

Copy of Air Mail Letter dated 9-8-1945 from Mr.E.Salloway
C/O Mr.A.J.Ellis, "Wendela ", Sudbury Hill, Harrow-on-the
Hill, England to the Maharajah of Pithapuram

Dear Sir,

About three weeks ago I sent you by registered post a usee copy of the book " Philosophy of Spirit " which you may retain. At the same time I informed you by Airletter of its despatch.

In reply to yours of July 25th. I am glad that Mr.Kirk lent you a copy and that you appreciate the contents.

The problem arising in your mind re. Oxley's attitude towards " sin " will disappear on further reading.

Oxley had no use for the term " sin " except when he was referring to the teachings of the orthodox churches. To him such was the result of lack of true knowledge and undeveloped spiritual growth. So-called evil and and so-called good are opposite poles of the same life-force. One could not be without the other. It requires the action of the Sun-rays and the re-action of mother earth to produce beautiful flowess. Both are necessary.

In all great freligions there is a statement of the Supreme :- " I have created the evil and I have created the good; and there is none else.

We are like cells in an Infinite Being to which the Supreme is trying to give consciousness of self. Hence we read " In Him we live and move and have our being "

This is a difficult subject to deal with in a short letter I respectfully suggest that you ask Mr. Kirk to lend you a book called " The Process of Man's Becoming " .

Fraternal greetings.

Yours sincerely,

/sd/ E.Salloway.

/ True copy/

Copy of air mail letter dated 8-8-1944 from W.S. Salloway
to Mr. J. Ellis, "Soweto" W.S. Salloway will, however, on the
will, forward to the publisher of the book.

Dear Sir,

About three weeks ago I sent you by registered
post a new copy of the book "Philosophy of Spirit" which
you may retain. At the same time I informed you by letter
of its despatch.

In reply to yours of July 28th, I am glad that Mr. Kirk
sent you a copy and that you appreciate the contents.

The problem arising in your mind re. Exley's attitude
towards "sin" will disappear on further reading.

Exley had no use for the term "sin" except when he was
referring to the teachings of the orthodox church. To him
such was the result of lack of true knowledge and understanding
and spiritual growth. So-called evil and so-called good
are opposite poles of the same life-force. The world is
without the other. It requires the action of the sun-rays
and the reaction of mother earth to produce beautiful
flowers. Both are necessary.

In all great religions there is a statement of the
supreme: -- "I have created the evil and I have created
the good; and there is none else."

We are like cells in an infinite being to which the
supreme is trying to give consciousness of self. Hence we
read "In us we live and move and have our being."

This is a difficult subject to deal with in a short letter.
I respectfully suggest that you ask Mr. Kirk to lend you
a book called "The Process of Man's Becoming."

Respectful greetings.

Yours sincerely,

W.S. Salloway.

(True copy)

GUNVANTRAI T. KAMDAR

TELEPHONE { OFFICE 252391
PERSONAL 257038
RESI. 354252

TELEGRAMS: "SALTTRADER"

"ROCKSIDE"

116, WALKESHWAR ROAD,

BOMBAY 6, 10th August, 1976.

Dear Mr. Broekhuysen,

I duly received your kind letter of the 8th July, 1976, for which I thank you, and regret that as I have been mostly away from Bombay, I have not been able to reply to you earlier.

You ask me for some news about Dadaji. What can I say except that he is well and always holds out his helping hands of spiritual guidance to any one who asks for it. So far as his movement is concerned, nothing like that exists. He abhors the idea of an Institution or an Ashram. He does not even care for creating or establishing a recognised following. He is the Dada, which means the elder brother, and he wants to be that to any one who would like to accept him as such and nothing more. He does not like to be called a Godman or a Saint, or an incarnation of God, or any other form of religious Teacher. He maintains, as you well know, that he is not a "Guru" (Devine Teacher). He says and wants every one to believe that the Guru is the God within ones self and no one else.

So far as publications on Dadaji are concerned, I sent you the last one published in India, which you have also acknowledged in your letter to me of the 12th June, 1976, that is "The Dada Movement" by Atulananda Chakrabarti. However, an American gentleman, Rev. Harvey Freeman of 1233 S.W. Morrison, Portland, Oregon 97205, 503-222-5364, after receiving Dadaji's grace has published a booklet in America, entitled "Everything that is.... is within" - an Introduction to Dadaji". I have written to him to-day and have requested him to send out two copies of the booklet directly to you.

You have very kindly sent out International reply Coupons for which I thank you. I would, however, request you not to take the same trouble in future.

I hope this will find you in good health, and with kind regards, I am,

Mr. Arthur Broekhuysen,
Van Montfoortstraat 51,
Voorburg. NETHERLANDS.

Yours sincerely,

G.T. Kadar
(G.T. KADAR).

Dear Mr. Brockhusen,

I duly received your kind letter of the 21st July, 1935, for which I thank you, and regret that as I have been mostly away from home, I have not been able to reply to you earlier.

You ask me for some news about Dadaji. What can I say except that he is well and always holds out his helping hands of spiritual assistance to any one who asks for it. So far as his movement is concerned, nothing like that exists. He shows the idea of an institution or an Ashram. He does not even care for creating or establishing a recognized following. He is the leader, which means the other brother and he wants to be that to any one who would like to accept him as such and nothing more. He does not like to be called a Gurmukh or a Saint, or an incarnation of God, or any other form of religious teacher. He explains, as you well know, that he is not a "Gurmukh" (Divine teacher). He says and wants every one to believe that the Gurmukh is the God within ones self and no one else.

So far as publications of Dadaji are concerned, I sent you the last one published in India, which you have also acknowledged in your letter to me of the 18th June, 1935, that is "The Baba Movement" by Acharya Chakrabarti. However, an American gentleman, Rev. Harvey Freeman of 1233 E. 4th, Portland, Oregon 97205, 503-232-2264, after receiving Dadaji's letter had printed a booklet in America, entitled "Everything that is within" - an introduction to Dadaji. I have written to him to-day and have requested him to send me two copies of the booklet directly to you.

You have very kindly sent me international reply coupons for which I thank you. I would, however, request you not to take the same trouble in future.

I hope this will find you in good health, and with kind regards, I am,

Yours sincerely,
(G. I. KADAR)

Mr. Arthur Brockhusen,
San Francisco 25,
California, U.S.A.



New Year
Greetings

To

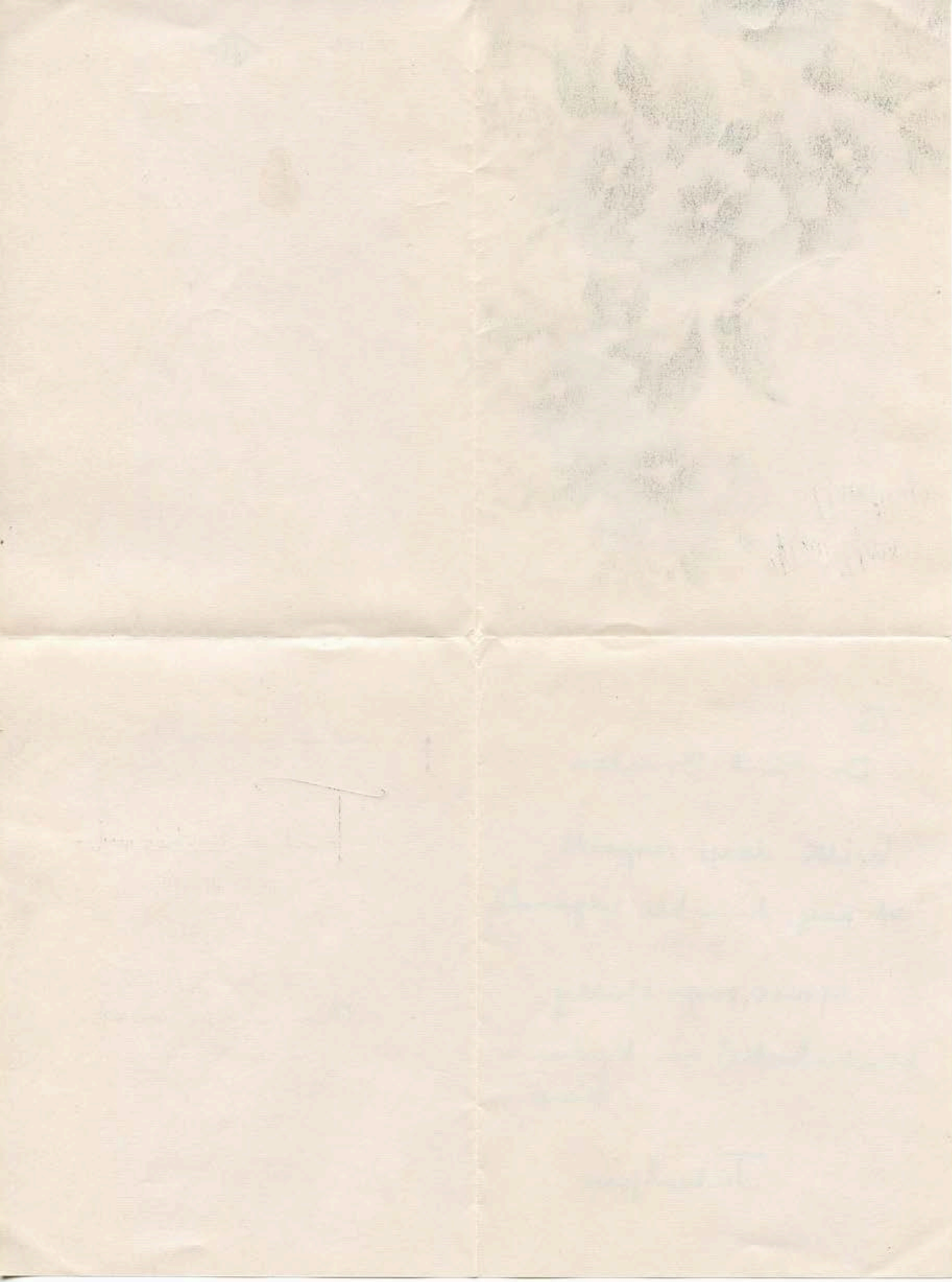
Dr. Paul Brunton

With deep respects
of my humble regards

Yours respectfully,
Mahalakshmi Keshava
Rao

Tubalpure.

To wish you everything good--
GOOD HEALTH,
GOOD CHEER,
PEACE and HAPPINESS,
Now-- and in the year--and
years to come!



Radhika Mohon Sen, B. L.
SOLICITOR

12. CHUCKERBERIA ROAD (SOUTH)
CALCUTTA-25

5

PHONE { Res. : South 762 3475;
Office : 22 July 1953

Dated the 24th July 1953.

Paul Brunton Esq.
Ph. D.

refer to
Purnima +
Mach
Jant.

My dear Respected Sir,

It is through some Divine Grace that I was favoured with the opportunity of reading your renowned works - 'A Search in Secret Egypt', 'A Search in Secret India' and 'The Quest of the Overself'.

Not only they brought some inner enlightenment and pleasure in me, but at times also, I felt, they elevated my mind to some higher plane which the subjects demanded.

It is absolutely redundant for me to add anything more in praise of those sacred books, except to state, that the study has enriched my mind and filled my heart with a keen desire to convey my personal reverence and gratitude to you, which alone impels me to address this letter to your noble self.

This I also do with the fond hope and expectation that if your pious heart be pleased to bestow some kind thought, benediction and good wishes on and for this my poor struggling self, I am certain, they will be of immeasurable value to me.

In the East we have and hold a strong belief, that none can succeed without the help of a spiritual Teacher or guide. For this reason I await your kind benediction.

His Holiness Sri Sankaracharya, the Spiritual Head of South India, appeared before me in a vision the very same night, after you had left him at Chinghaput earlier the same afternoon. It was, I believe, to inspire and encourage me to act according to His Holiness's advice given during your interview with him viz to meet Sri Mahavishnu of Arunachala.

To your mind and self have yielded to the Divine Ourselves, I am sure, you are the best person to know my mind, its struggles and activities.

I do very humbly and respectfully, pray that you should in your unfailing kindness and benevolence be graciously pleased to pay a little of your kind attention towards me, which will be a dynamic force for me and help me, in my mental efforts on my way for the quest of the over-soul.

With deepest regards and respectful prayers

I remain

Sir

Ever yours obediently

Radhika Mohan Sar

This morning Meditation did not culminate in the blissful non existence if it did may be a short while but did open up some of the questions. Consciousness refused to loose all the entity at the center of the heart. It remained partly at the center of the eye brow. It was a dual existence. Failing to get it down to its proper position, it was accepted with the only aporism 'Thy will be done'. It became bigger and bigger, brighter and brighter. The mantra was going on 'Thy will be done'. That sun from the horizon of the eye brow rose gradually to the meridian of the head all the time asking the question 'Are you sure you do not want anything'. Lord you know the future is blank, the past you pulled me no matter how I grumbled. There is nothing I did which did not aid and abate the opening of the self or without the consent of the self ignorant or wise. Present, yes the mind is thinking a few things for the immediate present. I shall burn the 'How' with the acid of 'Thy will be done! If the mind has to think as a natural process unable to stop the old habit, let it hold the burning torch of 'Thy will be done' in front of any thought. The sun came down in the heart offered 'All you wish'. The world remained poised for in the eternity. Body came from skin, flesh, blood, bone, mind, intellect consciousness step by step to the ~~xxxx~~ of temple of Overself with one and only one offering, the only prayer 'Thy will be done'.

'THY WILL BE DONE'. But why? Why the ever existence, ever blissful will will. Why this limitation ~~xxxx~~ in the unlimited. He is ever free to will and not will. With the will came this manifest. With the withdrawal He becomes unmanifest. Just the same deep down ~~the~~ in the heart you are unmanifest. On the surface you are limited. You are free to choose either of the two, so you go back and forth between the two without loosing one or the other. But why this journey? Because of love with a big L. What is the nature of this Love? Oneness. (Last night I felt I love you. Is that the same thing. The two objects are immaterial but the knowledge of oneness no matter how imperfect was there is that the true spelling of Love). Human existence is ~~at the~~ the meeting point of the ~~xxx~~ unfolding and retracting of the Overself. Indeed He created man in His image. Here in this creation the matter ends consciousness begins. Following matter, following evolution we will get there, given time science with her searching eyes going deeper and deeper will discover Him. The consciousness following involution does get Him. The same Will or Love or to some Divine Mother on its outer limit of the unfolding ends in Man, on its ~~xxx~~ retracting path begins in Man. A point in ~~the~~. Man a turning point of the everlasting flux. That is why 'Man will not, he will be willed through'.

Purnima

This morning Meditation did not culminate in the blissful non existence if it did may be a short while but did open up some of the questions. Consciousness refused to loose all the entity at the center of the heart. It remained partly at the center of the eye brow. It was a dual existence. Failing to get it down to its proper position, it was accepted with the only aporism 'Thy will be done'. It became bigger and bigger, brighter and brighter. The mantra was going on 'Thy will be done'. That sun from the horizon of the eye brow rose gradually to the meridian of the head all the time asking the question 'Are you sure you do not want anything'. Lord you know the future is blank, the past you pulled me no matter how I grumbled. There is nothing I did which did not aid and abate the opening of the self or without the consent of the self ignorant or wise. Present, yes the mind is thinking a few things for the immediate present. I shall burn the 'How' with the acid of 'Thy will be done'. If the mind has to think as a natural process unable to stop the old habit, let it hold the burning torch of 'Thy will be done' in front of any thought. The sun came down in the heart offered 'All you wish'. The world remained poised for in the eternity. Body came from skin, flesh, blood, bone, mind, intellect consciousness step by step to the temple of Overself with one and only one offering, the only prayer 'Thy will be done'.

'THY WILL BE DONE'. But why? Why the ever existence, ever blissful will will. Why this limitation karm in the unlimited. He is ever free to will and not will. With the will came this manifest. With the withdrawal He becomes unmanifest. Just the same deep down the heart you are unmanifest. On the surface you are limited. You are free to choose either of the two, as you go back and forth between the two without losing one or the other. But why this journey? Because of love with a big L. What is the nature of this love? Oneness. Last night I felt I love you. Is that the same thing. The two objects are immaterial but the knowledge of oneness no matter how imperfect was there is that the true spelling of love. Human existence is at the meeting point of the two unfolding and retracting of the Overself. Indeed He created man in His image. Here in this creation the matter ends consciousness begins. Following matter, following evolution we will get there, given time science with her searching eyes going deeper and deeper will discover Him. The conscious-ness following involution does get Him. The same Willer love or to some Divin Mother on its outer limit of the unfolding ends in Man, on its retracting path begins in Man. A point in time. Man a turning point of the everlasting flux. That is why 'Man will not, he will be willed through'.

Curious thing

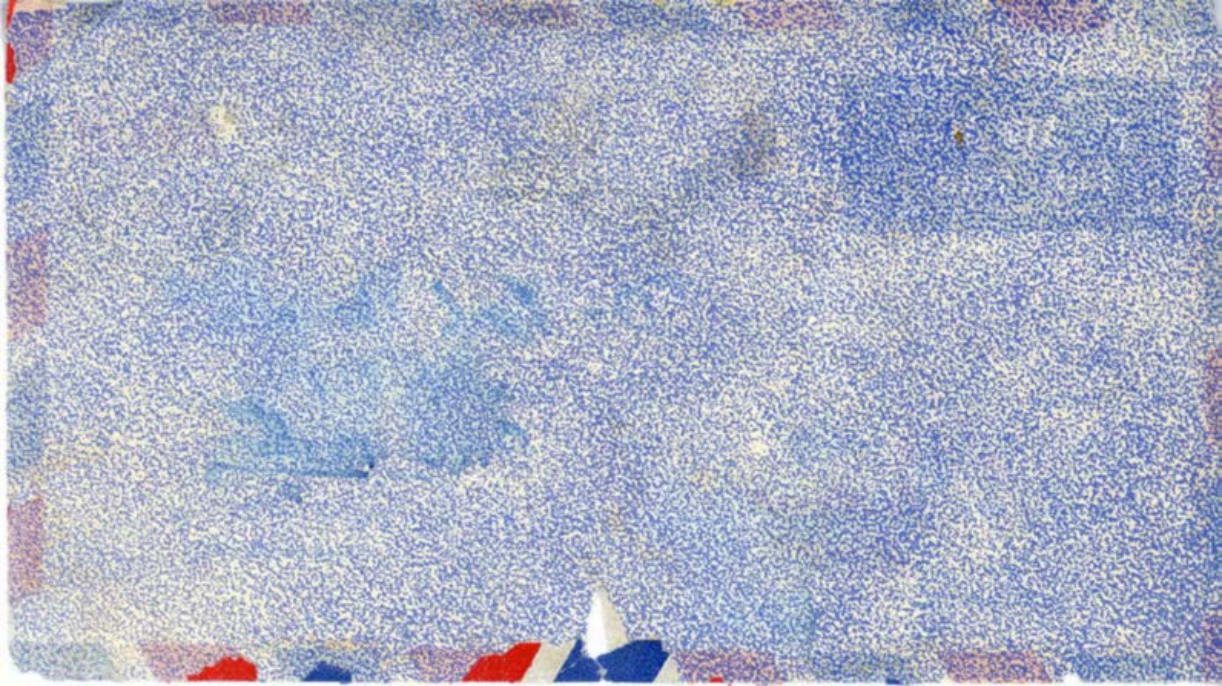
BY AIR MAIL
PAR AVION

WRAH

26/6/61
WRAH

P. Sivcar
Ludlow *Tote*
14. India Exchange
Place
Calcutta - 14

Dr. Paul Brunton
Box KRIT
G.P.O. Perth
West Australia



26/6/61

P.B. After many a abortive effort I venture to write to you. The overwhelming experience in your presence still hold me in its serene peace. A long practice makes it a habit. A Thought of you perforce subdues all the bubbleings of the mind. What remains there unspoken in this profound silence - The mother substance of all thought! What is there that you do not know if you want to.

If your grace still finds its way beyond space and time to an imperfect - a receiver as I am how my little thoughts, humble prayers, heart's agony must be to you. May they come back thousandfold Transformed as Grace. Indeed The Grace is with me.

PB you will forgive me for this
indulgence. It is your grace and
compassion that opened the gate of
the heaven for this struggling soul.
You took me by the hand inside.
You know what I feel and mean.
If I ventured to write it once I
ask your allowance. The sentiment is
profound, the memory is profound.
the recollection is profound also.

Must I always be
satisfied with the ever echoing
assurance that you are somewhere
in this planet, that this sun shines
on you, this wind blows by you,
this sky adores you, this ocean
kisses the continent that houses
you. Will this land shall never
be blessed with your presence
any more

Well. His will be done.
I am what ~~he~~ he has made me
and where he has led me, shall
be as he wishes.

Your letter is my guide
and inspiration

In your peace
Pursuing.

Well the well in here
I am what the has made me
and when the has led me still
in the water
your letter is my friend
and inspiration
I am your friend
Permanence

26/6/61

PB I have your message. Probably there is a purpose why I should be asked to clarify somethings written so long ago. Unfortunately I do not have copies of those letters.

I wrote to you after I came back from Arunachal.

Sometimes during 1956 or early 1957. During that time I was going ~~thru~~ through the mystical period of the quest and gradually getting over the prototypal Trance states and similar others. Naturally some friends who happened to be near enough according to their belief thought that I was falling from spiritual light and so was the comment. Or haven't you received

Those Late Letters?

But - if you think that I must - you, the letter should be of April 1955 Arunachalam. I mentioned you how I came to be interested in Arunachal. Some Ashramites may have commented what I wrote to you.

I should have known better. I am ashamed that - instead of neutralising those feelings I let it pass on to you. You know majority of the Indians think that the quest of oneself culminates in ascetic ~~for~~ life and Trance state. Either they deliberately shut their mind to or forgotten the great Teachings of the Rishi's - The culmination of quest in Philosophical

life and natural state. Likewise could not comprehend the meaning and teachings of the wisdom of Ourselves."

Those who were willing I tried my best to explain with the reference of the book. I left the deaf ears unmolested. Nevertheless the comment provoked me so was that inadvertent letter.

I ask your forgiveness. You had your own share of lonely quest and thorny path to the over-self. I burdened you with mine also. Probably such is the fate - know you well you share their inequities. Ourselves in my breath - my thought and my very existence

If I live and speak, I speak of Him. There will be no better guide no better inspiration, no better hope than 'The wisdom of the Overself' for me if not for all. Bless me PB if such is the dictate of Overself that I shall speak of Him, let it be done with better understanding and greater equanimity. Your last words still ring in my ears. We understand each other.

Once again I ask your forgiveness to let it happen, Those who did not know what they said and who (that is me) conveyed it are both too small for your judgement. We need your compassion.

You wanted to know who that Indian was - it is me who did not.

Know better than to get provoked
What ground - no ground at all
but my puny little mind that did not
know better than complain.

When your books bring
meaning to life, solace to the mind
peace to the heart; when people long
for your little grace, I do not
write. I heard it like a miser
within me. But a single thoughtful
word must be conveyed to you.
I could not keep it with me, who
is so poor in language, empty in
intelligence, hawcrupt in feelings.
Will you forgive my inequity?

I remain and shall for
ever seeking your grace ^{and} a little
of your peace

Pursuing

PB

11/8/61
Ludlow Tuli & Ltd
14 India Exchange
Place
Calcutta-1
INDIA.

This cocoon may have to
break open, and bear the cross
and crucified as our Father
Lord Jesus Christ. This is
inevitable. He who has led
this far will lead henceforth and
on.

Going to Tiruvannamalai
for a few days. Lord's crucifixion
is the ~~subject~~ object in front of my eyes.
May He reveal it. A overwhelming
strength possesses me, Time shall
tell what it is, if it is, why it is.

Your blessing shall ever be my
guide in right thought-
right direction and right
action— I seek it.

ever yours
Puruma

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED



Dr Paul Brunton

Box K-819

G.P.O Perth

WEST AUSTRALIA

CORR - 66

Third fold here

Sender's name and address :-

V. Sircar
Ludlow Tuli Collet
14 Indico Exchange Place
Calcutta.

To open cut here

10/10/54

This is another inevitable. I must write to you. I have consented to it because I was not allowed to breathe otherwise. Someone in the hermitage asked 'Does God teach? I wonder if I had a harder taskmaster in my life. ~~Only~~. He does supply the strength too. At last the worry of my limitations have ~~left me~~ left me. I am glad you mentioned about it.

Thus I was left with 'Thy will be done'. This aph^orism has to be realised. Mind chanted the wards but it did not know what to do with the external stimulus. How it's going to decide things in the every minute life. Many times it was caught off-guard repeating the wards but unable to face the issue and cope with it. Mind tried its best to channel it to higher up. Intellect did not agree with the decisions all the time. The obsession of 'Why' is there. It became a confusion. The mind hanging on to the wards intellect uncompromising, intuition unsoliciting, ~~INNER CONSCIOUSNESS~~ ~~Silent~~. Overself silent. A chaos- followed by disharmony, more chaos more disharmony. There was nothing but an image of consciousness struggling to cling on to a dry phrase. Where did I come, far from home. Why did I loose, I was too busy with the wards ~~forgot~~ missed the essence of it. There are too many wards the beautiful sky inside is overcasted with course ~~this~~ thought clouds. If the calmness is lost, it is noise. If the joy is lost, it is disharmony. If the Overself is not there, an usurper is there. It is ~~in~~ 'I am thinking Thy will be done'. This amazing I. Does it ever die? The wards are too thick for this sky. If one has to hold on something it must be finer than wards. The same old story of Upanisad I just realised 'When the earth is gone what was there-water.....' If the wards are too course a vehicle for consciousness. The next finer medium is breath. Yes the consciousness is going to use it for its vehicle in and out. Is this the realisation of 'Creation is the out breathing of Brahman! Now I know some of those things of Upanosad. Do I? How you are going to work in the world? Spontaneously- seems to be the answer. Time will tell.

Last night I went to bed with a dry and miserable feeling 'I have lost the joy' I do not know the remedy. Tired of analysis. Do whatever You want! In the morning I woke up with This 'Let go everything'. A little more sense of freedom. Or little less fear to loose.

PB

I am just floating. It feels so light. There may be many more things to be done. A step ahead is a step less.

Had two experiences during meditations. One a sense of lightness as if there is no gravity. The other is getting bigger and bigger. Necessary evils.

Still lots of ego.

My Los Angeles visit was not only important to me but it has created quite a few ripples here and there. You never know where ~~the~~ first step going to be. Going to read your 'Discover yourself! May be it will unfold some of the yet-to-be-known chapters.

May it be ever entwined to Eternity.

Pranava Sircar

have ~~just~~ left me. I am glad you mentioned about it.
 GnuK. He does supply the strength too. At least the worry of my limitations
 asked 'Does God teach? I wonder if I had a harder taskmaster in my life.
 because I was not allowed to breathe otherwise. Someone in the hermitage
 This is another inevitable. I must write to you. I have consented to it

Now you are going to work in the world? Spontaneously - seems to be the answer. Time will tell.

out breathing of Brahman! Now I know somewhat those things of Upasana. Do I? it for its vehicle in and out. Is this the realisation of 'Question is the need. The next finer medium is breath. Yes the consciousness is going to use was there-water.....' If the words are too coarse a vehicle for consciousness - The same old story of Upasana I just realised 'When the earth is gone what for this sky. If one has to hold on something it must be finer than words. Thy will be done'. This amazing I. Does it ever die? The words are too thick If the Overself is not there, an anupur is there. It is in thinking the calmness is lost, it is noise. If the joy is lost, it is disharmony. the beautiful sky inside is overcast with course dark thought clouds. If play with the words ~~xxxxxx~~ missed the essence of it. There are too many words a dry phrase. Where did I come, far from home. Why did I loose, I was to There was nothing but an image of consciousness struggling to cling on to Overself silent. A chaos - followed by disharmony, more chaos more disharmony. Intellect uncompromising, intuition unsoliciting, ~~a XXXXX XXXXXXXX XXXXXXXX~~ of 'Why' is there. It became a confusion. The mind hanging on to the words up. Intellect did not agree with the decisions all the time. The obsession the leave and cope with it. Mind tried its best to channel it to higher times it was caught off-guarded repeating the words but unable to face stimulus. How it going to decide things in the every minute life. Many Mind chanted the words but it did not know what to do with the external. Thus I was left with 'Thy will be done'. This aphorism has to be realised.

or little less fear to loose.
morning I woke up with this 'let go everything'. A little more sense of freedom.
I do not know the remedy. Tired of analysis. Do whatever You want! In the
last night I went to bed with a dry and miserable feeling 'I have lost the joy'

I am just floating. It feels so light. There may be many more things to be done. A step ahead is a step less.

Had two experiences during meditations. One a sense of lightness as if there is no gravity. The other is getting bigger and bigger. Necessary evils.

of the yet-to-be-known chapters.
be. Going to read your 'Discover yourself! May be it will unfold some
a few ripples here and there. You never know where the first step going to
My Los Angeles visit was not only important to me but it has created quite
Still lots of ego.

May it be ever entwined to Eternity.

remained untold - "unlimited is out of limit". This organisation serves manifold purpose - old age home, less competition, etc., etc., combined with method of mental quietness above all I am doing X something to spread God "is potent you can see how tense I feel but the last word yet to be said - "It does not touch me." I have to do every where, might as well start here. Waiting for the grand moment - any minute I shall be on my way to Denver. I won't be surprised if they breed a few misfits. The very fact of my presence justifies the possibility.

I have a hard time to think anything - bigger and greater than a monk in a yellow robe - a sort of hypnotic spell all over. All the five senses prayerfully begging God alms from a great rich man. One is supposed to see the pictures no matter where one looks, eat the food he ate, sing the song he sang, repeat what he said (I am more interested what they say, they do not speak but repeat). Higher devotees probably hear and smell him. I wonder what they meditate. Path of devotion could not be spirit worship -

There is awful lot of wading through a lot of mental fog before I can think properly - is this me or combined thought power?

So far I met two persons who talked about the balance Master said - details missing. Before they could guess (they are not thinking type) I offered my status as a middle man between hermitage and world (literally and half truth). They are satisfied - probably will pray for my soul-- and return of the prodigal son. I did not lie.

Purnima Sircar

remained untold - "unlimited is out of limit". This organization serves manifold purpose - old age home, less competition, etc., combined with method of mental quietness above all I am doing something to spread God's potent you can see how tense I feel but the last word yet to be said - "It does not touch me." I have to do every where, might as well start here. Waiting for the grand moment - any minute I shall be on my way to Denver. I won't be surprised if they breed a few missiles. The very fact of my presence justifies the possibility.

I have a hard time to think anything - bigger and greater than a work in a yellow robe - a sort of hypnotic spell all over. All the five senses prayerfully begging God aims from a great rich man. One is supposed to see the pictures no matter where one looks, eat the food he ate, sing the song he sang, repeat what he said (I am more interested what they say, they do not speak but repeat). Higher devotees probably hear and smell him. I wonder what they meditate. Path of devotion could not be spirit worship -

There is awful lot of weeding through a lot of mental fog before I can think properly - is this me or combined thought power?

So far I met two persons who talked about the balance Master said - details missing. Before they could guess (they are not thinking type) I offered my status as a middle man between hermitage and world (literally and half truth). They are satisfied - probably will pray for my soul-- and return of the prodigal son. I did not lie.

Over my head

Change of address.

Y.P. Chinmathamby,

Ramanasramam Po.

Tiruvannamalai (N.A. Dist.) S. India.

Ramanasramam

8-5-54

My divine master,

To day I received to my great happiness, m.o. from you for Rs. 37/- (Thirty Seven.) In your letter, dated 6-4-54, you have informed me that you are sending m.o. this week. I received your letter on ~~the 14-4-54~~ 14-4-54, i.e. 8 days after you ^{had} posted it in New York. With a similar reckoning of ^{the} no. of days in the arrival of this m.o., I maintained regular attendance with the post office in the town, from 25-4-54 upto this day. Very many doubts simply tortured me for the last nearly 10 days. I doubted whether you were ill again and proved to be inactive, or some disastrous occurrence in the course of the journey of the m.o. to India or some one else had signed and taken away the m.o. and so on; I use to think and think and kept myself in a melancholy mood. To day all such doubts disappeared completely. and I am extremely delighted by God's Grace. I take it as order from the office of God and now

only it is executed. Because I am possessing mountain like faith in God, He will not leave me deserted. My dear master; on the strength of your letter, dated 6-4-54, I became a debtor upto to the extent of nearly Rs. 20/- Expecting expecting and expecting, I became even a little, mentally sick. I thought it will arrive within 10 days just as letters. But now I see, I am receiving this m.o. after, nearly 25 days from date of receipt of your letter dated 6-4-54. Well and good; however, God has worked on my behalf and today my joy knew no bounds. My indebtedness to you seems to be mountain like. I feel it is Will of God that you should be my master; Really I am given person and my past as well as present good actions have favoured me with your divine relationship which I believe will last for ever in the great vision of God, the Almighty. To day, I am very, very happy for, I am by His Grace and by your's, freed from all cares & anxieties in connection with this m.o. Coming to, too much of worries, arising from debts, I spent

many nights sleepless. Today I gave full satisfaction to all my creditors and they are all thankful and grateful to you.

My master; as regards myself, I am toiling & moiling day & night, in act of conquering the five senses fully, without which, I believe, God's blessings will not descend. I don't think nor there is actually any thing more valuable on this earth than to get HIS BLESSINGS descended. Therefore I have determined to concentrate in the path of Self-Realisation and proceed on with my perseverences till my last breath remains in the body. If the Almighty God is pleased, then what else there is, to be done in this world, my dear master. Therefore you may be sure that I will spare no pains in my attempts to get His Blessings, descended upon me.

As directed by you, I have furnished to Mr. Subramanian with your address. I hope he would have written to you. Now I have moved as before (when you were here) to my old residence near the Ashram; and so I have changed my address to my old address only. Rest in my next letter. Is there any hope of your coming to India in the near future? with divine feelings; Y.P. Chinnathambiy

BY AIR MAIL

AIR LETTER

IF ANYTHING IS ENCLOSED
THIS LETTER WILL BE SENT
BY ORDINARY MAIL.



Dr. Paul Branton,
Box 34, Cooper Station,
New York 3;
U. S. A.

Cons - 66

Third fold here

Sender's name and address:-

Y.P. Chinnathambiy
Ramabramanam. Po.
Tiruvannamalai.
(S. India)

To open cut here

(1)

Boston, Mass
November
54

10/4/54
saturday 10/5/54

You know what happened. - I was dumb. Probably I shall be dumb for ever. Fire burns high just before it dies. Intuition, intellect were at their sharpest - just before I realised that they too have to go. The horse of yesterday is a hindrance of today. One of the struggles on the long line of struggles.

P.B. at long last - there is a place where my mistakes are not retributed. I made many but they were excused before made.

You said something about faith. I shall tell you the whole thing and let you judge. Way back in

1947 in one of my deep contemplations

I wanted know my guide. I saw a little man - a vision. When I knew

I had to come to this country in spite of the most formidable adversity in

financial difficulty - which was taken care
by a most casual friend (God send)
I refused to come unless it was
something much higher. I had that
promise. It was not possible for me
to leave this country though the
apparent excuse and source of income
ended some time ago. I knew that
I am going to stay if I had to starve;
invented excuse for immigration.
But when came to real work; I
resisted. Resisted for 8 months.
It took me that many months to be
convinced about that ordain-
ment. You helped in the early
part of the resistance. I am glad
you did. Over and over again I
had been told to go and see you
this is no faith. It is a command.
He did not give up that in all.
When one starts with a 'why'
that why becomes an obsession
Hope that was the last why I had

to answer.

Life seems to me a paradox. The first paradox started in Los Angeles. I could sit at your feet and learn all my life - I left Los Angeles after 10 hours meeting. I laughed and cried. Cried - because I did not realise what you are to me. Why didn't I know it then? Why didn't I have an opportunity to say that this whole thing belongs to you. Independence - what independence is left to one gone who has gone through such an experience. You know it. Did I not lose my independence long time ago at the very beginning of this quest - 'Aspiration for absolute Surrender'. How one can differentiate between the two. I cannot. Laugh at this sentimentality - The inner self is ever silent.

At the eve of my departure from this country - I cannot help thinking a few things - you, this

Country. The things has changed little
bit. Now I feel ~~and~~ think and do
without so many whys. It turns out
to be right. though I do not know at the
time of doing - of course. it does not
matter any more. PB - This every
thing belongs to you. body, mind
Soul, ~~not~~ the same it don't to Him.
Your wish my command in ~~the~~
command. Am I sentimental? no
it don't feel that way.

Just now got an offer
from a missionary Hospital of Vellore
South India - They need an aesthetist
very badly - I happen to be one ~~of them~~.
It seems Arunachal - has a spell
on me, It is dragging me towards
it. May be I shall end up there
for a little while. As I said it is
Paradox - The family is waiting - for
two and half years - and ^{here I} end up in a
South Indian missionary Hospital. Time
will tell what she has in her secret
mind - I just follow. - P. J. C. V.



Greetings

7th Nov.
'59

P.B. The photo was a surprise to me.

A long cherished desire is fulfilled. Probably ✓
I needed it. One of my younger brothers
died a couple of months back in a air
crash. The physical body is longer there but the
mind of the deceased should be there. Since
the mystic experience left me, I never had
a contact with the dear one who left me so
suddenly. If I am denied of such mystic
experience it is all right with me with Lord's
grace the absence does not disturb the peace
of mind. India way of Thinking says you are fallen
With all good Wishes

for a happy Christmas and a

Prosperous New Year

From

from your spiritual height, but strongly enough
there is no feeling of regret -
Always Seeking Your blessing
Pudumina.

(Inside Cover)



GREETINGS

2 JAN 1887

Best Wishes
For Christmas
and
Every Day of the New Year.

Sent to Bot 34 ^{Punjabian Indian Club, Calcutta I} 16th Dec '57
PB. It is a long time I have not
written to you. The day ^I ^{arrived} ^{photo of PB}
a letter from Charles of Van Nuys ^{to Panama Oct 30}
Calif. telling in how busy ^{but no letter} ^{yet sent}
with a higher book. It staggers
the mind to think of anything
beyond the "The Wisdom of Overself"
We are waiting expectantly

Last Three years it seems
Lord took me through courses of
Jogo, Jyana, devotion. At present
I find myself on the same old
ground again. The Super-sensitiveness
to persons and circumstances, the
highly emotional condition of mind
have passed away. Once again
with your grace and Lord's blessing
This ego ^{any other} ^{is} ^{as} ^{man} ^{on} ^{the}
street. I hope the hard

grinding of the last three years is not
without vain. Many times I thought
Lord will let me stay in one of His
~~halls~~ wonderful halls and spend the
rest of the life drinking the bliss
therein with an ego of a devotee or a
Jyani etc. But He has other plans
for me. Due to overwhelming spiritual
experiences at one time professional
work became impossible and it
dropped as a dry autumn ~~leaf~~
leaf without strain and regret.
A simple housekeeping seems good
enough work and it too can bring
a perfect sense of satisfaction of doing
something, a duty discharged with least
of ability. We (my husband and myself)
feel that we are progressing and every
day makes us a little nearer to
our blessed home through pain and
pleasure. The consciousness of His grace
surrounding us is our only possession.
We pray be it ever so.

Seeking your blessing on us Puruima

1/12/54

51

P.B. A few things probably you like to know. I did my examination on the 30th of October. He took care of that. I did pass - How? I do not know. That month was so full of other things than study it seems a miracle to me.

In England I visited a friend from Self realisation fellowship in Eastbourne she was staying with a lady who is a painter. I saw some of her mystical paintings. While we were having a little meditation a few things came to me concerning this painter lady. She was suffering from an undiagnosed malady for years. It seemed to me that she is much involved in astral life and visions and unable to give up. I felt so fortunate seeing these side paths and their effects. Lord was in grace to me. She has read your books but still unable to realise the problem. May be given time Overself will show her the way.

I had another experience in Rome.
The past life came to me so fast. In reality
I lived a day in 13th century. I was
miserable to see things all the time
to hear ~~to~~ invisible people and feel
the old attraction. I had to tell
myself if the other life was rich
this present one is richer if not
richer.

In this present metamorphosis
it is difficult to anticipate but with-
his consciousness and your blessing
I pray for an atom of peace within
me. The world comes with all the
problems as if to melt on me. I stand
still to watch it. They have a faint
consciousness of Ourselves at the end.
In many of my weak moments I thought
hermitage would have been easier but
I must have asked to see him in
everywhere.

May he be with all the time

Purnima Sircar

C/o Dr. P. C. Sircar
Ludlow Jute Co Ltd
7 Royal Exchange Place
Calcutta-1
24.6.55

PB.

This time there will be an answer, don't-

You think so! You are like the over-seer, I know
you are there, that is all. It is hard to believe,
at times, that I ever met you in the physical
plane, or dreamt an exquisite dream. I was
going to know you this way if a little task
did not fall on me. I must write to you. A little
message from Tiruvannamalai, His Holiness
writes to me "Ramswami Pillai (if you remember
him, used to be the gardener) suggested to me why
not write to Dr. Paul Brunton and ask him to
come to India for six months in cold weather with
his wife and stay here, so that we can have
a good sat sangh. we can invite many saintly
souls and spread our Lord's teaching all over.
I also like this idea, why not write to PB
and tell him that Ma will write to you -
come she will make all arrangements for your
stay here - do come. Let us do something like
that. Let us see what our Lord does for us!"

If that is true please write -

This is an invitation and I must convey to you.

My stay at Tiru was short-but full of potentiality. Little coaching but more practice. Staying about 17 miles off Calcutta by the Ganges - calm and quiet - as if peace is gradually seeping into the physical plane also. A day shall come when nothing shall disturb this peace when the minutest happenings shall be lost in the eternally - no sooner it occurs. When the hands shall work its job the heart shall remain in the pure silence. Bless this one P.B. Right now my job is housekeeping and effort to keep the chin up. Arunachal made me a householder at long last. Company must be avoided right now. Some day this cocoon may be ready for fresh air - not now.

"A Message from Arunachal" in the Bengali? Do you think it will be done? Is there any chance of your coming to this hemisphere.

← First fold here →

Sender's name and address :-

Purnima Sircar
c/o Dr. P. C. Sircar
Ludlow Tube Co Ltd
7 Royal Exchange Place
Calcutta - 1 INDIA

← Second fold here →

U.S.A.

New York - 3 N.Y.

Cooper Station

P.O. Box 34

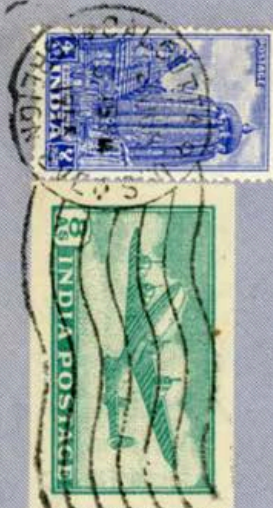
Dr. Paul Brunton

BY AIR MAIL

हवाई पत्र

AERGRAMME

NO ENCLOSURES
ALLOWED



→ To open cut here →

To open cut here →

Always seeking your Grace.
Purnima

1538 Adam
10/3/54 Denver

(5)

PB. You like to know how
it is coming. It is coming
down gradually from the
rarefied air. Has not struck
the normal point yet. Some-
day there will be a stable
condition somewhere. Still
sensitive to people.

Meditation beautiful
changed the chanting to
Om Mani Padme Hum. On my
way back spend 30 hours
in Synchronising the Mantra
with the breath. Breath went
down to 10 and pulse became
slow. Now getting towards

original. Immense progress
in meditation - since I saw you
last. Some day I shall send you
the details. It is so sweet - to
feel one's heart ~~right~~ there. It
seems that if disturbing breathing
was not - there one can spend
hours listening to it. and
charmed for ever. There is no
words to express it. You did
open another world for me.

I can not - help thinking
of the days of 1946-47 when
I had similar trouble of
burning in the spine - went
from Doctor to Doctor with-
no avail. with - similar others
why did not - I meet some one

The purpose of those agonising months remained unsolved till to-day. This is my chance to ask - P.B. it is so good.

Study - is very difficult.

No sooner there is an effort - for concentration - I am somewhere far away from the book. This is nothing new to me - only little harder. No, I shall wait - and see what happens - no one pushing. twenty four hours divided in so many different stages of consciousness - I do not have name for them.

DR PURNIMA SIRCAR
M.B.B.S.
I shall try my best-
to keep track of the thoughts
Many many things ^{coming} ~~coming~~ up.
I do not know the meaning
of them. Skepticism and
fear of ego Trap - prevents
pulling it down in so many
wards. I shall do it if
I have to. May be you
will like some.

With regards

Purnima

I am leaving for East.
on 20th - October.
so PB send farewell message }

P.B.

MED. Report

9/21/54 (5)

I was going to write you
all the things happen inside.
before things escape let me put
down in black and white.

Since Sunday I am having a
subtle kind of heart trouble
every time, there was a withdrawing
of senses. I am bothered with an
intense burning sensation
between my shoulder & blades.

as if a burning charcoal is there.

The breathing is not easier any-
more. It seems the ^{up} coming
breath is obstructed there and
goes round and round in the
spine about the region of
lower border of shoulder blades.

I just cannot tolerate the
burning nor can give up the
meditation - it has to be worked

up. Something is coming which
do not know yet. For the time
being the deep meditation is
difficult for the new development -
- It seems the whole thing
has ~~to be~~ focused on the
region of heart - that is the
only way I could ^{have} a little
relief of burning pain. Am I
right? Probably that is the
region of 'Sahaj Samadhi'

I am guessing. Please do tell
me if it is right. But let
me work it out until I
give up. It may be very
sporadic depending on the
circumstances. Let you know
what is the outcome
how far could be gotten.

Until then

Sincerely yours
P.S.

9/21/54
Enclosure

Dear P. B.

Actually there is no
sense in writing to you. If you
want to know how I feel you
know it. I had a few proofs - This
is a fact. May be this will save
some of your valuable time.

The few things I am writing
will be at your disposal for alteration
and correction if you may do so.

Right now I feel fine
It seems my brain is clear once
again, Just got out of a short
period of soul searching.

Too many things happened
too soon since I came to Los Angeles.
This is a culmination or highest peak
of intense living for which I was
preparing for last 2 and half years
consciously or unconsciously. Now I
know why I had to come to this
country the real meaning of it.
I feel like being graduated from
one lesson. The consciousness in this

existence have been able to put one step forward towards the long journey ahead. It feels good to know that I am growing, that is this conscious self is alive.

To come to the actual facts:— This is my first experience of a feeling of bare nakedness up to my core. I was trying to know what will happen when I meet you and the reason for this meeting since I felt I have to do so. Never had an answer till I started from Denver. On my way to Los Angeles. The little revelation I had, softly told me about the few meditations we will have together. You know what I went through for the moment— I met you till you asked me to meditate Friday night again on Saturday. I remember you asked me once or twice— how I feel, — I could not answer, — Sunday morning — I felt, but I could not analyse my feeling — I too wanted to know how

I feel "it felt like being thunder struck - I was alive but devoid any particular sense - could not differentiate which part of my existence is alive - is it body, is it mind, or is it intellect - or something beyond it.

I was unhappy very much so - It was a hard struggle to come down - The mind part of me just could not see why - I could not have more of it - why I had to wait since 1945 to 1954; 9 long year just for 7 hours - Does it balance? The latter judgement says it is alright yet the emotional being was just crushed. I was fighting and trying to inculcate the latter judgement into the emotional being up till this moment.

I hope I know few more answers - at least latter answer for the time being.

Something was happening outside beside the little room - I was having within - The gala

reception I am supposed to get here in Ennapur - which ^{was} beyond my imagination. I do not belong to their group. They are not permitted to talk about their process and method and here they have provided me their best room, even a hostess I was off balance externally. Internally Swami Jagannand was alright so long he was a swami working as an instrument but ~~the~~ when he started was transformed to "my Master". Every thing went wrong within me, even I felt a little antagonism to my shame. Pretty much confused about the issue. I was getting under the "all powerful Master" concept. I won't give all the details of thought process - But ~~my~~ thanks to the consciousness. I heard one saying "Wait a minute it seems I knew something about Master of masters how about them." The answer was master will take

care of Him. Somehow this middle man-
-ship does not appeal me. This could
be a great help if it is properly and
discriminately accepted with its
limitations, otherwise the little human
mind with the pretty colour of senti-
ments and its laziness has a great
propensity to use it as a crutch
put him on the throne, live a rich
self deluded state worshipping
my master instead of the Master.

I have enough of the personal
ego stuff without trying to possess
some more. Masters are price-less
none the less at the present state
of consciousness it is a possession. only
difference in degree. The antagonism
is not Jagannada but the egoism of
his disciples. Am I right?

May I tell you the little
lesson I learnt from it. No matter
what I feel about you, I shall not
like to transform you in that state
through my limited knowledge or senti

emotion. No wonder you felt tense when I said something about being master. If you permit me it will be Dr. B. nothing else.

Something else got straightened out. The problem of renunciation. Once upon a time there was a strong affinity about it. So I had to come over here and taste what it feels and find out if it is right one for me. It seems my path is to go through mudhole - lie in mudhole and prove it is not mudhole to find out the consciousness in the mudhole transform it. The present state of consciousness and its method is to work through it, in it, by it, not shutting up any aspect of it. I know God in hermitage but God in humdrum of the world slips by me that has to be caught. If He is truth and omnipresent, there should be constant knowledge of consciousness every where and anywhere.

This only can be gotten by constant
 list and persistent application in
 all the walk of life from the lowest
 to highest - This is the only
 way This consciousness will work
 out its salvation following its
 affinity and nature instead going
 against it; So far I can think
 this is my path - I wish you
 would correct me if thinking
 process has been ^{wrong} ~~any~~ where.

I have long way to go.

Dr P.B. but if the desire is
 proper. if the truth is truth
 if this is the cosmic principle
 Some day I shall get there given
 time.

Last thing I am
 still fighting on the question of
 Child I told you. I do not
 know or can not see. I do not
 want it but it seem that is going
 to happen to me. Wish I knew

how to handle it properly. What
do I do? I have to know a little
further before I go back.

I shall go back to
Point- Washington next Friday

Do you want me to call you?

9/22/54 I still have a line charcoal
between my shoulder blades.

With all the regards

Sincerely Yours

Purnima Dixit

PB

A few more words to add. So long mind thought, intellect discussed but the heart kept silent too busy to enjoy, too jealous to give up. It had to come. One can not hold the perfume inside. He has to open it outside no matter if the perfume is lost. This is the touch stone of all truth even the highest.

Back on the quest. The goal shall remain unreachd. Somewhere in the deep sanctuary of the heart the bargain is made. Path for the goal. This I heard 'I shall ever long for thee think not if you come, posses not even it is you'. I come down fast on the solid ground from the profound joy. What did I do? Or I had to do. This is a magnificent play. He plants a seed, nurses it to maturity, plucks it at its height. Gave me all I desired- when I was too busy to enjoy, came stealthily, asked softly 'you promised to give me all, give me up'. Everything left me ecstasy, joy, pin point consciousness. A great sadness, a loss without adjective. I did not know if it is death or life. Reached out to steady me, this I found 'Thy will be done'. I did not know I was with my King on the throne. No wonder there was so much trouble. Who can tell the right one, I, He, I am He or I am. Now back to my rightful position at the feet of the throne. Ten years ago He left me with a quest, today He left me with a song in my heart 'THY WILL BE DONE'. Nothing will matter anymore in the three world. What more one can loose. Every thought process comes with a suffix 'What does it matter'. Is it empty or full. Feels like a burnt out shell.

also

He left me with a few commands.

May it ever be entwined with Eternity

Purim

A few words to add. So long mind thought, intellect
 discussed but the heart kept silent too busy to
 enjoy, too jealous to give up. It had to come. One
 can not hold the perfume inside. He has to open
 it outside no matter if the perfume is lost. This is
 the touch stone of all truth even the highest.
 Back on the quest. The goal shall remain
 unreachd. Somewhere in the deep sanctuary of the
 heart the bargain is made. Path for the goal.
 This I heard. I shall never long for thee think not
 if you come, possess not even it is you. I come down
 fast on the solid ground from the profound joy.
 What did I do? Or I had to do this is a mystery.
 I silent play. He plants a seed, nurses it to
 maturity, plucks it at its height. Gave me all
 I desired - when I was too busy to enjoy, come
 stealthily, asked softly 'you promised to give
 me all, give me up.' Everything left me ecstasy,
 joy, pin point consciousness. A great sadness,
 a loss without adjective. I did not know if it is
 death or life. Reached out to steady me, this I
 found 'Thy will be done'. I did not know I was with
 my King on the throne. No wonder there was so much
 trouble. Who can tell the right one, I, He, I am
 He or I am. Now back to my rightful position at the
 feet of the throne. Ten years ago He left me with
 a quest, today He left me with a song in my heart
 'THY WILL BE DONE'. Nothing will matter anymore in
 the three world. What more one can loose. Every
 thought process comes with an suffix 'What does
 it matter'. Is it empty or full. Feels like a
 burnt out shell.

He left me with a few commands.

May it ever be entwined with Eternity.

Prayer

This is felt during meditation:-

There is a physical counter part of every channel that opens up during meditation. Meditation is a retracing of the out coming path of life or self. Physiologically life is a combination of two opposite functions- ~~as~~ a sensory or positive or incoming part and a motor or negative or out going part. Life is expressed evry moment through one of the two channels.

During meditation a gradual detaching of the life force is effected from the various sense organs towards the center. First the power of the various sense organs are detached from the effector organs eg eyes, ears, etc. Then these powers of seeing, hearing, speech, touch and smell are centralised at a point somewhere in the middle of the brain ie Pineal body. Anatomically pineal body is a centrally located stucture very close to the junctional point of the paths of vission hearing etc. There are possibility of connection between ~~the~~ pineal body and the known anatomical part of the brain (mid brain). Ofcourse this connection is hardly open in normal man. No wonder it is not established anatomically. The physiology is still unknown. Further on, this sensory part proceeds towards the seat of mind and intellect at the frontal lobe of the brain- giving rise to corresponding sense of warmth between the eye brows. Frontal lobe as a site of mind is a proved fact. On its upward path it ends at the seat of intuition probably at the anatomical sensory ~~center~~ center in the vortx of the brain. Is there any difference between the nature of intuition and instinct except one is conscious and other unconscious? The reason it seems so is, in lower animal the mind and intellect are underdeveloped as shown by the underdevelopment of frontal lobe. But there is a rudimentary area for instinct. During meditation this intuitive consciousness is like ag great positive charge on the top of the head.

The other component of life is motor. All the actions of the body have their nervous origin in the different part of the spinal cord as shown by the greater amount of nerve tissue at the corresponding regions (Chakras). This motor consciousness on its ascent from the periphery to center passes through these special nerve tissues until it reaches its central origin in the brain- Just posterior to the place of final sensory site. This place corresponds to the antomical motor center of the brain. During meditation this is like a great negative charge on the head. At this point life has a duel character positive and negative, sensory and motor.

This is felt during meditation:-
 There is a physical counter part of every channel that opens up during meditation. Meditation is a retracing of the outgoing path of life or self. Physiologically life is a combination of two opposite functions - a sensory or positive or incoming part and a motor or negative or outgoing part. Life is expressed every moment through one of the two channels. During meditation a gradual detaching of the life force is effected from the various sense organs towards the center. First the power of the various sense organs are detached from the effector organs eg eyes, ears, etc. Then these powers of seeing, hearing, speech, touch and smell are centralized at a point somewhere in the middle of the brain is Pineaal body. Anatomically pineaal body is a centrally located structure very close to the junctional point of the paths of vision hearing etc. There are possibility of connection between the pineaal body and the known anatomical part of the brain (mid brain). Of course this connection is hardly open in normal man. No wonder it is not established anatomically. The physiology is still unknown. Further on this sensory part proceeds towards the seat of mind and intellect at the frontal lobe of the brain - giving rise to corresponding sense of warmth between the eye brows. Frontal lobe as a seat of mind is a proved fact. On its upward path it ends at the seat of intuition probably at the anatomical sensory center in the vortex of the brain. Is there any difference between the nature of intuition and instinct except one is conscious and other unconscious? The reason it seems so is in lower animal the mind and intellect are underdeveloped as shown by the underdevelopment of frontal lobe. But there is a rudimentary area for instinct. During meditation this intuitive consciousness is like a great positive charge on the top of the head.

The other component of life is motor. All the actions of the body have their nervous origin in the different part of the spinal cord as shown by the greater amount of nerve tissue at the corresponding regions (Chakras). This motor consciousness on its ascent from the periphery to center passes through these special nerve tissues until it reaches its central origin in the brain - just posterior to the place of final sensory site. This place corresponds to the anatomical motor center of the brain. During meditation this is like a great negative charge on the head. At this point life has a dual character positive and negative, sensory and motor.

In the next stage this duality changes to a perfect harmony at the center of the heart. This coming down of the ~~ant~~ neutralised charge seemed to follow the course of a nerve (Vagus) down the neck behind the sternum and at the little white lotus of the heart anatomically a very specialised nerve tissue - originator of the rhythm of heart. ~~SM~~ This vagus nerve supplies all the organ of the body except those special organ of senses ~~namely~~ i.e vision hearing etc.

May it be ever entwined with eternity.

Purnima Sircar

In the next stage this duality changes to a perfect harmony at the center of the heart. This coming down of the unit neutralised charge seemed to follow the course of a nerve (Vagus) down the neck behind the sternum and at the little white lotus of the heart anatomically a very specialised nerve tissue - originator of the rhythm of heart. In this vagus nerve supplies all the organ of the body except those special organ of senses namely i.e. vision hearing etc.

May it be ever entwined with eternity.

Dr. Wm. A. Rorer

Mount Washington SRF
9/27/54

Having a wonderful time catching thoughts. Back to earth with no regret. Solid ground under the feet so comfortable. A sense of security and possibility of growing up.

The work is done. Aspiration is knowledge - I have learnt something with potentiality of many more.

The little so far could be analysed is:--the two must meet. The inherited sense world and acquired upper world. This sense of meeting was highly potentiated by the stay in S.R.F. the hermitage of higher world of intellect, etc. have to come down, the world with its limitation ignorance and senses have to come up. They meet at the center of the being. The center at the heart, the final neutral point between the world of senses and hermitage of mind, intellect, intuition and beyond. The place you touched or did something other night. It did throb for sometime. This throb in the center as well as circumference, following the circumference we touch the body, sense world, the manifest, following the center it feels like a (cross) as well as a point. No matter how small a point is, it is a cross in its diminution. This is the eternal crucifixion of Christ. Right there I the ninth letter of the alphabet is undergoing transformation. I of the sense world when finally accepts its negation in the symbolic manifestation of a cross bar in the middle, - is read depolarised as It - the unmanifest. A center unmanifest, a circumference of manifest. At any given time they must exist simultaneously. Because one does not exist without the other or inconceivable without the other. Every point in the circumference has a counterpoint in the center. Between these two points of pendulum the neutral point is the knowledge of oneness of the two in the other words - the balancing force between the center and circumference. This knowledge of oneness has to be lived on the dimension of time through all the manifestation from the center to circumference, from intuition, intellect, mind and sense world. This knowledge lived every moment in all circumstances will take care of all the dimensions. For a while everything will spell BALANCE till its full realisation. Every contact should be depolarised within into its equal and opposite components of yes and no, good and bad, etc., according to the nature of the stimulus with a middle bar of oneness. This probably is the spelling of renunciation. At the beginning this cannot be practised in its absolute sense. Action, thought and company have to be discriminated so long they provide this depolarisation. The whole thing is like this. I have the free choice of doing and not doing. Both are same. ~~But~~ But if doing promotes the acuity of depolarisation it should be done. The acceptance of any limitation is to outgrow the limitation - the all time yard stick of every action, thought, is the inner expansion, for this particular phase - it is depolarisation. The principle, explanation and practice seems to be workable. This is another commencement for me - meaning beginning - a new chapter on the quest. It feels really good and healthy - at least something to work on. This is a stable over all sense of progress not unbalanced walking in the air with head cut off. It was grand experience. But I shall rather have the head on the body and keep growing. Occasional feasts are good when daily meals are poor - it keeps the moral and goal in sight but betterment of standard is preferable. They say aspire for the sky may get the clouds. Clouds are good enough for me for the time being. You may very well see the N Point (Neutral) has gone to the head.

head.
 being. You may very well see the N Point (Neutral) has gone to the
 the sky may get the clouds. Clouds are good enough for me for the time
 in sight but betterment of standard is preferable. They say aspire for
 feasts are good when daily meals are poor - it keeps the moral and goal
 But I shall rather have the head on the body and keep growing. Occasional
 unbalanced walking in the air with head cut off. It was grand experience.
 something to work on. This is a stable over all sense of progress not
 new chapter on the quest. It feels really good and healthy - at least
 workable. This is another commencement for me - meaning beginning - a
 depolarisation. The principle, explanation and practice seems to be
 thought, is the inner expansion, for this particular phase - it is
 to outgrow the limitation - the all time yard stick of every action,
 depolarisation it should be done. The acceptance of any limitation is
 and not doing. Both are same. ~~But~~ But if doing promotes the acuity of
 action. The whole thing is like this. I have the free choice of doing
 and company have to be discriminated so long they provide this depolar-
 beginning this cannot be practised in its absolute sense. Action, thought
 bar of oneness. This probably is the spelling of renunciation. At the
 good and bad, etc., according to the nature of the stimulus with a middle
 depolarised within into its equal and opposite components of yes and no,
 will spell BALANCE till its full realisation. Every contact should be
 stance will take care of all the dimensions. For a while everything
 mind and sense world. This knowledge lived every moment in all circum-
 festation from the center to circumference, from intuition, intellect,
 of oneness has to be lived on the dimension of time through all the mani-
 the balancing force between the center and circumference. This knowledge
 neutral point is the knowledge of oneness of the two in the other words -
 counterpoint in the center. Between these two points of pendulum the
 inconceivable without the other. Every point in the circumference has a
 exist simultaneously. Because one does not exist without the other or
 unmanifest, a circumference of manifest. At any given time they must
 in the middle, - is read depolarised as it - the unmanifest. A center
 finally accepts its negation in the symbolic manifestation of a cross bar
 the alphabet is undergoing transformation. I of the sense world when
 the eternal crucifixion of Christ. Right there I the ninth letter of
 matter how small a point is, it is a cross in its dimension. This is
 following the center it feels like a (cross) as well as a point. No
 following the circumference, we touch the body, sense world, the manifest,
 throb for sometime. This throb in the center as well as circumference,
 beyond. The place you touched or did something other night. It did
 the world of senses and hermitage of mind, intellect, intuition and
 of the being. The center at the heart, the final neutral point between
 tion ignorance and senses have to come up. They meet at the center
 world of intellect, etc. have to come down, the world with its limita-
 was highly potentiated by the stay in S.R.V. the hermitage of higher
 inherited sense world and acquired upper world. This sense of meeting
 The little so far could be analysed as:--the two must meet. The
 with potentiality of many more.

The work is done. Aspiration is knowledge - I have learnt something
 security and possibility of growing up.

regret. Solid ground under the feet so comfortable. A sense of
 Having a wonderful time catching thoughts. Back to earth with no

Dear Charles

Robt. S.
7th June 55

It is sometimes we do not ^{know} about
each other. How are things with ^{you}? How is John?
If possible would you please send me your
and John's picture. Sometimes I wonder
whether it was a dream or not. Did you
we really meet, did I really saw PB.
This seems more like a dream because
since my return never heard from PB
Did my eyes really fell on him or I dreamt.
a most exquisite dream. Recently I had
the opportunity to visit the enchanting
Arunachal - rather it made ~~may~~ me see.
A hump of stone ~~but~~ never meant so
much to me. Visited Samadhi of Mahashree
that place still ~~is~~ vibrates with Sagis benign
grace. There you do not meditate it comes to
you like Lord's Gift - such is the influence.
Do you know about PB. Please let me know
how is he? He said. Something about
distance that is no such thing. Once in a
while like to know in ~~in~~ this plane how
we are doing. PB's grace is always in my heart.

still like to know - how is he - a human
limitation. Right now I am a simple
housewife - This part has to be played.
- and it is being done. Through His grace.

Be His grace with you. Peace be with you

Address:-

c/o Dr. P. C. Sircar
Ludlow Tuli Co Ltd
7 Royal Exchange Place
Calcutta-1

Sincerely Yours

Gurnima Sircar

Hope you are not wondering who is this one

← First fold here →

Sender's name and address:-

P. Sircar
7 Royal Exchange Place
Ludlow Tuli Co Ltd
Calcutta-1

INDIA

Cover - 66

Second fold here →

USA

Van Nuys
California

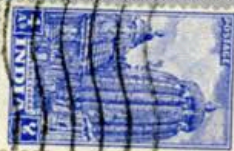
7 Charles Mena
7018 Cedros Avenue

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED



To open cut here →

To open cut here →

P.B. This afternoon being in one of Mrs. Talyarkhan's village at Arunachalam your grace flowing over me. Arunachalam played a few tricks. It called me even when I was in slabs - Thus I came to vellore instead of going to Calcutta.

It had a few trial for me. If I came out of these it is your grace. They say here "Dr. Paul Brunton had reached some stage then stopped". P.B. it really don't matter who reached where and who stopped where. Let me be at your feet. Whenever you reached the answer I could give. If he has reached - this curse and praise will not touch him if it does it - then he has not reached - Truth is the search imitation is not the goal. So far I am concerned let me be at your feet. The silence that went worships each and everything is worshipping itself through it. If I was sitting in front of you today. I could not do anything less than this - The very first silence who stood between us and introduced us in a strange place. Little I knew its nature then.

The second trial came was my husband. It is difficult to say who went through the trial. This my coming here made him loose his mind. He dropped and reached me to come back alone.

this month - Always surprising for adults of your age

I got a suicide note. Something happened after that final decision which made him change his mind. You said something about being like brother and sister. When I came back - three months ago I lived with my husband for 2 weeks. I had to be wife to him. It really did not matter except that inner sting felt little lurching once in a while. The answer remained unknown. It is still unknown to me but it seems Arunachalam has the Trump card if not why it did not let me go back when the suicide note came. I am waiting for his visit. But PB today it does not matter at all. Can upon a time there was a real release from sex. Today it feels that there is a release from action. If I am not really body does it matter if the body has to undergo some experiences - many for some purpose.

Is this ugly hump of stone (Arunachalam) has something to do with man's quest? Those who received his message must dedicate their quest, their ego unto it. Sometimes there is a funny feeling whether it really exists or its existence itself. It tells me in reply I am an ugly lump of flesh. I object to that. Of course we have become friends. The look is disapproving in either case. Some more pulling power is going on at the feet of Arunachalam. Shall be here till the end of

Vellore 2/21/55
S. India

Permanent address.

c/o Dr. P. C. Sircar
Ludlow Jute Co Ltd.
7 Royal Exchange Place
Calcutta-1

A few attempts to write to you failed. A great-silence engulfs me and the attempt. Your thought is rather strong in the mind these days.

I am serving the penalty of my desire - working in a philanthropic organisation (Christian Mission Hospital). Somebody said the duty of a good Christian. This will be over soon. I am going back to Calcutta at the end of this month.

Once on the process of discrimination the whole thing seemed unreal even the experience I had in Los Angeles. Soon its corollary took the possession. - Everything seems real.

'Kathāmasad sadjayate.' Does this have two meanings

Real is not born of unreal. Similarly unreal can not arise from real. If the substratum is real - The apparent is real too. This essential reality of the part is due to its real origin (PB) I do not think I can express it right my

Might go to Arunachal - a pilgrimage to the Lord

poor English) Do I understand right that Jesus
meant this wholeness when he said "Ye shall be
made whole".

That blessed hour evening when those eyes
fell on you that blessed hour when another part
start its quest toward the whole. You are right
The distance has no meaning. When I was
torn between egoism and principle - I was guided
Even here I felt a sense of separation from you.
till now I had a very subtle pride about you a
very deep seated intellectual attachment towards you.
A few days ago that left ~~and~~ I ~~once~~ felt
I was ashamed just to wake up in a deeper
communion. PB through your blessings it is
possible to understand the great treatise of
Philosophy given in the wisdom of oneself.
Distance really has no meaning - no regret
for the 12000 miles that separates the teacher
and the taught.

PB The few high frequency vibrations
from the heart that have made this physical

(3)

beams ~~as~~ their home die hard. Only on rare occasions - when the other perceptible things disappear. They disappear too. Those rare moments - when the truth reveals itself. The truth whom when I think, I know, I do not know anymore. Such is the subtle nature of the truth; are devoid of those high frequency vibrations. They are absent when the periodic emptying of the mind is possible. Are these vibrations ~~are~~ equivalent to the ego conce - the duality?

Did you go to Japan? would.

You excuse me for this long silence. and inability to send you a little summary that I promised. It was written just after I came back from Los Angeles but other circumstances prevented its dispatch till I fell into this cortical silence and acute attack of ego.

I met Mr. Das Gupta for a short while. May be we shall meet again when I go back. One surprise was waiting for me when I reached home - two of my family

members were waiting for me to know about you.
I did not have the ~~slightest~~ slightest idea of the silent-
evolution going on.

The question of the married life
of mine is unsettled. The Goddess of Time has
the tramp with her. In a few days time this
unsettled business has to be squared squarely.
It does not really matter either way. But it
goes with a few other functions of the physical
discipline. How does it work with a husband.
Who thinks sexual life is a part and parcel of the
married life and he has as much right to it
as anybody. He justifies it because of the pleasure.
The argument is if it was meant otherwise there
would have been no desire for it. It seems to
challenge ~~me~~ I wonder who is challenging whom.
A cool collected strength says no. It has to be
done, no amount of emotion, sentimentality, a quivering
censure will change it. I am watching the evolution
This is playing dolls once again. May I
hear from you. Sometimes. From the sense of duality
I bow at thy feet. Perseus

Consider that a radius be extended, from the center of the innermost ball to the surface of the outermost. Follow this line in your thought, inward from the outside. For the point where the radius passes through the surface of the outside ball, there is a corresponding point on the inside surface - and another corresponding point on the

Saradindu Narain Roy,

M.A., Vidyabhushan.

Alipur,

Calcutta
(India)

4 Jan 1938

My dear Sir

Kindly accept my warmest

Greetings for the New Year. I don't

know where you are now, but

trust this will reach you.

I have received your blessings

that I may come closer to inner peace

in this year + thank you from the

bottom of my heart. Wishing you a very

happy New Year + many many returns of the same,
Yours very Sincerely

S. N. Roy



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

11th. April 1947. (R)

Beloved brother,

You are perhaps aware that Sri Swami Ramdasji of Anandashram will be completing on the 27th. December 1947 his twenty-fifth year of Sannyas (renunciation). It is well known to all that within this quarter century his message of Universal Love and Service based on exalted spiritual vision of Oneness has spread far and wide. In devout and humble recognition of his unique personality and service, the devotees, friends and admirers all over India and outside have proposed to publish a Silver Jubilee Souvenir. As one of those who have had contacts with Swamiji or have known about his work, may I request you to favour me with an article setting forth your impressions and spiritual experiences for inclusion in the Souvenir? I shall be grate-

"LIFE"

Managing Editor:
ERNEST KIRK

Sambandam Road
R. S. Puram, Coimbatore

5.1.1945.

Dear Mr. Brenton,

Many thanks for your
yesterday's date containing list for
postage, etc. Sorry to hear you are
down with fever & sincerely hope you
will soon be fit again.

I did not send the little
booklet, the Philosophy of Life, as it
seemed to me that in your case
it might not be necessary by way
of judging the reactions to it prepared
to loaning the larger vol - vol. of 200.
But as you say it might be
useful as a "guiding thread" I
am therefore sending you a copy
to day by ordinary book post.
Keep it as long as you need it.

I was very pleased to have
your question, which is a leading
& important one - upon a clear
understanding of which much depends.
You will find the subject dealt
with or rather lightly touched upon
on pages 60 & 67 of vol. of 200.

and more at length in chap. XXO. →
It is more fully dealt with in
Vol 2. Briefly stated that which
differences ^(man-woman) us from the animal which
is endowed with the human principle,
has been with us ^(constituted us) ever since
the moment ~~is~~ ^{we} across & across past
we were separated from the
Cosmic sea of life & Consciousness
& sent out, each with a specific
life qualities of his or her own
to be developed through experiences,
first in inner states & conditions
then more acutely in physical
bodies & conditions on this earth &
the process to be continued after
the death of the physical body.
We therefore had our spiritual
identities long before we took
birth in physical bodies on this
earth. It is true we got
our bodies, as Darwin
indicates, from the last type of
animals that existed on the
earth when man first
appeared on this planet.

5
Sent Rs 50/-

ओं नमो भगवते श्री गणेशाय नमः

(Om namo bhagavate Sri Ramana
Ayana Sāyī Nāthāya).

36 Annamali Ammal
Gopuram Street

Dear Doctor Brunton

Tirumanthamalai
22.9.45.

I am in receipt of your kind letter
of the 19th instant and I thank you for
the same.

I have not heard of the news regarding
Mr. Sapp. I am a reader of the "Hindu" and
I believe it is not true.

It is indeed very kind of you to make
enquiries about my present circumstances.

I had another calamity in the way of last year
I lost my son-in-law (N. Viswanathar)
a promising lawyer at Tirupattur. He has
left behind him his widow and his
only boy. Both of them have been stopping
with me since January 1945. As a Vaidik
he has not left anything for the support
of his family. It is God's will. Anyhow
I have been maintaining myself with the
sale of my Sanskrit books and even that
stock has dwindled. ^{The boy is studying in the local}
^{manager high school (12th form).}

Your help to me has been profuse and
welcome. I believe that I had already put-
you to a lot of inconvenience and I did not
want to intrude any more on your courtesy.

Since you have called for particulars, I have now apprised you of the same. I do honestly believe that Kind Providence will certainly pull me through the remainder of my earthly career.

You will be glad to hear that I have found great solace in Sri Sri Baba. I always spend my time in his praise & study of Connecticut literature, music, etc.

As the illustrious author of "The Message from Himmachalla" - the book which has boldly set forth the present state of the western countries - may the blessing of Sri Baba, he showered upon you, is my devout, incessant and humble prayer

Yours very sincerely

Chandrasekhar Sastri.

P.S. -
 Posterity can never forget your valuable services rendered in making Sri Ramanuja Chopra known to the General English speaking people of this world.
 22.9.40.

९
ॐ नमो भगवते श्रीरमण उरुण साइना शायन
(Om Namō Bhagavate Sri Rāmaṇa
Arūṇa Sāyinaṭhāya).

36. Annamāni Annamāl
Gopuram Street
Tiruvannamalai
12. 10. 45

Dear Swamī Bhambur

I am in due receipt of your kind
letter of the 3rd instant and the
magnum chart of Sri Sōyī Nāthān

I beg to acknowledge my profound
gratitude for your kind remittance
which I consider sincerely as a
Divine gift.

Yours Very sincerely
Brahmapada Sastri.

Attest: _____
(Notary Public for the State of New York)
(Signature)

Subscribed and sworn to before me this _____ day of _____ 19____
at _____
Notary Public for the State of New York

Given under my hand and seal of office this _____ day of _____ 19____

Witness my hand and seal of office this _____ day of _____ 19____
at _____

I hereby certify that the foregoing is a true and correct copy of the _____
of _____

Notary Public

My commission expires this _____ day of _____ 19____

Notary Public

5

36 Ammani Ammal
Gopuram Street

Tirumannamalai

2. 9. 45

My Dear Doctor Briston

It is over ten days since I received your kind letter of the 19th ultimo. I thank you for the same and feel grateful for your kind remembrance of me, and the several acts of kindness I have received at your hands.

I saw Mahashri on the Hill at 6. P.M on Saturday the 24th ^{ultimo} ~~inst~~ and showed him the letter. I dare say this will have its effect in due course.

Sri. Bhagavan is very weak and may I suggest that there cannot be any objection whatever in your visiting him one of these days.

The delay in replying to your letter is due to my absence from here in a village in the Tanjore district ^{from 25.8.45 to 29.8.45} in connection with the marriage of my third daughter's son.

Ever grateful to you and ever at your service

Yours sincerely
V. Ramaswami Sastri

55. *Thymus* *sp.*

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

sp.

35

Mussoree, P &
2.6.1936.

Sree Sree Parameswaraeshu, P

I have finished your
book 'A message from Arunachala' and
I am sending it - to you today. The
~~reading~~ of the book gave me a great-
happiness, in as much as it - is the
sincere outburst - of the heart - of a
real spiritual Sādhaka. I thank
you very much for having kindly
let - me the book. I hope to meet-
you here tomorrow.

Trusting that this will find
you in sound health and good cheer,

Ever yours in the Absolute,

With love and best - wishes,

Shivamashi

Omich.

Brahmachari Pranavananda.

P.S. "It gradually leads a man from
the lower transient-self to
that glorious centre where
abides his Overself, which is
none other than the Ray of God
in Man." page 213, bottom.

Do you mean by "lower
transient-self" the Buddhi,
by "Overself", Jivatma or the
individual soul, and by
"God" paramatma or the
Supreme Soul?

Rs.
Kankhal,
3. 7. 1936.

✓
Sree Sree Parameswarswamy,

I am very glad to receive
your very kind letter of the 29th ult.
and also the M.O. for Rs 11/-. I thank
you very much for the same, at a
time when I very badly needed it. The
amount has got a very great
significance for me, firstly because
it has come from a spiritual
Sādhaka who feels for my ^{cause} nearest-
and dearest - and secondly because
it is the first amount I received
for my new expedition to Mount-
Sailes and Manasarovar, most-
unexpectedly and most-voluntarily
with a highly charged spiritual
force in it. I ~~depend~~ it - most-
auspicious, in as much as I got
it from a spiritual brother of mine

and as such I hope that the whole
of the future programme and contribu-
tions shall be perfect and instantaneous.
I hope to get a reply from the Raja
Sahib in two days and start on the
7th night - or receiving Raja Sahib's
and Judges Sahib's help. God is great
and He has begun redeeming the
fruits of good Karma as you wished.

Kindly convey my love and best-
wishes to Judge Sahib for his
letter of sympathy, which I received
on the 1st instant.

You should not feel any more
for the loss of my money, as
the Almighty is going to fulfil
my wish as originally thought
of by me.

Ever yours in the Absolute,
With love and best-wishes,
Shivamamuni
Omni.

Brahmachari Pranavānanda.
Sindhi Patherala,
P.O. Kankhal

(Dist.) Saharanpur (U. P.)

3rd The Holy Manasarovar

11.9.1936

Pb

Sree Sree Parameswarestu,

I left Garhjung on the 11th ultimo and reached Taklakot on the 13th. There I got the opportunity of having the acquaintance of a Grand Lama of Lhasa, who is on a pilgrimage to Kailas (not Dalai Lama). So I had the opportunity of attending a special mystical function conducted by him on purely Tantric lines for three days in the Sibling Gompa of Taklakot (which has over 200 monks in it). Generally no foreigner is allowed to such special function; not even Tibetan Grihasis are allowed, excepting a few high officials. But by the special permission given to me by His Holiness the Lama Guru of Lhasa (for, he had ^a special liking for me from the time he saw me first.) I was not only allowed to attend all the functions for the three days, but I was a regular guest of the Sibling Gompa (monastery) of Taklakot - nights and days ~~including~~ their dinners etc. By the special arrangements of the Managing Lama, I was given only vegetarian diet and Curds in place of meat. After the function was over, I left Taklakot.

with the Lama Gurm, for Gyanima mandir
 on the 22nd ultimo, sending my luggage
 to Thungub direct- through a known
 merchant. During my stay at Taklelot
 the managing Lama of the Sibeling gumpa
 gave me a letter of introduction to Thungub
 gumpa (which is under his management)
 to furnish me with a good room in the gumpa.
 I reached Gyanima mandir on the 25th
 August. From Gyanima I proceeded
 further with His Holiness, the Lama Gurm,
 to Tirthapuri, Dulchu, Kailas Circuit
 and returned back to Barkha on the 4th
 instant. From Taklelot up till here, the
 Lamagurm bore all my fooding expenses
 and supplied me one of his horses during
 ascents and while crossing rivers as he
 had 22 ponies and 7 men with him.
 While departing he presented me with
 4 bricks of Tibetan Tea, 3 lbs of butter,
 and ten Tongas (Tibetan Coins, each
 equivalent to 2 annas) and a
 blessing - red silk - Khatak (Ribbon).
 During my 17 days stay with His Holiness
 the Lama Gurm, I felt - I was in the
 company of His Holiness our
 Gurm deva.

He was very kind to me and used to look after my needs and bedding very carefully. We had good bye breakfast and departed on the 5th. He left for Lhasa and I reached ^{here} Thungulo Mandi on the 6th instant and occupied a room in the Thungulo gompal (Monastery), which is only 2 or 5 yards from the Holy waters of the Manasarovar; on the 7th noon and I am in my spirits here now a days.

The mandi here is almost wound up. There are only 3 or 4 merchants. I am expecting a money order. I ordered for my food stuffs from Taklakot, which I hope to get soon. By the Grace of the Lord and our Gurudeva, I am sure that no money shortage shall come in my way. I hope that everything shall be arranged well in due time. The Vibration of this place is simply grand. More than that I cannot write anything. If it were yourself, you would have written a big book on your return journey.

After a long interval of about 3 months I am now complying with your request. I am herewith sending you the pebbles from all the four sides of the Holy

Kailas Peak, and of the Holy Manasarovar.
I am also sending one small bottle
containing the Holy water of the Manasarovar
and sand. I don't know whether it - would reach you
safely or not. Kindly accept and oblige.

I have not got any aesthetic sense
for a good selection of pebbles. So I don't
know how you like the pebbles sent by me.
I am sending you several pebbles,
with the hope that some may suit your
requirement.

I hope that by this time you might
have finished reading our Gurujin's
life account and sent it to Babu
Ganga Prasadji.

Trusting that this will find you
and your family in sound health and
good cheer.

Ever yours in the Absolute,

With love and blessings,

Shivamastu,

Omich-

Brahmachari Pranavananda.

Address: -

Brahmachari Pranavānanda.

Thugulo gumpa (Monastery)

of the Holy Kailas - Manasarovar

Western Tibet

P.O. Garhjang.

(Dist-) Almora (up.).

P. S. I expect all my mails from Garhjang within a week. They have been awaiting my arrival to this place. I intended the post-masters of my arrival. I expect your letter also in them. The post-office at Garhjang opens on 6th May and closes on 7th November. I heard from Babu Gangaprasadji; ~~and~~ that Mr. Martel shall be reaching Bombay on the 12th November.

Send to
Hemant
reinstated

Address:-

Bootham Hall, York
Thurgate House (Yorkshire)
The Hotel, Leeds - Manchester
Western Town

F. O. Gillingham

(Dist.) - (W.P.)

9.2. I expect all my work from Gillingham

within a week. They have been working
and about 1000 men. I intend to

put - make good again. I expect

to be in the same way. The first time

at Gillingham opened in the morning

close on the morning. I have for

later Gillingham, and that the

Matter shall be looking forward to it

10th November

Yours truly
F. O. Gillingham

The Holy Manasarovar
28.11.1986.

Sou Sou Parameswarashu,

I am in receipt of your kind and loving letter of the 16th ultimo only yesterday through the Special Courier of the Governor of Taklakot and I thank you very much for the same.

The grace of the Lord is unbounded. Only one must dedicate himself fully to the Lord. When once you dedicate yourself fully to him, then he is ever by your side to look after all your needs, for has not the Lord declared at the top of His voice in His Gita 9.22. that ~~He~~ would look after the needs of His devotees who have fully dedicated themselves to Him?

Heavy snow fall began from the 20th ultimo. The minimum temperature now a days is 12° F (20 degrees below freezing point) and the maximum temperature is 28° F. The monks of the monastery refused to supply me fuel either free of cost or for price. The man who promised to supply me fuel took advance last month, gave me only 4 bags of yak dung and returned back the remaining money. This is only the beginning of the severe Tibetan winter. More snow fall is expected soon. I have got only 1½ bags of yak dung in my room. Where as

the monks of the Gumpa (monastery) - eight in number,
 have stored 400 bundles of thorny bush (juniper), 200 bags
 of yak dung and 200 bags of goat dung. Those who have
 a look into my room, some are surprised and ridiculed
 at my foolishness. But, I said, "there is my Lord to look
 after my needs. Let me finish off this fuel in my room and
 and I shall see ^{what happens} afterwards". Besides this I am yet to pay
 25 Rs for my fur coat and I need some 10 or 15 Rs for
 the celebration of the birth day of our Master on the 14th Decemr.
 The whole of the Manasarovar (about 50 miles in
 circumference) freezes in December and remains frozen
 for five months. All of a sudden the Trade agent of
 Taktelhot, who was on his way to Lhasa, instead of
 taking ^{the} usual route via Barkha, came to this place. He
 was suffering from a very bad ailment. I gave
 him medicine for the way. He gave me Rs 10/- and asked
 me if I was comfortable here. I said that I had no fuel and
 that the monks refused to supply me fuel in the middle.
 He at once ordered the lamas to supply me the needed
 fuel at a normal price as long as I needed and went
 away to Lhasa. Now, my dear brother Bounton!

tell me who supplied me fuel? Is it - not - the Lord through
 the medium of the Tibetan Trade agent? ~~But~~ The Lord plays
 hide and seek with you to test - you. But - you should not
 be confused or worried at it -. Sometimes He brings in
 difficulties to test - us. Bear them patiently. But - how long
 does the father keep his ^{devout} son in suspense. ~~Must~~ less
 the Almighty Father! Here comes the Lord to lift this
 devotee from his difficulties. So, my dear Paul,
 patiently and boldly face the coming difficulties one
 after another like a hero, ^{unshaken & unmovable} Ever long the Lord shall
 be before you to convert those very difficulties to your
 good in your favour. May the Almighty Lord
 shower His choicest Blessings on you ever long.

The Tibetan Governor of Taklakot ^{get} is a friend of mine.
 So, it - is just - possible that I might - my mails along
 with his at the end of March next - when the Lipu Lekh
 pass begins to clear off. So you may send your new
 book or books per Registered parcel to the address given
 at the end.

I also received no letter from Barinwari after I reached
 this place.

Sometime back I received a letter from Mr. Sorensen of Almora, saying that he would be going to see the Maharaja in the month of February or March.

I am getting on well ^{with} my Tapas here. When the lake is frozen I shall have a Circumambulation in the month of Jan or Feb. and at the end of ^{the} winter I intend visiting the sources of the four great & Holy Rivers of the Mānas Khand, — the Indus, the Brahmaputra, the Sutlej and the Karnah, — if I get a little help from some friends.

Trusting that this will find you in sound health and
Good Cheer.

Ever yours in the Absolute,

With love and blessings,

Shivamashi,

Amrit.

Brahmachari Pravananda.

Thungulo gompa (monastery) of the

Holy Kailas-Manasarovar,

Western Tibet.

C/o Thakur Jagat Singhji Garhyal,

P.O. Dharchula.

(Dist-) Almora (U.P.)

with by ^{3rd} above The Holy Manasaro ^{Pa}
var,
23/6/1937.

Sree Sree Parameswara Ma,

By the Grace of the Almighty

Lord and by the good wishes of friends like your Good Self, I spent the winter on the Holy lake most happily and safely doing my spiritual culture. The monks of the monastery tried to put me to all possible inconveniences. But the Tong (Governor) of Purang being my friend (who took medicine from me for some ailment -), all the efforts of the monks of the monastery became futile and went against them, inasmuch as the Tong fined them and gave a note of warning. The maximum temperature in winter was $-18.5^{\circ} F$ (i.e. 50.5 degrees below freezing point -) and the lowest maximum was $2^{\circ} F$ (30 degrees below freezing point -). The Holy lake was frozen on the 28th December and broke again on the 7th May. Though the winter was terrible, I could do with ease six rounds of the Holy lake in winter, when it was frozen and one combined round

2

of the Kailas and Manasarovar in the
latter part of May. The circumference
of the lake is about 55 ⁴⁰⁰ miles. The
spiritual vibration of the lake is
simply grand. I went to visit
the source of the Brahmaputra and
returned ~~back~~ two days back. I
shall be going to the source of the
Sindhu with in 3 or 4 days and shall
return back with in a fortnight.
After celebrating the Lord's Birth-
day on the shores of the Holy Lake,
I shall sit-down to Rishikesh in
the end of September.

I am getting on well here. Trusting
that this will find you in sound
health and good cheer.

Ever yours in the Absolute

With love and best-wishes

Shivananda

Gurukul

Pranavananda

Ranckhal,

18.2.1938.

Sree Sree Parameswarashu,

I received your kind and loving letter of the 20th Aug 1937, in the month of November, when I came down from the Holy Kailas to Almora. I owe you an apology for my long silence, which I hope you don't mind.

Recently I had been to Calcutta to meet the Rajasahib of Barwari. He is keeping good health. I spoke to ~~my~~ Master about Mussoorie Sham Shai's false reports and about your letter on the matter. It seems that the Maharaja of Tehri has been influenced by the Nepalese Prince's false rumours about you. But the Raja of Barwari spoke something to the Maharaja of Tehri to remove his wrong notions about you. However, the matter very little for us, by the false statements of either Mussoorie Sham Shai or any other Crack who has not got any fixed principles or views. Please forget it - as if nothing has happened.

Those were really wonderful days, which I spent in Kailas-Manasarovar regions. Though I came across ^{no real Lama} practically (with the exception of one Lhasa Lama) the invigorating and rejuvenating Spiritual Calm and Splendour, I had experienced in those regions is really indescribable. I find no expression to describe to you the Bliss I enjoyed in direct communion with the Infinite; yet I can express it in one way: by keeping silence on the subject (It may seem contradictory in terms. I cannot help) and ^{by} letting ^{the} subtle vibrations travel with infinite velocity to be caught by some sensitive receiver as your As you might have noted when we were at Dhanolti, I have got a very poor ^{word} expression for my thought, to be of some benefit for others. But had you been in those places, I am sure you would have been able

to release a series of volumes on the Oneness, Eternal Silence, Awareness, the Inner I and on allied subjects, which would have become, as it were a mighty bridge over the huge gulf now separating the East and the West. Yet I don't say that this cannot be done by other ways.

In the last week of April I shall leave this place for Gangotri, where I wish to stay during the summer months.

Trusting that this will find you in sound health and good cheer.

Ever yours in the Absolute,

With love and best wishes,

Shivamashi

Amali.

Pranavānanda.

Sindhi Pathasala

P.O. Kantkhal.

(Dist-) Saharanpur (U.P.)
India.

Southern of the

P.S. I have written an article, 'The Four Great Rivers of the Holy Kailas and Manasarovar' illustrated by a map and about a dozen photos. The article is purely geographical and it covers about 23 foolscap typed pages. Can you kindly try to get it published in the Royal Geographical Society Magazine of London. If you can, I shall send it by air mail as soon as I hear from you. In the meanwhile I shall also try here. The article is very important and interesting from the geographical stand point of view.

THE RADHA SOAMI HOSPITAL AND DISPENSARY

Julian P. Johnson, M.A., M.D.,
Surgeon in charge.
Elizabeth R. Bruce, Licentiate
in Medicine, Herbalist.

(2)

Dera Baba Jaimal Singh,
Via Beas, District Amritsar
the Panjab, India.

Miss Bruce says: "By all means bring your wife and come and stay month with me."

Rishi, Maharishi, muni, or mahatma is not a real Master, from the standpoint of the Great Saints of all ages. The real Saints go far beyond any of the known rishis, yogis, or mahatmas. There is scarcely a yogi or rishi known to history who has gone higher than the first region on the Path of the Saints, and on their path there are eight regions, the last few of which lie far above and beyond anything ever seen or dreamed of by any ordinary yogi or rishi. And you will know that no ~~one~~ master of any of the lower orders can take a disciple beyond that to which he himself has attained. Find out if you can by direct questions, just how far your master has gone. Let him describe his degree of advancement. Then turn to my book where I describe the journey of the Master and his disciples to the higher regions. Compare notes, and if possible try to determine just how far he has gone. This will give you a definite clew to his attainments. Believe me I am anxious that you should find the highest and best; for any one who has devoted so much time to such search is entitled to the best and highest. But this whole scheme of life here is so cleverly arranged by the Negative Power who is in charge here, that the very elect may easily be deceived. The world is still full of a sort of remnant of ancient yogiism, so many who have made a little headway, and consider that so very great, that one has to be extremely alert to find a real Saint or genuine Sat Guru. I have lived right here now with my Guru for over four years. I have made some headway inside, and I have made the most critical study of the Guru, and my conviction is that he is not only a true Guru and Saint of the very highest order, but I think he is the greatest of them all, having no superior and but few, if any ^{equals} ~~superiors~~, in all history. If he was an ordinary yogi or rishi, I do not think I would have remained here. You will know, of course, that it is no small thing for a man, yogi, or what not, to gain the inside world, even on the first pure astral plane, with all of the increase of powers and understanding that brings. But, great as that is, from the ordinary human view point, it is only the very first stage on the upward Path of the Saints. And that as far as most of the yogis and rishis have ever gone, I mean of the very best of them. Be sure that you do not stop, with a few nuggets, when you might discover a gold mine yielding millions of pounds. I know you will pardon me for this friendly anxiety of mine in your behalf. It has no selfish design quite sure you have the best there is. I think I can never be satisfied until you at least come and see the Great Master for yourself.

The sketch of the Royal Highway of the Saints is no figment of the imagination. It is very real. It is discussed in my first book, beginning on page 327. And only a great Saint can take us to those sublime heights. It is wholly beyond the power of any rishi, yogi, or ordinary Mahatma.

Miss Bruce joins me in sending to you the best of good will, most cordial greetings and our profound regrets that we are not to have a visit from you this month, as we expected. But we are not without hope, and shall not give up UNTIL YOU COME.

When you have a little leisure, we shall be delighted to have a word from you and answer my questions, even if ever so briefly. Above all, tell us that you have reconsidered, and will make us a visit in the near future.

Most cordially and sincerely yours,

Julian P. Johnson

Received: 2 books / 5 "Meditation selon le
Yoga-Vedanta" & "Quelques aspects de la
Philosophie Vedantique"

Dr. Paul Brunton
villa Tasamini
Hyder Ali Road
Mysore city

Devote him
June 4/1947

(Mysore)
INDIA

entrevue
S
En affectueux souvenir des
heureux moments passés
ensemble à Kemmergut et à
Paris

Le SWAMI SIDDHESWARANANDA

offre ce livre au Dr. Paul
Brunton avec sa religieuse
affection et la Bénédiction de
Ramakrishna -

Tel. Daumesnil 3030 51 Avenue Alphonse P. Mandé
Paris (seine) 14

RAMANA DASA SADANANDA
AUTHOR AND PUBLISHER.

138, BRODIE'S ROAD,
MYLAPORE, (MADRAS, S.)

31/12/1935.

Dear Sir,

May Bhagavan Sri Ramana
the Lord of the universe, grant
scores of years of Peace and Bliss
to your own learned self and your
lucky wife, lucky because very
few of the ladies in this world today
are similarly blessed with the
hand of a spiritual husband
who is undoubtedly one of the
best bhakthas that the Lord
has ever had!

Kindly take a leaflet, enclosed
herewith, in which you find
your own very kind opinion,
expressed about a few booklets
of mine at my request.
your last line in page 4 of this leaflet
makes me remind you of lines
14 to 16 in page 4 of my "Sacred
Thoughts".

I am, your intimate
Lord,

Ramana Dasa Sadananda

To

Mr Paul Brunton,

Sri Ramanasramam
Tamil

Not answered

Indian Science Congress

TWENTY-SEVENTH SESSION (JANUARY 1940)

MADRAS

MEDICAL COLLEGE,
PARK TOWN,
MADRAS,

Almora, 13. 7. 1940.

Sree Sree Parameswari Shri,

I had been to Tiruvannamalai on the 23rd of March and stayed in Mahesh's Ashram for a few hours. I had my night-meals and left the place on the same day. It is not always pleasant to make comparisons of great personages or to pass remarks about management or managers of Ashrams, so I refrain from any such criticisms.

I came here a few days back and hope to leave this place for Kailas and Manasarovar in two or three days. I expect to return back to Almora by the end of November, when I may see pleasant or unpleasant changes in the world all over.

I think that you are very busy in your new undertaking during the war period.

Last year our common friend Mr. Spicer has very kindly sent me £ 20/- (Rs 265-100) for my painting, with which I could do my last year's trip to Kailas very comfortably. But I did not hear from him since January. If you write to him kindly convey my love and best wishes. ~~to him~~.

Kindly drop me a line or two during your leisure hours about your activities and your whereabouts.

Trust that this will find you in sound health and good cheer.

Ever yours in the Absolute;
With love and best wishes,
Sivamastu,
Omichi.

permanent address { Swami Pranavananda.
(of the Holy Kailas and Manasarovar)
c/o Messrs Laxmidal Aranda Bros
P.O. Almora (U.P.)

Address during my stay in Tibet

OM

**Swami Pranavananda,
OF THE HOLY KAILAS AND MANASAROVAR.**

THUGOLHO GOMPA (MONASTERY),

WESTERN TIBET,

P. O. GARBYANG.

DIST. ALMORA (U. P.)

SWAMI PRANAVĀNANDA

(Of the Holy Kailas and Manasarovar).

Station Rikhi Kesh, 23. 1. 1939.

Kailas Ashram
P.O. Rikhi Kesh. (Himalayas)
(Dist.) Dehra Dun (up.)
India.

To Mr. Paul Brunton.

Sree Sree Parameswaraeshu,

Received your kind and loving letter along with the Correspondence of the R. G. S. and I thank you very much for the ~~kind~~ trouble which you and your friend Mr. E. H. Spicer have been taking for my sake. To day I am sending a letter and the corrected copy of my article etc. to Mr. E. H. Spicer by air-mail. I am here since my return from Tibet in October last. I have not yet decided where to spend the coming summer. I am getting on well here.

Sometime back I read a review of your book "Ourselves" in some paper, but I have not yet seen it. If I happen to go down I shall try to pick up the book from some one and read. I am glad to learn that you have been interpreting the Indian Wisdom to the Western people. It is in the fitness of things that you should undertake the noble mission of imparting that which you have learnt from the Indian ^{Being} sages and adepts. ~~As~~ a man of head and heart, ^{Gifted} with a good pen, I am sure that you will be of immense service to the West, which is in dire need of the Eastern wisdom of the Inner Self, as much as the East needs the help of the West in acquiring the knowledge of the ^{we} external matter. So to say, it would be a harmonious complete whole if ^{we} can bring together the East and the West on a spiritual basis.

I am also glad to hear that you are improving your physical health. Trusting that this will find you in sound health and good cheer.

Ever yours in the Absolute;

With love and affectionate wishes,

Omili:

Swami Pranavānanda

SWAMI PRANAVANANDA

(Of the Holy Kailash and Manasarovar)

Kailash Ashram

P.O. Bikaner (Himachal)

(Dist. Dehra Dun (up))

India.

Dear Swami Pranananda

Received your kind letter along with the correspondence of the R. P. and I thank you very much for the kind words which you and your friend Mr. F. H. Spier have been talking for my sake. To say I am sending a letter to the Secretary of my school etc. to Mr. F. H. Spier is no news. I have been writing my letter from there in October but I have not yet decided where to spend the winter. I am sitting in Willerby.

Sometimes I read a review of your book "The West" in some paper and I have not yet seen it. It is a good one. I shall try to pick up the book from some one and read it. I am glad to hear that you have been interested in the Indian situation & the Western people. It is in the nature of things that you should be interested in the whole of mankind. I am glad to hear that you have been interested in the Indian situation & the Western people. It is in the nature of things that you should be interested in the whole of mankind.

I am also glad to hear that you are improving your physical health. Thinking that this will give you in good health and good cheer.

Yours devotedly in the Ashram

With love and affectionate regards

Swami

Swami Pranananda

Station Post Office, 23, 12-23

To Mr. Paul Bunker

62
I
My dear Paul Brentan,

I Thank you very much for
your letter of January 30, 1962.

By the grace of God and the blessings
of the past yogins & of my Gurm
so far the teaching of yoga to my
fellow men in India and abroad has
been well received and appreciated.
The credits and the merits of all these
go entirely to the Science & Philosophy
of yoga and not to my self.

About me it is not fair to say
that I have often drunk the nectar
of that being which is the source of
everything and to speak of it only
silent smile answers that question.
Silence in complete awareness without
the feeling of very existence & joy
glowing in the face.

None can answer that or express that.
I am not good at english & I find
it difficult to convey you what I mean.

Soon you will have the occasion
to hear Mumukshu Bhawan in Newzealand.
I hope you meet him also. He was
in India for twenty days and
I was with him all these days.
He left day before to Newzealand
and I am writing this in a haste
so that you get in time to meet
him. Such a Charming enlightment
soul.

Again I pray God to bless
you with your new book
and I hope it will be useful
to all of us.

Mr. Maheshwari is in good
spirits & was with me & Mr. Mumukshu

when Mumukshu visited my yoga
class in Bombay

Mr. Tarapinnwala of
Tarapinnwala Publishers insisted
me to bring out a book with
illustrations on yoga. I am also
doing the work ~~with~~ taking the
help of my pupils.

It may be ready in
six months' time for printing.
Please bless me & my book
which is going to be published.

Thanking you
yours
B. K. S. Dey

BY AIR MAIL

हवाई पत्र
AEROGRAMME
NO ENCLOSURES
ALLOWED



Mr. Paul Brunton
Box 2583, Auckland
New Zealand

CORR - 66

Third fold here

Sender's name and address:—

B. K. S. Dey
1213, P. V. Ardane Colony

P.O. No. 2

(Hatha Yoga Gurm of
Yehudi Mumukshu, etc.)

To open cut here

ARCHIVES

ARCHIVE
(I)

Dr. H. A. K.
Thandarampet

22/12/36

Dear Mr. Paul Brunton,

As I
anticipated and told you
I have received nearly
a dozen (printed) vacci-
-ation Certificate forms from

(Page 3)

my Sat-Guru-Maharaj-Sri
Ramana Maharshi (my master,
and who is again the Supreme
Self intensely pulling ~~you~~
my mind inwards from
the thought world and
burying it in Himself.

(5)

By the above suggestions
don't think for a moment
that I ~~don't~~ am merely
passing ^{on} the world which

I can easily do for you to
some one else. I have put
the whole case before you
in a nutshell and you can
easily judge things for
yourself. My only hobby in
life is to ^{humbly} serve my master,
the advanced yogis and
real Sadhus to whatever
Caste, Creed or nationality
they might belong but wish
to serve them silently and
secretly and dislike making
a dramatic exhibition of the
same.

(6)

you are a very busy man
and might have urgent
engagements at Madras
or elsewhere. But on no
account you should be
absent during the Jayanti
celebrations for the Maharaja;
and ^{as} it is ~~also~~ my earnest
desire that you should
partake of the ~~with~~ holy meal
or bread along with him on
the auspicious day. No super-
stition in this. The day will
be an eventful one for
advanced Sadhakas and in
fact for all those present
according to their power
of ^{absorption and} assimilation. And ~~Each~~
~~absorption~~ disciple will
have his own new spiri-
tual experience.

(7)

I hope to be with you on Sunday
with family and children for
taking a good part in the
birthday Celebrations.

With my humble
Salutations to Sri Bagavan
and deep regards and love
to self,

I am,
yours Ever affectionately
Krisna murthi

not med. after Sundara

ate

Benares.

B.

Bhagn Kanyalaya.

C. K. 37
37 Bansphatta.

14.4.36.

Dear... Mr Paul Braumont.

Received your letter. If you are willing to see Kailash you can do one thing and you will see its effect. According to our Shashtra (Scripture), Siva the Lord of the Universe though he resides every where has a favourite or best dwelling place in Kailash. As the whole structure of a man from toe to head is termed body but head is the best part of the body such is the case with the dwelling place of Siva the Lord of all the Yogis.

The merciful Shiba has no restriction for caste or creed; whoever seeks him is blessed by his sight, ~~by~~ boon etc.

Just try to go to Kailash by means of your Astral body through meditation and you will succeed. Repeating the name of Shiba several times try to think that you are going to him with your Astral body. Meditate for some time and you will be full of peace with his ~~divine~~ sight - he is so merciful.

Saints and Deities are all very kind.

The Talisman will do you good for it is done with Maity (Love) Bhavana (meditation) and it will help you as regards your wife too. In case of wife, put it in your breast pocket and try to make love meditation as directed in the "Buddhist meditation". Think that you are full of Love, ^(Maity) that you are full of love within and out - that you are enveloped with love - that this Universe is full of love - that you are nothing but love. Think so in her case too it will change her mind - for she has rather a different sort of mentality but you will make her spiritually better by your influence.

I can try to help you, if you permit me to do so. If you feel no inconvenience you can give me both of your Photos, or her name or the first word of her name.

I am grateful to you and I want to do any thing in my power for you by the grace of the Almighty.

I hope you will soon find in her a good, devoted (obedient) and loving wife.

After long search I get your horoscope in my Record book of Arrests. It was done by means of questions.

Transferring the birth time to Indian time and Lagna The Horoscope will be as follows:-

Saka 1820. month of Kartik. the ascendant is Pisces (Mina) -
(in England it will be Sag. (Dhanu).)

9720



Dragon's head in the 4th house, Mars in the 5th house, the Sun, Mercury and Jupiter in the 8th house, Saturn and Venus in the 9th house, and Dragon's head and moon in the 10th house.

33-34 Turning point of Spiritual life.

Oct 21. 1898 is correct date

Trying to go by means of Astral body, you should first lie in a secluded room where no one can disturb you lock the door. First pray to God that you will be safe in your journey and coming back. Then try to raise your mind from toe (1) to heel (2) then to ankle or lower part of the knee (3), then come alternately knee (4), thigh (5), hips (6) buttocks (6). afterwards (chakras) Muladhara, Swadhisthan, Manipura, Anahata, Rohini in the Spinal chord and Anahata within the eye brows just above the nose, then rise the mind through Kala Chakra Lalana Chakra, Hansa Pitra and Sahasara. Pass through the Brahma Randhra or top joint of the skull, then think that you are going to Kailash with your astral body.

If you fail the process troublesome meditate simply and will be successful soon.

Yours sincerely,
Sudhir Ranjan Bhadury

③ ✓
A. BOSE

AMCO LTD.
BANGALORE CITY

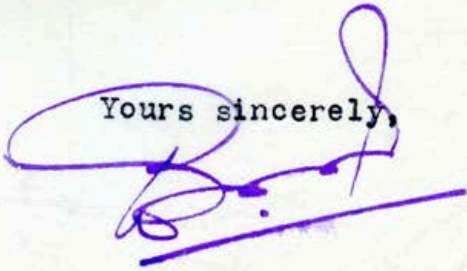
17th Dec. 43.

My dear Dr. Brunton,

I received your letter of the 6th instant along with the article on "Truth". I am very much thankful to you for the interest and trouble you have taken in going through the article and giving me a list of improvements, all of which I have duly incorporated. I am also grateful to you for your kind suggestion regarding the setting up of the quotations when the article is printed and I have instructed my secretary accordingly.

It is gratifying and encouraging to hear from you that I have made a great advance in my ideas and that most of the points are admirable. However, you say that Truth is wider than bliss and I would like to hear from you more on the aspects of truth which you consider as falling outside the scope of bliss. Is there any difference between Truth and Bliss? It all depends how we define the words bliss and truth. I shall be extremely pleased to hear from you about this point.

With loving regards,

h/12
Yours sincerely,


Dr. Paul Brunton,
21, Government House Road,
Mysore.

A. Bose

AMCO LTD.
BANGALORE CITY

17th Dec. 43.

My dear Dr. Brunton,

I received your letter of the 6th instant along with the article on "Truth". I am very much thankful to you for the interest and trouble you have taken in going through the article and giving me a list of improvements, all of which I have duly incorporated. I am also grateful to you for your kind suggestion regarding the setting up of the quotations when the article is printed and I have instructed my secretary accordingly.

It is gratifying and encouraging to hear from you that I have made a great advance in my ideas and that most of the points are admirable. However, you say that Truth is wider than Bias and I would like to hear from you more on the aspects of truth which you consider as falling outside the scope of bias. Is there any difference between Truth and Bias? It all depends how we define the words bias and truth. I shall be extremely pleased to hear from you about this point.

With loving regards,

Yours sincerely,

Dr. Paul Brunton,
21, Government House Road,
Mysore.

Palampur, Kongra Valley,
Panjab, India. June 28, 1934.

Ba

London.

My dear Friend:

I have just received your kind letter of June 5th, forwarded to me from Dyalbagh. I was delighted to hear from you, greatly delighted, and that for many reasons. I also got your Xmas card, but owing to many difficulties through which I was passing, I failed to answer it. I hope you will pardon me.

I have so much to say to you I do not know just where to begin. In the first place I have left Dyalbagh for good and all, with no possibility of my return there, except to get some of my goods which I left. My health had almost completely failed, and I was just on the verge of a serious breakdown, when I left there last March. I have not entirely recovered, but am now on the way to recovery, and in another two or three months, hope to be myself again. The reasons for my breakdown are difficult to tell in a letter. But I could tell them much better, if I were face to face with you. It is not always wise to write all one knows. In a word, I underwent a long series of disappointments in that place. I came out to India for definite spiritual gains, but failed to find in that center what I was looking for. But a long time I held on, hoping and praying and trying, if by all means I might yet find the thing I wanted, thinking possibly much might be my own fault. Finally I had to give up and leave. I think I would have been taken out feet foremost if I had remained there a few months longer. But enough of that now. There was much that I wanted eagerly to tell you when you were there; but I had no chance to put things before you as I wished. So the opportunity passed, and now you have finished your book. I did wish that I could put some facts before you, before you published your book. But no matter now. It will be all right any way in time. I can tell you the rest when I see you, and let me tell you now that I am more than delighted to read that you are coming back to India. That shows the true spirit of the seeker, and it must have its reward. You are sure to find all that you have been seeking for, if you keep up the quest. And I think when you come back, or even earlier, if you wish, I may be able to tell you some things that will aid you materially in your search. For God knows I have had much experience. I can say that the true light is beginning to break upon me now after so much darkness and disappointment. I shall be glad to place before you the full story, if you wish me to. You know the old story of occultists that the Master always appears when the chela is ready. Well, that is surely true, even though the way seems long and thorny at times.

Two years ago I met an American gentleman who was then visiting in Dyalbagh for a few days, in company with his own Master. I got pretty well acquainted with him and then I met him again last year in this place, Palampur, where I was spending a few weeks with a friend, a Scotch lady. And now I met him again. In fact my Scotch friend wrote and asked him to come, as he was a well known physician and surgeon and she thought, and I thought, perhaps he might be much help to me in recovering my health. So a month ago he came, and I have seen him quite frequently since then. He is stopping near me. Under his care I have gained much the last month and now believe that it will be only a matter of a short time until I shall be well again. Now, this doctor has been with his Master for two years, and he is an ardent believer in him. He has written a series of letters to his American friends, giving in some detail his experiences with his Master. I think the book is in the press now, and I asked him for a few sheets of the final proofs, that I might send them to you. They will give you the drift of the whole thing and a part of the first letter, including a short description of his Master. I have also met his Master, and like him very much. More of that later, if you care. I hope you will read these sheets

Palampur, Kangra Valley,
Panjab, India. June 28, 1934.

London.

My dear Friend:

I have just received your kind letter of June 28th, forwarded to me from Dyalpach. I was delighted to hear from you, greatly delighted, and that for many reasons. I also got your Xmas card, but owing to many difficulties through which I was passing, I failed to answer it. I hope you will pardon me.

I have so much to say to you I do not know just where to begin. In the first place I have left Dyalpach for good and all, with no possibility of my return there, except to get some of my goods which I left. My health had almost completely failed, and I was just on the verge of a serious breakdown, when I left there last March. I have not entirely recovered, but am now on the way to recovery, and in another two or three months hope to be myself again. The reasons for my breakdown are difficult to tell in a letter. But I could tell them much better, if I were face to face with you. It is not always wise to write all one knows. In a word, I underwent a long series of disappointments in that place. I came out to India for definite spiritual gains, but failed to find in that center what I was looking for. But a long time I held on, hoping and praying and trying, if by all means I might yet find the thing I wanted, thinking possibly much might be my own fault. Finally I had to give up and leave. I think I would have taken out last foremost if I had remained there a few months longer. But enough of that now. There was much that I wanted eagerly to tell you when you were there; but I had no chance to put things before you as I wished. So the opportunity passed, and now you have finished your book. I did wish that I could put some facts before you, before you published your book. But no matter now. It will be all right any way in time. I can tell you the rest when I see you, and let me tell you now that I am more than delighted to read that you are coming back to India. That shows the true spirit of the seeker, and it must have its reward. You are sure to find all that you have been seeking for, if you keep up the quest. And I think when you come back, or even earlier, if you wish, I may be able to tell you some things that will aid you materially in your search. For God knows I have had much experience. I can say that the new light is beginning to break upon me now after so much darkness and disappointment. I shall be glad to place before you the full story, if you wish me to. You know the old story of occultists that the Master always appears when the chela is ready. Well, that is surely true, even though the way seems long and thorny at times.

Two years ago I met an American gentleman who was then visiting in Dyalpach for a few days, in company with his own Master. I got pretty well acquainted with him and then I met him again last year in this place. Palampur, where I was spending a few weeks with a friend's Scotch lady. And now I met him again. In fact my Scotch friend wrote and asked him to come, as he was a well known physician and surgeon and she thought, and I thought, perhaps he might be much help to me in recovering my health. So a month ago he came, and I have seen him quite frequently since then. He is stopping near me. Under his care I have gained much the last month and now believe that it will be only a matter of a short time until I shall be well again. Now, this doctor has been with his Master for two years, and he is an ardent believer in him. He has written a series of letters to his American friends, giving in some detail his experiences with his Master. I think the book is in the press now, and I asked him for a few sheets of the final proofs, that I might send them to you. They will give you the gist of the whole thing and a part of the final letter, including a short description of his Master. I have also met his Master, and like him very much. More of that later, if you care. I hope you will read these sheets

think the book is in the press now, and I asked him for a few sheets of the final proofs, that I might send them to you. They will give you the drift of the whole thing and a part of the first letter, including a short description of his Master. I have also met his Master, and like him very much. More of that later, if you care. I hope you will read these sheets and let me know what you think of them. The book will contain about four hundred pages, the last part consisting of a short statement of the Sant Mat, or the teachings of the Saints, both ancient and modern. But their teachings are all one and the same in substance. This book aims to be a testimonial to the great Master and the title of it, as you will see, is "With a Great Master in India." But this great Master is not Sahab Ji, of Agra. I will see that you get a copy, complete copy, of the book, when it is out of the press, which will be in a short time, possibly a month, or six weeks. No doubt you will enjoy reading it, and it may lead to the most interesting discoveries. A real student follows up all clues, even as a miner traces out all lines that seem to point to gold in the hills. I believe you will do as I have done, leave no stone unturned, until you find the thing of which you are in search. For of a certainty it exists, and can be found, with diligent search.

In regard to the young man who wants to come to India in search of

In regard to the young man who wants to come to India in search of the thing of which you are in search, nor of a certainty it exists, and believe you will do as I have done, leave no stone unturned, until you find winter trees out all times that seem to point to gold in the hills. I interesting discoveries. A real student follows up all clues, even a six weeks. No doubt you will enjoy reading it, and it may lead to the most it is out of the press, which will be in a short time, possibly a month, or of Agre. I will see that you get a copy, complete copy, of the book, when "With a Great Master in India." But this great Master is not Sahab Ji, a testimonial to the great Master and the title of it, as you will see, in teachings are all one and the same in substance. This book aims to be that, or the teachings of the Saints, both ancient and modern. But their hundred pages, the last part consisting of a short statement of the Saint and let me know what you think of them. The book will contain about four much. More of that later, if you care. I hope you will read these sheets description of his master. I have also met his Master, and like him very little of the whole thing and a part of the first letter, including a short think the book is in the press now, and I asked him for a few sheets of the final proofs, that I might send them to you. They will give you the

employment, possibly at Dyalbagh, I will say that I would emphatically not recommend him to come to that place. By no means. I fear that he would ultimately be obliged to leave, with great disappointment, even from the standpoint of secular employment alone, not to mention any search for spiritual truth. Let him go most any other place, rather than there. If I am fortunate enough to see you, I may explain in detail. But can not now. It would be a great mistake for him to seek employment there.

India is full of mysteries, and contradictions. There is true spiritual light to be found here; but there is much that lies in the opposite direction also. And I have found that one has to be on guard, and with keen analysis, learn to sift out the gold from the dross. I believe that finding a true Master is much like finding a big ledge of gold - it is always surrounded with difficulties which must be overcome, before the treasure is available, and often much hardship and pain must be endured before the day of realization comes.

Now, I can not write more at present. I say again that I am so pleased with the prospect of your return to India. I am sure you will then find the object of your quest, and if I can be of any little help, I shall be very happy; and I believe I can.

When you get this, and if you wish, please write to me again, directing your letter to Kalabagh, Northwestern Frontier Province. Then I shall let you know my permanent address. I think I shall have decided upon one by that time. I shall be glad to report progress by that time. And when you do come to India, I think I shall have something very interesting to tell you, that will delight you and ~~xxx~~ put you on the track of complete realization of all you have so long sought for of a spiritual nature.

In the mean time, if you will send me a copy of your new book, I shall be most delighted to get it and read it. I also am on the verge of writing a sketch of my own life, with a view to emphasizing some great truths of which I have long been in search, in fact ever since I can remember, as a child. I do not know when and where it will be published, but if it is best the way will open. Dr. Johnson is also writing, in fact has already written, his own autobiography. It is nearly all in a humorous style and no doubt will be extremely interesting reading to the general public. If you will be willing to look it over, I may induce him to send you a few sample pages of it, and you may give your opinion. For your expert judgment might help much in falling upon the right way to give it to the world. There is no question in my mind about its real value, and I believe it would instantly take with the general public, wherever the English language is read.

Well, now, this is about enough for the present. With kindest regards and very best wishes for your health, happiness and prosperity and for your ultimate success in the great Quest for Light, I am

Sincerely your friend,

Elizabeth R. Bruce
Elizabeth Bruce.

employment, possibly at Dyalpore, I will say that I would emphatically not recommend him to come to that place. By no means. I fear that he would ultimately be obliged to leave, with great disappointment, even from the standpoint of secular employment alone, not to mention any search for spiritual truth. Let him go to some other place, rather than there. I am fortunate enough to see you, I may explain in detail. But can not now. It would be a great mistake for him to seek employment there. India is full of mysteries and contradictions. There is true spiritual light to be found here; but there is much that lies in the opposite direction also. And I have found that one has to be on guard, and with keen analysis, learn to sift out the gold from the dross. I believe that finding a true Master is much like finding a big ledge of gold - it is always surrounded with difficulties which must be overcome before the treasure is available, and often much hardship and pain must be endured before the day of realization comes.

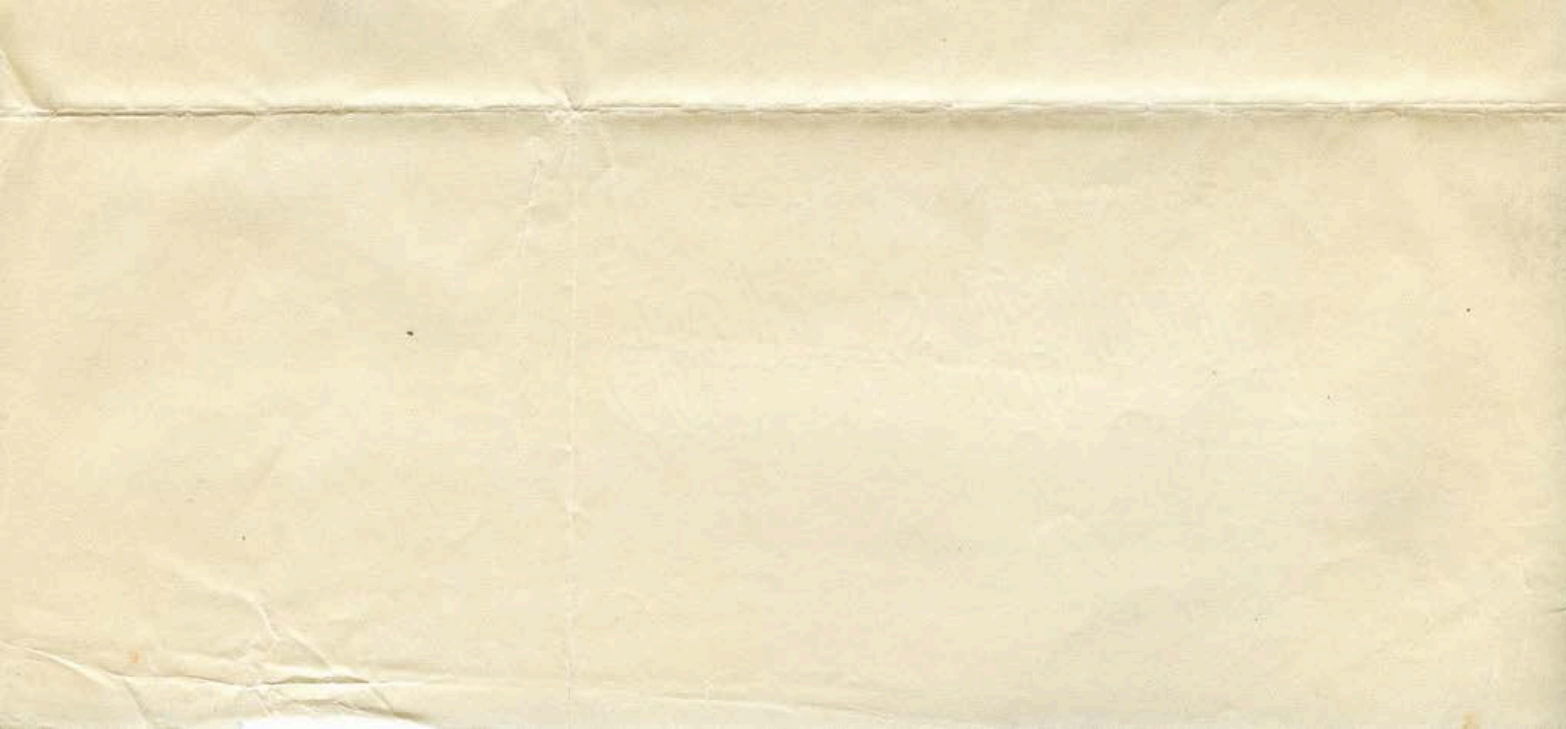
Now, I can not write more at present. I say again that I am so pleased with the prospect of your return to India. I am sure you will then find the object of your quest, and if I can be of any little help, I shall be very happy; and I believe I can.

When you get this, and if you wish, please write to me again, directing your letter to Kalabagh, Northwestern Frontier Province. Then I shall let you know my permanent address. I think I shall have decided upon one by that time. I shall be glad to report progress by that time. And when you do come to India, I think I shall have something very interesting to tell you, that will delight you and mark out you on the track of complete realization of all you have so long sought for of a spiritual nature.

In the mean time, if you will send me a copy of your new book, I shall be most delighted to get it and read it. I also am on the verge of writing a sketch of my own life, with a view to emphasizing some great truths of which I have long been in search. In fact ever since I can remember, as a child, I do not know when and where it will be published, but it is already best the way will open. Dr. Johnson's also writing, in fact has already written his own autobiography. It is nearly all in a humorous style and no doubt will be extremely interesting reading to the general public. If you will be willing to look it over, I may induce him to send you a few sample pages of it, and you may give your opinion. For your expert judgment might help much in telling upon the right way to give it to the world. There is no question in my mind about its real value, and I believe it would immensely help with the general public, wherever the English language is read.

Well, now, I shall say about enough for the present. With kindest regards and very best wishes for your health, happiness and prosperity and for your ultimate success in the great quest for light, I am sincerely your friend,

Elizabeth N. Bruce
Elizabeth Bruce.





Kalabagh, Northwestern Frontier
Province, India. August 27, 1934.

Mr. Raphael Hurst,
London.

My dear Friend: - Your very kind and most interesting letter just received. I assure you that your interest in this "Noble Quest" is a matter of great interest to me, as a fellow-seeker. If I can be of any service to you along this line, I shall deem it a very great privilege. And if I can help a fellow voyager to steer clear of some rocks that came near wrecking me, and also help to set your compass for a sure haven, that also will be a great satisfaction to me. I believe I can do both. And now since your very frank invitation to lay the whole story before you, I will gladly do so.

In the very beginning, let me offer some apologies for not telling you more about Dayalbagh when you were there. I wanted to do so, but I was restrained from doing it, because of fear, possibly unjustified, that my letter would be opened and read, if I put it in writing, and for fear that we would be overheard and everything reported, in case I attempted to talk to you on the subject. The whole colony of Dayalbagh is filled with a perfect spy system. Nothing escapes them by day or by night, and all goes at once to the head of the institution. If they got something on me against them, there was no telling how much trouble they might have made me. So I felt I had to be very cautious until I got out of there. Even now I have to move a little carefully until I return next month and get all of my goods packed up and out of there. Otherwise I should have told you much. But no matter. Your book will do no harm. The fact that you did not tie up with them is quite sufficient safeguard to your friends. And in future you will know how to write and act regarding that center.

Dayalbagh is the largest Radha Soami center in India or the world. That fact alone leads many people to **assume** that its leader is and must be a true Guru. No one can be blamed for that assumption. How he got into that position need not concern us. I hardly know myself, though I have heard much. But after over three years residence there, and giving him and his associates every possible chance to make good, I am now convinced beyond all question that the man at the head of that Group or center is no more Guru than I am and, in addition to that, he is surrounded by a bunch of people whom I can describe by no other word than "**crooks.**" **Beginning with** his wife and daughters and sons, and from them to the common coolies, I have no faith in them. No doubt there are many in his satsang who are good and sincere. There must be many such in so large a group. And I have many real friends among them, and I love and honor them. They no doubt still believe in him as a Guru. But years of close association with him and his lieutenants will convince any critical mind that it is anything but a true spiritual center. The deep undercurrents there are certainly going in the opposite direction from anything that could be called spiritual. It is a business institution and at the same time posing as a spiritual colony. Their head is doubtless a shrewd business man, and a smooth talker, with a good understanding of the Indian psychology. He knows how to handle them and gather in the money. I suffered much there, from their treatment, from the head down to servants. They made life so miserable for me there, in spite of the fact that I was giving to them the hardest work I ever did in my life, that it came near finishing me. If I had remained there another month, I actually do not think I would ever have come out of there alive. The strain was so terrible, the inharmony and the grind was so terrifying that it broke my health and I barely escaped with my life. When I see you I will tell you more in detail, if you wish it. But now I need not go into further details. If it had not been for some inner guide and the hunger of my soul for the true enlightenment, and my keen desire to find the True Guru, I would have given up all faith in such a quest and returned to my own country and people, to forget the whole business. But that I could not do. I came to this country in full faith that the true Guru did exist. In spite of the failure there to find the Guru, I still felt that He must be somewhere and that I should find him.

if you wish it. But now I need not go into further details. If it had not been for some inner guide and the hunger of my soul for the true enlightenment, and my keen desire to find the True Guru, I would have given up all faith in such a quest and returned to my own country and people, to forget the whole business. But that I could not do. I came to this country in full faith that the true Guru did exist. In spite of the failure there to find the Guru, I still felt that He must be somewhere and that I should find him.

For so many years I had sought the Guru and with tears of pleading, I begged the Almighty to direct me to Him. So in spite of this failure, I still held on to the hope. But I said to God and my own soul, "If there is a real Guru, and he cares for me, then he must show himself and **come to me.**" I had done my best to find him. I had prayed and worked until almost at the door of death, and I had suffered only God knows how terribly. Now if there is a Guru in India or the world, I am ready to follow him if only he will make himself manifest. With this feeling uppermost in my heart and daily thoughts I went to Palampur to the house of a friend and there I waited and rested, seeking the recovery of my health. Then my friend wrote to Dr. Johnson, whom I had met twice before, telling him that I was seriously ill and if ^{he} could do something for me, it would be a God-send. He at once wrote that he would come to see me. He was a student or disciple of the Master in Beas, about

whom I shall tell you more in this letter. Dr. Johnson came to me on the 26th of May. I was then unable to walk but a short distance, and then only by resting every little while. He gave me medicine and better than that, he remained with me, living in a little room near by and taking his meals with me. His presence encouraged me and he gave me great hope. I began to improve at once. A new outlook broke the dark shadows that had hung over me so long. Then the doctor told me of his Master. He seemed so completely satisfied with his Master, after having lived with him for two years, that I began to get deeply interested. May be now I will find a real Master after all. Dr. Johnson is a trained physician, and a man of many years of experience as a scientific student. (He is now sixty seven years of age and has all sorts of college and university degrees.) He is not likely to be easily deceived. He had come out to India, just as I had, in search of a true Guru. "He was sure he had found one. His testimony must surely have weight. And then, what do you think, the doctor told me that his Master was coming to Palampur shortly, and asked me to see him. Wasn't this exactly what I had said in my own soul must happen, if there is a real Master - that he must come to me? And so he came. He stopped close by where I was. I gave up my room where I was, and was invited to stop in the home of Devan Sahib, a faithful devotee of this Master, and there the next day I met this Master and when I came face to face with him, it seemed that my whole soul melted from the cold and icy disappointment from which I had suffered so long. I could not resist the impulse to drop at his knees and place my aching head upon his knees. Instinctively I felt he was good and true. He received me as a father would welcome his own child from being lost in the wilderness. After some days of visiting and conversation with him, I asked for the Initiation from Him, which he graciously gave. I then became his disciple and all bonds with Dayalbagh and their head were forever severed. I felt that an anchor and a refuge at last had been given me. I felt that I had found the real Guru. I am intuitional and my feelings were that here is a real Master, after all. And that was a feeling I never could get at Dayalbagh. But my faith and love and devotion were so great that I made myself accept him as a Guru, and when later I began to have doubts I forced myself to hold on, thinking perhaps it was my own fault.

Now, of course, I have yet to actually prove my new Master. I have every reason to believe in him. But that is not definite knowledge. And I believe that certain knowledge comes only from the inner experiences. Before that we may **BELIEVE**, and we may believe very sincerely; but that is not actual knowledge. Dr. Johnson tells me that he has had sufficient personal inner experiences to convert his faith into positive knowledge. For the time being I must accept his testimony and that of a large number of others whom I have met and who claim to **KNOW** that he is a true Guru. Later I hope to have the experience that converts faith into knowledge.

Regarding the book now being published by Dr. Johnson, I think it will be ready to ship out in two weeks. In any case just as soon as I get the first copy of it, I will send it to you so that you may get it and have time to give it some consideration before you leave England for India. I think it will please you and no doubt in my mind it will constitute the best evidence that one man can possibly give another in favor of a true Guru. It gives Dr. Johnson's two years personal experiences with this Master and at the end of the book he gives a very clear, but concise summary of the Master's teachings, which are called Sant Mat. It is the same Radha Soami system that they claim to teach and believe in Dayalbagh. But I find now that in Dayalbagh the system was very poorly presented and I learned but little of its true teachings, until I had them from this Master and Dr. Johnson. If you like the book and can conscientiously endorse it, then no doubt both Dr. Johnson and his Master - our Master - will be glad to have you make arrangements to have it published in England. I am sure it will be an eye-opener to vast multitudes of people. The name of the book is - **"With a Great Master in India," by an American Surgeon.** On the title page he says: "Those who have been in search of a real Master will here learn how to find him and those who do not know if real Masters exist, will here find some evidence which they can not afford to neglect." It is extremely intriguing and convincing. The book should sell better than anything of its kind in half a century. There are millions of people in Europe and America who are looking for just such a message. If you

in England. I am sure it will be an eye-opener to vast multitudes of people. The name of the book is - **"With a Great Master in India," by an American Surgeon.** On the title page he says: "Those who have been in search of a real Master will here learn how to find him and those who do not know if real Masters exist, will here find some evidence which they can not afford to neglect." It is extremely intriguing and convincing. The book should sell better than anything of its kind in half a century. There are millions of people in Europe and America who are looking for just such a message. If you can arrange with a publisher to put it out on a royalty basis, it should be a big thing for the publisher and I shall take it for granted, as we well know, that both Dr. Johnson and the Master will approve and will also see that you are well paid for any trouble you may go to in the matter. The Master himself has endorsed every word of the book, and says it should be translated into every language in the civilized world. The Master is humility personified, but he wishes the Great Truth to be made known everywhere and this is the best published effort ever put forth to let the world at large know something of this Truth. For it surely is Truth, beyond question. You see the time has arrived in the history of the world when evolution has gone forward sufficient that many more are ready for such a message than ever before and also the time

has arrived when the old secrecy is no longer necessary. The Masters may now freely set forth their message to the whole world. No need to keep the inmost teachings so mysterious and secret, as of old. Persecution can no longer retard the Truth. The Saints are now no longer subject to torture and death for preaching a new doctrine, contrary to the established order, or religion. And above all things, the seeking world should KNOW that there is a real Master and that the true seeker of the Light **"MUST HAVE A REAL MASTER, BEFORE THEY CAN MAKE ANY SUBSTANTIAL PROGRESS ON THE PATH OF SPIRITUAL ATTAINMENT."** This is a vital truth which it is extremely important to let the world know. The weakness of all the old religions and systems is the fact that they have no real living Master. But the student who has a real Master, or true Saint, has a wide open entrance to the highest possible attainments and regions. Nothing can obstruct his path after he gets a true Master. Great is the good fortune of the one who finds a true Master. No matter if he has many difficulties thrown in his way while he is searching. As surely as the stars in their courses, if a man or woman is earnestly seeking the Way, he must find it. It is no doubt true that for every genuine Master there are many counterfeits. Sometimes it is hard to distinguish the difference between the two at first. But the imposter will eventually show his cloven feet. The True Master will come to you when your own soul is ready and you trodden the thorny path until you have reached the limit of your own wisdom and strength and learned all the lessons you needed. And then, even if your feet be weary and sore, at last you will surely kneel at the golden feet of the True Guru. When that happy day arrives, it is the day of your real birth, the dawn of a new age for you. I pray this may soon be your great good fortune, as I believe it has been mine.

Now, what more can I say? If you wish to ask me any questions, before you come back to India, I shall be happy to try to answer them fully and if necessary, I will even take them to the Master himself, as well as to Dr. Johnson, who I am sure will be glad to be of service to you. In a few days now I am leaving this hill station and am going to the headquarters of our Master, where Dr. Johnson has been for almost two and a half years. I shall make that my headquarters for an indefinite time, while seeking further Light on the Path. You may address me at that place from now on. The address is exactly - **"Dera Baba Jaimal Singh, Via Beas, District Amritsar, the Panjab, India."** A rather long address, but should be written exactly as above. The place is situated on the Beas river, one of the five rivers of the Panjab, and is about twenty seven miles from Amritsar, the great center of Sikhism. It is on the Northwestern Railway, that is three miles from the railway. If you wish to come here on your return to India, I am sure you will be given a hearty welcome by the Master and by Dr. Johnson and myself, as well as by all the members of that center. This Master has about sixty thousand disciples, most of whom he has himself initiated during the last thirty years. He is greatly loved and universally honored by all who know him. I am now very eager to get my health back fully and take up my work of the inner search under the direction of this Master. My hopes are reborn, and my courage is coming back to me, in spite of bitter disappointments. If you wish, I shall keep in touch with you by letter and will gladly let you know of all progress or developments in my search. Write me fully and freely as you may wish. I will do my best to answer you and if I can not make all points clear myself, I will have good help in the work. I shall tell our Master about you and your quest. But I have no doubts in my own mind but he knows you well already and is giving you his gracious assistance. Let us see. All things will come to the Light in due time.

Hoping to hear from you soon and wishing you all blessings, I am

Sincerely your friend and fellow-seeker

Elizabeth Bruce
Eliza beth Bruce.

has arrived when the old secrecy is no longer necessary. The Masters may
now freely set forth their message to the whole world. No need to keep
the innermost teachings as mysterious and secret as of old. Persecution can
no longer retard the Truth. The Saints are no longer subject to torture
and death for preaching a new doctrine, contrary to the established order,
or religion. And above all things, the seeking world should KNOW that there
is a real Master and that the true seeker of the light "MUST HAVE A REAL
SPIRITUAL ATTAINMENT. This is a vital truth which is extremely import-
ant to let the world know. The weakness of all the old religions and
systems is the fact that they have no real living Master. But the student
who has a real Master, or true Saint, has a wide open entrance to the highest
possible attainments and regions. Nothing can obstruct his path after he
gets a true Master. Great is the good fortune of the one who finds a true
Master. No matter if he has many difficulties thrown in his way while he
is searching. As surely as the stars in their courses, if a man or woman is
determined to follow the Way, he must find it. It is no doubt true that for every
genuine Master there are many counterfeiters. Sometimes it is hard to dis-
tinguish the difference between the two at first. But the imposter will
eventually show his cloven feet. The true Master will come to you when your
own soul is ready and you, through the thorny path until you have reached
the limit of your own wisdom and strength and learned all the lessons you
needed. And then, even if your feet be weary and sore, at last you will surely
kneel at the golden feet of the true Guru. When that happy day arrives,
it is the day of your real birth, the dawn of a new age for you. I pray this
may soon be your great good fortune, as I believe it has been mine.
Now, what more can I say? If you wish to ask me any questions, before
you come back to India, I shall be happy to try to answer them fully and if
necessary, I will even take them to the Master himself, as well as to Dr. John-
son, who I am sure will be glad to be of service to you. In a few days now
I am leaving this hill station and am going to the headquarters of our
Master, where Dr. Johnson has been for almost two and a half years. I shall
make that my headquarters for an indefinite time, while seeking further
light on the Path. You may address me at that place from now on. The address
is exactly - "Dera Baba Jaimal Singh, Via Beas, District Amritsar, the Punjab."
A rather long address, but should be written exactly as above. The
place is situated on the Beas river, one of the five rivers of the Punjab.
It is on the Northwestern Railway, that is three miles from the railway.
If you wish to come there on your return to India, I am sure you will be
given a hearty welcome by the Master and by Dr. Johnson and myself, as well
as by all the members of that center. This Master has about sixty thousand
disciples, most of whom he has himself initiated during the last thirty
years. He is greatly loved and universally honored by all who know him.
I am now very eager to get my health back fully and take up my work of
the inner search under the direction of this Master. My hopes are reborn,
and my courage is coming back to me, in spite of bitter disappointments. If
you wish, I shall keep in touch with you by letter and will gladly let you
know of all progress or developments in my search. Write me fully and freely
as you may wish. I will do my best to answer you and if I can not take all
points clear myself, I will have good help in the work. I shall tell our
Master about you and your quest. But I have no doubts in my own mind but
he knows you well already and is giving you his gracious assistance. Let us
see. All things will come to the light in due time.
Hoping to hear from you soon and wishing you all blessings, I am
Sincerely your friend and fellow-seeker
Elizabeth Bruce
Eliza Beth Bruce

Hoping to hear from you soon and wishing you all blessings, I am
Sincerely your friend and fellow-seeker

Elizabeth Bruce
Eliza beth Bruce.

Sincerely your friend and fellow-seeker
Elizabeth Bruce
Eliza both Bruce.



(5)

SRI RAMAKRISHNA CENTENARY 75, Jatin Das Road,
Calcutta,

HEAD OFFICE
BELUR MATH, HOWRAH
PHONE HOWRAH 281

ROBERT HARR
~~XXXXXXXXXXXXXXXXXXXX~~

8th October, 1936.

My dear friend,

I reached safe. Please convey my remembrance and respect to our friends there. The Ramakrishna Centenary Celebrations Committee organise a Parliament of Religions in Calcutta in the next March. They are sending invitations to all parts of the world. A formal invitation from the president of the Centenary celebrations Committee is being sent to you. We shall be very glad (myself in particular) if we can see you here.

Here is an opportunity to organise World-meditation-groups in India and England on the basis of spirituality.

I hope you will be able to come to visit India and join with us in this Parliament of Religions. Your presence is specially welcome to me.

With kind regards,

I remain,

Yours sincerely,

Mahendra Nath Ghosh

Mrs. E. H. Leahy.

N N+

K. K. Nambiar, B.E., A.M.I.E.,
District Board Engineer

Trivunnamala.

9-11-36

Dear Mr. Paul Brenton,

Here with enclosed is a rough translation of the foreword I have written in Malayalam to Roemanaapita which is under print now. You will see that I am not ~~capable~~ capable of writing good English. My work is with Stone, mortar & concrete & machinery and I have very little time to devote to literary pursuits, though books like yours ^{on spiritual subjects} keep me enchanted for hours together.

Hope to meet you this evening. I want to have a few minutes' conversation with you, when it is convenient to you.

Yours sincerely,

K. K. Nambiar

9/11/36

write call " 30"
as 80 P/Port first

Religious Institutions Dept.,
47, Sharia Nubar,

Cairo, April 20th., 1935.

Ho

Mr. Paul Brunton,
7, Sharia Mariette Pacha,
Cairo.

Sir,

Would you kindly call at my office on Monday
noon 22nd. inst. to introduce you to His Eminence
the Rector of Al-Azhar University. I should also
deem it a favour if you would lunch with me the
same day.

Yours faithfully,

Mohi Khaleel Hassanien

Inspector-General
Al-Azhar University

write whilulays
for studs
tell to make a
receipt
in case
customer

Tues morn
my Dahabz app to come
for Bible to see

my Knudell to buy
interpreter

Mr Colleston?
come only evening

my Perez 12 n Wed night

set plates
my blades
down



29th January, 1938

Dear *Brother*,

Though I have not met you, I have been introduced to you through your writings, and I know you have become a true friend of India through a real appreciation of its spiritual culture.

May I approach you with a small request? In the Ramakrishna Math at Mylapore, Madras, we are annually celebrating the Birthday of Sri Ramakrishna. This year the Birthday celebration comes off on Sunday, the 1st March, and a public meeting has been arranged as usual in the evening. Rao Saheb S.R. Ranganathan, Librarian, Madras University, has agreed to deliver an address on the Life and Teachings of Sri Ramakrishna. It is the earnest desire of the Swamiji of the Math to take advantage of your presence close to Madras, and request you to take part in the proceedings of the day by presiding over the meeting. It is not often that we can hope to have a deeply religious soul like you to preside. So we shall deem it a great privilege to have you in our midst. This year marks the Centenary of Ramakrishna and commencing from March, celebrations on a grand scale will be arranged all over India. We eagerly look forward to your consenting to inaugurate the celebrations in Madras.

With kind regards,

Yours sincerely,

Ramanujachari

'Paul Brunton' Esq.,
Tiruvannamali.



Dear Father,

Though I have not met you, I have been introduced
to you through your writings and I know you have become a
true friend of India through a real appreciation of its civil-
izational culture.

May I approach you with a small request? In the
Ramakrishna Math at Mysore, Madras, we are annually cele-
brating the birthday of Sri Ramakrishna. This year the birthday
celebration comes off on Sunday, the 1st March, and a public
meeting has been arranged as usual in the evening. The named
S. R. Ranganathan, Librarian, Madras University, has agreed to
deliver an address on the life and teaching of Sri Ramakrishna.
It is the earnest desire of the Swamiji of the Math to
take advantage of your presence close to Madras and request
you to take part in the proceedings of the day by presiding
over the meeting. It is not often that we can hope to have
a deeply religious soul like you to preside. So we shall
feel it a great privilege to have you in our midst. This year
marks the centenary of Ramakrishna and commencing from March
celebrations on a grand scale will be arranged all over India.
We eagerly look forward to your consenting to inaugurate the
celebrations in Madras.

With kind regards,

Yours sincerely,

Ramkrishna

'Paul and John', Esq.,
Tiruvannamalai.

✓ 59, Big Street

Tiruvannamalai 30 Apr '39

Dear Dr. Brunton,

The book "The Inner Reality" was advertised in the Hindu for sale by K. Mahadevan, Royapettah. Sri Maharshi noted it and also mentioned it. Mr. T. S. Rajagopala Iyer of Salem got a copy of it and gave it to me to read. He went through it from cover to cover. Later I secured the book for reading and read it with interest - rather with absorbing interest. I now see that you have given a lucid exposition of such abstruse subject as the Inner Reality. The K. P. lady had said in one of her letters that the public is indebted to you for your other books. I am sure that she will be more emphatic about it if she reads this book of yours.

You will not mind if I drew your attention to a few misprints: (1) p. 57, l. 9; yellow lain for yellow lane

(2) p. 170, 8th verse; fever for fear

(3) p. 218, l. 8; nothing can bind him for nothing can bind you

(4) p. 180, l. 29 result in body hunger for resulting bodily hunger

opened

I congratulate you on that excellent book
I received the journal from Mrs. K. Dar and given
to the Asramam.

With my best regards to you

Yours truly,

Munagala Venkatarajah.

(K)
Myrtle Lodge,
Aruvankadu. (Nilgiris)
S. India. 31st May, 1946.

My dear Brunton,

You did give me a surprise when I learned from Wood and Spiers that you were leaving, or already had left for Cochin on your way to America. The next day, or may have been the day after, I went on the Lovedale, hoping to be in time to say au revoir to you, only to find that you had already left for Cochin. Even then had I known the name of the boat and the day you expected to sail I might have come on to Cochin, for I had work to do that week near Trichur, and could have made one journey serve two purposes. You did manage to keep things quiet. I had not the slightest idea you were thinking of going to the U.S.A., and was looking forward during this year to many happy exchanges, and changes. Anyhow everything works out for the best, and I do most sincerely trust you will have a very happy and useful and healthful time in that great country, destined, I think, to give a lead to the world in most things worth while, conjointly, if you will, with the English speaking peoples in the British Commonwealth.

As you will see I received your type-writer and find it exceeding useful. For the first time I am also beginning to feel at home in the process of thinking and communicating whatever thoughts come to me to paper by this means rather than by the pencil. That, too, is a great advantage, for it saves a lot of time. The type-writer was handed over to me from you by your Lovedale landlord, together with several tins of cheese, milk, a pot of jam, etc. for which I hurriedly scrawled a receipt on the spot, which he said would be forwarded to you. I must thank you, which I do with all my heart, for your many little deeds of kindness, expressed in so many useful gifts. Even the brown suit you gave me at Rosery is still serving me well, as I wear it daily. But most of all I shall miss our little social intellectual and spiritual pow-wows. And still, again, all is for the best.

I was not surprised to hear that Harper had also left with you, for, apart from being an American, I noticed some affinity between you. I was hoping to have seen and chatted with him again. He struck me unthoughter to any hard and fast beliefs or creeds, refreshingly aware and intelligent, and possessing a real urge to know pure truth. Please give my kindest regards to him when you write to him.

I hope to write to him myself, but as it will be later, and by ordinary mail, yours may reach him first.

I received Rs10/- from him by M.O. from Cochin, being payment for all past dues of Life for you both, plus subscription for you both for another year. Many thanks. Unfortunately I have struck a very bad patch so far as printing arrangements are concerned at Coimbatore. I was only able to get out the Feb-March issue by much extra trouble and expense. Then I had to change my printer. No sooner had I settled things with him-he demanded over three times the amount I had previously been paying- than trouble developed in his concern, threatened strike, and other legal difficulties, necessitating his closing down, for the time being at any rate. Every other press I tried was full up with orders and short of either types or compositors, or both! With the result that the next issue, which perforce had to be the April-May issue, is still held up. I may even have to suspend matters till I can transfer printing to Bangalore. It is very trying. All, I think, part of the general unrest at this critical transition period. A printer friend of mine at Bangalore has kindly offered to print for me, but under the old Defence of India Rules-still in force on this point- an Editor cannot transfer the printing of his paper from one district to another without the permission of the Central Government-a very slow and red tape business. I have already applied-nearly two months ago- but no reply yet. Hope, however, to be able to start on a better basis with vol.14, which should be the July issue. Quite a number of very fine articles that have been sent in are thus in a bottle neck. I hope to go to Bangalore in ten or twelve days time to fix up things finally there, ready for the permit. So you will understand the delay.

Soon after you left I received a very nice letter from Mrs Eileen Garrett-she is sending me as an exchange her magazine To-morrow- in which she acknowledges receipt of the MSS of "The Secret Doctrine Examined". She says she is going through ~~the~~ carefully herself, but warns me that her firm's output for current year is already booked. She is to write to me later and seems to like Life. I had suggested that in the event of her not finding the matter acceptable she might kindly name some other likely publisher, and she has promised to do this. Will you be looking her up I wonder? If so you might mention the matter-that is, of course, if you think this prudent. Her monthly is certainly a top-hole affair and should be a paying venture. It has an advanced policy,

but I must confess to a feeling of disappointment in regard to the work which it seems to me she is most fitted by training and experience to take up. I had expected the journal to be something on the lines of Light, only perhaps a little more definite and advanced. But apparently she is keeping this aspect of things in the background, for classes, study groups, and so on. It may be, too, that she has to give some attention to making ends meet, financially, a quite important item in these days.

I had an enquiry the other day from the Maharaja of Pithapurem concerning your present address. I had written to him in another connection and mentioned casually, your departure for the U.S.A. I gave him your New York address, so he may be writing to you. He was successful in the election-with the help of the Congress- and is now an M.L.A..

By the way I heard from Spiers that the boat on which you sailed met with an accident at Port Said and was either sunk or so badly damaged as to be unable to proceed. I have not seen this confirmed in the papers. Is it true? Hope no luggage lost. Hope also the company has made other arrangements for your transit and that these were satisfactory. I have made inquiries but can get nothing more than what my friends in Ooty tell me. It must have been a trying, if not an exciting, experience

I would have written earlier but calculated you would take some time to reach New York, especially if the news about the delay at Port Said is true. Hence I am sending this by air mail.

The political situation here is still mixed and uncertain. It hardly seems likely that the League will accept the Mission's recommendations. And if it doesn't how is the proposed interim Government to function? Let us hope for the best, while preparing for the worst.

Now I must ring off. With very kindest regards,

Yours fraternally,

E. Kirby.

but I must confess it is a feeling of disappointment
regard to the work which it seems to me she is most
fitted to perform and experience to take up. I had
expected the Journal to flourish on the lines of
light, only perhaps a little more serious and ab-
solute. But apparently she is keeping this aspect of
things in the background. For of course, study, struggle,
and so on. It may be, too, that she has to give some
attention to making ends meet. Financially, a quite
important item in these days.

I have been thinking of the letter from the
Maritime of Pittsburgh concerning our present distress.
I had written to him in another connection and mentioned
usually, your departure for the U.S.A. I gave him
your New York address, so he may be willing to you. He
was successful in the election - in the help of the
Congress and is now in U.S.A.

But the way I heard from Sydney that the boat
on which you sailed met with an accident at Port Said
and was either sunk or so badly damaged as to be unable
to proceed. I have not seen this confirmed in the papers.
Is it true? Have no further loss. How else the company
has made their arrangements for your transit and that
these were rather small. I have made inquiries but can
not nothing more than that you landed in Port Said.
It must have been a trying, if not an exciting, experience.
I would have written earlier but could not.

You would take some time to reach New York, especially
if the news about the delay at Port Said is true. I hope
the political situation here is still fixed
and uncertain. It hardly seems likely that the danger will
escape the Mission's recommendations. And if it doesn't
how is the proposed interim Government to function?
Let us hope for the best, while guarding for the worst.
How I must ring off. With very kindest

regards,

Yours faithfully,



Send Airform

Mvrtle Lodge,
Aruvankadu, (Nilgiris),
South India. I/2/47.

this have

(K)

My dear Brunton,

I received your last kind letter dated II/I/47, and also cheque for subscription, etc. and thank you for the same. The cheque gave me the idea of announcing that in future the minimum annual subscription to Life would be Rs 5/- for India and Rs 7/8 abroad, so as to give those who would like to do so an opportunity of helping; and I may do this when my printing arrangements are more settled and satisfactory, but doubt the wisdom of it at present when I have no alternative but to space the issues or turn it into a good quarterly--rather than suspend publication for a time.

Oct-Nov-December was the last issue out (Christmas and New Year issue) copy of which must have been sent on to you from Coimbatore, but have taken the precaution to post one on from here to the address given in your last letter. Copy for next issue is in the hands of the printer and should be ready fairly early this month, but cannot be sure as Coimbatore has been, and still is very unsettled with strikes, curfew orders, and what not. I have got types for a little press unit of my own, and a permit from Govt. to start this, but cannot get treadle, though this has been promised. All part of the disturbed conditions here which are almost sure to get worse before they get better-- unless we get good news from Karachi where the Muslim League Council is meeting to consider both the present disturbed position in the Panjab and the possibility of coming in to the Constituent Assembly. If some satisfactory compromise or understanding is arrived at on these two points all may be well, if not, anything may happen. In any case I cannot see how the C.A. can work unless the League does join it. It would be like a bird trying to fly with only one wing. And indeed it is part of the Cabinet Mission Plan to base the framing of the new Constitution on some mutual understanding between the two major parties. The present trouble arises mainly from the determination of the Congress--which is in reality a caste Hindu body--to establish, under the guise of Nationalism, and the claim that they represent all parties, a purely Hindu Raj, with, possibly, Gandhi as the first President of the new Republic.

Glad to hear that Krishnamurti is convalescing. I started the present series, "Krishnamurtism Examined" partly with a view to having the series well under way during his visit to India and Europe, but more especially with a view to using his claims and teachings as a sort of handy platform on which might be examined several important ideological and theological, and philosophical, problems. In the current issue, for instance, I have gone more closely into the Vedantic background of J.K. and in so doing have brought under review the widely prevalent idea and belief that only the unmanifest, the unknown, the Absolute, is real and that everything manifest is unreal, neti, neti, illusory, maya. It is Hindu India's most wide-spread and most deadly religious drug. I have tried to show that as there is only one Infinite, all-pervading Life, and as everything that is not therefore necessarily an expression or manifestation in some degree or other of that Oneness, then any attempt at bisecting that Oneness, one, the inner and unknown being real, the other, more outer and manifest, being false and unreal, must be both illogical and untrue. One aspect of J.K.'s teaching is not very dissimilar from this harmful bifurcation.

Incidentally, this series, published in booklet form in the U.S.A., might sell well. In this connection it is sporting of you to offer to place some of my manuscripts, should I care to send them on to you. I will certainly do this. What about the Gita series? I think also the series on Omar Khayyam and his message might find a good market out there. Please advise. The "Secret Doctrine" manuscript was returned by somebody at the Creative Age Press, presumably also by the approval of Mrs J. Garrett. She had promised to ~~write~~ go through it herself, but I have not heard from her since. Guess it was too risky, from the financial standpoint. But I still think that a publisher with courage and vision might find a bigger response than is thought possible by the more caution and orthodox, if only because the chief message in it is not so much for Theosophist and Spiritualists as for that steadily growing number whose position is summed up by the Christian text "Give us of your light for our lamps have gone out."

Thanks for the address of a magazine which is publishing metaphysical and advanced articles. May try it-if I can find the time-for I certainly could do with a little more cash. It is rather hard on our mutual friend Harper to have to be drafted to the army. Please remember me when you write him. His copy of Life goes to his mother's address in California.

Weather in the Nilgiris during winter months has been very wet and miserable. You have been well out of it. Dull and wet even in January. But lovely ~~weather~~ sunny weather to-day, and this may continue now for some months. Spiers is still with Dr. Natarajan at Fernhill. He seems to have swung to the other extreme in his search for the real. I expect to spend a day with them soon, and no doubt we shall have some interesting and lively exchanges. The Woods are in the U.S.A.--in California, I think. Spiers gave me their address but I have mislaid it. The Maharaja of Pithapuram has resigned from the Madras Legislative Assembly. I don't know the reason. He is still in Madras, so I am told. I hope to see him when he comes up to Coonoor. I think Wood is trying to cure his Asthma in California--also doing some lecturing there.

I hope your health has improved. I miss my occasional visits to your place and our frank chats together. However I still have every reason to take comfort from the statement that 'everything is in order.'

With very kindest regards,
Yours fraternally,



47, Warden Road,
Bombay, 25-6-41.

(1)

My dear Mr. Brunton,

I don't suppose you 'll be able to "place" me under the name of K. D. Sethna - but you will remember, I am sure, Anil who used to have talks with you in the Asram of Pondicherry. I had a short beard at that time, and I limped, as I still do. The last talk we had was on Inspiration and I had given you certain letters of Sri Aurobindo's to read, as well as some notes made by myself on the poems. I shall, therefore, value very much indeed your impression. It will be a great thing to know what my work means to the author of out-and-out the most illuminating books the West has produced on spiritual realities. Will you be kind enough to write to me?

With best regards,

Yours sincerely,

K. D. Sethna.

P.S. If you could write something about my book, which might serve as an article or a review, it would be extremely helpful to me in kindling a spiritual sense in people's minds. I am sure any paper will be glad to take from you such an article.

*ask him to write
sent to new home along
with you*

47, Warden Road,
Bombay, 3-8-41.

*15/8/41 and subscription rate
as they say second part*

My dear Brunton,

Your review made me happy - not only because it was so favourable but also because it had that unmistakable Brunton-touch of which I had expressed appreciation to you when you had been here.

I appreciate very much your help to my poetic efforts. Your review means a great deal to me and if you give it for publication to "Indian Thought" I shall be thankful. Please let me know in what month's issue it will appear. In the meantime I am looking forward to seeing keenness of mind. I am lucky to have my books weighed and measured by you again.

When you come to Bombay, it will be a very valuable pleasure to meet you and talk with you. I promise there won't be any "interviews"!

With all best wishes,

Yours sincerely,

K. D. Sethna.

My dear Brunton,

Your review made me happy - not only because it was so favourable but also because it had that unmistakable Brunton-touch of which I had expressed appreciation to you when you had been here.

I appreciate very much your help to my poetic efforts. Your review means a great deal to me and if you give it for publication to "Indian Thought" I shall be thankful. Please let me know in what month's issue it will appear. In the meantime I am looking forward to seeing keenness of mind. I am lucky to have my books weighed and measured by you again.

When you come to Bombay, it will be a very valuable pleasure to meet you and talk with you. I promise there won't be any "interviews"!

With all best wishes,

Yours sincerely,

K. D. Sethna.

Krishna Reproduction

With best regards,

[Faint handwritten text at the bottom of the page]

8/1-11

K. D. Goffman

Sethna, K. D.

Born in Bombay November, 1904. Studied at St. Xavier's school and College. In his Inter-Arts University exam won both the Hughling Prize for English and the Selby Scholarship for Logic—a combination nobody else yet has had the luck to hit off. In B.A. he appeared for Philosophy Honours and had it. During his undergraduate days he published a book of four essays entitled "Parnassians". They were on Wells, Shaw, Chesterton and Hardy. H. G. Wells read the essay on himself and wrote to his friend, the well-known Parsi author, A. S. Wadia: "This young man will go far". But, perhaps, "going far" could not have a better meaning than going to Pondicherry, where in Sri Aurobindo's famous Asram of Yoga he spent the best nine years of his youth soon after he left the College. The experiences of Yoga have given his life a luminous centre from which he feels creating poetry not only of a genuine but also of a new kind—a new kind which is perhaps not easy to appreciate at the moment, but which ought to have its effect once Sri Aurobindo's work is completed and radiates into the world at large. Something of this "future" poetry inspired by Sri Aurobindo is in "The Secret Splendour" published in 1941. "The Secret Splendour" is not his first venture in the poetic field. Just after his B.A. he brought out a book of poems under a pseudonym "Artist Love"—and the poems caused a little commotion. The poems were of great sensual poignancy shot with keen intellectual paradox.

Mr. Sethna is one of the most gifted writers who bid fair to rise to great eminence in the field of literature and philosophy.

A gifted speaker and writer, he contributes articles to a number of journals in the country. He is the co-author with Mr. [redacted] of the book on the [redacted]

(Asian Literary Series, London); "Chandragupta Maurya and His Times" (Sir William Meyer Lectures, Madras University); "India's Land System, Ancient, Mediaeval and Modern"; "Indian Heroes"; "Asoka's Inscriptions"; "Early Indian Art"; "A New Approach to the Communal Problem". Professor of History, Mysore University (1917-21). Professor and Head of the Dept. of History of Lucknow University (from 1921).

Nag, Dr. Kalidas.

Collaborated with Rabindra-nath Tagore at Shantiniketan and Vishva Bharati 1911-41; travelled with the poet all over the world; has translated his master pieces in foreign languages; collaborated with Romain Rolland in his "Mahatma Gandhi", "Ram Krishna", "Vivekananda", "Greater India"; Dr. Nag is Lecturer in Ancient Indian History, Calcutta University.

Pandit, Mrs. Vijayalaxmi.

Born August 1900. Educated entirely at home by governess and tutors. Visited England with parents several times as a child. Married the late Ranjit Sitaram Pandit, Bar-at-Law in 1921, with whom she visited Europe and toured widely in 1926 and 1928. Appointed Minister in the Congress Government under the 1935 Act. Portfolios: Medical, Public Health and Local Self-Government. Visited Europe again in 1938 and spent some time in Buda Pest, Prague, Vienna. President All-India Women's Conference Dec. 1941-March 1944. Author of three

I wrote a short account of the talk we had when you were here - not about my poetry but about things in general, especially your change of view as regards Yoga. I have tried to stick to your own words, but in places I have used more pointed expressions: in print the normal tone of talk does not always sound interesting. I showed my "interview" to the editor of "Blitz": he thought it suitable matter for his newsmagazine. I hope you don't mind the publicity I have given your views. I am sure I have not misrepresented you. I wrote out the interview rather late, so there wasn't time enough to send it to you - I couldn't let too many weeks elapse between your visit to Bombay and the publication of the interview. I'll send you a copy on Saturday when the "Blitz" comes out. Please don't hesitate to reprimand me if you find I have taken a wrong step anywhere. I shouldn't like to do any injustice to a man whose mind as well as work I admire so much.

I haven't forgotten about those letters of Sri Aurobindo's I had referred to. I'll send them to you for perusal as soon as I can.

With best regards,

Yours sincerely,

K. D. Sethna

47, Warden Road,
Bombay, 24-7-41.

My dear Brunton,

I was very anxious to hear from you. Your delay in replying - a delay which I learn now was unavoidable - suggested the fear that you were so displeased you wouldn't even reply! A strong counteragent, however, to such a suggestion was my personal knowledge of you as a man far above the ordinary groove of narrow judgment and full of a deep and understanding light. Your letter is very kind and just what I should expect from you. Thank you for excusing my indiscretion.

47 Warden Road,
Bombay, 12-7-41.

My dear Brunton,

My article or rather interview has appeared. But it's causing me some worry. I feel you'll be annoyed about one or two things. The editor introducing me ~~interview~~ suggests that I interviewed you exclusively for "Blitz". That is not true. He means of course that the whole thing is appearing in "Blitz" and in no other paper, but his wording might lead you to think that I came to you from "Blitz" yet did not even mention the fact to you. Please disabuse your mind of that impression. I came to you in the capacity only of a friend and not at all of a newspaperman. ~~My~~ Your talk, however, interested me greatly and while leaving I just thought it might go into an article on you. That was why I asked you if I could write something about you. You said I certainly could. I let my idea go to sleep for over a week; then I wrote out an interview and showed it to "Blitz" because the editor happened to be a personal friend of mine.

I must offer you an explanation regarding another matter too. I really wonder how I completely forgot that ^{as} you were not making ^{public} statements about Sri Aurobindo and his Asram because you had been asked not to do so, to quote your references in an interview would be a bit of a faux pas. I am awfully sorry and I am writing at once to the Mother making the point quite clear to her that I have published the interview without showing it to you and so I am to be blamed and not you for whatever appears as your statements about Sri Aurobindo or his Asram.

If in any place elsewhere in the interview I have published what was strictly a private opinion or if have presented your opinions wrongly, I am prepared to write a letter to "Blitz".

I must offer you an explanation regarding another matter too. I really wonder how I completely forgot that ^{as} you were not making ^{public} statements about Sri Aurobindo and his Asram because you had been asked not to do so, to quote your references in an interview would ~~be~~ be a bit of a faux pas. I am awfully sorry and I am writing at once to the Mother making the point quite clear to her that I have published the interview without showing it to you and so I am to be blamed and not you for whatever appears as your statements about Sri Aurobindo or his Asram.

If in any place elsewhere in the interview I have published what was strictly a private opinion or ~~if~~ have presented your opinions wrongly, I am prepared to write a letter to "Blitz", which the editor promises to publish, pointing out my mistake. Please reply as soon as you can - I don't feel happy over the whole business.

With best regards,

Yours sincerely,

K. D. Sethna.

I must offer you an explanation regarding another matter too. I really wonder how I completely forgot that you were not making statements about the Annapolis and his Annapolis because you had been asked to do so, to give your statement in an interview with the bit of a lax pass. I am awfully sorry and I am writing at once to the other making the point quite clear to her that I have published the interview without showing it to you and so I am to be blamed and not you for whatever appears as your statements about the Annapolis of the Annapolis.

If in any place elsewhere in the interview I have published what was strictly a private opinion or if have presented your opinions wrongly, I am prepared to write a letter to "Blitz", which the editor promises to publish, pointing out my mistake. Please reply as soon as you can - I don't feel happy over the whole business.

With best regards,

Yours sincerely,

K. D. Sullivan

To Dear Madame Wadia,

The Aryan Path

Aryasangha
Malabar Hill, Bombay 6 (India)

Cables: Aryahata, Bombay Code: Bentleys

Telephone 42500

London Office:

17, Great Cumberland Place London, W.1.

21st November 1942

Dear Dr. Brunton,

My attention was recently drawn to a letter from your Secretary to the Manager of The Theosophical Movement in which he refers to a review in The Aryan Path as your reason for not wishing to continue receiving The Theosophical Movement.

I have no doubt that the review which he mentions is that of The Hidden Teaching Beyond Yoga, by Shri J. M. Ganguli, which appeared in May last.

As editor of The Aryan Path I must draw your attention, and that of your Secretary, to the following statement printed on the inside front cover of every issue of that journal:—

"The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given."

In my "official" capacity I need not say more except to add that when an author feels that he has a just grievance against a reviewer in The Aryan Path, its correspondence columns are open to him for a temperate presentation of his point of view.

But since I have met you personally and since we have mutual friends in Mysore may I add a few words?

Your Secretary writes that because of that review you have lost faith in The Theosophical Movement and consequently are not renewing your subscription. I confess this is difficult to understand in terms of mere logic. That, however, I need not go into further.

As to the review by Shri J. M. Ganguli, it is critical and even unfavourable. In it he condemns Western dilettantism in matters of spiritual Yoga and takes objection to the very title of your book. He judges you on the basis of his reaction to what you write. Surely, that is his right

As to the review by Shri J. M. Ganguli, it is critical and even unfavourable. In it he condemns Western dilettantism in matters of spiritual Yoga and takes objection to the very title of your book. He judges you on the basis of his reaction to what you write. Surely, that is his right as a reviewer and no author could reasonably resent being honestly misjudged or adversely criticised?

Quite frankly, I should not expect one such as you to mind such criticisms, if only because of your long experience as a journalist and an author. Is it not the penalty which all of us who write must meet? But quite apart from the worldly and professional point of view and on an altogether higher level should not even a little of the practice of Yoga enable us to rise above both praise and blame?

Kindly do not take amiss my writing you so frankly and if perchance—as I sincerely hope—your Secretary has misrepresented you, please excuse

The Aryan Path

-2-

my having written on the basis of his letter.

With kind regards,

Yours sincerely,

Sophia Wadia

Editor, The Aryan Path

Dr. Paul Brunton,
Vani Vilas Road,
Mysore.

As to the review by Earl J. M. ... it is critical and very un-
favorable. Is it the condemnatory ... in matters of spiritual
Yoga and takes objection to the very title of your book. He judges you
on the basis of his reaction to what you write. Surely, that is his right
as a reviewer and no author could reasonably resent being honestly im-
judged or adversely criticized.

Quite frankly, I should not expect one such as you to mind such criti-
cism. It only because of your long experience as a journalist and an
author. Is it not the penalty which all of us who write must meet? But
quite apart from the worldly and professional point of view and on an
altogether higher level should not even a little of the practice of Yoga
enable us to rise above both praise and blame?

Kindly do not take mine my writing you so frankly and in confidence—
as I sincerely hope—your Secretary has misinterpreted you. Please excuse

FROM OUR READERS

9/4/51

YAGNA FOR PEACE

Sir,

Will the Congress President please elucidate the following?

Is there any Vedic authority in support of his contention that calamities like earthquakes, atom bombs, locusts invasions and shortage of food visit the earth on account of God's wrath on people who have forgotten Him? Is then the Lord God a selfish tyrant?

Is it not a fact that Nature is automatic, mechanical and self-governing and that God does not come in for its working or for chastising human beings for their so-called sins etc?

Has not Science taught that earthquakes are not due to any divine or demonic agency and that in the life of the earth there is continuous and incessant change causing death of old elements and creation of new ones every moment, by its own eternal law of evolution?

Will God stop such happenings on the mere performance of the Yagna, the major programme of which is the swift parrot-like recitation of two scriptures in a few days, without giving the small number of hearers any breathing time to grasp and digest their meaning?

Will this effect any change in the thoughts of people at large who are sinful and great sufferers?

Can such Yagnas, if even possibly arranged on global scale, have any power behind them to force the hands of Nature for any change in its scientific laws?

Should not men of knowledge root out all such inherited superstitious notions and thrash out, through scientific reasoning the real causes and cure of all the happenings under discussion? To a sound mind, these do not depend on the mercy of God.

Have not the wise said that man's thinking is creative and that "evil" thoughts and "vicious" actions of each and every individual being create Karmic bitter fruits for him? Should he not for the benefit of self and others vigorously change those ~~evil~~ evil thoughts into pure ones and lead an unblemished life? Should he not face boldly everything that comes in the way by working unselfishly and hard, as advocated the other day by Mr. Nehru, our Prime Minister? One has simply to do his "duty" strenuously for "duty sake" and leave the rest in His Hands.

Yours

GANPAT RAM MEHRA.

FROM OUR READERS

2/4/51

YAGNA FOR PEACE

Sir,

Will the Congress President please elucidate the following?

Is there any Vedic authority in support of his contention that calamities like earthquakes, atom bombs, locusts, invasions and shortages of food visit the earth on account of God's wrath on people who have forgotten Him? Is then the Lord God a selfish tyrant?

Is it not a fact that Nature is automatic, mechanical and self-governing and that God does not come in for its working or for chastising human beings for their so-called sins etc?

Has not Science taught that earthquakes are not due to any divine or demonic agency and that in the life of the earth there is continuous and incessant change causing death of old elements and creation of new ones every moment, by its own eternal law of evolution?

Will God stop such happenings on the mere performance of the Yagna, the major programme of which is the swift parrot-like recitation of two scriptures in a few days, without giving the small number of hearers any breathing time to grasp and digest their meaning?

Will this effect any change in the thoughts of people who are sinful and great sufferers?

Can such Yagnas, if even possibly arranged on global scale, any power behind them to force the hands of Nature for any change in scientific laws?

Should not men of knowledge root out all such inherited superstitions, notions and thrash out, through scientific reasoning the real causes and cure of all the happenings under discussion? To sound mind, these do not depend on the mercy of God.

Have not the wise said that man's thinking is creative and that "evil" thoughts and "vicious" actions of each and every individual being create Karmaic bitter fruits for him? Should he not for the benefit of self and others vigorously change those evil thoughts into pure ones and lead an unblemished life? Should he not face boldly everything that comes in the way by working unselfishly and hard, as advocated the other day by Mr. Nehru, our Prime Minister? One has simply to do his "duty" strenuously for "duty sake" and leave the rest in His Hands.

Yours

GANPAT RAM MEHRA.

FROM OUR READERS

'YAGNA' FOR PEACE

Sir,—In your issue of April 21, Sheila Kapur has not touched the points raised in my letter of April 9. Her sermon is absolutely wide the mark. In fact, no holy scripture has propounded superstitious notions about earthquake, war and other so-called calamities as exclaimed by the Congress President. The modern intelligentia rightly shun blind faith in all rituals, ceremonial rut and parrot-like repetition of verses, without pointed attention to their meaning, as well as the automatic and apathetic muttering of formal prayers read by rote mechanically with ephemeral fidelity.

To give high intellectual enlightenment it is urged that a deep study be made of the ancient venerable doctrine of *karma* as discovered by the astute Indian sages and broadcast lucidly by the modern seers of wisdom like Aurobindo, Tagore, H.P. Balvatsky and Paul Brunton. The latter's finding in his precious works may well be summarized thus:—

(a) That all upheavals are a "necessity" and only mean the humanity is being passed through a quick purifying process.

(b) That men cannot escape the just consequences of what they are and what they do.

(c) That *karma* is the law of absolute justice and people are the unconsulted recipients of its awards.

(d) That present generation is living at the end of a cycle (*Yuga*) when *Karma* is closing all the national accounts, clearing up mass arrears through its well-governed mysterious and just principle, thus causing wars and other calamities of high magnitude.

Further the same enlightened being says in *The Wisdom of Overself* that the best way for man to appeal against the principle of *karma* when it is exacting painful tribute, is not to pray but to change his thoughts. Constant pure thoughts and deeds alone help mankind to go higher. A prayer which is merely a petition to a supernatural being to remove self-earned afflictions will certainly not alter by a single jot the *karmic* requital. It will merely be a noise in the air.

A healthy exchange of direct correspondence on the subject on the address given below, will be always welcome.—
Yours, etc.,

GANPAT RAM MEHRA.
184, Khyber Pass Mess,
Delhi.

W. INDIES TEAM FOR AUSTRALIA

Goddard To Skipper: Worrell Included

TRINIDAD, April 28.—Twelve members of the West Indies cricket team which toured England last summer are among the 17 players chosen for the West Indies tour of Australia this year.

John Goddard will again lead the side which includes their star batsmen, Frank Worrell and Everton Weekes, and spin bowlers, Sonny Ramadhin and Alfred Valentine.

The team, announced yesterday by a representative of West Indies Cricket Board of Control here, is as follows: J. D. Goddard (captain), K. Atkinson, A. Christiani, W. Ferguson, G. E. Gomez, B. Quillen, P. E. Jones, R. E. Marshall, A. F. Rae, S. Ramadhin, K. Richard, J. B. Stollmeyer, J. Trim, A. Valentine, C. L. Walcott, E. Weekes and F. M. Worrell.

Mr C. A. McRay will be the manager of the team which contains six players each from Trinidad and Barbados, three from Jamaica and two from British Guiana.—P.T.I.-Reuter.

CARIAPPA & GADGIL TO PLAY CRICKET TODAY

Gen. Cariappa and Mr Gadgil, will take part in an exhibition cricket match to be played today at Willingdon Pavilion, New Delhi.

The following are the teams:

Gadgil's XI: N. V. Gadgil (capt.), J. G. Kumaramangalam, Tuljaram, Bawa Jaswant Singh, Gurbux Singh Bawa, Hansraj Nigam, Chaman Lal, Suraj Narain, Madan Lal, N. P. Dube, Mohinder, Shankar, Swami Saran and Har Parsad.

C.-in-C.'s XI: Gen. K. M. Cariappa (capt.), Redmond Lyon, Hargopal Singh, Luxmi Chand, Godbole, Ishwar Dayal, Mohindar Lal, Jagdishlal, Bhattachariya, P. N. Sharma, Parmanand, P. N. Sharma, and K. B. Saxena.

The match has been arranged in connection with the prize distribution of the Inter-University cricket tournament recently won by the Ministry of Works, Mines and Power for the second year in succession.

The hours of play will be 7-30 to 11 a.m. and 4-30 to 6 p.m.

COMPTON ADVISED TO PLAY LESS CRICKET

LONDON, April 28.—Denis Compton has been advised to take things easily this summer. His doctors have said he must not play too much County cricket as his knee is likely to give him trouble.

The Middlesex Club President, Mr R. M. Twining, who made this announcement said Compton would have to be used carefully. Compton, who was vice-captain of the M.C.C. party in Australia during the winter, has been appointed joint-captain of Middlesex with Bill Edrich and it is intended they will alternate with short spells of leading the County team.—P.T.I.-Reuter.

BREAK DECLARATION

Special File

(M)

184, Khyber Pass Mess,
The Mall, Delhi.

Ever blessed Master,

Salutation! Salutation! Salutation!

Here is an humble present in the form of a little
book "Gospel of Truth" ^(by G.R. Mehra) which mainly contains an essence of some
of your most valuable teachings.

For the present, I have recently got 150 copies of my
book printed for free distribution among my relatives and aspirants
after Truth. I will remain ever grateful if you would very kindly
offer your precious advice for any improvement thereon.

I am extremely fortunate in going deeply into your
works from more than 8 years. Your "Wisdom of Overself" is just
like ^a Geeta to me from which I have derived immense benefit. I now
eagerly look upon your kind self to impart some blessings and
inspirations for my onward progress.

Ever at the disposal of your good soul.

Your disciple,

Ganpat Ram Mehra

(Ganpat Ram Mehra)

P.S. Am enclosing for your interest, a copy of some of the
articles appeared in the Hindustan Times, New Delhi, in
April ~~th~~, 1951. My articles are based entirely on your
August teachings.

To

Mr. Paul Brunton, M.D.
C/o M/s. Rider & Company,
68, Fleet Street,
London E.C.4

184, Myer Lane, New York, N.Y.

My dear Mr. [Name]

Salutation! Salutation! Salutation!

Here is an humble present in the form of a little book "Gospel of Truth" which mainly contains an essence of some of your most valuable teachings.

For the present, I have recently got 150 copies of my book printed for free distribution among my relatives and acquaintances. I will remain ever grateful if you would very kindly offer your precious advice for my improvement thereon.

I am extremely fortunate in going deeply into your works from more than 8 years. Your "Gospel of Truth" is just like a key to me from which I have derived immense benefit. I am deeply indebted to you for kind and to impart some blessings and instructions for my onward progress.

Over at the disposal of your good soul.

Yours sincerely,

(Signed [Name])

I am enclosing for your interest, a copy of some of the articles appeared in the Hindustan Times, New Delhi, in April & 1931. My articles are based entirely on your

teachings.

To

W. L. [Name] & Co.,
[Address]
[City]

THE RADHA SOAMI HOSPITAL AND DISPENSARY

Julian P. Johnson, M.A., M.D.,
Surgeon in charge.
Elizabeth R. Bruce, Licentiate
in Medicine, Herbalist.

Dera Baba Jaimal Singh,
Via Beas, District Amritsar
the Panjab, India.

Feb. 13, 1935.

Mr. Paul Brunton,
London, England.

My dear Mr. Brunton,

Your very interesting and informing letter came to me yesterday. I certainly thank you for it. I had become rather anxious about you, thinking may be you had got lost in the shuffle some place in Persia, or elsewhere.

Regarding the book, yes, Dr. Johnson rewrote the book, in fact had decided on that even before hearing from Rider & Company. Then he sent the revised manuscript to them, with a letter of explanation. We have not heard from them since sending them the MS. If they do not wish to undertake its publication, the doctor will send it to the Company you have suggested. We both certainly wish to thank you for your kindly interest in the matter.

We are a little disappointed in your program, not reaching India until the end of the year. We had hoped to see you earlier. But by all means, make your plans to come to India - and not only to India, but to this Dera and its Master. Since writing to you last I have grown so much more thoroughly convinced of his greatness and genuine "Mastership" and am now keen that all the world shall know of him. Here my experience has been just the opposite to what it was in "Ayalbagh". There I came with faith and love, and gradually lost it. Here I came with only a broken heart and shattered confidence, and have steadily gained faith in the Master and love for him. How great he is no one may ever know until he has lived near him and known him well. Even then the thing grows upon you daily.

"As to what is wrong with the "Ayalbagh people," it may not be well to attempt to go into details; but to put it in a few words, I will say that gradually I became convinced that Sahab Ji is no sort of Master, except a master of psychology and of business strategy. He is an organizer and manager of people and institutions. And the whole scheme in "Ayalbagh", from "Sahab Ji" down is one of money making. There is no spirituality there, so far as I have ever been able to find. I know that I went backwards spiritually from the day I arrived there until the day of my departure. I know that in that place there is little else than trouble and more trouble. No one is happy and if there was ever a colony where devilment is going on, it is surely there. Now all of that gradually leaks out, as one remains in its center. At first they are extremely nice to you. It looks like an ideal place, industrial activity to enable men to do useful work and then a great center to carry on spiritual devotions. But it only looks that way. The industrial activity is all there is to it and who gets the benefits of that? Only the head and a few of his inner group. All the rest are working for much less than they would be able to get elsewhere, excepting perhaps a few who are learning the works. I could give a long list of men who left good salaries elsewhere to come there with the idea that they were to serve a master and began work on a fifth or less of what they got elsewhere and after being there a time, what little savings they had were so tied up in "Ayalbagh" that they could not get away. They tried to make me do the same thing. And they tried to make me give them my valuable formulas

and when I refused to do that Sahab Ji himself began to make it very difficult for me. His wife and family are terrible and they made life miserable for me almost from the very day I arrived in Dayalbagh. They are famous for the troubles they cause every one. When I put it up to Sahab Ji as to how a "Saint" could have such wicked people about him as his own family, he said: "You know it is no edufub for them to come into the family of a Saint so that they might get the uplifting influence." No, even his private secretary, or rather the secretary of the "abha is known to be a real crook and moral degenerate. And so many of them close to Sahab Ji. No doubt you know what happened to his own son, because of his degenerate conduct. The thing was a public scandal in all Agra and the country. But even leaving out all others, I have never had one shred of evidence or proof that Sahab Ji had any spiritual qualities above the common man, and much of his conduct which I gradually came to know convinced me that he was not even sincere, but was a real impostor. He certainly knows he is not a spiritual Master, and knowing that, if he allows the people to accept him as such, isn't that dishonest?

Well, any way I got out of there, more dead than alive. My health was gone, and I had wasted over three years in my search for the inner light. I came out disgusted and discouraged with the whole business. In fact, I said now I am through. If there is such a thing as a true Master in India or the world, he must come to me and show himself. I know not where else to look or what else to do. And then the Master did come. He came to a place only three miles from where I was staying and Dr. Johnson took me to see him. And Oh, ye gods, so different. No little imitation Moghul emperor, with a pose and so difficult of approach, surrounded by a bunch of officious busybodies. But a great soul, light and love beaming from his face, and as gentle as a mother or a father among their family of adoring children. I couldn't help falling at his feet, while the tears told of my inner struggles. After a few days I asked Nam, or the initiation from him and he kindly gave it. Since then my faith in him and my love for him have steadily grown. Just the opposite to my former experience. Now I am here to stay until the future reveals the plans and purposes of the Great Master. I do hope you will come and see him. We have told him about you and he expressed his pleasure at the expectation of your coming here. He will welcome you, and I have no doubt but you will find in him the ideal of Mastership.

As to your visit to Dayalbagh when you do come back to India, there can be no harm in your visiting there. But there will probably be no interest in doing so. Of course, you will do as you like about that. I shall go into detail if you wish about Dayalbagh when I see you. Regarding what you said in your book, I think there is no harm in that. Of course, I am sure you would not have spoken so kindly of them, if you had known fully of the situation. But that is not your fault. And I was so situated at the time that I could not say what I wanted to. In fact, I was actually afraid for my life, if I had gone into details regarding the place as I wanted to. But no harm. All the world is going to find out about them, sooner or later and it will be known then that you had no chance to find out the truth, to any extent. In the revised MS of the Great Master in India, my leaving there is told briefly and just a suggestion of the reasons. More will come later.

I must now bring this letter to an end. But will write again before long. As soon as I get a finished copy of the Great Master in India I will send it to you. We have not got them from the printers yet. They are working on the binding. Terribly slow here. I am going to write you in a couple of weeks regarding a scheme the Doctor and I have for the publishing of three or four other books relating to the Great Master here and the Master's spiritual science. I want to know what you think of it. Dr. Johnson sends to you his kindest regards and best wishes and is looking forward to meeting you here. He also thanks you for your kindly interest in trying to place his book and in that I join him sincerely.

With very best wishes, I am

Earnestly your friend,

Elizabeth B mee

Centre Vedantique
'Ramakrishna'

51 Avenue Alaphand,
Saint Mandé
(Seine- France)
20-4-39

My Dear Friend,

I have been almost every day thinking of writing to you. From the letter I received from the Swami at Singapore I learn that you were there and they all enjoyed your visit. I hope you are keeping better health and that the change to California has done you good. By His Grace the work here has taken a definite shape. The Saturday classes on the Gita is held in a rented hall and every Saturday night at 9 P.M. we have a steady audience of between fifty to sixty persons to attend. And as the work here is not formally organised, it is done in a very very private capacity and only those that are known to me thro interviews are given permission to attend the classes. Owing to lack of space at our old place and also due to the trouble given by the proprietor, we had to find new quarters and we are here from Feb. The place is just outside the city limits, touching the forests of Vincennes and opposite to the zoo and I see the lions from my window! The metro which is only five minutes walk takes us to any part of the city in half an hour. The Gita lectures are given in Rue de la Pompe, in Passy. Altho this place is distant, the number of persons that seek interviews are on the increase. Everyday there I permit those who want to come, to join my usual meditation and some come regularly. On Wednesdays and Sundays I receive separate groups, and I give a discourse on Yoga Sutras on one day and on the other ^{day} explain the spiritual experiences of Ramakrishna. Here I speak directly in French, which has now become sufficient for any such informal communication. As last Saturday the person who translates the gita lecture was absent, I had to hold out for more than an hour in French and every one was so joyous as they followed my language well. They are now pressing that I should give my

write at
once about
last of lecture
- giving
No. 1
wanted

SLA

Macarunda

Fern Hill Palace

INDIA

Madras

(Post Box 171)

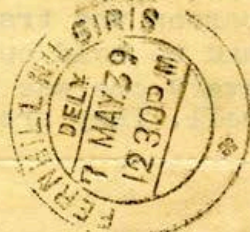
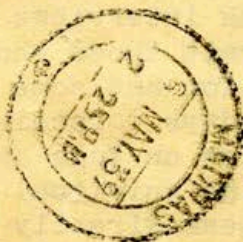
4 & 5 First Line Beach

Paul Brunton Esq,
C/o Thomas Cook & Sons

To



Now received



51
Sri Rama Krishna Ashram
Basavanagudi.
Bangalore City. 30-6-57

Dear Mr Brunton,

I am glad to acknowledge
your m. o. receipt. received today.
yesterday I have written a letter to our esteemed
Teacher Mr. V. S. As I had only a few minutes
to pen this - before losing the mail hour, I
had unfortunately to scribble - and I do
not know how much trouble I would have
caused him to decipher my letter.

Mr. K. A. K. has very kindly given
me his book for Rs 5/. Please tell Mr. V. S.
that he was very bad a week back. His wife
met me in the Ashram yesterday, and told me
the amazing time they all passed. Perhaps
the old man may not live long. As an
effect of a brain stroke, two years back
he's becoming of late a bit more absent-minded.

✓

Mr. U.S. may get some idea how much
Mr. K. A. K. encouraged him during the
early years of ^{his} pursuit after Truth. Mr. U.S.
also has acknowledged Mr. G. K. G. in some
of his writings. Mr. K. A. K. was very happy to
know that you are getting interested in Pure
Vedanta. He will be very glad to meet
you here, when you next go out here.

I am enclosing herewith

Mr. U.S.' paper on Advaita Vedanta, first published
in Germany and now in Brahmajala Bharata.
The paper is a very deep one - the copy I have
is the only one I possess. If Mr. U.S. can give
us the copy you can take this. If there are no
copies for you can take this and I would
be glad you get from Mr. U.S. some of the fruit
of Brahmajala Bharata.

I am also enclosing

another paper on Advaita by a gentleman,

being worked by man's private experiences
This person with a bit of training under
Mr V.S. would soon grasp the Vedantic
Truth, & you have done. In an
accompanying sheet you will find
some criticisms I have made of
those portions marked numerals in the
body of the Paper. Objects I have
attempted to read much more in.

Swara that is warranted by his writings.
However, I feel with a better technique of
repression, Swara will come much
easier in mode of thinking:

As soon as I get launched on.
I shall deposit along with it Mr. K.A.K.'s
book also. A. Student of K.A.K.
As written in "I shall be a dream" in the

Same issue of V. K. I send you.
As this particular issue is not mine &
being a borrowed one, kindly return it
after doing with it.

I am sure you are
making full use of the blessings of
Dr V. S.'s teachings. Getting his
litron in our lot, the ablest teacher
Shankar has handed over to
a modern generation to teach his
message.

With my best wishes & greetings

yours

in the Pursuit of Truth.

Siddheshwaraiah.

6.5

Mr Mydman came here yesterday. He had been to
Tiruvannamalai & did me the honor to visit here.
You were at Kumbakonam. He asked me
whether I met you. I just said "yes" &
the conversation, I did not pursue.

2. Rue Auguste Laguel-

Paris XVI (E)

do - 3 - 38.

Dear Friend,

your kind letters to hand. I shall be meeting the persons whose addresses you have so kindly forwarded to me. I trust you have also written to them about me, introducing me to them. The people in Paris can meet me by appointment after my return from Geneva on the 12th April. I am meeting Rouman. Rolland on the 30th. I am writing to Mrs Edith de Baux.

Important
I thank you very much for sending me the "note". I am sending you my paper on dreams in a couple of days. I have a typed copy given to me by Miss Lammberg, and so you can keep this copy with you. The aspect which Mr Dyer wants you to discuss should be related to a new book you will write, which must be devoted to examine the different aspects of Truth from the layman's point of view. In this book you can just give some indications, for there must be a gradual development of the presentation you give to your readers. You know you have a vast clientele, and you cannot all in a sudden pitch a different key to them, altho' you have undoubtedly arrived at the position & understanding to deal with it. You have a responsibility towards a population of earnest Truth seekers, and you must find their Adhikari-level: ^{seeker} from Mysticism of the Secret India. "Secret Egypt" you came to become the key to the secret Path, and developed the idea in greater detail,

in Quest. Now you come to Vedanta in your present
book. Bridging the gulf between Mysticism &
Vedanta: to a point where the "witness" is given
greater importance than the witnesses. You will
get a mass of material to write the book in
Truth. and so you need not, I think disturb
the balance of your new book in the present.

I am much concerned to hear of
your health conditions: I must recommend you to
practice a definite "suggestive" treatment
along with therapeutic aid you take from
doctor. I myself had lung trouble - Phlegm -
and I have been considerably helped by
following. One method which Prof Boudoun
has elaborated in his book "Suggestion &
Auto Suggestion" the system is extremely effective
in lung trouble. & especially for me who
knows meditation, ^{even more} the results will be ^{even more} ~~greater~~.
Now that we are having recourse to stand
to our bodies from medicine. Standpoint, there's
nothing morally wrong or spiritually bad, to
use your mental energy to keep your corporeal
frame for public good! Last time when I
dined with M. Boudoun at Geneva, he ^{told me he} himself
looked up to this study because, himself branded
as "T. B." by doctors, got out of it by the practice.
Now he's as strong as a bull! This is the method.
I am giving to people you found it valuable
formally: —

as with his gun. I am enclosing the copy of the letter - send it
to the warehouse so as to give you of his development.

My work of grandeur increases
as widening by each week of feel the
big but I may be of service to some in Europe.

The Sansons send their greetings to
you -

The European situation is puzzling.
everywhere. Passion seems to rule.
I do not know when the intelligence
of men would operate to make him
feel his man!

Please don't fail to write to
me how you're coming in health.
If health conditions demand take a
good holiday and even postpone
your book writing for a couple of
months.

With love & greetings

Yours affly

Siddhanta

15

To-morrow at 9 P.M. I have ^{to read my} paper read
to pray that the foundation of it satisfactory.

I am enclosing herewith Vedanta Review's Review of your book
you know I couldn't review it. I do not know who has done it.

As you go & lie down, between, walking &
dreaming woods, just three with you mind
the mirage of your own body in radiant light
in perfect athletic condition ever, resting in
a Lotus blooming in beautiful light:
and feel your body's unimpeded with the
light & repeat Coué's maxim: "Every day
Every moment, I am getting, better, better, better."
There should be no effort & do it; for effort
mobilizes your attention & then you
cannot sleep. You may find it difficult
for a few days. But soon you will get into
the habit. You have to shove in the
above image, surreptitiously as it were,
when the subconscious mind is at
the freedom of the threshold of sleep.
and in my meditations I am picturing
you, a very healthy in the light. That's the
way I pray for my dear friends.

So not give any auto suggestion to the
mind regarding the illness of your mother.
There's not a bundle of heredity in it.

Something or worse came more a
curious letter to Herbert. He enclosed a
He wanted to send the enclosed with
enclosed me while it was all right.

I told Herbert you can send that

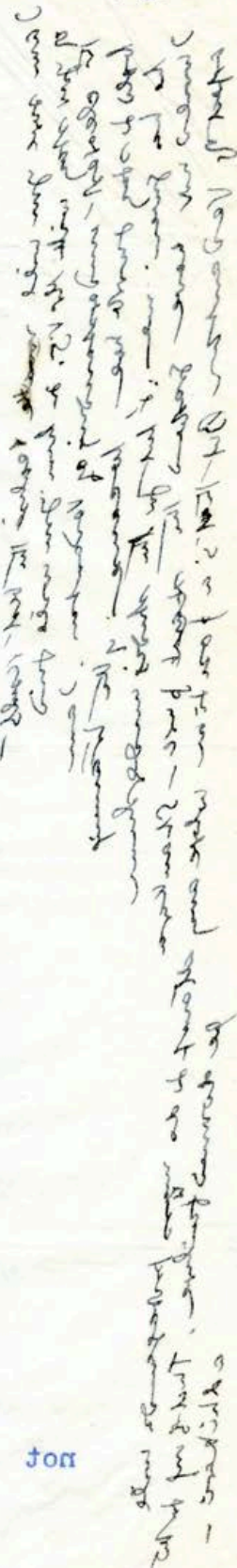


Gita lectures without an interpreter. But I am not yet bold to do so; I shall attempt to do it from October- if we are breathing then on this part of the world ! Of the people that come there are all classes of ~~people~~ people- those who are of the upper class, those that work in Factories, those that are from the university -professors and students. It is very curious to note this highly representative character of the audience that meet us. Monsieur Sauton takes notes of the Gita lectures and each week we distribute without any charge, copies of the class notes so that ~~ex~~ people will have something definite out of these classes. I am sending you by separate post some of these notes. Gita is just made an excuse for giving some thoughts. That is all. You will find there that I am trying to put in as much of the Karika outlook as we ~~that~~ we have learnt from our teacher Rev.V.S. Iyer. But in a very mixed class one cannot place all that one feels on the subject. As cent per cent of the people that come ~~xxx~~ have only the mystic outlook. But even, when not rubbing them on the wrong way, as they say, I am putting as much of the Shankara view point to ~~xxxxx~~ ~~sufficiently~~ induce research on those that care to do so. And there are some who come only to understand that position and one can open one's heart. I have written to Mr.V.S.Iyer telling not to be over hopeful of Europe at the present moment coming to philosophy as he understands it. In my opinion it will take at ~~least~~ least two centuries to grasp our real Vedanta. How many even in India have the outlook and then the practical living way of that philosophy. I can only point out to Maharshi, to the public here. Whatever may be the degradation that is working round about his environment, modern India can only point out to him. To get that philosophy, first as an outlook, and then as LIFE, is not an easy joke. Europe or India must have first the discipline. In India perhaps, vestiges of that old discipline is still living in some form in society. Europe has to build that discipline that would enable one to become a candidate for Vedanta. Then only ~~xxxxx~~ Vedanta will begin to function. There are signs now that that framework that gives the accent on discipline is being unconsciously built. And I must congratulate you that your books are very much valued on this account. Any talk of Vedanta without this aspect, will make it an affair of the university which has no force on the life of the people. And in this new form of life spiritual that will come into existence, Vedanta has a chance of getting the sympathy of the scientists. And then science instead of becoming an explosive force for destruction will act to raise the level of human consciousness? But all this a very very long process. And perhaps our third generation may see the influence of Vedanta as the ally of science. Europe at present is under the thumbs of bandits and thugs. We are all on the verge of an explosion. The war neurosis has given such fright to the public mind, every one is biological concretisation of ~~the~~ the fear instinct. May the world not inter into a second epoch of barbarism.

I have joined a course in the Sorbonne. I can only now 'assist' one weekly 'conference' of Prof Masson Oursel. He expels the Mandukya with Karika. He can stand stand comparison with any Indian pundit! He is very profound and very loyal to the text; and being a psychologist and philosopher, makes often many comparisons between the Eastern and Western systems. To me he is the

not

I am sure you will receive the letter I wrote you of your stay with Mr. V.S. Iyer. In him you will find the clearest understanding of Vedanta. I am happy to say that he has been a great help to me in my studies and I have been able to put in as much of the Karika outlook as we have learnt from our teacher Rev. V.S. Iyer. But in a very mixed class one cannot place all that one feels on the subject. As cent per cent of the people that come have only the mystic outlook. But even, when not rubbing them on the wrong way, as they say, I am putting as much of the Shankara view point to induce research on those that care to do so. And there are some who come only to understand that position and one can open one's heart. I have written to Mr. V.S. Iyer telling not to be over hopeful of Europe at the present moment coming to philosophy as he understands it. In my opinion it will take at least two centuries to grasp our real Vedanta. How many even in India have the outlook and then the practical living way of that philosophy. I can only point out to Maharshi, to the public here. Whatever may be the degradation that is working round about his environment, modern India can only point out to him. To get that philosophy, first as an outlook, and then as LIFE, is not an easy joke. Europe or India must have first the discipline. In India perhaps, vestiges of that old discipline is still living in some form in society. Europe has to build that discipline that would enable one to become a candidate for Vedanta. Then only Vedanta will begin to function. There are signs now that that framework that gives the accent on discipline is being unconsciously built. And I must congratulate you that your books are very much valued on this account. Any talk of Vedanta without this aspect, will make it an affair of the university which has no force on the life of the people. And in this new form of life spiritual that will come into existence, Vedanta has a chance of getting the sympathy of the scientists. And then science instead of becoming an explosive force for destruction will act to raise the level of human consciousness? But all this a very very long process. And perhaps our third generation may see the influence of Vedanta as the ally of science. Europe at present is under the thumbs of bandits and thugs. We are all on the verge of an explosion. The war neurosis has given such fright to the public mind, every one is biological concretisation of the fear instinct. May the world not inter into a second epoch of barbarism.



inter into a second epoch of barbarism. as the ally of science. Europe at present is under the thumb of bandits and thugs. We are all on the verge of an explosion. The perhaps our third generation may see the influence of Vedanta as the ally of science. Europe at present is under the thumb of bandits and thugs. We are all on the verge of an explosion. The will come into existence Vedanta has a chance of getting the life of the people. And in this new form of life spiritual that will make it an affair of the university which has no force on the valued on this account. Any talk of Vedanta without this aspect built. And I must congratulate you that your books are very much framework that gives the accent on discipline is being unconscious Vedanta will begin to function. There are signs now that that enable one to become a candidate for Vedanta. Then only xxxxxx form in society. Europe has to build that discipline that would perhaps, vestiges of that old discipline is still living in some joke. Europe or India must have first the discipline. In India philosophy, first as an outlook, and then as LIFE, is not an easy environment, modern India can only point out to him. To get that Whatever may be the degradation that is working round about his philosophy. I can only point out to Mahatma, to the public here. India have the outlook and then the practical living way of that least two centuries to grasp our real Vedanta. How many even in philosophy as he understands it. In my opinion it will take at least not to be over hopeful of Europe at the present moment coming to one can open one's heart. I have written to Mr. V. S. Iyer telling And there are some who come only to understand that position and induce research on those that care to do so. say, I am putting as much of the Shankara view point to xxxxxx outlook. But even when not rubbing them on the wrong way, as they cent per cent of the people that come xxx have only the mystic mixed class one cannot place all that one feels on the subject. As that we have learnt from our teacher Rev. V. S. Iyer. But in a very that I am trying to put in as much of the Karika outlook as we excuse for giving some thoughts. That is all. You will find there you by separate post some of these notes. Gita is just made an will have something definite out of these classes. I am sending without any charge, copies of the class notes so that my people Santon takes notes of the Gita lectures and each week we distribute representative character of the audience that meet us. Monsieur professors and students. It is very curious to note this highly those that work in factories, those that are from the university all classes of xxxxxx people- those who are of the upper class, on this part of the world! Of the people that come there are so; I shall attempt to do it from October- if we are weathering then Gita lectures without an interpreter. But I am not yet bold to do

I have joined a course in the Sorbonne. I can only now 'assai! one weekly 'conference' of Prof Masson Oursel. He explains the Mandukya with Pariksha. He can stand stand comparison with any Indian pundit! He is very profound and very loyal to the text; and being a psychologist and philosopher, makes often many comparisons between the Eastern and Western systems. To me he is the

2
the exact prototype of Prof Hiriyanna of Mysore. If Paris exists in October next and if we are all here living, I mean taking a course in psychology in the University. Prof Masson Oursel has promised to give me all the indications. But for all this I must have time and energy. The work here is becoming very very heavy? I have written to the president to induce some young swami to begin to learn French. Somedays I have to give six or seven interviews, gives talks individually on philosophy, and give lessons on meditation. And then prepare for my lectures, attend to every increasing correspondence, and spent an hour at least for improving my French! And I have so little rest. Even during the holiday months, I have to conduct a camp, and then go to leave for one month's hard work. When I state all this, I remember that night when we were seeing the moon in the boat coming from Indian, how down cast I was, feeling myself nowhere at that time. And you were so definite that some good will come out of all this. Your encouragement meant to me much.

I heard from swamis that wrote to me that Mr. V.S is very antagonistic to Maharshi. I do not know why he is ~~so~~; but it is too late for his age to change a prejudice; I am writing this to you confidentially to say that if you go to Mr. V.S for studies so that you may get the maximum out of him do not even care to change his view point. Just get the maximum out of his teaching which one may not have when becomes excited if he is opposed. To me whatever may be the deficiency of Maharshi in not controlling the Sarvadhikari, he is just-Maharshi. As I have studied Mr V.S's position in Shankara, I am perfectly satisfied that Maharshi has ~~the~~ besides the mystic position, the real philosophical outlook. I have just written an ~~introduction~~ introduction to Sarma's book on Mahayoga wh Herbert has translated and wanted me to introduce it to the French public. I shall request Herbert to send you a copy of that. There I have answered Prof Lacombe (in charge of the Oriental studies in the University. ~~who had been to India and who had seen Maharshi.~~ who had been to India and who had seen Maharshi.

I was to have to Florence in response to the invitation of the Russells and Mlle Poggi, to come to their place and also principally, to go on a pilgrimage to Assisi and Siena. But the political situation is bad and I go there nextmonth if the situation clears. I am now going to Holland, to the Hague, where Swami Yatiswarananda wants me ~~for~~ to spend a week with him during this season when all tulips are in blossom.

Altho I have not written to you all these days, there is not day when we do not think of you. The Sautons are so loyal and devoted as ever. I meet Madame Letort often. She is so good. But the other girl, whom you introduced, I have ~~not met for some months.~~ ~~not met for some months.~~ The other gentleman from Joigny ~~whom you introduced~~ whom you introduced meets me whenever he come to Paris. Prague people entered into correspondence with me. But that was before Hitler swallowed the country! As I could not go, Swami Yatiswarananda had agreed to go; but now the situation has changed and every movement is rigourously suppressed wh the Nazis do not like! I am anxious to know of your new book? Has it come out; if so do send me a copy.

With my best wishes and affectionate greetings

your fraternal
Radhakrishnan



the exact prototype of Prof Hiriyanna of Mysore. If Paris exists in October next and if we are all here living, I mean taking a course in psychology in the University. Prof Masson Goursel has promised to give me all the indications. But for all this I must have time and energy. The work here is becoming very heavy. I have written to the president to induce some young award to begin to learn French. Somedays I have to give six or seven interviews, gives talks individually on philosophy, and give lessons on meditation. And then prepare for my lectures, attend to every increasing correspondence, and spent an hour at least for improving my French! And I have so little rest. Even during the holiday months, I have to conduct a camp, and then go to sleep for one month's hard work. When I state all this, remember that night when we were seeing the moon in the post coming from India, how down east I was, feeling myself nowhere at that time. And you were so definite that some good will come out of all this. Your encouragement meant to me much.

I heard from Swami that wrote to me that Mr. V.S. is very antagonistic to Maharsi. I do not know why he is so; but it is too late for his age to change a prejudice; I am writing this to you confidentially to say that if you go to Mr. V.S. for studies so that you may get the maximum out of him do not even care to change his view point. Just get the maximum out of his teaching which one may not have when becomes excited if he is opposed. To me whatever may be the difficulty of Maharsi in not controlling the Sarvadhikari, he is just-Maharsi. As I have studied Mr V.S.'s position in Shankara, I am perfectly satisfied that Maharsi has ~~the same~~ besides the mystic position, the real philosophical outlook I have just written ~~an introduction~~ introduction to Swami's book on Mahayoga wh Herbert has translated and wanted me to introduce it to the French public. I shall request Herbert to send you a copy of that. There I have answered Prof Lacombe (in charge of the Oriental studies in the University). ~~xxxxxxx~~ who had been to India and who had seen Maharsi.

I was to have to Florence in response to the invitation of the Russells and Mile Poggi to come to their place and also principally to go on a pilgrimage to Assisi and Siena. But the political situation is bad and I go there next month if the situation clears. I am now going to Holland, to the Hague, where Swami Yatiswarananda wants me to spend a week with him during this season when all tulips are in blossom.

Altho I have not written to you all these days, there is not day when we do not think of you. The Gattans are so loyal and devoted as ever. I meet Madame Lefort often. She is so good. But the other girl, whom you introduced, I have ~~xxxxxxx~~ not met for some months. The other gentleman from Joligny ~~xxxx~~ whom you introduced meets me whenever he comes to Paris. Prague people entered into correspondence with me. But that was before Hitler swallowed the country! As I could not go Swami Yatiswarananda had agreed to go; but now the situation has changed and every movement is rigorously suppressed wh the Nazis do not like! I am anxious to know of your new book? Has it come out; if so do send me a copy.

With my best wishes and affectionate greetings



Per

26-1-38

My Dear Friend,

your kind letter
I have. I shall be
very glad to receive &
read your new book.
So please do not hesitate
to send me one. I am
awaiting the parcel.
I was ill with influenza &
it has made me weak. I
am getting better. I am
happy to hear of your proposed
new book. You are the person
to represent these thoughts to the
best - and now is the right -
time to strike. Please do

SIDDHES WARRHANDA

Expéd's par _____

have under 2

W.V.S.

with freely
your friendly

S: address
JAN. 1938

740

CARTE POSTALE



Mr Paul Brunton Esq

C/o Thomas Carter son
(Banker Ltd),
Bank Berkeley St.

London W-1

(England)
91 Fitzjohns Ave
H.W.3

^{our}
~~their~~ progress. We will all be
most happy if you continue
to attend as before. Ramakrishna
Ashrama welcomes all. Even
if we differ on certain funda-
mentals points we are one as
brothers - out to search for
Truth.

It is indeed very kind
of you not to have been offended
at my remark.

With kindest regards & feelings

Yours Very Sincerely
Shambhavananda

our
these programs. We will all be
most happy if you continue
to attend as before. Remember
to become believers all. Even
if we differ on certain funda-
mental points we are all
brothers - not to quarrel for
Truth.

It is indeed very kind
of you not to have been offended
by my remark.

With kindest regards & love

Yours very truly
Stam Brown

P.B.'s reply
to Reviews of THE INNER REALITY and THE WISDOM OF THE OVERSELF.

"EVANGELISCHER LITERATURBEOBACHTER"

1. It is very prejudiced and very narrow minded.
2. P.B. is a British and not an American author.
3. It makes a caricature of the books and then proceeds to criticise this caricature.
4. The criticism that my three chapters on the Bhagavad Gita treat the subject in a very superficial manner is refuted by the fact that to a large extent they were based on my written notes of study of this subject with several pundits in India, one of whom was the personal teacher of the late Maharajah of Mysore. For not less than two years I studied every word of this book with these highly learned men who are regarded in India as being the experts in such subjects.
5. The criticism that the path to God which I have pictured is purely rational and devoid of heart is falsified by such chapters for instance as the Cultivation of the Finer Feelings in my book "Die Uberselbst".

instance as the Cultivation of the Inner Feelings in my book

rational and devoid of heart is falsified by such chapters for

The criticism that the path to God which I have pictured is purely

the experts in such subjects.

with these highly learned men who are regarded in India as being

For not less than two years I studied every word of this book

whom was the personal teacher of the late Maharajah of Mysore.

study of this subject with several pundits in India, one of

that to a large extent they were based on my written notes of

the subject in a very superficial manner is refuted by the fact

The criticism that my three chapters on the Bhagavad Gita treat

this caricature.

It makes a caricature of the books and then proceeds to criticize

P.B. is a British and not an American author.

It is very prejudiced and very narrow minded.

"EVANGELISCHER LITERATURBEOBACHTER"

9th. May. 1937.

The Holme,
Summer Hill, Simla. W.

Dear Mr. Paul Brunton,

Swami Dhandapani came to Simla and stayed with me for a few days and left for Amritsar yesterday. He arrived after midnight on the 4th, as he missed his train at Amballa. He had intended to stay till the 7th, but I asked him to stay a day longer, as there is a small circle of people here mostly Government servants who meet for lectures on spiritual subjects, and a friend of mine arranged for him to lecture at their place, which he did day before yesterday. I took him to my friend Raja Sir Daljitsingh at the other end of Simla, who had by chance come to see me after the Swami arrived and who had a talk with him, or rather listened when he was talking to my wife and answering a few questions which I had put. So at my friend's place the Swami talked to him about his methods of meditation etc, and I too asked him a few things. I and my wife sat near him once or twice with his consent when he was meditating. He says nothing disturbs him in meditation as he is oblivious of everything outside at that time. He seems a nice quiet man, and seems to have gained some knowledge of spiritual things through the teaching of the Maharshi ~~or~~ and his meditation or both, but I have been disappointed in him in one or two matters. When I asked him some questions he began to explain at great length without being able to deal with the subject in a clear or coherent manner, and though he said that he had read the philosophic works I was referring to, in Tamil, he did not seem to have much idea about them. I do not attach much importance to philosophy in spiritual things, but as he said the system he followed was Jñāna by self-analysis, with which the Sankhya, Yoga and Vedanta also deal, I expected some clear comprehension and ability to satisfy one on those lines. Unfortunately his English is very poor and he uses words and phrases in somewhat haphazard and disconnected manner; which may partly explain his inability to make himself quite clear about things which he seems to have understood to a considerable extent. And as he had mentioned that he intended to go with you to England and travel in Europe for disseminating the message of the Maharshi, I had the misfortune of telling him that he should improve his knowledge of English for the purpose, which upset

became unusually cold, and he had to close all the windows and thus be deprived of fresh air inspite of the extra covering which we had supplied. And there was no difficulty about his meals as him very much indeed. He said that no one including yourself ever told him that his English was imperfect, and that though he may have lost practice of speaking, he was a "perfect Englishman after passing his B.A." And he had occupied himself with Tamil studies in which he took a doctorate and had not thus been dealing with English. All the same he wrote perfectly alright; and besides no spiritual minded person could speak fluently or be an orator. I asked him for his writings and he gave me a corrected copy of one of his lectures, which he has left here for the little society to read and print extracts from in their bulletin, and it did not impress me either but confirmed me in my opinion that he was no linguist, and should keep to the ways of Silence in spiritual communications. He told me that you had advised him to learn French and German, and I advised him again to polish his English rather than waste his time in learning two languages which are far more difficult than English, as he was no linguist. But he insisted that he was a very good linguist. So I kept my counsel, as it seemed to irritate him to hear that his English was not only not perfect but very poor. I do not find anything to be ashamed of in not knowing the English language perfectly, as it is not my mother tongue, and I told him that one need not be upset about this matter, as the best of us can boast of being "perfect Englishmen"; the more so as spirituality did not require one to be perfect linguist as well, but when one wants to make a propaganda of any cult one must be able to express ones self elegantly in the language of the people one has to address. And I had told him that when you were there to interpret him where was the need of spoiling the effect of what he had to say by using very inadequate expressions. Once he mentioned some ideas of Descartes, and pronounced the name as it is written with all the consonants and vowels with which it is spelt, and when I pointed out the right pronunciation he did not like it and insisted that he was right and that you had also ~~pronounced~~ pronounced it in the same way, which is hardly believable. All this does not matter much, I mean an ignorance of a language, but it does matter very much for a spiritual man to have such an excess of irrational egotism, when on this path one has to suppress it in every way, and not to enhance it. For the conceit of being a great spiritual teacher when one is not, is a great snare on this path. Anyhow we parted as friends, and I took a photo of him in his "waking Samadhi", and I hope he was quite comfortable otherwise, but for the above irritation. I enclose a few extracts from the lecture which he left for the group above mentioned which showed me that his claim was not justified. The weather unfortunately

(C)

A few quotations from Swami Dhandapani's revised typed MS. lectures. Those best adepts and sages such as Kalidasa, Rigvedins, and even those hermits Vismamitra, Kapila, Sankara, Ramanuja, Nayanais, Sivacharyas, Budha, Christ, and Mohammed Nabhi, all these great past adepts realised themselves only through the humble wake and pursuit of the essence of religion then existing. Really when reference is made it will show that they underwent countless cruelties ordeals and penances which they could not escape because of the then existing religion which stood as bar. Why then such a religion which gives us means to protect us only to some extent under the shelter of God-thoughts and again perturbs us by its disorderly narrow and irksome lessons should be made to exist before us? Let it go take its seat in eternal damnation. After all religion should not be taxing our minds with its infusions of awe, and fear; it must allure and allude us to an easy and safe reach..... Does not a single soul here before me feel the heavy blow of havoc of birth of death? Is it not time for him to seek some means or other to hearken the shores of permanent Peace where dwells or reveleth very joyously the wise with all his companions who escape the gnawing senses of birth and death? If so let him listen to me. I am pleased to instruct him alone and advise him only. He alone is a deserving ~~xx~~ candidate for taking my spiritual lessons.

So, ~~xxxxxx~~ hereafter at least, let not the aspects of religion which elaborately in a large measure corroborates with the main ideals and ideas of things which disturb the mind distract it and also set it plying with its diversities so as not to allow it not to understand its real nature and to break its shackles for realising its source, be looked into and carefully followed after. Let them all go to preliminary creatures who wish to dance and jump. I want something more.

If I pray in ecstasy without knowing the secrecy of it that of course indicates mere a sign of greater joy I have towards God thinking. If I ~~xxx~~ know that untentative Paramount secrecy in life which works so detailedly in minute and subtle form, there is solved the mystery of my life.

What I was going on tackling the subject of religion so long a time as this, perhaps you may know the value of it now at least.....

S. May. 1937

True copy 284

A few quotations from Swami Dhyanagani's revised typed MS. lectures. Those best adepts and sages such as Kalidasa, Rigvedins, and even those hermits Vismamitra, Kapila, Sankara, Ramana, Nayanais, Sivacharyas, Budha, Christ and Mohammed Nabhi, all these great past adepts realised themselves only through the humble wake and pursuit of the essence of religion then existing. Really when reference is made it will show that they underwent countless cruelties ordeals and penances which they could not escape because of the then existing religion which stood as bar. Why then such a religion which gives us means to protect us only to some extent under the shelter of God-thoughts and again perturbs us by its disorderly narrow and irksome lessons should be made to exist before us? Let it go take its seat in eternal damnation. After all religion should not be taxing our minds with its intrusions of awe and fear; it must allure and allude us to an easy and safe reach.... Does not a single soul here before me feel the heavy blow of havoc of birth of death? Is it not time for him to seek some means or other to hearken the shores of permanent Peace where dwells or revels very joyously the wise with all his companions who escape the gnawing sea of birth and death? If so let him listen to me. I am pleased to instruct him alone and advise him only. He alone is a deserving candidate for taking my spiritual lessons.

So, ~~xxxxxx~~ hereafter at least, let not the aspects of religion which elaborately in a large measure corroborates with the main ideals and ideas of things which disturb the mind distract it and also set it pily with its diversities so as not to allow it not to understand its real nature and to break its shackles for realising its source, be looked into and carefully followed after. Let them all go to preliminary creatures who wish to dance and jump. I want something more.

If I pray in ecstasy without knowing the secrecy of it that of course indicates mere a sign of greater joy I have towards God thinking. If I know know that tentative Paramountt secrecy in life which works so detailably in minute and subtle form, there is solved the mystery of my life. What I was going on tackling the subject of religion so long a time as this, perhaps you may know the value of it now at least.....

8. May. 1937
 True copy
 MS

22nd. September. 1934.

11, rue de Bassano. Paris. 16.

Mr. Paul Brunton, author of "A Search in Secret India"
care of Rider . Publisher. London.

G A

Dear Sir,

It was a great pleasure for me to read your splendid book on the Yogis and mystics in India, which seems to me far superior to another similar work which has become so popular in recent times.

I saw the latter after a friend had spoken about it, and to begin with I looked into the appendix which gives explanations about the science and philosophy of Yoga, which I have been studying closely for the last forty-five years. I did not read that book any further, for that was enough for me. I was glad however that the so popular little work had attracted the sympathy of the English speaking world to this subject, but I felt sorry at the same time that its theoretical knowledge of our philosophy was so poor.

I was therefore glad to discover on reading your work that you had such good grasp of the subject. Not only that, but I found that apart from other considerations, what you describe about your experience of psychic and spiritual influence in the vicinity of a real Yogi and man of Realisation whom you have typified in The Maharishī (Maharshi.) is in close conformity with our Indian tradition and the tradition of the Sūfi mystics. The real test is no doubt, as you have shown, a sense of utter peace and a silencing of the superficial intellect in the presence of such men, and the awakening of an intuition for the spiritual Reality which underlies all phenomenal existence. And although I am not sure if your book is a spiritual romance framed like Zanoni by Lytton, or a faithful record of what you actually saw and experienced in India, the above fact of your having got hold of the spirit of it tends to show that it may not be a mere mystic novel after all.

Your description and explanation of the physical Yoga (Hatha-Yoga) from contact with Yogis of that type is equally admirable. One finds this topic dealt with in such works as Hatha-Yoga Pradīpikā, Shiva Samhitā, and Gheranda Samhitā the last two of which have been translated by S.C. Vasu (or Basu as he first spelt his name) whom I knew personally, and whose translation unfortunately is not as accurate as one would have expected; but you put some of these things very clearly and more rationally, and in a way as if you had not merely read them in a book of the above description, but had heard them from a practical Hatha-Yogi. This also gives an additional plausibility to your work and also enhances its merit. And you have left many of the absurd things which this degenerate form of Yoga, as I am inclined to call it, deals with.

I have studied the Yoga System of Patañjali whose serene and philosophic method of dealing with this mystic science, makes it out to be perhaps the most positive system of knowledge. I have arrived at this unexpected conclusion from my long study of the subject which would be considered merely fantastic and speculative by the Western minds, while all our philosophic systems, especially the Yoga and the Vedānta are seen to be more positive than any positivistic system of modern times.

I can not go into details in this letter, but it is enough to say that Samādhi, according to our philosophy yields most positive knowledge and direct perception of all reality, and excludes all errors and imagination and all theory and hypothesis which are called Viparyaya (erroneous knowledge) and Vikalpa (the fantastic notions which are due to the mental bias and linguistic expressions which do not correspond to reality).

I condemn the Tāntrika works like Gheranda Samhitā, which latter by the way is the best of the lot mentioned above, but its absurd claims and exaggerated notions originally intended to support Yoga by means of

intentional lies or self delusion, as evidenced by the attribution of perfect health and wonderful powers and physical immortality to such gymnastic practices as the "peacock" and other postures like Viparita-karani (reversing the body so that the feet are in the place of the head) etc which are too numerous to mention here and which are known in most gymnasia, engender in me a feeling verging on disgust, because I know that one of the elementary conditions of Yoga is absolute and strict regard for truthfulness etc which constitute the Yamas. For this reason no one who has seriously studied Patañjali, can sit up to the authority of these Tantrika works.

I do not know that your Maharishī or Yogi Ramiah are really living figures or the creation of a beautiful imagination which every novelist has the right to create, but from almost everything you say concerning them they look exactly like what a Yogi and a Brahma-Jñāni ought to be. The whole personality and its atmosphere is so real for those who are familiar with the subject even theoretically as most of us are. And your work is consequently so admirable. I sincerely hope that the Maharshi, Yogi Ramiah, and Master are living men. Your description and opinion concerning Mehr Baba and the head of the Rādhā-Svāmī cult of Āgrā, dealing as they do with actually existing men, are almost exactly what I think of them, though I go a little further, in either case. But after reading what you say, I have modified my opinion concerning Mehr Baba. I thought he was a fraud although his book "The Perfect Master" had impressed me as a genuine production so far as intuitive platitudes concerning religious things go, but I think you are right in thinking especially after hearing what his critics say that he, though in possession of considerable spiritual experience is self-deluded as to his great mission of saving the world, which would be proved one way or the other the day he opens his mouth and begins to perform his miracles. I had thought that he would disappear after he had made a respectable capital, as he is accepting donations for his Ashramas.

I am still reluctant to accept your favourable impression concerning the Rādhā Svāmī leader. No doubt his predecessors had considerable spiritual gift, although some of their practices which you do not refer to, such as the disciples drinking the water which has been used for washing the Master's feet, and greedily taking his chewed bettle leaf and even his spitball, as a holy prasād (grace) from him gives many people in India a sense of disgust. Then the practice of closing the ears and eyes tight and to imagine the auditory and visual disturbances as purely spiritual sounds or things which soon lead to them (as I know from a near relative who belongs to this cult) make this form of self-hypnotism which is far removed from Yoga which is a state of serene concentration and contemplation according to our authentic books, makes one look askance at this cult. And the Hitler moustachios of the Master as seen in the photograph you have published do not add to his spiritual stature. I think you are right in thinking that he is doing admirable work in combining the practical and spiritual aspects of life, but this has been always taught in the authentic teachings in India (vide Bhagavad-Gītā, ~~the~~ Manu etc), though such things naturally decay and are neglected unfortunately, as happens everywhere. We have neglected the practical while the West has ~~xxxx~~ neglected the spiritual, and both must be combined, because practical life too should be spiritualised as the spiritual life made practical, though this too has its limitations, for as you have quite rightly seen and pointed out through the sayings of The Maharshi and others, ~~because~~ THE CONTEMPLATION OF THE YOGI AND THE SPIRITUAL MAN, apart from THE SELFLESS AND HIGH MORAL CHARACTER OF THE SAINT, WHICH STANDS AS A SILENT BUT LIVING EXAMPLE FOR OUR WORLD TOO MUCH DISTURBED BY SELFISHNESS; THERE IS SUCH A THING AS THE CURRENT OF LOVE FOR ALL BEINGS CALLED MAITRI IN THE YOGA AND BUDDHIST SYSTEMS, WHICH GOES OUT FOR THE HEALING OF THE WORLD. And I am so glad you have made this fairly clear in your work. I was also charmed by the words which you attribute to the Maharshi ~~that~~ when he so simply and humbly answered your contentio, that Indian life

P.S. I have noted a few discrepancies in your book, things that are unlikely to have happened, concerning the customs of our people, but they are unimportant and negligible.

3.p.

is simple and its wants few, and therefore perhaps we do not need all the complicated things which western technical development has furnished for the so-called necessities of human life. I think there is a gracious charm and a deep truth in those words, and consummate art in putting them as what seems hardly convincing answer to your opinions.

I am no Yogi or Seer, but only a humble student of our philosophy, and I can not see what the future holds for the East or the West, but it seems to me (as was long ago pointed out by Edward Bellamy in his sequel to "Looking Backward" (Equality), that after all the West may turn away from too much technical development after experiencing its results which do not lead to real happiness for man. And when man becomes discontented with the results, he may turn to something simple and more natural, to the forest and the hills and the lakes and the sky, for happiness than to machiness. He may and should retain a control of some simple and beneficent force of nature to mitigate the soul destroying toil of man, ~~but~~ such as the use of electricity generated by the tides, or other yet undiscovered source of power simply applicable to the needs of human life, and that would be well, but to breath poison gass generated by automobiles is slow death for man.

And so the West may also find that true happiness can be found more in contact with nature and spiritual verities than in the restlessness and noise of machines. And thus the East and West may meet on the basis of of spiritual life as well as on the solution of the amenities of life by means of some simple force of nature harnessed to the service of man.

I personally think that the Yogis could have made discoveries and devices which the modern world has, but they knew well that man was unfit to employ them in beneficent directions alone. And so they did not pursue the matter in this direction. IS MAN EVEN NOW BEFITTED FOR MODERN KNOWLEDGE AND TECHNICAL DISCOVERY? I doubt it, and perhaps some catastrophe may throw him back yet from the track of this knowledge ~~before~~ ^{he} he is morally up to it. As Tennyson said, "Knowledge comes but wisdom lingers."

As to our Rādhā Svāmi leader with Hitler moustachios, he may have a magnetic personality, even though you yourself admit that you failed to sense that peace which is the sure sign of spiritual realisation, in his vicinity, and you are quite right there. I can not help putting him down as a successful man with much commercial talent which belongs to the class to which he belongs, and he has not failed to exploit it ~~as~~ ^{like} Mrs. Eddy of The "Church Christ Scientists" has done in her own day and her followers are doing still. The exploitation of an elementary Vedāntic truth commercially is wonderful, but it is not altogether spiritual from our point of view at least, and I hope ~~also~~ from the serious western point of view also.

I hope you will excuse this rather long letter from an unknown person, which may or ~~not~~ ^{may} interest you, but I have written as I felt an impulse to do so, unwisely perhaps.

Best greetings

Faithfully

ॐ ईश्वरिणः

Umraosingh Sher-Gil.

*authentic
where he is
mentioned*

P.S. I am living in Paris for the last five and $\frac{3}{4}$ of a year, not as money making Yogi or Fakir or astrologer, but for the education of my daughters who are half Indian and half Hungarian, as my wife is a Hungarian. We are returning to India in a couple of months. You will kindly overlook any typographic errors which I may not be able to correct owing to a grave retinal defect.

USG

I have lived about fourteen years in Europe including the ~~five~~ ^{four} years of the Great War, and though I have found the people in Europe sympathetic and the amenities of life comfortable, but I inspite of my fascination for machinery, I have never been impressed ^{much} by its results.

There are two classes of fortune tellers and "holy men", which you either did not come across, or purposely ignore as below notice.

The fortune teller and palmist is known as Hararpopo if he is a Hindu or a Rammāl if he is a Muslim. They are adepts in all the tricks of their trade and successfully dupe many European travellers also. I have exposed some of them when I found them cheating my servants or my friends. All the same I do not consider astrology as something utterly ridiculous. A friend of mine who does not need to live by this profession and who was member of the India Council some years back (Raja Sir Daljitsingh K.B.E. C.S.I.) is an amateur astrologer though he does not indulge in the pastime now owing to failing sight. Only last year he made wonderful calculations or guesses concerning another friend of mine not known to him whose date and hour and place of birth I had sent to him. The revelations were stunning to my friend, as I had given no hint of the latter's character etc. But these fortune tellers are a real pest in India and are invading Europe and America, and some of them are very clever and make wonderful hits and big incomes. There are a couple of them in or near Paris speaking English and French. One of them advertised himself as ^{Hindu} Scientific astrologer, who threw the bait of a free horoscope, if one sent him ~~25~~ American cents and the date of birth. I sent him neither, but asked him to send me something written in Sanskrit or any Indian language, as I suspected that he was perhaps ~~some~~ not Indian at all. And to my surprise I got my provisional horoscope, but no Sanskrit or any Indian writing. The horoscope was schematic printed in type writer type, and he told me that he had prepared my full horoscope which he would send me as a favour for two guinees, though his charges were three guinees. I wrote back and asked him how he had managed to caste a horoscope without any date of birth which I never had sent him. I have never heard from him since.

The other class is known as Bhāṭras. They wear matted hair and go about as "holy men" and Saints and Mahātmās which they actually call themselves. You find them not only in the Punjab but in other parts of India also. They travel about and wander on these begging tours, for about six months in the year, and then return home to their families and live ordinary lives of householders, eating and drinking (not unoften the forbidden alcohol and meat food) or even living immoral lives. These are another curse of India and perhaps a worse one than the lower sort of ascetics whom you mention in your book and whose photograph is reproduced therein, sitting on the banks of Benares. You find this variety everywhere, and my late Professor of physics Dr. J.C. Oman wrote a big book about the holy men of India, but he met few besides such specimens.

There is another thing about which I would like to tell you. You know the accounts of Yogi Hari Dās in the works of European adventurers and travellers. It is a fact that he was interred for more than a month as you mention. It was also known that he, later on, ran away with the wife of a man in Lahore or somewhere, and then he died. This is a case of either a fall from Yoga, or merely a case of physical (Hatha) Yoga, without any higher motive. But the case is significant in spite of the doubt that has been thrown over the performance. It was alleged that this man had accomplices who dug a mine to the place of his interment, before he was buried alive. It never occurs to the worthies who raise this objection, that suppose it was so, which is unlikely, how was the man to live without air, for that time which must be considerable, during which he was rescued by his accomplices by making an opening of the mine into his burial place, for the opening could not have been there when he was actually put there after his asphyxiation by the tongue being pushed back over the glottis. And about the same time must have ^{been} spent when he was put into the same state before being replaced in the hole from the mine after forty odd days (during which he was in hiding). It must have taken time to close the opening, and no one seemed to have noticed it. But how did he live without breathing all this time, which could not be less than half an hour each time?

If a man can be revived without artificial respiration after more than half an hour's asphyxiation, a more prolonged hibernation is also possible. U. Sherrill

6

18th. August. 1939. The Holme, you
Summer Hill.
To. Dr. Paul Brunton. Mysore. Simla. W.

Dear Sir,
Though we have kept mutually silent for about two years now, I hope you remember my first letter to you which I wrote from Paris in 1934 after reading your book Search in Secret India. @@@@. I have recently read your letter in the Statesman, to which a friend drew my attention, and I was not sorry to find that you had discovered through prolonged experience that my warnings concerning so called mystics and saints in India were not miscalculated. I can say that I agree with much of what you have say; but I have further warning to give you. You have some more disappointments awaiting you, though not many, now, I expect. I shall not mention them in a letter, as it is not useful to do so. But you will see it for yourself before very long. And my concern is not with it so much. @@@@ There is however something which I think I mentioned in my previous letters, and which you may find it useful to consider and keep in mind. I had advised you to get in touch with the more archaic and reliable schools of Indian thought, especially as expounded in the Darśanas, and the Upanishads, and the Gita and some other works, which is hardly necessary to mention. And you will not be so much disappointed in these. My own study of such works as the aphorisms of Yoga by Patanjali and the archaic bhashya or scholium on the same over a period of over forty years has brought some surprising revelations to me as a study of the works on Vedanta, older and more modern has also done. I have found a steady deterioration in thought and real knowledge or science as I would prefer to call it, and two tendencies have steadily grown in Indian thought in the directions of Nyaya (Logic), and Vedanta, which have played real havoc on not only Indian philosophy and but on Indian character also, resulting in hair-splitting reasoning without regard to FACTS OF EXPERIENCE, on which the ancients tried to base themselves and called it revelation, and superstition on the other. That is why Indian thought and science ceased to grow, but atrophied, or worse.

Perhaps it was natural under the circumstances, as happened in Europe also before the Renaissance, but it was no fault of our ancient and authentic systems, which are bound to be revived and developed with our Indian Renaissance in thought which must react on our life also, and to which I am glad you have also referred. I will not bore you with all this, nor do I pose as a mystic or philosopher, but as I always told you, I am a humble student of our archaic thought, which has resulted in some findings in the direction of our spiritual "Positivism". I am posting an old article of mine (1907), which may interest

24th. March. 1942.

THE HOLME.
SUMMER-HILL.

SIMLA. W.

Dear Dr. Paul Brunton,

I received your letter of recent date. I thought you had left India, and so did not expect to hear from you even much longer time.

I am sorry that you had to find my premonition concerning the disappointment which awaited you, coming true. I ought to know something about the lip-vedantins and egotistic yogis in my country.

I had more experience of the Yogi I mentioned, and had the temerity of telling in him so many words that it is idle to talk of Yoga without having achieved the primary and simple rules of Truthfulness etc., and aparigraha etc. I had discovered that he made very exaggerated statements and wanted to possess more than is expected of a real aspirant to Yoga. My criterion is Patanjali. I sometimes feel sorry to make him feel small, by telling him some home truths. I also fear that some of these poor fellows have disturbed minds and not speaking deliberate untruths. And delusions are also a factor, against which Patanjali has warned in his aphorism on the obstacles to Yoga of which Bhṛantidarshana is one. We are liable to distortion of judgement and vision, and so in the case of people who proceed without sufficient ethical preparation.

Yes Amrita Sher-Gil was my daughter, as you have suspected. It is difficult to say what our loss has been. My suffering has been added to owing to what my poor wife has passed through and is still passing. A great compassion grips my heart as I think of her being snatched from physical life, and what her loss has caused to my wife whose mind was profoundly disturbed and almost deranged thereby. The most unfortunate facts of her husband, treating her himself alone, and not calling in medical assistance in serious disease, till she collapsed within three days, and not employing any nurse to assist him, and last of all not informing us the parents till the evening of her death, have played a havoc on my wife's mind and distressed me much. She could have been saved with proper treatment, but through some incomprehensible stupidity or self conceit, or God knows what he as a doctor treated her himself alone. All this I can understand on the basis of Karma which comprehends all the unfortunate factors in any happening in life, but the personal feelings of loss makes it very difficult to remain calm and undisturbed. It is curious that I had much better fortitude soon after her death, but the pain if the loss has increased with time. What it may signify for me I can but dimly guess, an earnest wish to avoid personal relations in lives to come, but I dread to think what it means for my wife, though eventually it must be the same. I do not believe in the cynical and callous so called "detachment" of Vedantins and Yogis to pretend to it. As I wrote two years ago in a note, one can not believe in such professions of vairagya when these worthies enjoy good food and other sensuous pleasures and pretend to stand above pain and pleasure. But such is unfortunately the fact. There is a remarkable but authentic story about a Wise Rani of in Punjab thus testing a Brahmajñani who was staying in her place. He posed as one doing nothing of his own will, but parachhita (what others may do for him). So he ate only when the Rani placed morsels of food in his mouth. One day she plied a severe vulgar test. Along with fine dishes she also got some horse dung

at hand, and after giving him some delicacies brought a piece of horse dung to his mouth. He turned away his face, showing that he was aware of it and wanted to avoid it, while a Brahmajñani of a certain type was not expected to know what was happening to his body. As he turned away his face she administered a sharp slap to his cheek and turned him out of the palace. No one tests the pretenders these days, and so they flourish. I feel sick when I think of such things. That is why I am pursuing the lonely path as you say you are now doing. Alas that it should have to be so. For I believe that a Guru is a tremendous help if one could find a genuine one. We are not guided by instincts like the animals and man depends so much on what he learns from language and personal example. I however think that when I am really fit to walk on the razor edged path, the Teacher will find me, if not in this life - for I have only a few years or perhaps less in this body, - or another. It is dreary prospect, but can not be helped. We deserve what we have to get. And I know that I did not deserve it. But an honest attitude is a part of the preparation.

I have been translating the last chapter of Garuda Saroddhara for my edification. It is remarkable though an exaggerated view of the "Means of Liberation". All the same there are some fine passages in it. Here is one about the so called Brahmajñanis. One should avoid, as one avoids an untouchable, that person who says "I am a knower of Brahman", but who is engrossed with worldly pleasures, and who is fallen away from karma (righteous activities and duties) as well as from Brahman (The Veda, or the Absolute Reality). 64.

संसारजसुखासक्तं ब्रह्मज्ञोऽस्मीति वादिनम् । कर्मब्रह्मोभयभ्रष्टं तं त्यजेदन्य
जं यथा ॥ गरुडसरोजद्वारे ॥ १६ ॥ ६४ ॥

I have not started the translation of Satasloki, as I had hardly finished the Prabodha Sudhakara, when the tragedy overtook us. With great reluctance and disinclination I finished it a few weeks after. As soon as I have finished the last Chapter of Garuda-saroddhara, I shall post to you copies of Prabodha Sudhakara, Yoga Taravali, and this last chapter from Garuda, which comprises 121 slokas, of which about seventy odd have been finished. I find it very difficult to revise anything as you know, so you will have to tolerate the typing errors and omissions which I find it hard to avoid, though I shall try.

Just now I am writing some recollections of my late brother Sri R Sundar Singh Majithia's early days in our childhood which I was requested to do. But they will be finished today, though they will be delayed, as I had no wish left to write anything.

So I close this letter. I have some notes about what I called a Tentative Meditation, which I wrote some weeks or months before Amritas death. And further light has come on the subject of the lokas and elements, but I am not yet satisfied with it, and what I have found since I have not had the will to write down, as all that is so imperfect and uncertain. My regret is that my wish to finish my translation and notes on Patanjali will remain unfinished and unpublished on which I had spent so much search. I see no prospect of their completion, as the evening shadows approach.

I am just now revising my Sanskrit manuscripts again, which were finished, but mistakes are discovered with fresh readings. I am not very careful though they do their best and my sight does not help much. When finished I will send you one of them, and if Mysore Library finds it worthy they will be welcome to it. It is however that Manuscripts written by Non-Brahmins are not accepted which I can understand if the true significance of a Brahmana is

I may never see you again

Sincerely

Thurman Singh Shorfil

in con-
Our medi-
and expro-
sion, h. May. 1937.

*But promised write again
end of June May
I can come*

The Holme,
Summer Hill,
Simla. W. G4

Dear Mr. Paul Brunton,

I am enclosing my account of Swami Dhandapani's visit to Simla on my invitation after he ~~xxx~~ told me that he had a letter of ~~introduction~~ introduction for me from you. He later sent me a copy of your general letter of introduction from Naini-Tal, when corresponding with me from there. I also enclose some extracts from his lecture which he left here for ^a society of seekers, called "Satsang".

We tried to make him as comfortable as was possible, and we arranged a lecture ~~and~~ at the above society and he met one of my friends who was here. This society has already a number of the English works concerning the Ramana Maharshi and his teachings and his Ashrama. The members at least some of them were well impressed by his lecture of which he sent them an extract for their bulletin for publication. My wife too was impressed by his ^{talk.}

Did I tell you that Baron Ostrau when I met him here, told me that he had been to Arunachala and brought away a very beautiful and profound impression of The

He is very young, being only twenty-five as he told me, and he has the making of a good and accomplished man, if he could escape excess of egoism and keep ideas from studying Maharshi, and had read some of your books also.

Now the month of May which you intend to pass in Mysore State is well on the way, and I do hope that you will give us the pleasure of your company as our guest when you can come up. We shall try to make as comfortable as we can, and you will meet some of our friends, especially one Sir Jogendrasingh late Minister for Agriculture, who was not in Simla during the Swami's visit. And you will also meet my other friend Sir Daljit Singh whom the Swami met, and perhaps you will speak at the little society at least unless we can arrange a bigger audience to hear you elsewhere; of course if you care to do so.

Now donot disapport me. My wife too has read your books.

Best wishes and greetings

Sincerely yours

Umraosingh Sher-Gil

Umraosingh Sher-Gil.

P.S. I find Swami Dhandapani's head moulded on idealistic lines, and when I ignore his un-aryan lips, I receive a very sympathetic impression of him; but it surprises me that a man with such a nicely shaped Brahmin head, and with the the spritual influence of the Maharshi in whose shadow, he says, he lived for seven years, should have left so much of self-conciety and unenlightened mulish obstinacy in him, concerning such an obvious thing, as his poor English which he considers perfect, and the same about his being a spiri-
tually accomplished teacher. Our ancient books do not mention such things as the signs of a man of realisation, but otherwise. *W.H.*