes to show how, in a simple practical way, busy Occidentals, without abandoning their ordinary pursuits, can practise Yoga and gain inward happiness as well as mystical insight into ultimate reality.

WILLIAM KELLEY WRIGHT

DARTMOUTH COLLEGE

some of his advice is good.

CAVALCADE, December 11, 1943

(LONDON)

Overself

The Wisdom of the Overself. By Paul Brunton. (Rider and Co. 21s.)

THE war will not only have to be fought to a finish; it will have to be thought to a finish, insists Brunton.

The observation is less trite than it seems. The common man who is being encouraged to anticipate that this century is his inheritance will find this to be so, and the results to be worth having, in proportion to his ability to reason things out for himself.

In this generation, we are told, there have been more dynamic transformations in the physical basis of human life, more fundamental alterations in its intellectual basis, more iconoclastic shifting in its ethical, social, and religious basis than in all the preceding 2,000 years put together.

As a consequence we are confronted with vast untouched possibilities and immense unexploited resources of Nature, and are technologically in the first stride of history's most epoch-making time. But no miraculous millenia can rise suddenly, and Dr. Brunton is much less concerned with the political means by which the acquisitive instincts of human society can be changed to an altruistic pattern than with the evolution of the individual. Only through this, he argues, is there any hope of humanity turning to higher laws for its governance—yet he exemplifies more than the doctrine of personal redemption, and writes at length on the evolutionary pressure from within which is synchronised with karmic pressure from without.

The anthropomorphic view of God is to him the substitution of a human thought-image for the stone-image used by aborigines. What is

here involved is a degradation of religious belief, due to the semi-esoteric teaching of the doctrine of karma, which binds alike society and the individuals comprising it. That the doctrine should drop out of Western teaching altogether when it was banished from Christianity along with Gnosticism was a calamity, says Brunton.

His book is a challenge to most current orthodox religious thinking. The Churches ought to do something about it, for there will be a lot of people who will agree with the charge that the vulgarised religions offer something that is unworthy of an intelligent man's best affection or highest hope.

THE ARYAN PATH (Bombay: India)

The value of the book, particularly to Western readers, should lie, we think, in the methodical attempt to trace the links between the three states of consciousness, more tersely summed up in one of our own Upanishads. The author's concept of the Overself is our own idea of Brahman conceived of in its nirguna stage.

The Wisdom of the Overself. By PAUL BRUNTON, PH. D. (E. P. Dutton and Co., Inc., New York. \$3.75)

Philosophical Review

Cornell University, U.S.A.

Discover Yourself. By PAUL BRUNTON. 1939, New York, E. P. Dutton & Co. Pp. 315.

This is an unusual book. The author, after extensive travel in the Orient,

THIS MONTH'S *Review* ARTICLE

"Wisdom of the Overself"

CHARLES J. RYAN

A LARGE and intelligent audience has followed with sympathy and interest Dr. Brunton's pilgrimage toward philosophical and mystical insight as displayed in the nine volumes which have already come from his pen. This one, *The Wisdom of the Overself*,* completes the exposition given in his earlier volume, *The Hidden Teachings Beyond Yoga*,† and represents the culmination of many years of research, study and self-discipline. He says it is a re-statement or living reconstruction of the 'Ancient Wisdom' (which we know also as 'Theosophy') of the Orient, "whose basic essentials are indeed impregnable and will remain untouched for all time," presented in a form adapted to the present conditions in the West and including time-honored disciplines of a mental and spiritual nature suited to the conditions of Western life. This book, of course, does not cover the whole field but is chiefly concerned with mind and consciousness in the universe and in man.

The reader will find in this book a rich store of stimulating ideas to ponder over and perhaps to put into practice. Although the main principles are not unfamiliar to well-informed students of Theosophy, this reviewer believes that Dr. Brunton's careful analysis of the Mind calls for close study, especially by those who are preparing to discuss with professional psychologists, few of whom possess correct knowledge of the profound psychology of the Ancient Wisdom.

Dr. Brunton unequivocally repudiates all pandering to the vulgar craving for psychic powers and other perversions of Occultism so rampant in this maladjusted age. He claims no authority, saying that the spirit behind his attempt is a humble one though the effort is bold. He professes to be no more than a fellow-student who has had special opportunities to explore and study the scattered and broken fragments of Sanskrit literature which are hidden in Chinese, Tokhari, and Tibetan translations. But he adds "for the encouragement of aspirants" that some of his statements are not only the outcome of his re-interpretations but of "present-day experience," presumably meaning his meditations and application thereof. He pays high tribute to an Asiatic philosopher or teacher he met in the deserted temples of Cambodia and above all to the late Maharaja of Mysore for light on difficult problems. Neither of these, he says, were emotional mystics or mere intellectualist metaphysicians.

The state of Devachan is interpreted with profound understanding, and Spiritualism is treated without offence but with well-informed discrimination. "The Mystical Phenomena of Meditation" (which does not mean psychic phenomena) commands an important section of a work like this which is devoted to the demonstration that man is an integral part of a Living, Conscious Universe.

All this is, of course, good Theosophical doctrine.

In regard to what he calls 'insight,' a word he uses to designate the highest faculty of the mind, higher even than intuition, he writes in eloquent terms:

Instructive and interesting chapters in this book deal with a knowledge of the deeper reaches of consciousness which can be studied through control of the mind in sleep and dream.

Dr. Brunton's methods of self-study and self-discipline have none of the dangers or abnormal practices of so much that passes in the West under the alluring title of Indian Yoga. He takes it for granted that the aspirant for self-knowledge is inspired by unselfish motives, that the betterment of his neighbor as much as of himself. The methods are whole-heartedly directed toward wide, universal and impersonal horizons and away from the limitations of the personality, the "under-self" as Dr. Brunton labels it. His technique, if it may be so-called, is aimed to help the student to rise above the need of techniques or any help that does not come from within; and the result in no way impoverishes a life of attainment in the wholesome activities of the outer world. On the contrary, success in this endeavor brings the wonder and glory of the transcendental consciousness into all the doings of this workaday space-time existence.

The exercises he recommends are perfectly natural and sensible and have no resemblance whatever to the dangerous breath-control, hypnosis or other psychic methods unfortunately associated with the term 'yoga' because of the perversions spread so widely in the West by charlatans and money-makers.

In his instructions to the beginner in meditation Dr. Brunton warns the aspirant not to be carried away by various wonders that may occur, for they are only incidentals, fugitive and fragmentary. "The Ultimate has no shape, size, color, or voice whatever." This is well known to students of true occultism.

The Wisdom of the Overself closes with a noble chapter on the practical aspect of the philosophy and the need of attaining a measure of self-knowledge.

Brunton's teaching of the close resemblance between sleep and dream is in perfect accord with that of Theosophy, so often emphasized by Dr. de Purucker because of its great importance.

THEOSOPHY IN IRELAND (Dublin)

THE WISDOM OF THE OVERSELF. By Paul Brunton. Rider & Co. 21/-

The publishers describe the latest book of the author as his Magnum Opus and it proves to be a great advance on anything he has previously written. It is a difficult book to review in a short space of time, as every paragraph deserves careful reading. It provides a great deal of new information, at least for the majority of occult students. It is probably the most practical book yet written in its particular field, more easily read, if less profound, than the Secret Doctrine and less spectacular than Tertium Organum. Its teaching is very sound and it appeals very much to the reason of the student of the eternal realities, and Yoga philosophy.

The author claims he has been at great pains to explore the most recondite sources in quest of the material which has partly gone into the creation of this book and that the hidden teaching was discovered, not in a perfectly unified system, but in scores of broken fragments which have been scattered in different hands amongst Asia's present day cultural inheritors, many of them non-Indian. It is such a remarkable book and its contents of knowledge is so extensive and so well presented, that one inclines to believe a great deal of help has been given to its gifted author.

The chapter on the World-Mind contains, what is possibly the best description of the term, God, yet written, and a very full description of the Overself is given and its relation to the World-Mind in the chapter on the Immortal Overself. Other chapters contain detailed teaching on the underlying technique of Meditation and Yoga, with the warning to the student that the practices of Yoga and Meditation are not ends in themselves, but merely the preludes to the functioning of intuition and the Immortal Spirit within.

The last chapter entitled "Some Points of Philosophy" is one of the shortest, and may be said to summarise to some extent what has preceded it. The following sentence affords a good illustration of the essentially practical teaching throughout:—"We must learn to think aright. It is not the idle thoughts which pass lightly through consciousness, now and then, that matter, but the habitual trend of thought, the constantly recurring ideas which are most powerfully dynamised by will and faith. Intense imagination thus becomes a matrix in which, under the adjustments of Karma and Evolution, both environmental and events are fashioned. The mental pictures and national ideas which are most often and most strongly and most lengthily held in consciousness can help us up to spiritual nobility and worldly harmony, or drag us down, as they have dragged the Germans down, to spiritual degradation, and worldly disharmony, and certain disintegration."

122

BIRMINGHAM (Alabama) NEWS (USA) - "THE EASTERN MIND" - "The Wisdom of the Overself" - "Western
readers as a rule are thoroughly unprepared for the type of thinking demanded by Dr Brunton's book. So dominated have we been by a thoroughgoing supernaturalism or by a too-mechanical naturalism that we are grossly unprepared to appraise this well-wrought argument for the mentalism and mysticism commonly associated with the Orient. That great stream of thought springing from Plato in the West has found ardent support among several modern philosophers, just as it has been transmuted by others. Americans in particular have been touched by the references of Ralph Waldo Emerson and William James to the "Oversoul," although most casual students were unwilling to follow this elusive concept to its logical conclusions. Paul Brunton willingly assumes this task and fearlessly draws his conclusions.

This volume is the latest of a series of books on the wisdom and philosophy of the ancient East and sequel to the preceding volume on mentalism, "The Hidden Teaching Beyond Yoga." The author makes frequent references to his careful study of the original sources in Far Eastern religions, although he does not within the pages of this book give any identifying list of the exact documents consulted. His conclusions, however, show familiarity with the general tenets of Hinduism, Buddhism and forms of quietism.

This stimulating volume will serve as an adequate corrective for the overconfidence of pseudo-scientific people who continually persist in maintaining that science deals with the "facts" and proceeds upon no presuppositions. The concepts of time, space, and cause-effect are shown in their intimate relationship to the workings of the human mind which devised them for its own arbitrary convenience. Brunton has informed himself on matters scientific and he makes a commendable effort to deal justly with all areas of investigation.

Whether or not one agrees with the premises of the author will determine his final attitude toward the conclusions of the book. Scientists and philosophers trained in the naturalism of the West will find it difficult to assent to the complete primacy of mind, idealists will find this emphasis too strong for their liking, and supernaturalists will reject its world-view completely. The reader will find that whether he agrees or disagrees with the major premises, the general effect is almost hypnotic."

SAN FRANCISCO (California) CHRONICLE - "THE WISDOM OF THE OVERSELF" - "The book is an interesting and clear statement of orthodox Yogism. It is comparatively free from the obfuscation which so often attends mystic writings and is, in fact, less a communication of mystical experience than it is the presentation of a metaphysical system.

The 'Overself' is the 'World-Mind' of which the individual self is an emanation. The world in which the individual dwells is the creation of the Overself. It is of dream-stuff. It is, in more traditional terminology, 'Maya,' Illusion. But the Overself is not entirely a free agent. It creates its dream patterns in obedience to Karmaic

law, a kind of casual necessity that makes all ideas perpetual, repeating them in infinite theme and variation.

This, of course, is the traditional 'Wisdom of the East.' The virtue of Dr Brunton's books is its freedom from the usual esoteric decoration. 'Karma' is his one concession to the usual terminology, and, after all, there is no handy equivalent phrase. The vocabulary, both verbally and ideologically, is modern. Even those who look with some prejudice upon his claim to reveal the hidden wisdom of the ages will find his ideas and expressions thought-provoking."

JOURNAL OF PHILOSOPHY - (USA) - "The Wisdom of the Overself" - "In his previous volume, 'The Hidden Teaching Beyond Yoga,' Mr Brunton promised his readers that he would shortly reveal the complete mystery which he felt that he had discovered in his extensive research work. Presumably this current volume contains that revelation. The revelation appears to be a sort of mentalism which resolves all reality to a Mind.

The last two or three chapters of the book attempt to bring mentalism to the reader in a practical way by showing him how to get in touch with the eternal World-Mind. The idea is not to think about the Overself but to actually become the Overself by humbly merging into it. How to do this is explained as carefully and exactly as though the author were telling the reader how to lose twenty pounds by diet and exercise. The volume closes with a description of the fruits of the various practices suggested. The sincere seeker is promised freedom from worry (p.444), a sense of peace, freedom from the heavy strain and burden of contemporary living (p. 453), and in the end the only true immortality. If this volume had been written in the Berkeley period and had just come to light it could be taken much more seriously. However, it does offer one sort of escapism for over-strained minds and if applied properly might have therapeutic value."

FINANCIAL WORLD - (USA) - "Discover Yourself" - "Paul Brunton, world traveler and ardent student of philosophy and religious creeds, is a well known writer of so-called self-help books. He is fundamentally a transcendentalist and in this work he gives the reader an account of his own experiences and meditations with the objective of discovering oneself. The attainment of that goal, he maintains, is essential in solving all human problems. His philosophy is based on Eastern mysticism

and in several chapters he deals extensively with the Scripture of the Yogis to which he gives his own interpretation."

TELEPATHIC MAGAZINE (USA) - "Discover Yourself" - "For most of our readers it is sufficient to know the book is written by Paul Brunton. His latest, 'Discover Yourself' is a bit different from 'The Quest of the Overself', 'The Secret Path', etc, but is even more intriguing in its deep, true understanding of life. One chapter, 'A Sane Religion', should be read by every man and woman seeking to know God. But it like all of Brunton's writings, requires minds of strong character to be able to take the plain and unvarnished truth of the matter. Brunton's 'Practical Help in Yoga' gives such working knowledge of meditation as is found in few quarters. Brunton places psychoanalysis on a more spiritual plane of action, (as did Count Keyserling) and thus attains a breadth of action not usually found in psychoanalysis. However, he makes of it a self-analysis, and in the later chapter, 'Errors of the Spiritual Seeker', he goes directly to the seat of much of man's unhappiness---within the man, showing him how he himself can work, personal psychoanalysis, to eradicate this from his life. Brunton's revelations of many false teachings abroad today, and of their credulous followers, is highly illuminating. Of many present-day movements he says that they set out professedly to spiritualize materialism and have merely succeeded in materializing spirituality."

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BOSTON (Mass) TRANSCRIPT (USA) - 'Discover Yourself' - Reviewer, Norman W Mattis. 'Brunton Espouses Untimely Cause Of Flight From World's Pressure' - "Today the advice, 'discover yourself' usually means to become aware of potentialities of character and ability which, if fully utilized, would make us more effective agents in the world of action. To Paul Brunton, disciple of a form of mysticism which has appeared in many nations, it means withdrawal from action to the end that in perfect passivity we may become aware that our true selves are merely part of the Overself, or God. This philosophy, similar to that of the yogis, may be telescoped into a series of propositions: The universe, including not merely the external-material world, but even the inner whirlpool of thought and emotion is an illusion. God, or Divine Force, is the only reality: a stone and a thought, sun and a fleeting emotion are alike reducible to this vital principle. Man's fate to endure successive incarnations until he realizes his identification with this Divine Force. He can hasten his mergence with Divinity by discarding his envelope, and he accomplishes this by meditation. When properly disciplined, a man who has attained a high level of spiritual development can by meditation create a vacuum in the mind, and thence will be flooded with the blissful knowledge that the self is a part of the Overself. The author's amplification of his propositions makes an impression. He correlates the conclusions of Eastern sages with the findings of modern science, and he analyses parts of both the Bha-

gavad-Gita and the Scriptures to show that their conceptions correspond to his. Perhaps he is right in saying that his readers must be recruited from those spiritually prepared to understand. As James Thomson wrote of quite another matter, 'None uninitiate by many a presage will comprehend the language of the message.'"

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THE MONTGOMERY (Alabama) (USA) ADVERTISER - 'Discover Yourself' - "For Those Who Seek 'Heaven'" - "There is no arrogance in the books he writes. He assumes to himself no sacred mission to guide our restless 'conscious self' through our Overself nearer Nirvana. He offers to share with others the results of the quest he has made. And each succeeding book of his seems a step nearer the Nirvana (he does not call it that) he seeks. Further, his spiritual-practical thoughts on Reincarnation, Brotherhood of Life, Tolerance, Heaven, and Jesus and Buddha, are clean-cut and demonstrate his point concurrent with his experiences."

THE NEWS AND OBSERVER

JONATHAN DANIELS, EDITOR

RALEIGH, N. C.

U.S.A.

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Key To a Balanced Life

DISCOVER YOURSELF. By Paul Brunton, Ph.D. New York: E. P. Dutton Co., Inc. \$2.50. 315 pages.

"Meditation in its various stages is the only sure way to discover yourself." Around this thesis, Paul Brunton has written his latest self-help book. The extent to which it will help the individual will depend upon his approach and his willingness to accept the path suggested for him.

Inspiration books are usually approached with skepticism, yet Paul Brunton's books have gained popularity with each publication and many people now believe him to be intelligent and sincere in his efforts to set forth the results of his own research and personal experience, as a guide to others who are groping for a profound spiritual experience. He makes his position on asceticism clear and seeks to establish no cult. He makes no apologies, however, for being a transcendentalist and he is aware that people in the western lands will find it difficult to believe the truths he sets forth. He himself says, "I do not desire to convince others, but simply to radiate whatsoever of truth I have found; then others can pick it up or not as they wish."

Brunton believes that the West has been too infatuated with the life of the body and that the East is too filled with dreams of the intangible. "The pendulum of world growth will come to poise somewhere between these two extreme points," he says. In this volume he attempts to set forth practical suggestions for the practice of Yoga or meditation and points out the various approaches to the Overself. His range of material is from the Sermon on the Mount,

particularly the Beatitudes, to a discussion of Bhagavad-Gita, the Indian Bible, which sets forth a gospel of contemplation through action. He concludes with a discourse on the Gospel of Saint John and an attempt to explain the mystery of Jesus, by filling in the unknown years of His life, which he believes to have been spent in meditation, which led to a discovery of Himself—a necessary preliminary to His message to the world.

"The modern need," says the author, "is to swing the whole body of spiritual doctrine into direct relation with worldly life and to do this in such a way that the light and power of the spirit may become available to everyday men and help them walk wisely and alleviate their sufferings." He believes that the key to a balanced life is the discovery of self and that that discovery comes only through meditation.

This is a book for a special audience. Many persons find truth and peace and discover themselves by conventional methods but today in a troubled world there are many others who are unable to penetrate into spiritual regions or to find help in orthodox systems, and for such as these a book of this type may be of practical help.

The book contains no vast amount of occult information, but it reiterates some truths which the author feels that this generation needs. Whether we are able to accept them or not, the author's discussions are likely to make us think and any book that does that is probably worthwhile. "Discover Yourself" is therefore good Lenten reading for believer or skeptic.

CATHERINE EAST

The Hidden Teaching Beyond Yoga. By PAUL BRUNTON. New York: E. P. Dutton & Co., Inc., 1941. 413 pp. \$3.50.

With this volume Paul Brunton definitely bids adieu to the contemplative sphere of Hindu yogis which he entered when, on *A Search for Secret India*, he came under the spell of the living yogi-saint Shri Ramana Maharshi, at Tiruvannamalai, South India. Some readers of Brunton's record of his personal attempts at yoga practice, *Hermit in the Himalayas*, might have wondered how long its author would persist in the pursuit of yogic introversion for which his intellectual and active mind seemed but moderately adjusted; they might have expected this departure of his from the Saint's *ashrama*. The first chapters of this book try to explain why Brunton feels bound to proceed "beyond yoga." They form interesting reading, in as far as they contain somewhat typical reactions of a non-Hindu modern intellectual on tackling yoga without achieving final peace and fulfillment. Brunton found his dissatisfaction with the sheer contemplative attitude of yoga, as he understands it with the Maharshi and other yogis, confirmed through a saying of Sri Aurobindo, "trance is a way of escape, . . . the disadvantage is that trance becomes indispensable and that the problem of the waking consciousness is not solved, it remains imperfect." Yet the most striking and persistent impression one gains from the dialogues and utterances of the Maharshi whose guidance the author forsakes, is that the problem of waking consciousness is completely solved by this saint and some of his pupils through perfection in yoga. With them one feels confronted with a basic experience of transcendent reality expressed with utter clarity, unflinching decision and impersonal simplicity. There is an unmistakable undertone of truth ringing throughout their teachings whatever argument is covered: preliminary problems of psychology, daily worries, questions of everyday conduct, as well as the lofty and recondite experiences of the Self. It is this simple convincing ring, and the qualities which go with it, which are missing in the intellectual pursuit of the author, and his case seems to be just one among many non-Hindus for whom the yoga haven of Hindu souls is not meant.

Some Brahmin drew Brunton's attention to the *Bhagavadgītā*, the *Ash-tavakra samhita* and the *Māṇḍūkya-Upanishad* with Gauḍapāda's commentary, as containing a doctrine beyond yoga. In fact, the first and the second among these texts contain passages enjoining an active attitude towards the duties of secular life as the very fulfillment of self-detachment through yoga. Yet fundamentally they are not at variance with the yogic attitude against which Brunton springs his criticism. He styles their teaching as secret, yet they are among the most popular Hindu treatises on release. Gauḍapāda's subtle commentary, again, is a common textbook of Advaita Vedānta (e.g., for the monks of the Rāmakrishna Order), and Vedānta yogis like Maharshi and his followers agree that it expounds the basic truth of their yoga experiences. The contrast which Brunton establishes between these texts and this new attitude of his on the one hand, and contemplative yoga on the other hand, as embodied through Maharshi, actually boils down to the complex variety of yoga with its various aspects and stages. There is no fundamental antagonism between these texts and the truth voiced and realised by the Maharshi, though the kaleidoscopic interplay of seemingly contradicting aspects which evolve from each other and are harmonized in the aforementioned treatises, tends to mislead the reader.

Inspired by the aim of Vedānta scholastic philosophy on the lines of Gauḍapāda's commentary, Brunton strives after an intellectual representation of Truth or the Real; he aims at "a structure of welded East-West thought built for our own age." For this purpose the main bulk of the volume is devoted to problems as "the worship of words," the "revelation of relativity," the "magic of the mind," the "downfall of materialism," etc. Mr. Brunton is an able writer, commanding an extensive range of reading. Yet the reader is asked not to expect the final solution of the gigantic task which the author has shouldered. He is told "that task demands a second volume, . . . the remainder together with the crowning keystone of the arch of truth which I am endeavouring to construct, has perforce been left untouched." Brunton manages to be bold and most at the same time. Actually his book, which is not meant to be "a last philosophical will and testament or final credo," is an introduction to critical thought, an approach to metaphysics. Those who accept him as a "truth-seeker" here will find the last "milestone which has been passed, an oasis where I camped for awhile on my journey through the desert of this world in search of a valid explanation of life and reality,"—the inmates of the Hindu hermitage, meanwhile, which Brunton feels himself to have outgrown, might comment on this newest bulletin from his prolonged quest with the gentle Chinese saying: "it is distinguishable from true wisdom."

HENRY R. ZIMMER

I found the most satisfactory portions to be those dealing with the ancient worships of Egypt; of the Gods Osiris, Ra and others. Interesting conjectures are forwarded as to the possible links between the creeds of such peoples as the Egyptians, British Druids, Hindus, and American Indians; races and sects widely separated geographically. The theory that the pyramids were indeed gigantic sanctums intended to house the innermost rites of the ancient mysteries is interesting, although unproved; but mention that they conceivably were erected by colonists from lost Atlantis is merely guesswork and jerks the mind back to a caution that continually soils the pleasure of reading. Further it is conceivable that understanding of the old religious lore has been handed down to a select few through the successive generations until the present time; but in no fantastic fashion. The adepts of old would have disapproved of display for cheap mass conversion. The corner pillar of their faith was the discrimination with which they selected their initiates.

The work ends with a cosy chat betwixt man and Sphinx.*

I enjoyed this book, reading each page with definite interest.

*Search in Secret Egypt

Among the Fine Arts SUNDAY DISPATCH
(Columbus, Ohio)

'The Risen Christ' Is Attraction of Easter

By HAROLD A. STACY

"The Risen Christ" is the attraction at the Columbus Gallery of Fine Arts this Easter Sunday. What inspiration this painting by Montagna (1450-1523) will provide if you concentrate on the eyes for three minutes!

In the eyes alone, you'll agree, this north Italian painter of more than 400 years ago has summed up the grand character of Jesus.

The question may arise: Why should we go to the gallery to see this picture on Easter Sunday?

No better answer was ever written than the words of Paul Brunton, the English philosopher, who said "divinity was not buried in the tomb with Jesus—the real self of man is divine."

To realize this Brunton says "yield deliberately to the rhythm of inspired works of art, or by cultivating exalted moods induced in the presence of nature's beauty, and by widening the feelings of veneration whenever they suffuse the soul through such external agencies."

"A picture by a master hand," Brunton continues, "may move you to fine feelings of a kind which ordinary activities of life do not usually call forth."

"There is a spiritual power in these moments which we remember long after they are gone."

"The artist, the writer and the musician incarnate themselves into their work, and if they are blessed at times with lofty inspirations, if they have striven to sound a spiritual note in the art of their time, if they have sat at the feet of divine beauty or true wisdom, then in the degree to which you yield yourself up to

The Wisdom of the Overself. By PAUL BRUNTON. New York: E. P. Dutton & Co., Inc., 1943. 457 pp. \$3.75.

The author calls this latest one of his many books the end of "a course," which he evidently has undergone himself. He started out as a kind of traveling salesman in spiritual curiosities and ends up as a philosopher, truly inspired by the greatness of some of the doctrines he has discovered on his way. Brunton first searched for teachers, later for the "overself," and finally develops, in this volume, the wisdom of the "overself," which is, as it were, a whole system of theology.

The book contains an account of highest, ultimate meditative achievements of a number of related Eastern systems. Brunton's scholarship cannot be doubted, though it is not of usual academic linguistic type. To question his honesty, as some reviewers have done from time to time, is an unwarranted insult. Brunton covers the field of his studies fairly well and knows practically all that is available in translations of meditation texts. He writes, "Hundreds of texts were examined in the effort to trace and collate basic ideas" (p. 13), but he rarely uses quotation marks and hardly ever gives his source. Only a few times he mentions discussions with Indian scholars or yogis, sometimes giving their names and sometimes withholding them.

Those scholastic features which we miss, are not necessary for Brunton's readers, however. After all, he does not write for Orientalists and Sanskrit scholars versed in Yoga texts, but discarding all the ballast connected with philological, anthropological, and historical research, he simply renders the latest results of his spiritual investigations in an unrestricted way, beyond geographical and historical limitations and without the provincialism of any particular narrow convention. "That which is here presented is a fresh incarnation and not a revived corpse," he says, (p. 15). "Today I walk in utter independence of thought and, like Emerson, without school or master," (p. 16). Hardly ever will we find a Sanskrit word in Brunton's book.

Brunton compares with Blavatsky and other theosophical writers in so far as he writes, without academic references, out of the attainment of a way of thinking. In other words, Brunton has become able to think and to develop an argument and a meditation in the way the yogi in India has ever done; in fact, he is one himself and develops consequences and results of spiritual research quite as a matter of course. He handles the material as a master and not as a mere onlooker.

Strange as this approach to Indian philosophy may seem, we have to realize that it is a most valuable and needed one, because, without Brunton's reliable guidance in the ways of Indian thinking, a great many people in the Western world, feeling frustrated by academic "objectivity," would fall victim to all kinds of occultist fakers. Thus Brunton is the needed link between scholarly research, without which he himself would never have arrived where he is now, and the layman who is longing for a way of higher life as so many sense it somehow in the East. Ever so many feel today that now, once more, the East has a message to give to the West. We only need to refer to the works of Gerald Heard as an example.

Brunton has penetrated further than many others who are writing in his line. He has touched the heights of overcoming even meditative mysticism and its achievements, as Brunton calls it, in order to arrive at "philosophy," by which he means the realization that Yoga is means, not ends (p. 432). A particularity of his own thinking is that brand of idealism called "mentalism," by which he tries to establish a further going identity than is adequate between Vedanta monism on the one hand, and modern science on the other. In connection with this mentalism we may mention curious parallels between Brunton's viewpoint and pragmatistic epistemology.

Brunton has successfully avoided any conventional or wornout religious terminology—even the word "God" is not used. He writes,

such a nebulous term as God must first be defined before it can properly be used, but it has already acquired so many different meanings in so many different intellects that a definition which would be satisfactory to all is difficult, perhaps impossible to find. Therefore we are justified in using a self-explanatory term. And such a term—the World-Mind—will henceforth be used throughout this book to indicate this universal intelligence. (p. 37).

Sometimes Brunton feels the temptation of developing more detailed doctrines out of his inspired state than is possible. In so far, he belongs to the typical theological too-much-knowers. This is evident whenever he writes about creation and God's activities:

The World-Mind does not need to create the universe out of nothing when it can bring it to birth out of its own self. And as a mental principle it does this by projecting the world as its idea. The world is its self-projection (p. 48).

In connection with this he calls God's first characteristic constructive imagination.

The overself, Brunton's famous discovery, is defined as the hidden meeting-point of the world-mind with each conscious being. It should not be called sub-conscious but rather over-conscious (p. 63). When Brunton states that the overself has its human habitat in the heart (p. 58), we fear that he is following certain doubtful Upanishad-passages which were, even in their own time, meant to veil or falsify a higher insight.

Is Brunton's task completed? We feel that throughout the whole course of his many publications there is still a basic lack. The ethics of the overself have not yet been developed and certainly find a much too brief formulation in this recent book. The categorical imperative of the overself, that a man may "go ahead into whatever activity his will decides upon, for he finds at last the secret of inspired action" (p. 453) is wholly insufficient. His statement on the next page that the philosopher finally "need not deny a disciplined happiness of the senses" may be merely formulated for the sake of carefulness, but certainly tastes a little of puritanical restrictions. In other words, Brunton has not penetrated into Tantra and will still have to discover Avalon to be truly great, if that is a possibility within his makeup.

FREDERIC SPIEGELBERG

Stanford University

AMERICAN THEOSOPHIST.

The Hidden Teaching Beyond Yoga.

This book, the sincere keynote of which is the search for Truth, may not easily be digested by the average reader; but for that reason it is a wonderful exercise in concentration and in stretching the understanding. In this last book of his, the author writes of the "Philosophy" of life, which, as he points out, is one of the three steps to Truth. His representation is mental and impersonal; but for that reason, dynamic. To those readers who look only for a personal outlook on, and an easy solution of life, however, this book will perhaps prove difficult and possibly uninteresting. But it is a much needed book which has come at a crucial time in the world, for the truth presented is a solution of life's troubles. Like all of Mr. Brunton's books, it is written with deep and abiding earnestness.

On Our Book Shelf

The Wisdom of the Overself

Paul Brunton

Reviewed by W. G. C.

To readers of the Beacon, the issue of a new book by Paul Brunton is "news" of primary importance, and it is with pleasure, therefore, that the editors report the publication of *The Wisdom of the Overself*.

This book is an exposition of the philosophy of "Mentalism," which holds that all aspects of being and consciousness are at once effects of the operation of the World-Mind, and causes of its further operation. Thoughts are things, not only, but things are thoughts. And through the examination of numerous phases of being with which we are all more or less familiar — sleep, dream, trance, inspiration, mysticism, substance, etc. — Dr. Brunton develops the theory of Mentalism into a coherent form in which both causal principle and responsive effect are inter-related in Mind.

The foregoing reference to karmic law gives a basic key to the thesis of the book. There is no arbitrary force or power determining events, but the present was implicit in the past, and the future is implicit in the present, and this is so because the universe evolves by means of the processes of the World-Mind, which operates under strict karmic law.

In *The Wisdom of the Overself* Dr. Brunton emphasizes the mystical nature of grace. The conception of grace has very largely dropped out of the common consciousness of mankind, and it will be gratifying to many students and practitioners of the spiritual life to find it here revived in its own name and proper nature.

In this brief notice I have touched upon four of the salient points in Dr. Brunton's latest book — the World-Mind, the Overself, karma and grace. *The Wisdom of the Overself* is a philosophical thesis integrated and complete. The text refers back to the author's previous books,

especially *The Quest of the Overself* and *The Hidden Teaching Beyond Yoga*; but the present volume is of course complete in itself. Dr. Brunton's work has now become a full philosophical system of thought, a definitely modern teaching, in which the ancient Wisdom is transposed for realization by these times. The final effect of this system — imperative and inevitable in metaphysics — is cosmic unity, which involves, for the individual, the transcendence of the first and final duality, the pairs of opposites.

W. G. C.

திரு. பால் பிரண்டன்,
ரமணஸ்ரமம், திருவண்ணாமலை.

இந்திய நேசரே,

இங்கிலாந்தில் பிரபல நூலாசிரியராகவும், பத்திரிகை நிருபராகவும் இருந்து, ஒரு அன்பரிடஞ் செய்து கொண்ட சபதத்தால், பாரத பூமியில் ஒரு உண்மை ஞானச்சுடரை கண்டுபிடிக்கும் பேராாய்ச்சியில் தாங்கள் தலைபட்டீர்கள். மலைகளிலும் குகைகளிலும் நடுக்காடுகளிலும் கடுந்தபசில் கல்லாய்ச்சமைந்த கிடக்கும் பேராந்மாக்களைப்பற்றித் தாங்கள் பல நூற்களில் படித்திருந்தபடியால், இவ்வதிசயத்தை நேரில் அறிந்து ஆனந்திக்க எண்ணினீர்கள். இரண்டு ஆண்டுகளுக்குமுன்பு இந்தியாவிற்கு வந்து பல மாதங்கள் சுற்றுப்பிரயாணஞ் செய்தீர்கள். இதன் பயனாகத் தாங்கள் பெற்ற அனுபவத்தை நூல்வாயிலாக லண்டனில் சமீபத்தில் பிரசுரஞ்செய்து, ஞான இந்தியாவைப்பற்றிய உண்மைகளை உலகத்திற்கு விளக்கினீர்கள். "இரகசியமான இந்தியாவில் எனது ஆராய்ச்சி" (A search in Secret India) என்பது அந்த

Dayalbagh Herald

'INNER-CULTURE'

[The following is the talk of H.H. Sahabji Maharaj with which Gracious Huzur entertained Mr. Paul Brunton, the famous author of 'A Search in Secret India' one of the days during his stay in Dayalbagh a few years ago.

The readers of the *Dayalbagh Herald* who had not the good fortune of being present on that occasion will be greatly benefited by this as also those who were present for the gracious talk is such as can bear repetition.— Editor]

வேண்டுமென்றும் வீண் கூச்சல் போட்டு வருகிறார்கள். இதனால் உண்மை இந்துமதம், சநாதன தருமம் அழிவுறது. பிராமணப் பெரியார்கள் தோன்றாமல் போகார்கள். உண்மையில் எவர் ஒழியவேண்டும்? பிராமணப் பெரியார்களா, அல்லது நாஸ்திக நயவஞ்சகர்களா? பின்னவர்தான் என்பதை நான் மலையுச்சி மங்கள் காடெங்கும் உதயமாக வேண்டுமெனவும், உலகமிதனால் பல நன்மைகளையடையுமென்றும் தங்கள் புத்தகத்தில் விளக்கியிருக்கிறீர்கள். வனெனில், ஆத்மார்த்திகத்திறைமையில் இந்தியாதான் உலகில் உண்மையும் உயர்ஸ்தானம் வகிக்கவல்ல தென்மது அவ்வளவு தெனியக் கூறியிருக்கிறீர்கள். முற்றும் உண்மையே. இதற்காக உங்களை வாழ்த்துகிறேன். வணங்குகிறேன். இந்துக்களில் ஒரு பிரிவினர் இன்று ரஷ்யர்களைப்போல் நாஸ்திகவாதிகளாயிருந்துவருகிறார்கள். கடவுள் இல்லை என்றும், வேதம் பொய் என்றும், பிராமணர்கள் ஒழியுமென்பதையில் தேவனின் உயர்ந்த ஓப்பற்ற ராஜ்யத்தை இவர்கள் உண்டாக்குவார்களாக. —படாச்சாமி.

THE PATH

The Independent Theosophical Society,
71 Hunter St., SYDNEY, N.S.W.,
Australia.

MENTALISM AND THEOSOPHY

By MICHAEL SAWTELL.

(This article is an epitome of a series of talks that Mr. Michael Sawtell has given upon Paul Brunton's last two books, "*The Hidden Teaching Beyond Yoga*," and "*The Wisdom of the Over Self*."—Editor "Path.")

The teaching of Paul Brunton upon Mentalism, has caused a great deal of interest, and naturally some criticism because the word Philosophy has become so false in this materialistic age that now any false teaching may be called Philosophy. Paul Brunton uses the word Mentalism, instead of Philosophy. I must warn the reader that Mentalism, or real Philosophy, is for thinkers only, and not for intellectual weaklings.

Philosophy is the self-conscious realisation of First Principles. The etymology of the word is, "Philos" love and "Sophy" wisdom. Therefore, the word literally means the love of Wisdom and Wisdom is the self-conscious realisation of First Principles. It may also be defined as the correct use of the intellect. Now it is the function of Philosophy to give us the necessary training, to gain this self-conscious realisation of First Principles. In his two books, "*The Hidden Teaching Beyond Yoga*" and "*The Wisdom of the Over Self*," Paul Brunton endeavours to give us this training.

I think that Paul Brunton, through his various works, has done a great service for the Ageless Wisdom. He has reached many more people, than perhaps could be reached by the orthodox literature. The second book, "*The Wisdom of the Over Self*" is also a great book, and in the second chapter of that book, Paul Brunton gives a long, more detailed, explanation of what he calls Mentalism. If you can grasp that chapter, then you can understand Mentalism.

In the last chapter of "*The Wisdom of the Over Self*," Paul Brunton gives us his method of how to achieve that state of consciousness, which makes it possible to understand Mentalism. His method is pure Theosophy. He

In this chapter entitled "*The Philosophic Life*" Paul Brunton explains, that no man who takes on sincerely the philosophic life can fail, no matter how much he may fail in fortune. Any man can begin now to be a philosopher, at any place or circumstance in life, whether he is a King or a miner. This chapter is perhaps one of the most useful in the book.

In "*The Hidden Teaching Beyond Yoga*," the chapters on "*The Philosophic Discipline*," "*From Thing to Thought*," "*The Secret of Time and Space*," and "*The Downfall of Materialism*," give us some wonderful examples of how to study the truth of our own experiences, and to doubt the evidences of this physical world around us, that appear so real to the unthinking man. In those chapters Paul Brunton unfolds and explains in modern terms the ancient and ageless Wisdom of Mentalism.

general acceptance of Paul Brunton's two books, "*The Hidden Teaching Beyond Yoga*," and "*The Wisdom of the Over Self*," show that numerous men and women are becoming interested in the mystical or the Cosmic sense. In other words, the most progressive souls of the race are striving to develop their intuition or higher manas or Mind.

To achieve a self conscious realisation of this functioning of the higher mind, we must begin by realising the illusory nature of the physical world around us. Paul Brunton in his books has done the race a great service in explaining the illusory nature of the physical world, in words and examples, that great numbers of people can understand.

EMERSON AND MENTALISM

I have now to come to the time in life when I wish to talk about nothing else, to serious students of the Ageless Wisdom, than what Paul Brunton calls Mentalism. Mentalism is pure philosophy. It is the truth that the world is an Idea, and that all things are mental. Ralph Waldo Emerson was a pure Mentalist. His writings are teeming with Mentalism.

Paul Brunton has done a great deal in recent times to spread a knowledge of real philosophy. His book, "*The Wisdom of the Overself*," deals with this wise silence, this mysterious word, this utter inability to explain in words the real truth of philosophy.

CAHIERS ASTROLOGIQUES N I C E, F R A N C E REVUE D'ASTROLOGIE TRADITIONNELLE

Paul Brunton : **Le Sentier caché (Méthode pour la découverte spirituelle de soi-même)**, (Ed. Victor Attinger, Paris ; prix, 180 fr.). Ce livre m'a été signalé avant la guerre dès sa parution en anglais, et tout dernièrement, j'avais l'intention de l'incorporer dans la collection **Les Maîtres de l'Occultisme**, quand j'ai appris sa publication dans la collection **Orient**. C'est un des meilleurs exposés du Yoga, adapté à l'usage des Occidentaux, car écrit par un Occidental, ce qui est préférable pour nous que les traités orientaux destinés aux hommes vivant dans d'autres conditions que nous. Un très beau livre.



वार्षिक मूल्य —

नेपालराजभरलाइ मो. रु. २।
हिन्दुस्थानभरलाइ क. रु. ३)
१ संख्याको मूल्य १६

विज्ञापन छपाइ —

प्रतिवार १ लाइनको १८ पैसा
क्रोडपत्र बाँडदा शयकडा १२५ पैसा
हरहालतमा मूल्य अग्रिम

साप्ताहिक

गोरखापत्र

‘सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः, सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभागजनः’

[भाग ३७] [नेपाल-संवत् १९९४ वैशाख ४ गते शुक्रवार] [संख्या १]

मृत्युमाथि विजय

सम्भव छ ।

(Paul Brunton's Search in Secret India)
Paul Brunton "Search in Secret India"

यो शीर्षक लेखमा रामनाथ नामक एक सज्जनले, मनुष्य मृत्युलाई जित्न शक्य छ कि शकैन ? आफ्ना इच्छालुसार आफ्नो जीवन घटाउन-बढाउन शक्य छ कि शकैन औ यो पश्चात्ति कुनै चिरजीवन र आत्मानन्दको रहस्य लुकेको छ की ? भन्ने कुराको विवेचन गरेका छन् । सोही कुरा उनका उक्तिमा तल दिईएको छ—

पापका छत्र, हुन ता अहिले यसमा सफलता प्राप्त भएको छैन । तर पनि यदि कोही योगीले हिमालका गुफातिरबाट जन-सकुल मैदानमा आएर, अहिलेका सन्देहग्रस्त संसारको तर्कलाई चलेञ्ज (हँका) गरेको आफूलाई खडा गर्न शक्यो भने ता अहिले केवल आभास मात्र पाएका पश्चिमका थो जीवनामृतका अन्वेषणमा मग्न भएका वैज्ञानिकहरू यो कुरा बहुते अगाडिको समयदेखि भारतीय य योगीहरूका साधारण सिद्धिहरू मध्ये को एउटा सिद्धि हो भन्ने देख्ने थिए ।

The Montreal Daily Star

"Canada's Greatest Newspaper"

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Values Found In Mysticism

EASTERN mysticism, with its emphasis on self-knowledge, has something to contribute to Western philosophy just as new ideas in psychology would be useful to Easterners, according to Dr. Paul Brunton, author and authority on Oriental philosophy, who is in Montreal today to visit friends.

"The east will be more or less rapidly transformed politically, economically and philosophically in our lifetime," Dr. Brunton predicted in an interview with The Star in the Berkeley Hotel. "I have spent 20 years sifting the nonsense and unscientific superstitions from the ancient writings on mysticism in the East and I believe there is a sound residue which would help Westerners. We tend to be too extroverted. If, like the Easterners, we took some time out each day for meditation, we would develop our intuition, including our artistic inspiration, and our religious feeling that a Higher Being exists, and even what the businessman calls hunches."

Dr. Brunton, who ~~car-~~ ried out research under the patronage of the late Maharajah of Mysore, is the author of 10 books, including: "A Search in Secret India," "A Hermit in the Himalayas," and his latest, "The Wisdom of the Overself." He is now living in the United States.

LA CROIX DE LORRAINE

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les Livres

LE SENTIER CARTHÉ : Méthode pour la découverte spirituelle de soi-même, par Paul Brunton, traduit de l'anglais par Gabrielle Godet (168 pages : 180 francs). L'auteur qui a assimilé et suivi les règles de la discipline hindoue, ouvre ici un des sentiers du Yoga. L'esprit doit pénétrer tous les domaines de la vie. Paul Brunton nous initie aux méthodes qui permettent d'arriver à la maîtrise de soi et à la paix intérieure, à la découverte du « Moi » profond susceptible de transformer notre vie terrestre aussi bien que notre âme.

ब्रण्टनले त्यसै गरे । योगीले अल्लिवार भित्रको हावा बाहिर निकाल्दै रहे । अनि आँखा बन्द गरे । उनको शरीर समाधिस्थ भएर धातु या पत्थरको मूर्ति खडा भएजस्तो भयो । श्वास—प्रश्वासको क्रमै केही चिन्ह पाइएन । ब्रण्टनले उनको नाक, ओठको जाँच गरे; छातीतिर पनि हेरे । श्वासक्रियाको कुनै प्रमाण पाइएन । अनि ब्रण्टनले पालिस गरेको एक चीज नाकको पोरानि र राखिदिए, त्यसमा बाफ लागेको देखियो भने श्वासक्रियाको पत्ता लाग्ला भन्ने अनुमान गरेका थिए; तर केही पनि थाहा भएन । (क्रमशः)

The Hidden Teaching Beyond Yoga.

Since Madame H. P. Blavatsky wrote her Secret Doctrine in 1889, claiming it as a partial exposition of the hidden wisdom of the East, many other volumes, making similar claims but very rarely justifying them, have appeared. This book under review makes the claim and justifies it. The writer is well known already to all interested in Eastern Mysticism, or Yoga, but unhesitatingly the present volume can be recommended for the genuine intimate touch with Reality offered on almost every page. To speak of a teaching beyond Yoga will depend very largely on the significance Yoga has for the reader, but as one of the books put into the hands of Dr. Brunton—a little weary and disillusioned with what he had hitherto received and witnessed in Indian mystical thought and practice—was the priceless Bhagavad Gita, one can assume that the Yoga taught therein at least belongs to what is called "The Yoga of the Uncontradictable".

There is a chapter on "The Worship of Words" which every earnest student ought to read, re-read, let burn into the brain, and constantly recall during the daily life to see how far one is under the hypnotic spell of words meaning nothing or very little. A hundred such smothering words come into recollection, mouthed constantly.

Generally a reviewer can pick up one or two chapters in books like this one, calling them the best, and so rather tending to give the cold shoulder to the others. This book defies such treatment, for all the chapters are worthy of the subject, only a sentence or two here and there introducing a disfiguring thought. Yet, to me, the chapters entitled "The Revelation of Relativity", "The Secret of Space & Time", "The Magic of the Mind", and "The Downfall of Materialism", stand out, liked on to sound scientific conceptions, elevated by acute spiritual perception. Dr. Brunton sets Philosophy as against and above Mysticism. On page 66, he says: "Mysticism is not enough". Mysticism, considered as mere inward rhapsody, trance and escapism, is not enough; it might be called far too much. But in its highest sense, in a peculiarly restricted sense, it has within its own illumination and experience a philosophy higher than any other. And Philosophy in its general sense is as open to criticism and censure as general forms of Mysticism. I doubt if Dr. Brunton is accurate or supported in suggesting "that the social value of historic mysticism is as little as its individual value is great, and therefore it cannot offer a complete solution of the problem of human existence, or offer a complete panacea for the malady of human suffering". Obviously it cannot offer a solution or a panacea to those who refuse to tread the Mystic Path, but I have no hesitation in saying that all conflict, all suffering, all uncertainty of the mind and the emotions end for the genuinely illuminated Mystic, and the very body itself becomes impregnated with the harmony so established in the inner man. And, looking over the history of the Past, the Philosopher shining in human story as the one who helps to raise humanity nearer to its goal. But in using the words, Mystic and Philosopher, we are probably after all submitting in some measure to "the worship of words".

The Epilogue partly deals with the idea of Karma, often very much misunderstood. Never was there a time when this idea needed more publicity, with Civilisation apparently determined to bring about its own destruction by the most scientific and mass-murder methods of Blitz.

Yes, this is a fine book; for the most part, deep, spiritual and awakening. Buy it or borrow it, but however it comes into your possession, read it, truly read it, as if not only your own life and happiness depended upon it, but the living and the expansion of countless others. Let it be to you as part of the modern answer to the old question: "What must we do to be saved?" To write so fine a book may not be granted to you, but to live it is well within your reach, if only you want to! And millions now unborn, waiting for their karma to bring them back to earth, will include you, though your name may be forgotten, among the Benefactors of the Race.

TWO WORLDS.

(London)
Beyond Yoga.

One of the most remarkable books published lately is "The Hidden Teaching Beyond Yoga", by the well-known author, Paul Brunton. The work has aroused considerable controversy, since it introduces concepts which are not usually included in the text books of Yoga.

BORDER STANDARD.

(Scotland)

This quotation is from "The Hidden Teaching Beyond Yoga" (Rider 21/-), the latest book by Dr. Paul Brunton, one of the greatest living authorities on the Hindu philosophical doctrine. In this volume the author explains that there has been in existence in Asia since untraceable antiquity a hidden doctrine originally intended for an intellectual elite, but which now, owing to mankind's intellectual growth and scientific advance, should become available to all who care to know truth. Dr. Brunton explains that there are three progressive degrees in Yoga, and he writes on these philosophies in plain and understandable language.

THE SUNDAY TIMES

JOHANNESBURG.
SOUTH AFRICA.

a number of Western intellectuals (one thinks of Aldous Huxley and Paul Brunton) has absorbed much of the philosophy of the East in its outlook.

TURISMO D'ITALIA

RIVISTA MENSILE

Il Direttore (Rome)

PAUL BRUNTON: *L'Egypte Secrète*, Editeur Payot, 106 Boulevard Saint Germain, Paris. Fr. 30.

A breve distanza dalla traduzione de "L'India segreta" l'editore Payot, nella sua magnifica collezione storica, pubblica un nuovo libro di Paul Brunton su "L'Egitto segreto", tradotto molto accuratamente dall'originale inglese da Jasques Marty.

Paul Brunton si è accostato, ha ricercato acutamente e riesce felicemente ad occorrcarci all'anima segreta dell'Egitto.

La sfinge, l'ipnotismo, il fachirismo, gli antichi riti segreti i misteri, gli incantatori di serpenti, le tombe faraoniche, Karmak nel duplice volto diurno e notturno, il tempio di Denderah, hanno dato modo all'illustre scrittore di presentarci l'Egitto nel fascino dei suoi veli più leggendari e misteriosi, nell'alone di molte e molte cose enigmatiche e nel suggestivo scenario delle attuali vestigia in cui il soffio dell'antico passa ravvivando ricordi e immagini lontani, che sembra appartengano all'irreale ed al fantastico ed hanno invece solidità di storica realtà. Un volume del più alto interesse, del più vivo diletto.

POLITICA NUOVA - ROMA

30 NOV. 1933

PAUL BRUNTON: *L'Inde secrète* - Payot, Paris - Fr. 25.

Presentata da una prefazione di Sir Younghusband, ex presidente della Reale Società di Geografia di Londra, l'opera, che compare nella famosa collezione di studi, documenti e testimonianze di Payot, è qualche cosa di più di un libro « da servire alla storia del nostro tempo », come si propone la collezione.

È una interpretazione acutissima e singolare del fondo religioso dell'India, quello che costituisce il suo segreto.

L'Autore ha saputo penetrare l'anima indiana, risalire alla sua tradizione spirituale e mistica, documentarla attraverso le più diverse espressioni e le più complicate conseguenze, che fanno dell'India un paradossale scrigno della saggezza e della follia del mondo.

LUCE E OMBRA

RIVISTA BIMESTRALE DI STUDI METAPSICHICI
E DI PROBLEMI DELL'ANIMA E DEL PENSIERO

CASA EDITRICE EUROPA - VERONA

STRADONE S. FERMO, 28

Il Dr. PAUL BRUNTON è una delle personalità oggi più conosciute nel mondo per quanto si riferisce al campo spirituale e alla filosofia Yoga. Nacque a Londra nel 1898, e dopo essere stato educato alla « Central Foundation School » e al « Saint George's College », nonché da tutori privati, divenne dottore in filosofia. I suoi primi anni furono dedicati a grandi viaggi in Europa. Vivissimo fu subito il suo interesse per quanto concerneva la Religione, il Misticismo, la Filosofia e la Cultura Orientale. Datosi anche al giornalismo, divenne direttore dei *World Trade*, del *Success Magazine*, del *Key to London* di *The Occult Review*.

Lasciati i suoi impegni editoriali, viaggiò per lunghi anni attraverso l'India, l'Egitto, il Ceylon, la Cina, il

religiosi e di filosofi. Ma tutto quello che è stato un tempo misterioso e incerto, diviene ora chiaro e comprensibile, sicchè non brancoliamo ora più nel buio nel vano sforzo di risolvere i formidabili problemi della nostra esistenza e del nostro destino. Noi abbiamo oggi nel *gugno*, ben salda, la torcia della conoscenza, la quale non solo illuminerà il cammino della vita, ma farà sì che non incorreremo più in quegli errori nei quali caddero, per ignoranza, coloro che ci precedettero ».

Altre tre importanti opere sono state pubblicate dal Findlay, delle quali non abbiamo ancora avuto occasione di parlare. Esse sono: *The Torch of Knowledge*, 1936, pagg. 445, che vuol essere una storia affascinante delle esperienze psichiche dell'autore. *The psychic Stream, or The Source and Growth of the Christian Faith*, fu pubblicato nella prima edizione nel 1939 e nella seconda nel 1947. E' un'opera poderosa di 1200 pagine. Recentemente è apparsa un'altra opera in due volumi: *The*

Nel mese di settembre apparirà:

IL SENTIERO SEGRETO

di PAUL BRUNTON

Un volume di circa 150 pagine.

Una tecnica per la scoperta dell' Io Superiore; un'opera celebre di uno dei maggiori studiosi della filosofia yoga.

"Since H. P. Blavatsky wrote her *Secret Doctrine* in 1889, claiming it as a partial exposition of the hidden wisdom of the East, many other volumes, making similar claims but very rarely justifying them, have appeared. This book makes the claim and justifies it. The writer is well known already to all interested in Eastern Mysticism, or Yoga, but unhesitatingly the present volume can be recommended for the genuine intimate touch with reality offered on almost every page."—*Psychic Science*.

By IRA WOLFERT

NEW YORK, N. Y.—It seems best to start something like this off gradually, because, if you plunge right in and say there's a man in town who claims to have killed himself once and says he knows he was dead, all right, because he saw his own corpse plain—well, it seems better to lead up to the subject gently.

His name is Paul Brunton and he is a quiet voiced, mild, little, middle aged Englishman, trim and sturdy, nearly bald, with tranquil eyes and a soft brown moustache that lies across his narrow face like a smudge of smoke. For years he had been a busy, brisk, hard minded editor of financial and business newspapers in London, World Trade among others. Then, still hard minded, and in a spirit of scientific research, he went off to India and Egypt to inquire into the occult, the supernatural and yoga, that philosophy of the subconscious and exercise of mind over matter.

Now he has just arrived in New York for his first visit to this country, still, he insists, hard minded. Sir Francis Younghusband, the noted authority on the East and former president of the Royal Geographic society, accepted what Mr.

Brunton discovered in his researches, he says.

An Old Field

"And," Mr. Brunton adds, "Dr. Jung, the psychoanalyst, informed me only a few weeks ago in Zurich that his present researches are carrying him deeper and deeper into a field that was explored centuries ago by eastern priests. Freud, you know, stopped on the outer edge. Sir James Jeans and Sir Arthur Eddington, two of Britain's most distinguished scientists, also have come gradually to a similar conclusion—that is, the material world is supported by a force more real than matter."

It's a good thing to marshal these solid authorities in support, because Mr. Brunton, who spent five years in the East, asserts not only that he has seen his own corpse, but manifestations of an after life and demonstrations that run violently counter to what scientists have handed the rest of us as immutable laws of nature.

Saw Knife in Throat

He saw, he says, a doctor plunge a knife into the throat of the great Tahra Bey without drawing blood and then another, larger knife into

his chest while other doctors watched his heart beat and pupils to see whether they registered pain or indicated he had been drugged. Heart beat and pupils remained normal, and, for an ultimate astonishment, Tahra Bey allowed blood to spurt from the hole in his chest to prove he had actually been wounded and then, "his grave, peaceful, bearded face emotionless," stopped the flow by sheer will.

Mr. Brunton was amused at the excitement in English and American medical circles more than a year ago when a fakir demonstrated his ability to walk barefooted over a trench of burning charcoal, generating heat of 800 degrees, without being scorched. "I know a whole Indian village of about two or three thousand people that do that every year in a religious festival."

Most Dangerous Work

But these are the more innocent things Mr. Brunton learned about in the East. The other things are, he says in his soft voice with his serene manner, "dangerous."

"There are men who are engaged in the most dangerous business on earth—tearing the veil between this

CONTINUED ON PAGE 3, COLUMN 3

Yoga Disciple 'Died' to Learn How Death Feels

Continued from page 1

world and the world of the after life, and wresting powers from it. I do not refer to the hysterical or ignorant and superstitious or fraudulent people who have turned the normal mind against that sort of thing, particularly in this country."

He refers, instead, to a man he met in Cairo, a large, round man, shuffling voiced, benign, who took a live chicken Mr. Brunton had just bought in a market, set it in the middle of the room and killed it without touching it, by writing Arabic letters on a piece of paper and muttering an incantation.

"The Arabic letters, the incantation summoned a spirit and the chicken sank slowly into a bloodless death, making one violent effort to revive and then shuddering out its life." Mr. Brunton won't tell his name, "because I don't want to get him into trouble. The police suspect his existence and powers and suspect he has killed more than chickens."

And he refers also to another, an Indian, who restored life to a strangled sparrow. "He let the bird remain dead more than an hour. Then, slowly, he revived it. It flew around the room for half an hour and then fell dead once more, this time permanently."

And to his yoga teacher in India

who, seeing a poisonous snake about to attack Mr. Brunton, reached down, stroked the snake and asked it in a whisper to go away. "The snake slunk out."

Well, what have all these things forced Mr. Brunton to believe? "In an after world inhabited by all the dead. The body dies and is buried, but that which is underneath—the subconscious, the spirit, the soul, call it what you want—that which is more real than matter lives on in space."

What Kind of Life?

And what sort of life does it "live"? "The sort of life it has believed in on earth. If it believes it will go to hell, then hell will be its lot, or heaven or nothingness or re-incarnation or disembodied space existence. I know this definitely and conclusively because I have seen it with my own eyes. I have been there. I have been dead and lived that after life."

Mr. Brunton says he accomplished his death as a final exercise of yoga, which is training to live within the subconscious. "I am more interested in that," he said, "because, knowing what death will be like, I want to know what life can be like and what man can do within his own body."

So, every day now, Mr. Brunton locks the door of his hotel room and sits quietly amid the Grand Rapids furniture above the dimmed whoosh and wallop of 7th av. as it plunges into the park and floats off into space. Mentally, of course. Physically, he sits still. But mentally he is out "in a great, serene whiteness, one with space. That is what death is like—the dream world." He locks the door because, if someone interrupted him when in his trance, "it would be dangerous. My soul might not get back into my body."

"It's wonderful," says Mr. Brunton serenely, in his matter of fact, take it or leave it way.

"ECHO du NORD" (Lille) France

Nous avons signalé en son temps la première traduction française d'un ouvrage du célèbre Paul Brunton : « L'Inde secrète ». De cet auteur paraît aujourd'hui une nouvelle étude : **L'Egypte secrète** (Payot, éd.), traduite avec beaucoup de soin par M. Jacques Marty, qui la présente ainsi au lecteur : Toutes les qualités qui distinguent le précédent volume se retrouvent dans ce nouveau tableau d'un maître. Le lecteur le suivra, captivé, des mosquées du Caire aux rives lointaines de Louqsor et de Karnak, des profondeurs de la grande pyramide aux dédales obscurs des vieux sanctuaires, où il s'attarde à évoquer le mystère devant le sphinx et les inscriptions hiéroglyphiques. L'Egypte ancienne, avec ses rites secrets et ses initiés, ses survivances, qui sait ? du monde encore plus vénérable de l'Atlantide, l'Egypte moderne, avec ses charmeurs de serpents, ses fakirs, ses derviches, son illustre université musulmane, nous livrent l'une et l'autre leur message singulièrement suggestif. A l'objectivité d'une documentation scrupuleusement recueillie et sélectionnée sur place, s'unissent sans effort les aperçus les plus susceptibles de mettre en lumière la haute spiritualité, la valeur apaisante et féconde de tant de trésors séculaires ainsi recueillis dans la communion vivante avec l'âme même du pays du sphinx.

Paul Brunton a dédié l'ouvrage au prince égyptien Ismail Daoud. Cette dédicace marque bien l'inspiration de l'ouvrage :

Trois hommes, partis du Caire par une magnifique nuit printanière, devaient momentanément auprès de la grande pyramide. L'un d'eux n'était autre que Votre Altesse ; le second, l'ambassadeur d'une puissance orientale ; le dernier, le modeste rédacteur des présentes notes et réflexions de voyage. Votre Altesse émit une remarque : il serait difficile, dans l'Egypte actuelle, de découvrir quelques vestiges de cette spiritualité insolite ou de cette magie étrange qui font l'objet de mes investigations itinérantes. En plusieurs autres circonstances encore, vous avez exprimé la même opinion.

Et, néanmoins, je poursuivis mon enquête, non sans découvrir de petits résultats que j'ose croire susceptibles d'intéresser les Occidentaux. Si j'en offre aussi l'exposé à Votre Altesse, c'est parce que je me risque à espérer qu'Elle y pourra recueillir un plus ample aperçu de la conviction qui m'anime et peut-être mieux comprendre pourquoi j'y adhère. Que ces pages demeurent un tribut présenté à l'Egypte, le pays dont la physionomie moderne vous est si familière et dont les anciens sanctuaires exercent sur moi un si vif attrait ! J'ajouterais, s'il était permis de reprendre ou retoucher l'antique formule des Romains : « Quiconque a bu une fois de l'eau au Nil sera pour toujours l'ami de ceux qui habitent les rives de ce puissant fleuve. »

PREDICTION

Reviewed by the Editor

Link House, 24, Store Street, London, W.C.1.

Paul Brunton's Quest

PAUL BRUNTON, adventurer in mystic Egypt and India, turns with every new book to a deeper exploration of the human mind.

For it is here, within the Self, that the widest travels are to be undertaken—here where the ultimate truth may be found.

This, in part, is the message of *Hermit in the Himalayas*, his latest work on Yoga, just published by Rider's (15s.).

Its setting is the towering peaks of the Himalayas, chosen by the author as a retreat for meditation after he had made several abortive attempts to enter Tibet.

Here, where the Ganges, India's sacred river, springs to life, he temporarily and purposely lost contact with the world, living completely alone with his thoughts, amid the splendour of unmatched scenery. He now had time to recall the things his travels have taught him, and to seek their purpose. On concentration, for instance—what a Yogi teacher told him:—

"If we assume that the average number of thoughts which pass through a man's brain during a given period is one hundred, and if he succeeds in reducing it by constant practice in regulation to eighty, then we may say that he has gained the power of concentration of the mind to the extent of twenty per cent. Therefore, the most direct way to obtain such concentrative power is to practise the lessening of the number of one's thoughts."

... Which is precisely what certain Yoga Exercises set out to do.

He could meditate on what a learned Buddhist monk had told him about the way to recall previous lives:

"Part of the daily practice consisted in turning memory backwards from day to day, from week to week, from month to month, until the events of a whole year were thus recovered. Later, the preceding years were similarly brought back to memory, little by little. Finally, a marvellous power of both memorizing and visualizing was thus developed and flung back to the years of infancy..."

and so, with an ever-growing aptitude for recollection, the student could finally push open the door of birth and see the life he had lived in a previous existence!

He could reflect on Nature—"Nature is your friend: cherish her reverently in your silent moments and she will bless you in secret"—and on the extraordinary sequence of events that brought to his door, here on the roof of the world, two Yogis who had studied his books and wanted to meet him. So much for his isolation—it was later to be penetrated by other unexpected though welcome guests.

But the visits were few, for the retreat was inaccessible, and Brunton was soon again in the solitary company of the mountain peaks. There came, during quiet meditation, a

In the Himalayas the weather is something to be reckoned with. There is the gorgeous panorama of trees and flowers and mountain-side, there is the clear blue sky... but there are also the storms—the storms that blew Mr. Brunton from his gorge-top sanctuary:

"My meditations have then perforce to be conducted indoors. At such times I can no longer adventure into stillness amid a delightful environment of russet leaves and midget-headed flowers but have to squat on an oaken blanketed bed, with eyes fixed upon the blank space of a buff-distempred wall."

It can be terribly oppressive and chilling in that alternating climate.

If in its friendly aspect the Himalayas can ease and grace the contemplation of the mystic, it may in a darker mood make meditation impossible. Ultimately the rains completely blanket the earth, and a buff-distempred wall in Billingsgate could be vastly more tranquil by comparison.

So the seeker after truth in the stillness of nature is eventually driven out by the roar of her cannonade. Yet something of that breath-taking silence which he has known still pursues him. A hermit inwardly, he will write, type and move freely again in organised communities. That, indeed, is the magic of Paul Brunton—that he can return again and again from the summit and tell of what he has found... so that others may be encouraged to scale the heights themselves.

sudden new, unsought sensation—an upsurge of spiritual, mental and physical strength:

"My slight body is transformed and feels capable of performing herculean feats of labour, achievement and endurance, whilst my character absorbs fresh courage, determination and aspiration... I remember that the Yogi masters of old used to talk of a power that lay hid in the etheric body. They picture this power under the symbol of a serpent and said that it lay coiled up at the base of the spine. Once uncoiled, awakened and forced upwards, it would regenerate a man and bestow upon him incredible psychic, magical and spiritual powers..."

But of the further development of this power, Mr. Brunton remains modestly silent. He is certainly not silent on the subject of Tibet. Why forbid western visitations? He appreciates the traditional prohibitions but suspects those who wield authority there to be afraid of the influence of new-comers. Yet "it is in the line of evolution to-day that East and West must marry." And there will be good from the interchange—"holiness is not the sole prerogative of the Orient."

In fact, Mr. Brunton has some strong things to say about Yoga—things, obviously which needed saying but which will startle the more ritualistic of his followers. Ardent in his respect for genuine Yoga, he discourages clinging unnecessarily to the old, primitive forms. He sees no reason why the Western student should not supplement the Yogi spartan diet with "tasty lunches and savoury suppers." "Vegetating" a life-time in monastery or hermitage he spurns, while confessing the value of occasional retreats. Yoga can be practised more efficiently, he believes, "with all the latest modern comforts than with all the old discomforts." Complete asceticism and world-renunciation are not only impractical—they may spell illusion. The rules for the practice of Yoga:

"... have been handed down for thousands of years from an age which differed in many things from our own and whose fate and soul were alien to ours. The sensible thing to do is to adapt and re-adapt such rules to suit our altered times. The old must give place to the new."

Why, then, does Mr. Brunton himself retreat to the remote Himalayas, to live a life cut off from society and creature comforts he is frank enough to admit appreciating? The explanation is perfectly rational:

"... I believe in rhythm, in withdrawal only followed by activity, in solitude only if followed by society, in self-centred development only if social service is its later complement; in spirituality only if nicely balanced by materiality."

Not a bad creed by any standard. One feels safe in accepting the guidance of such a foot-sure, clear-eyed mystic.

(Continued on page 55, col. 2)

THE COLUMBUS DISPATCH

By HAROLD A. STACY
Dispatch Art Editor

An internationally-known English philosopher, Dr. Paul Brunton, in "The Quest," dwells on the present-day urgency of humanity's need to raise its spiritual sights if the problems of this turbulent century are to be mastered.

"Art is not merely a decorative addendum to life, although to superficial minds it frequently remains so," he says. "It can affect the human being in a deeply spiritual manner; it can be turned to account in such a way as to provide him with valuable psychological experiences."

Extrait de : **ECHO DU NORD**
Lille

Adresse :

Date : **25 OCTOBRE 1937**

Toutes sortes de légendes ont fait souvent désirer aux esprits curieux de pénétrer dans le mystère des traditions hindoues. M. Paul Brunton ne s'en est pas tenu à la velléité que nous pourrions tous avoir d'aller observer et interroger les étranges personnages qui font, là-bas, figures de saints vivants, de prophètes, de guides vers la divinité. Il est allé aux Indes non pas en touriste intelligent et méfiant, mais en sceptique attiré par la croyance. Et il a été assez rapidement conquis.

Dans l'Inde secrète (Payot, éd.), il raconte son séjour au pays sacré. Tout d'abord il a voulu savoir ce qu'il fallait penser des fakirs, faiseurs de tours extraordinaires. Il a vite compris qu'il n'y avait là que subterfuge, mensonge, truquage et bassesse.

Le Yoga, la science des sages, des maîtres, l'intéressait davantage et le lecteur suivra certainement avec un vif intérêt les visites faites à différents yogis, les entretiens qu'il eut avec eux.

Pour M. Brunton, ces yogis sont vraiment à cent coudées au-dessus du troupeau bigarré de l'Inde. S'il est devenu leur disciple fervent, c'est qu'il a trouvé en eux bonne foi et sagesse.

Leur méthode à tous est à peu près la même. Non seulement ils « font oraison », mais on peut dire dans le langage excessif d'aujourd'hui qu'ils font « superoraison ».

Ils ne se contentent pas, en effet, de méditer. Il leur faut s'absorber physiquement en une concentration parfaite de l'esprit. Dans cet état le corps n'existe plus, la pensée au contraire atteint une intensité telle qu'elle produit des miracles. Le yogi en extase prétend découvrir tout ce qui le rapproche de la divinité.

Sans doute on ne manquera pas de faire observer que tous les hommes intelligents qui savent s'écarter du monde et appliquer leurs forces spirituelles sur un objet différent des vulgaires préoccupations pratiques de l'existence arrivent à une élévation de pensée qui vaut sans doute celle des yogis, sans les attitudes inconfortables à la manière du Bouddha, sans cette admiration béate d'un entourage d'imitateurs dont la présence semble plutôt un obstacle à la méditation profonde.

De plus ces extases sur commande ou tout au moins à la volonté du yogi paraissent un peu trop mécaniques.

Il n'en reste pas moins que les principes de ces personnages rejoignent ceux de la parfaite sagesse universelle qui, en d'autres lieux, n'a pas besoin de tant de simagrées.

M. Brunton a recueilli de très belles pensées, il a lui-même connu le charme de l'extase sublime.

Son livre est, on le devine, extrêmement sympathique aux yogis. Il ne traduit pourtant pas l'admiration aveugle et béate du néophyte.

Le vieux fonds de scepticisme a obligé le reporter à ouvrir les yeux. Son livre est extrêmement intéressant parce qu'il est sincère.



OKKULTISTEN
Magazine.
COPENHAGEN.

PAUL BRUNTON

Den hemmelige Vej (The secret Path)

From the translation of "A Search in Secret India" we know Paul Brunton here in Denmark. The book is now sold out, but it took years before anyone discovered the existence of the work. Nobody can buy the book today, and now the book is of interest for everybody. Louis Brinkfort, not the publishers, was the one who brought Brunton's work to the attention of the public, because he could convince people that here was a thing which was instructive and above the common reflections. Louis Brinkfort himself was so enthusiastic about the book that he wrote to Paul Brunton and asked for all the other books by this author. Among these books was "The Secret Path," (translated into Danish as "Den Hemmelige Vej"). In spite of the name there is nothing secret or mystical in this book, no arts of fakir, no hypnosis, no occultism. But it was just the difference between "A Search in Secret India," and "The Secret Path" Louis Brinkfort was interested in when he asked Brunton to get his book translated into Danish. Brunton answered that he did not believe that the book had any worth for Danish mentality. He said that Danish people were not subtle enough, and that they evaded problems of spiritual character. However, Miss Anna Schiott made a translation of the book. Her earnest and deep theosophical background was just suitable for this difficult task, but for many years the translation was unfinished. It was only occasionally used for study work, among such by "Vodders Institut". On I. B. Fander's and bookseller Melchior Andersen's initiative the book was at last published by the publishing firm Uranus. Difficulties in procuring paper delayed the edition. Whether we are to take the answer from Paul Brunton to Louis Brinkfort ad notem, or accept the publication as a sign that Danish mentality has matured enough to accept the guidance in spiritual self-development which the author aims at can be discussed, but the irritating contemplation remains that the book should have been published at least 8 years ago, at a time when everybody to the highest degree needed mental self-protection apart from the fact that the Danish reading public may averagely have been ever so spiritually degraded. We ought never to have used the scarce post war paper rations for the numerous unimportant literary translations which have been made while plenty of discussions for a long time hindered the publication of "The Secret Path." Here is a topic which is a stimulation for diseased minds, bad nerves, mental sufferings, complexes and all other varieties we nowadays adorn us with when we get staggered over our own and others' mental negative power. We can easily give "The Secret Path" all the advertisement which is necessary to complete the sale of the book in a short time. I think we would be able to do it in a few weeks. It can be cried out that there is full house everywhere in U. S. A. when Paul Brunton holds lectures about mental self-training and self-analysis. But it is not the sensation that is valuable but the permanent worth for the readers and for them that use the contents every day in self-construction service. Paul Brunton planned the book as a self teaching in metaphysics, mental regeneration through the phases; contemplation, meditation, inner mental contemplation, development of intuition, not for the purpose of getting insight into secret strength and magi, which can make every day occurrences exciting and mystical, but for the purpose of securing better psychological harmony, mental balance, self-control and constructive mental attitude just the things that people nowadays need to a high degree and more than other things. I will especially set off two passages: practice in-breathing, which has influence on the self-control of thought and spiritual help in material problems. These two passages are no more urgent or more essential than the ten others, but there have been so many discussions about yoga-practices in breathing and no knowledge about what the mind can do for material and physical problems. Brunton unpretentiously tells about his friend Parish's wife. She had cancer in the breast but in 9 months, on account of the spirit's force over the body, she recovered. This is only a fraction of what everybody can attain when sufficient knowledge about the concealed forces is gained and is used consciously in the process of psychical construction. Doctors, nurses, psycho-analysts and especially patients and patients' families ought to read this book, and instead of flowers "The Secret Path" should ~~lie~~ lie on every sick-bed. But everyone who has his health needs Brunton's spiritual reformation, too.

(G. T.)

Interview with Dr. Brunton, the travelling author, who has studied the Indian Yoga-Philosophy for years, and who is now on a visit to Copenhagen.

Dr. Paul Brunton, the English travelling author and philosopher, who has written a series of eminent books on Indian wisdom and the special yoga-doctrine, of which the Danish public became acquainted with "A Search in Secret India" before the war, and as late as this summer with "The Secret Path" is at present on a visit to Copenhagen. The author - a small, dark brown, baldheaded man, with deep-set, bright eyes - after the war returned from India. And one of his first destinations upon returning to Europe is Scandinavia. I have always admired the Scandinavians, is the way he opens our conversation - and I have a special reason for wanting to go to Denmark - that is because I had good friends in the Danish circles in London. Besides this I have wished to meet my publishers in town here for the purpose of arranging a translation of some of the other books I have written - as I am under the impression that there is a wide-spread interest in this country for just that sort of topics. Furthermore, there is still another object with my journey - namely, to gather material for a new book, which treats the post-war crisis from a psychological-philosophical point of view. When will you send out your new book about the world crisis? In 3 years, when I have considered it sufficiently. Are you not afraid that a new war should come before that time? No, that war hysteria has not seized me. It is my firm conviction that even though we will most likely be unable to avoid another war, eventually, it will not come for years. What was the main purpose of your studies in India? To map out Indian religion and philosophy, cut through all that is simply nonsense and superstition right to the essence of wisdom and truth which are to be found therein. I suppose you also had the opportunity to look into Gandhi's power over the Indian masses - and the reason for it? To understand Gandhi's leadership we must also get to know the special psyche and outlook on life of the Indians. You see, before Gandhi came, it was Aurobindo that got the masses with him in the fight for India's independence. The Englishmen arrested him, and while in prison, the thing that is quite ordinary in India, happened - that is, Aurobindo repented, became a yogi and thus shut himself out from the whole exterior life and the enormous political task which was his. In this way the path was cleared for Gandhi, who came home to India from his stay in South Africa. But Gandhi would never have got a hold on the Indians if he had only been a politician. In such case he would not have been able to force their respect, which was what made him so strong as their leader in the fight for independence. He understood the importance of religion, and lived his own life strictly according to the laws of religion and became a saint for the masses. His absolute honesty was a help for him, as well as his total lack of personal ambitions or wish of riches - Gandhi lived, as you know, a poor man's life.....Further, it must of course be mentioned that through his education as a lawyer his brain had been developed and trained sufficiently to enable him to see through and engage wisely with the political game in India. Do you believe that we in the West have much to learn from the people in the East? Yes, indeed, and especially now that the actual crisis of humanity has come about. I am under the impression that this crisis is an appeal to people to wake up and change their attitude towards existence. Among other things, the new attitude must be built up on a deeper understanding which, for the greater part, comprises the spiritual truths. And it is through these things that we can learn something from the East and its real wisdom. It is of interest to ascertain that people of the West, under the pressure of this spiritual revolution, are beginning to see the spiritual values, which among others, I, in my books, have sought to make accessible for everybody.

Plé Belge d'études et d'expansion

Liège

DEC 1937

L'Inde secrète par Paul Brunton. 1937. Editeur : Payot, 106, Boulevard saint Germain, Paris. Prix : 25 frs. fr.

L'auteur a voulu savoir ce que contient de vérité, la doctrine des Yogis; il est parti à leur recherche et à celle de leur science mystérieuse. Les résultats de son enquête forment le sujet de ce volume d'un remarquable intérêt.

Paul Brunton: "Den Hemmelige Vej" ("The Secret Path") Translated into Danish by Anna Schiott.

The celebrated author of "A Search in Secret India," Dr. Paul Brunton, has written an instruction in the religious practices into which he has been inaugurated when he lived in the East. He employs many words and repeats himself, - but for all that it is of interest to follow him. He writes about the common worth of meditation, and points out that these practices gradually open for what he calls the overself - the point of eternity the condition of everlasting happiness, which unceasingly being dominated by our ambitions, by passions, hatred and fear, and by our faulty identification of our personally advanced self with our real self - nothing but disorganization, which is making modern man absolutely ignorant about the fact that he is more than he immediately can survey. Apart from the value, the reader who patiently tries Brunton's system will acknowledge that there are in his book - the form of which is not entirely suitable for Denmark - valuable quotations from the religions of the world and from the literary art which point the same way. The art is, as he says, quite rightly an initiation which comes by glimpses, and the only one that the majority of people nowadays take part in. He stresses the fact that the experiences of eternity always have been one experience, but its linguistic expression always has born the impress of our contemporaries' current conception and - sometimes - fear of offending its despotic theology. At present it is typical that innumerable authors are trying to show the readers, in their special book, just one way out of, and deliverance from, the generally recognized misery. If we look at Brunton's book as a connected whole, and if we study the contents closely, we will see that Brunton's instructions are more realistic than many others. Of course the modern man, who is busy and lives in the common anxiety, will never follow his instructions. Nowadays nobody likes self-absorption, because all the popular expectations about the ideas of community or collectivism are not in harmony with personal experiences.

(J. P.)

Extrait de : **Le Cri du Jour**
Adresse : **Boul. Gouvion-Saint-Cyr, 14, XVI**
Date : **30 OCTOBRE 1937**

L'INDE SECRETE

C'est un récit émouvant que celui de M. Paul Brunton, parcourant l'Inde à la recherche du Yogi, de la suprême sagesse. (Payot, éditeur.)

M. Brunton conte ses expériences avec une sincérité touchante : nous avons là un tableau unique de l'Inde spirituelle, ou du moins de ses charlatans, puis de ses sages, et c'est pour nous, Européens plus ou moins sceptiques, une leçon sévère que celle de ces hommes qui savent s'arrêter, réfléchir, méditer...

Leur façon de remplacer peu à peu l'activité purement intellectuelle par l'extase mystique est chose de longtemps connue. Elle ne satisferait certes ni Descartes, ni Auguste Comte, ni M. Julien Benda. Mais M. Brunton nous en fait une description attirante : heureux mortel, à qui l'ignorance de toute vraie philosophie permet le repos dans un havre aussi facile...

NICE

FRANCE

ASTROSOPHIE

La grande Revue de la psychologie personnelle,

A la Recherche du Soi Suprême

Paul BRUNTON

Les livres de Brunton ne perdent jamais leur saveur journalistique : son dernier livre traduit en français couvre des sujets très profonds sans devenir difficile. Bien que l'enseignement trouve sa base dans la métaphysique Hindoue, ces pages sont celles d'un Occidental. L'instruction est graduée, de chapitre en chapitre, et le but est toujours clair. Laissons l'auteur parler lui-même : « Le confort véritable », dit-il dans son "Epilogue", « l'infaillible sagesse, sont enfermés dans les divines profondeurs en chaque homme. Les rechercher quand il éprouve le besoin à la source intérieure de son être, c'est là une pratique à laquelle, tôt ou tard, chacun devra commencer à s'astreindre. Et cette nécessité est plus pressante aujourd'hui qu'elle ne le fut jamais. » (Ed. Adyar, 800 fr.)

TIJDSCHRIFT VOOR PHILOSOFIE

Review Extract

Holland

Paul Brunton. The hidden Teaching Beyond Yoga-

There would be little sense in a full discussion of Brunton's numerous and detailed works in this column. His latest work which has been sent us, consists of popular reflections about, referring to or in distant connection with the Indian view of life and the world, which are evidently (8 editions in 9 years) much liked by many.

INTERVIEW WITH PAUL BRUNTON.

(Our contributor I. B. Fander obtained an interview with the author and mystic Paul Brunton when he was on a visit in Copenhagen.)

The author Paul Brunton is sitting opposite me. His books about Yoga and oriental mystics have mattered very much to Danish readers who have wanted knowledge about these generally inaccessible themes. Before the books of Dr. Brunton were written, people who took an interest in these themes were referred to difficultly approached scientific works which could only be read if one had a knowledge of one or more oriental languages or which in most cases only appealed to the readers' attempt to escape reality and their lust for sensation. Now we have "A Search in Secret India," which came out before the war. And a short time ago "The Secret Path" was published by Uranus. The interest for these themes is great. "A Search in Secret India" is out of print long ago, and we can only buy this book at auctions and it is bought for over 30 Kroner the few times it is to be had. "The Quest of the Overself," "The Hidden Teaching Beyond Yoga" and "A Search in Secret Egypt," and others which also here in Denmark have been read by many, are not published in Danish. It is difficult to give a satisfactory description of Paul Brunton. Try to form an idea of a small, slender man of dark complexion from the many years in the tropics, not wanting to reform you, just sitting quietly and waiting, with a kind, cheering smile in the green, peaceful eyes. Without doubt, it is instinctively felt that this man is in possession of that which others only express a beautifully termed opinion about. I ask Dr. Brunton: - Is it necessary to enter into all these physical Hatha yoga practices in order to get the mystics' inner experience? - No, it is not, but these practices are useful for those who are fitted for such a training, and in case of sicknesses they are of preparatory value. - People say they can be very dangerous. Is that true? - Yes, sometimes they can be very dangerous. The most important thing is that the practices are individual. We must remember that many of the practices are intended for people who have retired from general life. People who "live in the world" may run a risk with the practices. It is always very important that they be prescribed for the individual, and that the individual does it rightly. - Which practices are the most important? I think there must be some which we can do without risk. - For people in the West the practices of relaxation are the most important. They are a needful transition for all people. In reality everyone ought to use a few minutes for common practices in relaxation each day. The relaxation must be complete, as completely as a cat does it. When the body and the muscles are relaxed, your feelings will do the same, so that your higher, real self gets a chance to express itself. - Is the morning the best time? - That is individual. Yes, for many, but for others the time just after their work is the best. - Do you want to live in the East again? - No, it is my purpose to stay in the West now. - You do not prefer to live an Oriental monastic life. - No, I believe it is the best for people in the West not to imitate people in the East, in this particular matter. It is of value once in a while to spend a day, a week or a month in touch with Nature so that while there we can abandon ourselves to prayer, meditation, reflection or other things which are helpful for balancing us. - Is family life a hindrance? - Sometimes, but it depends on the family and the person himself. If they are living in peace and have harmony of ideals it can be a valuable help. The nuptial life must come under a certain control, of course, and not be exaggerated. But what is more important that all these exterior forms is that we always deep in the mind recognize our inner life as a background for all our actions. - Mysticism in practice, in reality? - Yes, but the most important is that we have this life in a balanced form, then we have harmony in intellect, feelings and will power. We must develop and harmonize all three things, as well as guide them by intuition. We can all too often see how the mystics' themselves in the daily life, which has not yet become sufficiently tranquil, have coloured the nature of the emotionally emphasized experiences. For that reason we can see how the contrasts between the different religions come into existence, so that the followers do not agree with each other. Our will, our feelings, our intellect and our intuitive-life must be developed in harmony - or this one-sidedness arises as prejudices in "mystics" who say: "Yes, all things are one thing, but Krishna (Buddha, Jesus or others) is nevertheless the greatest." They have attained the mental stillness, but in this stillness the egotistical self is only temporarily asleep and can to a certain degree be active again in subtle ways. There are two kinds of mystics, the common and the philosophical. The last sort will always agree, but for those that are on a lower plane this will not always be the case. - Do you intend to write more books? - I expect to publish some more, but with a greater interval between them than was the case with the previous ones. - Are you coming back again? Do you think that we could hear your lectures? - I do not give lectures any more, and about my plans I can only say that although I do not make any, still I hope it will be possible to come next year. I never really plan. If I did that I would hinder myself from obeying and listening to the higher self, because I would then be cramped. It is an impossibility for me to plan in the ordinary sense of the word.

Lu en ALGERIE

L'ENSEIGNEMENT SECRET AU DELA DU YOGA

Le Journal par Paul BRUNTON d'Alger.

(traduit de l'anglais par René JOUAN)

(PAYOT - PARIS)

Ce livre — ce très grand livre — fait partie des ouvrages qui depuis une trentaine d'années ont, en Occident, réveillé de très anciens courants de pensée endormis depuis des siècles ou bien restés en suspens de façon extrêmement vague, confuse, recouverts du « brouillard émotif » qui obscurcit les perspectives.

Le premier, en France, René Guénon en a tiré les éléments au clair et, par ses exposés théoriques ou polémiques, trié le vrai du faux.

Nous citons René Guénon uniquement parce que son nom est désormais assez connu du public pour donner idée de l'objet de la présente étude et parce que l'emploi — tout scolaire — du parallèle facilite le raisonnement.

Ceci dit, il convient de préciser rigoureusement que l'expérience de Paul Brunton est entièrement personnelle, acquise par ses propres moyens et qu'il la présente en commentateur d'un enseignement directement pris à sa source, non ailleurs.

Pour cette raison, les conclusions où l'un et l'autre auteur aboutissent, chacun par ses voies, peuvent être associées, ou plutôt sont réductibles entre elles par la grâce d'un commun dénominateur en deux mots de sens identique :

« Là où René Guénon écrit métaphysique, Paul Brunton emploie philosophie, pour la seule raison que l'école anglaise donne à ce dernier terme une acception toute autrement cohésive que l'école française analytique. Or, c'est la méthode analytique qui a été prise à partie par René Guénon, mais il est permis de croire qu'il eut approuvé cette déclaration :

« La philosophie seule peut devenir l'apex où se rencontrent toutes les arêtes des pyramides de la connaissance et de l'action. Son verdict est irréfutable. Il peut être ratifié, mais non rectifié par le temps. »

De même, il est vraisemblable qu'il eut finalement souscrit à l'esprit général de ce livre qui a le grand mérite, entre beaucoup d'autres, de ne pas sous-estimer, de ne pas laisser à l'écart la science moderne, arrivés au point où la séparation esprit-matière (ardement combattue par René Guénon) a cessé d'être valable, cependant que l'auteur insiste sur la nécessité de mettre cette science à sa juste place.

Au cours du chapitre sur la Révélation de la Relativité, Paul Brunton détermine sans ambage :

« Nous avons déjà vu comment la science offense le point de vue du sens commun. Combien plus celui-ci sera offensé si l'on se place à un niveau plus élevé que celui de la science ! Cette vue plus haute est non seulement indiscutablement nécessaire mais heureusement possible. Seule la philosophie peut la fournir car elle seule s'élève jusqu'à la cime, refusant de se limiter au « compartimentage », et englobant l'ensemble de l'existence, y compris l'exploration de l'esprit lui-même. La philosophie cherche à combler le fossé entre le compartimentage de la vie pratique et la recherche scientifique en prenant grand soin de n'omettre de son large examen et de sa coordination unique, aucun aspect de l'existence intellectuelle et matérielle, quelque insignifiant qu'il puisse être considéré par d'autres. »

« La science ne pourra jamais mener à bien toute seule sa tâche. Elle s'est engagée dans une magnifique aventure mais ne peut la conduire à son terme définitif. »

« A le lire assidûment, on aperçoit que les critiques faites par René Guénon au monde moderne portent principalement sur les erreurs des mises en place, sur les disparates des valeurs, l'abus des catégories artificielles et l'agglomérat indistinct du fondamental et de l'accessoire. »

× × ×

Toutefois, deux divergences entre nos auteurs doivent être mentionnées, bien qu'elles soient probablement plus apparentes que réellement constitutives.

La première tient au concept du Yoga (à traduire par Joug, ou Union) en lequel René Guénon voit une fin restée d'ailleurs pour lui une asymptote, alors que Paul Brunton qui l'a pratiqué personnellement à l'ashram du Maharishi et qu'il a décrit dans son précédent ouvrage « L'Inde secrète » considère comme un stade intermédiaire quasi indispensable et à ne pas désavouer, mais à dépasser.

Il semble que l'un et l'autre s'exprime selon des degrés différents d'optique, Paul Brunton assimilant la dépersonnalisation temporaire du Yogi

l'extase mystique, alors que René Guénon a rejeté, fort vivement et à plusieurs reprises, une telle assimilation, l'a même considérée comme une hérésie. L'un prend son départ où l'autre arrive, mais savent que la vérité est le point unique, incommensurable et immobile, d'où tout émane, où tout revient, comme une gare centrale si on ose ainsi grossièrement dire.

La seconde divergence n'est peut-être qu'une querelle de langage quant aux aptitudes de la Raison, faculté spécifique de l'être humain. René Guénon accorde la suprématie à l'irrationnel ; aux yeux de Paul Brunton la Raison rendue à son plein exercice détient le pouvoir de franchir les limites que le rationalisme étroitement soumis au seul témoignage des sens, lui a infligées et devient ainsi l'instrument de choix de la philosophie intégrale, autrement dite métaphysique. Les points de vue sont-ils si différents ?

× × ×

Par ailleurs, l'accord semble complet quant aux états multiples de l'être, dont l'état corporel ne peut être légitimement ni abaissé, ni exalté, pas plus que l'action ne peut être disjointe de la contemplation qu'elle réalise en mode concret. Si ascétique soit son comportement, nul homme n'échappe à un composé social.

Des développements s'imposeraient pour confronter ces postulats et leurs rayonnements dans toutes les directions. La place manque et l'abrègement, en telle matière conduit inévitablement aux méprises.

Mieux vaudrait laisser au lecteur le plaisir de découvrir les grandes beautés de ce livre équilibré et effervescent, clairement rendu par la traduction de René Jouan, digne d'éloges sans réserve.

Il y pulsera, ce lecteur, des conseils de confiance, d'espérance, de persévérance, d'énergie, de sérénité, de circonspection et la meilleure préparation à observer le proverbe chinois cité par Paul Brunton : « Un voyage de 10.000 kilomètres commence par un premier pas. »

Un voyage où jamais ni le pèlerin ni la route ne se retrouvent au même endroit de l'Univers. Leçon guénonienne par excellence.

Lucienne BARRUCAND.

20 JUIN 1941

Brunton

(O.F.I.) | l'éducation nationale et à la jeunesse.



L'ÉGYPTE SECRÈTE

"La France de Bordeaux et du Sud-Ouest" 20-6-41

Un autre ouvrage, écrit également sur la terre des rois, est fort curieux par l'esprit qui l'anime. C'est « L'Égypte secrète », de Paul Brunton. L'auteur a traité son sujet en savant épris d'occultisme. Il y a notamment, dans son récit d'une nuit passée seul, dans la grande Pyramide, une magistrale analyse de la « sortie en astral » d'un être humain.

En quelques minutes, écrit Brunton, j'ai vécu là des émotions dont le souvenir ne m'abandonnera en aucun temps. Cette scène incroyable demeure photographiée en haut relief dans ma mémoire. Pour rien au monde, je ne tenterais de renouveler pareille expérience.

Tout au long de plus de deux cents pages, l'auteur nous entraîne à sa suite dans l'Égypte actuelle, où il tente, près du Sphinx, chez les magiciens, les fakirs, dans le vieil Abydos, au temple de Denderah, à Karnak et dans les tombeaux, de découvrir quelques vestiges de cette spiritualité insolite ou de cette magie étrange qui imprègnent encore les temples découverts à notre époque.

On ne lira pas sans un certain intérêt ce livre étrange et passionnant.

Yves BRETAGNE.

« Histoire de l'Égypte ancienne », « L'Égypte secrète », PAYOT, éditeur, Paris.

THE KERALA KAUMUDI; Trivandrum, India (Translation from Malayalam.)

Paul Brunton, the philosopher, has arrived and is now at Palmlands.

The Kerala Kaumudi

Trivandrum Saturday 7 Vrischikam 1128

കരള കാമുദി
ശ്രീ. പാറമ്പ്രാണുദനൻ
മനോരമപതിപ്പിട്ടുടം ശിഷ്യനും
കുറു തമ്പലിനകനും കവിയുമായ
ശ്രീ. പാറമ്പ്രാണുദനൻ ഇവിടെയെ
ത്തി പാലുൽം സ റോട്ടലിക് തര
സിദ്ധനും
ശ്രീരാമകൃഷ്ണശ്രമം
ശാസ്ത്രംതലം ശ്രീരാമകൃഷ്ണശ്രമം

BOOK REVIEW: THE MADRAS MAIL

"HERMIT IN THE HIMALAYAS" BY PAUL BRUNTON (RIDER, LONDON - price Rs 15):

Though born in the active and energy worshipping West, some people have a natural love of quietitude and spiritual aspiration. Of such is Paul Brunton as he has shown through his well-known books. Many have gone to the Himalayas out of curiosity or the desire to satisfy their vanity. But as the title of his book shows, Paul Brunton went there as a hermit. He has been a student of the Hindu scriptures and a practitioner of the Yoga; and he found a peace and inspiration in the Himalayas which he was unable to find anywhere else. As soon as he reached the high altitudes, he felt first a physical well-being that led on to spiritual realisations. His wish was to go to Mount Kailas in Tibet but he could not get the permission, and so he had to be content with Tehri Garhwal, and he found it served his purpose quite well. How could it fail him as it had already long ago been the abode of such great sages as Vyasa, Vasishtha and Agasthya as well?

On the heights he not only enjoyed the beautiful panorama but strove for spiritual experiences. He had his guru to advise him. The first advice was, of course, to gain concentration and that by reducing the number of thoughts in the mind. Practising such things one day he felt suddenly within him the oncoming of some unknown power. Though away from the world at large, his spiritual life brought him the company of kindred spirits, and some of these hermits he found very inspiring even when they kept the vow of silence.

Paul Brunton had gone to the hills only for a temporary stay. He is not of the tribe of old yogis who give up the world altogether. In fact, he does not believe in that. He is a modern yogi, who has in him something of even the go-getter American spirit. He is also a bit pontifical in his observations. All the same, there is in his book such a breath of fresh and invigorating air of the mountains and mountain scenes, and such a hankering after the things of the spirit that to read it is to enjoy by proxy the life of the mountain hermits for at least a short purifying and comforting time.

....by PL STEPHEN.

L'Echo Republicain de Chartres

LA SAGESSE DU « MOI SUPRÊME »

La Relativité du Monde - Etude du Rêve - La Métaphysique du Sommeil - Le Secret de Moi - L'Immortel Moi Suprême - L'Esprit Monde - Initiation à l'Expérience mystique - Le Yoga de l'Esprit discernant.

Dans la « Bibliothèque scientifique », aux Editions Payot, vient de paraître « La Sagesse du « Moi Suprême », de Paul Brunton. Il s'agit de la suite de « l'Enseignement secret au delà du Yoga », suite qu'attendaient tant de lecteurs enthousiastes de celui-ci. Le nouvel ouvrage expose pleinement cet enseignement, fruit d'une très riche expérience et d'une perception, très rare chez un Européen, en même temps que communicative, de la sagesse jusqu'à présent obscure de l'Orient. Il nous donne l'essence d'une connaissance jadis réservée à une élite intellectuelle de l'Inde dont les sages ont découvert. Il y a des milliers d'années, les principes fondamentaux que redécouvre la science moderne.

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Aux Editions PAYOT, 106, boulevard Saint-Germain, Paris.

from L'ECHO REPUBLICAIN DE LA
BEAUCHE ET DU PERCHE
CHARTRES (Eure & Loir)

VIENT DE PARAITRE

« LA SAGESSE
du moi suprême »

par Paul BRUNTON
(Payot, éditeur, Paris)

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MOROCCO

QUEST FRANCE of RENNES

♦ LA SAGESSE DU « MOI SUPRÊME », par Paul Brunton, traduit de l'anglais par René Jouan, veut être une adaptation de la mentalité européenne à la sagesse obscure de l'Orient. Pour Brunton, il y aurait une nouvelle explication logique de l'univers : le mentalisme. Une religion de l'esprit de plus à l'époque où il en éclosait tant ! (Payot, 1.200 fr.)

LES DERNIERES NOUVELLES DU HAUT RHIN

Paul Brunton

La sagesse du « Moi-Suprême »

La relativité du monde - Etude du rêve - La métaphysique du sommeil - Le secret du moi - L'immortel moi suprême - L'esprit - Monde - Initiation à l'expérience mystique - Le yoga de l'esprit discernant - Cet extrait de la table des matières donne un aperçu sur le genre de l'œuvre présente qui fait suite à « l'Enseignement secret au delà du yoga », du même auteur.

Paul Brunton y expose la théorie du mentalisme, nouvelle explication de l'univers, reprise des méditations et des découvertes des anciens sages indous. C'est un nouveau progrès dans les efforts de la pensée occidentale pour pénétrer la sagesse jusqu'à présent si obscure des penseurs de l'Orient.

Paul BRUNTON

LA SAGESSE DU "MOI SUPREME"

LA RELATIVITE DU MONDE
 ETUDE DU REVE
 LA METAPHYSIQUE
 DU SOMMEIL — LE SECRET
 DU MOI — L'IMMORTELE
 MOI SUPREME
 L'ESPRIT - MONDE
 INITIATION A L'EXPERIENCE
 MYSTIQUE
 LE YOGA DE L'ESPRIT
 DISCERNANT

Un vol. in-8 de la Bibliothèque Scientifique, traduit par René Jouan, 1.200 frs.

PAYOT, 106, Boulevard Saint-Germain, Paris.

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Petite glose au sujet d'un grand livre

La parution du récent ouvrage de Paul Brunton, l'auteur de *l'Inde secrète*, de *l'Égypte secrète* et de maints autres livres de réputation mondiale, vient confirmer la haute valeur du message que ce grand voyageur a entrepris de délivrer aux hommes de ce temps.

Dans *A la Recherche du Soi Suprême* (1), que contenait à l'état d'ébauche *Le Sentier caché*, l'éminent écrivain nous présente une des analyses les plus fouillées du mental humain, de l'Ego subordonné au Soi suprême.

Evidemment, il lui a fallu passer par le spiritisme.

Or, quand il s'agit pour des hommes de haut savoir d'en faire l'aveu, ils ne manquent jamais de s'excuser devant le lecteur d'avoir, eux aussi, emprunté ce passage réservé au vulgaire.

Ceci comporte une leçon.

Pourquoi cette précaution, ce rejet hautain ? Il est relativement aisé d'en saisir la cause.

Paul Brunton, pour sa part, nous informe que s'il est passé par le spiritisme naguère, il n'en a plus besoin maintenant. C'est entendu, mais il faut penser aux autres, à ceux qui n'ont pas eu les mêmes occasions merveilleuses d'étudier leurs enquêtes et qui doivent, eux aussi, commencer par le commencement. Au reste, il n'y a pas que du dédain chez notre auteur qui, en plusieurs passages de son ouvrage, rend justice au spiritisme considéré sous son véritable jour.

Citant la Société des Recherches Psychiques de Londres, il écrit (pp. 71, 72) que Sir William Crookes, Sir Oliver Lodge, Sir W. Barrett, tous savants distingués, après une enquête étendue et utilisant les médiums, ont été obligés de conclure, en faveur de l'hypothèse spirite, que les morts survivent et que, sous certaines conditions, l'on peut communiquer avec eux. Il cite même à ce sujet les faits remarquables obtenus dans le domaine de la clairvoyance par son ami personnel, M. Vout Peters, médium célèbre qui voyait distinctement les morts et conversait avec eux (p. 73).

En plus de ce témoignage équitable, Paul Brunton ne manque pas de signaler que de telles recherches sont maintenant considérées avec respect par les cercles académiques, notamment l'Université de Duke, aux U.S.A.

Mais voici l'envers : après l'hommage vient la critique ; elle est âpre et tranchante.

Considérant la prévention régnant en certains milieux contre le bien fondé de telles recherches, ces gens, écrit l'auteur, sont en partie justifiés

(1) Chez Adyar, Paris.

par les mystifications évidentes qui semblent inséparablement liées au réel et à l'authentique dans ce domaine, p. 73.

Prise en bloc, une telle attestation est grave, malgré la réserve qu'elle contient, car cela revient, en somme, à dire que le fait psychique, fluctuant par nature pour les raisons qui ont été maintes fois établies, ne saurait conduire à l'évidence, — d'où le peu de cas que l'on doit faire de l'expérimentation et de la littérature spirites, des « pitoyables illusions » et des « grossières fantaisies » qui ont cours dans les cercles.

Ces paroles sont d'autant plus dures qu'elles émanent d'un savant des sciences occultes, dont la préoccupation fondamentale est d'établir la preuve de la survivance. Ce n'est donc pas un adversaire, et il n'y a pas de sa part malveillance. Il tient simplement à faire savoir « qu'il n'approuve pas plus qu'il ne recommande une telle religion ». (C'est la forme qu'a pris le spiritisme Outre-Manche).

Que conclure d'une telle attitude, sinon le peu de crédit que d'éminents chercheurs (Paul Brunton n'est pas le seul) accordent aux expériences faites dans les cercles populaires ou privés. Quand Crookes, Lodge ou Barrett sont présents, elles sont remarquables ; quand ils ne sont plus là, tout n'est que billevesées. Le parti pris n'est évidemment pas absent de semblables dires, et on peut le regretter. Mais ceci pose une question dont la solution ne saurait être plus longtemps tenue en suspens, sans dommage pour la doctrine.

Où le spiritisme est une science, et dans ce cas il faut le maintenir sous un contrôle dûment autorisé ; ou il est un moyen d'élévation morale et tenu, comme tel, à garder un étiquetage spirituel rigoureux ; dans tous les cas il est affaire de science et de conscience, et le souci de servir la Vérité doit l'emporter sur toute autre considération.

Servir la vérité c'est lui rester fidèle : mettre une hâte imprudente dans le service, c'est la trahir.

Gaston LUCE.

PREUSZISCHE ZEITUNG.
GERMANY.

Brunton has for years travelled among the Yogis. His book in which he describes several of these episodes, is most interesting, inasmuch as it gives the Eastern and Western point of view and describes distant Asia and Europe.
Page 177

FRANKFURTER VOLKSBLATT
RHINELAND.

Brunton has travelled among the holy men of India with the clear and critical attitude of the European. His book is an interesting story about a country and conditions where ~~few~~ few people have penetrated.
Page 187

KOLNISCHE VOLKSZEITUNG
ESSEN, GERMANY.

"Brunton has set himself the task to find out what is really true in the old Indian wisdom, and he intends to publish his conclusions free from all superstitions." "He has tried in his book to give the facts without striving after sensational effects or just superficial descriptions of his journey, which was undertaken in a completely sincere and 'searching' spirit."
Page 182

BERLINER VOLKS ZEITUNG
BERLIN.

"A Search in Secret India"
This book is an extensive report on his meetings with Yogis as well as a description of his searchings. It has been written in a very good journalistic style, gripping, honest and without any exaggeration. He has put every thing in it that he has lived through and the true Yogis are described as conscientiously as the many charlatons whom he met..... Very soon his reputation spread all over South India and far and wide the curious and those who were really searching for knowledge came to see the white Yogi and ask his advice.
Page 179

DEUTSCHE ZUKUNFT.
BERLIN.

"A genuine seeker of truth speaks to us in such a way that he makes us believe everything which he tells us and he teaches us some very wonderful things. There is no touch of sensationalism nor curiosity. ~~Not only does~~ Brunton's book gives us a deep insight into their religion which we will not lightly forget.
Page 183

RHEINISCH WESTFALISCHE
ZEITUNG.

The English journalist Brunton, has set himself the task to find out the Truth about

the secrets and the secret wisdom of the Indian..... He is a very level headed person, with a very clear head who has guarded himself from any influence of suggestions..... He has given himself with a completely open mind to this search..... He has made himself a way through the superstitions to sit at the feet of the few really wise men and learn from them the real meaning of Yoga religion. Page 186

BRANDENBURGER ANZEIGER
GERMANY.

This is not an every day journal about a voyage, but has much deeper meaning. Mr. Brunton will give us a real insight in Indian philosophy and mysticism.
Page

NEUE LEIPZIGER ZEITUNG
GERMANY.

The English journalist, Paul Brunton, has set himself the task to find out what is left in India of the real deep wisdom and the great powers of the Indian holy men. What was sham and what was real truth. He travelled through India, followed up every clue that appeared important, and succeeded in collecting material which must to every European appear most valuable.
Page 180

WELTSTIMMEN , STUTTGART
BAVARIA.

This is the story of an exceptional pilgrimage in which a human being starts out to find the secret of his being, and to seek for his Soul's peace..... His object is to investigate very carefully the truisms of the old Indian secret teachings, and to free them of all superstitions and religious dogmas, to bring them to the knowledge of the Western World so that they may be used by Europeans.
Page 181

VOLKISCHER BEOBACHTER.
BERLIN.

"Paul Brunton's book gives new insight into the Soul of the Indian. He searched in India for the discovery of the spiritual sources of this centuries old culture, and to penetrate the real spirituality of that teaching..... Brunton takes great pains to paint clearly his pictures so that he may be understood quite clearly by the European mind. This makes his narrative impressive and interesting. The reading cannot but affect anyone who follows him in his honest search to find these sources of true spirituality."
Page 185

SPINTISCHE BLADEN
THE HAGUE HOLLAND

Brunton who has already written several books about the secrets of Egypt and India, calls his latest publication A Hermit in the Himalayas a journal of a solitary exile. It is however, more than that, it is a journal about the voyage in the country of Spiritual Peace and even though the Author maintains that the ultimate goal is to be looked for further in the interior, he does point us the way.

Even the superficial reader will be able to enjoy Brunton's vivid description of all the beauty of the Himalayas, his journey to Pratapnagar, the commencement of the monsoon. The real significance, however, and its great charm are contained in his description of his journey to the Great Stillness where he found the strength to return into the present day world supported by the olden wisdom as well as by modern technical advancement, without becoming the slave of one or a puppet in the mechanical conditioning.

Brunton has come to the inner certainty that all our worldly difficulties will be solved if we will but follow the voice of our real spiritual "I". "Seek first the Kingdom of Heaven and His Righteousness, and all these things will be added unto you." Who has found the spiritual halo will receive his daily bread, is the way Paul Brunton expresses it. Many who will find this life's road hard and difficult, can learn a great deal from this optimistic teaching. This man who has proved this in his daily life, where his innumerable difficulties were always overcome because he was not ashamed to apply the spiritual values for which he searched.

This book has an atmosphere of preparation; it makes one think of a camp at the foot of a high mountain which has been pitched as a base from which to undertake explorations even higher and more difficult. And in this camp the tired traveller can rest, think about his experiences, bring order in the chaos and prepare his account for the help of others who will come after him into the great stillness. We very much hope to hear more about Brunton; he lives his spiritual life in solitude as well as in the material world. And that has been given to very few people. Page 166

DEUTSCHE BERGWERKSZEITUNG.

Mining Journal GERMANY.

Much has been written about this theme, but little in such a serious and penetrating manner as in this book. This Englishman has given himself the trouble to find out these holy men of India, and those Yogis and live with them in their own surroundings. Page 175

DRESDNER NEUESTE NACHRICHTEN.

SAXONY.

Paul Brunton the white Yogi, makes us "live" the hidden wisdom.... He has the double difficult task of not only finding the way to complete selflessness, but also describing it, and that is very much more. Page 189

NATIONAL ZEITUNG.

ESSEN RHINELAND.

Paul Brunton has travelled in India to study the secrets of the Yogi. In the end he becomes himself a Yogi. His book is most interesting.

KONIGSBERGER

ALLGEMEINE ZEITUNG.

EAST PRUSSIA.

In a very colourful story does Mr. Brunton describes his experiences in India, and above all with the meeting of the Maharishee, the Great Seer. Page 181

THURINGER ALLGEMEINE ZEITUNG.

GERMANY.

To probe the centuries old Indian wisdom. Paul Brunton undertook his many journeys to India, frequenting the many holy men who had been pointed out as carriers of Indian wisdom. In this way he came across the Yoga system, and met the Maharishee in which he believes to have found a Master. Page 188

MITTELDEUTSCHE NATIONAL ZEITUNG.

GERMANY.

This English journalist has given himself the task to penetrate into the deepest and most unknown parts of the Himalayas to find the centuries old holy wisdom of the Indians. Page 169

DER NEUE TAG.

COLOGNE RHINELAND.

This English writer searched and found the way to the real Yogis, to the real Indian holy men, who live in the very depth of India. Brunton, who is a man with a very clear head, searches for the Truth in the hope that of giving his findings to the rest of the world. This book, though no doubt has something to say to every person who reads it. Page 191

SALZBURGER VOLKSBLATT.
AUSTRIA.

Paul Brunton has found the way to the real Yogis, men with secret powers, who are able to do wonderful things. His book is a message pointing the way to centuries old wisdom. Page 179

VIDLBYER NES BLAD.
DENMARK.

India has an irresistible attraction for the Western Europeans. Its mysticism and its personal philosophy attracts. Its adventure calls. Now look at the English author, Paul Brunton. He interrupted his brilliant career in order to study the culture and philosophy of India. A meeting in a shop in London made him free himself of his duties and go away to India, which has always been his dream, in order to meet faquirs and holy men and find out if their more or less supernatural demonstrations were humbug or the results of supernatural causes. He crossed the country from North to South and from East to West in order to find the truth about Yoga among other things. What he experienced he wrote soberly down in "Behind India's Locked Doors". His travels showd him that there are almost no holy men any longer; When he at last, far from the noise of the world and the stream of tourists, meets the real thinkers and believers, then he understand that the inner most goal in life is mysticism which cannot be explained with the knowledge we at the moment possess. He describes in the book his discussions with these wise men and tells about his own attempts to go further than we can do through our common five senses.

Page 171

DANISH JOURNAL. * (title lost)

The author, the English journalist, Paul Brunton, was to begin with a hard boiled sceptic. He met however, an Indian who made him so interested in mysticism that he went to India. Here, withs scientific carefulness, he searched and described all the secret institutions and states of mind which are so many in the religious life of the Hindus. Brunton has collected his researches in a series of books.

"A Search in Secret India" was a success. Now it will come out in Danish. It contains pure mysticism, but on a absolutely real and sober basis, and it has a goal to give the people of the Wst a thorough knowledge of the Indians methods about the ruling of psychic forces, which according to Paul Brunton, is the way to achieve mental balance in man.

Page 171.

LANGELANDS SAVIS.
RUDKOPING, DENMARK.

P.B. succeeded in penetrating to the kernel of the Indian wisdom. He renounced everything and traveled throughout this great country and achieved results. He found was he was seeking. Of the genuine wise men there are only a few nowadays. They are all living a quiet retired life but are visited by many

disciples. The author gives us his interviews with the wise men in his excellent book and his pages are decorated with poetical language. The Indian wisdom goal or purpose has the following foundations: body culture self deepening and concentration upon quietness. Only in this way is it possible to reach the goal. In spite of that it is only a few who succeed to reach the top. Excellent book for everybody who is interestedd in India and its people.

PAGE 187.

EKSTRA BLADET.
COPENHAGEN, DENMARK.

The newest effort to understand yoga has been made by a young English journalist P.B. who tired of the world of Fleet Street went off to India to find out how much he could see of the few nowm living genuine Yogis, to penetrate Indian mysticism and discover whatever was of value to modern life in Europe. He has given a clear light on the problem. Brunton travelled all over India and met extraordinary people, each of whom had extraordinary gifts, getting more and more absorbed in mysticism as he proceeds. His European scepticism which makes the whole first part of the book into a collection of valuable and satisfactory observations, vanishes in the latter aprt. Instead of it there arises a profound devotion, and he narrative ends with the account of his ownability to enter into yoga trance. Thus he himself shares personally these extraordinary experiences of which until then he merely described as an outside observer. At this stage of his development it is not possible to follow with him any longer, especially as he passes into a mystical spiri-tual ecstasy which for himself doubtless has been wonderful. These supernatural experiences end the book. Brunton's book is extremely sympa-thetic and yet critical account of mystic matters. It is also a valuable contribution to the understanding of certain little known sides of the Indian character. On the point where it ceases to be objective it becomes a confessio document, of personal value alone.

Page 187

DEUTSCHE KOLONIAL ZEITUNG.
GERMANY.

Here we have a book that shows us the way to eternal Truths as well as earthy magic, thereading of which will benefit the reader. The secrets of Indian belief, Indian wisdom and the understand-ing reached by yhe inner life and the sinking of self, all this has been accomplished by the English journalist, Paul Brunton, in his book.

Page 188

HANNOVERSCHEN TAGEBLATT.
GERMANY.

Paul Brunton describes most interesting details of the hidden wisdom of the Indians in his book

PAGE 180

TRANSLATION FROM THE FOREIGN PRESS.

TAMIL NESAN

Kuala Lumpur, Malaya
Open letter to Paul Brunton,

Having been a prominent journalist and an editor in Englan,you launched upon the research to find the Very Truth in all its riral and refined face in India with much resolute and firm desire.You read about of sages and Mahatmas in the interior of forests caves and mountains.You took a journey ta find them all in person and thereby get their blessings if fate favoured you with such a lot. You have published your experiences.The book is not only written beauteously but also written with the soul,heart and mind given tog ther for every word of it.In order to make the reader's heart melt with love,you have written so nicely about the ancient Indian Sages and their eminence,about the changes in the Middle-Ages and about the modern turn of mind.I consider it a great fortune for me to have come to read this book.Only in this book,l have come to understand the real merits and the nature of the Sages.

You mentioned in your book that,because there are so many idle ascetics,it is difficult to find the real ones.Its sentences are very true.I praise you for telling so and ever prostrate before you.We salute you with the title of " Brahmin Brunton." Page 124

Station WLTH New York
Radio Review of "Quest of the Overself"
April 1938.

"Who are we? What is the essential meaning of,our lives? How can we discover the secret purposes of our being ?"

The answers to these questions are to be found in a book written by Paul Brunton entitled," The Quest of the Overself ".The author is an Englishman who traveled the length and breath of India attempting to discover wheter there is any truth in the strange tales that have come to us concerning the subtle powers of the mind which we of the West have not cultivated.In his extensive travels he became intimately acquainted with many remarkable men.Paul Brunton seeks to recalls to men's minds the memory of the divine essence within themselves>Contacting the Overself is an experience which changes one's entire life.Brunton does not speak theoretically for he experienced this reality within himself.Therefore,the technique which he advises for discovering the Overself has been tested in his own life.In order to discover our deeper self,we must search for it. Brunton describes a precise technique of self-discovery.When we realize the deep significance of his words,we begin to

understand that if more persons in the West would dedicate themselves to the task of discovering the Overself,a new Era would dawn for our civilization.Men would be freed from emotional bondage,from the terrible suffering which they are undergoing at the present time and discover the source of fredoom and the refuge of the eternal beauty hidden within themselves. Those who have been lost in the monotonous routine of daily existence would find new life. This book," The Quest of the Overself " points directly towards a New Era when man will become conscious of their deeper selves and discard selfishness because it is the way of ignorance and childishness.In the future truth and cooperation may be words that have not simply a relative meaning,but are direct expressions which every man may understand who dives deeply within himself and discovers the source of all things—the Overself.Thus,the prophecies that are contained in the scriptures may be fulfilled and those who discover the truth will become free. We welcome this contribution to modern cultube and believe that it will open new doors to those who are still limited by the materialistic approach to life.Even though the author is now in the far off Orient we send " Greetings." Page 150

NORSE FOLKEBLAD .
NYKOBING DENMARK.

Much has been written and spoken about India's wisdom and a few Europeans have tried to find it.Paul Brunton,an English journalist sought to find it too,and has written the results in a book,now translated into Danish.The author's fellow countryman, General Francis Younghusband,who in his own way travelled throughout Tibet to the Dalai Lama's capital city of Ihasa,writes the foreword to Brunton's book.Brunton travelled to India with the determination to find its wisdom and he found what he sought.But he had great setbacks.Much that he saw was humbug and he had to fight his way to the things that he sought.Just to be near of these great yogis is to be helped and gives one peace.India's wisdom seems to depend on body control,concentration and meditation.In that way,it is possible to put the brain out of function and to attain tranquillity.But these things can't be explained by our own ordinary every-day consciousness. Page 190

BRESLAUER GERICHTS ZEITUNG.
BRESLAU, GERMANY

Brunton has found the way to the real Yogis who are in possession of great mystical powers.The book might have been called " Holy India ". Page 186

TRANSLATION FROM THE FOREIGN PRESS

T I D E N

Copenhagen - Denmark.

Paul Brunton in order to meet the wise men and practice their Yoga, which he himself practiced daily also, travelled where no white men had been before. He returned to India again and went into the Himalayan mountains where he spent some time alone in Meditation. Do you think that ordinary men could find happiness in this Yoga? Page 191

LOLL SOZIAL DEMOKRAT .

DENMARK.

The English journalist Paul Brunton has given us an unusual impression in his book "Behind the Locked Doors of India". He goes outside the traditional forms of Indian religion and finds a few holy men who breathe the real air of vital religion. It is a great art to put the proper questions in the proper place. Also much depends on the interpreter. Suppose an American journalist with spectacles and fountain pen had appeared in Palestine and interviewed Jesus and Peter. It would have been a curious reportage. However, Brunton seems to be a sensitive man with an instinct for what is essential in the holy men's words. He studied the Yoga system from an intelligent yogi and received an understanding of life and of his own mind. Lastly he got so far in his search that he reached the real feeling of eternity which developed from the depths or rather from the other side of his conscious mind an experience of the unconscious which some have tried inadequately to describe by means of words which are themselves created out of the conscious itself. Some use the word mystic, others say that they have experienced the unspeakable and still, others describe it simply as "It". However on the whole the book contains a good popular presentation of oriental mysticism. Those who have no knowledge of its Indian forms are wise if they start with this book, instead of jumping straight to Grönbeck.

The Chairman of the Royal Geographical Society in London has recommended it, so as a tale it is reliable. Page 171

P O L I T I K E N

Copenhagen - Denmark.

Paul Brunton is a remarkable man. He is a mystic and yet at the same time a sceptic who exposes what is false in mysticism. With this double goal he went to India, and learned about life and death from a master. There is both much magic and wisdom in his book and, because he is a sincere man, everyone who likes spiritual things will enjoy it. It has a deep humanity among other things. There is more reality in Brunton's books than in all Tagore's poems put together. page 172

S O Z I A L - D E M O K R A T

Silke Borge - Denmark.

Paul Brunton left London to learn Indian culture and philosophy, as he had always dreamed of doing. He travelled to India to meet the holy men and to investigate their powers of mind over matter. He crossed that land from North to South and East to West and ascertained the truth about yoga mysteries. All this is described in his book, translated by Iver Gudmes. He found that the real holy men are few. His talks with them are also recorded in the book. page 172

R A N D E R S

In this book an Englishman gives his studies about what goes on behind those doors in India which Europeans seldom open. He tells about the faquirs and the holy men, their wonders and their faith. We may or may not believe some of these stories, but every thoughtful reader will read it with much interest.

Page 190

A M T S A V I S

Denmark.

A G U J E R A T I JOURNAL

Ahmedabad, India

An Englishman's Realisation in Samadhi.

Mr. Paul Brunton is a well known writer. He came to India as well as Egypt in search of yoga and mystic truth, and the spiritual life and secret knowledge. He wandered very much making reserves. He has also written a book "Secret Path", in which he shows how to live a life according to inspiration of the inner self.

He came to know many queer Fakirs.

Mr. Brunton is a wise gentleman. He has shown much a shrewdness, which is essential for research of occult Science. He has kept it up to the end. By the grace he acquired the trance and during that condition all his doubts were removed forever and his realization gained.

Page 153

AMTS AVIS
HOLBAEK DENMARK.

There is mysticism in India and it is about this thing the author tells us. In his book he reveals this to us. He tore himself loose from living in London and went to India to find fakirs. In order to discover if there are supernatural demonstrations of real occult forces, his travels showed him that the real holy men hardly exist any more. Far from the noise of the world he found real philosophers and holy men. He understood that the innermost core of mysticism is inexplicable by science. It is an interesting and instructive book which cannot fail to hold the readers attention.

Page 187

NEUES WIENER TAGBLATT.
VIENNA AUSTRIA.

Mr. Paul Brunton book has what can be called a truly grandiose style. It is obvious that he did not apply himself only to the search or to the writing but to the "finding".

page 186

"The famous English writer, Paul Brunton, has come to Prague from India, having been invited by our society "Psyche", and has stayed here for a whole month", was the message which spread itself as quickly as lightning over all the towns and villages of Czechoslovakia, and awakened the greatest surprise and interest of all mystical and occult students. This message was true, and it is our duty to inform our readers and give them more detailed particulars of this visit, its significance, and why and how it was brought about. Why was Mr. Brunton's stay in Prague kept a secret, why were not even our readers informed that the society intended this famous man the author of well known and excellent books. Because Mr. Brunton is neither a globe-trotter, who likes to be worshipped by the masses, nor a quack "spiritual teacher", acting with solemn graveness, hiding his inner emptiness by outward splendour, nor is he travelling faqueer displaying his magic for money, nor a writer of fictitious theories of secret knowledge and other mysteries. Because he further goes on working quietly in small circles in mystics, who can receive his advice and teaching, so that they may be able to spread it further among those, who so far were not lucky enough to come into personal contact with him. And so, with accordance to his much repeated wish, we had to keep in severe secret even our intention to invite this unique European to our Prague, and of course to keep in secret his arrival, stay and social contacts, till he left us. He stayed in Prague for a whole month, and then his duties called him elsewhere, for his great task is to help in all those places, where there are groups of mystics, and mainly to come into personal contact with their leaders, so that spiritual truth may thus be spread together with arrangement of correct mystical practises among all those who have an earnest yearning and are destined for it.

Now it is necessary to say a few words about the personality of Mr. Brunton. It is not important, but we ordinary people are such, that we like to know something of the other personality, though man's inner being, the Spirit, ought not and cannot be judged by outward appearance. This mistake is made very often in all mystical and occult societies. There people behave just the same as they do in outside human society. They judge others by their outer appearance. It is important to know, that an adept can be correctly judged of only by another adept, and one yogi by another yogi, and not by uninitiated people. Nevertheless there are certain outer tokens by which a true yogi or an adept can be told. But those will be recognised only by those, who have at least partly recognised spiritual truth.

Mr. Paul Brunton is middle-aged, of a smallish, very mobile body. Noticeable are his large, dark brown eyes, with a deep expression. In certain moments these eyes glitter very brilliantly. His voice is soft and pleasant, often very quiet, but can also be quite loud, as the voice of a trained lecturer or singer. He has an oval face, with sparse hair on his head, so that his enormous forehead comes into the foreground; it signifies a thinker and a philosopher. The expression of his face is noble, and has a smile on almost all the time. Under his curved nose he has a short English moustache. On the contrary to the theosophical "Mahatmas" who were described as men of serious faces, on which the appearance of smile was utterly impossible, Mr. Brunton is of a gay character and has a strong inclination towards humour. We stress this in order to correct the incorrect ideas of Sages and Yogis who are people just as we are, only their souls are on a much higher stage of evolution. His behaviour towards everybody is very affable. Love to all beings is emanating from his personality. Everybody, who met him felt this emanation. This love is, incomprehensible to other people. It is the love of one, who has realised God, and has united with the whole of the universe. This is the reason, why Mr. Brunton cannot eat meat. His meals are very simple, and he eats so little that even a bird could feed himself with the amount. He is most fond of drinking tea. He travels about with his own Chinese and Indian teas and also brews it himself.

I have been forbidden by him to spread his photograph, because Mr. Brunton is against to all personal cults, which people create, with important individuals; he does not want to be known in public and does not want to show off his wisdom, this is a mystery-mongery, but keeping to a severe spiritual law of keeping; seclusion of an adept, which has been mentioned in the important book "Light on the Path". The blessing of Mr. Brunton's visit will bring great benefit to all devotees, without any difference. Thus let us all thank our heavenly Father for this grace each day and let us ~~also thank our~~ work diligently, each according to the given hints. The results will follow, of their own accord.

MYSTERIES OF THE EAST REVEALED

By E.F. Bentley,

Assistant Editor

PAUL BRUNTON is the man who has unlocked the doors guarding some of the most profound secrets of the East. For the last ten years readers have found an absorbing interest in the works of this man who makes strange journeys into the fastnesses of the Himalayas, into the jungles and desolate places of Northern India and Tibet, who penetrates the inner sanctuaries of the pyramids and who converses with those inaccessible Holy Men whom the world calls Yogis.

Brunton sleeps in the inner sanctuary of the Great Pyramid of Cheops. During that momentous night he solves a secret of Delphic ritual. It is no less than the supreme adventure and death.

Brunton does not give details of the means whereby a soul can disengage itself from its body covering. Later, in subsequent books, he explains something of that long initiation and training whereby these practices are put into effect. At this stage he records those adventures which happened to him and he leaves his readers curious, but hopeful that he will take them further on the journey.

Sir Francis Younghusband, that British General who penetrated into Lhasa, capital of Tibet, in describing the mission of Paul Brunton as reporter and revealer-in-chief of occultism to the Western World. What has this little man with domed, bald head and deep, penetrating eyes, himself to say of his quest into Eastern mysticism?

The Quest of the Overself

Brunton devotes the rest of his journey to the search for that hidden part of the human personality which he terms the Overself. We can watch the steps of this quest in three important books which he wrote during the next decade. They are *The Inner Reality* (from *World Service*, 15/6 post free), *The Quest of the Overself* (from *World Service*, 18/- post free), and *The Wisdom of the Overself* (from *World Service*, 21/6 post free). Brunton believes that the Overself is the divine spirit within me; that it can be reached by a consistent, disciplined struggle.

Beyond Yoga

Brunton has now travelled a long way from those early material adventures upon which he launched out so gaily. His mind and spirit have matured through these Eastern contacts. He seeks to know the answer of space and time, the extent of the full powers of the mind, what is the downfall of materialism and the meaning of the true philosophic life. These questions and others are discussed in *The Hidden Teaching Beyond Yoga* (from *World Service*, 21/6 post free). Brunton's philosophy is hard to sum up! Naturally he is steeped in the law of Karma. He believes that all humanity are one great family, offshoots and expressions of the Divine Universal Mind.

A Gujarati Journal
Ahmedabad, India

BERLINER BORSEN
ZEITUNG.
BERLIN.

"Brunton seeks and makes us seek with him. He tries to penetrate into the secrets of the powers used by the Yogis, and to take from them that which can be of help and use to the Westerner... The book holds one and leaves to think and wonder about it."
Jorg Lampe. Page 185

DIE SAULE LEIPZIG
SAXONY.

Every reader will feel grateful for the reading of this book. He will feel that he has been given something- a signpost that will show him the way to inner life.
Page 185

DEUTSCHE
ALLGEMEINE
ZEITUNG.
BERLIN.

"That book which he has written between his first and second stay in India, 'A Search in Secret India,' is the honest belief of an Englishman who has

heard the inner voice of India, and who has really seen the secrets of India... It is the experience of one who is seeking. Brunton admits that he has painted but cannot explain many of the inexplicable experiences." Page 188

DEUTSCHE ZUKUNFT
BERLIN.

This is not a search for sensation or inquisitiveness into the spiritual world. One who seeks sincerely after the truth speaks to us in such a way that we believe all that he tells us... That book is not only a living picture of Holy India, but a deep insight into a religion which we cannot lightly forget." Page 184

એક ઇંગ્રેજને, સમાધિમાં થયેલું સત્ય દર્શન

મી. પોલ બ્રંટન, એક જ્ઞાસુ ઇંગ્રેજ લેખક છે. યોગ અને સમાધિનાં રહસ્યો જાણવા એ ઇંગ્રેજ થઈને આપણા દેશમાં આવ્યા હતા. ખુબ કર્યાં. જદુ, નજરબંધી, ન્યોતિષ, પ્રાણ વિ. નિમય, વિચારો મારફત સંદેશ, પારકા વિચાર જાણવાની શક્તિ, એવું એવું કંઈક કંઈક એમણે જોયું. આધ્યાત્મિક જીવનની મહત્તા, યોગ વિદ્યાની શક્તિ વગેરે ગૂઢ જ્ઞાન પણ "ભાગ્યું ભાગ્યું તોએ ભર્યું" એવા આપણા ભારતવર્ષમાંથી એમને જાણવા મળ્યું. પોતાના અનુભવોનાં "ઈંગ્રેજ" અને "ગૂઢ વિદ્યાઓની શોધમાં," એ નામનાં એ મોટાં પુસ્તકો એમણે લખ્યાં છે. ત્રીજું પુસ્તક "છુપો માર્ગ" એ નામનું, પ્રાણાયામ અને અંતર્યામિની પ્રેરણા અનુસાર જીવન જીવવાની યુક્તિ બતાવનારું પણ નાનું સરખું ઇંગ્રેજી ભાષામાં એમણે પુસ્તક લખ્યું છે.

"મનુષ્યનું સગપણ બહુ મોટા સાથેનું છે અને આપણને પોતાની વિશ્વસમ્રાટનો માતા કરતાં કોઈ મોટી માતાએ ધવડાવેલા છે. જગતજનનનું દરખારી આપણને પોષણ મળ્યું છે.

ભૂતકાળના કોઈ એક સમયે વિષે, માણસે, એક સમ્રાટ સાથે વફાદારીના સોગંદ લીધા છે. ત્યારનો ગમે તેવા મનુષ્ય હશે પણ એ મદ્દભરી ચાલે ચાલે છે. માથામાં એ તે દિવસનો જાણે કોઈ રાજાની જેમ મુગટ પહેરતો ના હોય એવો ફાંકો રાખે છે! વિશ્વસમ્રાટનો એ દરખારી બની, મુગટમાં યશ કલગીઓ ધાલીને, દેવોની સાથે ન ફરતો હોય એવો લાગે છે! આજે, જે સંસારની પ્રવૃત્તિઓ એને ઘસડી રહી હોય, અને એ, જે સંસારમાં બધાએ સમય શેકાઈ રહે, તો પણ બીજા એવા પડ્યા છે કે જેઓ, પેલા સમ્રાટની જ

NEW BOOK DIGEST

OCTOBER, 1941

BLITZ WEEKLY NEWS MAGAZINE

FREE...FRANK...FEARLESS.

BOMBAY, JULY 19, 1941.

MR. Paul Brunton, the noted author of "Search in Secret India," whose exclusive views on his famous researches, in general, and the outcome of the War, in particular, were published in last week's issue of "BLITZ" Newsmagazine, telegraphs from Madras the following correction:

"Please make a correction—I stated that Germans would initially, but not ultimately get the better of Russia. Her earlier victories would contribute to Germany's downfall, because her forces would be dissipated."

America's help and possible intervention will have a role to play—and a very important one, too, in pushing all these factors to a catastrophic climax."

There was a ring of confidence in Brunton's voice. I took leave wondering if behind his words a Yogic insight was a-glow. *Salmat Page*

It is four years since we published an article by Dr. Brunton. Since then he has circumnavigated the globe, discussing problems of thought and action with several of its leading figures, and is now living again in India. He devotes his leisure time to writing a volume which, he believes, will constitute an original and unique spiritual revelation and for which his newly-published book is merely an effort to clear an intellectual pathway.

MYSORE GOVERNMENT



SERVICE.

Programmes of the Akash-Vani Broadcasting Station are published in Kannada and English

P.M.	TRANSMISSION III
6-00*	ORCHESTRA : By A. K. V. Ganakala-mandali Ninnupala Ghoshini Adi Jayajaya gokula Bagamalika Rupaka Evarura Mohana Thripud ^o Light Song
6-30	NEWS IN ENGLISH
6-40	MARKET RATES ; <i>Announcements</i>
6-45	VILLAGE PROGRAMME
7-15	KAVIVANI : Sri A. N. M.
7-30	VRITTANTA
7-45	A SUGGESTION : Srimathi R. K.
7-50	KHABREN
8-00	KARNATIC MUSIC
8-15	IS HITLER A MYSTIC? Talk By Dr. PAUL BRUNTON

00*	ಪೆಷಲ್‌ಫ್
03*	ಬೊರಾನ್ ಪರನ : ಮಿ ಅಬ್ದುಲ್ಲಾ
10	ನಾತ್ : ಮಿ ಯಾಹಿಯಾ
20	ಇಂಗ್ಲಿಷಿನಲ್ಲಿ ವಾರ್ತೆ
30	ಪೇಟೆಧಾರಣೆ ; ಕಾರ್ಯಕ್ರಮವಿವರಣೆ
33*	ಮರಿಯ
00	ಕನ್ನಡ ಸಣ್ಣ ಕಥೆ — ವಾಚನ : ಶ್ರೀ ನಿ. ಬಿ. ಜಿ.
03*	ದೇವೀ ಸ್ತೋತ್ರ
20	ವೃತ್ತಾಂತ
33*	ಬಜೆನ್
30	ವಿವಿಧವಾದ್ಯಗಾನ
03*	ವಿಶ್ವಸಂಗ್ರಾಮದ ಆಧ್ಯಾತ್ಮಿಕ ರಹಸ್ಯ— ಇಂಗ್ಲಿಷ್ ಭಾಷಣ : ಡಾ ಪಾಲ್ ಬ್ರಂಟನ್

P.M.	TRANSMISSION III
6-00*	PESH LAFZ
6-05	KHORAN-E-SHAREEF AUR TAFSEER : By Mr. ABDULLA
6-20	NATH : By Mr. YAHYA
6-30	NEWS IN ENGLISH
6-40	MARKET RATES ; <i>Announcements</i>
6-45	MARSIA
7-00	READING OF KANNADA SHORT STORY : Sri C. B. J.
7-15	DEVI STOTRA
7-30	VRITTANTA
7-45	KHABREN
7-50	INSTRUMENTAL VARIETY
8-15	TALK : THE SPIRITUAL MEAN- ING OF THE WORLD WAR : By Dr. PAUL BRUNTON

AN INTERVIEW WITH PAUL BRUNTON

By K. D. Sethna

Our contributor—a well-known Indian poet who was till recently an inmate of Sri Aurobindo Asram at Pondicherry—interviews Paul Brunton, famous author of "Search in Secret India" exclusively for BLITZ.

THE famous "search" is at an end—both in "secret India" and the hidden places of the rest of the world. This sounds almost like a poetic obituary, but nothing could be less extinct than this keen little man—a short figure with a towering head and fine brownish eyes over a small, sensitive, gently curved nose and a mouth that has a sort of reticent strength about it. Paul Brunton has no excited air—he is rather quiet in manner and gesture, but one feels that there is here no lack of grip on life and those eyes that seem to look at the same time inward and outward have a vision to unroll before a dim and dazed world.

The famous "search" is at an end because Paul Brunton does not look for yogis, sannyasis and rishis any more. Years ago he left no path untrod which bore the least trace of a mystical footprint. The result of his experiences was the book which revealed India's spiritual treasures to the West as well as to those Indians who were brought up in the Western mode of thought. But now he has ceased searching. He is always glad to make contacts with people who bear the Spirit's torch, but he does not hunt for them. He has found his own way of life, his own constructive vision.

It was not the first time I met him. I had chatted with him on several occasions during his short visits to Sri Aurobindo's Asram in Pondicherry. We had leisure enough there to roam at large over various problems. Brunton in Bombay was a man hard-pressed for time. He came forward with a warm welcoming smile in that steady-eyed face of his. We fell almost immediately into the old manner and might have gone on for hours but for the anxious group that had collected in the drawing-room, waiting to ask questions and get some light on their own heart-searchings.

Decay of Truth

The last time I had met him, he had told me of his intention to make a trip to China. So the first thing I asked him was whether he had made the trip and whether China had anything to contribute to the world's stock of

A mention was made of Mr. Brunton's forthcoming book. The word "Meaning" appeared instead of "Teaching" in the title which should read: "The Hidden Teaching Beyond Yoga". I may add that this extremely significant and profound book reached India soon after the interview.

"Well, you must be knowing that I took the great South Indian Yogi Raman Maharshi, to be the last word in spirituality. I still consider him an extremely advanced soul, one of the few genuine mystics alive, but he is not what I would call a Sage. He is too indifferent to world-reality. I do not regard him as a Sage any more."

Who is a Sage?

"Who is a Sage in your eyes?"

"He who goes through the yogic and mystic practices and all the attainments of meditation and then lives in the field of day-to-day life, partakes of normal human activity and helps the march of man instead of staying enclosed in his own ecstasy. There is something greater than Yoga."

Mr. Brunton holds that "the Sage must not only have attained success in meditation practice, not only must he devote himself actively to the disinterested spiritual and practical service of mankind, but also he must have developed his brain power in the scientific and metaphysical spheres so that his personality contains an all-round balanced development in thought, feeling and action, the whole being inspired by the secret divine Reality, the 'Overself'".

We talked then of Sri Aurobindo, remarking on the broad scope of spiritual life in Sri Aurobindo's Asram and its endeavour to transform and not escape life. Brunton's experience on first seeing Sri Aurobindo was interesting. "I recollected immediately the face," said he, "as being the same I had seen in a vision during one of my meditations years before. I had received a certain inner message and the face had flashed before me. No photograph of Sri Aurobindo had given me the clue."

Sri Aurobindo

I mentioned the recent publication of Sri Aurobindo's magnum opus, *The Life Divine*. Brunton said he has read the first volume and deemed it one of the major contributions to the world's philosophical thought. In spite, however, of his admiration for Sri Aurobindo and his affection for his erstwhile master Raman Maharshi, Brunton does not favour Asram-life. His outlook at present is an independent one. He does not believe in any centre of spiritual growth. He takes the ordinary world as his habitat and considers any stay in an Asram as merely a preliminary stage—good only for beginners: an advanced soul should be able to take its poise in common life.

See previous page

the stress on a world-outlook together with a soul-inlook marked Brunton as distinctly a man with a message.

"When the world is going through a crisis," he said, "and the forces of darkness are out to crush everything valuable, how can any one sit quiet and not

offer the utmost help and co-operation? It is hardly common-sense to let things slide from bad to worse. An active sympathy and help must be given.

This is a message vitally needed in India today, when more even than mystical remoteness political shortsight is responsible for the present attitude towards the war. I found that Brunton himself had offered his

services to the cause of civilisation and was up to his ears in war-work of a large variety, intellectual as well as practical.

Then after a pause he added, "But ancient truth is not everything we want. We cannot rest content with it—the developments of Science have to be accepted, and in a genuine view of life all modern elements must be assimilated. Our needs are new and wider. The mystical consciousness is not enough. The philosophic mind, no less than the scientific, has to act upon that consciousness and bring it out of its shell to touch life."

DUTTON NEWS

Brunton is the author of *A Search In Secret India*, *Indian Philosophy and Modern Culture*, *A Message from Arunachala*, *Hidden Teachings Beyond Yoga*, *A Hermit in the Himalayas*—all of them the result of his first-hand study of India and her people for many years.

ประชามิตร

(Bangkok, SIAM.)

THE PRAJAMITRA DAILY NEWS

ลัมภาษาณ์ ดร. บรันตอน

โดย "นายศิลป์"

ค้นคว้ามลึกลับตะวันออก

เป็นชาวยุโรปที่สนใจในความลึกลับของภาคตะวันออกไกลได้ค้นคว้า
ทดลองด้วยตนเอง เข้ามาเขียนประเทศสยามลึกลับคืนแล้ว

SEARCHING INTO THE SECRETS OF THE EAST WITH DR. PAUL BRUNTON.

(Translated from the Siamese language)

A European who is interested in the secrets of the East and has made researches into them and tested them by his own personal experience is visiting Siam. He accepts the philosophical portion of Buddhism and came from the West to the East in quest of truth about the different yogic practices which quieten and strengthen the mind. He is an honourable guest whose words give us happiness. Dr. Brunton was formerly an editor of journals a long time ago and has since written several books giving the results of his researches into spiritual philosophy and yoga. He has travelled in Egypt and America. He has studied under people who have attained spiritual calm and inner peace. He has also collected records of Eastern Culture, customs, philosophy and religious doctrines. Dr. Brunton has written several books which are excellent and well famed. One of them THE SECRET PATH, he wrote as a set of lessons to train the minds of Western people to get control over their own thoughts and to progress on the path of inner peace, by using Eastern methods. Dr. Brunton will travel in Siam and make researches into our culture.

กันมาก ชาวตะวันตก
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เรียดถึงดีไม่เจือ
กือไม่ สิ่งใดที่ไม่
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ศาสตร์ต่าง ๆ ยืน
กันสมัย ข้าพ
เจ้าเชื่อว่า เมตติ

The Indian Review

(Madras)

YOGA AND DR. PAUL BRUNTON*

BY SIR JOGENDRA SINGH Minister in the Viceroy's Executive Council, India

I am indebted to Dr. Paul Brunton for putting me wise regarding his views. I read his books with deep interest. His tranquillity and peace on the Himalayan heights, his visions on the Pyramids of Egypt, his discovery of the Maha Rishi raised hopes which could not fail to awaken an interest in his personality. I admired the spirit of steadfast search which brought him to India and his devotion to the cause of liberation of the soul.

I happened to be in Mysore and by accident heard that Dr. Paul Brunton was there. I sought an opportunity of meeting him, which he afforded without hesitation. The version of our short conversation, which he has given, is correct. Indeed, words are mere counters and rarely convey what lies at the depth of a soul. Even those whose hearts beat in unbroken sympathy, rarely reach the deeper states of the mind; much less of the soul. Paul Brunton deserves credit for his honest endeavour in finding the true path.

Now Minister for Agriculture in the Government of India.)

FRANCE OUTRE-MER PARIS, FRANCE

"L'auteur explique qu'il a intitulé son livre l'Inde Secrète parce qu'il est consacré à un pays qui s'est dérobé à toute recherche pendant des milliers d'années et replie sur lui-même au point que le peu qui en subsiste est en voie de rapide disparition."

ORIENTATIONS. "L'Inde Secrète" PARIS, FRANCE.

"Le livre de M. Paul Brunton nous livre à foison des faits scrupuleusement observés. On admettra sans peine avec lui que notre connaissance des lois naturelles est encore très incomplète, et que la pensée humaine est destinée à évoluer vers un spiritisme individuel et social."

« *L'Égypte secrète* » de Paul Brunton, chez Payot) sont des ouvrages indispensables aux lettrés pour qui le développement de leur culture reste une nécessité quelle que soit la courbe de la température politique intérieure et extérieure. Chacun de ces trois livres médité à fond conduit l'intellectuel à des comparaisons, des contrastes, des dispositions et des analogies entre les civilisations et cultures de jadis et d'aujourd'hui pouvant mener eux-mêmes à des conclusions fort instructives parce que non pas toujours favorables à l'Europe. La leçon pourrait être plus féconde encore si dans « *L'Égypte secrète* », et aussi dans « *L'Inde secrète* » Paul Brunton à propos du sphinx, de la grande pyramide, des rites secrets, ou de l'occultisme, avait nettement éclairé tous ces problèmes culturels essentiels à la lumière ésotérique. Il y a tout de même, je le répète, beaucoup à apprendre, beaucoup à réfléchir en lisant ces travaux.

LAROUSSE MENSUEL. PARIS, FRANCE.

"Paul Brunton nous raconte comment, s'étant rendu dans l'Inde pour étudier la doctrine des Yogis, il a réussi à en rapporter une nouvelle doctrine du divin. La recherche ne fut point aisée. Il a rencontré, étudié toutes sortes de gens, depuis des charlatans de la rue jusqu'aux plus saints richis."

LA VIE ÉCONOMIQUE ET SOCIALE. PARIS, FRANCE.

"Si secrète qu'elle soit, la vie spirituelle de l'Inde n'est pas un mythe; elle existe toujours, en dépit des tempêtes politiques et des transformations sociales. Ce livre d'un accent très élevé, nous conduit dans des sphères où l'être humain sincère respire à l'aise."

Études Paris

Paul BRUNTON. — *L'Égypte secrète*. Traduit de l'anglais par Jacques Marty. Paris, Payot, 1938. In-8, 286 pages. Prix : 30 francs.

M. BRUNTON est un admirateur de l'Égypte, captivant, mais aussi quelque peu inquiet. Dans cette Égypte vers laquelle il est attiré jusqu'à l'envoûtement, ce qui l'a séduit, ce n'est pas seulement la paix du vieil Abydos, la splendeur de Karnak sous l'éclat du soleil ou dans l'enchantement de la paix nocturne, c'est cette ambiance de secret, de mystère, dans laquelle l'Égypte se trouve plongée. Désireux de se pénétrer de cette atmosphère, le voyageur n'a reculé devant aucune expérience : il a passé une nuit au pied du Sphinx, espérant à l'écouter surprendre son secret ; il s'est fait enfermer dans la grande pyramide, pour y sonder ce mortel, cet accablant silence. Rêve ou hallucination, il a rapporté de cette veille de merveilleuses intuitions sur le passé millénaire de l'Égypte.

Une curiosité de moindre qualité a poussé M. Brunton dans des milieux où il croit retrouver quelque chose des secrets de l'éternel passé de l'Égypte. Il a eu un entretien avec un magicien du Caire,

interviewé le plus fameux fakir, ce Tahra bey dont la réputation a subi depuis quelque discrédit, il a fréquenté un charmeur de serpents qui s'est fait initiateur aux secrets de son art. Ce mélange de sorcellerie, de trucs et d'ésotérisme n'est pas fait pour accroître la valeur d'un travail qui s'annonçait d'une autre qualité.

LOUIS JALABERT.

Förborgade ting

PAUL BRUNTON: På spaning i det fördolda Indien. Mysteria förlaget. Pris 8:50.

••• Tid efter annan nås västerlandet av rykten om indiska fakirer, som troliga bortkaniner i en hatt mitt för människors ögon, som sticka svärd genom människokroppar utan att sår dem eller dylikt, och det händer också, att personer, vilkas trovärdighet i andra ting äro höjda över allt tvivel, äsatt sådana föreställningar och betygat riktigheten av det skeddä. En engelsk journalist, Paul Brunton, har begivit sig till Indien i syfte att studera landets "hemliga visdom", så gott det låter sig görä för en västerlänning, och resultatet är föreliggande bok, som nu översatts till svenska. Som Brunton inledningsvis förklarar, är han mycket kritiskt inställd och fast besluten att sovra ut de verkliga fakirerna från taskspelarna. Han vill genom förstahandsupplevelser samla verkliga fakta om våra dagars Yogier, och tack vare sin erfarenhet som tidningsman lyckas han också snart komma i kontakt med flera sådana. Han söker upp dem i deras egemithydor, sitter framför dem och lyssnar till deras orakelmässiga uttalanden. Och så gör han efterforskningar om dem, så gör han visa sig, att den märkliga "helige", till vilken infödingarna vallfärda, helt enkelt måste vara en sinnessjuk eller sinnesslö, som hallucinerar och därmed övertygat sig själv och andra om att han står i förbindelse med en högre värld. Men det händer också, att han kan träffa på en undergörare, som med hjälp av ett förstoringsglas ur solstrålarna framkallar vilken blomdoft Brunton önskar på hans silkesnäsduk, och Brunton känner sig tvärsäker på att det varken är fråga om något knep eller hypnotism. Han anser sig ha funnit tillräckliga bevis för att Indiens Yoga är något mer än en värdelös myt. Exempelvis omtalar han en Yogin, som sitter stilla som en gudabild och långa stunder upphör att andas så att icke den minsta fuktighet framträder på ett metallfat omedelbart under hans näsa. Hos en mästare i Yoga blir Brunton själv försatt i ett translikt tillstånd: han erfar en oemotståndlig förändring i sitt inre, en stor frid genomtränger honom, och han känner det, som om han med Yogins hjälp såge in i en dold värld av oanad skönhet.

Det är ett innehållsrikt reportage, Brunton gjort, och det är givetvis av psykologiskt intresse att läsa om de upplevelser, han gjort i sitt tillstånd av trans. Det förefaller emellertid, som om han låtit ett och annat imponera på sig över hövan. Han vill dock förklara mycket av vad han sett i Indien så att vår kunskap om naturlagarna måste vara ofullständig, och att vi kanske finna flera av dessa lagar, som kunna sätta oss i stånd att utföra saker, som vi nu jämför med underverk. Förmodligen berövar vetenskapen en vacker dag de

Det Indien som försvinner

PAUL BRUNTON: På spaning i det fördolda Indien. Mysteria-förlaget, Stockholm.

Mitt ibland de näraliggande dramatiska händelser, som i dessa dagar ge Västerlandet tillräckligt att syssla med, ägnar Europa då och då de fjärran österlanden ett förstulet ögonkast. Det är inte bara kriget i Kina, som vältrar fram och åter med skiftande krigslycka. Även i Indien rör det sig, och telegrammen berätta om uppror och oroligheter, som kunna ge anledning till farhågor att denna "den brittiska kronans skönaste juvel" börjar lossna ur infattningen. Även om det inte går så långt, är det likväl tydligt, att den gamla indiska passiviteten nu börjar vika för nya strömningar. Indien vaknar.

Det är också tydligtvis i sista minuten som den engelske journalisten Paul Brunton givit sig i kast med att utspåna den fördolda visdomen i det Indien, som försvinner, speciellt då den halvt legendariska kulturkvarleva som nämnes Yoga. Han har framlagt resultatet av sina efterforskningar i en diger bok, som man — med hänsyn till ämnet — fördjupar sig i med största iver — och efter genomläsningen lägger ifrån sig med en än större besvikelse. Inte i något enda fall lyckas författaren prestera övertygande bevis för att de utövare av Yogaläran, som han sammanträffat med, skulle vara i besittning av någon märkligare visdom. Snarare synas de alla ha varit offer för ett mer eller mindre medvetet självbedrägeri — där de inte rent av vunnit sin berömmelse genom de enklaste taskspelarkonster.

Bruntons hänförelse inför sin uppgift är annars omisskännlig. Med berömvärd energi genomkorsar han Indien från väster till öster, från söder till norr, lyssnar till ryktena bland folket om heliga vise män och gör sitt bästa att spåra upp dem. Han söker under brånheta dagar och tillbringar sömnlösa nätter över svärbegripliga böcker i indisk magi. Snart nog kommer han underfund med att ryktena oftast ledde fram till vidskepliga dāras, penningsnikna fakirer med några få konststycken på programmet eller i bästa fall strängt skrifttrögn bokstavstrålar. Han får klart för sig, att de visa braminerna i landets lärdomscentra förslösa sina gagnlösa liv

med prästerliga hårklyverier, och sitter han på huk i undångömda eremitgrottor, ödmjukt lyssnande till orakelmässiga förhållningsregler, kunde han ej heller här spåra något av den urgamla visdom, som ryktet ställt i utsikt.

Han vandrar längs stränderna av Indiens heliga floder, den stilla grågröna Ganges, den breda Jumma, den måleriska Godavaris. I närheten av Ahmednagar, där Aurungzeeb, den siste Mogulkejsaren, en gång utspekulerade sina grymheter, träffar författaren på "Den nye Messias", Msher Baba, som genast generöst erbjuder besökaren platsen som den nya frälsningens reklamagent för Europa. Berättelsen om Meher Baba kan tjäna som ett skolexempel på indisk lättrogenhet; med största lätthet kan en samvetslös charlatan här samla sig en stor krets av allvarliga sökare. Vid Adyarfloden får Brunton företräde hos eremiten Bramasuganandah, som genom Yogaövningar enligt kroppsbehärskningens system tror sig vinna utökad viljestyrka och förlängt liv; eremiten har intet emot att lära författaren knepet, vilket är att sitta med korslagda ben på gammalt skräddarvis — i Indien kallas det Lotusställningen, bekant från Buddhasstatyerna. Författaren gör sitt bästa, med fara för att ådraga sig allvarliga fotvrickningar, men man har en känsla av att han inte är riktigt övertygad som lärjunge hos denne Yoga. Och efter besöket hos undergöraren Vishudhananda i tempelstaden Benares, måste den tvivlande europén sorgset erkänna att han inte förmått avslöja hemligheten om hur man återuppväcker döda, trots att magikern i hans åsyn dödar en sparv och åter väcker den till liv efter en halvtimme. Större utbyte får då såväl Brunton som hans läsare av sammanträffandet med södra Indiens andliga överhuvud, författaren Venkataramani, känd och berömd för sina romaner ur indisk lantmiljö, även om det mötet ger föga ur Yogasympunkt.

Skulle alltså alla verkliga utövare av Yoga vara försvunna? En gång hade dock denna lära om sinnets fullkomliga jämvikt många värdiga representanter i Indien, om de gamlas vittnesbörd kunna tillmätas vitsord. Skulle den hemlighetsfullhet, i vilken kunskapen omsorgsfullt skrudats, lyckats kväva all spridning av den mystiska vetenskapen? Det är som om den energiske journalisten inte rik-

tigt ville vidgå, att han misslyckats i sitt sökande, och därför ger han sken av att han till sist verkligen fann den indiska vishetens urbrunn. Det var hos yogin Maharishin, den store vise vid "Den heliga värdkasens berg" i Himalaya. Här mötte författaren äntligen en personlighet, som motsvarade hans förväntningar. Läsaren har inte lika lätt att bli övertygad om denne mästares förmåga att uppenbara det gudomliga. Emellertid meddelar Brunton, att han här för första gången försattes i helig trans, tydligen genom suggestion, och vad han därunder upplever har han svårt att översätta till jordiskt språk, säger han.

Yoga Expert Comes To Ceylon

DR. PAUL BRUNTON TO CARRY OUT RESEARCHES HERE

THE man for whom all local students of Yoga had been waiting for the past fortnight arrived today and there was not a friend or admirer to greet him.

He is Dr. Paul Brunton, who is considered to be one of the greatest living authorities on Yoga and Oriental mysticism.

He arrived by the P. and O. liner Ranchi this morning from the Far East and expects to spend a few days in Ceylon before leaving for Tiruvanamale in South India where he will visit the Maha Rishi whom he made famous to the outside world through his books.

In Ceylon, Dr. Brunton will make researches into Buddhism and will in his quest, visit Anuradhapura, Polonnaruwa, Dambulla and other seats of the Buddhist religion to study its doctrines and philosophy. After his visit to India, he will return to Ceylon for a longer stay during which time he will continue his researches at leisure.

In an interview with an "Observer" reporter on board the Ranchi this morning, Dr. Brunton said that he had left India about eighteen months ago and travelled through Europe, America, the Far East, Malaya, Siam and Cambodia collecting material for his new books and doing research.

HIS FIRST STEP

"I was particularly interested in Buddhism and Hinduism because I studied the principles of the former about twenty years ago under the well-known English Buddhist monk, Allen Bennett, who incidentally spent part of his life in Ceylon.

"Allen Bennett was called to the Higher Life in 1923. I really owe most of my spiritual inspiration to his teaching," added Dr. Brunton.

Since then Dr. Brunton has taken up a broad field of study which included Yoga or the art of meditation as followed by the Indian mystics. He also carried out archaeological researches in Egypt on the Sphinx and the Pyramids especially on the question of ancient Egyptian religion.

During this Far Eastern tour, Dr. Brunton went to Angkor and Cambodia since the religions being practised there were a combination of Hinduism and Buddhism.

"My chief interest of course," he added, "has been Yoga, which I practise myself and have taught in the West. Indeed, I have been surprised at the awakening of interest in spiritual things that is taking place in the West. The people of the West are beginning to look towards the Orient for ways and means of finding inner peace and spiritual understanding."

Asked as to how he acquired his powers, Dr. Brunton attributed it to "something" inborn in him. His interest awakened more deeply after his meeting with Allen Bennett. Bennett was the founder and editor of the International Buddhist Review and was himself a keen believer in the practice of Yoga.

"The aim I have always tried to follow is the understanding of the essentials of ancient Indian wisdom. In these two words I have included philosophy, Yoga, Buddhism, and Hinduism, discarding all superstition and finding out those ideas and practising those which have a definite value for us in the West.

"I have been astonished," he declared, "at the reception given to my efforts in Europe and America. I have received hundreds of letters from readers of my books. These are signs to me of the turning of the minds of the Western people to the Orient to find strength and guidance."

AN ANCIENT STATUE

While in Siam, Dr. Brunton said he had met the Supreme Monk of Buddhism who is in charge of 200,000 monks, with whom he discussed aspects of Buddhist faith. The priest presented him with a gift of a statue of the Buddha, said to be many hundreds of years old. In China Dr. Brunton was presented with several treasured Chinese relics and old paintings of the Buddha.

CYCLIC THEORY

Discussing existence, Dr. Brunton said that he accepted the idea of a cyclic theory of eternal creation, evolution and dissolution. In fact, he stated, scientists themselves were beginning to realise the idea more fully.

While in America, Dr. Brunton met an old friend in Charlie Chaplin, the film star, who told him that he expects to visit Ceylon again some time this year. Dr. Brunton also read through Chaplin's script for the film which he contemplates producing entitled "The Dictators."

"Behind that moustache, baggy trousers and the clown, I discovered a new spiritual Chaplin," concluded Dr. Brunton.

Dr. Brunton

Not On Board

YOGA ENTHUSIASTS DISAPPOINTED

THE mystery of Dr. Paul Brunton—that was what many tried to solve today when the famous mystic and authority on Yoga, who was expected to arrive this morning by the Blue Funnel liner Sarpedon from Penang, was not found on board.

A large number of those interested in Yoga anxiously awaited the arrival of the ship in Port and went on board to greet Dr. Brunton soon after the ship was granted pratique.

Much disappointment prevailed when it was learned that Dr. Brunton had remained behind at Penang.

At Penang he had booked his passage and sent his baggage on board, but at the last minute changed his plans, perhaps to take another ship to Colombo owing to other engagements.

One visitor aboard was not satisfied with the deletion of his name from the passenger list and insisted on seeing who actually was occupying cabin No. 63—the cabin booked by Dr. Brunton.

He was of opinion that, as on a former occasion, Dr. Brunton had communicated with the Maha Rishi and decided not to come.

Another theory for his non-appearance was that Dr. Brunton was travelling "incog."

There were others of course who were perfectly willing to understand that Dr. Brunton had postponed his visit to Ceylon, and will in all probability come by the next ship.

HIS RESEARCHES

A journalist until ten years ago, working both in England and in the U.S.A., Dr. Brunton was attracted by the mysticism of the East and went to India in search of a teacher.

He lived with the people of the country in their own homes, far away from the big cities and towns.

He carried out scientific research into Oriental mysticism, Yoga and philosophy and has been able to present to the Western world through his books, the mysticism of the East.

DUTTON NEWS,

NEW YORK

DIVIDED INDIA

Paul Brunton knows India. He has given a lifetime to his study of the contradictions and mysteries of this much-divided country. His books reveal his knowledge and understanding sympathy. . . .

By LOUISE MAUNSELL FIELD

TO THE casual observer, few things would seem to have much less in common than the India we read about in our daily newspapers, and the quite unworldly, mystical India we find outlined in such books as those of Paul Brunton. Yet when considered with discerning eyes each picture has its own truth, each presenting a certain aspect of that most widely differing, most complicated of countries, where faith wars with faith, code with code, loyalty with loyalty. Each picture, moreover, at least suggests some of the many dissensions of ideology, race and religion.

The unspeakable stench of Benares, the Holy City, is not ignored, neither is the prevailing ignorance and superstition, nor the hollow pretences of many of those who falsely call themselves Yogis; all this, despite the fact that Mr. Brunton's sympathy and admiration are primarily for the Hindus, and that he regards these failings as unimportant specks on the shining splendor of Hindu spirituality. It is perhaps just because these same specks so often fill the vision of the unthinking to the exclusion of all else, that Paul Brunton's books have value for those who wish to form a just and impartial idea of the strange and troubled country. With great difficulty and still greater perseverance he has made his way through and past all barriers to the teaching and the teachers they conceal.

Paul Brunton's Search in Secret India

spent some time receiving and absorbing the doctrines he has since explained in half a dozen well known books, retaining their essence, but to some degree modifying and adapting them to fit Western modes of life, in various ways so very unlike those of the East. One volume, for example, *Indian Philosophy and Modern Culture*, is devoted to the relation Mr. Brunton finds between Hindu thought and the ideas of certain Western philosophers. Other volumes tell of his trials and triumphs while following *The Secret Path*, and of his spiritual experiences both as *A Hermit in the Himalayas*, and as a Yogi student living in London, but never out of touch either with his teacher, or with Indian mysticism.

The Siam Chronicle

Dr. Brunton, Famed Orientalist, Author In Bangkok On Visit

An interesting visitor in Bangkok at present is Dr. Paul Brunton, the well known Orientalist and author, who arrived here by the International Express yesterday. He hopes to see and study something of Buddhism in Siam and compare the doctrines and their practice with those in other countries.

Dr. Brunton is greatly interested in the East where he has lived for many years. An editor until ten years ago, working both in England and in the United States of America, Dr. Brunton was attracted by the mysticism of the East. He went to India in search of a teacher and found one in the person of Ramana Maharshee, a well-known sage in south India. He went and lived with the people of the country in their own homes remote from the cities and towns. Besides South India, he has stayed on the Tibetan border and in the Himalayas.

He carried out scientific research in Oriental philosophy and yoga (art of finding inner peace through control of the mind) and has been able to interpret to the western world through his books, the mystic, religious and philosophic sides of the East.

Eight of his books, such as "A Search in Secret India," "A Search in Secret Egypt," "The Quest of the Over Self," and others have been published. The doctor is now working on a new book.

From Bangkok he will leave for India where he intends to spend three months with his teacher, Ramana Maharshee, and afterwards three months as a guest of the Maharajah of Mysore who is keenly interested in his work.

Dr. Brunton has just completed a round-the-world trip. He has recently been in the United States, China and Japan.

HERITAGE OF THE EAST

Broadcast Talk By Dr. Brunton

"THE Oriental people have an heritage, which we in the West have not got" said Dr. Paul Brunton, in the course of a broadcast talk last night on "what a Westerner has to learn from the East".

It was however necessary, he said, for him to say that today there was no Orient and no Occident as, owing to the facility of inter-communication, the whole world had become mixed very largely into one organism.

It was essential for them, he observed, to bring into their daily lives a part of that psychological technique which was called "yoga" and which was understood better in the East than in the West. In the West they had the most confused and bewildering definitions of the term "yoga".

CONTROL OF MIND

"Yoga" primarily meant control of mind. Knowing thoroughly the life of the large European and American cities, where they were hurried from one thing to another, he could say that they in the West had lost the power of control over their minds and they were consequently victims to every strange thought which sought to enter their mind. The result was to be seen in the millions of people in the West who were today suffering from insomnia, the millions who were walking about with haggard looks unable to control their anxieties, etc. Anything that would enable the people of the West to control their thoughts was, therefore, something worth while and the value of "yoga" was, therefore, becoming recognised by physicians, psychologists and scientific men in the West. That was one of the things which the Westerner, who was humble enough, could learn from the East with immense profit to himself.

INNER PEACE

In the large Western cities they lacked peace and the Westerner would do well to learn the value of "inner peace" from the East. That peace could only be found if they took a more leisurely, more philosophical, more spiritual attitude towards their daily life.

Leisureliness was another quality which the West could learn from the East.

Lastly, if they were prepared to sink self and realise that there was a universal current of life behind them, it would help them in every way not to become self-centred to the point of enduring the unhappiness which came with such a narrow outlook.

Daily News

Yogi From The West

DR. PAUL BRUNTON AND THE RISHIS

Noted Authority On Mysticism

DR. Paul Brunton, one of the greatest living authorities on Yoga and Oriental mysticism and the author of several well-known books, arrived in Colombo yesterday by the P. and O. Ranchi from the Far East.

It will be recalled that Dr. Brunton was due here last week on the Blue Funnel liner Sarpedon, but although he had booked his berth, on that vessel he had changed his mind at the last moment.

The West Turns To The East For Spiritual Upliftment

"I firmly believe that civilisation of the future will lie in the balanced combination of the best ideas of the ancient East, throwing overboard what is outworn and superstitious, with the best ideas of the modern West, making use of material development parallel with spiritual development," declared Dr. Paul Brunton, one-time journalist who gave up his career to pursue scientific researches into mysticism, philosophy and magic among the fakirs and yogas of India and Egypt.

Dr. Brunton arrived here by the "Shirala" and was interviewed by the Tribune shortly after disembarkation.

His researches, Dr. Brunton explained, were being carried out from a purely scientific angle: to shift what was superstitious from what was really sound in ancient Oriental ideas and practices.

"I have tried to find for the people of Europe and America, Oriental ideas and practices which will be helpful to them in modern life," he went on. "I have learnt some of the Oriental secrets in connection with the practice of meditation, or the art of mental control and mental quiet.

"Under Oriental teachers, I have practised that art. Quite a number of people in the West are appreciating very much that art, because the intense strain and instability of life in the West is creating a hunger for inner peace and, through meditation, they are beginning to realise that it is possible to find such peace."

As a result of that, Dr. Brunton's books had, he said, been reached several editions in America and England, and had also been translated into all principal European languages.

Of his experiences, Dr. Brunton said: "Although I have studied with different spiritual and occult teachers in different Oriental countries,

Brunton, Dr. Paul.

Age 46. Born in London. Doctor of Philosophy. Travelled

extensively in Europe and America. Contributed to various journals in both these continents. Edited: "Success Magazine", "World Trade Journal": Associate Editor: "The Occult Review", "The Key to London" etc. Wide interests in general literature, art, comparative religion, metaphysics and sociology. Had unusual psychic experience in boyhood which later led into mystical phenomena through meditation. In the endeavour to get at a deeper and scientific understanding of these personal experiences came to India to study Yoga. Travelled widely visiting Yogis, sometimes living in their ashrams for a while. Continued researches in Egypt, China, etc. Author of "A Search in Secret India", "The Quest of the Overself", "The Wisdom of the Overself" and seven other books. Having suffered much misunderstanding, he now follows an independent line, trying to work out a modern system of thought and practice for truth-seekers.

LA FRATERNITÉ SPIRITUELLE

(Paris)

Nous retrouvons M. Paul Brunton en Egypte quelques années. après et, avec la même sincérité qu'il nous a confié ses poursuites de la Sagesse Hindoue, il nous conduit dans l'EGYPTE SECRETE, au coeur même de la grande Pyramide, à laquelle il arrache son mystère, et dans l'Egypte musulmane moderne où il retrouve les traditions d'autrefois : celles de la thaumaturgie et de la Magie aussi bien que de la science mystique. Ce qu'il nous fait connaître, c'est une Egypte vue et pénétrée par un occidental ayant le goût de l'archéologie, ayant également l'intuition et le respect de la science cachée dans ces monuments de l'antique civilisation des bords du Nil, ayant acquis par le développement psychique, amorcé dans l'Inde, les moyens d'approcher les secrets de l'initiation égyptienne. Quoiqu'on puisse

prévenu. M. Paul Brunton ne tombe pas dans le défaut de bien des narrateurs des choses d'Orient qui mêlent d'une inextricable manière leurs enquêtes objectives, les données contrôlées de l'archéologie, leurs intuitions et les rêves de leur imagination. Lorsque M. Paul Brunton passe la nuit dans la fameuse "Chambre du roi", c'est l'expérience mystique la plus impressionnante qu'il va tenter; nous en sommes avertis; nous savons que le récit qu'il nous en donne n'a pas d'autre garant que sa scrupuleuse sincérité, et son incontestable honnêteté. La lec-

Paul Brunton And His

Mission

THE "Ceylon Observer" deserves the thanks of all lovers of spiritual culture for the keenness it has displayed regarding Dr. Paul Brunton's visit to Ceylon this week. He is not only the greatest authority in the West on Yoga but is also a great Yogi himself.

Really fortunate were the six local admirers who had the unique privilege of joining in meditation with the distinguished visitor last Wednesday. The room was closed and the current flowing from the spiritual dynamo of the Yogi seemed to electrify the atmosphere. The world outside and its worries were forgotten, and their minds got calmer and calmer and sank deeper and deeper into the heart resulting in an experience of indescribable bliss. The half an hour so spent passed like a few seconds.

★

DR. BRUNTON is to Sri Ramana Maha Rishi what Swami Vivekananda was to Sri Ramakrishna. The Hindus in the south, east and west of India flocked to Dakshineswar (in Bengal) only after Vivekananda paid glowing tributes to his Guru at the Parliament of Religions assembled at Chicago. Identically the same thing happened in the case of Bhagavan Sri Ramana Maha Rishi who had attained the stage of Jivan-Mukta (self-realization) so early as 1902. His spiritual glory was not known in Calcutta, Delhi or Bombay until Dr. Brunton's first book "Search in Secret India" was out about eight years ago. Even South India and Ceylon had very little knowledge of the most mysterious personality of the Maha Rishi till the advent of this Western disciple.

When Dr. Brunton met the Maha Rishi for the first time and expressed to him his ambition to serve this suffering world, the Maha Rishi's reply was:—"Know thyself before you can serve others." This advice cut him deep and, as a result the world today finds in Dr. Brunton a real Yogi in action, a messenger of peace built on the rock of spirituality. The past five years of his life illustrate the truth of his remark "power comes from and after peace".

★

Ceylon Observer (Colombo)

VISIT OF EMINENT ORIENTALIST

Dr. Paul Brunton Arriving Tomorrow

Dr. Paul Brunton, the eminent Orientalist and author, is expected to arrive tomorrow by the Blue funnel liner Sarpedon from Singapore.

It is learned that prominent local Buddhists will meet the author on arrival here.

It may be mentioned that Dr. Brunton has already visited Siam to study certain aspects of Buddhism there.

A closer understanding between the peoples of the East and West would help in every way, according to Dr. Brunton.

★

DR. Brunton is a born writer. He might have had correspondence courses in journalism in the early part of his last life. There are two kinds of writers in the world, those who write for posterity, and others who write for prosperity. Our guest belongs to the first category; of course, his books have been best sellers and translations of his works have appeared in not less than 12 languages. He re-invests the money, so nobly earned by his writings, in further travels and researches, and in digging deeper and deeper into the past spiritual resources of the East. Before his book "Inner Reality" could come out of print, the MSS of another one on "Indian Philosophy and Modern Culture" has been passed on to the printers. He is now busy writing a book on "The Universe as explained by ancient Rishis." His earlier books are "Search in Secret India," "Search in Secret Egypt," "Secret Path," "Message from Arunachala," "A Hermit in the Himalayas," and "In the Quest of the Overself."

★

Religion is a matter of experience and further it is a personal question. However, as Dr. Brunton is today an international figure with a message to this ailing world,

"OCCULT REVIEW" (London-England)

That great writer on the occult Paul Brunton, has been recognized for adding a new word to the English language, the word Overself. This word was needed. It accurately describes the function of the Overself. Mr. Brunton has devoted a great deal of his time in discussing the means by which one can develop one's self of realization of the Overself. He has shown us that, by utilizing certain exercises in meditation prescribed by the Yogis of India and Tibet, it is possible so to spiritualize the nature that one becomes actually conscious of the function of the Overself.

IT was just forty years ago in London last that THE OCCULT REVIEW made its debut. What changes have taken place since then? A demand has arisen for more and more books of philosophical nature, both of Western and Chinese systems. The increasing popularity of Yoga as a subject has helped to increase this bias towards the philosophical. Beginning with the physical and health forms, known as Hatha Yoga, extending through the devotional and phenomenal forms of breath Yoga under the designation Prana Yoga to the contemplative spiritual form known as Raja Yoga, the tendency now is for the last to completely dominate the others. Little of the credit for this is due to the writings of Paul Brunton, who commencing with the phenomenal aspect captured a huge popular public and then proceeded to lead them by stages into the intricacies of the forms and beyond into teachings which the best of both East and West becomes merged.

BROADCASTING (Ceylon)

Talks By Bishop Of Colombo And Dr. Brunton

DR. PAUL BRUNTON, the eminent authority on Yogi, will deliver a talk on "What a Westerner has to learn from the East" at 8-30 p.m.



HE FINDS PEACE IN THE EAST

Famous London Yoga Expert Here

"I AM interested in the study of ancient doctrines such as Yoga more from the standpoint of psychology than of religion.

"I believe that there are some deep scientific truths about the mind hidden among those doctrines, but mixed up with unscientific matter".

That is how Dr. Paul Brunton, writer and eminent English authority on Yoga explained his interest in Oriental philosophy to a "Times of Ceylon" reporter on his arrival in Colombo in the P. and C. Ranchi today.

He will spend three days in Colombo, but hopes to return to the Island after a visit to Thiruvanamallai, India, in order to carry out research work in the ruined cities of Ceylon.

"I am trying to separate what seems basically sound in Yoga from what is mere superstition," he continued.

"Unfortunately there is a great deal of superstition prevalent among the people at large, people who believe in the spiritual or psychic possibilities of man.

BY MEDITATION

"I have by meditation been able to discover that there is a deeper state of consciousness, which normally is not tapped by the average man, and which our western psychologists include under the general term the sub-conscious.

Dr. Brunton added that famous men like Jung, Sigmund Freud, James Jeans and Arthur Eddington were taking an interest in Yoga. "Dr. Jung informed me only last year that his researches were carrying him deeper and deeper into a field which was explored centuries ago by Eastern priests.

ON GREAT PYRAMID

Dr. Brunton was the first white man to spend a night in the Great Pyramid. His detailed researches in that region have convinced him that the monuments were originally put up by Atlanteans. He says that he found many traditions confirming this theory.

If one of Dr. Brunton's books is known better than any other it is "The Quest of the Overself." It has had more enthusiastic reviews in leading London journals as a book helping to reveal the secret of self-analysis. It tells of boundless spiritual forces available for mankind.

"I venture to predict that within 20 or 30 years sufficient proofs will be found for the one-time existence of the so-called 'mythical' continent of Atlantis", he continued.

FORMER EDITOR

Dr. Brunton is a surprising personality. Short, quiet-voiced and trim, he hardly seems to be the busy editor of financial and business newspapers in London.

He gave up journalism to search for truth in India and Egypt. He then wrote books of the type of "A Search in Secret India", and "A Hermit in the Himalayas", which have made him famous.

European Who Has Lived With Yogis

DR. PAUL BRUNTON IN SINGAPORE

A CLOSER understanding between the peoples of the East and the West would help in every way, said Dr. Paul Brunton, the well-known Orientalist and author, who is now in Singapore to a Straits Times reporter.

A journalist until ten years ago, working both in England and in the United States of America, Dr. Brunton was attracted by the mysticism of the East and went to India in search of a teacher.

Dr. Brunton went and lived with the people of the country in their own homes remote from the big cities and towns. He stayed in South India, on the Tibetan border and in the Himalayas.

He carried out scientific research into Oriental mysticism, yoga (art of finding inner peace through control of the mind) and philosophy and has been able to present to the western world through his books, the mysticism of the East.

He has written seven books, such as "A Search in Secret India," "A Search in Secret Egypt," "The Quest of the Inner Self" and others.

His works have been translated into several European languages.

Dr. Brunton, who is also a student of archaeology conducted research in that line in Egypt.

He leaves Singapore tonight for Siam to study certain aspects of Buddhism.

Dr. Brunton, in the course of a talk at the Ramakrishna Mission yesterday evening, related his spiritual experiences in India and other parts of Asia.

There was a large gathering of all nationalities.

Dr. Brunton has experienced many amazing trances through Yoga. He believes that Yoga has at least three points in its favour, which can help men, no matter what their creed. They are that it gives inner poise, a certain degree of control over one's nerves and "it frees one from fears absolutely and gives one greater faith in the ultimate benevolence at the back of life."

Dr. Brunton leaves for Kandy this week after which he will proceed to India via Anuradhapura.

Dr. Brunton has brought with him a statue of the Buddha, which is of great antiquity. It was presented to him by the Chief High Priest of Siam.

* Paul BRUNTON, *L'Egypte secrète*,

L'Egypte secrète après *L'Inde secrète*! Ces titres raccrocheurs témoignent d'une incontestable habileté commerciale. Ils ne sont exacts d'ailleurs que par à peu près, car c'est occulte et non secrète qu'il faudrait dire.

Ce que Paul Brunton demande, en effet, à l'Egypte, après l'Inde, c'est la révélation de leur occultisme, de leurs croyances et pratiques de magie, de sorcellerie, de spiritisme, de fakirisme, en un mot de toutes leurs superstitions.

Il s'est évadé par là de son ancien matérialisme et de son agnosticisme. Il y a retrouvé la croyance à l'âme et à la survie. C'est déjà quelque chose, sans doute, et pour lui c'est beaucoup.

Mais il lui reste encore beaucoup de chemin à faire pour réaliser sa prédiction de la page 192 : « Nous fumes d'abord de parfaits sceptiques ; nous finirons en parfaits croyants. Je le prédis positivement. » Puisse-t-il dire vrai, en cela du moins !

Au reste doué d'un réel talent de conteur et de descriptif, il rapporte agréablement ses bizarres aventures, réelles ou partiellement imaginaires : visions et révélations au cours d'une nuit passée dans la grande pyramide, expériences et confidences de magiciens et de fakirs, rencontres de prétendus adeptes et initiés, de fantômes aussi et d'esprits de l'au delà.

Le tout est habilement mêlé de détails historiques, de précisions archéologiques, de récits personnels ordinairement entourés de circonstances mystérieuses. De sorte que le lecteur se laisserait facilement envoûter par cette présentation artificieuse.

Il ne semble pas cependant que, pour un esprit sain et bien formé, cette lecture puisse être dangereuse. D'autant que l'occultisme n'est pas professé, mais seulement frôlé et enquêté sous forme de reportage.

All-India Weekly
LITERARY ANNUAL 1946

Brief Biographical Sketches

Brunton, Dr. Paul.

Age 46. Born in London. Doctor of Philosophy. Travelled extensively in Europe and America. Was Associate Editor: "The Occult Review", "The Key to London" etc. Widely interested in general literature, art, comparative religion, metaphysics and sociology. Had unusual psychic experience in boyhood which later led into mystical phenomena through meditation. In the endeavour to get at a deeper and scientific understanding of these personal experiences came to India to study Yoga. Travelled widely visiting Yogis, sometimes living in their ashrams for a while. Continued researches in Egypt, China, etc. Author of "A Search in Secret India", "The Quest of the Overself", "The Wisdom of the Overself" and seven other books. Having suffered much misunderstanding, he now follows an independent line, trying to work out a modern system of thought and practice for truth-seekers.

SOUTH OF INDIA OBSERVER

PROPHET'S DAY

PUBLIC MEETING.

A large gathering fully representative of all castes and creeds attended the public meeting held at the Ootacamund Club Pavilion in celebration of Meelad-e-Nabi (Prophet's Birthday). The meeting was held under the auspices of the Muslim Young Men's Association, Ootacamund.

Dr. Paul Brunton speaking next said that as a non-Muslim he felt deeply honoured in being invited to address the gathering. They had listened to a most eloquent appreciation and estimate of the contribution of Islam to the world's religions. He heartily concurred in all that Mr. Fossil had said and he was glad that at least one Muslim had the courage to speak so bravely on his religion without attempting to run down another religion.

"I have seen Islam function as far West as Morocco and as far East as China and as a Westerner I do regard it as one of the few vital religions which require the admiration of the East and West alike."

Mr. Brunton craving the permission of the audience next proceeded to read out an appreciation of the Prophet Mohamed which he had written many years ago in Egypt. Dr. Brunton concluded his appreciation by saying: "He (Mohomed) had disproved the infallibility of the saying that a prophet is without honour in his own country."

NEWS OF BOOKS
AND AUTHORS

NEW YORK

A NEW book by Paul Brunton is an event in circles interested in ancient philosophies and religions and in their application to present-day life. His latest, *Indian Philosophy and Modern Culture*, (Dutton, August 14, \$1.00) is bound to prove more than usually serviceable to his large following, since he compares here the best thought of East and West and shows that it is agreed on fundamentals. Mr. Brunton quotes widely from Indian metaphysical literature, and parallels these Oriental ideas with those of Western thinkers: Emerson, Carlyle, Descartes, Bishop Berkeley, Kant, Dr. F. C. Schiller, Bertrand Russell, Steinmetz, Sir James Jeans, and others, in striking confirmation of his thesis that science alone is not sufficient for an understanding of the greatest mystery, man.

The
Singapore Free Press

FRIDAY, FEBRUARY 3, 1939.

TALK BY BRITISH
MYSTIC

Under the auspices of the Sri Ramakrishna Ashrama, Dr. Paul Brunton, British author and mystic, gave a talk to a select audience of both Chinese and Indian communities last night.

His subject was generally on spirituality with special reference to meditation.

Dr. Brunton spoke for nearly one hour and, at the end, answered several questions.

Malaya MAIL

Kuala Lumpur

Mr. Paul Brunton, the well-known journalist and writer on the Orient, arrived in Singapore yesterday morning by the B.I. liner *Shivala* from the Far East. Mr. Brunton is the author of many books on the spiritual heritage of India.

ORIGINAL WISDOM, Dr. BRUNTON stated.

"Westerners are suffering from spiritual poverty," he continued, "and they have nowhere else to turn to except to the Orient which has much older spiritual tradition."

In education and business, the art of meditation was actually being practised in the West, the doctor said in conclusion.

Au Plein Air

11, Rue de Dantzig, XV.
PARIS

L'ÉGYPTE SECRÈTE
par Paul Brunton

(PAYOT, éd. — 1 vol., 30 fr.)

Les œuvres de Paul Brunton, très répandues en Angleterre, commencent à connaître en France le grand succès qu'elles méritent.

« L'Égypte Secrète » nous révèle l'enquête passionnante poursuivie par l'auteur dans le pays des Pharaons. Les vieux sanctuaires y sont agréablement décrits et les pratiques anciennes et modernes des fakirs nous sont révélées.

Ce livre contient une documentation profonde et prouve une parfaite connaissance des anciens trésors égyptiens.

BOEKBESPREKING

Verborgen Wijsheid bij de Jogi's van Voor-Indië.
Paul Brunton. Vert. Dr. J. H. van Klooster. Amsterdam, „De Spiegel”, 370 bladz., rijk geïllustreerd. f 5,90 geb.

Het komt ons voor, dat een goede keus is gedaan uit Brunton's oeuvre, nu de vertaling van „A search in secret India” — en een zeer goede vertaling — voor ons ligt. Het origineele werk is in 1936 uitvoerig hier besproken, zoodat wij thans niet te veel in bijzonderheden kunnen treden. Het werk bevat het relaas van Brunton's eerste kennismaking met de wijzen van het Oosten en hij staat nog min of meer onwennig tegenover hun dieper inzicht. Juist doordat wij den strijd van zijn westersche nuchterheid tegen het mystische leven als het ware kunnen meestrijden, spreekt het boek ons wellicht sterker aan dan zijn latere werken zouden hebben gedaan, waren deze niet ingeleid door het onderhavige. Daarom lijkt ons de keus zoo bijzonder goed.

Wie met Brunton naar Voor-Indië reist, reist veilig en in het goede tempo. Als gids weet hij sfeer te scheppen en ons te wijzen op de dingen, die werkelijk van belang voor ons zijn. Fakirs en mindere yogi trekken hem niet aan; hij zoekt de Meesters en weet hen te vinden; niet de goocheltoeren, doch de wijsheid van den Rishie leidt zijn pad door vele moeilijkheden en ontberingen naar het doel.

Voor den spiritualist is Brunton's werk hoogst belangwekkend, wijl de daarin beschreven wonderen zijn blik op een groote reeks van verschijnselen en het spiritisme in zijn geheel aanmerkelijk kunnen verruimen.

De vele illustraties vullen dit merkwaardige, onderhoudende en leerzame boek uitstekend aan. Wie de waarde van ons zuiver verstandelijk streven en materieel-wetenschappelijk zoeken wil leeren kennen, moet een blik slaan in het geestelijk leven van den wijzen Oosterling, den Yogi, den Rishie, bij wien het „weten” zich stelt tegenover onze armelijke „kennis”.

Het boek zij ieder aanbevolen.

W. VAN GORCUM.



Gens, in de ver verwijderde dagen van zijn eigen verleden, zwoer de mensch een eed van hooge trouw en wandelde hij met de goden, in goddelijke pracht gekleed. Als de rusteloze wereld hem met sterken aandrang voor zich opeischt en hij aan dit verlangen toegeeft, dan zijn zij er nog, die zijn eed niet vergeten hebben en die hem er te zijner tijd aan zullen herinneren.

Paul Brunton.

De mensch is van edelen oorsprong en een hooger wezen dan zijn moeder zoogde hem. In zijn verstandige oogenblikken zal hij dat misschien erkennen.

Paul Brunton.

Extrait de : **FRANCE OUTRE-MER**

Adresse : 5, Rue de la Boétie, VIII^e
PARIS

L'EGYPTE SECRETE

par Paul BRUNTON

(Editions Payot)

Après l'Inde Secrète, Paul Brunton publie aujourd'hui l'Égypte Secrète, dans la collection de documents et de témoignages pour servir à l'histoire de notre temps.

En dépit des difficultés, il a su découvrir les rites sacrés et la vie même de l'ancienne Égypte. Il nous donne, d'abord, une belle vision du sphinx sous une nuit étoilée. « Je découvris en lui le frappant symbole de cette Égypte dont l'origine mystérieuse remonte à des temps immémoriaux. Posé comme un chien de garde solitaire, montant une éternelle faction sur les secrets préhistoriques, songeant à ces mondes de l'Atlantide dont la fragile mémoire humaine a oublié même le nom, la colossale créature de pierre survivra de même à toute civilisation aujourd'hui engendrée par notre race ; toujours elle gardera intact le secret de sa vie intérieure. Sa face austère et grandiose ne trahit rien. Ses lèvres fermées se sont vouées à l'éternel silence. »

Paul Brunton nous fait passer une nuit assez angoissante à l'intérieur de la grande pyramide, puis il conduit le lecteur des mosquées du Caire au temple de Denderah, du vieux sanctuaire d'Abydos, œuvre de Sêti I^{er}, à l'antique Karnak, l'un des quartiers généraux du clergé égyptien. Non seulement l'Égypte ancienne nous est dévoilée, mais aussi l'Égypte moderne, avec ses charmeurs de serpents, ses derviches et ses fakirs, ses savants, sa célèbre université musulmane.

Le livre de Paul Brunton, qui a connu un gros succès en Angleterre, est traduit avec lyrisme par Jacques Marty.

L'Egypte secrète
par Paul BRUNTON

(traduit de l'anglais
par Jacques Marty)

(Payot)

Que voilà donc un livre attachant, vibrant d'enthousiasme et de raisonnement personnel. Un peu trop personnel sans doute. Dès que l'on entreprend la recherche de la tradition primitive, il n'y a rien à improviser, ni à supposer. C'est une affaire de longue connaissance et d'extrême prudence, car plus on avance et plus on sait qu'on ne sait rien.

M. Paul Brunton accorde, par exemple, une importance bien exagérée aux magiciens, aux fakirs, lesquels possèdent, certes, une technique et des pouvoirs nettement supérieurs à ceux des expérimentateurs occidentaux mais qui, dans leur pays même et par rapport à l'ensemble et à la nature des connaissances enseignées en Orient n'occupent qu'un degré très inférieur, quasi méprisé, de l'échelle initiatique.

Par ailleurs, il prend pour une révélation le phénomène d'autosuggestion qui couronna son épreuve volontaire, courageuse et inédite d'une nuit passée dans la Chambre du Roi, à l'intérieur de la grande Pyramide. Plus tard, il va jusqu'à penser qu'il a déjà vécu, il y a des millénaires, en cette haute Egypte qu'il aime de grand amour, et c'est une mauvaise pensée, influencée par toutes les théories illusives, ignorantes, spiritistes et similaires qui valent à notre pauvre monde en peine un supplément de confusion.

Mais en contraste avec ces écarts d'imagination, très souvent du bon sens, le refus d'adhérer aux courtes vues de certaines interprétations, la sincérité, plus rare qu'on ne croit de reconnaître, l'antiquité de ces grandes civilisations auxquelles un calcul précis d'après le Zodiaque de Denderah permet de croire qu'elles existaient déjà il y a 90.000 ans...

Sur le Sphinx, les Pyramides, Karnak, Abydos, les temples du Sud, de belles descriptions et de qualité communicative. Un chapitre compréhensif, entièrement sympathique sur l'Islam, malgré que le vocable « mahométan » employé par l'auteur soit une expression impropre, Mohammed n'ayant jamais parlé en son nom personnel.

Dans l'ensemble ce livre que nous ne pouvons suivre en détail et dont nous signalons l'intérêt soutenu, la chaleur d'âme, peut aider — et c'est là, croyons-nous, le vœu secret de l'auteur — « le personnage moderne, chétif autant qu'agité » à émerger « du désastre et des tortures qu'il s'est infligés à lui-même, pour regarder à la source profonde de la pensée divine »

Lucienne BARRUCAND.

Extrait de :

L'Astrosophie

Nice (FRANCE)

L'Egypte Secrète

PAUL BRUNTON

(Editions Payot, Paris. — 30 francs)

L'Occidental est à la fois philosophe et homme d'action. Il ressent un lien avec la philosophie Vedantique et aussi avec la droiture Egyptienne. Les deux livres de Paul Brunton : *Inde Secrète* et *Egypte Secrète* sont devenus une partie intégrale de l'instruction intérieure de tout homme cultivé. Le Yoga des Hindous a été tellement vulgarisé et diminué que les occidentaux ont l'illusion qu'ils commencent à le comprendre ; mais, bien que les hiéroglyphes et les Pyramides d'Egypte nous aient parlé depuis plus d'un siècle, nous n'avons pas essayé de les saisir. Paul Brunton, en Angleterre, et le docteur Mardrus, en France, nous ouvrent la voie par laquelle nous pouvons passer aux idées révélatrices d'une ancienne civilisation inspirée.

L'Egypte Secrète

L'Egypte! Terre des Pharaons! Berceau des premières civilisations! De quels mystères son histoire lointaine ne reste-t-elle pas encore enveloppée?

M. Paul Brunton, un auteur anglais que son livre sur *l'Inde secrète* a fait connaître à notre grand public, vient de publier, chez Payot, un autre ouvrage sur *L'Egypte secrète*, qui fait le pendant au premier.

Livre d'histoire?

Oui et non.

Plutôt une enquête — et une passionnante enquête — dictée par des préoccupations historiques.

Un auteur passionné a bien des chances de passionner le lecteur. M. Brunton exerce sur celui-ci — je m'en suis rendu compte — une action qu'envieraient les « magiciens » et les « charmeurs », dont il nous parle.

Je ne le suivrai pas dans ses développements. Ce simple énoncé des chapitres en dira plus long que tous les commentaires :

Une remarque. Cet Anglais ne craint pas de rendre hommage... à Bonaparte!

« Si Bonaparte, écrit-il, n'aurait pas fait son expédition d'Egypte, le langage que parlent les murs des sanctuaires et les papyrus eût bien pu rester sans lecteurs... Ce fut son expédition qui fraya la voie à l'interprétation de la vie et de la pensée dans l'Egypte ancienne (p. 208) ».

On a plaisir à lire ces lignes sous la plume d'un Anglais.

Disons, en terminant, que M. Brunton a été conquis, envoûté presque, par l'Egypte. S'adressant au prince Imaïl Daoud, notre auteur écrit :

Lucien LECLERC.

(1) Paul Brunton. — *L'Egypte secrète*, traduit de l'anglais par Jacques Marty. Un vol. in-8 de

Il faudrait au moins une fois en sa vie, relire *l'Itinéraire de Paris à Jérusalem* de Chateaubriand, pour comprendre l'enthousiasme d'un poète, au moins d'un imaginaire, parcourant un pays de légendes et de rêves et excuser les accros donnés à la réalité.

Cet exorde ne prétend pas que l'auteur de *l'Inde Secrète* se soit moqué du lecteur jusqu'à lui faire goûter la description de pays qu'il n'avait pas visités mais plutôt à mettre en garde ledit lecteur contre le charme d'un écrivain connu et à juste titre apprécié, qui a, comme on le sait faire en France et en Angleterre, cultivé la petite fleur bleue de la poésie, et celle plus multicolore de la fantaisie.

On a, paraît-il, reproché à M. Brunton, dans son pays, les premiers chapitres concernant la Pyramide de Chéops. On a tant écrit de sonnettes sur ce sujet, qu'il est agréable de supposer qu'un Child Harold de plus est venu devant le Sphinx y rêver pour écrire plus loin, des paroles définitives qui par leur rationalisme (Page 43) montrent que les rêveries de certains auteurs sur la destination des Pyramides est un peu anticipée.

A cette page, vous retrouverez le raisonnement anglais logique tout en s'associant avec le rêve entrevu.

Je ne me suis pas particulièrement attaché au Mystère de l'Egypte ancienne. Celui de la nouvelle a été traité de main de maître par Brunton. En voulant faire parler le Sphinx, il a fait frémir la voix du Prophète, comme Renan sut dans les ruines de l'Acropole, évoquer le murmure des Dieux morts saluant le Nazaréen.

On est presque choqué de voir le chapitre IX s'intituler « Une Interview du Chef spirituel des Mahométans ». Mais, quand on lit ces pages simples et sa conversation avec le cheikh el Maraghi, on sent chez l'auteur, une compréhension profonde de ce que peut être l'âme de l'Islam, cette âme qui est si près de nous, puisque les origines religieuses en sont communes à trois religions.

Lorsqu'il parle de la prière musulmane, on sent qu'il a vraiment pénétré l'esprit des santons qui la disent, celui des fidèles qui ne craignent pas devant leurs dactylos, devant leurs clients, de se prosterner vers l'est, lorsque vient l'heure sacrée.

Et lui, croyant, parce qu'ayant vu tant de choses, crédule parfois, parce qu'il faut être un peu naïf pour voir s'ouvrir le cœur de ceux qui se ferment à l'égoïste, a décrit ce qu'il a vu ou ce qu'on lui a fait voir en homme de bonne foi.

Cette bonne foi éclate dans ce paragraphe (P. 208). Emanant d'un Anglais, il est nécessaire de le citer, il ajoute un lien de plus à ceux qui nous rassemblent maintenant à la patrie de P. Brunton :

J'ai rêvé avec l'auteur, en compagnie du Sphinx, avec celui qui prie Allah le compatissant, le miséricordieux ; j'ai relu de vieilles choses concernant les rites anciens supposés ou vrais de l'antique Egypte, et j'ai souri..., je dois l'avouer, devant les illusions de l'auteur. Mais qui n'est pas poète, qui n'est pas faillible ? La sincérité sauve tout. Après ce tour d'Egypte, je citerai cette phrase de H. G. Wells, le génial auteur et philosophe, phrase qui termine sa *Guerre des Mondes* et que recopie Paul Brunton (p. 17) : « J'avais appris que notre globe ne tourne pas dans l'espace sans motif ».

PIERRE BORDERIEUX.

Extrait de :

L'Esprit Médical

31, Rue Bergère, 1^{er}
P A R I S.

Adresse :

22 JUILLET 1938

Date :

L'ESPRIT MEDICAL, Paris.

... Galien dit non

L'égyptologue passionné

Ces mystérieuses Pyramides d'Égypte où quarante siècles contemplaient les soldats de Bonaparte, il n'est monument au monde qui ait suscité autant qu'elles la curiosité.

Par leur ancienneté, par leur masse, elles ont de tout temps frappé les imaginations ; et l'ingéniosité des hommes s'est acharnée à trouver les motifs qui purent pousser un peuple à tenter l'incroyable entreprise de ces énormes constructions.

A-t-on vraiment assemblé ces deux ou trois millions de blocs de pierre, pesant chacun plus de deux tonnes, qui composent la Grande Pyramide, pour satisfaire le caprice d'un Pharaon qui désirait un tombeau convenable à sa majesté ?

Telle est l'explication usuelle. Mais une foule d'autres solutions, plausibles ou chimériques, ont été proposées. Peut-être que les Pyramides servaient aux mesures géodésiques. Certains ont prétendu qu'elles étaient affectées aux observations astronomiques. D'autres ont cru qu'elles renfermaient des trésors ou des réserves de blé. Pour quelques-uns, elles commémoreraient — hélas ! en vain, puisque l'oubli est venu — un événement considérable.

M. Paul Brunton, qui vient de publier, chez Payot, un livre fort curieux sur « l'Égypte Secrète », passe en revue toutes ces versions. Mais il n'a garde d'oublier des hypothèses plus étranges, principalement en faveur dans les pays anglo-saxons, et d'après lesquelles les accès, les dégagements, les galeries, les chambres de la Grande Pyramide présenteraient une signification longtemps per-

due de vue, mais d'une haute importance pour l'humanité tout entière.

Le nombre et les dimensions de cette architecture exprimeraient en effet sous une forme symbolique, des prophéties dont quelques-unes intéresseraient notre époque.

On a lu d'ailleurs un peu partout, dans ces dernières années, des articles concernant les efforts poursuivis par des chercheurs plus ou moins versés en astrologie, pour résoudre un problème aussi délicat.

D'après M. Brunton, le premier qui proposa ces étonnantes hypothèses fut un astronome du nom de Piazzzi Smith.

Ce Piazzzi Smith, apportant d'Écosse ses théories, vint un beau jour en Égypte, pour les confronter avec la réalité. Il consacra tout un hiver à de minutieuses mensurations et fut parfaitement satisfait des confirmations qu'il crut en obtenir, en toute bonne foi.

Les dessins relevés et les nombres recueillis par l'Écossais furent malheureusement contestés par d'autres spécialistes.

Smith réussit néanmoins à communiquer son zèle à quelques disciples, plus acharnés que lui-même à désirer une heureuse concordance des faits avec ses hypothèses.

Si bien qu'un de ces fanatiques fut surpris par le doyen des archéologues anglais en Égypte, sir Flinders Petrie, « essayant de limer la saillie granitique de l'antichambre royale afin de la ramener aux dimensions requises par la théorie. »

L'anecdote est sans doute trop belle pour être accueillie sans réserves.

Mais si elle était confirmée, quel exemple, un exemple-limite assurément, mais combien significatif, des excès auxquels la passion théoricienne peut pousser un savant, au demeurant le plus honnête du monde et qui n'est pas toujours un spécialiste de l'égyptologie !

Extrait de :

REVUE MODERNE DE MÉDECINE
ET DE CHIRURGIE

Rue Geoffroy-L. Assolier, 20, 1^{er} PARIS.

220

REVUE MODERNE DE MÉDECINE ET DE CHIRURGIE

Paul BRUNTON. *L'Inde secrète*, 8^e, 315 p. Payot, édit. 25 fr.

Ce sont là quelques notions bien incomplètes. M. Paul Brunton a eu le mérite de partir à la recherche de la mystérieuse métaphysique yoga et de lui consacrer un long temps pour arriver à la pénétrer.

Il a écrit un livre pittoresque et attachant de ses pérégrinations, de sa poursuite de ces saints personnages, de ses conversations avec eux, de ses efforts pour connaître leurs pensées. Lui-même peint ses divers états d'âme, quand il reçoit un lambeau de leur doctrine. Par moments, il atteint une vraie euphorie, qu'il décrit en termes enthousiastes (p. 306). Le plus souvent, son sens critique se révolte, bien qu'il admire le calme imperturbable du yogi dans ses explications de cette vérité qu'il croit posséder.

Pour l'obtenir, il recourt — le point est curieux — à quelque soixantes postures qui rappellent celles de nos acrobates désarticulés (p. 81). Ils commanderaient à leur respiration et à leur circulation ! Pour y parvenir, ils s'exercent rigoureusement chaque jour durant des années.

P. Brunton a aussi étudié la foule innombrable des jongleurs, faiseurs de tours, pseudo-fakirs ; mais il ne faut pas les confondre avec les sages de l'Inde, qui sont bien peu nombreux. Il en a rencontré très peu, notamment le Maharichi, ou Grand Sage. C'est surtout eux qu'il a étudiés.

ILLUSTRATION

Rue Saint Georges, 13, 1^{er}
P A R I S

30 JUILLET 1938

L'ÉGYPTE SECRÈTE

L'écrivain voyageur britannique Paul Brunton, à qui l'on doit déjà un hallucinant ouvrage sur les mystères de l'Inde (*L'Inde secrète*), a publié une étude similaire : *L'Égypte secrète* (Payot, édit., 30 fr.), que nous rend accessible la traduction de M. Jacques Marty.

L'auteur de *L'Inde secrète* a poursuivi dans la vieille terre des pharaons une enquête aussi passionnante que celle entreprise par lui naguère parmi les yogis. Le lecteur le suivra des mosquées du Caire aux rives lointaines de Louqsor et

de Karnak, des profondeurs de la grande pyramide aux dédales obscurs des vieux sanctuaires, où il s'attarde à évoquer le mystère devant le Sphinx et les inscriptions hiéroglyphiques. L'Égypte ancienne, avec ses rites secrets, ses initiés, l'Égypte moderne, avec ses charmeurs de serpents, ses fakirs, ses derviches, son illustre université musulmane, nous livrent l'une et l'autre leur message singulièrement suggestif. A l'objectivité d'une documentation recueillie et sélectionnée sur place s'unissent sans effort, dit M. Jacques Marty en sa présentation du livre, « les aperçus les plus susceptibles de mettre en lumière la haute spiritualité, la valeur apaisante et féconde de tant de trésors séculaires ainsi recueillis dans la communion vivante avec l'âme même du pays du Sphinx ».

Paul Brunton a dédié l'ouvrage au prince égyptien Ismail Daoud en souvenir d'un entretien philosophique au pied de la grande pyramide.

JARDIN DES LETTRES

Bd. de la Madeleine, 15, VIII^e (PARIS)

TERRES de MYSTÈRE

LA « Collection de Documents et de Témoignages pour servir à l'Histoire de notre Temps » nous a révélé naguère le très curieux ouvrage de Paul BRUNTON consacré à *L'Inde secrète*. Voici, de ce même écrivain dont les œuvres connaissent une telle vogue en Angleterre, traduit par M. Jacques MARTY, *L'Égypte secrète*. Toutes les qualités — historiques, scientifiques et pittoresques — qui donnaient tant de valeur et d'intérêt au premier ouvrage se retrouvent dans cette suite de visites à Louqsor et à Karnak, à la Grande Pyramide et au Sphinx, à l'antique Abydos et au temple de Denderah. Ce n'est pas seulement ici l'évocation de la très vieille Égypte, mais celle aussi de l'Égypte moderne avec tout ce qu'elle conserve d'un message millénaire. (Illustré

« PSYCHICA » au sujet de l'Inde Secrète

Que le scepticisme de M. Tocquet au sujet des phénomènes racontés dans *L'Inde Secrète* soit justifié ou non, il n'entre pas dans mon intention de le discuter. Personnellement, ayant lu plusieurs livres et divers articles de M. Brunton, et ayant eu le plaisir de le voir et de m'entretenir avec lui, j'ai, non seulement entièrement confiance dans sa sincérité, mais aussi l'impression qu'il possède trop de discernement et d'esprit critique pour se laisser facilement duper.

Heureusement que de grands penseurs comme Romain Rolland, des savants tels que Max Müller, E. Burnouf et d'autres qui ont étudié eux-mêmes l'Orient et ses mystères en jugent autrement.

ELLEN LETORT.

ORIENT

Avec l'« Egypte secrète », de Paul Brunton, dont la traduction en français (par M. Jacques Marty) paraît chez Payot, la recherche du mystère est débarrassée.

Faut-il dire que ce livre, malgré tous les travaux qu'il représente, n'impose pas toujours la persuasion parce qu'il est construit surtout sur des expériences subjectives ?

M. Paul Brunton « démolit » la théorie de ceux qui voient dans les mesures des degrés et couloirs intérieurs de la Grande Pyramide une clé de prophéties. Mais pour lui ce dédale intérieur était simplement un centre d'initiations secrètes. M. Brunton a passé une nuit, seul, dans la Pyramide. Il y a eu des apparitions qui l'ont convaincu. De même il s'est longuement inspiré dans les temples d'Abydos, de Dendérah et de Louqsor.

Mais il mêle un peu trop des choses de valeur inégale : le Sphinx et un charmeur de serpents, le fakir Tahra bey et ce personnage mystérieux qu'il dit avoir rencontré là-bas, dans le désert.

Pourtant quand le lecteur a pu lui-même faire le nécessaire travail de reclassement, il est payé de son effort par toutes les observations nouvelles que lui apporte M. Brunton.

Et est-ce à nous de lui reprocher d'avoir écrit un livre de journaliste ?

VENDREDI

Bd Haussmann, 7, IX^e PARIS.

29 JUILLET 1938

L'EGYPTE SECRETE

par Paul Brunton

(Payot, éditeurs)

Sur la foi du titre on se promet merveille d'un pareil livre. On ne tarde pas à être déçu. L'auteur n'est pas un archéologue, mais un de ces curieux de l'au-delà, un de ces spécialistes du fakirisme qui promènent leur curiosité et leur incrédulité plus ou moins affectée à travers le monde. Celui-ci, après avoir fréquenté les yoguis de l'Inde, est allé sonder d'autres mystères en Egypte. Bien entendu il est Anglais et les Anglais, paraît-il, aiment

ce qu'il écrit. On ne les savait pas tellement portés sur le lyrisme inutile et le mélo-historico-archéologique.

Les Industries Mécaniques
Paris FRANCE



L'Egypte Secrète, Le sphinx. — Une nuit dans la grande pyramide. — Le magicien du Caire. — Hyp-

Dans la « Collection de Documents et de Témoignages pour servir à l'Histoire de notre Temps » a paru, il y a quelque temps, la première traduction française d'un ouvrage du célèbre Paul Brunton, *L'Inde secrète*. De cet auteur, dont les œuvres sont si répandues en Angleterre, paraît aujourd'hui une nouvelle étude similaire à celle sur l'Inde, *L'Egypte secrète*. Il a été traduit avec beaucoup de soin par M. Jacques Marty qui le présente ainsi au lecteur :

Um von der Geschichte zu den oft und gern zitierten Geheimnissen Indiens zu kommen, so ist eines der merkwürdigsten Indienbücher, das in der letzten Zeit erschien, Paul Brunton's Buch über die Yogis. (Yogis, Verborgene Weisheit Indiens. Mit 26 Abbildungen. Wolfgang Krüger Verlag, Berlin. Geb. 7,50 RM.) Hier ist ein Mann, ein englischer Journalist, der sich aufmacht, um in den Dschungeln und in den Höhlen des Himalaja und der südindischen Berge das uralte, heilige Indien zu suchen. Er will die letzten, verborgenen lebenden Yogis finden, jene Männer, die durch die Bekanntheit mit einer fast verschollenen Geheim-Wissenschaft im Besitz außergewöhnlicher Kräfte sein sollen. Er will von ihnen lernen, den Sinn des Lebens zu entdecken. Viele Gaukler, Schlangenmenschen und Akrobaten findet er bei dieser Suche, die alle in ihrer Art ein Stückchen der alten Yoga-Lehre beherrschen. Aber es dauert lange, bis er zu den letzten noch lebenden wirklichen Meistern findet, die angeblich die Herrschaft über Leben und Tod besitzen. Einer von ihnen, der Maharishi, der „Große Weise“, festsetzt ihn so, daß er bei ihm als Schüler zu bleiben beschließt. Man mag zu den in diesem Buch angelegenen Problemen stehen wie man will — und der moderne Europäer ist ja zur Steptis-erzogen — wenn man einmal Begehrung mit der indischen Welt hatte, wird man vieles für möglich halten, was in dem modernen westlichen Getriebe wegen seines Mangels an Konzentrationsmöglichkeit als unfassbar und unmöglich erscheint. Jedenfalls ist hier ein Buch, das faszinierend ist und zum Nachdenken anregt. Der bekannte Schweizer Dichter John Knittel hat ihm ein behutsames, aber nicht abweisendes Vorwort gewidmet.

Extrait de : LA DÉPÊCHE DE PARIS

Adresse : 64, Rue Pergolèse, XVI^e

L'EGYPTE SECRETE, par M. Paul Brunton (Payot). — Ce volume d'une conception assez curieuse, examine certains problèmes très attachants soit de l'Egypte ancienne, soit de l'Egypte moderne. L'auteur a des idées philosophiques très arrêtées, et une mystique personnelle des plus attachantes. On ne peut que lire avec le plus grand intérêt les chapitres qu'il a consacrés au Sphinx, à la Grande Pyramide, aux magiciens modernes, aux charmeurs de serpents aux rites et aux mystères de l'ancienne Egypte.

Il a passé une nuit dans la Grande Pyramide, seul dans le silence profond de ce mystérieux édifice. Il croit avoir eu une vision, au cours de laquelle il aurait reçu une initiation semblable à celle qui était donnée aux égyptiens de l'antiquité, au fond des temples secrets.

Ce livre est attachant, d'une lecture facile. S'il n'a pas toujours toute la rigueur scientifique nécessaire, il marque un effort personnel vers la spiritualité, effort digne de sympathie et de louange. R. F.

Extrait de : Revue de France

Adresse : Avenue Wapp, 20, VII^e Paris.

L'Egypte secrète, par PAUL BRUNTON, traduit de l'anglais par JACQUES MARTY (Payot). — L'auteur de *L'Inde secrète* a poursuivi dans la terre des Pharaons, une enquête aussi passionnante que celle qu'il avait entreprise naguère parmi les Yogis. Le lecteur le suivra des mosquées du Caire aux rives lointaines de Louqsor et de Karnak, des profondeurs de la grande pyramide aux dédales obscurs des vieux sanctuaires. L'Egypte ancienne, avec ses rites secrets et ses initiés, et peut-être ses survivances du monde de l'Atlantide, l'Egypte moderne avec ses charmeurs de serpents, ses fakirs, ses derwiches ; tel est le sujet de ce livre où l'objectivité d'une documentation scrupuleusement recueillie sur place sert de base à des aperçus singulièrement hardis et suggestifs.

J AI déjà, en son temps, donné ici le compte rendu du livre si curieux intitulé le Secret de la Grande Pyramide.

On sait l'intérêt que le monde des chercheurs attache aux études des sciences dites « maudites ». Aussi se doit-on de signaler dans la collection des « Documents et témoignages pour servir à l'histoire de notre temps (1) » une nouvelle étude de Paul Brunton, l'auteur de *L'Inde secrète*, et consacrée, cette fois, à *L'Egypte secrète*.

Par le rapide dépouillement que j'en ai fait, ma conviction est que cette œuvre du plus haut intérêt, doit connaître une grande diffusion parmi les amateurs du genre.

Il est vrai que le lecteur voit sa curiosité mise en goût par une excellente traduction de M. Jacques Marty, a qui fut confié, en outre, le soin de préfacier cette œuvre de choix.

Et voici comment il la présente :

« L'auteur de *L'Inde secrète* a poursuivi dans la vieille terre des pharaons une enquête aussi passionnante que celle entreprise par lui naguère parmi les yogis.

« Toutes les qualités qui distinguent le précédent volume se retrouvent dans ce nouveau tableau d'un maître. Le lecteur le suivra, captivé, des mosquées du Caire aux rives lointaines de Louqsor et de Karnak, des profondeurs de la grande pyramide aux dédales obscurs des vieux sanctuaires, où il s'attarde à évoquer le mystère devant le sphinx et les inscriptions hiéroglyphiques. L'Egypte ancienne, avec ses rites secrets et initiés, ses survivances, qui sait ? du monde encore plus vénérable de l'Atlantide, l'Egypte moderne, avec ses charmeurs de serpents, ses fakirs, ses derwiches, son illustre université musulmane, nous livrent l'une et l'autre leur message singulièrement suggestif. A l'objectivité d'une documentation scrupuleusement recueillie et sélectionnée sur place, s'unissent sans effort les aperçus les plus susceptibles de mettre en lumière la haute spiritualité, la valeur apaisante et féconde de tant de trésors séculaires ainsi recueillis dans la communion vivante avec l'âme même du pays du sphinx.

Paul Brunton a dédié l'ouvrage au prince égyptien Idmail Daoud. Cette dédicace marque bien l'inspiration

Les habituels reportages que l'on nous donne sont pour la plupart des défilés de scènes documentaires sans grand lien entre elles. Il serait intéressant de voir un film spécial consacré aux mystères de l'Egypte secrète... dont ce livre donnerait les plus substantiels commentaires.

(1) Payot - in-8 - 106, boul. St-Germain.

ait de EXPRESS DE L'EST

ÉPINAL (France)

Dans la collection de Documents et de Témoignages pour servir à l'Histoire de notre Temps, a paru il y a quelque temps la première traduction française d'un intéressant ouvrage de Paul Brunton *L'Inde Secrète*. De cet auteur paraît aujourd'hui une nouvelle étude similaire à celle sur l'Inde : *L'Egypte Secrète*. Elle a été traduite avec beaucoup de soin par M. Jacques Marty qui la présente ainsi au lecteur :

Beaucoup à prendre et à apprendre dans cet excellent ouvrage.

Spiritische bladen

ROČNÍK XIV.

15. ŘÍJNA 1937.

170

PSYCHE

REVUE VĚNOVANA MYSTICE, OKULTISMU A METAPSYCHICE
(Cesko-Slovenská)

PAUL BRUNTON IN PRAGUE

Paul Brunton v Praze.

„Slavný anglický spisovatel Paul Brunton*) přijel z Indie do Prahy, byv pozván naším mystickým spolkem „Psyché“ a zdržel se u nás po celý měsíc.“ Tato zpráva se rozletěla koncem měsíce září po všech městech i vesničkách Československa jako blesk a probudila u všech mystiků i okultistů největší překvapení a zájem.

Tato zpráva byla pravdivá a je naší povinností sdělit s našimi čtenáři bližší podrobnosti o této návštěvě, jejím účelu a o tom, proč a jak k ní došlo.

Proč byl pobyt pana Bruntona v Praze utajován, proč nebylo našim čtenářům ani sděleno, že spolek „Psyché“ má v úmyslu pozvat tohoto slavného muže, který napsal známou úžasnou knihu „Tajnosti indické“ a řadu spisů jiných, stejně důležitých? — Poněvadž pan Paul Brunton není ani světovým cestovatelem, který se dá rád obdivovat davem, ani dryádnickým „mistrem“, který vystupuje s vážností komickou, maskuje svou duševní prázdnotu zevním leskem, ani cestujícím fakírem, který provádí svoje kouzla za peníze, ani spisovatelem vymyšlených teorií o tajné vědě a jiných záhadách. Poněvadž dále pracuje jen a jen potají v malých kroužcích mystiků, kteří mohou přijímat jeho pokyny a učení, aby je pak šířili dále mezi těmi, kterým se prozatím nedostalo štěstí přijít s ním osobně do styků.

A tak na jeho výslovné přání, mnohokrát opakované, jsme musili přísně utajovat i náš úmysl pozvat tohoto jedinečného Evropana do naší Prahy, a dále ovšem utajovat i jeho příjezd a vše o jeho pobytu a stycích, dokud se od nás zase nevzdálil a tento článek píše s jeho výslovným svolením.

Nechť nikdo však nezhěrá, že mu nebylo dopřáno poznání Paula Bruntona, ať již je jeho důvod k tomu jakýkoliv! Proč někteří byli jím přijati a jiní nikoliv bude vidno z dalšího mého líčení. ~~Zatím jen uvádím jeho často opakovaná slova: „All is fate!“ (Vše je osud!)~~ A nechť si každý z našich mystiků dobře zapamatuje, že přišel k vůli všem, k vůli celé naší mystické obci a že všichni budou mít z jeho návštěvy

*) Čti: Pól Brantn.

ORGAAN VAN DE NEDERLANDSCHE

Boeken uit den vreemde.

The Quest of the Overself. Paul Brunton. London, Rider & Co., 304 bladz. sh. 15.

De toezending van dit laatste en tegelijk beste boek van Brunton hebben wij wederom te danken aan een vriendelijke geste van dezen onderzoeker op Yoga-gebied.

In een 42 bladzijden groote inleiding rekent de schrijver af met de onbenullige critici, die de voor hen overklaarbare feiten, beschreven in zijn vroegere werken, eenvoudig ontkenden. In de dufheid der studeerkamer wordt

meer ontkend van wat in Gods vrije natuur voor de zoekenden is te vinden.

Brunton tracht wegen aan te wijzen en methoden te geven voor het vinden van het Ik. „Ken U zelve!“ moge een wijze raad zijn, deze dient gepaard te gaan met een duidelijk aangegeven plan, hoe en waar dit Ik moet worden gezocht. Daartoe maakt Br. voor ons het Ik los van het lichaam, van het emotioneele en van het intellectueele „zelf“. Het eerste deel van zijn werk is geheel aan dit proces gewijd en culmineert in de losmaking van het Ik uit het tijdsbegrip, waardoor de mensch zijn Goddelijke afstamming en eeuwig bestaan terug vindt. De rechtgeaarde spiritualist zal Brunton hier waardeerden als een krachtig verdediger van zijn grondstellingen en op versecheidene plaatsen zal hij een parallel, ten aanzien van de uitwerking daarvan, ontwaren. „Hier en nu“, zegt schr., „leven wij in de volheid van ons werkelijk eeuwig bestaan; wij zijn het ons slechts niet bewust“.

Het tweede deel van „The Quest“ behandelt de Yoga-praetijk om ons Ik te vinden en het eeuwige leven reeds thans deelachtig te worden, waarbij Br. er terecht op wijst, dat die handelingen slechts dan met succes kunnen worden bekrond, wanneer een diep innerlijk verlangen daartoe stimuleert. Eerst zoo kan een „stille stonde“ ons helpen om — na het doorleven van een kort oogenblik van totale zelfvergetelheid — ons wezen centrum te vinden en op te gaan in een staat van ongekende vrede, verlichting, begrip, vrijheid en wenschloosheid.

Men zal begrijpen, dat het uiterste van ons geduld en uithoudingsvermogen wordt gevergd om den moed niet te verliezen bij deze oefeningen, die herhaaldelijk geëist worden te mislukken en grondige routine vereischen.

Intusschen laat de schr. niet na, in diverse hoofdstukken, als die over „the mystery of the breath“, „of the eye“ en „of the heart“, voorlichting te geven om de grootste moeilijkheden te overwinnen.

Brunton's taal is wondermooi en suggestief; de stof is hoogst overzichtelijk verwerkt en — wat meer zegt — zij is het resultaat van eigen ervaring. „The Quest of the Overself“ zal ongetwijfeld zijn weg vinden, ook in ons land; er is alom bezinning noodig.

W. VAN GORCUM.

L'ÈRE NOUVELLE

Extrait de

RUE DE ROME, 53, VIII^e

Adresse :

Paris, France.

20 AOÛT 1938

Date :

L'Égypte secrète

par Paul BRUNTON

(Éditions Payot)

Après l'Inde secrète, Paul Brunton publie aujourd'hui l'Égypte secrète, dans la collection de documents et de témoignages pour servir à l'histoire de notre temps.

En dépit des difficultés, il a su découvrir les rites sacrés et la vie même de l'ancienne Égypte. Il nous donne, d'abord, une belle vision du sphinx sous une nuit étoilée. « Je découvre en lui le frappant sym-

Paul Brunton nous fait passer une nuit assez angoissante à l'intérieur de la grande pyramide, puis il conduit le lecteur des mosquées du Caire au temple de Denderah, du vieux sanctuaire d'Abydos, œuvre de Sésî I^{er}, à l'antique Karnak, l'un des quartiers généraux du clergé égyptien. Non seulement l'Égypte ancienne nous est dévoilée, mais aussi l'Égypte moderne, avec ses charmeurs de serpents, ses deviches et ses fakirs, ses savants, sa célèbre université musulmane.

Le livre de Paul Brunton, qui a connu un gros succès en Angleterre, est traduit avec lyrisme par Jacques Marty.

LE PEUPLE (CGT.)

211, Rue Lafayette, X^e PARIS

L'Égypte secrète

par Paul Brunton (Payot)

Dans la « Collection de documents et de témoignages pour servir à l'histoire de notre temps » a paru, il y a quelque temps, la première traduction française d'un ouvrage du célèbre Paul Brunton, l'Inde secrète. De cet auteur, dont les œuvres sont si répandues en Angleterre, paraît aujourd'hui une nouvelle étude similaire à celle sur l'Inde l'Égypte secrète. Il a été traduit avec beaucoup de soin par M. Jacques Marty qui le présente ainsi au lecteur :

171 467
6 JAN. 1938

skriver den
Af Paul Brunton.
Gyldendals Forlag.

Indien har en uimodstaaelig Tillok-
kelse for Vestevropæere. Dets Mystik
og dets Personlighedsfilosofi drager.
Dets Eventyr kalder. Se nu til en en-
gelsk Forfatter som **Paul Brunton**. Han
afbrød for otte Aar siden sin glans-
fuldt paabegyndte Løbebane for at
sætte sig ind i Indiens Kultur og Filo-
sofi. Et tilfældigt Møde i en Butik i
London bevirkede, at han kunde frigøre
sig for sine Pligter og rejse ud — som
hans Drømme altid havde været — til
Indien for at træffe Fakirer og „hel-
lige“ Mænd og undersøge, om deres
mere eller mindre overnaturlige De-
monstrationer skyldes Taskenspiiler-
kunst eller virkelig overnaturlige Kræf-
ter. I et helt Aar helligede Paul Brun-
ton sig indiske Studier — først saa rej-
ste han af Sted, og det blev en lang
Rejse. Han krydsede Landet igennem
fra Nord til Syd, fra Øst til Vest for
at finde Sandheden om Yoga-Myste-
rierne blandt andet. Hvad han ople-
vede, skrev han nøgternt ned i „Bag-
indiens lukkede Døre“.

Hans Rejse viste ham, at de egent-
lig „hellige“ Mænd næsten ikke findes
mere; de mange Fakirer er Taskenspiil-
lere, der har gjort deres asketiske Liv
til en Forretning. Da han endelig fjern-
te fra Verdens Larm og Turisternes Strøm
træffer de virkelige Tænkere og
Troende, forstaar han, at den inderste
Kerne i Livet er Mystik, der ikke kan
forklares med den Viden, vi i Øjeblik-
ket sidder inde med. Han gengiver i
Bogen sine Samtaler med disse Vis-
mænd og beretter om sine egne Forsøg
paa at naa videre, end vi naar gennem
de sædvanlige fem Sanser.

En Journalist paa Udflugt.

Den engelske Journalist Paul Brun-
ton har givet os et noget andet Indtryk
i sin Bog: „Bag Indiens lukkede Døre.“
Han gaar udenom de Vaneforner, som
Traditionen har afsat, og som ikke be-
tyder saa særlig meget i den ordinære
Inders Tilværelse, og opsøger hine faa,
der lever og aander i det religiøse. Det
viser sig da, at der er Mile mellem dem,
der tænker selvstændigt ud af religiøse
Oplevelser. Der er nok af Selvpinere og
Taskenspillere, der snylter i Religio-
nens Overdrev, men kun faa, der gen-
nem Yogaøvelser naar frem til den
fuldkomne Selvkontrol.

Til sidst naar Mr. Brunton saa vidt i
sin Søgen, at han opnaar den mærke-
lige Evighedsfølelse, der udfolder sig
hinsides det bevidste Jeg. — denne
Oplevelse, som mange Mennesker for-
gæves har søgt at beskrive ved Hjælp
af de Ord, der er blevet til omkring
det bevidste Jeg. Nogle anvender Or-
det *Mystik*, og andre nøjes med at
hævde, at de har oplevet „det usige-
lige“ eller blot „det“. . . . Denne sidste
Del af Bogen med Mr. Bruntons eget
Forsøg paa at være Religionsstifter er
ikke saa særlig meget værd. Dertil er
Manden for lille.

Som Helhed indeholder Bogen en god
populær Orientering, og de, der er
ukendt med de indiske Religionsfor-
mer, gør sikkert klogt i at begynde
med en saadan Bog i Stedet for straks
at vade ud i Grønbech. Jul. B.

DANISH JOURNAL (TITLE
LOST)

Indiens Mystik 2/12

FORFATTEREN, den engelske Jour-
nalis Paul Brunton, var oprinde-
lig haardkogt Skeptiker. I Begyndel-
sen af 1930'erne traf han imidlertid
en Inder, som fik gjort ham saa inter-
esseret i „mystiske“ Emner af mere
psysisk Karakter, at Resultatet blev,
at Paul Brunton rejste til Indien, hvor
han med videnskabelig Grundighed op-
søgte og beskrev alle de hemmeligheds-
fulde Institutioner og Tilstande, hvor-
paa Hinduernes Trosliv er saa rigt.
Brunton samlede senere sine Under-
søgelser i en Række Værker som „A
search in secret India“ og „The secret
path“ og ægyptisk Mystik, som han
ogsaa havde fattet Interesse for, be-
handlede han i „A search in secret
Egypt“.

„A search in secret India“ blev en
formidabel Succes, da den udkom.
Den er kommet i syv store Oplag, og
den var Englands mest solgte Bog i
1934. Nu har Gyldendal erhvervet Over-
sættelsesretten til Bogen, som maaske
vil foreligge paa Dansk inden alt for
lang Tid. Den indeholder Mystik i Ren-
kultur, men paa en absolut reel og
nøgtern Basis, og den har til Formaal
at bibringe Vestens Folk det af Inder-
ne gennemdyrkede Kendskab til de psy-
kiske Kræfters Undertvingelse, hvilket
efter Paul Bruntons Mening skal være
Vejen til at skabe sjælelig Balance hos
Menneskene.

PAUL BRUNTON. *A Search in secret Egypt.* (Rider and Co. London.) — L'auteur, ayant publié précédemment *A Search in secret India*, dont nous avons rendu compte en son temps, a voulu écrire un livre semblable sur l'Égypte; mais nous devons dire franchement que ce nouveau volume est sensiblement inférieur à l'autre, et que la tendance «journalistique» que nous avons déjà remarquée dans certaines parties. Comme presque tous les étrangers, il s'est visiblement intéressé plus à l'Égypte ancienne qu'à l'Égypte actuelle; et, vraiment, les contacts qu'il a eus avec cette dernière n'ont pas tous été des plus heureux. Ainsi, on pourra s'étonner de la place qu'il accorde aux «phénomènes» produits par le «fakir» Tahra Bey, trop connu par ses exhibitions dans les music-halls d'Europe et d'Amérique; cela n'est guère en harmonie avec le titre du livre.

Das Illustrierte Blatt

Der Yogi

Von Professor Dr. Albrecht,

Atemübungen für Kranke, um gesund zu werden, und für Gesunde, um gesund zu bleiben, lassen neuerdings wieder das Interesse der Europäer für die indischen Fakire und Yogis wach werden, in deren Uebungen zur Beherrschung des Körpers die Atemübungen eine große Rolle spielen. Viele der Fakire sind traglos Gaukler, Taschenspieler, Artisten. Vieles was in Indien über Fakire und Yogis erzählt wird, beruht auf kritiklosem Wunderglauben. Aber nicht alles. Es gibt Tatsachen, die sich nicht erklären lassen, andere, die sich nur erklären lassen durch eine ungeheure Herrschaft des Willens über den Körper.

Sehr verdienstvolle Beobachtungen in dieser Hinsicht hat der englische Journalist Paul Brunton, der heute als weißer Fakir in Indien lebt, auf großen Reisen in Afrika und Asien gemacht und soviel von der Geheimlehre der Yogis erfahren, wie vor ihm wohl kaum ein Europäer. Ihm erzählte der Chefarzt eines großen Krankenhauses in Kalkutta folgenden Fall: Ein Fakir wurde in der Universität von Kalkutta einem Publikum von Ärzten und anderen Wissenschaftlern vorgestellt. Zunächst bekam er Schwefelsäure und leckte einige Tropfen davon. Mit Karbolsäure machte er es ebenso. Darauf schluckte er soviel Chankali, daß ein anderer Mensch daran in 3 Minuten gestorben wäre. Ihm tat es nichts. Die Wissenschaftler standen vor einem Rätsel. Der Yogi erklärte, daß er sofort nach seiner Rückkehr in eine Trance versinken mußte, damit die tödliche Wirkung des Giftes durch die größte geistige Konzentration aufgehoben würde. Als derselbe Yogi kurz darauf nach einer ähnlichen Vorführung an seiner Trance gehindert wurde, starb er bald darauf.

In der Geheimlehre der Yogis heißt es, daß dem, der die „Große Uebung“ beherrscht, auch das stärkste Gift nichts anhaben kann. Die Uebung besteht aus einer bestimmten Körperstellung, verbunden mit Atemübungen, Anspannung der Willenskraft und geistiger Konzentration. Diese Uebung ist äußerst schwierig und muß regelmäßig ausgeführt werden, wenn sie ihre Wirkung behalten soll. Ein anderer echter Fakir steckte sich von innen durch jede Wade einen Spieß, der auf der anderen Seite der Wade fast ganz herauskam. Als die Spieße wieder herausgezogen waren, sah der Beobachter von außen kleine Löcher in der Haut sowie einige Blutstropfen. Dies Kunststück wird jetzt auch in Europa von dem jungen weiblichen Fakir Koringa gezeigt.

Der Yogi Brama, ein Freund von Brunton, bewies ihm durch Versuche, daß er die Herrschaft über sein Herz, den Blutkreislauf und den Atem hat.

Bag Indiens lukkede Døre.

En Englænders interessante
Beretning.



Yogi med visnede Ben.

For otte Aar siden afbrød den engelske Forfatter Paul Brunton sin glansfuldt paabegyndte Løbet for at sætte sig ind i Indiens Kultur og Filosofi. Et tilfældigt Møde i en Butik i London bevirkede, at han kunde frigøre sig for sine Pligter og rejse ud — som hans Dromme altid havde været — til Indien for at træffe Fakirer og »hellige« Mænd og undersøge, om deres mer eller mindre overnaturlige Demonstrationer skyldtes Taskenspillerkunst eller virkelig overnaturlige Kræfter. I et helt Aar helligede Paul Brunton sig indiske Studier — først saa rejste han af Sted, og det blev en lang Rejse. Han krydsede Landet igennem fra Nord til Syd, fra Øst til Vest for at finde Sandheden om Yoga-Mysterierne blandt andet. — Hvad han oplevede, skrev han nøjternt ned i »Bag Indiens lukkede Døre«, som i Iver Gudmes Oversættelse er udkommet hos Gyldendal.

Paul Bruntons Rejse viste ham, at de egentlige »hellige« Mænd næsten ikke findes mere; de mange Fakirer er Taskenspillere, der har gjort deres asketiske Liv til en Forretning. Da han endelig fjernt

fra Verdens Larm og Turisternes Strøm træffer de virkelige Tænkere og Troende, forstaar han, at den inderste Kerne i Livet er Mystik, der ikke kan forklare med den Videnskab, vi i Øjeblikket sidder inde med. Han gengiver i Bogen sine Samtaler med disse Vismænd og beretter om sine egne Forsøg paa at naa videre, end vi naa gennem de sædvanlige fem Sanser.

(Copenhagen)

Indisk Troldereri

Paul Brunton: Bag Indiens lukkede Døre.
(Gyldendal. Kr. 6,75).

Paul Brunton maa være en underlig Mand. Han er Mystiker, og samtidig er han en Skeptiker, som elsker at afsløre Tryllekunster og Fakirkunster, en Slags Fastinus. Og med dette dobbelte Formaal for Øje rejste han i sin Tid til Indien og gennemrejste det paa Kryds og tværs for at overraske saa mange Mirakelmagere som muligt og eventuelt finde en Læremester, der vidste mere om Liv og Død end Vesterlændingene. Begge Dele lykkedes ham, og bag efter skrev han en Bog Bag Indiens lukkede Døre, som er saa fuld af Troldereri og Visdom, at de fleste vil finde den spændende.

Selvfølgelig har Paul Brunton truffet mangere Svindlere, og morsomt er det at læse om, hvorledes det gaar til, at en Mangokerne kan lægges i Jorden og i Løbet af et Par Sekunder vokse op til en Busk og bære Frugt. Naar man øver sig tilstrækkeligt, vil man sikkert blive en velset Gæst i mange Selskaber. Men værre er det, naar Paul Brunton har set en Fakir faar sine Dukker til at danse paa et Bord, uden at der er Marionettraad eller anden Hokuspokus. Det kan han ikke give nogen Forklaring paa, og Læsere faar et dejligt Gys i Sjælen, som om han var ude for et Eventyr af E. T. A. Hoffmann.

Imidlertid er disse Afsøringer ikke Bogens Kerne. Paul Brunton er en alvorlig søgende Mand, og da han endelig træffer en ærlig Yogi, giver han et grundigt Referat af Samtalerne med ham. Særligt er Drøftelserne om Yogiens Legemskultur saa opsigtsvækkende, at de egentlig burde være kendt i Universitetskredse. Naar han saaledes lægger sig fladt ned paa Ryggen med Armene langs Siden og med samlede Ben, hæver Benene i Vejret, støtter Ryggen med Hænderne og Albuerne mod Gulvet og drejer Kroppen lodret i Vejret, saa at Legemets Vægt udelukkende hviler paa Skuldrene og Halsens og Hovedets Bagside, en Stilling, man vel at mærke helst bør indtage en fem Minutters Tid, saa siger han følgende meget lærerige: »Denne Stilling faar i

Bogen vrimler med den Slags Oplysninger, som vil glæde alle, der har Sans for Indernes spiralske Tankegang; men der er samtidig en dyb, menneskelig Visdom i den. Blandt andet siger Maharishi, den Læremester, som Paul Brunton om-sider finder sig, at Mennesket ikke er ondt af Naturen, at det er hans Vaner, hans Begær og Tanker, der er det onde ved ham. Har man Sans for Rabindranath Tagore, skal man læse Paul Bruntons Bog. Den er trods alt mere reel end alle Tagores Digte tilsammen.

28 DEC. 1937

Den engelske Journalist Paul Brunton har givet os et noget andet Indtryk i sin Bog: »Bag Indiens lukkede Døre«. Han gaar udenom de Vaneformer, som Traditionen har afsat, og som ikke betyder saa særlig meget i den ordinære Inders Tilværelse, og opsøger hine faa, der lever og aander i det religiøse. Det viser sig da, at der er Mile mellem dem, der tænker selvstændigt ud af religiøse Oplevelser. Der er nok af Selvpinere og Taskenspillere, der snylter i Religionens Overdrev, men kun faa, der gennem Yogagøvelser naa frem til den fuldkomne Selvkontrol.

Man er paa Forhaand lidt mistænksom overfor Mr. Brunton. Det er nemlig en meget stor Kunst at stille de rigtige Spørgsmaal i den rigtige Rækkefølge, og det vides jo af sørgelig Erfaring, at Bunker af indsamlet Materiale fra primitive Stammer i Australien og andet Steds er ubrugeligt, fordi Spørgsmaalene ikke har haft Kontakt med de udsurgte egen Verden. I mange Tilfælde maa man nu paa Grundlag af Dokumenterne liste sig ind i Ordenes Mening udenom de alt for »europæiske« Spørgsmaal, der har været stillet .. meget afhænger af Tolken; af Oversættelsen. I Virkeligheden kan ingen Tanke fjernes fra den Sprogdragt, hvori den er født, uden at lide Skade.

Hvis man tænker sig, at en amerikansk Journalist med Hornbriller og Fyldepen dukkede op i Palæstina og interviewede Jesus og Peter, vilde det jo nok blive en underlig Reportage. Det var jo ikke sikkert, at Journalisten, hvis han skulde have interviewet færdigt i Løbet af et Par Timer, fik hele Bjergprædikenen.

Mr. Brunton synes imidlertid at være et følsomt Menneske med sikker Sans for det egentlige i Ordene. Han taler med »den nye Messias«, der synes at have været i Berøring med visse Tanker fra Kristendommen, en Profet med en forbausende Selvfølelse. Han sætter sig ind i Yoga-Systemet, belært af en intelligent Yogi. Og han møder hos »den store Vismænd« — Maharishi'en — en Livsforstaaelse, der bringer hans eget Sind i Uro.

Til sidst naar Mr. Brunton saa vidt i sin Søgen, at han opnaar den mærkelige Evighedsfølelse, der udfolder sig hinsides det bevidste Jeg. — denne Oplevelse, som mange Mennesker forgæves har søgt at beskrive ved Hjælp af de Ord, der er blevet til omkring det bevidste Jeg. Nogle anvender Ordet Mystik, og andre nøjes med at hævde, at de har oplevet »det usigelige« eller blot »det«. . . Denne sidste Del af Bogen med Mr. Bruntons eget Forsøg paa at være Religionsstifter er ikke saa særlig meget værd. Dertil er Mænden for lille.

Som Helhed indeholder Bogen en god populær Orientering, og de, der er ukendt med de indiske Religionsformer, gør sikkert klogt i at begynde med en saadan Bog i Stedet for straks at vade ud i Grønbech. Jul. B.

PSYCHICA

L'Inde Secrète

par Paul BRUNTON,

traduit de l'anglais par Adrien F. VOCHELLE

Peut-être est-ce la première fois qu'un Européen étudie avec autant de sympathie et de compréhension, en même temps qu'avec un esprit critique aussi avisé, les mystères de l'Inde. Aussi l'auteur a-t-il pénétré dans bien des endroits secrets, généralement inaccessibles aux étrangers et approché de ces hommes extraordinaires, les Yogis qui, renonçant au monde extérieur, passent leur vie à chercher au fond de soi, la vérité et à approfondir les lois cachées de l'être. Certes, M. Brunton a rencontré beaucoup de charlatans, il a vu beaucoup de superstition, d'ignorance et de misère, mais cela ne l'a pas rebuté, et à force de persévérance et de compréhension il a réussi à voir, non seulement de vrais faiseurs de « miracles », mais aussi ces grands Sages devant lesquels croyants ou non croyants ne peuvent que s'incliner avec déférence et émotion.

Ce livre, d'une lecture fascinante, intéressera tous, même ceux qui sont peu portés vers le mysticisme car il présente beaucoup de faits étonnants. Quant à ceux qui recherchent la réalisation spirituelle, ils y trouveront certainement des lumières nouvelles

ELLEN LETORT.

L'Esprit Médical

Extrait de :

31, Rue Bergère, IX^e

Adresse :

10 DÉCEMBRE 1937**L'Inde Secrète**

par Paul Brunton (Payot).

Le Yoga

L'ESPRIT MEDICAL a déjà signalé à ses lecteurs le curieux ouvrage (1) où un voyageur anglais, M. Paul Brunton a relaté ses rencontres, à travers l'Inde, avec un certain nombre d'indigènes se prétendant, les uns par imposture manifeste, les autres en toute sincérité, en possession des secrets des antiques Yogas. Nous extrayons aujourd'hui de ce livre un passage où un Yogi du nom de Brama expose à l'auteur quelques rudiments de son Yoga, le « Yoga du contrôle du corps » qui apprend à soumettre à la volonté les diverses fonctions organiques, de manière, ce premier résultat étant acquis, à pouvoir aborder les pratiques les plus secrètes et les plus difficiles de la spiritualité hindoue.

DEUTSCHE BERGWERK ZEITUNG
(German Mining Journal)

Yogis. Verborgene Weisheit Indiens. Von Paul Brunton. Wolfgang Krüger Verlag, Berlin.

Ueber dieses Thema ist schon viel geschrieben worden, aber wenig in so durchaus ernsthafter und tiefer schürfender Weise wie in diesem Buch. Der Verfasser, ein wacher und für mystische Dinge trotzdem gut beanlagter Engländer, hat sich die Mühe gemacht und die heiligen Männer Indiens, die Yogis, an ihren Heimstätten aufgesucht. Es gibt nur noch wenige dieser geheimnisvollen Weisen; sie leben meist im Dschungel in tiefster Einsamkeit von Höhlen und stillen Gärten. Dort hat Brunton viele von ihnen gesprochen, hat als Schüler und Lernender zu ihren Füßen gesessen und vernommen, was sie Wunderbares über Körper und Seele des Menschen zu lehren wähten. Ernst Jolk

Extrait de :

ILLUSTRATION

31, Rue Saint Georges, 13, 13^e

Adresse :

(PARIS)

Date :

30 OCTOBRE 1937

L'Inde secrète.

Il ne se passe point un mois, même pas une semaine sans qu'un nouveau livre sur l'Inde, en texte direct ou en traduction, vienne s'ajouter à l'une des plus vastes bibliographies que l'on connaisse. On s'explique, d'ailleurs, par le présent état du monde, l'intérêt que donne le public cultivé aux grands thèmes, et l'on comprend que les éditeurs conforment leur vigilance à ce goût du lecteur.

Le livre qui nous est offert aujourd'hui dans la traduction française de M. Adrien Vochelle: *L'Inde secrète* de M. Paul Brunton, (Payot, édit. 25 fr.), est présenté par une préface de sir Francis Younghusband, ancien général de l'armée des Indes.

« L'Inde sacrée », observe sir Francis, tel pourrait aussi bien être le titre de ce livre. Car si l'Inde est secrète, c'est uniquement en raison de ce caractère sacré. Un homme n'a pas coutume d'étaler aux yeux du public les choses qu'il tient pour les plus saintes. Un sûr instinct l'avertit au contraire de les enclorre dans les replis les plus inaccessibles de l'âme et, s'il ne peut les cacher à tous, de ne les laisser entrevoir qu'à un très petit nombre d'initiés en qui il a senti passer le souffle de l'esprit. Ce qui est vrai d'un individu vaut pour tout un peuple. D'instinct un peuple enveloppe de mystère ce qui à ses yeux est sacré. Ainsi de l'Inde : ce qu'elle a de plus sacré est ce qu'elle a de plus secret. »

Mais le secret, par les difficultés mêmes qu'il lui oppose, appelle la recherche. M. Brunton a cherché et bien souvent il a fini par trouver. Et pourtant la difficulté était grande. Car dans l'Inde comme ailleurs on ne parvient à la vérité qu'à la condition de se frayer un chemin à travers les fausses apparences qui en défendent l'accès et parmi l'innombrable foule des jongleurs, des acrobates de l'esprit. Ces imposteurs ont tendu les ressorts de leur esprit comme les muscles de leur corps à un degré qu'on n'imagine pas. Leur pouvoir de concentration, parfaitement exercé, leur vaut un contrôle presque absolu de leurs réflexes mentaux. Beaucoup d'entre eux mettent en œuvre ce que nous appelons encore les forces occultes.

Tous ces hommes sont curieux à divers titres et méritent l'attention des savants qu'intéresse l'étude des phénomènes psychiques. Mais la vérité n'est pas là, ce n'est pas d'eux que jaillit la vraie spiritualité. Ce ne sont pas eux qui constituent cette Inde mystérieuse et sacrée que cherchait M. Brunton. Il les a vus au passage, remarqués et décrits. Mais il les a dépassés et a poussé plus avant.

Loin des lieux fréquentés, au plus profond de la jungle ou des Himalayas, auxquels les saints de l'Inde retourneront toujours, M. Brunton a rencontré l'incarnation même de ce que l'Inde tient par-dessus tout pour sacré. Si le maharichi ou le grand sage est l'homme qui l'attira le plus, il n'est pas le seul de sa sorte. De la montagne à la plaine, on en rencontre encore quelques-uns, de ces êtres d'exception. M. Paul Brunton tient ces hommes pour représentatifs du véritable génie de l'Inde. Il les a donc fortement et longuement observés. C'est le résultat de cette étude qu'il nous fait connaître en son livre.

Extrait de : **Revue des Troupes Coloniales**
4, Rue Pasquier, VIII^e

Paul BRUNTON. L'INDE SECRETE. — Payot, éditeur. Prix 25 francs.
Nombreux sont les Européens qui, depuis quelques années, ont cherché à percer le mystère dont s'entourent les croyances et les pratiques des fakirs et yogis. Ils se sont en général, bornés à rapporter ce qu'ils avaient vu, sans essayer de dégager, « dans cet invraisemblable amas de grossières prétentions et de fables grossières », ce qui portait la marque de la vérité et résistait à l'épreuve de l'investigation.

Au cours de son voyage dans l'Inde, M. Brunton a eu l'occasion comme ses prédécesseurs, d'assister à des expériences de fakirs : très rares sont celles qui furent exécutées sans supercherie.

Mais, « ce qu'il cherchait, c'était la spiritualité dans sa plus pure essence »... L'auteur s'est attaché, surtout, à faire la lumière sur les doctrines des yogis; contrôle du corps, contrôle de l'esprit, et il a réussi à entr'ouvrir le voile qui cache la vie spirituelle de l'Inde, aux yeux profanes des étrangers.

Tout n'est pas factice dans les miracles des mages hindous

On ne peut pas aborder certaines questions sans un court préambule : autrement on risque de se compromettre ou, qui pis est, d'induire en erreur ceux qui lisent. Cette précaution s'impose dans cet article : le problème est épineux et il se prête, nous le savons par expérience, à des supercheres. Prenons donc notre courage à deux mains, formulons-le sans euphémismes : y a-t-il quelque chose de réel dans les prodiges des « mages » hindous, et de tous leurs congénères ?

Ne vous détournez pas avec un air désappointé. Adoptez plutôt une attitude sceptique qui n'est pas celle de la négation pure et simple. Faites comme les gosses qui ouvrent le ventre de la poupée pour voir ce qu'il y a dedans : c'est le commencement du savoir scientifique. Le scepticisme est tissu de curiosité et de méfiance : il faut tout examiner sans tomber dans les pièges qui bordent le droit chemin.

J'ai sous les yeux un de ces livres « dangereux » pour les esprits enclins au mysticisme, et qui nous introduisent dans le monde du « surnaturel ». Il se distingue des autres publications similaires par l'expérience incontestable de l'auteur qui a eu des contacts durables avec des sages hindous, des anachorètes et même des mesies (1). J'avoue qu'il y a quelques mois à peine un ouvrage de ce genre ne m'aurait pas beaucoup intéressé. Maintenant, pour ces raisons qui seront données plus loin, ce livre me paraît très curieux. Il renferme des faits qui, en dépit de leur invraisemblance, ne doivent pas être contestés. Quant à leur interprétation, c'est un autre problème.

L'invraisemblable et l'impossible

Parmi les observations de l'auteur, choisissons-en d'abord une qui permettra de délimiter les positions du sceptique à l'égard de ces phénomènes étranges. Un magicien procède à l'expérience que voici : il fait écrire sur un bout de papier une question quelconque, il se tient à distance tandis que le papier ne quitte pas la main de l'interpellant et celui-ci y découvre par la suite la réponse correcte.

« Pour un esprit normal, écrit l'auteur, la chose est incroyable, elle défie la raison ». Mais il finit par admettre que le magicien en est bien un... C'est ce que nous ne saurions accepter. Remarquez que faire appel à la magie ne signifie point donner une explication; on n'explique rien du tout avec l'inexplicable. Précisons, d'autre part, que la théorie exposée par le magicien même ne dépasse pas le babillage habituel sur les esprits.

Cependant, nous n'avons aucune raison de révoquer en doute le témoignage de l'auteur, d'autant plus qu'il produit d'autres

faits aussi fantastiques en apparence, mais qui tout récemment ont été expérimentalement confirmés. Nous devons donc séparer l'invraisemblable, aussi choquant soit-il pour notre pensée, de l'impossible. L'impossible englobe les événements surnaturels qu'on invoque pour percer le mystère de l'invraisemblable, c'est-à-dire de quelque chose qui contredit les faits communément observés, mais qui goit nécessairement comporter une explication raisonnable. Nous récuserons ainsi l'hypothèse suivante laquelle... les esprits auraient écrit la réponse « avec les atomes de graphite » du crayon que l'auteur serrait dans ses doigts pendant l'expérience. Nous supposons plutôt — c'est l'une des hypothèses scientifiquement possibles — que c'est bien la main de l'auteur qui, avec ce crayon, a tracé cette réponse. Nous apprenons, en effet, que l'auteur appartient au nombre des individus qui succombent à la suggestion hypnotique : ceci découle de la description qu'il donne de l'état étrange, avec

perte de la parole, dans lequel il se trouve plongé pendant qu'un « sage » fixe sur lui ses yeux. Or, nous savons, d'après quelques expériences célèbres, qu'une personne hypnotisée peut être induite à faire des choses dont elle ne garde par la suite aucun souvenir. Nous savons aussi que les recherches psychoanalytiques tendent à prouver que ces expériences spectaculaires n'aboutissent que lorsque l'individu hypnotisé agit conformément à ses aspirations, conscientes ou inconscientes. Et nous savons enfin que l'auteur avait entrepris son long voyage précisément dans l'espoir d'atteindre le miraculeux...

Donc, quand même, il y a eu là une illusion ? Sans affirmer que mon hypothèse est seule valable, il me semble que, quelles que soient les autres explications rationnelles que l'on pourrait envisager, il faudra nécessairement tenir compte des faits que voici : rien ne pouvait être écrit sur le papier aussi longtemps que l'auteur le tenait serré dans la main; le magicien ne pouvait pas écrire « à distance »; en admettant qu'il ait trouvé un moyen quelconque pour libeller la réponse correcte, il a dû la trouver avec la complicité, sans doute inconsciente, de l'auteur. Cela causera, peut-être, un petit désappointement aux amateurs des frissons mystiques, car la véritable solution risque d'être relativement banale. Seulement, ce n'est qu'une sorte de préface, indispensable pour débayer le terrain et éviter les malentendus. A côté de quelques épisodes de même genre, nous en trouvons d'autres qui, en dépit de leur invraisemblance, n'impliquent aucune erreur d'interprétation.

Les miracles des Yogis

Vous haussez les épaules ? J'aurais haussé les épaules, moi aussi, il y a quelque temps. J'ai pu me convaincre, par la suite, que le phénomène est réel : au cours d'une récente séance de la société de psychologie,

Extrait de : LAROUSSE MENSUEL
17, RUE DU MONTFARNASSE
PARIS

Chez Payot vient de paraître l'Égypte secrète, par Paul Brunton.

Après la publication de l'Inde secrète, Paul Brunton a poursuivi en Égypte une enquête analogue à celle qu'il avait entreprise dans l'Inde mystérieuse. Ce sont ses découvertes auprès du sphinx, de la Grande Pyramide qu'il raconte au lecteur ainsi que ses études sur les fakirs, les charmeurs de serpents, les derviches, etc.

Cet ouvrage intéressera tous ceux qui sont épris de mystère et qui voudront avoir une idée de l'atmosphère dégagée par la vieille terre des pharaons.

des documents ont été produits qui montrent d'une manière péremptoire que les yogis parviennent à modifier d'une manière vraiment extraordinaire le rythme cardiaque et respiratoire au point de les rendre imperceptibles pour l'observation ordinaire. Ces documents étaient rigoureusement expérimentaux : des électrocardiogrammes — qui enregistrent les courants débités par le cœur et font apparaître les perturbations éventuelles de son activité — des pneumogrammes qui enregistrent la respiration. Il semble donc bien que le yogi sait atteindre une sorte de vie latente, ou peu s'en faut, et que dans cet état les expériences telles que l'enterrement deviennent approximativement intelligibles. En tout cas, elles sortent désormais du domaine du « surnaturel », pour se plier aux exigences de l'expérimentation physiologique.

La physiologie n'est pas encore en mesure d'expliquer le mécanisme de ces phénomènes intéressants. Des investigations nombreuses seraient nécessaires pour trouver une solution exhaustive et à ce point de vue le livre de M. Brunton peut rendre service aux chercheurs, car il contient un riche répertoire de faits que nous ne pouvons plus récuser en bloc. Disons, toutefois, que les théories des yogis qu'il rapporte, tout en gardant un intérêt documentaire indéniable, sont manifestement fallacieuses au point de vue physiologique et même anatomique. Les yogis mêmes ne sont pas en mesure d'expliquer convenablement ce qu'ils font. Mais cela ne doit engendrer aucune prévention défavorable. Il suffit de songer que nous-mêmes ne nous rendons nullement compte des mécanismes physiologiques qui régissent nos mouvements ordinaires : la plupart des hommes ignorent les conditions nerveuses et musculaires de la marche, ce qui ne les empêche pas de marcher. De même, les yogis arrêtent ou presque les battements du cœur sans savoir exactement ce qui se passe dans leur organisme.

Eugène Schreider.

Extrait de : LE JOURNAL
DE GENÈVE
Adresse :
Date : 6 SEPTEMBRE 1937
SWITZERLAND
Signature :

LES LIVRES 467

L'INDE SECRÈTE, par Paul Brunton, un vol. in-8, traduit de l'anglais par Vochelle. Collection d'étude, de documents et de témoignages pour servir à l'histoire de notre temps. Paris, Payot. L'ouvrage est préfacé par le général Younghusband, ancien président de la Société de géographie de Londres.

L'Inde sacrée, dit ce spécialiste des questions hindoues, tel pourrait être aussi le titre de ce livre. Car si l'Inde est secrète, c'est en raison de ce caractère sacré. Un homme n'a pas coutume d'étaler les choses qu'il tient pour saintes. Ce qui est vrai d'un individu vaut pour un peuple. D'instinct, celui-ci enveloppe de mystère ce qui, à ses yeux, est sacré. Ainsi l'Inde.

Brunton a voulu déchirer le voile du secret et il a fini par trouver. Pourtant la difficulté était grande, car, dans l'Inde, comme ailleurs, on ne parvient à la vérité qu'à travers l'innombrable foule des acrobates de l'esprit. Ces imposteurs, dont le pouvoir de concentration leur assure un contrôle presque absolu de leurs réflexes mentaux, mettent encore en œuvre les forces occultes.

Ce n'est pas eux qui constituent l'Inde mystérieuse et sacrée que cherchait Brunton. Mais loin des lieux fréquentés, au profond de la jungle ou des Himalayas, auxquels les saints retourneront toujours, il a rencontré l'incarnation de ce que l'Inde tient par-dessus tout pour sacré, le Maharichi ou le Grand Sage, l'un de ces rares hommes représentatifs du véritable génie du pays, et c'est le résultat de cette rencontre qu'il nous apporte.

Critique de l'Inde Secrète (1)

(1) *L'Inde Secrète* par P. Brunton. 1 fort vol. 320 p.

Je viens de lire « *L'Inde Secrète* » (1) de Paul Brunton. L'ouvrage est agréable, attrayant, mais que nous apprend-il ? C'est ce que je vais rapidement examiner.

Tout d'abord, les enseignements philosophiques qui s'y trouvent ne nous sont pas inconnus ; ce sont ceux de nos théosophes. Je n'en parlerai donc pas, puisque l'auteur n'apporte rien de nouveau à ce propos. Restent les phénomènes observés. J'avouerai que je ne crois pas à la nature métapsychique de la plupart d'entre eux.

Avant de les étudier, je dirai, qu'en général, j'admets la bonne foi de l'auteur.

Je laisse de côté, parce qu'il s'agit de faits non observés par l'auteur, les expériences d'absorption de liquides toxiques ou corrosifs, de verre pilé (expérience sans danger) et j'arrive au chapitre intitulé : Le thaumaturge de Bénarès.

L'expérience des parfums présentée par ce Yogui est tout simplement de l'illusionnisme et les rayons solaires n'ont rien à faire ici, sinon de détourner l'attention. Je crois que le lecteur sera de mon avis lorsqu'il aura lu ce qui suit, textuellement copié dans un catalogue d'appareils de prestidigitation :

Suggestions parfumées : « Sans aucun accessoire en mains, sans compères, l'opérateur annonce qu'il va, par auto-suggestion, faire respirer aux spectateurs le parfum de leur fleur préférée.

« Demandant successivement à chaque spectateur le nom d'une fleur de son choix, l'opérateur emprunte leur mouchoir, fait quelques passes et le rend tout de suite à chacun, en le priant de le respirer tout en pensant fortement à la fleur choisie.

« Or, ce qui est extraordinaire, c'est qu'immédiatement le spectateur ne sent absolument rien et ce n'est qu'après quelques secondes, lorsqu'il a fortement pensé à cette fleur que le parfum se dégage du mouchoir.

« Cette présentation nouvelle, qui trouve sa place aussi bien au salon qu'à la scène, sera un atout précieux pour ceux qui se targuent d'avoir un répertoire moderne... », etc..., etc...

Ai-je besoin de dire qu'il ne s'agit pas là de phénomènes suggestifs. Le parfum se dégage réellement du mouchoir et l'affabulation de l'expérience n'est que le moyen psychologique d'empêcher de croire à un truquage ; le titre donné s'apparente avec l'emploi des rayons solaires.

Le même fakir produisait également la résurrection d'un oiseau mort. Là encore, illusion. L'oiseau était mis en léthargie par compression des carotides et sa résurrection s'effectuait naturellement lorsqu'il sentait le rayon solaire lui échauffer l'œil.

"THE PERSONALIST"
(Journal of the School of Philosophy, UNIVERSITY OF SOUTHERN CALIFORNIA)
"Hidden Teaching Beyond Yoga" by Paul Brunton
He has given us a very clear statement of the Hindu position as to some of the great problems of philosophy which is not easy thing to accomplish. At many of the excellent public libraries it is quite easy to obtain the Sacred Books of the East and very many commentaries upon them which contain really all that Mr. Brunton has to say, though possibly in a less convenient form for those not accustomed to the works of Eastern thought. He states a part of the Vedantist teaching with clarity and eloquence.

L'ÈRE NOUVELLE

Organe de l'Entente des Gauches et des groupements de Libre Pensée
— PARIS —

L'Inde secrète par Paul BRUNTON (Editions Payot)

L'auteur explique ainsi pourquoi il a intitulé son livre *L'Inde secrète* : « C'est qu'il est consacré à un pays qui s'est dérobé à toute recherche pendant des milliers d'années et replié sur lui-même au point que le peu qui en a subsisté est en voie de rapide disparition. L'obstination qu'ont mise les Yogis à se retrancher derrière un ésotérisme aussi absolu peut passer pour de l'égoïsme en notre siècle de démocratie outrancière ; en tout cas elle aide à comprendre qu'ils se soient vus graduellement rejetés du cours visible des événements dont l'ensemble compose l'histoire d'umonde. Des millions d'Anglais vivent dans l'Inde, des centaines d'autres la visitent chaque année. Il en est peu cependant qui aient la moindre notion de ce qui apparaîtra peut-être un jour comme un bien plus réel que les perles et les pierres précieuses qu'elle nous procure. »

Dans cette Inde mystérieuse, Paul Brunton a donc parcouru les régions les plus désertes, les profondeurs de la jungle et des Himalayas. Sans se laisser abuser par les acrobaties des faux fakirs, il en a rapporté une étude des phénomènes psychiques, mais, surtout, ce qu'il a recherché et trouvé, c'est la « spiritualité dans sa plus pure essence ». Il raconte la vie étrange de tous ces Yogis : celle du nouveau Messie Meher Bata, qui, dans sa grotte près de Nasik, n'ayant pas prononcé un mot depuis douze ans, désigne les lettres d'un alphabet à un interprète chargé de traduire en paroles ce langage muet ; celle de l'anachorète de l'Adyat, qui pratique le plus difficile des Yogas, l'assujettissement de la chair, lui permettant de vivre en plein air sur une montagne de l'Himalaya couverte de neige, sans éprouver le moindre dommage ; celle du thaumaturge de Bénarès ; celle de sa sainteté Sahabji Maharaj, roi sans couronne de Dayalbagh, la ville des Radha Soamis.

Paul Brunton est parvenu à découvrir la vérité, en dépit des plus grandes difficultés, car un peuple révèle difficilement aux étrangers ce qu'il considère comme sacré.

Francis Younghusband, ancien président de la Société royale de Géographie de Londres et grand spécialiste des questions indoues, qui, dans une savante préface, a présenté au lecteur ce très intéressant ouvrage. Il convient d'ajouter que celui-ci a été traduit de l'anglais, fort agréablement par Adrien F. Vochelle.

CAMPING

Extrait de : Rue Richemause, 9, VIII^e

L'Inde secrète, par Paul Brunton. — Préface de Sir Francis Younghusband, ancien président de la Société Royale de Géographie de Londres (Payot, éditeur).

Lassé de notre matérialisme européen, un Anglais s'embarque pour les Indes, à la recherche de la spiritualité dans son essence la plus pure.

Tâche ardue, car il lui fallut se frayer un chemin à travers les fausses apparences, écarter la foule des sorciers, jongleurs, fakirs et autres prestidigitateurs pour qui la mise en œuvre des forces occultes est chose aisée et habituelle.

Dédaignant ces comédiens au plus profond de la jungle et des Himalayas, il a cherché et rencontré de véritables Yogis, dépositaires de l'antique sagesse qui constitue le véritable génie de l'Inde. (Un volume : 25 fr.).

Spiritische bladen

ORGAAN VAN DE NEDERLANDSCHE VEREENIGING VAN SPIRITISTEN „HARMONIA“

Boeken uit den Vreemde.

A Hermit in the Himalayas. Paul Brunton. London, Rider & Co. 322 blad. 7 sh. 6. 1)

Brunton, die reeds vele werken over de geheimen van Egypte en Indië schreef, noemt zijn laatste een dagboek van eenzame ballingschap. Het is echter meer dan dat, het is een dagboek van de reis in het land van de geestelijke vrede en al zegt de schrijver, dat het eindoel veel verder in het binnenland is gelegen, den weg daarheen wijst hij toch wel aan.

Zelfs de oppervlakkige lezer zal kunnen genieten van B.'s levendige beschrijving van de schoonheid in de Himalaya, van zijn tocht naar Pratapnagar en de intrede van den moesson, doch de werkelijke betekenis en groote charme liggen in zijn verhaal van de reis naar de groote stilte, waar hij vorm gaf aan zijn visie op de mogelijkheid om in de huidige wereld te verkeerren, steunend zoowel op de oude wijsheid als op de moderne technische middelen, zonder slaaf te worden van het dogma eenerzijds of de mechanische sleur anderzijds.

Br. is gekomen tot de innerlijke zekerheid, dat al onze wereldsche moeilijkheden haar juiste oplossing vinden, zoo wij maar willen volgen de stem van ons werkelijke, geestelijke Ik. „Zoekt eerst het Koninkrijk Gods en Zijn gerechtigheid en al deze dingen zullen u toegeworpen worden“. Wie den stralenkrans heeft gevonden, zal zijn dagelijksch brood hebben“, zoo drukt Br. zijn zekerheid uit.

Velen, die den levensweg hard en zwaar vinden, kunnen leering opdoen bij dezen opgewekten voortrekker, wiens tallooze moeilijkheden nimmer onoverkomelijk bleken, omdat hij zich niet schaamde, de geestelijke waarden te zoeken en in het aldaagsche toe te passen.

Dit boek ademt een atmosfeer van voorbereiding; het doet denken aan een basiskamp in het hooggebergte, ingericht om van daaruit de exploratie voort te zetten, steeds hooger en bezwaarlijker. En in dit kamp rust de vermoeide reiziger uit en overdenkt zijn ervaringen, brengt orde in den chaos en prepareert zijn verslag ten dienste van anderen, die na hem zullen komen in de Groote Stilte. Wij hopen zeer, meer van Brunton te zullen vernemen; hij leeft het spiritualistische leven in de eenzaamheid en in de maatschappij. En dat is niet elkeen gegeven.

W. VAN GORCUM.

Paul Brunton zond mij dit boek persoonlijk met een vriendschappelijken brief uit Britsch-Indië toe.

Extrait de : **TÉLÉGRAMME**
BOULOGNE-sur-MER

CHOSSES D'ASIE

L'Asie est demeurée pour nous, malgré de multiples volumes d'histoire, de géographie, voire de philosophie, et d'innombrables reportages, une contrée assez mystérieuse. Et les récents événements d'Extrême-Orient, comme les fantastiques procès qui se déroulent à Moscou — car pour nous, comme pour nos ancêtres, l'Asie semble bien commencer un peu au-delà de la Vistule — ne sont pas faits pour atténuer l'impression d'étonnement un peu inquiet qu'éveille en nous cet immense continent, animé de courants que nous ne connaissons guère, théâtre de luttes dont nous ne savons pas grand-chose.

(CONT) TELEGRAMME

Mentionnons, en terminant — et en regrettant de ne pouvoir nous étendre davantage sur ce sujet, une sorte de reportage spirituel aux Indes, mené par un Anglais, M. Paul Brunton. *L'Inde Secrète* (4), dont M. Adrien Vochelle vient de publier une traduction française, nous promène parmi les yogis, les fakirs — authentiques ceux-là — et les anachorètes de l'Inde.

Si l'on veut bien garder un esprit critique, et ne se point laisser impressionner par les faits rapportés et par les tendances de l'auteur, on pourra tirer de cet ouvrage des enseignements précieux sur « les hommes représentatifs du véritable génie de l'Inde ».

A noter, en passant, les judicieuses réflexions sur les graves dangers, corporels et mentaux, que peut provoquer une tentative d'initiation à certaines doctrines secrètes.

Le Journal des Débats
17, Rue des Prêtres St-Germain l'Auxerrois, 17
PARIS.

3 DÉCEMBRE 1937

L'INDE SECRÈTE

De nombreux volumes ont été consacrés à l'Inde : on en lira certainement peu avec autant d'intérêt que celui dont M. Paul Brunton est l'auteur. La plupart des récits de voyages sont superficiels. Ainsi que le dit, dans une courte préface, sir Francis Younghusband, ancien président de la Société royale de géographie de Londres, c'est l'Inde sacrée, l'Inde secrète, celle des grands sages, que M. Paul Brunton a cherché à découvrir.

Certes, au cours de sa recherche passionnée, il a rencontré bien des charlatans et des imposteurs, des fakirs de bas étage, dont il nous parle d'ailleurs avec une aimable indulgence, mais il a fini par trouver des hommes de la plus haute spiritualité, comme ce Maharichi par exemple, auquel il a consacré de remarquables pages.

Le Maharichi, dont le nom est Ramana, mène une vie ascétique au milieu de ses disciples, à Arunachala, sur la montagne du Saint-Signal, dans l'Inde du Sud. Il naquit, en 1879, à Madura. C'était un enfant comme tous les autres, qui ne témoignait aucun intérêt spécial pour la religion ou la philosophie, mais ayant entendu parler un jour du sanctuaire d'Arunachala, il tomba dans une sorte d'extase. Il concevait à ce moment que le corps était un objet extérieur au moi et que le moi demeurerait inchangé dans la mort. Il sortit de cette crise tout à fait transformé : l'étude, les sports ne l'intéressaient plus. Comme le Bouddha, il quitta sa famille et prit le chemin d'Arunachala. Il passa un an et demi dans la solitude la plus complète, se contentant d'un peu de nourriture que déposaient devant lui de pieux visiteurs. Il se retira ensuite dans une caverne où il vécut plusieurs années, abîmé dans la méditation et souvent même dans l'extase. Les fauves l'épargnaient. Chaque nuit, si l'on en croit un disciple qui s'était attaché à sa personne, un tigre entraînait dans la caverne et léchait les mains de Ramana.

C'est alors que la réputation du jeune anachorète commença à se répandre et que le titre de Maharichi lui fut donné. Un groupe de disciples se forma autour de lui. De tous les côtés de l'Inde, les pèlerins viennent pour consulter le saint homme.

« Apprenez à vous connaître, conseille le Maharichi, et la vérité brillera dans votre âme... Le moi véritable et la félicité sont des termes identiques. Tous vos doutes s'évanouiront dès que vous parviendrez à cette perception directe du moi. »

M. Paul Brunton, qui est un journaliste très connu outre-Manche, nous a donné une enquête au pays des yogis qui intéressera tous ceux qu'attire la vieille sagesse de l'Inde. (Payot).
J. DNE.

GAZETTE DE LAUSANNE
LAUSANNE

12 DÉCEMBRE 1937
SWITZERLAND

PARMI LES LIVRES

Paul BRUNTON : *L'Inde secrète*. — (Payot, Paris.)

Dans la « Collection d'études pour servir à l'histoire de notre temps » où ont déjà été publiés de nombreux ouvrages sur l'Inde — entre autres ceux du général Mac Munn — vient de paraître un livre très intéressant de Paul Brunton : *L'Inde Secrète*. L'ouvrage est présenté au lecteur par le général Francis Younghusband, ancien président de la Société royale de Géographie de Londres et grand spécialiste des questions indoues. « *L'Inde sacrée*, dit sir Francis dans sa préface, tel pourrait aussi bien être le titre de ce livre. Car si l'Inde est secrète, c'est uniquement en raison de ce caractère sacré. D'instinct un peuple enveloppe de mystère, ce qui à ses yeux est sacré. Ce que l'Angleterre a de plus sacré, quel étranger le découvrira ? Ce serait tâche malaisée. Ainsi de l'Inde : ce qu'elle a de plus sacré est ce qu'elle a de plus secret. Mais le secret, par les difficultés même qu'il lui oppose, appelle la recherche. Pour qui cherche avec tout son cœur, avec une réelle volonté de trouver, le voile du secret finira toujours par se déchirer. M. Brunton avait cette volonté, il a fini par trouver. Il les a vus au passage, remarquables et décriés. Mais il les a dépassés. Ce qu'il cherchait, c'était la spiritualité dans sa plus pure essence, et il l'a trouvée »

L'AÉRO

Avenue des Champs-Élysées, 79, VII^e

PARIS

29 OCTOBRE 1937

NOUVEAU

L'INDE SECRÈTE

par Paul BRUNTON

Traduit de l'anglais par A. Vochelle
(Payot)

Tout le monde a vu des devins, des charmeurs de serpents, des fakirs se couchant impunément sur des lames de rasoir... M. Paul Brunton a compris que ces manifestations extraordinaires et d'autres d'un ordre supérieur, dont aucune science occidentale ne donne la clef, ne peuvent que ressortir à des causes ignorées de nous. Il est donc allé dans l'Inde, pour trouver le secret et il l'a trouvé.

Lecteurs qu'intéressent les questions de magie et les phénomènes psychiques, lisez ce livre captivant et vous ne serez point déçus. Au surplus, une haute leçon se dégagera pour vous, de la fréquentation du sage Maharichi : c'est que la sérénité et la félicité suprême, que nous cherchons toujours sans les trouver, ne dépendent nullement des contingences extérieures, si fortes et si impérieuses soient-elles, mais uniquement du parfait équilibre intérieur de l'homme lui-même.

Cela, nos philosophes l'ont déjà souvent proclamé, mais qui les a crus ? Le croyaient-ils eux-mêmes ? Lisez ce livre, il en vaut la peine. — A. Dumoret.

II. Paul BRUNTON. — L'Inde secrète. Préface de Sir Francis Younghusband. Traduit par A. F. Vochelle. Paris, Payot, 1937. In-8, 315 pages. Prix : 25 francs.

Ces deux auteurs, dont les livres parurent à peu près en même temps, se sont livrés à une enquête dans l'Inde mystérieuse pour essayer d'y découvrir le secret des sages, la spiritualité profonde, essentielle de l'Inde, héritage occulte des anciens. Tous deux ont traversé le monde décevant des jongleurs et des acrobates, des astrologues et des fakirs, des faux messies, des anachorètes, pour aboutir à quelques yoghis, plus représentatifs du véritable génie hindou, mystique d'un dynamisme puissant et contagieux.

Le livre de M. BRUNTON va plus loin. L'auteur a fréquenté des maîtres en yoghisme et nous dit tout au long ses expériences. L'acquis doctrinal résumé sous l'étiquette *Vérités oubliées* est mince (p. 307-311). Nous laissons à d'autres la critique de ce qu'il peut y avoir là de vraiment personnel et de ce qui provient des livres. A. BROU.

INDÉPENDANCE BELGE
BRUXELLES

23 DÉCEMBRE 1937

L'Inde secrète

par Paul Brunton (Ed. Payot).

M. Paul Brunton s'est proposé d'étudier l'ésotérisme hindou, et il a poursuivi son « expérience » avec une réelle ténacité et une volonté constante d'aboutir à des conclusions acceptables. Avec lui, nous pénétrons dans les lieux saints pour assister aux danses sacrées, nous rencontrons des ascètes (yoguis), des pèlerins du Gange et des sorciers.

Après avoir lu ce livre, il faut bien admettre qu'il y a autre chose aux Indes que des éléphants et quelques vieux temples, et que la sagesse hindoue est une parfaite école de maîtrise de soi et une admirable leçon de détachement.

Rien de plus précieux que le témoignage de ce journaliste anglais, positif et précis, aux prises avec le mystère. Sa déposition est digne de foi : avant de trouver quelque sage authentique, il a dû se frayer un chemin à travers la foule des simples d'esprit ou des imposteurs ; il s'est accroupi sur le sol de lointains ermitages, entouré d'étranges figures parlant de non moins étranges dialectes ; il s'est mis en quête de ces anachorètes reclus et réservés que sont les meilleurs d'entre les yoguis ; il a conversé des heures durant avec les brahmanes pandits de Bénarès ; il s'est arrêté au passage parmi les magiciens, les jongleurs et les faiseurs de prodiges. Grâce à cette investigation directe, il a rapporté d'importants documents sur l'Inde pieuse et maléfique où l'homme semble vivre dans le commerce quotidien avec le surnaturel.

L'auteur se garde toutefois de mêler toutes ces manifestations si diverses dans un grand magma de mystère. Il distingue parfaitement, par exemple, les fous qui s'infligent en public des tortures variées et les ascètes qui s'efforcent d'établir en eux la primauté de l'esprit sur la matière.

Le livre de M. Paul Brunton nous livre à foison des faits scrupuleusement observés. On reconnaîtra avec lui que notre connaissance des lois naturelles est encore très incomplète, et que la pensée humaine est destinée à évoluer vers un spiritualisme individuel et social.

Bibliographie

Paul Brunton
L'INDE SECRÈTE

Préface de sir Francis Younghusband, ancien général de brigade de l'Armée des Indes, ancien président de la Société royale de Géographie de Londres. Traduit de l'anglais par Adrien F. Vochelle. Un vol. in-8 de la Collection d'Etudes, de Documents et de Témoignages pour servir à l'Histoire de notre Temps. 25 fr.

PAYOT, 106, boulevard Saint-Germain, Paris.

Dans la « Collection d'Etudes pour servir à l'Histoire de notre Temps » où ont déjà été publiés de nombreux ouvrages sur l'Inde — entre autres ceux du général Mac Munn — vient de paraître un livre très intéressant de Paul Brunton : *L'Inde Secrète*. L'ouvrage est présenté au lecteur par le général Francis Younghusband, ancien président de la Société royale de Géographie de Londres et grand spécialiste des questions indoues.

« *L'Inde Sacrée* », dit sir Francis dans sa préface, tel pourrait aussi bien être le titre de ce livre. Car si l'Inde est secrète, c'est uniquement en raison de ce caractère sacré.

ACTION ET PENSÉE

Revue trimestrielle de la Société Internationale de Psychagogie

Rédaction : Institut de Psychagogie, 3, Taconnerie - Genève

II. — Philosophie hindoue.

TROIS LIVRES SUR LES SAGES DE L'INDE MODERNE

Paul Brunton, *L'Inde secrète*, avec préface de Sir Francis Younghusband ; traduction française de Adrien F.

Les livres de Paul Brunton et de Jean Marquès-Rivière, fort intéressants l'un et l'autre, offrent au lecteur occidental la possibilité de faire un voyage instructif à travers les Indes. C'est le voyage de celui qui cherche, qui part avec l'immense désir de trouver quelque chose, mais qui doute de la valeur de tous les phénomènes « surnaturels » qu'il désire rencontrer. L'itinéraire nous fait découvrir des saints et des fakirs, des magiciens et des astrologues, dont chacun détient une parcelle de cette vérité absolue que l'occidental croit devoir emprisonner dans les dogmes rigoureux d'une secte. En terminant la lecture de ces deux livres, on a l'impression que toutes ces forces collaborent à dépeindre cet Infini dont la vision s'acquiert par la pratique des différents yogas enseignés par ces maîtres. L'atmosphère d'adoration dont on entoure les yogins en extase, les déesses hindoues etc., nous aide à « voir » ce que les deux auteurs ont sincèrement décrit. Il est intéressant de constater que chacun des deux livres, après avoir décrit des personnages plus ou moins dignes de foi, finit par un chapitre sur un grand maître authentique.

Paul Brunton nous dépeint un homme que l'on considère comme un des grands maîtres spirituels de l'Inde actuel le Shri Ramana Maharshi, l'ermite d'Arunachala, et le compte rendu de leur entretien est plein d'intérêt et de précieux enseignements. Le profane fait sa soumission à celui qui lui offre une synthèse de la vérité et qui, dans la méditation et l'extase, associe les fois de tous ceux qui cherchent l'Un.

Le Livre que j'ai lu

L'Inde secrète

La librairie Payot publie un nouvel ouvrage sur l'Inde, dont le titre, *L'Inde secrète* (1), pourrait être aussi *L'Inde sacrée*.

Ce livre a pour auteur un Anglais, Paul Brunton. Il a été préfacé par Sir Francis Younghusband, ancien général de brigade de l'Armée des Indes, ancien président de la Société royale de Géographie de Londres, et traduit de l'anglais par Adrien F. Vochelle.

M. Brunton, pour pénétrer les mystères de l'Inde, a dû vaincre d'innombrables difficultés. Il lui a fallu « jouer du coude parmi la foule des jongleurs, des acrobates, de l'esprit ». Les savants qu'intéressent les phénomènes psychiques, peuvent s'attacher à ces hommes qui mettent en œuvre les « forces occultes »...

« Mais, la vérité n'est pas là, ce n'est pas d'eux que jaillit, comme de source, la vraie spiritualité. Ce n'est pas eux qui constituent cette Inde mystérieuse et sacrée que cherchait M. Brunton. Il les a vus au passage, remarqués et décrits. Mais il les a dépassés et a poussé plus avant. Ce qu'il cherchait, c'était la spiritualité dans sa plus pure essence, et il l'a trouvée.

« Loin des lieux fréquentés, au plus profond de la jungle ou des Himalayas, auxquels les saints de l'Inde retourneront toujours, M. Brunton a rencontré l'incarnation même de ce que l'Inde tient, par-dessus tout, pour sacré. Si le Maharichi ou le Grand Sage est l'homme qui l'attira le plus, ce n'est pas, le seul de sa sorte. De la montagne à la plaine, on en rencontre encore quelques-uns, mais très peu. Seuls ces hommes sont représentatifs du véritable génie de l'Inde, c'est à travers eux que se manifeste, à un degré singulier, le tout-puissant génie de l'univers. Ils sont donc un objet digne d'étude par excellence, et c'est le résultat d'une telle étude que nous apporte ce livre ».

Ce livre est très attachant. L'auteur sait piquer notre curiosité. Il conte agréablement et il utilise, chaque fois qu'il le peut, le dialogue et l'anecdote.

Lucien LECLERC.

PREUSSISCHE ZEITUNG

Auch das bei Wolfgang Krüger, Berlin (G. 7,50 RM) erschienene Buch von Brunton „Yogis, Verborgene Weisheit Indiens“ ist wohl geeignet, dem Leser eine Vorstellung von der Ideenwelt dieses geheimnisvollen Landes zu vermitteln. Dennoch gleicht das Werk bei aller Ernsthaftigkeit, mit der der Verfasser den Problemen nachgeht, mehr einer gut geschriebenen Reportage. „Yogis — das ist der im Abendland oft als Wundermann verführte, im Wirklichen aber in größter Zurückgezogenheit lebende indische Weise, der auf seine Art sein Verhältnis zum Schöpfer zu gestalten sucht.“

Brunton ist jahrelang von einem Yogis um anderen gereift, ist schließlich selbst Yogis geworden. Aber seinem Berichtbuch fehlt die große, geschlossene Form, es zerfällt in einzelne Episoden, die sich zwar inhaltlich aneinanderfügen, die aber, da sie verstreut, Osten und Westen, Fern-Osten und Europa im Metaphysischen irgendwie zu verbinden, interessant bleiben.

LES SECRETS DE L'INDE

par le D^r H. JAWORSKI

Nous sommes heureux de donner presque in-extenso, la belle conférence du D^r Jaworski, faite aux Dimanches Spiritualistes le 19 février, à la grande salle de la Société de Géographie.

Nous regrettons pourtant, et regretterons toujours, de n'avoir pu sténographier les conclusions du savant auteur de la théorie du Géon ou la Terre Vivante. Emporté par sa conviction, sa foi, il sut, dans une conclusion improvisée, attirer l'admiration des assistants qui l'écoutaient le cœur serré. Ce n'était pas un Yogui, un Spirite, un Théosophe, un Bouddhiste qui, parlait. C'était, comme il le dit à la fin de cet article, un rationaliste qui, ayant cherché, a trouvé, mais cherche encore, sachant que la Vérité ne s'enferme pas dans un code, dans un catéchisme immuable, mais, qu'étant éternelle, elle se présente dans l'espace sous cent mille aspects, dans le temps, elle évolue toujours au-dessus de notre entendement humain à jamais limité, malgré ses plus audacieux envols.

La Rédaction.

L'Inde ! Ce mot évoque des paysages de lumière et de féerie, des foules multicolores, des temples merveilleux, des jungles mystérieuses, des ermites décharnés qui approchent les Dieux et possèdent des pouvoirs magiques...

En réalité s'il y a le soleil il y a aussi la poussière, s'il y a les forêts il y a aussi les serpents et les fièvres, s'il y a les rajahs il y a surtout les haillons et les mauvaises odeurs.

En fait, l'Inde est décadente ; une affreuse misère étroit ce peuple sentimental et superstitieux : c'est à peine s'il reste deux ou trois vrais sages dans ce pays de rêve !

Des données précises nous ont été apportées récemment par plusieurs personnes héroïques et dévouées. Tout dernièrement, M. Jean-Marquès Rivière, que j'ai eu le plaisir de connaître, et un Anglais, Sir Paul Brunton, viennent de publier des livres où ils pénètrent profondément les mystères de l'Inde (1). C'est en suivant leurs

travaux que je vais tâcher de résumer les lignes générales et les points essentiels de ce sujet passionnant. Nous arriverons même à une synthèse assez précise et indiscutables des phénomènes que présente l'ésotérisme hindou.

Brunton, journaliste, se présente comme un observateur rationaliste et d'un esprit peu religieux. Rivière, au contraire, a des tendances orthodoxes qui lui enlèvent beaucoup de liberté dans ses jugements et les rendent moins impartiaux dans ses critiques. Rivière, personne par ailleurs des plus sympathiques, a souffert davantage, il a fait un grand effort d'assimilation pour s'indianiser. Brunton semble avoir été plus favorisé ; quoique son arrivée dans l'Inde ait été guidée par des forces spirituelles, il est Européen, sceptique, indépendant, presque jusqu'à la fin de son étude.

Tous les deux sont absolument sincères. Ils se plaignent de l'état déplorable de leur santé.

A Calcutta, Brunton cherche la maison du maître Mahasaya, disciple du fameux Ramakrishna. C'est un patriarce, chauve, à la barbe blanche. Il dit à Brunton en lui tenant les mains qu'une force supérieure l'a fait venir dans l'Inde. C'est un sage.

(1) Paul Brunton : *L'Inde secrète*, 1 fort vol. 320 pages, 25 frs. P. 2 frs. — Marquès Rivière : *L'Inde se-*

Extrait de

L'Esprit Médical

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Date :

5 NOVEMBRE 1937

LE COIN

DU BOUQUINISTE

L'INDE SECRETE 467

par Paul BRUNTON (Payot)

QUELLE part de vérité se cache derrière les récits des anciens voyageurs touchant les Yogis et les Fakirs de l'Inde ?

C'est le problème que s'est efforcé de résoudre M. Paul Brunton, Anglais curieux, ce qui n'est pas le cas de tous les Anglais s'il faut en croire un amusant récit de ce livre.

M. Brunton raconte, en effet, qu'il rencontra un jour, à Trichinopoli, un de ses compatriotes qui occupait depuis vingt ans un poste important dans les Chemins de Fer de l'Inde.

M. Brunton ne pouvait manquer l'occasion de l'accabler de questions sur les détails de la vie indoue, qu'il devait bien connaître. Mais quelle ne fut pas sa stupéfaction quand, lui ayant demandé s'il avait jamais rencontré de Yogis, il s'entendit répondre par le flegmatique fonctionnaire : Des Yogis ? Quel genre de bête est-ce là ?

M. Paul Brunton, lui, a abordé les diverses populations de l'Hindoustan dans un esprit de curiosité, de compréhension et de sympathie qui le préparait à accueillir la vérité sur les plus profonds secrets de ce pays mystérieux et défendu.

Il a rencontré beaucoup d'imposteurs très habiles et d'ailleurs fort intéressants, au point de vue psychologique. Mais ce ne sont pas ces « acrobates de l'esprit » qui détiennent la véritable spiritualité de l'Inde essentielle.

DEPÊCHE DE

BREST

LE LIVRE DU JOUR

L'ÉGYPTE SECRÈTE
par Paul BRUNTON



Dans la « Collection de documents et de témoignages pour servir à l'histoire de notre temps » a paru, il y a quelque temps, la première traduction française d'un ouvrage du célèbre Paul Brunton, « L'Inde secrète ». De cet auteur, dont les œuvres sont si répandues en Angleterre, paraît aujourd'hui une nouvelle étude similaire à celle sur l'Inde, « L'Égypte secrète ». Il a été traduit avec beaucoup de soin par M. Jacques Marty, qui le présente ainsi au lecteur :

Der weisse Yogi von Arünahala

Ein Journalist wird zum Einsiedler / Verborgene Weisheit Indiens / Was lehren die Yogis? / Die Yogastadt im Dschungel

Es ist kein Fehler, wenn ein Journalist neugierig ist. Es ist sogar ein Fehler, wenn er es gar nicht ist. Paul Brunton, ein namhafter englischer Journalist, hielt es eines Tages vor Neugierde nicht mehr aus, die Wahrheit über Yagire und Yogis zu erfahren. Er hatte massenhaft darüber gelesen und darüber nachgedacht, er hatte alle mögliche Literatur über die Geheimnisse Indiens verschlungen und, wie das dabei öfters zu gehen pflegt, hinterließ das Gelesene einen dienlich wirren und unklaren Eindruck bei ihm. Waren die Yogis lediglich gefaltete Gaukler und Gliederrentner, verfügten sie über gahntreiche unbekanntes Zauberkraft, mit denen sie unsere Sinne täuschen? Benutzen sie ihren unbefruchteten Einfluß für dunkle, aber gläubige Zwecke?

Paul Brunton wußte nicht sehr viel mehr über die Yogis als so mancher andere Gebildete, als er eines Tages einen Indendampfer bestieg, um sich selber im Wunderlande Klarheit zu verschaffen. „Ich fuhr in den Osten, um die Yogis und ihr geheimes Wissen aufzuklären.“ Am Alexandria-Dock in Bombay geht er an Land, verwirrt und benommen durch die tausendfältigen Eindrücke dieser seltsamen Stadt, in der so viele Völker wohnen und so viele Sprachen gesprochen werden. Er sieht die Schlangenschwärme und andere niedere Fauna, wie etwa das Mangobaumwunder, er läßt sich gegen Geld sogar manche dieser Kunststücke erklären. Aber er verliert keine Sekunde sein Ziel aus dem Auge: das Yoga (die Yogielehre). Wo trifft man wirkliche Yogis und wie nähert man sich ihnen?

Er stellt bald fest, daß es sehr schwer ist, wirkliche Yogis zu finden und beinahe noch schwerer, sich ihnen zu nähern. Sie leben in der Einsamkeit, in Höhlen und steilen, fensterlosen Häusern, sie zeigen sich nur selten in der Öffentlichkeit und sprechen zudem fast nie englisch — wenn sie überhaupt sprechen. Viele nämlich haben sich ein freiwilliges Schweigegebot auferlegt und verfahren nur schriftlich mit ihrer Umwelt.

Begegnung mit dem ersten Yogi

Dem ersten, ersten Yogi — denn viele Schwinder nehmen sich ohne jede Berechtigung so — begegnet er in der glühend heißen Stadt Madras in Südindien. Es ist ein noch verhältnismäßig junger Mann, Brahma mit Namen, ein Meister des „Yoga der Körperbeherrschung“. Zuerst muß der Yogi seinen Körper beherrschen. Zuerst muß zwar bis zu einem Grade der Vollendung, die zugleich den endgültigen Sieg des Geistes über den Körper bedeutet. Ein solcher Yogi kann beliebig seinen Blutkreislauf anhalten und den Herzschlag ausstillen, er fühlt keine Schmerzen mehr und keine Anstrengungen. Der Weg dazu ist allerdings hart und kann nur in jungen Jahren beschritten werden. Die sechzig verschiedenen Lehungen, die fortwährend zu bewältigen sind, würden einen normalen Menschen, der sofort und ohne Vorberereitung mit ihnen begäme, zum Krüppel machen. Alle Organe, alle Nervenzentren, alle Gefäße gehorchen schlicht dem Yogi. Erst jetzt kann das eigentliche, das geistige Yoga beginnen, das „Ruhens in sich selbst“. Der Geist kann jetzt den Körper verlassen, jetzt kann der Yogi daran gehen, die Gedanken rückwärts zu denken.

Brunton ist unglücklich, er nimmt keine Begegnung für wahr an, bevor sie ihm bewiesen wird. Nachdunkel willfahrt der Yogi, stellt seine Atmung ein, läßt den Pulsschlag einschlafen. Mit vielen Schmerzen lernt Brunton schliesslich nach die „Kontinenz“, die wir ja alle von den Buddhaschülern her kennen. Jetzt zum erstenmal ist Brunton überzeugt, daß Yoga mehr ist, als nur ein törichtes Märchen. Als ihm der Yogi erzählt, daß man mit der Yoga sein Leben um hunderte von Jahren verlängern kann, wagt er nur noch einen schüchternen Widerpruch. Immerhin ist er Journalist genug, um es nicht bei diesem einen Erlebnis bewenden zu lassen. Er verläßt Brahma, um weiterzulesen. Es gibt andere Yogas, als die der reinen Körperbeherrschung, und andere Yogis.

Man erzählt sich von diesem Wundermanne, daß er freigelegte Kräuter aus der Luft holen, ans dem Nichts Futter hervorzaubern und eine verweltete Blume in seiner Hand wieder frisch machen könne. Aber diese große Weisheit läßt keinen Zweifel darüber, daß alle diese Kunststücke eigentlich mit Yoga nichts zu tun haben. Das Yoga ist die Herrschaft des Geistes über alles, was ihn bindet, hemmt und stört. Es ist die vielseitig wunderbarste Körperkultur, die es gibt, und Jahrtausende älter, als unsere „Gymnastik“, aber diese Körperbeherrschung ist nicht Selbstzweck, sondern den Körper beherrschend heißt hier: den Geist befreien. Die allererste Voraussetzung ist Ruhe und Stille. Es gilt in Indien als grobe Missetat, einen Yogi im Zustand der Verunsicherung zu führen.

Ein Yogi im letzten Stadium der Vollendung ist auch ein vollendeter Weiser. Er wird zum Lehrer und es gilt als Gesetz, daß niemand ohne den richtigen Lehrer zum Yogi werden kann.

In Nordindien gibt es eine halboberseeische Yogabruerschaft, die den Namen „Radha-Sumati“ führt. Sie umfaßt gegen hunderttausend Mitglieder, die über ganz und damit Zugang zu Indien verstreut sind. Sahab Maharaj zu finden, er findet einen modernen denkenden, dem Fortschritt durchaus aufgeschlossenem Yogi, der sich auf eigenartige Weise bemüht, die Vorlesungen des Yoga mit westlichen Vorbildern in Einklang zu bringen. Inmitten einer Wüste, in der aufstausend ein Baum geblieben wollte, ist hier eine Stadt entstanden, die ein ansehnliches Industrieviertel besitzt, in der fast alles erzeugt wird.

Einkehr beim Maharishi

Eufelstehend für Bruntons weiteres Schicksal wird die Bekanntschaft mit dem „Maharishi“, dem „großen Seher“, der in Südindien, weit hinter

ter Madras, am „Berg des heiligen Feuers“ lebt, von vielen Schülern umgeben und verehrt. Er ist dem Stamme nach ein Dravide, also ein Vorkämpfer der Urvölkerung Indiens. Mit diesem Yogi kann sich Brunton auch englisch unterhalten. Aus Tagen, die er in seiner Nähe verbringen will, um hinter das Geheimnis des Yoga zu kommen, werden Wochen und Monate. Die unermüdbare Sonne Indiens kehrt an der Gesundheit des englischen Journalisten, die ungewohnte Kost schwächt seinen Körper noch mehr. Aber er erkennt, daß er in diesem Yogi einen „Meister“ gefunden hat, dem man sich unterordnen darf. Oft beschleichen ihn Zweifel, er beschließt abzubrechen und nach Hause zurückzufahren, immer wieder bleibt er. Eines Nachmittags, von grenzenloser Entmutigung gepackt, verläßt er zum erstenmal in die typische Yoga-Exance. Damit hat er die „Schwelle“ überschritten. Er beherrscht seinen Körper bereits so weit, daß er das Fieber bestiegt. Die Zeit verfliehet sich, tiefer und tiefer dringt er in das unbekannte Reich seines Innern vor. Das größte Geheimnis Indiens hat sich ihm erschlossen.

Der weisse Yogi

Brunton kehrt noch einmal in seine englische Heimat zurück. Er schreibt das Buch, dessen Inhalt diese Angaben entnommen sind (Paul Brunton: „Yogis, Verborgene Weisheit Indiens“, Volksgang Krüger, Verlag, Berlin). Dieses Buch ist eine großangelegte Reportage über seine Begegnungen mit Yogis, zugleich ein Rezensionsbericht über seine Wandlung. Es ist mit allen guten Journalistengedanken geschrieben, anschaulich, wahrhaftig und ohne jede Schönfärberei. Es ist alles darin registriert, was er erlebte, und die wahren Yogis sind genau so gewissenhaft geschildert wie die zahlreicheren Charlatane, denen er begegnete.

Aber dann ordnet Brunton seine Angelegenheiten und nimmt für immer Abschied von seiner Heimat. Er kehrt nach Indien zurück, bezieht in der Nähe seines Lehrers, des Maharishi, eine Einsiedelei und lebt das strenge, auchbvolle und gänzlich uneigennütige Dasein eines echten Yogi. Bald verbreitete sich sein Ruf über Südindien, noch weit und breit kommen heute Neugierige und Xenobestehende, um den „weissen Yogi“ zu sehen und seinen Rat zu erbitten.

SALZBURGER VOLKSBLATT (Austria)
Paul Brunton: Yogis... Verborgene Weisheit Indiens. (Vergleichen Sie die Yogis, Männer voll geheimnisvoller Kraft und wunderbarer Erkenntnisse. Große und wertvolle Dinge gesehen, Gesetze der Natur gesehen, überaus. Brunton warbe selbst Yogi und blieb in Indien. Sein Bericht ist eine Entdeckung, die den Weg zur weissen Weisheit zeigt.)

Ihne Herzs Schlag, ohne Pulschlag, ohne Atem

Yoga besiegt den Tod

Von Paul Brunton

des Brandenburger

ANZEIGER

Verborgene Weisheit Indiens

Ein eigenartiges Buch hat der englische Schriftsteller Paul Brunton erscheinen lassen; es führt den Titel „Yogis“ (Verlag Wolfgang Krüger, Berlin). Es ist kein alltägliches Reisebuch, es verfolgt vielmehr einen ganz bestimmten Zweck; dieser Brunton will ernsthaften Einblick in indische Philosophie und Mystik geben.

Er ist durchaus nicht leichtgläubig von Natur, im Gegenteil, er ist ein gut Stück Skeptiker. Aber er kommt doch zum Schluß: Bei uns im Westen sind manche Vorstellungen von drunten noch recht stumperhaft. Gewiß, es gibt auch dort eine große Zahl geldgieriger Gaukler und betrügerischer Zauberer, aber es gibt doch andererseits auch Dinge, die wir Europäer uns nicht so ohne weiteres erklären können. Eine kleine Wahrheit steckt hinter jedem Aberglauben, und unter den Einsiedlern und Yogis findet man hinter Sondersingen doch manchen Weisen, der tief hinter die Dinge sieht. Man muß sich nur seelisch einfühlend können.

So begegnete der Verfasser abergläubischen Narren und anmaßenden Fakiren, aber er vernahm auch von uraltem Glauben, Werken ewiger Wahrheit und geheimnisvollen Kräften, zu Füßen des Himalaja, an den graugrünen Wogen des heiligen Ganges, in Bengaldörfern und abgelegenen Höhlen, am Berge heiligen Feuers. Seltsame Menschen in seltsamem Land. Sie zwingen die Natur in steter Übung, Willensanstrengung und geistiger Sammlung.

So bliden durch die Seiten dieses Buches mit rätselvollen Augen: Magier, Vertreter neuer Messiaslehren, Fromme und Schlichte, Männer, die nie sprechen, geistliche Oberhäupter, Wundertäter, Sternkundige, freiwillig sich Kasteiende, Vertreter der Sonnenlehre, Selbigenügende und Mitglieder von sonderbaren Bruderschaften.

Sie predigen das Yoga der Körperbeherrschung und das des Kluges, die Herrschaft über die Nerven, langes Leben, Ueberwindung des Todes, heiligen Dämmerschlaf, Beharren können, Heilen kranker Herzen, Belebung des Abgestorbenen.

Aber es sind auch solche darunter, die durch Taschenspielertricks nachhelfen, die nur gewaltsame Verzerrungen lieben, Hexenmeister, die übertreiben, Schwäher und Täuschende. Zwar wird der Trick des wachsenden Mangobaumes entlarvt, aber es bleiben noch genug der Fragen: Gibt es ein Gedankenlesen? Gibt es geheime Schriften? Stirbt man, wenn der Atem erlischt? Wie weit geht Suggestion?

Ueber allem aber heißt es: Letztes Ziel ist nicht der Leib, letztes Ziel ist Ausgleich in höchster Vollkommenheit. „Ihr findet das Licht nur durch tiefes Sinnen über euch selbst und durch häufige Meditationen.“

„Frage dich immer wieder: Wer bin ich?“ Der Verfasser lebt heute bei seinem Meister, dem Mahariishi (d. h. Großer Seher), studiert dravidische Bücher und will die alte Wissenschaft des Ostens von allem falschen Aberglauben reinigen. Die Eingeborenen nennen ihn den „weißen Yogai“.

Wir müssen diese Lehren von unserem Standpunkt aus ablehnen, weil sie zu sehr auf Passivität aufgebaut sind und des rechten schaffenden Handelns entbehren. Wir geben aber zu, daß sie mitunter zu Werten der Abklärung und Erkenntnis gelangen lassen, die auch wir mit gewisser Andacht lesen.

Dr. Kurt Groetschel.

Der Fakir von Ipi hat gerade jetzt gezeigt, wessen ein Fakir fähig ist. Unabhängig aber von der Fährung eines Aufstades gibt es in Indien viel, wovon „unsere Schulweisheit sich nichts träumen läßt“. Paul Brunton ist in seinem Buch „Yogis“ (Wolfgang-Krüger-Verlag, Berlin) den Vorhang und zeigt bemerkenswerte Einzelheiten von der verborgenen Weisheit Indiens. Ueber einen Besuch beim Yogi Brama:

Ich komme auf die Atemtechnik zu sprechen, die ein so wichtiger Bestandteil des Yoga zu sein scheint und doch so geheimgehalten wird. Brama bedauert, daß er im Augenblick keine weiteren Uebungen zeigen darf, ist aber bereit, mir über seine Theorien mehr zu erzählen.

Sonntag, den 25. Juli 1937

Neue Leipziger Zeitung

Verborgene Weisheit Indiens

Ein Engländer versucht die Geheimnisse der Yogis zu ergünden

Ein englischer Journalist, Paul Brunton, hatte sich vor einigen Jahren die Aufgabe gestellt, dem nachzusehen, was in Indien an wirklich tiefer Weisheit noch lebt, was an den wunderbaren Kräften indischer Heiliger wahr, was Schwindel und Gaukelei sei. Mit viel Wissen und Erwartung, aber auch mit kritischem Verstand begabt, durchwanderte er unter Mühen Indien, ging jeder Spur nach, die ihm das Erhoffte aufzuzeigen schien — und konnte am Ende seiner Reise, die er wegen Krankheit unterbrechen mußte, ein Material aufweisen, das wohl jeden Europäer unmittelbar fesseln wird. Denn Paul Brunton ließ sich von keinem Wundermann, der Bäume aus der Erde wachsen ließ, von keinem Heiligen, der die ganze Menschheit mit leichten Ideen beglücken wollte, täuschen, sondern siebt unnahehaftig all das, was von der Sensationslust Fremder und Einheimischer lebt, was sich von einem naiven Wunderglauben nährt, um das wirklich echte zurückzubehalten; und dies fand er bei den Yogis, und zwar bei den echten Yogis, die nicht an der Straße herumlungern und Kunststücke zeigen, sondern sich sehr im Verborgenen halten und ihre Weisheiten und ans Wunderbare grenzenden Fähigkeiten nur an ihre auserwählten Schüler weitergeben — fern allem Betriebe.

Es sind dies die Jünger des Yoga, der Lehre von der Körper- und Geistbeherrschung, freilich einer Beherrschung von Leib und Seele, die wir Europäer kaum ahnen, geschweige denn durchführen können. Es ist eine Beherrschung des Körpers, die etwa das Schlagen des Herzens, den Gang des Atems aussetzen lassen kann, ohne daß das Leben Schaden nähme, die unmittelbar tödendes Gift unschädlich macht durch höchste Konzentration, die höchste Stufe des Yoga — also gleichsam den Tod besiegt. Diese höchste Stufe des Yoga ist nicht nur eine Beherrschung des Leibes, sondern vornehmlich eine geistige Konzentration, auf die der Inder höchsten Wert legt. Durch Jahrtausende alte Ueberlieferung und Uebung gelangt es Männern dieses Volkes, in einen Dämmerzustand zu versinken, der sie bei wachem Leib von aller Umwelt und ihren Veränderungen abschließt — und sie des ewigen Geistes teilhaftig werden läßt. Es ist der Gegensatz zu unserer westlichen Erziehung, die auf Tätigkeit, auf dauernd schöpferisches Verhalten gerichtet ist und ein rastlos schaffendes Leben als Glück und Krone dieses Daseins zu dreien geneigt ist. Wie wir im Westen durch die Lebenshaltung in Wissenschaft und Technik Erstaunliches, ja ans Ungeahnte Grenzendes geleistet haben, so hat Indien als Sitz jenes völlig andern Lebens-

Die Natur hat für jeden Menschen 21 600 Atemzüge vorgegeben, die er von einem Sonnenaufgang bis zum anderen verbrauchen kann. Durch schnelles, geräuschvolles Atem wird der Vorrat zu schnell verbraucht, und das Leben wird verkürzt. Atmet man aber langsam, tief und ruhig, so geht man mit dem Vorrat sparsam um, man verlängert also das Leben. Jeder gesparte Atemzug stellt ein Mehr an aufgespeicherter Kraft dar, die für jeden Menschen mehrere Jahre verlängerten Lebens ausmachen kann. Yogis atmen weniger oft als andere Menschen, sie haben es auch nicht nötig —, aber ich kann Ihnen nicht mehr sagen, ohne mein Gelübde zu brechen.“

Diese Verschwiegenheit spannt mich auf die Folter. Wenn so ängstlich behütete Geheimnisse wirklichen Wert besitzen, begreift man, warum diese seltsamen Menschen ihre Spuren verwischen und den Schatz ihres Wissens verbergen, um sich der Neugierigen und Unwürdigen zu erwehren. Vielleicht aber zählt man mich auch zu diesen, vielleicht muß ich eines Tages das Land verlassen, ohne einen Lohn für alle meine Mühen zu erhalten?

gefühlts ebenso Kräfte entwickelt, die uns Europäern wunderbar erscheinen müssen und sich auch tatsächlich mit unsern Wissenschaften nicht mehr erklären lassen. Es ist müßig zu fragen, was erstaunlicher ist: eine unerhörte Entdeckung unsrer westlichen Erdteils oder die Tatsache, daß ein Yogi vor einem wissenschaftlichen Auditorium Ignoranz nimmt, ohne zu sterben, oder sich lebendig begraben läßt, um nach geraumer Zeit wieder zum Leben zu erwachen.

Paul Brunton zählt solche ans Wunderbare grenzende Fähigkeiten in seinem Buch auf und bemüht sich, Wahres von Falschem zu scheiden. Am tiefsten aber berührt ihn die Haltung der indischen großen Männer und Heiligen. Der völlige Friede, die innere Ausgeglichenheit, die durch nichts zu trüben ist, fesselt ihn so stark, daß er nach seiner Rückkehr nach England wieder Indien aufsucht, sich einem Meister in Süd-Indien, dem „Großen Seher“, verschrieb und nun in der Dschungeleinsiedelei neben dem Studium alter indischer Werke die geistigen Uebungen vollzieht, die in der völligen Loslösung von der Welt seligen Zustand schenken. — Die Philosophie dieser indischen Weisen, die Brunton in Bruchstücken vermittelt, erscheint freilich neben der europäischen sehr allgemeiner Art. Vornehmlich hat der deutsche Idealismus bis zu Schopenhauer, den indische Weisheit tief berührte, ähnliche Themen weit fruchtbarer angefaßt. Aber in Indien geben sich die Weisen eben ganz dem Jenseits, dem Nirwana, bis zur völligen Bedürfnislosigkeit hin, während die Großen unsrer Erdteils die Berührung mit dem Göttlichen immer als Krastquelle zur Wirkung in dieser Welt verspüren und verspüren wollen. Daß in Indien starke Bestrebungen sind, die alte Weisheit mit den Erfordernissen der modernen Welt in Einklang zu bringen, zeigt Brunton sehr schön in einem Kapitel des Buches. — Freilich wird das Gesicht Indiens, wenn es Indien bleiben will, mehr der Seligkeit des Nirwana zugeteilt bleiben, während Europa — nach dem Gesetz, nach dem es angetreten — sich weiter den Möglichkeiten und der erstaunlichen Vielfalt dieser von Gott geschaffenen Welt zuwenden wird.

(Paul Brunton: Yogis / Verborgene Weisheit Indiens, erschien in deutscher Uebersetzung im Wolfgang-Krüger-Verlag, Berlin, mit 16 Bildtafeln.)

Georg Maurer.

Anlässlich des hundertjährigen Jubiläums der Universität Athen ist Professor Dr. Wilhelm Wirth, Direktor des Byzantinischen Seminars der Universität Leipzig, zum Ehren doktor der Philosophischen Fakultät der Universität Athen ernannt worden.

Verborgene Weisheit des Ostens Paul Brunton Yogis

Sämtl. Abbildungen aus Brunton, Yogis
(Wolfgang Krüger Verlag Berlin)

Dies ist die Geschichte einer seltsamen Pilgerfahrt, auf die ein Mensch auszieht, um das Geheimnis seiner Bestimmung zu erforschen und den Frieden seiner Seele zu suchen. Schon als Knabe fühlt sich Paul Brunton von der rätselhaften Welt des Ostens unwiderstehlich angezogen. Dann begegnet er als junger Journalist beim Besuch eines kleinen Buchladens in London einem vornehmen Indier, der ihn darüber aufklärt, daß die platonische Lehre von der Wiedergeburt aus dem indischen Seelenwanderungsglauben her stammt, und daß heute noch in Indien einzelne Männer leben, die im Besitz uralter Weisheit und wunderbarer seelisch-körperlicher Kräfte sind. Diese Meister unter den Yogis, die sogenannten Rishis, haften abseits der Welt, in stiller Abgeschiedenheit, die ihnen die nötige Selbstbesinnung und die ungestörte Entwicklung ihrer tiefsten Seelenkräfte gestattet. Sie sind nur von wenigen Schülern umgeben, die ihre Lehre weitertragen und auch nach ihrem Abschied mit ihrem Lehrer in einem ständigen unsichtbaren Zusammenhang bleiben, der durch keine Trennung im Raum und in der Zeit aufgehoben wird.

Diese Yogis, die im stillen, abseits der breiten Masse, wirken, haben nichts mit jenen Fakiren zu tun, die ihre Zauberkunststücke auf dem Markte vorführen. Ihre Lehre hat auch nichts mit

Noch einmal kehrt er nach Europa zurück, da seine körperliche Gesundheit ihn zwingt, Indien zu verlassen. Daheim schreibt er sein Buch, das in England sogleich allgemeines Aufsehen erregte. Nach zwei Jahren aber macht er sich wieder auf, durchpilgert ganz Indien bis zur Grenze Tibets, um schließlich ganz beim Maharishi zu leben. Er wohnt selbst in einer Hütte im Schatten eines mächtigen alten Tempels und wird unter den eingeborenen Indern als der „weiße Yogi“ bekannt. Unablässig studiert er alte Bücher und Manuskripte, die dem Abendlande noch unbekannt sind, und arbeitet an seinen eigenen umfangreichen Niederschriften, während er zu Füßen seines Meisters immer neue und immer tiefere Erkenntnisse gewinnt. Die Aufgabe, die er sich gestellt hat, erschöpft sich keineswegs im Streben nach eigener Glückseligkeit. Sein forschender Geist ist noch nicht zur Ruhe gekommen. Sein Ziel ist, zu erkennen, was an den Überlieferungen der altindischen Geheimlehren grundlegend wahr ist, und diese Wahrheiten von allem Aberglauben und allen religiösen Zutaten zu befreien, um sie der wissenschaftlichen Erkenntnis des Westens aufzuschließen und der europäischen Menschheit nutzbar zu machen.

Paul Brunton: Yogis, Verborgene Weisheit Indiens. Mit 26 Abbildungen. Wolfgang Krüger Verlag, Berlin.

Paul Brunton ist Engländer. Er ist Journalist von Beruf. Sein Lebenslauf ist ebenso eigenartig, wie auch der Inhalt seines Buches. Wie er selbst schreibt, hat ihn von jeher das Orientalische unwiderstehlich angezogen. Niens heilige Bücher, die Aussprüche der Brahmanen und die Aufzeichnungen der Weisen zu lesen, war stets seine Freude. Endlich machte er sich auf den Weg, selber Indien zu sehen, aber nicht das Indien der Reisebeschreibung, sondern das Land der uralten, verborgenen Weisheit. An den bekannten Fakiren mit ihren Gauleien und Akrobatenkünsten ging er vorbei. Was er suchte und auch fand, das waren die Weisen Indiens, Einsiedler, Männer von Selbstzucht, großen Kenntnissen und wunderbaren Kräften. Und das sind die Yogis. Es sind die Weisen und Heiligen Indiens, keine Buddhisten, sondern Hinduisten. Hinduismus ist die Urreligion der Inder. Er ist eine Art Naturvergötterung und hat sechs überlieferte Philosophiesysteme. Das vierte von ihnen nennt man Yoga. Der Yoga wird definiert als die Hemmung der Funktionen der Denksubstanz, d. h. als die methodische Isolierung des Geistes von den störenden Wirkungen des körperlichen Denkforgans und den Einflüssen der Außenwelt zur Erreichung übernatürlicher Kräfte und der Erlösung. Dieses Ziel wird erreicht durch Ausführung besonderer körperlicher und geistiger Übungen. Durch Autosuggestion, Hypnose, Beherrschung der Nerven, der Atmung u. s. w. soll sich der Yogi auf magisch-materielle Weise selbst lösen können. Die willkürlich durch Yogis herbeigeführten kataleptischen Zustände sind oft von Gauklern ausgebeutet worden. Mit einem Fakir hat ein echter Yogi nichts zu tun. Einige Yoga-Vorschriften seien hier angegeben: Der Yogi soll in der Einsamkeit, fern von Menschen leben. Er hat bei seinen Übungen einen festen Sitz einzunehmen, der es ihm ermöglicht, seine Gedanken ganz dem Uebersinnlichen zuzuwenden. Als für diesen Zweck besonders geeignet werden folgende Positionen empfohlen: 1. Man lege einen Fuß auf den einen Schenkel und den anderen Schenkel auf den anderen Fuß, 2. man lege gleichzeitig beide Fußsohlen zwischen Knie und Schenkel und sitze mit aufrechtem Körper da, 3. man lege den rechten Fuß auf den linken Schenkel und den linken Fuß auf den rechten Schenkel und ergreife mit beiden Händen fest die großen Zehen. In einer dieser Positionen widmet sich der Yogi dann der methodischen Beschränkung des Amens. Das ist von großer Wichtigkeit. Denn ist der Atem untätig, ist auch der Geist untätig. Der Yogi sucht eben völlige Ruhe zu erlangen. Daher hält er seinen Atem an und atmet langsam und recht tief. So pflegt er dann die Meditation. Er starrt immer auf einen Punkt und gerät allmählich in Versenkung und Verzückung. Darunter darf man sich aber keinen Dämmer Schlaf vorstellen. Denn der Zustand tiefer Kontemplation ist nach indischer Vorstellung gerade das Gegenteil von Schlafen und Träumen. Es ist vielmehr ein Zustand reiner Geistigkeit, in dem durch Ausschaltung der Außenwelt die Vereinigung mit dem Brahma, dem Allgeist, vollzogen wird. Brunton suchte viele von diesen Weisen auf, verkehrte mit ihnen und wurde schließlich selbst Yogi. Er lebt in Süd-Indien in Kumbakonam bei seinem Lehrer und pflegt westen-trübe Mysterien. Das Buch ist fesselnd geschrieben. Man wird von religiöser Atmosphäre umhüllt. So ist Indien. Die Religion ist dort die allbeherrschende Macht. Indien ist ein Tropenland. In der Sonnenglut, die die Lebenskräfte erschaffen macht, neigt der Geist zum Träumen. Die Beobachtung des schnellen Wachstums und des plötzlichen Sterbens in der Natur führt zu Weilschmerz und Melancholie. Alles wirkt zusammen, um die seltsamsten Anschauungen über Religion, über das Wesen des Göttlichen und der Natur und über Sinn und Zweck des menschlichen Lebens im grübelnden Menschengestirb entstehen zu lassen. Wunderjam werben sich dort die Gedanken. In den wonnigen Lüften entstehen phantastische Wadträume, die unseres nüchtern Desirierens und Disponierens spotten. Das indische Denken ist unserm westlichen Denken entgegengesetzt. Daher verstehen wir mit dem besten Willen oft nicht, was die Inder als einfache Wahrheit hinstellen. Man muß eben begreifen, daß der Inder durch und durch religiös ist. Er ist Gottfueher im vollsten Sinne des Wortes. Nur so viel gilt ihm der Mensch, als er religiös ist. In diese religiöse Welt Indiens führt Bruntons Buch vortrefflich ein. Indischer Zauber ist darüber ausgegossen. Es nimmt den Leser gefangen und läßt ihn nicht mehr los. Der Wert dieses Buches liegt aber nicht in der Begründung und Darlegung neuer Religionskenntnisse, sondern darin, daß der Verfasser in so lebendiger und fesselnder Weise zu erzählen weiß, wie er mit den verschiedenen Yogis, den Weisen und Einsiedlern Indiens in Berührung gekommen ist. Er zeigt, wie sie leben und welche geistige Atmosphäre sie um sich verbreiten. Die deutsche Uebersetzung des Buches ist ausgezeichnet, sie liest sich leicht und flüssig.

Mit der verborgenen Weisheit Indiens beschäftigt sich der Engländer Paul Brunton in seinem Buch „Yogis“ (Wolfgang Krüger Verlag, Berlin, Preis: Leinen RM. 7,50). Der Verfasser, der früher Herausgeber verschiedener Zeitschriften in London war, dann lange in Afrika und Asien, vor allen Dingen in Indien reiste und nach einem vorübergehenden Aufenthalt in Europa vor zwei Jahren wieder nach Indien zurückkehrte und dort jetzt als „Weiser Yogi“, als Schüler des Maharishis in Südindien lebt, hat sich vorgenommen, zu entdecken, was an der alten Wissenschaft des Ostens grundlegend wahr ist, diese Wahrheit von allem Aberglauben und vom Religiösen zu trennen und dann mit der wissenschaftlichen Erkenntnis des Westens zu vereinen. Um diesem Ziel so nahe wie möglich zu kommen, hat sich der Verfasser nicht darauf beschränkt, sich bei den Gauklern auf den lauten Plätzen umzusehen, sondern er ist in den Dschungel, in die Hütten und in die Berghöhlen gegangen, in denen er noch die einsamen indischen Gottfueher und Männer voll von geheimnisvollen Kräften fand. Im Mittelpunkt seiner Schilderungen stehen die letzten noch lebenden Reste einer alten indischen Kultur, die man zusammenschließend Yoga nennt. Wie Wunder muten einige Ueberbleibsel dieser alten Weisheit an, von denen Brunton erzählt. Aber an Wunder glaubt auch der Verfasser nicht. Er ist nur der Ansicht, daß unsere Kenntnis der Gesetze der Natur unvollständig ist.

Wieder bringt der „Frankfurter General-Anzeiger“ als deutschen Ersiddruck einen Tatsachenbericht voll größter Spannung!

Die Geheimlehre des Yoga

(Enthüllungen eines weißen Yogi)

AB NÄCHSTER WOCHE!

KONIGSBERGER ALGEMEINE ZEITUNG

Verborgene Weisheit Indiens

Paul Brunton „Yogis“ - Wolfgang Krüger Verlag, Berlin: 339 Seiten, 7,50 RM.

Hier ist das Buch eines Mannes, der seinen journalistischen Beruf aufgab, um auf weiten Wanderwegen durch Indien die Wahrheit über die seltsamen Kräfte des Yoga-Anhängers zu ergründen: über diese für europäische abendländische Begriffe gleichfalls höchst seltsamen Asketen, die durch Betrachtungen und Fastenungen des irdischen Dasein aufzukünnen trachten.

Es handelte sich für Brunton also von vorübergehenden nicht um die übliche Kenntnisnahme von „Kunststücken“ und verblüffenden Leistungen der Fakire - er ging andere Wege und forschte mit gleichsam aber Besonnenheit nach dem Urauell des individuellen Mystizismus, der indischen Religiosität. Er ließ sich auf vielfältige Art über das System des Yoga unterrichten und erfuhr dabei von den Yogis, daß die Selbstverwirklichung der Fakire in öffentlichen Schaustellungen der „Echte“ des Yoga durchaus widerspricht, daß dessen oberster Grundsatz aber andererseits das auch von den Fakiren in absoluter Verharrung in Ruhehaltung ist; freilich in ganz anderer Weise, als jene „Zauberer“ es vorhaben. In mitunter sehr farbiger Darstellung mit dem Brunton seine Erlebnisse, die in der Begegnung mit dem Maharishi, dem „Großen Seher“, gipfeln. - Freilich manchem Kopfschwätzer und Nicht-echt-glaubenden-Weltmenschen der Verfasser sonderbar angezogen von diesen Zeichnungen. Waldemar Falckenh.

„Verborgene Weisheit Indiens.“

Um gewisse „hinter dem Leben verborgene Wahrheiten zu entdecken“, hat der englische Journalist Paul Brunton Indien durchreist. Genauer gesagt, er wollte erkunden, was es mit den Yogis in Wirklichkeit auf sich habe, jenen Weisen, deren uralte Wissenschaft in einem für uns unvorstellbaren Grade der Meisterung des Daseins dienen, ja bis zur Aufhebung des Todes reichen soll. Brunton war mit einem nüchternen angelsächsischen Verstand ausgerüstet, mit dem (oft betonten) Unglauben jemandes, „der den schlichten Kinderglauben längst gegen die Vernunft eingetauscht hat“; mit dem Instrumentarium eines modernen, kultivierten Journalisten und echtem Ernst zur Forschung — drun eine Schlußbemerkung des Buches belehrt darüber, daß sein Autor, inzwischen wieder nach Indien zurückgekehrt, heute in primitiver Form bei dem Yogi Maharishi lebt, dem wertvollsten wohl, den er fand.

Im ganzen nämlich ist die Porträtgalerie der Yogis, die Brunton malt, einigermaßen bunt; auch Taschenspieler sind darunter, die etwa den Trick des Mangobaumwunders vorführen und ihn für Geld auch verraten; Zauberer, die vor aller Augen einen toten Sperling für einige Zeit wieder lebendig machen oder furchtbare Gifte ohne Schaden schlucken; dann wieder Sterndeuter, die von der Gewalt des südlichen Nachthimmels in Trance versetzt werden und subjektiv völlig ehrlich sind. Schließlich stehen eben auch Persönlichkeiten da wie jener Maharishi, dessen schlichte Abgeklärtheit und ruhige Weisheit des materiellen Wunders nicht bedarf, um einen magischen Bannkreis zu schlagen. Brunton findet unter den Yogis makellose Gentlemen und höchst moderne Hotelbewohner. Er findet lendenschurzbeleidete Einsiedler in Höhlen oder in den Strohhütten entlegener Dschungeldörfer. Zu etlichen muß er mühsam auf Ochsenkarren reisen; mit einem andern spricht er

auf einer Dachterrasse mitten in der Großstadt Kalkutta.

Und der Inhalt nun aller dieser Gespräche, der Bestand der Yogi-Weisheit? Brunton kann sie gar nicht anders als nur ahnungsweise darstellen, — so ungeheuren Umfangs ist das Gebiet, dem er sich genähert hat. Immerhin wird sich sagen lassen: es sei die grundlegende These der Yogis, daß völlige Beherrschung des Körpers die Meisterung auch des Geistigen bedinge. In der Tat haben die Yogis praktisch auch nach Bruntons Schilderungen erstaunlich viel erreicht: angefangen von der Erweckung zuvor unbekannter Fähigkeiten durch genau, raffiniert und folgerichtig entwickelte Entspannungsübungen, durch Atemtechnik und Muskeltraining bis zur willkürlichen Einwirkung auf sonst selbständige Organe wie Herz, Magen, Niere und bis zur Aussicht auf reale Lebensverlängerung. „Lernt erst das Ich kennen, dann werdet ihr auch die Wahrheit erkennen“, — lehrt Maharishi.

Es ist ein ganzes Meer unausgeschöpfter Möglichkeiten, das Brunton hier sichtbar oder besser: nur erst vorstellbar werden läßt. Eben deshalb erscheinen allerdings auch die Mittel, mit denen er zunächst arbeitet, ein wenig primitiv: das Interview, der Stenogrammblock, der Photoapparat. Tatsächliches Eintreten in die Yogi-Welt ist ihm denn auch nicht beschieden, solange er sein westlerisches Fragen und Forschen nicht einstellt und, einer nur unter vielen Jüngern des Maharishi, nicht vorbehaltlos der Meditation sich hingibt, der Versunkenheit, die zur Isolierung und damit zur Auffindung des „Ich“ führt, — nach Maharishis Vorschrift, welche den Adepten auffordert, zuerst das Ich, dann erst die Wahrheit zu erkennen. Nun aber erlischt das Denken, das Bewußtsein arbeitet unbehindert durch das Denken. „Das Wissen um mich ist herausgelöst aus der engen Umgrenzung

der eigenen Persönlichkeit; es hat sich verwandelt in ein erhabenes All-Wissen.“

Noch wehrt Brunton sich freilich dagegen, nun schlichtweg „gläubig“ geworden zu sein. Noch behauptet er vielmehr, „gesiegt zu haben, ohne die zärtlich geliebte Vernunft einem blinden Glauben geopfert zu haben“. Aber täuscht er sich nicht? Denn was für Wunder auch immer die Yogis ihm darzubieten vermögen, materielle Zauberakte oder immaterielle Erscheinungen der Meditation: sie können (und das mußte auch Brunton, nach der Natur der Dinge, von vornherein wissen) niemals als „Beweise“ gelten, etwa im unausweichlich exakten Sinn der Mathematik, können also auch kaum einen Rational-Ügläubigen zum Glauben zwingen. Sie können nur einen schon vorhandenen Glauben bestätigen und stärken — so zart er etwa auch sei. Ein wenig Glauben a priori, ein Flämmchen, wie schwankend und schwach es sein mag, eine latente Sehnsucht nach Glauben zum mindesten muß da sein. Nicht anders auch hat es, trotz aller betonter Ungläubigkeit, um Brunton gestanden. Oder hätte er die mit großem Aufwand von Zeit, Geld, Gesundheit verbundene Expedition zu den Yogis überhaupt unternommen, hätte er sich nicht nach Glauben-Können gesehnt?

An dieser Stelle wird sein Buch aktuell, ja symptomatisch für das gegenwärtige Verhältnis Europas zu seinem Schicksal überhaupt. Denn indem hier der Wunsch nach unmittelbarem Glauben-Können zutage tritt, enthüllt sich eine Geisteslage, die ja heute überall in Europa deutlich zu werden beginnt und nach dem ungeheuren Ausschlag des Pendels zum technischen Fortschritt hin wohl den natürlichen Rückprall darstellt. Weshalb Bruntons Buch indirekt über Europa vielleicht nicht sehr viel weniger aussagt als über Indien.

(Paul Brunton, „Yogis Verborgene Weisheit Indiens“ Wolfgang Krüger Verlag, Berlin, 339 Seiten, Geb. N.N. 7.50.) Werner Richter.

WELT UND WISSEN

Ein Journalist sucht die wahren Yogis

Ein neues Buch über „Die verborgene Weisheit Indiens“

Jener indische Wundermann, der den rechten Arm jahrelang steil in die Luft streckt, bis er zusammenschrumpft, oder auf einem nagelgespikten Brett seine liebste Ruhestätte sucht oder den berühmten Seiltrick ausführt, den bis jetzt noch kein Mensch als Augenzeuge hat schildern können, ist noch lange nicht einer von jenen seltenen weisen Männern, die die verborgene Weisheit Indiens verkörpern. Die wahren Yogis leben in tiefster Einsamkeit oder scheu geehrt unter der Bevölkerung. Viele von ihnen wollen Ränder eines neuen Weltglückes sein, und sie finden mit ihrer Lehre oft einen großen ergebenen Anhang. Die verborgene Weisheit Indiens existiert, aber sie zu finden ist schwierig, an sie zu glauben noch schwerer.

Das ist der Eindruck, den der Leser von dem neuen Buch über die „Yogis, verborgene Weisheit Indiens“ (Wolfgang-Krüger-Verlag, Berlin) gewinnt. Der englische Journalist Paul Brunton legt seine Ergebnisse über eine lange Reise durch Indien, die er allein zu dem Zweck, die echten Yogis zu treffen, antrat, in einem Buch vor, das sich ebenso weit von sensationeller und oberflächlicher Reiseschilderung wie von rein religiös-philosophischer Darstellungsweise fernhält. Brunton ist mit aller Begeisterung, aber auch mit aller Skepsis, die ihm sein journalistischer Beruf anezogen hat, an seine Aufgabe herangegangen. Die Anregung zu seiner journalistischen Expedition hat er sich selbst gegeben. Durch ein Zusammentreffen mit einem Indier wurde er zum erstenmal in jungen Jahren auf die rätselhaften Yogis hingelenkt, und die Anziehungskraft, die die Erzählung des Inders auf ihn ausübte, führte lange Jahre nach dem Zusammentreffen zu der Verwirklichung seines Wunsches, Indien kennenzulernen.

Auf seiner weiteren Reise durch Indien lernt Brunton auch den „Garten des Herrn“ kennen, die seltsamste Siedlung einer halb geheim lebenden Bruderschaft. Diese Bruderschaft will beweisen, daß man die höchste Stufe des Yoga erreichen kann, ohne sich in die Einsamkeit verziehen zu müssen.

Nach diesem Besuch in der best anmutenden Siedlung erzählt Brunton noch die Begegnung mit einem Maharidshi (großer Seher oder Weiser), der höchste Verehrung genießt und der auf den englischen Journalisten auch den nachhaltigsten Eindruck ausübte. Brunton erlebte hier einen Menschen, der ihn bis in das Innerste ergriff. Er erzählt, wie sein Geist immer stärker in den Bann des Yogis geriet, und er fühlte, wie gern er in der Nähe dieses echten Yogis weilte. Dann trat aber ein sehr profanisches Ereignis für ihn ein. Seine Geldmittel sind erschöpft. Aber mit seiner Reise hat er doch eine Erkenntnis gewonnen, und diese Erkenntnis verleiht ihm in diesem Maharidshi in Südindien, daß es die echten Yogis gibt, die hinter einem bescheidenen Auftreten ihre wahre Bedeutung errahnen lassen.

Der Verfasser hat sich von der verborgenen Weisheit Indiens so stark gefangennehmen lassen, daß er nach der Niederschrift dieses Buches wieder nach Indien zurückgereist ist und jetzt als „Weiser Yogi“, wie ihn die Eingeborenen nennen, bei seinem geistigen Meister, dem Maharidshi in Südindien, lebt. Brunton hat sich das Ziel gesteckt, nachzuforschen, was an der alten indischen Wissenschaft wahr ist und will seine Erkenntnisse frei von Aberglauben rein wissenschaftlich begründen.

Walter Schnabel

MILAN: ITALY

NELLE INDIE

CON « FACHIRI », « YOGIS » E « RISHEES »

del

Prof. ERNESTO BOZZANO

Paul Brunton, il noto e valentissimo scrittore inglese, ha compiuto una lunga peregrinazione attraverso tutta l'India, alla ricerca dei veri « Yogis » e dei veri « Rishees » (Grandi Iniziati) di quel misterioso paese. Il libro s'intitola: « A Search in Secret India » (Indagini nell'India occulta - Editore « Rider and C. » - London).

Libro strano, curioso, mistico, magico, filosofico, pieno di contrasti, di pratiche assurde, di fenomeni portentosi, di simbolismi profondi, di pensieri sublimi. Tutto ciò afferra l'attenzione del lettore con progressione crescente a misura che si procede avanti fino alle conclusioni del libro.

L'autore comincia informando che i veri « Yogis » e i veri « Rishees » vanno diventando sempre più rari nelle Indie a misura che l'influsso della civiltà occidentale invade le provincie più lontane dell'immenso paese; e già si comprende che non bisogna fidarsi dei « Fachiri » e degli « Yogis » che s'incontrano a girovagare per le città e i villaggi, i quali sono troppo sovente dei giocolieri. Il nostro autore, dopo avere assistito a una delle più frequenti meraviglie eseguite da costoro — quella del seme di « mango » il quale, in un quarto d'ora, germoglia, cresce, diviene una pianticella con relativo frutto —, trasse a parte il presunto « Yogi », offrendogli dieci « rupie » per la rivelazione del giuoco. Questi finse di offendersi, ma poi

E' bene tenere presenti queste sagge parole di Paul Brunton. La mentalità degli Indù è supremamente mistica: quella dell'europeo è prevalentemente pratica. Ciò che può riuscire propizio agli orientali per raggiungere la perfezione spirituale in terra, risulta esiziale per gli occidentali, i quali adottando i loro metodi correrebbero il rischio di perdere la ragione.

Comunque, resta inteso che gli orientali possono asserire il vero allorchè affermano che solo con la segregazione, il mutismo assoluto, la rinuncia alla vita, la meditazione continua, e una lunga permanenza giornaliera allo stato di estasi, è possibile per essi di pervenire allo stato di « liberazione spirituale »; vale a dire di « arrivare alla conoscenza di sé », preludio alla « comunione con Dio ». Ma ove anche ciò fosse, sta di fatto che le loro penosissime pratiche per arrivare alla « comunione con Dio », non risultano di giovamento che a se stessi, somigliando molto davvicino a una forma raffinata di egoismo. Tale però non è il parere del nostro autore, il quale dopo lunghi rapporti con parecchi di questi « Grandi Iniziati », tutti intellettualmente e spiritualmente super-uomini sul serio, si dimostra più indulgente; e dopo avere trascorso un intero mese in continuo contatto con uno tra questi, egli osserva:

Questi pochi brani estratti saltuariamente dalla lunga descrizione datane dall'autore, non possono renderne l'efficacia eloquente. Comunque, sono sufficienti a conferirne l'idea.

(continua)

E. BOZZANO

(Czecho-Slovackia)
NARODNI POLITIKA, PRAHA
(Prague)

Cestopisná reportáž ze země mistrů a jóginů.

Paul Brunton: „Tajnosti indické“.

(S předmluvou ministra Sira Francise Young-
husbanda přeložil Karel Weinfurter. S 12 foto-
grafickými přílohami.)

V předmluvě k této podivuhodné knize cestopisného autora posulých „Tajnosti egyptských“, Pavla Bruntona, povídá jeden z nejslavnějších anglických badatelů v oboru staroindické kultury sir Francis Younghusband, rytíř komtur Indického císařství: „Vhodným titulem této knihy bylo by také „Posvátná Indie“, neboť kniha je vlastně pátráním v této zemi, která je proto tajemná, že je tak posvátná.“ A rozvádí smysl této tajemné posvátnosti v přímém vztahu k záhadným dovednostem určitých jedinec, kteří svá podivuhodná umění vedou ukryvatí v nejutajenějších záhybech své „nadpřirozené bytosti“.

Jsou to říšiové a jóginí. Lidé nepochopitelných a pro nás přímo nad lidských výkonů, žrecové, mudrci, mistři, o nichž se dočítáme již v nejstarších indických památkách a o kterých máme z Weinfurtrova péra starší spis „Divy a kouzla indických fakirů“, založený ovšem na studích knižních staré i novější literatury.

Dnešní Bruntonova kniha „TAJNOSTI INDICKÉ“ je však prožita, jsouc přímo vyvázena z živých styků a osobních zkušeností ve světě těchto světců a divotvorů, jež anglický odborný cestovatel přímo studoval. Projížděl Indii, ne snad aby studoval přírodu a národy, nýbrž aby zárlivě hledal právě své typy jóginů a mistrů, hluboce ztazené v určitých kastách, své světe, askety, někdy mnichy, kteří zvláštními psychickými (i jinými) cvičeními dosáhli zcela neobvyčejných duševních schopností a sil. Šel za nimi jako vědecky obrněný a skeptický racionalista, nevěřící v nadpřirozenost divotvorů; ale podle výsledků svých studií, příhod a zážitků vrátil se jako proměněn — nalezl, co hledal, a to nejen mnoho pravých jóginů, nýbrž i říšie, „několik posledních nadlidí, kteří zbyli v Indii jako živé doklady pravdivosti a pravosti starých spisů indických a jako důkazy, že je lze dosud v neuvěřitelnosti cílů prakticky sledovat“.

Bruntonova kniha, anglickou kritikou přijatá s neobvyčejným nadšením, vede do oblastí pohádek z „1000 a jedné noci“, jenže kulisy a jeviště jsou čistě moderní, střizlivé. Autor, líce záznaky, divy, neuvěřitelnosti, zaznamenává přesná místa i osoby, dokládaje svá úžasná líčení fotografiemi. Obsažná kniha je plna těch nadlidských podivuhodností. Autor sdílí s těmito vyvolenci samoty jejich naprostou odloučenost a uzavřenost, pozoruje, klade otázky, přímo je pítvá svým západním rozumem zvidavého vědce. A dobírá se namnoze i příčině hloubky jejich zážraků. Nabývá sám konečně — vlivem jednoho z největších mistrů — že duše každého člověka

je nesmrtelná, že v ní sídlí, jako malý plamének ukryta, částka kosmického božství, tak jak tomu učila staroindická filosofie. Částka božství, záruka duševní vyrovnanosti a nejvyššího míru pozemského.

Je to nesmírně zajímavá, poutavě vypravovaná kniha, o které se dá velmi mnoho přemýšlet (už i proto, že zachycuje dnešní indický svět v plné síle barev) a která nepřestává udivovat.

LUBECKER GENERAL ANZEIGER

Bücherbesprechung.

Paul Brunton: Yogis. Verborgene Weisheit Indiens. Mit 26 Abbildungen. Volkana Krüger Verlag, Berlin. Preis in Leinen 7,50 RM.

Der Verfasser, früher Herausgeber verschiedener Zeitschriften, beschäftigt sich seit Jahren mit der Gedankenwelt der indischen Yogis. Er ist schließlich selbst Yogi geworden und lebt Augenblicklich bei seinem Meister, dem Maharishi, in einer Dikun-Genildelei des südlichen Indiens. Fernab von den Stätten der Menschen, dort, wohin die heiligsten Männer Indiens immer wieder zurückkehren, fand er die wahre Verkörperung alles dessen, was Indien am heiligsten ist. Ein Zuhörer also, der das Augenfallia-Seniationelle, wie Fakirunhände und ungewöhnliche Leistungen der Körperbeherrschung, zwar schilbert (das berühmte Mangobaum-Wunder wird als ein abschließender Trick enthüllt!), der darüber hinaus aber sich bemüht, vorzudringen bis zum Wesentlichen; zu den alten indischen Weisheiten, zur letzten Tiefe der Schau, wie sie nur dem höchsten Grade des Yoga möglich ist. Dieses tiefste Erlebnis ist

schwer in Worte zu fassen. Auch hasten dem Buch Reife von „Reportage“ an: Man wünscht ihm überhaupt einen tieferen philosophischen Ausgangspunkt. Dennoch bleibt genau des Interessanten, um die Ueberzeugung aus dem Englischen zu rechtfertigen. Photographien bereichern den Text. Kurt Klugst.

Umgang mit Yogis

4617
Paul Brunton: „Yogis . . . Verborgene Weisheit Indiens.“ Mit 26 Abbildungen. (Berlin 1937, Wolfgang Krüger Verlag. RM. 7,50).

Das englische Original des vorliegenden Buches heisst: „A Search in Secret India.“ Der englische Titel ist bescheidener und zugleich zutreffender als der der deutschen Uebersetzung, denn Brunton gibt keine Darstellung der indischen Geheimlehren, sondern schildert in Form einer Reportage die Erlebnisse, die er mit indischen Weisen, Magiern und Charlatanen gehabt hat. Die Aussprüche der indischen Heiligen, die er mitteilt, sind zumeist wenig originell und bedeutend, sie besitzen weder den Tiefsinn der Upanishaden und der Gita noch die Prägnanz der Sprüche Kabirs oder Rāmkrishnas. Dies und der Umstand, dass vielen von ihnen die spezifisch-indische Färbung abgeht, scheint durch die Schwierigkeiten der Verständigung bedingt zu sein, denn unvermeidlich müssen Gedanken, die durch das Medium des Englischen, teilweise mit Hilfe eines Dolmetschers, einer mit den indischen Sprachen und mit der in der Sanskrit-Terminologie eingebetteten Denkweise nicht vertrauten übermittelt werden, viel von ihrem inneren Gehalt und individuellen Prägung verlieren. Der Wert des Buches besteht mithin nicht in der Ergründung oder Darlegung neuer Erkenntnisse, sondern darin, dass der Verfasser in ebenso lebendiger wie anschaulicher Weise zu erzählen weiss, wie er mit den verschiedenen Yogis usw. in Berührung gekommen ist, wie sie leben und welche geistige Atmosphäre sie um sich verbreiten. Es sind Männer sehr verschiedenen Formats, die uns Brunton hier vorstellt; Taschenspieler, die das Mangobaum-Wunder oder andere Kunststücke zeigen, Wahrsager, die die Zukunft prophezeien, Gedankenleser, die die Vergangenheit erraten, Propheten, die sich und anderen weiszumachen suchen, dass das Wohl und Wehe der Welt von ihrer eingebildeten kleinen Persönlichkeit abhängt. Und daneben stehen ernste Wahrheitssucher, die in der Einsamkeit um ihr Seelenheil ringen, weise Lehrer, die einen kleinen Kreis von begeisterten Schülern um sich versammeln und Leiter von grossen Organisationen, die auf das öffentliche Leben des Gangeslandes bestimmend einwirken.

Mancher Leser wird es bedauern, dass Brunton sich in den meisten Fällen damit begnügt, seine persönlichen Eindrücke zu

schildern, über die Vorgeschichte der einzelnen Männer und ihrer Schulen aber nur knappe und mitunter verbesserungsfähige Angaben macht. Ich will hier nur ein paar Ergänzungen und Berichtigungen anführen. Der Yogi „Brama“ (richtiger: Brahmasugānanda, „der die Wonne des Weges zu Gott besitzt“) ist ein Anhänger des sogenannten „Hatha-yoga“, eines Systems, das durch bestimmte körperliche Übungen (einige von diesen sind sexueller Natur) die Vollkommenheit erringen will. Als seine Begründer gelten Gheranda und Matsyendra (nicht Marteyanda wie Brunton S. 83 schreibt). Indische Abbildungen der verschiedenen Yoga-Positionen sind bei R. Schmidt „Fakire und Fakirtum“ reproduziert. Der Shankarācharya von Kumbakonam ist nicht das „geistige Oberhaupt in Südindien“ wie Brunton glaubt, ja nicht einmal der einzige Nachfolger des grossen Philosophen Shankara, der im 9. Jahrhundert nach Chr. (nicht vor 2000 Jahren) seine pantheistische Lehre verkündete, sondern nur einer von den vielen indischen Sekten-Patriarchen. Der „Sahebjī Mahārāj“ in Dayālbāgh (mit seinem Namen heisst er Anand Sārūp; er wurde im vorigen Jahr vom König von England geadelt) ist das Oberhaupt nur eines Teils der Radhospami-Gemeinde, ein anderer Zweig dieser Bewegung, dessen Guru Mādhav Prasād ist, lehnte die soziale und wirtschaftliche Tätigkeit in Dayālbāgh ab und pflegt weltentrückte Mystik. Ich habe beide Meister 1928 kennen gelernt und über sie in meinem Büchlein „Religiöse Reformbewegungen im heutigen Indien“ (Leipzig 1928, Hinrichs) berichtet.

Die Uebersetzung liest sich leicht und flüssig, doch wirkt es störend, dass in dem ganzen Buch das Wort „Yoga“ als Neutrum gebraucht wird. Wer ein Werk dieser Art übersetzt, sollte wenigstens wissen, dass es „d e r Yoga“ heisst. Statt „Dämmernd“ sollte es überall „Versenkung“ oder „Verzückung“ heissen, denn der Zustand tiefer Kontemplation ist nach indischer Vorstellung gerade das Gegenteil von Schlafen und Vor-sich-hindämmern; es ist vielmehr ein Zustand reiner Geistigkeit, in welchem durch Ausschaltung der Aussenwelt die Vereinigung mit dem Allgeist bewusst vollzogen wird. Das Buch ist mit zahlreichen schönen Abbildungen geschmückt. Das Bild Nr. 7 „Inneres des Dilwara-Tempels“ wäre entbehrlich gewesen, da es keinerlei Beziehung zum Inhalt des Buches aufweist, in dem nie von der Sekte der Jainas die Rede ist.

Professor Dr. Helmuth v. Glasenapp (Königsberg i. Pr.)

LES ANNALES POLITIQUES ET LITTÉRAIRES

Les Mystères de l'Inde Sacrée

Fakirs magiciens et saints Yogis

par Paul Brunton

Tous les voyageurs qui ont visité l'Inde en ont rapporté des histoires de fakirs, illusionnistes ou thaumaturges dont les tours de magie sont attribués, suivant l'état d'esprit des témoins, tantôt à la vulgaire supercherie du prestidigitateur, tantôt au pouvoir surnaturel de l'initié et de l'ascète... Le journaliste ang.-ais Paul Brunton, dans l'ouvrage singulièrement documenté et consciencieux qu'il va faire paraître sur L'Inde Secrète (1) (il était parti, armé du rationalisme de l'Occidental, pour chercher auprès des surhommes de l'Inde la spiritualité dans son essence la plus pure, et il l'a trouvée), nous conte plusieurs cas de « miracles » exécutés sous ses propres yeux. Il en passe quelques-uns en revue dans le chapitre inédit que nous sommes autorisés à publier: Flânant, en compagnie d'un jeune Hindou de rencontre, à Rajahmundry, tranquille bourgade de la province de Madras, il s'arrête avec son guide sur une place où, devant une poignée de curieux, un homme qui se donne la qualité de « yogi » (saint) se prépare à montrer ce qu'il sait faire.

Deutsche Zukunft Berlin

heiliges Indien

4617
Paul Brunton, Yogis. Verborgene Weisheit Indiens. Wolfgang Krüger Verlag. Berlin 1937. Mit 26 Abbildungen.

Hier spricht nicht Sensationslust, nicht Neugierde nach dem Unfassbaren. Ein Wahrheitsucher spricht zu uns in einer Form, daß wir ihm alles glauben, was er uns erzählt. Und es sind wunderbare Dinge, die wir kennen lernen. Die harmlosen Zauberkunststücke des wachsenden Mangobaumes entlarvt er als Taschenspielertricks. Aber er prüft auch fast unglaubliche Schaustücke mit der Skepsis des wissenschaftlich geschulten Europäers. Dann dringt er in seiner Wahrheitsuche vor zu Bereichen, die mit allen äußerlichen Dingen dieser Welt nichts mehr zu tun haben, wo aus der seelischen Tiefe der großen Heiligen uns der Zauber entgegentritt, der auch den Verfasser in den Bann geschlagen hat. So bietet das Buch Bruntons nicht nur eine eindrucksvolle Schilderung des heiligen Indiens, sondern darüber hinaus einen Einblick in eine Religiosität, die wir nicht so leicht vergessen können.

Ernst Samhaber

BRITISH AUTHOR AND
MYSTICDr. Paul Brunton To Talk
On "Art Of Meditation"

Under the auspices of Sri Ramakrishna Ashrama, Penang, Dr. Paul Brunton, author of "A Search In Secret India" and several other books, and well-known British mystic will give a talk on "The Art of Meditation" at No. 52, Peel Avenue at 5.30 p.m. sharp today.

Dr. Paul Brunton arrived from Bangkok yesterday by the evening mail train. He was met at the station by the members of the local Sri Ramakrishna Ashrama and Mr. K. S. Pillai garlanded him. He is at present staying at the Runnymede Hotel.

Paul Brunton

Yogis —

verborgene Weisheit Indiens

Wolfgang Krüger Verlag, Berlin. Preis Reinen
7,50 RM.

Für jeden Europäer gilt es als Tatsache, daß Indien ein geheimnisvolles Land ist. Wir haben von diesem Land seltsame Vorstellungen, die ein widerspruchsvolles, materisches und etwas unheimliches Bild ergeben. Finsterner Aberglaube und uralte, abgeklärte Weisheit; unsägliche, in Schmutz verkommene Armut und jagenhafter Reichtum; politische Machtlosigkeit und die Beherrschung geheimnisvoller okkulten Kräfte; diamantengleiche Maharadschas und zerlumpte, auf Nägeln ruhende oder sich sonstwie seltsam gebärdende Fakire und Zauberer — das sind die Bestandteile, aus denen sich unser Bild über Indien zusammensetzt. Durch jede neue Reiseschilderung wird unsere Phantasie neu genährt und die Vorstellung noch romantischer gestaltet, ohne wesentlich klarer zu werden.

Paul Bruntons Buch gibt neue Einblicke in die Seele Indiens. Brunton, ein englischer Verleger und Journalist, suchte in Indien keine äußeren Eindrücke, sondern bemühte sich, die seelischen Quellen dieser uralten Kultur zu finden, zur reinen Geistigkeit ihrer Lehren vorzudringen, die uns so geheimnisvoll packen. Er beschreibt die Begegnungen mit zahlreichen „heiligen Männern“, von denen viele nur geschickte Gaukler und Betrüger sind, manche aber tatsächlich über Kräfte verfügen, die uns unerklärlich sind und die wir als okkult bezeichnen. Er schildert seine Erlebnisse mit dem Maharishi, dem Großen Weisen, der über ihn einen so großen Einfluß gewann, daß er zu seinem Schüler wurde.

Brunton ist sichtlich bemüht, was er erlebte, mit der nüchternen Strenge des Europäers zu schildern. Gerade deshalb ist sein Bericht um so eindrucksvoller und packender. Wir alle wissen, daß unsere moderne Wissenschaft keineswegs für alle Vorurteile und Erscheinungen des Lebens eine erschöpfende Erklärung hat, und ein dunkles Ahnen sagt uns, daß der menschlichen Seele Kräfte innewohnen, die beim heutigen Durchschnittsmenschen verkümmert sind. Bei den Weisen, die uns Brunton vorführt, sind diese Kräfte durch ständige Übung und Konzentration so gesteigert, daß übersinnliche Mächte wachzuwerden scheinen.

Es muß jedem Leser überlassen bleiben, wie weit er Brunton zu folgen vermag. Die Lektüre wird jedoch jeden innerlich bereichern, denn Bruntons ehrliches Suchen geht nicht der Kenntnis effektvoller magischer Kunststücke, sondern dem Auffinden der Urquellen wahrer Religiosität.

GAZETTE DE LAUSANNE

LAUSANNE SWITZERLAND

PARMI LES LIVRES

Paul BRUNTON. L'Égypte secrète. —
Payot, Paris.

Dans la «Collection de Documents et de Témoignages pour servir à l'Histoire de notre Temps» a paru, il y a quelque temps, la première traduction française d'un ouvrage du célèbre Paul Brunton, L'Inde secrète. De cet auteur, dont les œuvres sont si répandues en Angleterre, paraît aujourd'hui une nouvelle étude similaire à celle sur l'Inde.

Ein Reisebuch weniger durch geographische als durch geistige Bereiche ist Paul Bruntons „Yogis, verborgene Weisheit Indiens“ (Wolfgang-Krüger-Verlag, Berlin 1937, 340 Seiten). Brunton war früher Journalist, bis er schließlich einem inneren Drang nachgab, nach Indien fuhr, um dort die wenigen großen Weisen und Lehrer des Yoga aufzusuchen. Von dieser Pilgerfahrt erzählt er uns in seinem Buch, und wir stoßen mit ihm auf Gaukler, Schwindler, auf niedere Fakire und echte Yogis, in denen die geheimnisvolle Geisteskraft des Ostens gebannt und gemeistert lebendige Erscheinung wurde.

Brunton sucht und läßt uns mit ihm suchen. Er trachtet, das Geheimnis der in den Yogis wirkenden Kräfte zu erforschen, um zu prüfen, was davon für den Westen wertvoll und brauchbar sei. Zunächst geht es ihm freilich nur um die eigene Klarheit, um die Erkenntnis jener Kräfte selber. Steptisch und zweifelnd nähert er den „heiligen Männern“, doch allmählich fählt und denkt er sich in ihre Welt hinein, und schließlich wird er selbst zum Schüler des „Maharishi“, des Weisen am Berg des heiligen Feuers in Südbhien. Ebenso eigentümlich wie gewaltig sind die Kräfte, die von vielen dieser Männer ausgehen, nachdem sie durch jahrzehntelange Übung und Meditation den Körper wie den Geist ganz in ihre Gewalt bekamen. Unerklärlich sind die Wunder, die Brunton uns miterleben läßt, doch er gibt uns zu verstehen, daß die echten Weisen und Yogis auch in Indien nur noch selten sind. Man liebt das Buch von Brunton mit starker innerer Spannung, und es bleibt ein Eindruck in uns zurück, der aus Nachdenklichkeit und innerer Bestimmung gemischt ist.

Jörg Lampe.

DIE SAULE

(Leipzig) June 1937.

Meister in Indien

Bücher über das für uns Europäer immer geheimnisvolle Indien gibt es in Hülle und Fülle, aber Bücher, die nicht nur Reiseberichte enthalten, sondern dieses Land der uralten Weisheit in seiner Wirklichkeit schildern, solche Bücher zu schreiben ist stets nur wenigen Auserwählten beschieden gewesen.

Von einem solchen Buche und von einem solchen Auserwählten soll hier berichtet werden, von dem englischen Journalisten Paul Brunton und seinem Buch: „A search in secret India“, erschienen in London im Verlag von Rider & Co. Dieses Buch kam auf eine sonderbare Weise in meine Hände, und zwar auf dem Umwege über den Gelehrten und Forscher Herrn Baron Dr. Hans-Hasso von Velheim-Ostrau, den Besitzer des

Brunton zieht in die Welt als Forscher und wird in Indien ein Chela, der die Erleuchtung empfängt. Dieser Umstand gibt dem Werke eine dramatische Note. In Bombay geht er an Land und stößt sogleich in seinem Hotel auf einen ägyptischen Zauberer, dann begegnet er einem sogenannten „Neuen Messias“, einem Charlatan, in dem sich Frömmigkeit und Torheit

So kreuzen noch die verschiedensten Typen seinen Weg; den größten Eindruck macht auf ihn Sahabji Maharaj, der Gründer der seltsamen Siedlung, „der Garten des Herrn“ in Nordindien, doch auch hier ist seines Bleibens nicht, er muß noch einmal zum Meher Baba zurück, den er nun erst vollkommen durchschaut. „Er hat die dumpfe Ahnung, als ob die Einfälle dieses aufgedonerten ‚Heiligen‘ die Welt noch recht oft erheitern würden.“ So beschließt er nach England zurückzukehren und belegt einen Schiffsplatz, in drei Tagen will er an Bord gehen. —

An einem stillen Platz am Meeresstrand weiß er plötzlich, daß er an einem Wendepunkt angelangt ist; eine innere Stimme, die sich nicht zum Schweigen bringen läßt, befiehlt ihm, sofort zum Maharshi zurückzukehren. In tagelanger Eisenbahnfahrt durchquert er die Halbinsel, um dann im Frieden der Einsiedelei, im Ashram des großen Weisen Maharshi sein Erwachen zu erleben. Seine Umwandlung ist vollzogen: „Wer sein wahres Selbst erschaut hat, wird nie hassen“, erkennt er in heiliger Versenkung. Seine Indienfahrt hat ihre Krönung gefunden, aus einem Sucher ist ein Finder und ein Gefundener geworden.

Dies ist in großen Umrissen der Inhalt des Bruntonschen Werkes, das vor kurzem im Verlag von Wolfgang Krüger in Berlin in einer musterhaften Übertragung von Margret von Bismarck in deutscher Sprache erschienen ist¹⁾. Der Verlag hat das Buch vornehm ausgestattet und mit zahlreichen Bildern geschmückt. Jeder Leser wird dem Verlag für diese Herausgabe dankbar sein, wenn er — nach mehrmaligem Versenken in dieses Buch — erkannt haben wird, daß ihm hier ein Geschenk wurde, ein Wegweiser, der zu innerem Erleben führen kann.

Hu.

Zweimal Indien

Der englische Journalist Paul Brunton macht sich auf die Suche nach der geheimen und geheimnisvollen Weisheit Indiens. Die Frage nach dem Weshalb beantwortet er selbst: „Weil ich mein ganzes Leben lang die Wahrheit gesucht hatte und bereit war, jede Wahrheit anzuerkennen. Ich bahnte mir meinen Weg durch eine Menge abergläubischer Narren und anmaßender Fakire, um zu Füßen der wirklich weisen Männer zu sitzen und von ihnen die Lehre des indischen Yoga zu hören.“ Nach England zurückgekehrt, schreibt er sein Buch „Yogis. Die verborgene Weisheit Indiens“, dessen deutsche Uebersetzung im Wolfgang-Krüger-Verlag, Berlin, erschienen ist; er verläßt Europa wieder, kehrt nach Indien zurück und bleibt dort — selbst zum Yogi geworden.

Es ist seltsam zu sehen, daß dieser Lebenslauf — von manchem wohl gelegentlich erräutelt und mit einer gewissen Selbstverständlichkeit nie ausgeführt — einmal Tatsache wird, und daß der Leser des Brunton'schen Buches das Zwingende der ganzen Entwicklung miterleben kann. Brunton ist kein Schwarmgeist, kein unklarer Kopf, er zeigt sich unempfänglich für Suggestionen. Kritisch und skeptisch, aber freilich auch ohne vorgefaßte Meinung und ohne unfruchtbarsten geistigen Hochmut, kommt er nach Indien und wandert viele Monate lang hin und her, oft verzweifelt, dann wieder ausgerichtet von der Hoffnung, doch einmal einen „Meister“ zu finden — ein Wahrheitsfucher in des Wortes bester und ehrlichster Bedeutung.

Zunächst sieht er nur Gaukler, die das Außerordentliche durch bloße Taschenspielererei ersehen. Bei dieser Gelegenheit erfährt Brunton unter anderem, daß das häufig bestaunte „Wunder des Mangobaumes“ ebenfalls nichts weiter ist als ein (noch dazu sehr primitiver) Taschenspielertrick, das Buch bringt sogar Photos davon, wohl zum ersten Male.

Wien, Samstag

Neues Wiener Tagblatt

FERNE WELT

Überall lockt das Geheimnisvolle. Paul Brunton veröffentlicht ein Buch „Yogis“, dem er den Untertitel „Verborgene Weisheit Indiens“ gibt. (Verlag Wolfgang Krüger, Berlin.) — Was ist ein Yogi? Es gibt unzählige. Einmal ist's die Schar der Bettler, der Gaukler, der Faulenzer, die sich so nennt, um sich den Mantel des Mythischen umzuhängen. Dann aber sind es wieder bescheidenste Höhlen- oder Hüttenbewohner, die in heiligen Büchern lesen, viel beten; dann sind solche, die geheime Kräfte zu erlangen hoffen und bestimmte Übungen machen, die Tradition des indischen Oskulten weitergeben. Diese letzteren, soweit sie es ehrlich meinen, sind sehr selten geworden. Ihre höchste Stufe stellen die Mischis dar. Der Engländer Paul Brunton machte sich auf, ihnen zu begegnen. Sein Buch ist das, was man eine Reportage in großem Stil nennen könnte. Aber ihm ist es offenbar doch nicht um das Suchen, um zu schreiben zu tun, sondern um das Finden. Wäre dem nicht so, dann wäre es schade um das Buch, so interessant es auch ist. Der erste, mit dem Brunton sprach, war ein Magier, ein Gedanktenleser, einer, der Fragen schriftlich beantwortet, aber man sieht nicht, man weiß nicht, wie er es macht. Meher Babas wiederum ist ein Prophet: er wartet auf das große Weltchaos, um dann seine Botschaft zu verkünden: „Meine weltliche und meine geistige Macht werden das schnelle Ende des Krieges herbeiführen, und ich bringe allen Völkern den Frieden.“ Ein Einsiedler am Fluß Ndyar ist ein Yogi, der ein System von Übungen besitzt; Beherrschung des Körpers ist der Ausgangspunkt seiner Lehre; sein Yoga kennt vierundachtzig Stellungen. Zu den höheren Stufen des Systems gehört das Anhalten des Atems. Außerhalb von Madras traf Brunton einen Yogi, der nie spricht. Sein Segen, so glauben die Leute, kann Schwerkranken heilen. Die für ihn wesentlichste Begegnung aber war die mit dem Maharishi. Durch ihn dringt er zum Wesentlichen in sich selbst vor. In seiner Gegenwart erkennt er: daß der „Verstand“ sich die Probleme ausklügelt, deren Beantwortung soviel Schwierigkeiten verursacht. Der Mensch aber braucht die klösterliche Stille des Geistes, um uralte Wahrheiten zu empfangen. In diesem Sinne lebt jetzt Paul Brunton in Südbindien, ein bedürfnislos gewordener Mensch, der dravidische Bücher studiert, geistige Übungen vollbringt, bemüht, die alten indischen Weisheiten vom Abergläubischen und auch vom Religiösen zu befreien, um sie schließlich mit der wissenschaftlichen Erkenntnis unsrer Welt zu vereinigen.

Er bringt einen Schritt weiter vor zu einer Klasse der populärphilosophischen Weltbeglückter und Erlöser, die es nicht nur in Indien gibt, und die mit nähem Freimut sich selber für den Messias erklären. Ihr Hauptvertreter ist der Parsi Meher Baba, der nachmals viel von sich reden machte. Zunächst nimmt Brunton einen recht nachhaltigen Eindruck mit; später jedoch durchschaut er die Geste: „Gewiß, Meher Baba ist ein guter Mensch und führt ein frommes Leben, leidet aber an einer maßlosen Selbstüberschätzung“.

Endlich aber gelingt es Brunton, in Verbindung zu kommen mit einigen der wenigen wirklich Weisen, die bereits jenseits aller Wunder stehen und — nach seinem Bericht — das uralte Wissen gut besitzen, dessen Kern auch den Kern jeder Religion bildet und das, durch Schau und Anschauung erworben, ins Transzendente führt, in jene Gebiete, wo die Individuation bereits aufzuhören scheint und die geheimnisvolle Verbindung aller Einzel-Seins zum Gemein-Sein sich zu vollziehen beginnt. Bezeichnend dafür mag ein ganz einfaches Erlebnis sein:

Brunton kehrt von einem Spaziergang zurück, und als er seinen halb dunklen Wohnraum betreten will, klingelt ihm das Zischen einer Schlange entgegen. „Am ersten Augenblick bin ich vor Entsetzen und Todesangst so starr, daß ich nicht weiß, was ich tun soll. Ich lasse das Tier nicht aus den Augen. Das Reptil sieht mich kaltblütig an, die Kopfhaut über dem faltigen Hals ist aufgeblasen. . . In diesem Augenblick erscheint der neue Besucher. Beim Anblick seines ruhigen, nachdenklichen Gesichtes gewinne ich meine Fassung wieder. Er nähert sich der Hütte, sieht mit einem Blick, was geschehen ist und tritt mit unerschütterlicher Ruhe über die Schwelle. Ich stoße einen Warnungsruf aus, den er aber überhört. Waffenlos geht er mit vorgestreckten Händen auf die Schlange zu. Die gespaltene Zunge des Tieres geht in dem aufgerissenen Maul leise hin und her, aber die Schlange greift den Mann nicht an. In diesem Augenblick kommen, durch mein Rufen angelockt, zwei Männer gelaufen, die sich gerade am Teich wuschen. Der fremde Besucher steht jetzt dicht vor der Schlange, die den Kopf vor ihm niederbeugt, während er sie leise streichelt. Der unheimdrohende, giftige Fang hört auf, sich zu bewegen. Jetzt kommen die beiden Männer heran. Plötzlich scheint das Tier seine Besinnung wiederzuerlangen, schnellt sich aus der Hütte und schießt in das sichere Buschwerk des Dschungels. „Eine junge Kobra!“ sagt einer der beiden Männer. Ich staune über die Kühnheit des Fremden. „Das ist der Yogi Ramiah,“ sagt der Kaufmann. „Er ist einer der hervorragendsten Schüler des Maharishi, ein außergewöhnlicher Mensch!“

Der hier genannte Maharishi verkörpert nun die höchste Stufe. Brunton wird für lange Zeit sein Schüler und berichtet ausführlich über die Lehre dieses Weisen — es ist jene Lehre, deren Grundzüge in Europa seit Schopenhauer in gewissem Grade vollstündlich, wenn auch keineswegs recht begriffen und erst recht nicht praktisch befolgt worden ist; übrigens wird sich der Leser, der diesen Bericht und einiges aus dem Leben des Maharishi erfährt, in der seltsamsten Weise an die Schriften der H. P. Blavatsky erinnern fühlen, jener im höchsten Grade mysteriösen Frau, die behauptete, ihr Wissen zum größten Teil von tibetisch-indischen „Meistern“ erhalten zu haben und in ihrem Auftrage zu lehren; was man bei der Blavatsky wohl mit Staunen und Achtung, aber nicht ohne Zweifel las, scheint hier seine Bestätigung zu finden.

Brunton? Von seinem langen Aufenthalt in den Tropen (und vielleicht nicht nur davon) zermürbt, kehrt nach Europa zurück und schreibt sein Buch. Aber er ist dem Rätsel Indien verfallen: von neuem begibt er sich an die alten Quellen, zurück zu dem Maharishi, bei dem er fortan als „der weiße Yogi“ lebt — einer der ganz wenigen Europäer, welche die unvermeidliche Krisis überstanden haben und infolgedessen vielleicht berufen sind, Bindeglied zu werden zwischen der Weisheit Indiens und der Wissenschaft Europas.

Dr. H. W. Geißler.

BRESLAUER GERICHTSZEITUNG (Germany)

Literatur vom Tage

Paul Brunton: „Yogis — Verborgene Weisheit Indiens“. Mit 26 Abbildungen. Wolfgang Krüger Verlag, Berlin. 340 S. Preis 7,50 RM.

Die verborgene Weisheit Indiens — das ist, was Brunton in seinem Werke vor uns ausbreitet. Er war ausgezogen, um Indien zu sehen, und zwar als das Land uralter geheimnisvoller Weisheit, das sich sorgsam dem Blick europäischer Neugier zu verbergen versteht. Brunton fand den Weg zu den wirklichen Yogis, die über geheimnisvolle Kräfte und wunderbare Erkenntnisse verfügen. „Heiliges Indien könnte man dieses Buch auch nennen“, so schreibt der Präsident der königlich geographischen Gesellschaft zu London, Sir Francis Younghusband geistig sich bemüht. Dieses geistige Bemühen hat den Verfasser zum Erfolg geführt. Er fand edelste, reinste Geisteskräfte, die nur bei den Weisen Indiens erhalten geblieben ist. Daß John Knittel, dessen Bücher in aller Welt berühmt wurden, diesem Werke ein Geleitwort gab, macht uns dieses interessante, spannend geschriebene Buch besonders wertvoll.

INDIENS MYSTIK

AF KAI SCHOU (DENMARK)

nyeste Forsøg i denne Retning skyldes en yngre engelsk Journalist, Paul Brunton, som træt af Verden og Fleet Street drog ud til Indien for at opsøge, hvad han kunde overkomme af de meget faa nu eksisterende virkelige Yogier og Vismænd i Indien i den Hensigt at trænge ind bag Mystiken og konstatere, om den rummer Livsværdier, som er efterstræbelsværdige og opnaaelige for Europæere.

Sin Rejse derovre og de Resultater, han er kommet til, har han beskrevet i en Bog „Bag Indiens lukkede Døre“, der nu er kommet paa Dansk (Gyldendal). Bogen ender med, at han selv naar saa vidt, at han kan hensætte sig i Trance, men inden det er kommet saa vidt, har han dog delagtiggjort Læserne i en Række mærkværdige Oplevelser med indiske Mystikere og „Vismænd“, der baade er skeptisk og klart opfattet og sympatisk og forstaaeligt fremstillet. Forstaaeligt dog kun i den Betydning, at man forstaaer, at det gaar til, saaledes som han fortæller det, men ikke hvorfor. Han har givet en klarere Belysning af Problemet, men ikke nogen Løsning.

Mr. Brunton søger nu Indien igenem paa Kryds og tværs og træffer en hel Række af mærkelige Mennesker,

der hver for sig besidder mærkelige Evner, og lidt efter lidt fanges han mere og mere ind af Mystiken. Hans europæiske Skepsis, der gør hele den første Del af Bogen til en Samling værdifulde og nøjagtige Iagttagelser, svinder i den sidste Del ind og erstattes med en dyb religiøs Betagelse, og det ender med, at han bliver i Stand til selv at komme i Yoga-Trance og faa direkte Del i „de vidunderlige Oplevelser“, som han hidtil har maattet nøjes med at beskrive som en udenforstaaende Iagttagelse. Paa

Bruntons Bog er en meget smuk og dog kritisk Fremstilling af en lang Række mystiske Foreteelser, og den er ogsaa et værdifuldt Bidrag til Forstaaelsen af visse meget lidt kendte Sider af „den indiske Karakter“, men paa det Punkt, hvor den hører op med at være objektiv, hvor Forfatteren selv vil blive Part i Sagen, bliver den et Bekendelsesskrift, hvis Resultater ikke har Værdi for andre end Forfatteren

skriver den (DENMARK) 4617

Poul Brunton:

Bag Indiens lukkede Døre.

(Gyldendal).

Der er Mystik i Indien og om Inderne, og det er herom Forfatteren beretter, og i sin Bog indvier han Læserne i denne Mystik. Han rev sig løs fra en rolig Tilværelse i London og drog til Indien med det Formaal at træffe Fakirer og „hellige Mænd“ og for at undersøge, om deres mer eller mindre overnaturlige Demonstrationer skyldtes Taskenspillerkunst eller virkelige overnaturlige Kræfter.

Rejsen viste ham, at de egentlige „hellige“ Mand næsten ikke findes mere, hvorimod Fakirer og Taskenspillerkunstnere findes i stort Tal, og at disse har gjort deres asketiske Liv til en Forretning.

Fjernt fra Verdens Larm traf han dog virkelige Tænkere og Troende, og efter Samtaler med disse forstod han, at den inderste Kærne i Livet er Mystik, der ikke kan forklares med Viden.

I sin Bog gengiver han sine Samtaler med disse Vismænd.

Det er en interessant og lærerig Bog, der langt fra virker tør og kedelig.

Langelands Avis, Rudkøbing.

(Denmark) 4617

30 NOV. 1937

Poul Brunton:

Bag Indiens lukkede Døre.

(Gyldendal).

Det er lykkedes den engelske Journalist Poul Brunton at trænge helt ind i Kernen af den indiske Visdom. Han kastede alt overbord, og gennemtrawlede det store Land. Resultatet udeblev ikke. Han fandt, hvad han søgte. Af de helt ægte Vismænd findes der kun ganske faa tilbage, 3—4 Stykker ialt. De lever et stille, tilbagedrtrukket Liv, men søges af store Skarer Disciple. Forfatteren gengiver sine Samtaler med Vismændene i sin fortræffelige Bog, og lader deres blomstersmykkede Sprog tale til Alverden.

Den indiske Visdoms Opgave har følgende Forudsætninger: Legemskultur, Selvfordybelse og Stilhedens Koncentration. Kun ad denne Vej er det muligt at naa frem. Og trods de Hundr., der søger at faa

den fulde Beherskelse over Legemet, er det kun lykkedes disse faa Vismænd at naa helt op i Spidsen af aandelig Renhed. Som Eksempel paa deres Legemskontrol fortæller Forfatteren, hvorledes Inderne overfor ham har standset deres Hjerteslag i flere Timer — ja i Dage, og ligeledes helt standset Blodomløbet enkelte Steder i Legemet. En udmærket Bog for hvem der interesserer sig for Indien og dets Befolkning.

FRANKFURTER VOLKSBLATT (Germany)

„Dois“, ein Buch über die verborgenen Weisheiten Indiens von Paul Brunton, erschienen im Verlag Wolfgang Krüger, Berlin.

Paul Brunton, ein englischer Journalist, ist nach Indien gefahren, nicht um dort Land und Leute kennenzulernen, sondern um den Schleier von diesen geheimnisvollen Südkrassen zu lüften, um die letzten Weisheiten, die sich dort verbergen, zu suchen. Er ging nicht zu den Fakiren und Wundermännern der Straße, er forschte nach den Männern, die ihr Leben mit geistigen und körperlichen Übungen verbringen, um so tief in das Reich der geheimnisvollen Mächte einzudringen. Er sprach mit ihnen und aus diesen Gesprächen formt sich ein Bild der uralten indischen Gottsucher, die, einmal eine hochstehende und geachtete Kaste, heute in der Einsamkeit verfunken sind: die Yogis. Brunton sah alles mit dem nüchternen und zweifelnden Blick des Europäers, bis ihn die geheimnisvolle Weisheit und das Unerklärliche in den Bann zog. Er wurde selber ein Doist und lebt heute in Indien. Sein Buch ist ein interessanter Bericht über ein Land, unter dessen Oberfläche noch Dinge schlummern, die von dem Schein des Unfassbaren, des Mysteriösen umgeben sind, das nachzuweisen wohl kaum jemals einem Menschen gelingen wird.

visit to Kaladi, the birth-place
of Sri Sankaracharya, is one
of the objects that led Dr. Paul
Brunton to travel in Travancore
and an interview at Trivandrum
Brunton said that he had long
been interested in Sri Sankara's
philosophy. He was now working
on a synthesis between modern
science and ancient Indian
philosophy which, when complete, he
intended to present in a form acceptable
to the European and American mind.

X Das heimliche Indien (Berlin)

Von der Weisheit der Yogis

Paul Brunton: „Yogis. Verborgene Weisheit Indiens.“ (Verlag Wolfgang Krüger, Berlin 1937. Ganzleinen 7,50 Mark.)

Die Sehnsucht seiner Anabenträume, durch zufällige Begegnung mit einem geheimnisvollen Fremden aus Hindostan wiedererweckt, hat den englischen Journalisten Paul Brunton plötzlich seinem Beruf entfremdet und auf die Suche nach dem „heimlichen Indien“ gelockt. Sein Ziel war also jenes Indien, das weder in den Pauschalreisen der Reisebüros mit einbezogenen noch auch dem allzu hastigen Zugriff des bloßen Reporters ohne weiteres zugänglich ist. Es gehört schon eine tiefere Hingabe und wenigstens der Wille zum Glauben dazu, um in die vor dem 20. Jahrhundert sich in immer heimlichere Dschungel-einsamkeiten zurückziehende Welt der Yogis und Mischis, der weisen und heiligen Menschen, vorzudringen. Der Weg dahin ist von Gauklern und Jahrmarktspypheten, von echten und falschen Fakiren verstellt. Brunton ist mit der Erkenntnis auf die Suche gegangen, daß „im Orient hinter jedem Aberglauben irgendeine kleine Wahrheit steckt“. Er war ehrlich bemüht, Wahrheit von Trug, Irrtum und Selbsttäuschung zu scheiden, und ist schließlich — man darf es seiner Überzeugung, vom Erlebnis durchdrungenen Darstellung glauben — in dem Maharishi vom roten Berg Arunachala dem weisen, heiligen Menschen begegnet, der als einer der letzten großen Meister des Yoga durch „Versenkung“ zur tieferen Schau des wahren Selbst vorgebrungen ist und durch die ungeheure Suggestivkraft seines Wesens eine heiligende, erlösende Wirkung auf die Seelen seiner freiwilligen Gemeinde ausübt. „Es gibt Augenblicke, in denen mich diese Kraft so gefangen nimmt, daß er mir den unsinnigsten Befehl erteilen könnte und ich ihm gehorchen würde.“

Der Maharishi aber ist der Letzte, der von seinen Anhängern sklavischen Gehorsam verlangen würde; bei ihm hat jeder völlige „Bewegungsfreiheit“ — so bekennet Brunton am Schluß seines Buches, wo er seine eigene erste Enttäuschung in den Versenkungszustand des Yoga schildert. Bald danach mußte er fieberkrank Indien verlassen. Aber vor zwei Jahren ist er wieder zum Maharishi zurückgekehrt und lebt nun in seiner Umgebung als „weißer Yogi“, mit geistlichen Übungen und dem Studium der vielen dem Westen noch unerschlossenen heiligen Schriften beschäftigt.

Man mag über die „Bekehrung“ Bruntons und die Suggestion, deren Bann er sich willig überlassen hat, denken, wie man will. Auf jeden Fall ist das Buch, das er zwischen seinem ersten und seinem zweiten Aufenthalt in Indien unter dem englischen Titel „A search in Secret India“ geschrieben hat, das aufrichtige Glaubensbekenntnis eines Engländer, der die innere Stimme Indiens vernommen und das heimliche Indien wirklich erschaut hat, in dem — Wundern genug! — die Zeit stille gestanden ist und religiöse Inbrunst den Ablauf der Jahrtausende überdauert hat.

Bruntons Buch ist aber noch mehr. Es ist freilich

keine wissenschaftliche Arbeit und dürfte darum auch wohl keine Kritik nach wissenschaftlichen Maßstäben vertragen. Aber es ist der Erlebnisbericht eines Suchenden, in dem bei allem Glaubensdrang, allem Willen, sich mitreißend zu lassen, doch auch die Neugierde des geborenen Reporters und damit eine gesunde Skepsis wach geblieben ist. Und gerade das macht die Lektüre seiner anschaulichen Schilderungen so anregend und wertvoll, ob er nun von dem seltsamen neuen „Messias“ Meher Baba erzählt, der in einer künstlichen Höhle mit prachtvollem Persterteppich haust, seit 1925 kein Wort mehr gesprochen hat, dafür aber mit Hilfe eines Buchstabenbretts die Botschaft verkündet, daß er „den Gang der Weltgeschichte ändern“ werde, — er ist übrigens inzwischen in der Halle von Hollywoods größtem Hotel wie ein König empfangen worden! — oder ob er das „Wunder des Mangobaums“ als Taschenspielerkunststück entlarvt.

Bruntons Buch ist reich an solchen Einzelheiten, die ihm auf seiner Suche nach dem heimlichen Indien begegnet sind. Drama, der Einsiedler vom Flusse Adyar, hat ihn in die Anfangsgründe des berühmten „Yogas der Körperbeherrschung“ eingeweiht, dessen 84 Stellungen mit den dazu gehörigen Atemübungen dazu dienen, den „im Körper schlummernden seelischen Funken zu entfachen“. Es ist nur gut, daß der europäische Leser in einer Fußnote vor Nachahmungsversuchen gewarnt wird, die leicht mit einer Fußverstauchung oder mit einem Sehnenriß enden können; denn Bruntons Bericht und das schöne Bild des in wundervoll beherrschter Yogastellung daisenden Drama könnte leicht dazu verleiten. Shri Shantara, ein geistlicher Führer Südindiens, verkündet Brunton einmal, daß „kein Gegensatz zwischen Wert und Weisheit“ bestehe, daß man also seinen weltlichen Beruf weiterführen und doch gleichzeitig innere Erleuchtung finden könne. Hier scheint sich irgendwie eine westöstliche Verbindungslinie anzudeuten. Am stärksten sichtbar wird sie bei dem aktivistischen Yogi Sahabji Maharaj, der in der Stadt Dahanagah (d. h. „Garten des Herrn“) eine soziale Gemeinschaftsiedlung mit Füllfederhalterfabrik, Meisterfarm u. dgl. aufgebaut hat, um der Welt zu zeigen, daß „man sich auch verinnerlichen kann, ohne in eine Höhle zu kriechen“, und der außer den heiligen Büchern der Indier auch Platons Politeia studiert hat.

Dieft man dann jedoch von der Sonnenlehre des mit selbststarker Zauberkräften begabten Vishubananda, der tote Vögel auf kurze Zeit lebendig machen kann, oder von dem alten Sterndeuter Sudhei Babu, so erscheint einem die indische Welt wiederum in eine unerreichbare Ferne entückt. Brunton will nach eigenem Bekenntnis „nur schildern, aber nicht das Unerklärliche erklären“, und es ist ihm in hohem Maße gelungen, die wunderbare, einmalige Mischung aus tiefster Verfunkenheit feilischer Inbrunst und spielerischer Gaukelei, aus Heiligkeit und Hofuspokus, aus faulem Zauber und wahrer Magie, die der Begriff „Indien“ umschließt, im farbigen Abglanz widerzuspiegeln.
C. F. W. Behl

DEUTSCHE KOLONIAL ZEITUNG

Paul Brunton, Yogis — verborgene Weisheit Indiens. Wolfgang Krügers Verlag, Berlin. Leinen 7,50 RM.

Die Geheimnisse indischen Glaubens, indischer Weisheit, ihre Durchdringung mit der Kraft des kritischen Verstandes durch die Selbstversenkung und das Selbsterleben des Europäers, das alles ist — grenzenlos fast in der Umfassung indischer Geisteswelt — Gegenstand dieses großen Buches. Brunton, unternimmt mit der ganzen Zurückhaltung und Skepsis des Abendländers den Versuch, in die Geisteswelt der indischen Yogis, der indischen heiligen Männer, einzudringen. Er sucht sie im ganzen Lande, findet sie, Betrüger, Fakire, und die wenigen, die abgekehrt von aller Welt, das Leben der Weisen über Erde und Zeit leben. Auf der Suche nach den letzten Wahrheiten geht Brunton die schmalen Pfade, die ins All führen müssen. — Es ist nicht leicht, ihm zu folgen, es ist nicht leicht, sich mit diesem Buche auseinanderzusetzen. Vielleicht, aber gelinde und starke Zweifel sind am Platze, wird Brunton uns durch sein kommandes Buch neue Aufschlüsse geben können, da er entschlossen ist, den beschrittenen Pfad weiterzuwandeln. Wir haben ein Buch vor uns, das den Weg weist in ewige Wahrheiten und allzu irdische Magie. Ein Buch indischen Geisteslebens unter Sonne und tiefstem Schatten. Sich mit ihm auseinanderzusetzen, kann nur Sache des einzelnen sein: es lesen aber bedeutet für alle ein Reicherwerden in den Erkenntnissen, die uns Abendländern verschlossen sind.
(Berlin) Rec.

THURINGER ALLGEMEINE ZEITUNG

Paul Brunton: Yogis, verborgene Weisheit Indiens. Mit 26 Abbildungen. Uebersetzt von Margret von Bismarck. Wolfgang Krüger Verlag, Berlin. 339 Seiten, Leinen 7,50 RM.

Von den vielen Wundern und Geheimnissen, die Indien birgt, hat den englischen Journalisten Brunton nichts so angezogen wie die uralte indische Weisheit, durch die, wie erzählt wird, außergewöhnliche Kräfte vermittelt würden. Um diese Weisheit in ihrem Kern zu erforschen, unternahm Brunton weite Reisen durch Indien, er suchte die Bekanntschaft der Heiligen, die ihm als die Träger indischer Weisheit genannt wurden. So gewann er Einblick in das Yoga, das, wie man aus seinem Buch deutlich erkennt, kein in sich geschlossenes System ist, vielmehr von den einzelnen Yogis in freier Weise gelehrt wird. Brunton entgeht nicht die geringe geistige Tiefe der Lehren mancher Yogis, in einem jedoch, in Maharishi, dem „Großen Weisen“, glaubt er dann den Meister gefunden zu haben, der ihm die wahre indische Weisheit erschließen kann. In lebendiger Form berichtet Brunton von seinen Erfahrungen, ausführlich erörtert er vor dem Leser seinen Gedankenaustausch mit dem Lehrer. Seine Darstellung offenbart zugleich die grundsätzliche Verschiedenheit von indischer und westlicher Mentalität.

DIE WELTWOCHEN

Jenseits aller Roman-Romantik beweist die Verführungskunst asiatischen Weistums Paul Brunton, ein englischer Journalist, der einmal Zeitungen in London herausgab, dann zu den Fakiren und Yogis nach Indien reiste — eines Tages nicht zurückkehrte — und jetzt faktisch als Schüler des Maharishi in Südindien lebt — zwischen Tempel und Dschungel ein «Weisser Yogi». Ob er nun selber schon wie die eingeborenen Heiligkeiten tote Vögel auf zehn Minuten wieder lebendig machen kann und irgendwelche Wohlgerüche von Jasmin oder Rosen aus dem durch eine Linse scheinenden Sonnenstrahl zaubern kann, ist noch nicht festgestellt. Aber Mister Brunton schrieb nun ein bei Wolfgang Krüger (Berlin) erschienenen Buch «Yogis — verborgene Weisheit Indiens», worin er uns mit Maglern aus Aegypten, echten Einsiedlern und komödiantischen Propheten, offiziellen Kirchenfürsten und Gauklern, die zwischen Schwindel und eingebildeten Ekstasen träumen, bekannt macht. Er weiss als europäischer Skeptiker sehr wohl zu scheiden zwischen dem niederen Fakirtum der Zauberkünstler und Schlangenschwörern und jener Geheimnisswissenschaft der Yogis, die in Höhlen leben, in meditativer Buddha-Stellung das Atmen vergessen, den Körper ausruhen lassen von falschen Energien, sowie die Seele von unbekömmlichen Wünschen — auf dass man eventuell vierhundert Jahre alt wird! Wie jener Yogi, der sich heute noch des Mogulkaisertums erinnert, über die Schlacht von Panipat um 1526 einiges zu erzählen weiss und von seinem Schüler X als «von einem kleinen Kind von nur achtzig Jahren» redet. Das sind erstaunliche und ungläubhafte Dinge. Sie beruhen auf einer Technik der Körperlage, auf Muskel- und Atem-Gymnastik, die unter seelischen Dressuren steht, für deren Sinn wir Europäer keinen Sinn aufbringen. So viel Schweigen, Verharren, Schauen, Träumen in Trance — scheint uns die Verlängerung des Lebens gar nicht wert zu sein.

Oder dennoch? Ist diese Trancestellung der Versenkung nicht wie das Kloster Hiltons im Himalaya, die Selbst-Versenkung: Irgendwo im Ich — statt irgendwo im Tibet. Die Unergründlichkeiten des (bei Rascher vor einem guten Jahr erschienen) «Tibetanischen Totenbuches» werden zum Teil in Burtons «Search in Secret India» sozusagen realisiert — im Ich eines Europäers. Und wenn wir Mister Burton, den wir persönlich ja nicht zu kennen die Ehre haben, nicht ohne weiteres glauben möchten — nämlich seiner Unterscheidungsfähigkeit von Geträumtem und Erlebtem — so finden wir in den Vorworten des Indien-Schweizers John Knittel und des Generalmajors der britisch-indischen Armee, Sir Younghusband, der sein Tibet durch eine berühmte militärische Expedition genau kennen lernte, die Garantie — zwar nicht für die letzte «Wahrheit», aber für die unbedingte «Wahrscheinlichkeit» der Burtonschen Real-Erlebnisse.

DRESDENER NEUSTE NACHRICHTEN (Germany)

Ein weisser Yogi gibt Rechenschaft

Immer wieder hat Indien die Suchenden Europas angezogen. Nicht nur seine Vergangenheit und Gegenwart, seine Tempel und heiligen Ströme, sondern das was „hinter den Dingen“ liegt.

Wer wäre unter den zahllosen, die darüber schreiben, berühmter, als Paul Brunton, der „weisse Yogi“. „Yogis“ heisst sein Werk (Wolfgang Krüger, Verlag, Berlin, 340 S.), das uns plastisch die verborgene Weisheit der Besten seines Riesenvolkes zum Erlebnis werden lässt. Es wäre töricht, mit einer überlegenen Handbewegung all jene Dinge abtun zu wollen, weil man sie mit billigen Gaukelkunststücken ungebildeter Fakire in einen Topf wirft. Brunton hat den dem Abendländer doppelt schweren Weg der irdischen Selbsterlösung nicht nur gefunden, sondern beschritten — und das ist viel mehr. Ob wir ihm folgen können? Wenige wohl. Vor unserer Seele steht eine andre Strasse, nicht weniger mühe- und opfervoll, die der inneren Fortentwicklung durch tätiges Streben. Aber schon das Wissen darum, daß es auch dort einen Weg gibt, macht reicher, auch wenn es nicht der unsre ist. So steht vor uns ein Herzstück des stets rätselvollen Indiens.

Noch mehr gilt dies für das Werk des Engländer Brunton „Yogis“. Verborgene Weisheit Indiens. (Berlin, Krüger). Brunton, von Beruf Journalist, wollte wissen, was mit den bekannten Erzählungen von Fakiren und Wundern auf sich habe. Das ist die eine Quelle. Aber, wie so viele andere, war auch er unbefriedigt von dem, was die Kirchen Europas dem heutigen Menschen bieten und hoffte, in Indien Besseres zu finden. Dies ist die zweite Quelle. So machte er sich auf in das Wunderland, von dem sich der Europäer so gerne blaffen läßt. Denn, das muß betont werden, die Vorbedingung für eine wirkliche Forscherfähigkeit fehlte dem Verfasser völlig. Ganz abgesehen von den sprachlichen Schwierigkeiten — Brunton mußte sich immer eines Dolmetschers bedienen — wer sich je praktisch und kritisch mit den sogenannten okkulten Erscheinungen beschäftigt hat, weiß, wie es selbst bei den vorsichtigsten Versuchsanordnungen, selbst wenn Vertreter aller in Betracht kommenden Wissenschaften zusammenarbeiten, — und es kommen deren viel, viel mehr in Betracht, als man landläufig glaubt! — nur ganz selten möglich ist, zu wirklich sicheren Ergebnissen zu gelangen. Wir müssen meist zufrieden sein, wenn wir zu dem recht selbstverständlichen und von jedem Wissenschaftler anerkannten Schluß kommen, daß wir auf allen Forschungsgebieten noch manche Überraschung zu erwarten haben. Da und dort finden sich bei Brunton unbedingt Ansätze zu kritischem Verhalten, wobei er allerdings Stepfis mit Kritik verwechselt; aber im ganzen überwiegt ein ganz unwissenschaftliches Vorgehen. Selbst wenn wir an allem, was der Verfasser innerlich und äußerlich erlebt und erzählt, nicht im geringsten zweifeln, so bleibt immer noch die Vielfalt des Schlusses von den Wirkungen auf die Ursache. Das oberste Gesetz dieses Forschungsweges, daß man nicht zu unbekanntem Grund greifen dürfe, bis alle bekannten sich als unzureichend erwiesen haben, wird immer wieder durchbrochen, weil eben auch hier, wie fast immer beim landesüblichen Glauben, der „Forschende“ gar nicht alle möglichen schon bekannten Gründe kennt, wohl aber ein heißer Wunsch der Vater des Gedankens ist. Brunton weiß wieder in Indien. Wir wären gar nicht erstaunt, wenn unter seiner Führung Europa bald wieder um eine Bewegung reicher würde, die den alles öffnenden Schlüssel für alle Geheimnisse des unendlichen Lebens gefunden zu haben behauptet. Wenn nur der Rückschlag auf all diese wunderlichen Auswegversuche nicht einmal gar zu häufig wird!

A. Attenhofer.

The Occult Review (London)

But we have, most fortunately, living in the world at the present time a great original thinker, who has the courage of his opinions and who is destined — or I am most mistaken — to be recognized in the years ahead as the most outstanding figure in the World of letters in this Era — I allude to Mr. Paul Brunton, whose beautiful mystic books are a joy and an inspiration to read.

skriver den
Kend dig selv.

Paul Brunton drog til Indien for at finde Visdom. Resultatet foreligger i hans Bog: Bag Indiens lukkede Porte, som Gyldendal har udsendt paa Dansk. Her er en Udtalelse af Vismanden paa det hellige Bjerg:

— „Naar et Menneske for første Gang kender sit sande Selv, rejser der sig noget andet fra hans Tilværelses Dyb og tager ham i Besiddelse. Dette Noget ligger bag Tanken; det er uendeligt, guddommeligt, evigt. Nogle Mennesker kalder det Himmelrigets Rige, andre kalder det Sjælen, atter andre benævner det Nirwana, og vi Hinduer kalder det Befrielse. De kan kalde det, hvad De vil. Naar dette sker, har Mennesket ikke mistet sig selv; han har snarere fundet sig selv“.

... Med mindre og indtil et Menneske begiver sig ud paa denne Søgen efter det sande Selv, vil Tvivl og Usikkerhed følge i hans Fodspor hele Livet igennem. De største Konger og Statsmænd forsøger paa at regere andre, skønt de inderst inde véd, at de end ikke kan regere over sig selv. Og dog staar den største Magt til Raadighed for den Mand, der er naaet ind til sit eget Inderste. Der er Mennesker med Kæmpeintelligens, der tilbringer deres Liv med at samle Viden om mange Ting. Spørg disse Mennesker, om de har besejret sig selv, og de vil bøje deres Hoved i Skam. Hvad Nytte er det til at vide alt om alt andet, naar man ikke véd, hvad man selv er? Mennesket undgaar denne Udforskning af det sande Selv — men hvad andet er der, som er det værdigt at foretage sig

Lær det virkelige Selv at kende, saa vil Sandheden straae frem i dit Hjerte som Solskin. Sindet vil blive ubesværet, og virkelig Lykke vil overstraae det, for Lykken og det sande Selv er identisk. Du vil aldrig nages af Tvivl, naar først du opnaar denne Selverkendelse.

Bladet:

Norsø Folkeblad, Nykøbing
(DENMARK)

skriver den 17 DEC. 1937

Paul Brunton:

Bag Indiens lukkede Døre.

(Gyldendal).

Paul Brunton rejste til Indien med Beslutning om at ville finde, og han fandt tilsidst, hvad han søgte — mener i al Fald at have fundet det. Men der var store Vanskeligheder. Der var saa meget Humbug og Gøgl, Forfatteren maatte bane sig Vej igennem, inden han naaede frem til, hvad han søgte: Akrobater og Fakirer og Slangetæmmere og selvbestaltede Profeter og Mesiasser, som det vrimler af, lærte han efterhaanden at gaa udenom. Han fik i adskillige Tilfælde Lejlighed til at se bag Svindlens Kulisser og opdagede blandt andet, hvorledes Fakirerne faar Mangokærnen, som de lægger i Jorden, til i Løbet af faa Minutter at vokse op til et Træ, og meget mere. Saa fandt han om sider frem til Mænd, der har øvet deres legemlige og aandelige Kræfter til en mærkelig Ydeevne og er naaet til en næsten absolut Kontrol med deres Sjæleliv. I Maharishien i Sydindien traf han en Mand, hvis Magt over Mennesker var saa stor, at han blot i Kraft af sin personlige Nærværelse, sit Blik og sin hele Fremtræden var i Stand til at paavirke andres Sjæleliv saaledes, at han gav dem aandelig Tryghed, følelsesmæssig Lykke og, hvor mærkeligt det end lyder: fornyet Tro. Hans Maade at hjælpe paa var, forklarer Brunton, som en rolig, tavs og stadig Udstraalen af Vibrationer til fortrængte Sjæle, en mystisk telepatisk Proces, hvorom det endnu staar tilbage for Videnskaben at udtale sig.

(DENMARK)

Bladet: Randers Amts Avis

skriver den 13 JAN. 1938
Paul Brunton:

Bag Indiens lukkede Døre.

Gyldendals Forlag.

Problemet for en ikkesagkyndig og ikkestedkendt Læser er over for en Bog som denne, om man vil give sig Forfatteren i Vold og tro paa ham. Man savner al Mulighed for ved Selvsyn eller Selverfaring at øve en fornøden Kontrol. Og dette Savn føles desto større, jo fjernere — i Tid, Sted eller Begreber — vedkommende Skildringer er.

I den foreliggende Bog skildrer en Englænder sine Studier i Indien. Inden for de »Døre«, som en Europæer sjældent faar lukket op.

Han indleder med at berette, at et slet og ret Tilfælde, et tilfældigt Møde i London, for ham bliver Drivfjederen til, at han rejste til Indien og søgte at trænge ind i mangt og meget af det, der for Europæere staar som et oprindeligt Indiens Hemmeligheder. Og derefter skildrer han, hvorledes han paa sin Rejse kom i Berøring med adskillige af Indiens »hellige Mænd«. Han refererer talrige Samtaler med dem til Belysning af deres særlige Psyke. Han omtaler indiske Fakirers tilsyneladende uforklarlige Kunststykker — og her er netop nogle af de Tilfælde, hvor man maa beklage ikke ved Selvtagelse at have haft Lejlighed til at konstatere, hvor meget der af disse Eksperimenter er ægte. Forfatteren fortæller om sine Studier af Yogi og sine Bekendtskaber med denne Læres Mænd, om Rishierne, om hele den gammelindiske Kultus, dens Gudelære o. s. v. Og ikke mindst om dens Etik og dens Moral. Om den Storlinethed og Højhed, der i mange Tilfælde er derover.

Man kan tro paa — eller lade være at tro paa alt det, der fortæles i denne Bog. Eller paa mer eller mindre af det. Men en tænksom Læser vil alligevel med stor Interesse fordybe sig i Bogens Skildrin-

THE STRAITS TIMES SINGAPORE.

MR. PAUL BRUNTON TO VISIT SINGAPORE

MR. Paul Brunton, the well-known Orientalist and keen student of Indian spiritualism, will arrive in Singapore on Thursday by the B.I. liner Shirala from the Far East.

He was expected here last week by the P. and O. vessel Carthage, but last-minute changes in his programme made this impossible.

It is understood that during his stay in Singapore Mr. Brunton will address a public meeting at the Ramakrishna Mission, Singapore.

Nationaltidende

(190)

DENMARK.

10 JAN 1938

Døre paa Klem

Paul Brunton: Bag Indiens lukkede Døre. Gyldendal.

MENNESKER paa mange Dannelses-Trin vil have Glæde af den Bog, den engelske Journalist-Forfatter Paul Brunton har udgivet om, hvad han saa og horte bag Indiens lukkede Døre. Bruntons Interesse vakt ved et Møde med en Inder i en engelsk Boghandel. Interessen tog Fart og drev ham gennem Indien fra By til By, fra »Lærd« til »Lærd«, det vil i det store og hele sige fra Yogi til Yogi.

Nu er Forholdet jo det, at Yogierne ikke godvilligt saa lidt som tvungent giver den Viden fra sig, de sidder inde med. Naar Brunton kalder sin Bog »Bag Indiens lukkede Døre«, saa er det reelt saavel som symbolsk at gaa lidt vidt. I ingen Henseender fik han Dørene mere end listet paa Klem. Men hvad kan man ikke se gennem en Dørspærre! Som Barnet, der snyder sig til at se Juletræet, men som dog kun kan danne sig et ukontrolabelt og ikke ganske korrekt Billede af Herlighederne, saaledes saa Brunton det, der foregaar bag Indiens »lukkede Døre«. Hvormed det ikke skal være sagt, at hans Bog er uinteressant. Den er det modsatte, fængslende, oplysende, fristende til langt mere.

Men selvfølgelig ender den der, hvor det altid ender: Med den ulykkelige Kendsgerning, at Øst er Øst og Vest er Vest etc. Selv om de mødes, er Mødet lidet frugtbringende. Man tør ikke benægte, at Inderne maaske sidder inde med den fulde Sandhed, men de holder godt paa den. Saa godt, at man bliver en Smule gal i Hovedet ved Tanken om, hvad der maaske kunde være kommet ud af det, hvis de havde villet sige den. Ikke, at man ønsker at vide, hvordan de bliver 1200 Aar, for sely at praktisere det. Men naar de kan det — (og det siger Brunton), saa maa de formodentlig vide et og andet om Livet — af det, den vesterlandske Videnskab, Naturvidenskaben paa Tærskelen til Religion, gaar og støver efter.

Petit Ardenais

Charleville

Bibliographie

L'EGYPTE SECRÈTE

Paul BRUNTON

Dans la « Collection de Documents et de Témoignages pour servir à l'Histoire de notre Temps » a paru, il y a quelque temps, la première traduction française d'un ouvrage du célèbre Paul Brunton, *L'Inde Secrète*. De cet auteur, dont les œuvres sont si répandues en Angleterre, paraît aujourd'hui une nouvelle étude similaire à celle sur *L'Inde, l'Égypte Secrète*. Il a été traduit avec beaucoup de soin par M. Jacques Marty qui le présente ainsi au lecteur :

Gespräch mit einem Yoghi.

Was ist ein Yogaschriftsteller? Wie sieht ein Yogaschriftsteller aus? Wovon lebt ein Yogaschriftsteller? Von Yoga?

Es fällt einem leicht, derartige Fragen an Mr. Paul Brunton zu richten, denn er ist keineswegs eine geheimnisvoll drapierte Erscheinung, sondern ein kleiner Mann mit Kahlkopf und aus London, der mit Stöckchen und Hut über die Wiener Ringstraße spazieren geht.

Vor fast zehn Jahren hat er alles stehen und liegen gelassen und ist seiner alten Sehnsucht gefolgt und nach Indien gefahren. Vorher war er durch gründliche Studien der einschlägigen Literatur über indische Philosophie und Yogaakult entsprechend vorbereitet, um das Land der tausend Wunder nicht als völliger Laie zu betreten.

Wer Wunder sucht, der findet sie auch. Mr. Brunton, ein Kind des nebligen London, fand sie im sonnigen Indien, und zwar erst auf dem Aranchala in Südbindien, einem heiligen Berg, am Rande des Dschungels. Dort traf er nämlich seinen Guru, seinen Führer, den berühmten Yogi Maharishi. Maharishi ist ein frommer Eremit, das Ziel zahlreicher indischer Wallfahrer, denen er zu helfen vermag.

Der kleine Engländer, den die Magie des Yoga so sehr angezogen hatte, war durch eine Unzahl schwerer Enttäuschungen gegangen. Er hatte bisher beinahe nur Schwindler und Betrüger unter den Yogis kennen gelernt, mehr oder weniger geschickte Taschenspieler, aber die große Offenbarung, die er gesucht hatte, fand er erst in Maharishi.

Verständigung durch Telepathie.

„Es ist sehr merkwürdig“, sagt Mr. Brunton, „aber er hat mich irgendwie herbeigerufen. Er versteht nur sehr schlecht Englisch und ich noch schlechter seinen indischen Dialekt. Aber trotzdem haben wir uns sehr schnell und sehr gut verständigt. Er unterrichtete mich sogar in den Künsten des Yoga und ich unterwarf mich allen Vorschriften und Exerzitien. Ich habe lange Zeit dort unten verbracht, auch mehr als ein halbes Jahr als Einsiedler in den eifigen Höhen des Himalaja. Mit meinem Guru, also mit Maharishi, bin ich ständig in Verbindung und er leitet mich überall. Selbstverständlich geschieht diese Leitung nicht auf postalischem, sondern auf telepathischem Wege. Er „sendet“ mir Worte und ganze Bilder, aber ich auch ebenso ihm, wenn ich Fragen zu stellen habe.“

Ueber meine Erlebnisse habe ich mehrere Bücher veröffentlicht. In englischer Sprache sind unter anderm erschienen „Ein Eremit im Himalaja“, das meine Erfahrungen als Yogi schildert, ferner „Untersuchungen im geheimen Aegypten“, in deutscher Sprache auch ein Reisebuch, die äußere Schilderung der Yogis Indiens, „Yogis — Verborgene Weisheit Indiens“, das ein sehr schöner Bucherfolg geworden ist, und „Der Weg nach innen“, ein „Trainingsbuch“, das die Methoden der Yogis in einer Form schildert, die auch der Europäer verwenden kann. Zwanzig bis dreißig Minuten tägliche Übungen werden auch dem gehetzten und geplagten Europäer Ruhe und inneren Frieden bringen, ihn seelisch und körperlich zu besonderen Leistungen befähigen. In den nächsten Wochen wird mein neues Buch „The Quest of the Over-Self“ erscheinen, „Die Untersuchungen des Ueber-Ich“, in dem ich die in „Der Weg nach innen“ gegebenen Anweisungen fortsetze.

In Wien, von dem ich entzückt bin, werde ich mich vielleicht einige Tage länger aufhalten als ich ursprünglich beabsichtigte. Von hier fahre ich nach Prag.“

Paul Brunton: Yogis. Verborgene Weisheit Indiens. Mit 16 Bildtafeln. Verlag Wolfgang Krüger, Berlin.

Der englische Verfasser war in früheren Jahren Herausgeber mehrerer Zeitschriften. Die Ergründung der Wahrheit über die Gedanken und Profitten indischer Fakire, mehr noch, der Yogis, führte ihn nach Afrika und Asien. Die landläufigen Fakire überging er in seinem Suchen nach der Wahrheit. Er ging nicht zu den Gauklern, Feuerfressern und den geschäftemachenden indischen Hungertänzlern. Er wollte mehr sehen, erfahren und hören. Er suchte und fand den Weg zu den wirklichen Yogis zu den indischen Gottsuchern, die fern ab von den Stätten der Menschen, tief in den Dschungeln Indiens, oder in Höhlen und Hütten des Gebirges verborgen, einer uralten Weisheit leben. Der Weg dorthin war nach seinen eigenen Ausfagen schwer. Unter großen geistigen und körperlichen Mühen gelang es ihm, die wahren Yogis von den geistigen Altrabaten und Schlangenmenschen, die durch jahrzehntelange Übungen Herrscher über Körper- und Gehirnmustern wurden, zu unterscheiden. Die uralte indische Weisheit nahm ihn gefangen. Er fand seinen Lehrer, seinen Meister, den Maharishi, und wurde unter seiner Anleitung solcher Yogi.

Brunton, ein Mensch klaren und nüchternen Denkens, ringt nach Wahrheit, er möchte das Licht der Ueberwelt entdecken. Nach seinen eigenen Worten ist es ihm gelungen. Er schrieb seine Beobachtungen und Erfahrungen, seine Gefühle, seinen geistigen Verkehr mit den wahren Yogis nieder mit dem nüchternen Verstand des Europäers, doch mit der Ueberzeugung eines Menschen, der die Dogmatik verwirft und die Religion als eine Gelegenheit des Individuums für das Richtige hält.

Solange es eine Erde gibt, suchen Menschen nach Wahrheit. Viele glauben sie gefunden, und werden enttäuscht. Sie gehen daher einen anderen Weg nachzusuchen, doch dieser der richtige sei. Im Geleitwort des John Knittel, daß Gott bei den Yogis nicht gepredigt, sondern erlebt wird. — Das Buch dürfte jedem Menschen etwas zu sagen haben.

Special Article in "TIDEN" (Copenhagen) DENMARK

Man skal være sin egen Skolemester og Læge,

SIGER LOUIS BRINKFORT, DER FORNING.

YOGA FOR DEN ALMINDELIGE MAND.

Paul Brunton har endvidere udgivet

Bogen „A Search in Secret India“, derhed, hvilket hos ham ytrede sig saadkommer paa Dansk paa Gyldendals Forlag til Efteraaret. At Bruntons litterære Arbejde ikke alene er Forretning, har han vist ved at vende tilbage til Indien, hvor han opholder sig i Himalaya-Bjergene paa øde og triste Steder langt borte fra Mennesker. Her mediterer han og dyrker Yoga.

— Der er Beviser i Form af taknemlige Breve fra Læsere i Inland og Udlænde paa, at den kan skabe Ro i mangel og nervøse, bekymrede Sind. Jeg ved nok, at adskillige vil stille sig skeptiske heroverfor, Journalister ikke mindst. Jeg vil derfor ikke i denne Forbindelse undlade at nævne, at den engelske Redaktør Paul Brunton var en af de største Skeptikere, indtil han paa en Rejse til Indien til Steder, hvor ingen hvid Mand før havde været, kom sammen med intelligente og vise Mænd, der dagligt praktiserede Yoga.

Hans Skepsis blev da fuldkommen bortelimineret. Han kom selv i Besiddelse af „kosmisk“ Viden og Bevidsthed, hvilket hos ham ytrede sig saadkommer paa Dansk paa Gyldendals Forlag til Efteraaret. At Bruntons litterære Arbejde ikke alene er Forretning, har han vist ved at vende tilbage til Indien, hvor han opholder sig i Himalaya-Bjergene paa øde og triste Steder langt borte fra Mennesker. Her mediterer han og dyrker Yoga.

Brunton fik Tilladelse til af en af de største Yogier at skrive Bogen „The Secret Path“, der er udkommet paa Rider og Co.s Forlag, 34 Paternoster Row, London. I denne Bog forklarer han, hvorledes ethvert nogenlunde begavet Menneske er i Stand til at opvække det, man forstaar ved Intuition, der er Skaber af de sande, skabende Tanker.

Tanker er nemlig Kræfter, som gaar over til at blive Handlinger — Handlingerne bliver til Vaner og Vanerne danner til Slut Karakteren.

Brunton viser endvidere Teknikken af Selvanalyse, og hvorledes man kan faa aandelig Hjælp i materielle Affærer af enhver Art. Han giver Anvisning paa Aandedrætsøvelser, som gør én i Stand til at kontrollere Tankerne, saa man derigennem lærer at skelne mellem ondt og godt i det daglige Liv.

Student of Mysticism Visits Schattle

Officer Became Interested
in His Book.

PAUL BRUNTON, philosopher, author and student of mysticism, was in Cincinnati, Thursday, as a guest of Lieut. George Schattle, head of the Cincinnati Police Department school.

Brunton has written several books on the experiences he had and the observations he made during six years in India and Egypt. More than a year ago Lieut. Schattle wrote to Brunton at his home in London. He had read one of his books and became interested in the material. Schattle invited Brunton to visit here if he should ever come to this country.

Concerning the customs of people in the eastern countries, Brunton said they had one habit which the people in this part of the world should copy.

"Every day," Brunton said, "Indians and Egyptians alike devote a regular period to self-meditation." He said that the period of self-concentration put one into the "right frame of mind."

During his stay in India, Brunton made the acquaintance of many wise men, fakirs and mystics. One of these taught him how to charm snakes without the use of music. "I was forced to give the study up, though, because a snake killed my teacher," Brunton concluded.

(U.S.A.)

Hollywood Citizen-News

Writing of 7th Book Planned

Paul Brunton, English author of "A Search in Secret India," "The Secret Path" and other widely read books on travel, adventure, and philosophy, has taken up temporary residence in Hollywood, where he plans to start work on his seventh book. While here, the author plans to conduct limited classes in philosophy.

Formerly a London editor, Brunton has translated the secret philosophy of India into terms understandable by the western world. His last book, "The Quest of the Overself," makes yoga (science of mental concentration) the basis of a new practical system of self-analysis. "A Hermit in the Himalayas," combining adventure and philosophy, is based on a diary written while living as a spiritual seer in a solitary mountain hut. "A Search in Secret Egypt" he describes as pure adventure.

"BUDDHISM IN ENGLAND" (London)

"With sufficient ground-work of appreciation and the will to learn, a great deal may be learnt (in the Orient), as Paul Brunton has shown in his "Search in Secret India."

MADRAS

The writer of this article is a great spiritualist and is the author of *Search in Secret India*. Mr. Brunton came into contact with the Maharaja Saheb in his peregrinations and has had opportunities to know him intimately.

"THE MODERN REVIEW" (Calcutta, India.)

"Indian Philosophy and Modern Culture": By Paul Brunton.

This lucidly written small volume consists of two parts. Part I treats of Indian Monism and Western Thought, and Part II, of Indian Idealist Metaphysics. Students will find it valuable, as it contains many quotations from Sanskrit works (translated into simple English) which may be compared with and correlated to Western ideas. The book confirms the impression that "the soul of the world is one."

TOMORROW

Magazine:

NEW YORK



Editorial

Paul Brunton's name is familiar to many who know his book, *A Search for Secret India*, and his more recent volumes. Mr. Brunton was born in London, schooled there, and traveled, during his early years, in Europe in his search for information in philosophy, literature, art, religion, and mysticism. He was a journalist, editor of *World Trade*, later editor of *Success Magazine*, and at one time associate editor of *The Occult Review*. He abandoned his journalistic career to devote himself to a more intensive investigation of experiments in psychology and mysticism, visiting Egypt, Ceylon, India, and Burma. He came to America in 1938, and later sailed to China from San Francisco. He also visited Siam, and returned to India, where he is living at present.

Los Angeles Times

LECTURES EVERY MONDAY 8 P.M.

"PAUL BRUNTON—His Search for Truth," by Marie Halliburton

This news writer and journalist will tell you how and why the great journalist Paul Brunton became a modern Yogi. A talk full of thrills. Approved by Paul Brunton.

LIGHT
LONDON

I notice one point to which I trust Professor Price will not mind my calling attention. He is quoted as proposing that a party should visit India and Thibet to investigate the "methods employed to develop psychic powers, Yoga!" May I respectfully state that Yoga is not "a method employed to develop psychic powers." The Yogi aspirant may possibly encounter psychic powers on his path; if so, it is certainly not the end he seeks, but is actually a "by-product," and an undesirable one at that. An "illusion" it is termed.

I write as one of many, owing a debt of gratitude (hereby recorded) to Mr. Paul Brunton for his works on this subject; and, as it is also suggested that Mr. Brunton's advice on this expedition should be sought—a procedure with which I heartily agree—I am certain this will be made clear if and when such advice has been obtained.

F. STOKES.

THE INDIAN LITERARY REVIEW, BOMBAY: "Dr. Paul Brunton's latest work is 'The Hidden Teaching Beyond Yoga'. It is certainly a unique book that offers authoritatively a key to the obscure wisdom of the aged Orient."

THE BELFERY LONDON

Lecture by Mr. Edward Spicer on

"The Quest of the Overself."

MR. EDWARD H. SPICER is a Past-President of the London Rotary Club and author of technical works on gland therapy and biochemical subjects written for the use of the medical profession. He is a personal student of Mr. Paul Brunton, who is famous for his researches in the East.

The Daily Press.

報西刺升
(CHINA)

HONGKONG.

Dr. Paul Brunton, author and instructor of philosophy is not a newcomer to these shores, however, he intends to enjoy his short stop-over in the Colony.

CHRIST IN CAMDEN TOWN

By Paul Brunton

(Author of 'A Search in Secret India,' 'A Message from Arunachala,' etc.)

(From Northern India Mr. Paul Brunton sends us the following reflections. All our readers may not fully appreciate the special relationship between Mr. Brunton and his spiritual teacher but we believe they will value his utterance for its forthright honesty of purpose as a plea for realistic Christianity divorced from shams.)

BIRMINGHAM

SUNDAY MERCURY, 15 JU

"THE GREAT SEER"

"Sunday Mercury" Special.

"I HAVE seen Yogis who gradually stopped the beats of their hearts and yet they lived on; I have watched a Fakir gently stroke the tail of a deadly cobra which had crept out of the jungle into my hut; I was astonished to witness a great Benares Yogi restore life to a strangled sparrow which rose from the dead and flew around his hermitage for half an hour."

These amazing statements were made to a Sunday Mercury representative by a Londoner, Paul Brunton, who has just returned from India after wandering in quest of genuine Fakirs and Yogis through the malarial jungles and lonely mountains where these strange men make their homes.

8,000 Miles Journey

"I wandered for 8,000 miles throughout India," he said. "My object was to get at the real truth about the wonder-workers, mystic hermits, seers and sages about, whom we have heard so much in the West."

"I was fortunate enough to be received by them with great friendliness, as I had already studied for many years the ancient Indian Mystic

EXTRACT from Rom Landau's book "SEVEN" Published 1936.

"It was during one of those attacks of inner weakness that I met Paul Brunton, the author of "A Search in Secret India". He came to dine with me one Sunday night. I saw at once that there was no humbug about the little man with his shy manner and timid voice. I told him about the weariness that occasionally tempted me not to act according to my better knowledge.

"Believe me," Paul Brunton said, "you simply must go on living up to the very highest of your ideals, no matter how painful that may seem. It is the only way to overcome your troubles." Before he left he wrote in my visitor's book, "Hope on". They are banal words, perhaps, but they provided exactly the right stimulus that I required."

— NEW BOOK DIGEST —

(Bombay) August 1937

[Mr. Paul Brunton, the well-known author of A SEARCH IN SECRET INDIA; A SEARCH IN SECRET EGYPT; A HERMIT IN THE HIMALAYAS, etc., has had a successful career as an editor of various journals in the West. In the latter capacity he met and interviewed several of the most famous figures of to-day. Seven years ago he suddenly abandoned his career in order to devote himself entirely to spiritual researches. Since then he has travelled extensively in Africa and Asia in quest of Eastern Wisdom. He hopes to produce a synthesis of Western practical and scientific ideas with what is best and most useful in ancient Indian knowledge. Large numbers of Europeans and Americans have become convinced of spiritual truths through his writings.—Ed.]

Notes & Queries

LONDON

11 DEC 1937

THE Cornhill Magazine for December has three articles which particularly pleased us. First—that is, on the whole, best—Mr. W. J. Blyton's essay, called 'Voices from Next we would put Mr. Paul Brunton's 'Western Thought and Eastern Culture,' which contains several observations worth ruminating—as that, "whilst Western psychologists carry out most of their experiments upon other persons, the proponents and exponents of Indian systems are expected, and do, carry out their experiments upon themselves first and foremost."

LONG BEACH, CALIFORNIA

Unusual Lectures for Creative Thinkers

COLONIAL HALL, 951 Locust Ave.
Sunday, May 29, 7:30 p.m.

"PAUL BRUNTON—His Search For Truth"
by Marie Halliburton

This news writer and journalist will tell you how and why the great journalist Paul Brunton became a modern Yogi. A talk full of thrills.



THE name of Paul Brunton is familiar to thousands of readers of his famous books, describing his search in secret Egypt and India, and in this special article, exclusive to "Prediction," he tells of his interview with a noted Egyptian Occultist.



An Indian Fakir.

books. The Yogis permitted me to live with them in their secluded hermitages

Paul Brunton whether he has seen the famous Indian rope trick. He replied: "No, I do not believe anyone can see it nowadays. But a Yogi told me that he knew the last Fakir who could do the rope trick and that man was dead."

Paul Brunton is an ex-journalist, shrewd, practical and keenly critical of superstition and humbug. He has tried to sift the Oriental mysteries in a scientific manner.

**VISIT OF HIS HIGHNESS
MAHARAJA OF BENARES**

A touch of old-world charm and colour was given to Dayalbagh when the playing of the *nobat* at day break on April 21 announced that the even tenor of life in our colony was being varied in a pleasant and picturesque manner—the *nobat* players of Agra, be it remembered, are gifted artists who have preserved the charm of the musicians of the Moghul days. There were bunting, festoons and other decorations in our colony. Men in long and flowing robes and multi-coloured turbans, the unmistakable gear of members of a Maharaja's retinue, were to be seen here, there and everywhere. His Highness Maharaja Sir Aditya Narayan Singh Bahadur K.C.S.I., of Benares had arrived in Dayalbagh.

Among the guests special mention may be made of two distinguished British journalists—Mr. Paul Brunton, author of "A Search in Secret India" and a great admirer of Dayalbagh and Major F. Yeats - Brown. These two gentlemen came here from Delhi to visit our colony and stayed in our guest house. They lunched with His Holiness on April 22.

**Inner Culture Magazine
Swami Yogananda—**

Maharishi and Paul Brunton

While in South India, Swamiji visited the Maharishi of Arunachala and met his famous disciple, Paul Brunton, who has written several books much praised by Swamiji, including "A Search in Secret India". Swamiji was pleased to note the wonderful spiritual development and open-mindedness which Paul Brunton has attained under the guidance of the great Maharishi and his very advanced disciple, Yogi Ramiah.

When the time came to leave India again, Swamiji set sail for London, where he had promised many that he would return to give Yogoda teachings.

THE MADRAS MAIL.

**CONGRESS OF PHILOSOPHY
IN PARIS**

MYSORE, June 17.

Mr. V. Subramanya Ayyar, retired Registrar, Mysore University, is sailing for Europe on July 17 to attend the International Congress of Philosophy to be held in Paris in August. Mr. Paul Brunton, journalist, will accompany him.

LADY MARIAN BATEMAN said: "When you explain spiritual or philosophical matters to me, you become a different person, you are transformed and speak like one having authority. Moreover your explanations are so clear and easy that the most abstruse matters are illumined. Yet when you are not doing this your conversation is ordinary. You ought to make an inspired lecturer."

**LIGHT
(London)**

from Philo, Proclus, the Kabbaran, and from the living exponent of Eastern theosophy, Paul Brunton.

Mr. Brunton, who has travelled far and acquired his undoubted esoteric knowledge in Egypt and India,

MASTERS OF SECRET WISDOM

PAUL BRUNTON'S QUEST

STRONG support to the belief in the existence of Masters of the Ancient Wisdom in the East will be found by readers of Paul Brunton's newly published book, *A Search in Secret India* (Riders), which contains a practical account by a trained journalist of a year's pilgrimage through India in search of these legendary men, and which went to a second impression within a few days of publication.

This seeker of the wisdom of the East was the editor of Fleet Street business journals for a number of years. Some sidelights on his personal history may be gained from an interview which he kindly gave to LIGHT.

"I have been clairvoyant and clairaudient from boyhood," he said. "I was convinced of the reality of the unseen world before my spiritual development began. The possession of psychic faculties does not make one spiritual. That is an entirely different development. While undergoing it my psychic faculties waned. I was always fascinated by the East, and it was my life's desire to ascertain by personal investigation what was the truth behind the wisdom-traditions of India.

"I did not set about my journey in a haphazard fashion. I knew that, merely as a journalist, I had but small hope for success. I prepared myself for this quest by years of study. I had a thorough knowledge of Spiritualism, Theosophy and Mysticism. Perhaps this is why I have been more fortunate than I would have been otherwise. I found spiritual giants and at least one great Master, the Maharishee of a jungle hermitage. I could get along quite well with English and the occasional help of an interpreter. When I had no one to interpret, I discovered, to my surprise, that I could understand by some process of telepathy. I have spent weeks and months in the company of these holy men and found immense spiritual strength in such associations."

THE ROPE TRICK

"Have you seen the famous rope trick of India?"—we asked.

"No," Mr. Brunton answered. "I don't think anyone can do it in these days. Before King George went to India to be crowned as Emperor, Lord Curzon, who was then Viceroy, offered £500 to anyone who could perform it. The country was scoured. There was no response. I believe it was done in the past, but the secret died with the men who could do it. The only light which I can throw on the subject from the hints of a Yoghi is that it has something to do with breathing exercises. The weight of the body would be altered and the performer, in levitating, would carry the uncoiling rope with him.

"Another holy man suggested the use of *mantras*, the sound vibrations of which affected both the matter of the rope and the minds of the audience. I was unable to fathom whether he spoke from actual knowledge or merely gave an opinion."

"Have you seen levitation?"

"Yes. But not during my recent trip. I had a friend, a Buddhist monk, who spent many years in monasteries in Ceylon and Burma. He was the Bhikku (priest) Ananda Metteya. Some years ago he was in England. I have seen him assume a 'Lotus posture' and enter into a trance-like meditation. In half an hour's time he rose in the air to the height of a foot, slid along without support and slowly descended again. He would always come down in a different part of the room. He would never do the feat in public, as the Buddhist forbids such demonstrations."

In his book, (which will be reviewed in an early issue of LIGHT) Mr. Brunton tells many fascinating stories full of interest to psychical researchers and occultists alike.

Den hvide Fakir fortæller

"The WHITE
FAKIR"

(Danish
Journal)
COPENHAGEN
on
Brunton

— Dette Brev kan I sikkert have Interesse af at gøre Offentligheden bekendt med. Det er den engelske Bladmand Brunton, som meddeler, at hans Bog "A secret search of India", der er den hidtil bedst solgte Bog i de engelsktalende Lande, nu udkommer paa Dansk hos Gyldendal. Brunton er Skeptiker om en Hals og har rejst rundt i Indien og set alt indenfor Mystiken, som han har sigtet godt. Hans Bog handler om, hvorledes man kan skelne mellem ægte og uægte Mystik, og det er forstaaeligt, at den har interesseret saa umaadelig mange Mennesker, fordi den hjælper dem ud over psykiske De-

"All-India Weekly" November 7, 1945 in a review of an Indian author's book dealing with philosophical themes, says: "He has quoted from masters like Bergson, Russell and Brunton...these established authorities."

==== NEXT MONTH ====

PAUL BRUNTON

Famous author of "A Search in Secret India" and "A Search in Secret Egypt" on

SEEING WITHOUT EYES

Paul Brunton's name is known to thousands of people who have never studied Spiritualism or Theosophy. He is the author of several remarkable books, widely reviewed in the Press, narrating his experiences among the magicians and fakirs of the East. He has made a long and deep study of occult phenomena, on which he is an authority.

Place an order for PREDICTION with your Newsagent to avoid disappointment

==== PREDICTION ====

DAILY VARIETY DAILY

Hollywood, California,

PAULETTE GODDARD threw a party yesterday in her Beverly Hills home honoring King Vidor and wife, just in from the east and Europe . . . among guests were Ben Hecht and wife, Charles MacArthur, Paul Brunton, Jinx Falkenberg, Betty

Student's Experience

A short time back Mr. Paul Brunton, an English student of the system, described the remarkable exercise

he performed under the guidance of his Yogi teacher. His experience was that "I became a disembodied spirit for about two hours. . . . I was dead . . . It was very pleasant and much freer . . . I seemed to be floating out into infinite space." It is said that some who have attempted this exercise have not been able to return to

their bodies, as it is one of the most difficult in the whole system.

During the exercise he went into a trance, as the Yogis do, maintaining full consciousness independently of the body. He declared that in the early stages he could see his body sitting there in the Yogi posture, and that the body and brain seemed to be

a sort of clod which had been shaken off. This, in his opinion, proved to him there is life after death. After that he fell into an even deeper trance, where he seemed to be floating into infinite space. Very few Europeans have ever performed this exercise.

Extract from
Natal Mercury

Weird Practices Of The Mystics

SPENT NIGHT IN GREAT PYRAMID

Englishman Tells of Eerie Experiences In the King's Chamber

ATLANTIS THEORY

THE first white man ever to spend a night in the Great Pyramid returned to London yesterday.

He is Mr. Paul Brunton, the well-known author and investigator of Eastern psychic mysteries. He is back home after eight months' research into archaeological and psychic matters connected with ancient and modern Egypt, during which time, by special permission of the Egyptian Government, he was allowed the eerie experience of spending a night alone in the King's Chamber of the Great Pyramid.

"It certainly was an eerie experience, and for several days afterwards I was far from well," Mr. Brunton told the *Daily Sketch*.

"I sat in total darkness throughout the night, concentrating and making my mind completely receptive to the psychic vibrations of that ancient structure.

After about six hours I had a most extraordinary experience. I saw in a vision two ancient High Priests in the ceremonial robes of their religion, who showed me a hitherto undiscovered and secret passage inside the Pyramids—but the entrance to it I was unable to discover.

"I was told that the Chamber into which this passage led contained prehistoric records, describing the unknown history of an earlier mankind, an Atlantean race. I was able to confirm, by personal experience, my theory that in this room the High Priests put their pupils into hypnotic trances wherein their spirits were released from their bodies and they were shown that the soul definitely survives death."

WHEN SAHARA EMERGED

Mr. Brunton's long and detailed researches into the origins of the Pyramids and Sphinx have convinced him that these monuments were originally put up by the Atlanteans—that is, by an emigrant colony from the now sunken Continent of Atlantis. He says that he found many traditions confirming this theory.

"I believe and venture to predict that within 20 or 30 years sufficient proofs will have been gathered all over the world to prove the one-time existence of the so-called 'mythical' Continent of Atlantis," Mr. Brunton continued.

Mr. Brunton believes that the overwhelming of Atlantis caused the Sahara sea-bed to emerge as dry land. During researches in Alexandria he came upon sensational evidence, identifying a submerged harbour in the Port of Alexandria, so ancient that no account of it has ever been found in ancient Greek or Egyptian writings. This harbour, says Mr. Brunton, is a lost port used by the vanished Atlanteans.

"DEFINITELY PREHISTORIC"

"No one knows anything about the origin of this harbour," Mr. Brunton explained. "It was originally discovered during the early years of the war by Monsieur Jondet, the Chief Engineer of Ports to the Egyptian Government. He took many under-water soundings and measurements of the sunken harbour quays, details of which I have carefully studied, but he was totally unable to identify the harbour other than saying it was definitely prehistoric.

"From my researches I know that the emigrant Atlanteans, built a port at their first landing-place, i.e., at the exact North-West corner of prehistoric Egypt which was then washed by Sahara sea."

The South China Morning Post

37th Year. HONGKONG. No. 9,933

Theosophists Addressed By Mr. Paul Brunton

QUESTIONS ON YOGA

At the usual public meeting of the Manuk Lodge of the Theosophical Society on Thursday, an address on Buddhism by the Ven. Brother Chee Hoy had to be postponed owing to his departure from the Colony. A social tea was therefore provided, at which the Society were fortunate enough to have the presence of Mr. Paul Brunton, the well known author and mystic of whom the *Daily Sketch* has said that he "knows more about Yoga than any living Englishman", and who is at present passing through the Colony. Mr. Brunton is the author of "A Search in Secret India", "A Search in Secret Egypt", "The Secret Path", "A Message from Arunachala," and "A Hermit in the Himalayas".

A most interesting discourse followed the tea, at which Mr. Brunton answered a perfect hail of questions on Yoga, psychic development and matters of a similar nature. He

Paul Brunton is convinced that his visit to Egypt has produced evidence of the existence of Atlantis, that vast continent which was said to have been submerged.

"During my researches in Alexandria, I identified a submerged harbour outside the port as being definitely Atlantean. It is not mentioned by any of the ancient Egyptian or Greek records, and it was there when Alexander the Great founded his capital city there. It is in a perfect state of preservation and gigantic in size.

"From my researches, I know that the Atlanteans built a port at their first landing place, that is, at the exact north-west corner of prehistoric Egypt, which was then washed by the Sahara Sea.

"The overwhelming of Atlantis caused the Sahara seabed to emerge as dry land."

Then Brunton referred to his researches among the ancient temples

"The old temples at places like Denderah, Abydos, Luxor, Edfou, etc. are still strongly impregnated with psychic forces left behind by the ancient priest-magicians of Egypt," he said. "Almost every sensitive person to whom I had spoken and who had visited them confirmed this.

"A curious story was told me by an English official in the service of the Egyptian Government, concerning a friend of his, a young English peer, who came to Egypt for a couple of months as a tourist.

"This young peer took a photograph of the Great Hall in the Temple of Karnak, which is the largest temple hall yet unearthed in Egypt. When the print was developed, the figure of a tall Egyptian priest was seen standing against one of the pillars.

Paul Brunton's Quest

I said "Au Revoir" to Paul Brunton, author of "In Search of Secret India," who sailed for the East last week.

Paul intends to be away from England for fifteen months. He will travel extensively in India and then will penetrate Tibet trying to find some of the real yogis. His object is to discover some of the secret wisdom of the East, and pass this knowledge on to the West.

The Madras Mail

TUESDAY, MAR. 3, 1936.

THE PHILOSOPHY OF INSPIRATION

Speeches at Chidambaram

(From our own Correspondent)

CHIDAMBARAM, Mar. 1.

"The Philosophy of Inspiration" was the subject of an interesting valedictory address delivered by Mr. Paul Brunton, the author of "A Search in Secret India" and "A Secret Path" and a disciple of Sri Ramana Maharishi of Thiruvannamalai, under the auspices of the Philosophy Association of Annamalai University. Mr. S. S. Suryanarayana Sastriar, of Madras University, presided.

Mr. Brunton said that inspiration was an urge, an inner prompting coming from something which was above us. It came of its own accord, and was beyond our control. When it was listened to and utilised it made men achieve great things—it might be great poetry, an exquisite picture or a symphony. Though inspiration came when it pleased, it was yet possible to prepare for it and invite it. By repeated self analysis they could train themselves to get glimpses of it, and gradually make it stay with them.

Mr. Suryanarayana Sastriar concurred with the views of the lecturer and said that inspiration was another name for intuition; that usually these inner promptings were received mysteriously and that when they came they made for spiritual elevation.

At the request of the Chairman, the Rt. Hon. V. S. Srinivasa Sastriar, Vice-Chancellor of the University, delivered a lecture on the course of which he said:

NOTTINGHAM EVENING POST, South Sherwood Street, Nottingham

NIGHT WATCH IN GREAT PYRAMID.

EERIE EXPERIENCE, SAYS AUTHOR PSYCHOLOGIST.

STORY OF VISION.

The first white man ever to spend a night in the Great Pyramid returned to London yesterday. He is Mr. Paul Brunton, the author and investigator of Eastern psychic

MAN WHO 'DIED' TALKS TO

"I Became A Disembodied Spirit for Two Hours... I Floated in Infinite Space..."

PAUL BRUNTON Tells

DANGER OF MYSTIC TRANCE

"I became a disembodied spirit for about two hours . . . I was dead . . . It was very pleasant, and much freer . . . I seemed to be floating out into infinite space, and alone . . .

These are the remarkable statements of a man who came back from the "dead" after performing a dangerous and difficult Yoga exercise—an exercise which has not been performed by a white man more than half a dozen times in the world's history.

The man is Mr. Paul Brunton, and below he discusses with the *Daily Sketch* his extraordinary experiences during his death-defying trance.

Existence in a Timeless State

"Well, it was very pleasant and much freer. The body and brain seemed to be a sort of clod, which when shaken off left one calm and free. I then knew I was dead. In the early stages I could see my body sitting there in its Yoga posture and I was outside it looking down. I was afraid at first. More, I felt a tremendous fear and wondered if I should ever get back in it again.

"That fear and knowledge lasted a few minutes. And then I felt a telepathic current coming from my teacher; I felt his presence and that reassured me. I did not see any other spirits. That is the Yogi way of proving survival.

FLOATING IN SPACE

"After that I went into a deeper state of trance where even the idea of the body disappeared. I could not now see my body. But I became aware of an infinite expanse of light, all intensely alive. I seemed to be floating out in infinite space and alone.

"What happened next was a series of realisations—which did not come in so many thoughts, but in a definite sense of immediate awareness—that this experience was the same thing which all the great teachers of religion such as Jesus and Buddha had called the Kingdom of Heaven.

"I realised that the thing itself belonged to no religion whatever in itself, but was for all. A state of ineffable bliss, immense ecstasy, and absolute freedom. A timeless state, no past, no future, but an eternal now. This, I felt, is the meaning of Eternity.

WORLD WANTS TO KNOW

"It is curious and disturbing how eager the world is, these restless days, for more knowledge of Indian mysticism and Yoga," said Mr. Brunton.

"When we arrive at their truths, we westerners shall have come to them by a scientific approach.

"They seldom offer an explanation of their great magic powers. They say take it or leave it.

We shall be able to say: it is so, because of such and such scientific laws. We shall give the reasons why.

"I discovered these three points in favour of Yoga, which can help us all, no matter what our creed, beliefs, or scepticism.

1. "It gives inner poise.
2. "It gives one a certain degree of control over one's nerves.
3. "It frees one from fears absolutely and gives one greater faith in the ultimate benevolence at the back of Life.

"Before the end of this year," Mr. Brunton continued, "I shall return to India to continue my studies with my Indian teacher,

Not half a dozen white men have ever got so far advanced in the practice of Yoga as to be able to carry out the experiment. Mr. Brunton could not do it alone, but had to trust his life to his Yogi teacher.

"I knew it was dangerous," he said, "and that there was a possibility of not coming back to life.

"Many—both Indians and white men—have not been able to return their spirit to their body.

"Some very great Yogis actually stop their hearts for months at a time. But that is a very advanced and rare state.

"It proved to me that there is life after death. I proved it by going into a deep trance and maintaining full consciousness independently of the body. I became what you would call a disembodied spirit for about two hours. I was dead. And in a state in which I knew what it was like to be dead.

The ARYAN PATH (August 1933) BOMBAY

THE HOLY MEN OF HINDUSTAN

[Paul Brunton has had an all-round experience in journalism and has been editor of *World Trade*, and other business periodicals. Mysticism and Eastern Philosophy have been his private study for many years and he intends to specialise on these subjects in future writings. Mr. Brunton travelled widely in India during 1930 and 1931. He spent much time in investigating at first hand the present day lives and teachings of the Yogis, and in gathering literary material. Since his return to England he has been working on a book dealing with the subject of the present article, to be published this year under the title of "Secret India".—Eds.]

"MODERN ASTROLOGY" (November 1932) London

A Visit to an Indian Astrologer

By PAUL BRUNTON

PAUL BRUNTON needs no introduction to readers of MODERN ASTROLOGY as a writer who has always something interesting to impart.—Ed.

Extract from
The Hindu,
Madras.

MADRAS, March 12.

The Fourth International Congress of the World Fellowship of Faiths commenced its sessions this evening at the University Examination Hall, Triplicane, the Maharaja of Pithapuram, presiding. There was a large gathering of delegates representing several faiths.

In the course of his presidential address, the Maharaja of Pithapuram said:

These are the words of wisdom that fell from the holy lips of one whom Mr. Paul Brunton, himself a mystic and famous writer, rightly describes as "seer" and "one of India's rare God-immersed souls". I refer to my most revered master Dr. Sir R. Venkataswami Naidu Garu. Life based

"A SEARCH IN SECRET INDIA"

An Englishman's Wanderings Through The Heart Of India.

(From Our Own Correspondent.)
LONDON, June 30,
(By Air Mail).

A sensational new book was published yesterday in London which is likely to create a wide interest in India once again. It has been written by an English journalist, Mr. Paul Brunton, who has spent much time wandering through the heart of India specially investigating the lives, powers and teachings of various kinds of Yogis and Faqueers. The book contains an account of some of his experiences and is entitled, "A Search in Secret India."

Sacred India.

The author describes how he beheld the most astonishing feats performed by Yogis, how they explained to him many of their closely guarded secrets, and how he lived with them in their secluded hermitages and jungle retreats and private ashrams. The book has been highly praised by Sir Francis Younghusband, who is regarded in this country as being a great authority on the subject of Indian religions and ideas. Sir Francis,

Writing of Fate.

Mr. Paul Brunton, who has achieved distinction as the editor of various journals, prepared himself for his investigation by making a deep study of Indian literature, philosophy and religion. When he went among the Yogis, they welcomed him readily and, because of his sympathy and friendliness, he says, he was initiated by them into many of their mystic experiences.

book describes in great detail what he learnt from these different Yogis and finishes up with a remarkable account of how the author was able to develop his

own Yoga powers by meditation and so enter into a wonderful experience during a spiritual trance. Nearly thirty photographs illustrate these fascinating pages. Fleet Street editors, who were able to see advance copies of this astonishing record, declare that "A Search in Secret India" would create a sensation and would show English people that the Indians were not the ignorant benighted heathens, which so many here think they are.

In an interview, Mr. Paul Brunton,

told me that he will return to India at the end of this year and spend a considerable time making further investigations into what is left of genuine Yoga knowledge in the country. His chief aim is to examine this knowledge scientifically, sifting the sound teaching from mere superstition, and then to explain this to his Western fellows in modern language which they can understand. He believes that a combination of ancient Indian wisdom with modern Western science would benefit both East and West as well as contribute towards a better understanding and friendliness between the white and brown races.

*(R)

MAGAZINE SECTION
THE HERALD-ADVERTISER
(Huntington, W.Va.)

U.S.A.

BRUNTON SEARCHES IN SOUTHERN INDIA

Paul Brunton, whose "A Search in Secret Egypt," E. P. Dutton and company published a short time back, reports that he has just spent some months in southern India with "the Maharishee, one of the last surviving specimens of India's Wise Men." At the moment Mr. Brunton writes: "I am on the edge of the Himalaya mountains getting my little expedition together for a journey into the interior recesses and wildest regions of these snow-clad peaks, my goal being a forest bungalow lent me by the Maharajah of Tehri State. There I shall settle haunts, where Yogis seclude themselves, during this journey, in order to renew old friendships and make fresh ones, but I do not intend to write about them. Some of these men possess the most extraordinary powers, such as making the heart stop at will, suspending the circulation of the blood, reading thoughts, etc., but I cannot tempt them to come out to the west and submit to scientific examination."

Boston Evening Transcript
MASS, U.S.A.

- 3 OCT. 1930

The Author in India

Paul Brunton, author of several popular books on Secret India, Egypt, Asia, etc., is somewhere in the north of India now. When last heard from he was giving a number of lectures to various Hindu universities on such themes as "The Synthesis of Western Science," and "Eastern Wisdom," "The Philosophy of Inspiration," etc.

THE ILLUSTRATED WEEKLY OF INDIA.

Mr. Paul Brunton and Major Yeats-Brown, whose recent publications on India have now gained world-wide reputation, and who had occasion to study the activities at Dayalbagh, have devoted a chapter each to it in their books.



(Madras; INDIA.)

SEARCH AFTER TRUTH

INDIA REVISITED

MR. PAUL BRUNTON'S IMPRESSIONS

MADRAS, Dec. 7.

Mr. Paul Brunton, the well-known author of "A Search in Secret India," "The Secret Path" etc., who has come to India with a view to making a long stay at Tiruvannamalai to continue his studies and meditations at Ramana-shram, called at *The Hindu* office this morning. In the course of a talk with a member of the staff, he said:

"I have just returned to India after nearly five years of absence, and I feel very happy to be in this ancient land which, despite all its defects, is to me so attractive, so picturesque and so profoundly interesting. I am glad to note that the tendency to promote industrial development and to improve hygienic arrangements is now much more marked than when I was last here. I think India needs to-day to do her utmost to develop her material resources in order to raise the standard of living of the masses. I am glad to see that social reform has now become such an important plank in the platform of Indian progress, because so many handicaps have assumed religious sanctions and need to be swept aside if the masses are to have a decent existence.

"As regards my researches in India amongst the yogis as well as into your ancient religions, I may say that the West is now beginning to take a live interest in these subjects; for it is awakening to the fact that the East possesses a considerable heritage of spiritual knowledge. If we can get at the basic truths stripped of superstition and weld them with the scientific knowledge of the West, both hemispheres will assuredly benefit. In the West I note a strong tendency to react against materialism which used to prevail there; and in the East a strong tendency to go deeper into material developments. My hope is that in the future the best minds of both the East and the West will collaborate to lead the world in a return to spiritual living conjoined with sane material progress.

In his last visit to India, Mr. Brunton said, he travelled all over the country making researches in yoga, interviewing such genuine yogis as he could find, and, in some cases, getting demonstrations of their extraordinary powers (of which he had mentioned in his book.)

Proceeding, Mr. Paul Brunton stated that he had all this year been in Egypt, conducting researches into the origin, history and purpose of the Great Pyramids and the Sphynx, as

The Madras Mail

Europeans in an Ashram

A Journalist

Studying Yoga and Expecting Spiritual Experience

(From our own Correspondent)

VELLORE, Dec. 18.

In the Ashram of Sri Ramana Maharishi, the sage of Thiruvannamalai, sit two Europeans, disciples of the sage with their habiliments out of harmony with their surroundings. They are Mr. Paul Brunton, a well-known journalist and author. I found Mr. Brunton basking in the sun in an easy-chair.

"Yes," remarked Mr. Brunton, in reply to a query, "I am interested in the study of ancient doctrines such as Yoga, but more from the standpoint of psychology than that of religion. I believe there are some deep, scientific truths about the mind hidden among these doctrines, but mixed up with unscientific matter. I am trying to separate what seems basically sound from what is mere superstition."

"Unfortunately there is a great deal of superstition prevalent among the people at large, people who believe either in the spiritual or psychic possibilities of man."

"I have by meditation been able to discover that there is a deeper state of consciousness which normally is not tapped by the average man, and which our Western psychologists include under the general term the 'sub-conscious'."

"I do not think there is any one system of Yoga or spiritual training, which will suit the whole world, simply because we are all built in different ways and have different capacities of mind and strength. Systems such as Hathayoga, which prescribe poses of body for attuning the mind, have also a part to play."

The Madras Mail

Mr. Paul Brunton, the well-known author is expected to visit Mysore shortly.

The Madras Mail

WEDNESDAY, MAY 19, 1937

Book to be Dedicated to Maharaja of Mysore

(FROM OUR OWN CORRESPONDENT) MYSORE, May 18.

Mr. Paul Brunton, author and journalist, is now making a brief stay in Mysore as the guest of H.H. the Maharaja of Mysore.

He arrived here after spending more than two months at Kammangundi, the summer resort of H. H. the Maharaja of Mysore, on the Bababudan Hills, where he was engaged in completing a new book. Mr. Paul Brunton has decided to dedicate the new work to H.H. the Maharaja of Mysore.



TUESDAY, JANUARY 21, 1936.

MR. PAUL BRUNTON

(FROM A CORRESPONDENT.)

NAGARI, Jan. 16.

Mr. Paul Brunton, who is now staying at Tiruvannamalai in the Ashrama of Ramana Maharishi, is going to Pithapuram to see Sir R. Venkatarathnam Naidu, Brahma Samaj leader, to understand the principles of the Brahma Samaj cult.

He intends to stay in India for two years and is now working in bringing out a book shortly, which would be "A critical survey of western modern life from the spiritual standpoint, with reference to science, art, literature, politics, religion, business and society, etc." After finishing that book he proposes to write a big book explaining the teachings of Sree Ramana Maharishi of Tiruvannamalai, who demonstrates in the flesh the attainments of spiritual liberation about which the Hindu Shastras speak. Mr. Brunton who is enthusiastic when he spoke about the Maharishi said, "I have been influenced by the way in which the Maharishi regards the sayings of Jesus Christ with the same reverence which he gives to the Hindu Shastras and he often quotes from the New Testament because to him there is only one God in whom all men to whatever religion they may belong, must find their inner peace."

From Pithapuram, Mr. Brunton will come to Madras and then proceed to Tiruvannamalai.



MONDAY, SEPTEMBER 28, 1936.

PITHAPURAM MAHARAJA'S ADDRESS

The Maharaja of Pithapuram said that young people had enough energy and enthusiasm in them, and he was sure they would like to serve humanity. To equip themselves properly for that work, they should pay special attention to physical, mental and spiritual culture. Even the poorest could take to physical exercise. Sports, he added, was an integral part of the general culture.

Continuing, the speaker said he attached the greatest importance to spiritual culture. The reading of good books, meditation and prayer were of invaluable help, and he recommended the works of Sir R. Venkatarathnam Naidu and M. Paul Brunton to them.

Equipped thus, physically, mentally and spiritually, they could, he said, render valuable service to humanity.

The Leader

TUESDAY, MARCH 10, 1936.

ALLAHABAD, (India)

THE French mystic Elizabeth de la Trinite once told her brethren of the fraternity, "I want to be all silence, all adoration that I may penetrate more and more deeply into God and become so full of Him that I can give Him to those poor souls still ignorant of His gifts."

The echo of these words came to the wandering journalist, Paul Brunton, when he lay in his sick bed at Bombay. Guided by a devotee he measured his steps to the silent retreat below a mountain, in Tiruvannamalai, in the district of North Arcot in South India. His search till then had proved pretty fruitless and his efforts to get the solution to the age old riddle of creation and its meaning, had brought no satisfaction to him, although he had met both seers and pretenders. But at Arunachala he was to have his revelation, and this time it was not his intellect but intuition that was to tell him, here was the God-man he was seeking for. He went to the place with innumerable queries in his sleeves. But there was no necessity to utter them, as he sat before the Master (Sri Ramana Maharishi) bathed in the spirituality that fell like showers on him. The first contact was the final one also, for to use the mystic expression it was the moment of 'conversion' of the Englishman, the journalist, who has done so much to bring the Maharishi before public gaze, thus enabling genuine seekers to seek his grace and find relief in his guidance.

THE HINDU, SUNDAY, MAY

INDIAN PEEPSHOW: By Henry Newman. (G. Bell & Sons Ltd., London. Price 7/6 net.)

A seeker after truth like Mr. Paul Brunton would have waded us to a wonder world of new lights and shadows. But Mr. Newman has not given us in this book even the higher graces of his own journalism as 'Kim' of the Statesman.

Distinguished Visitors

Not a week passes but Dayalbagh is visited by one distinguished guest or another. During my short visit, it had Shri Pt. Madan Mohan Malaviyaji & His Highness the Maharaja of Benares as distinguished visitors, as also two famous journalists - Mr. Paul Brunton and Major Yeats-Brown. Government officials from the Viceroy down to the Deputy Commissioner seem to take a keen interest in the welfare of the colony.

