

Mrs. Helen Bridgman
205 Pennsylvania Ave.
Kansas City, U. S. A.

Copy

from

Dr. Paul Brunton
care Thos Cook & Con,
Post Box No. 171, MADRAS,
India : 5th January, 1943.

Dear Mrs. Bridgman,

Your letters of October 18, 1941, March 16, July 10, and July 27, 1942 reached here and were read with much interest. It is now more than a year and a half since I last wrote you but it is necessary for you to understand that my long external silence does not mean indifference, for it may be that that another year may pass before I shall be able to write you again. Unless you understand this you will be doing me a great injustice. From the time when you originally asked to become a student in spiritual subjects I have naturally desired your spiritual welfare and therefore have naturally remembered you throughout these years.

If as I told you at the time I could not accept you formally as a student that was only because I had previously given up all external personal instruction and had dismissed all my existing students. This was done at the behest of my Overself and so far I have not received any permission, again from the Overself, to accept a single student. Without such permission I am quite helpless in the matter and can do nothing. If it is ever granted to me---and I hope and believe that it will be granted one day---I shall immediately obey the inner injunction. In that case those former students who wish to return to my instruction and the would-be ones like yourself who wish to come under it for the first time will have meanwhile shown by their character and conduct whether they are suitable for my instruction or whether they should find some other teacher more suited to them. In other words the present years are not really being wasted but constitute a kind of probationary period for all of them.

I hope that this explanation will re-assure you. The fact that I had asked my friend Mr. Myron Frantz to keep in touch with you should of itself show that there was no indifference here.

The ups and downs through which you have been passing through during the last year or so are partly in the emotional sphere and partly in the sphere of reality. The emotional upheavals and melancholy moods are the natural reactions on the lower levels to what has happened on the higher one. Even the out-pouring of poetry has been intimately connected with this shuttling to and fro of the inner life. The creative writing of such poetry has been a very good activity and instead of regarding it as something opposed to meditation because it took time which might have been given to meditation, you should have regarded it as something complementary to meditation. So far as the ideas in these poems are concerned they indicate an inspiration on which you may congratulate yourself. So far as their literary form is concerned you have yet to achieve rhythm music and form.

Out of the experience of the past two years you should now realize the wisdom of setting up for yourself the ideal of a balanced integral development. Indeed the abstention from meditation for periods has done you no harm because you need to develop along other lines at present in order to balance up. The integral ideal of our path is three-fold, (i) meditation, (ii) reflection and (iii) action. It is numbers ii and iii which must be

stressed in your case. The passing over from one phase of development which has been over-emphasised to another which has been neglected is necessarily a period of upheaval, depression and unsettlement. Such a period you have been passing through but it is drawing to an end. After the storm comes peace. Within a few months the book 'The Wisdom of the Overself' will be in your hands. Please read it right through quickly at first and then study it at your leisure later. After your first reading write and let me know whether or not it has succeeded in clearing up most of the mental confusion into which the first and incomplete volume threw you.

It is necessary for you to cultivate more self-reliance as you exaggerate the importance and value of a teacher. His chief job is to point the way; yours to travel it. So be less negative and more positive, more independent. The best service I can render you is throw you more on your own resources that you may cultivate them. You are also too much of a hero-worshipper. We are all human and imperfect; remember that. There are no gods walking this earth today.

With my peace and kind thoughts,

/S/ Paul Brunton

①

Dear Bruntzji,

Thank you so much for your letter and the book you have so kindly sent. I could not reply to you earlier as I was busy otherwise.

Regarding the reference to the Ashram please remember you have a reputation to maintain as a yogi and seeker of truth, whose main characteristics are patience and equanimity. Your language is very strong and defamatory. It may bring a whole lot of invectives and possibly land you in court. Also they may publish your letter to Sarvaotikari that through Bose which will not show you in a very favorable light. Be sure, somebody will expose the Ashram some day. I am myself contemplating an article in the Indian Express, which I shall send out to you before sending it to the press. For the present why not let sleeping dogs lie?

However, a reference to the Ashram is necessary in your book, I would alter it as follows:-
"I suspect that the Ashram, which he attempted to establish in India, it became without any control, could only greatly hinder and not help... goal. So I left it absolutely as many earnest souls before and after me have done, preferring to worship the H from afar. May in her... world."

Even this will evoke adverse comment, in which case we may publish details from the letters of your friend and mine about the atmosphere of the Ashram. These are my humble suggestions.

I have had no time to visit the yogi. I shall do so during the vacation which commences a week hence.

Myfore
17.1.40. 6.30 P.M.

Dear Bhaktinji,

I have been thinking of writing to you all these days, but I was putting it off somehow or other and now I have taken up my pen. You have become so much a part of myself that the least hint of a shadow on your reputation makes me anxious. I can't get rid of you even when I sit down to meditate! What shall I do? Shall I openly quarrel with you?

It seems to me that ever since you wrote that ill-conceived, ill-fated, confused and splenetic article to the Statesman, your fame has suffered an eclipse and unless you are more careful and calm and detached and humble, there will be a lot of misunderstanding of your motives and even your best admirers may fall away from you. People in unexpected quarters who have read your works are now saying & wondering that how you could go back on all your previous teachings. Those who know you intimately may show few tears, but they may not mistake you, but the general public think that you have turned a complete back-Amersault. And that you have thrown overboard the Mahavishnu.

Now your fame rests entirely on your discovery of the Mahavishnu to educated India and to the western world. H. H. ~~would~~ ^{book} what to D. V. Malai because of your ^{book} Mahavi. What would he think of you if he should also share this opinion? Personally I think your name will be remembered as long as Mahavishnu's is. I am Recollect your references to him and to the fact that binds you to him in The Herald! Humble as I am, I do think that the moment you disown him even for a bally, you are gone. I don't think you would even dream of doing so.

I am glad to learn that you are having
a quiet life.

By the bye, when I met my brother
last week, he sneered at your change of guns
from M to S. I took up the cudgel on your
behalf and told him your inner contact with
M and of your knowledge of S, and the
motive behind your article. 'Guns' is too
high a word for S. 'Teacher' would do.

I should like to have a look at
the printed preference to H. H. (if you
care to alter it.) 'Intolerable' 'sickened'
'disgust' are words which however true
in your case, should not find their way
into an article by you. With kindest

regards,

Yr. affectionately

P.S.

The sentiments
about the preference
are quite in agreement
with your preference to
H. H. in your previous
books, though one can
detect a falling off in
warmth.
The new book likely
to be published? I am
sure you will make a reference
to H. H. in the present
to his host in India.

H. Rajagopal
Iyer

2. Write something about the Mahanirtee
in your inspired style just as you have done
in Sent-Jada & the Sent-Pata. It will retrieve
for all the blunders you have committed and
will enhance your reputation for consistency.
People will give up believing - as some do now -
that you are a 'fencepost'.

3. Don't stray into 'politics' and
'criticism' of 'yoga'. If you want to deny
'yoga' first define it. Mahanirtee himself
attaches no importance to mere postures and
austerities and your books ~~have~~ preach
a mild combination of dose of Raja Yoga,
with a full dose of Jnana Yoga which is
Vedanta.

4. Finally let meiterate, give no
room whatever for the least suspicion
that - you have been weaned away from
Mahanirtee.

What do you think of a foreword
by Sir S. Radhakrishnan whom there
is no better exponent of Hinduism to western V.O.
may not like it - but don't be guided by him -
I think I have unburdened myself
sufficiently clearly. I have no doubt you understand
me. How are you getting on with the new facts?

There is a mutual admiration society
of V.S. Madia and the Swames.
you may be in it but not of it.

Yours affly
N. R. Jayaraj

of V.S. in print let me assure you, you will cut
a ridiculous figure. It will be a fall from the
sublime to the ridiculous, nothing short of an
antichlimax. People in Khyber will laugh over
it - and the world will not be impressed by it.

~~Not that I deny~~
Remember your letters to me about V.S. Not
that I deny him. Let us have some sense of
proportion and give him only his due & no more.
He helped you to go over him and would be mighty
pleased to acknowledge you as his chela but don't
for Heaven's sake elevate him to the skies; you
can't keep him there!

~~So I must say~~
A gentleman from Culcutta
asked V.S. if it was true that you were going back
in your former views. The latter seems to have
said yes! On the gentleman asking him if he
(V.S.) was responsible for it, he replied that
he should not ask him about it. By all
means acknowledge your indebtedness to V.S.
for teaching you Vedanta (theory) and thank
him for his hospitality - but your guiding star
should still be the Mahanirasa. Is he not
the highest and very embodiment of Vedanta!

So, my humble suggestions are these:-
1. In your future book make no reference
to your breach with the Asram. Leave it to
others. That shall be done sometime
or other.

It is because I am so attached to you and I
know what is said about you, and I do not
want your flag lowered even by an inch that
I am writing all this to you. The more you
draw inspiration from the Mahatma the
better for you. He must be your first and last
Guru in your own interests.

Do you know the significance of the
word Guru in Sanskrit? You can't apply it to
one and all in the same breath.

There seems to be an article in the
Indian Review of this month by Sir Joginder
Sing probably a criticism of your article in the
Statesman. Please get a copy from Madras
and write a considered reply. I have not seen
it myself. The word yoga has been very
loosely used by you, hence the misapprehension.

The Sunday Times correspondent
from Calcutta says your new endeavour
is to put Eastern thought on a 'national
basis', - as if it is not that and that you
have a new Guru, whose name will be
solemnly announced in your next book.
Your enemies will think it is a new stunt,
some may be anxious to know if he is another
Mahatma and when they see the name

SHRI MEHER BABA AND Dr. PAUL BRANTON.

Sir,

I recently came across a pamphlet, entitled " Meher Babas Raj of Truth " wherein a scurrilous article from The Sunday Times about Paul Branton has been reproduced in full; together with the editor's comments. It is only fair that the public should know, that Dr.Branton repudiated the charges against him in the very next issue of the paper. This is neither the time nor place to examine the psychology underlying the article; suffice it to say that the allegations therein are absolutely false and malicious. Readers of the Sunday Times might be aware that till quite recently it used to swear by quotations from Branton's writings whenever it mentioned Ramana Maharshi and Arunachala. Those

who are acquainted with Branton and his writings, know that he belongs to that ~~class of people~~ whom G.K. Chesterton describes as the unofficial and unobtrusive ambassadors of England. Among the builders of the bridge between the East and the West posterity will assign him no mean place.

A word, as regards his meeting with Meherbaba mentioned in "Search in Secret India". It has been said that all criticism, higher or lower, is a form of autobiography. Judged by this test Branton merely means that his mental ~~work~~ make-up found no satisfaction in Meherbaba. His - spiritual thirst was satisfied elsewhere. Branton meant no more than this. His is not the final world for universal acceptance neither did he intend it to be so.

Meherbaba is in our midst and people are welcome to resist him and form their own opinions. When the flower

flower has blossomed, the bees come of themselves without any advertisement. Every ^{ve}moment, like individuals will find its own level in ^{cu}worse of time. Let us not throw mud at each other, but welcome all honest criticism and meet it calmly and in a dignified spirit.

I was one of those who attended the lectures of Meherbaba's disciples at Mysore. May I suggest to them, in all friendliness, not to drag in, the name of His Highness and The Government of Mysore too frequently in connection with their movement, as it arouses undue suspicion in the minds of laymen. I wish their movement every success.

*I don't know whether
they will publish it.*

*Dear Bruntage, the letter I sent to The Daily Post.
Herewith a copy of
It is good that your subscription appears in this*

editor of The Sunday Times. I can guess who the Indian man
is. I hope you won't publish his name too soon. If he is V. S. what
~~of the Indian Government?~~ However we shall talk it over
when we meet next.

(Muss) The Sunday Times seems to perpetuate
"Eastern Illusions" inasmuch as it publishes an article from a
western. Since a Major has taken up his residence at the Ashram
and that too an English Major, quaga the greatness of the Mahantra!
I hope there will be no more dragging in of your name
in the papers.

Don't you think it would be better for you to
take Mr. Shaw's permission before you again take up your
residence at the Staff Quarters?

If you again hint the managers or
editor of The Sunday Times, you can give them your idea of
the management at the Ashram, and why the best people
have left it. When are you leaving Ka doon? I hope you
are keeping up your health.

Yours affly
N. R. Ganguli

24.12.39.

that Maharshee should be in your thoughts.
you can't escape him or the "triangular
shadow of Arunachala". You have been
the pioneer torch-bearer of both and lit
up the flame in many a heart. This was
the mission assigned to you by Destiny &
I believe it ~~came~~ has been fulfilled. It
looks as though the lone path is the best
line now. - N. R. Iyengar, - Mysore.

Date, 23.8.1939.

ಅಭೀಶು : ಲಾಕ್ ಸರ್ಕೆ ಬಜಾರ್

ಮನೆ : ಸಿವಿಲ್ ಕೋರ್ಟ್ ಬಳಿ ಬಜ್ಜಿ ಉಲ್ಲೇಖನ ಹಿಂಭಾಗದಲ್ಲಿದೆ

Dear Bruntaji,
 The Ashram people have published a
 venomous article in 'The Sunday Times'.
 Keep calm and don't be perturbed.
 By Maharshi's grace, they will
 reap the whirlwind and this may
 be the beginning of Sarvaśhikari's
 dethronement.

Yours affly
H. R. Iyengar

that Maharshi should be in your thoughts.
 you can't escape him or the "triangular
 shadow of Arunachala". You have been
 the pioneer torch-bearer of both and lit
 up the flame in many a heart. This was
 the mission assigned to you by Destiny &
 it ~~came~~ has been fulfilled. It
 is best

Amle.

Dear Brantage,

I am very glad to receive your letter & Malai. I was afraid to learn of the proudness of Samaslikhari. Every visitor is dissatisfied with his behaviour. Last year when I was there some gentlemen and a lady from ~~Sid~~ ^{Sid} ~~Sid~~ ^{Sid} Kariachi were about to leave the Asram in a huff. I prevailed upon them to stay. I do not know when a better state of things will come down - at any rate, not until S is driven out and the management taken over by disinterested people, the probability of which are too far remote. However I am glad you have determined not to be intimidated.

What is the latest date of your leaving J. V. Malai? If possible I shall meet you before that. I feel I can have no peace of mind unless I get away, at inco. at least for a time. I may visit Shirdi, Sai Baba's place.

As for news from Mysore, everything is as usual. I have had no occasion to set eyes on the pious village of Dyce. He still stands high in H. H.'s mind. as I am. You know him well enough. He likes to have flattery laid on with a trowel as you may rest assured of H. H.'s goodwill towards you. Show him the preview of your book and if you can give an impetus to his spiritual progress so much the better.

you may even hint at it in the proper
quarter. ~~Many~~ The yuvaraj is also
an invalid. This time you may meet
his son, a fine young man.

I found ~~to arrive~~ your
letter ten minutes before the postman
brought it!

P.S. Please write to ~~devotely yours,~~
me about further developments. N. R. Sengupta.

I have reason to suspect that the income
of the Asrao has fallen off - and the
Saraswati is mainly put up with for it.

Conferatulations on your add
doctorate. It can never get on
to your reputation which might interfere with your paper.
Secret India. It might interfere with your paper.
to know that a writer in a remarkable new paper.
spoke of a great yopia. It might interfere with your paper.
Coast, who was sadly in need of a Paul Brunton
to make him known to the world!

Tiruvannamalai
29 Sep 1939.

Dear Dr. Brunton,

I feel so grateful to you for your reading through the mss. and making suggestions. I see that I had not made myself ^{clear} in two or three places. I am herewith sending the second instalment containing the translation of 102 stanzas only. The third instalment of the remaining 86 stanzas will complete the work.

I have not made up my mind to fix it to the Mythic Society Journal. Mr. H. K. Raja Rao, a joint editor with Mr. Iqbal, of a series of books, desires me to send it to some English journals. I do not know them myself. He is now in Bombay. I shall be obliged if you have any additional suggestions on this point.

I wonder in what capacity you will serve the War Office. God is great! May you be spared a long time yet for the benefit of humanity!

Yours sincerely,
Munusala S. Venkatarangiah.

✓
C/o Sri Ramanastranam
Tiruvannamalai
19 Aug. 1939.

Dear Dr. Brunton,

There are altogether 22 Chapters in Tripura Rahasya and I hope that the series will be complete by the next number of the Journal. I am now translating Kaivalya a standard work in Tamil. The first section of 108 stanzas is done. If you care to have a look at my mss (which are clumsy) I shall be happy to send them to you. By the way I shall be obliged for any improvements you may suggest. I shall very soon take up the second section and the work will be complete.

✓ I heard yesterday that there was a violent attack on you published in the Sunday Times. I waited to read it before ^{to write} this letter. But I did not receive the paper by this day's mail. Mr. Maurice Frydman, Visvanath Bhattachari & others who read the Asramam copy say that it is scurrilous. I am sorry for the man who wrote it whatever may be his inspiration.

Please find ~~enclosed~~ the letter and the note from Mr. V. Sarma enclosed herein. I hope that ~~the~~ you will kindly accept the note now and do the rest.

I hope that this letter finds you in good health.

With kind regards
and good wishes to you,
Yours sincerely
Munafata S. Venkataravich

R

Tiruvannamalai
13 June 1939

Dear Dr. Brunton,

Mr. Bose & I came here on the 10th inst and took up the matter with the Sarvadhikari and the mouni correspondent, in the presence of Sri Bhagavan, on more than one occasion. We represented the matter as well as we could but yet nothing could be decided.

We have however decided among ourselves (i.e. Mr. B & I) that we shall not pursue the matter any further, that we shall have nothing more to do with the Sarvadhikari and his associates, that we shall ~~live separate~~^{henceforth live} away from the Asramam and be content with our association with Sri Bhagavan only.

We return to Bangalore tomorrow.

Yours Sincerely,
Munagala Venkateswariah
for Yogi Ramiah Garu

659, Big Street
Tiruvannamalai
5 Apr. 1939.

Dear Dr. Brunton,

Whenever I think of my action towards you, I feel myself so miserable that I do not know with what face I should write to you. I have already ^{surrendered} the current volume of the journal and also recalled the previous volume from Mrs. Dar. so that it may also be surrendered along with the others. Even now the animosity towards me is obvious.

If you do not think that I am talking high falutin of morality, I surrender these volumes so that they may not think that I am emboldened by the possession of the journals with which I may benefit myself later on monetarily even if forced to leave the Aaramam. I shall take my stand only on my character and not depend on the crutches like the journals. I do not even like to defend myself if they go to extremes. Why should I dwell on something which is beyond my control?

From the worldly point of view, my action towards you appears to be volte face, or more plainly, cowardice. I dare not explain my position any further.

If after all this, you think it me worthy of your consideration, I shall ~~only~~ thank God. Your kind letter of the 2nd inst makes me so remorseful ~~that~~ my feelings do not allow me to retain your well-intentioned postal order which I return herewith with thanks.

I hope that you are in receipt of my letter of the 3rd inst.

Now again, should Mrs. Dar have sent the journal in the meantime, will you kindly send it to me by registered post and oblige? Their fury will know no bounds if it should touch your hands.

With my kindest regards to you

I am
Dear Dr. Brunton
Yours sincerely
Munafah S. Venkatramiah.

To Sri Ramanasramam
Tiruvannamalai
25 March 1939

Dear Dr. Brunton,

I thank you for your letter and the enclosures. Mr. Bose arrived here this morning and showed your letter to him to Sri Bh. Sri Bh asked if I had seen it and then I too read it. Then I mentioned your letter to me also. Mr. Bose wanted to see it and I have sent it to him with Mr. V. G. Sastri.

The day after you left, the S was speaking of your departure. I tried to avoid him but he caught me up and spoke to me of you. I suspected that he was jubilant over the matter. I was ashamed and told him that it cannot be a matter for pride that three persons (1) Mons. Herbert (2) V. G. Sastri, & (3) Dr. B. should be obliged to leave the Asramam in a period of three months. I left him immediately. He had thought over the matter and evidently marked me out for special attention. To make a long story short, I finally assured him that I would not care to interest myself any longer in the Asramam happenings or its activities. This was done in self-defence.

I have asked Mrs. K. Sar to send the journal to you. She will do so. I have no hesitation in being of service to you.

My son would have by this time given you a copy of Pratyabhinna Hridaya which please accept as a present from one of your admirers.

Mr. Bose will go into the matter & may soon write to you. He said that he would stay here two or three days. He may therefore leave this place on the 27th or the 28th.

With my best regards to self,

Yours V. sincerely,

Munagala S. Venkatarao

ack receipt
of book 'Secrets of
Recognition'

to Sri Ramanasramam
Tiruvannamalai
20 March 1939.

Dear Sr. Brunton,

Your departure from
the station was so sudden. I went
to your home on the 17th & found your
door locked. Your Secy told me later
that you had left the station. Mr. V.
S. Sastri showed me your letter which
caused me much pain when I read it.
You are the fifth in a series of such victims.
Kavyakanta Ganapati Muni wrote the
"Sri Ramana Gita", B.V.N. wrote the English
Biography, Suddhananda Bharati the Tamil
Biography, & Muruganar the Tamil hymns.
They were or are all remarkable in their sphere.
But see what happened to them all. What
is the peculiarity about this Ramanam that
a particular treatment is given to that
class of eminent persons? God alone knows.
I am writing to Sri Raminah. I am sure that
he will desire to have you live with him
sometimes.

This may not be the opportune moment for
me to ask my son to meet you there, since
your future program is undecided.

I thought that this occasion may be
availed of by him to see you.
I have already spoken of him to you.

Mr. Sastri will show your letter to Sri
Bh this evening. The atmosphere in
the hall is tense since that occurrence
on the 18th. No one has yet asked questions
in the hall and Sri Bh's looks are not
encouraging for such enterprise.
The Ashramites had tried to elicit Sri
Bh's opinion on that occurrence, but
without success. Early on the 19th morning
a messenger came from the Sarwadhikari
to inform me that he was determined.
So I waited for you near the Calverly for
a long time and later went to your home
and so on.

I shall ask Mrs. K. Desai to send the
book to you c/o J. Cook & Son P.B. 171,
Madras. You may send it to Mr. K. S.
Sarma, Padakottah after you have done
with it.

With my best wishes to you
Yours sincerely
Munafala Venkatarao

✓ Sri Ramanasramam
Tiruvannamalai
10 Jan. 1941.

Dear Doctor Brounson,

Cneetus Bose told me that you enquired of me and that you would write to me. But there is no letter from you.

I returned from my pilgrimage in July. Then I stayed in my village for a few months. I have again settled down in this place as before.

You may have known that there was an irresponsible talk that you were misled by me before you defied the Usaramam rules. The same talk appears in a new disguise owing to the efforts of Ramiah. He is circulating information that you have written to him to this effect. I do not believe that you would have said so

because I never attempted to mislead anyone. A line from you will relieve my anxiety.

I wish that you change your mind and return to Sri Maharshi. Your presence here will certainly give the lie direct to mistaken notions and also cheer up the hearts of true devotees of Bhagawan.

God bless you with moving happy returns of new year.

Yours sincerely

Munagala

S. Venkatramiah



Prof Venkatarammiah
(Rajah's father)

Alahabad
21 Apr. 1960.

Dear Dr. Branton,

I arrived here so late as the 19th and Dr. Syed gave me your letter which was kept waiting for me. I took ill on the way and was detained in two places, longer than I expected. I thank you for your good wishes.

An occasional change of scene is no doubt good but I cannot afford the luxury. It does not mean that I live luxuriously on the way. Yogi Ranniah desired me to accompany him on the tour of pilgrimage and I agreed to go out as a pilgrim in his company. But I found that he was not a pilgrim and so we were obliged to part company in Ahmedabad.

Wherever I go, and whomever I meet, I find that your name is already known there as the exponent of Sri-maharshi's teaching. "A Search in Secret India" is indeed better known than I was aware of. The readers have been led to believe that Yogi R is the foremost disciple of Sri M. and they have noted his photograph very well. ~~For~~ For example, there is a couple P.D. Shroff and Mrs. Shroff; they are Parsis, nice & simple people. We were their guests in Dadar, near Bombay. They are in financial difficulties, say on the verge of ruin. Their faith in Yogi is so great that they wrote to him to ~~see~~ so that he might rise to the occasion & save the situation for them as he had done to you on a former occasion, and they cited the incident in "A Search in Secret India". I feel for those poor ~~people~~ ~~and~~ I said that God will at least show his ways!

+ wrong hand

and introduced him to other chiefs saying that that was the yogi of whom you had written in your book. You can easily imagine the consequences of all this. I could not stand it when I was confidentially asked by the simple folk for an amplification of your account of him. All that I could say to them was that I was ignorant of all the events which took place in the town or its neighbourhood earlier than 1932.

Again, the constantly recurring question was whether the yogi was not the foremost among the disciples of Sri M. When I pleaded ^{my} inability to speak on the point, they would say that it was the impression left in their minds, on reading your book.

Well, I must also admit that your book made me think a hellish lot of the man. It was in this town that I came in close contact and was able to see him as he is. Poor **yogi**! he is only an ordinary man with no claim to culture, to refinement or ~~even~~ much intelligence. ~~He~~ I could find no spirituality in him ^{it must be} much less to inspire others; if he has practised any yoga, ~~but~~ either his words belie him, or his actions ~~camouflage~~ his merits; as for his bhakti, he is proud to call himself a giani

Please excuse the clumsiness. Yours sincerely, Mumukshu

S. Venkatarao.

and even speaks contemptuously of the attitudes of bhakti. All that I think is that he had practised some mudra and therefore, he sometimes fixes his gaze steadily. As a social being, ~~there are~~ so many better persons can be seen in the streets every day of one's life.

Well, I could enumerate many ^{petty} incidents which showed up the man; I also found that he was anxious to be window-dressed. But this is not the way or the occasion to write of such matters. They can only be spoken in person.

It will be a great pleasure to see you on the plains. I do not have the woollen clothing necessary for the hills. I am already 58 and do not wish to face the rigors of the cold climate of Co. I had lived there about 3 years but now I cannot stand it.

Anyway, do write when & how we could meet. I do not mean to worry you with the matters of this poor yogi. We can speak of other interesting matters. For instance, I found one Dr. Durga Shanker Nagar, of the "Katha Vriksha" in Ajjain, for whom I have great respect. Again, there is a very interesting sadhu, by name Dhruvswalla, in Khandwa; but his admirers say that he is God on earth.

I hope to meet you if you do not go for war-work.

By the bye, please cancel what I wrote to you of Dr. Eyal. I do not live with him. I live with Sgt Sajjan Sahab of Belvedere. I shall be leaving Akahabad on the 24th inst. If you were to write in a fortnight, kindly address to Munagala S. Venkatarao.

c/o The Manager

Khadi Bander, Gaya

San
peace
did not
say
people and
At Ahmedabad, his admirers whom you had also met at Goh,
were annoyed because I did not worship the yogi as Broom-
Shettan Reddi used to do, nor admire him as he deserved
according to your account of him. Their views influenced
Yogiji in his self-respect, ~~and dignity~~ ^{excited} his wounded
dignity ~~influenced~~ ^{excited} their sympathy; this increased
his vanity, and so on. The mutual interactions
will be interesting to a student of psychology.
He was introduced to a large circle of persons of
rank who ~~openly~~ ^{freely} admired him because they had
found the original of the photo contained in your
book. Some sought inspiration from him;
others, instructions; a few, guidance in their practice;
many worshipped him with garlands, bouquets etc;
some prayed to him; and there was no end to these
variations. I found it most awkward when I was
called upon to interpret all the precious nonsense
that he spoke. I could have enjoyed the whole scene
if I were ~~not only~~ an onlooker only. In the course of
interpretation, I was made the mouthpiece to say that
you and I were among his admirers. When asked why
you had changed (re your newspaper articles), or
why I was not what I should be, he would speak
either patronisingly or pityingly, according to his mood.
All this is so disgusting to write and will be no better when
you read it. So, I shall be short.

In Kathiawar, the chief of Bagga said that he had
met you. He has high respect & love for you. You seem to
have spoken highly of Yogi R. He simply worshipped the
man

(1)

Invited here
promised refund extra travelling etc expense
for coming to only



Huzur Office.

THANA DEVLİ STATE
6 March 1940

Dear Dr. Brunton,

Gogi Ramiah had been asking me to accompany him on his N. Indian tour and I left T. malai when he started on his tour soon after the Jayanti was over. I undertook this journey on the understanding that it would be a pilgrimage to the holy places. But other matters have come in the way. Your account of the yogi in the "Search in Secret India" is alone responsible for it. I have a great desire to have a personal talk with you on the subject.

We are or have been the guests of distinguished persons, such as Sjt Sanherlal Banker, Sjt Ambalal Sarabhai and Srimati Anasuya Ben of Ahmedabad; of the chief of Bagdara, of Dadala, of Vadia and of Thana Devli in Kathiawar; of a few shahs in Bombay. All of them have heard of you; some have read your book; and a few have had the pleasure of meeting you; but all agreed on their indebtedness to you so much so that they would consider it a privilege to meet you.

We had come here via Hampi, Gokaran,
Kolhapur, Pandharpur, Bombay & Ahmedabad.
We have yet to visit Ajmere, Mathura, Brindaban,
Agra, Delhi, Haridwar, Allahabad, Ayodhya,
Benares, Gaya, Calcutta & Puri Jagannath before
returning to T'malai. I am anxious to finish
this tour & return early. But yogi desires to
go to the Congress and therefore his tour may be
prolonged. I shall separate very soon.

I heard that you went to Travancore and that
you intended to go for your N. Indian tour. Can
you kindly write to me c/o Dr. M. H. Syed,
Prof. of Oriental Languages,

13 G, Chatham's Lines, Allahabad,
as to when you are likely ^{to be} in the neighbourhood.
I must see you & have a confidential talk.

I hope that your health is not causing you
any trouble.

May Bhagavan bless you!

With my best regards to your
noble self

Yours sincerely

Munafala S. Venkatramiah

K. S. VENKATARAMANI, M.A., B.L.
ADVOCATE

SVETARANYA ASHRAMA
28, NORTH MADA STREET
MYLAPORE, MADRAS

12th July 1936.

Dear Mr. Brunton,

I am sorry for the extraordinary delay in replying to your kind letter of April 21st. I have been on the move almost everyday and so very often you have been in my mind that it has been a pleasure to me to put off writing to you. What you have done ^{with the cheque} is quite ~~xxxxxx~~ characteristic of you and you have been to me a great fertilising contact of which I hope to write some day. It is men like you who still keep alive the faith in man, the divine in man. Like a cloud floating ~~on~~ ^{over} an arid desert, I am still moving on from place to place with the burden of unshed waters. Life is realised as much failure as by success, perhaps more. I dare not write to you a longer letter for two reasons. For I have learnt to commune with you without the ^{frail} media of words and I don't want to disturb your worship of the Himalayas in the snow-clad solitudes. I eagerly

await your return, perhaps in September.

I am going to the Maharishi in about a week's time for a few days' of quiet.

With my highest regards,

Yours sincerely,

Krishna Mahaswami

My mind that it has been a pleasure to me to put off writing to you. What you have done is quite characteristic of you and you have been to me a great fertilizing contact of which I hope to write some day. It is men like you who still keep alive the faith in man, the divine in man. Like a cloud floating on an arid desert, I am still moving on from place to place with the burden of washed waters. Life is realized as much failure as by success, perhaps more. I dare not write to you a longer letter for two reasons. For I have learnt to commune with you without the media of words and I don't want to disturb your worship of the Himalayas in the snow-cold solitudes. I eagerly

written by S. Venkstramiah, resident of Ramanasram for many years past; former Director of Industries in Madras Govt, now a monk. devotee of Maharishhee for 25 years

(1) One of the charges against Dr. B was that he exploited The Maharshi: Now, how did he exploit?

He came to India as a seeker of Truth. When he left England, he had no idea of Maharshi. Having heard of him in Madras, Dr B came here with a guide. Then he was going to embark from Bombay. But B. V. N. Swami's letter called him back to Tirumannamalai. He cancelled his passage and came here once again. He could not have intended exploitation.

Later when he returned to England and wrote the "Search in Secret India" in 1934, the book was hailed as an excellent work and the Asramam itself reprinted extracts and still continues to hold stock of the book "Maharshi and His Message" (over two thousand copies of this have

new soul will grow). The Asarams welcomed Dr B. his wife with open hands and gave him facilities for translating Sri Bhagavan's works. All these actions of the Asarams show that they did not consider his first two books as pieces of exploitation.

But in a short time, the charge of exploitation was trumped up. Why was it done? The burden of proof clearly lies on the accusers and surely not on the accused.

Honoured Dr. B. made allowance for prejudice which was worked up against him. He desisted from referring to the Maharshi in his later works. This considerateness on his part gave rise to the charge of plagiarism. Now which is true - exploitation or plagiarism? Is it not exactly the horns of a dilemma? Who can defend himself against this double edged sword of prejudice?

Another charge may be that he has opened Spiritual centres in the West and trades on the name of Sri Maharshi. Dr. B. denies it. He simply gave some talks to select persons and never traded on Spiritual knowledge. Can this charge stand to reason? The West is now on a scare. Money is not allowed to be exported from any country. How can Dr. B. be supposed to get money from the Spiritual Centres?

As for the charge from some one in Czechoslovakia, Dr. B. denies it. Can you believe an unknown correspondent who lives 3,000 miles away as against a gentleman who is known to you for the last 9 years? Consider how much he had spent on his three

Voyages to the East and what he has sacrificed in the prime of his life. Can you ignore him because an old man is at his wit's end to eke out a living by organising some Spiritual groups in his native Town. Do you know their history and their litigations? Is it fair to frame a charge on such slender evidence, if you call it evidence at all?

As regards his association with Mons Jean Herbert, both of them hold a view different from that of the Sarwadhi Kari. Is it a crime to have a difference of opinion?

Regarding some inaccurate statements in his books, a man is liable to err. He can be trusted to modify them in subsequent editions. Inaccurate statements which are unintentional, cannot convict a man.

As for the last occurrence on 18.3.1939, the matter can be investigated on the spot, because it is yet fresh in the minds of the people.

Written by Brahmachari
Venkateswaraiah,
D. Ramesh

*Best Letter
written later*

c/o The Yuvarani of Kasmanda,
The Palace,
Kamlapur,
Distr. Sitapur,
U.P.

A.
P

My dear Paul,

I expect you are wondering what my impressions of my new home are ! I will start from the beginning ! When I arrived in Lucknow I had to stay for a few days in the Burlington Hotel as the Yuvarani was entertaining the Rani of Mysore and the town residence was full, but I had every comfort of course. The Yuvarani gave me a most warm and loving welcome and it was a great joy to be with her, as you can imagine. We stayed in Lucknow for a week and paid several visits to the Exhibition; it is interesting but of course badly organised as India has not yet the experience of arranging these things.

We came here by car, it is just an hour's run from Lucknow. As you can imagine, it is a gloriously beautiful place, lovely, country, lovely gardens, everything a sheer delight to one's aesthetic sense. The estate of course is vast, endless I might say, because I don't know where it ends and comprises to my knowledge, three villages. It takes us two hours to walk round the inner compound alone ! The Palaces are very beautiful too; there are two of them, one for the Ranis and one for the Rajas; as you know, "purdah" is still the rule in Kasmanda State and the Dowager Maharani, the Yuvarani, myself and the children live together in one palace, whilst the Raja and Yuvaraja live in the other quite separately. The Yuvarani is of course not allowed outside the palace grounds, but I and the children are quite free to roam anywhere - and we do !

Despite the fact that this is a "royal household" everything here is very simple, natural and completely unostentatious - the atmosphere of the home is deeply spiritual in every respect and for this reason most congenial to me - I am perfectly at home here, there is not the slightest feeling that I am "employed" here and the Yuvarani and I have become the greatest of friends - I feel that Maharishi has sent me here for my spiritual advancement, for without him we could never have met; the Yuvarani is of immense spiritual help to me, she has become the confidante of my deepest thoughts and feelings, her understanding of everything is perfect. Each evening at 8 o'clock, after the children have gone to bed, we sit and talk of spiritual things in her private room until 10 p.m. Her husband rarely comes before eleven as he is very busy at present with the voting in connection with his election to the Legislative Council - we see very little of him. He himself told his wife the other day that he thought Maharishi had sent me here to be her spiritual companion during this difficult period following upon the death of her beloved son - since being here, seeing his photograph hearing about him, I have come to realise the profound loss they have suffered; he must have been a beautiful character and a highly evolved soul; he was like his mother in every way. She is the purest and loveliest soul I have ever met and the more we come

together, the more deeply I realise the wonderful miracle that has brought me here. I always felt that it was for her I was coming here and now we both recognise it. To go back to the story!

When I first arrived I had to be presented to the Dowager Maharani and the Raja, rather an ordeal because the Yuvarani had prepared me in advance by telling me that they were very autocratic and decided in their likes and dislikes ! However, I passed the test and they have both told the Yuvarani they like me very much, that the children will be safe in my hands. The Dowager Maharani even paid me the high compliment of asking the Yuvarani where she found me as I reminded her of a "Tapaswini" from the ancient books !

Needless to say we talk of you often in our evening talks and wonder how everything is going in Tiruvannamalai - Has your wife arrived - I suppose so - I do hope the atmosphere between you is more harmonious. Please do write and tell me what you can tell me, you know I am very interested in all that concerns you, the Yuvarani is too, of course, and she asks me frequently if I have heard. We would like some direct news of Maharishi too - we think and talk of him always and he is with us intimately all the time. We talk much of Aurobindo too and sometimes we find it difficult to know who is really our "guru"! I have had an interesting inner experience since coming here; at odd times in the past I have practised the concentration between the eyebrows; I have not pursued it far because I have always felt it too dangerous to do so without a teacher. My normal meditation is just a complete stilling of the thoughts and this I can do easily and maintain for some time. The other night, in bed, I was just thinking in the normal way one does before going to sleep the thought crossed my mind that I must begin to still my thoughts otherwise I should keep awake. Instantly, I saw my thoughts recede one by one rapidly until not one was left in the mind, every vestige of consciousness became centred in the "Ajna chakra" and I saw a beautiful blue light there; the whole experience was accompanied by a feeling which comes as near to anything I have ever known to "bliss" and somewhere in me the words formed themselves "I have achieved". The experience lasted about ten seconds I should think but everything was startlingly clear and the memory of it remains so. I felt rather afraid naturally when I got up in the morning because I have never experienced anything like it before. I told the Yuvarani about it and she says it is a great experience, that I should pursue my meditations now on the ajna centre until I get definite visions in the light, but I am frankly rather afraid to concentrate upon it definitely. What do you think ? The more so as you know I am not particularly concerned with having these experiences for their own sake unless they have some vital significance for my everyday life. Again, for some time I have been waking up in the morning with a very queer feeling (I had this in Tiruvannamalai but I did not speak to you about it for some reason or other!) as if I have not slept altho' I know I have because I have not been conscious of my external

surroundings; then the other night I suddenly became aware that I was sleeping, and dreaming too - there was the sleep state, the dream state and something else which was quite conscious of both states - again, this experience was very clear and definite. What does this mean - is it the "conscious sleep" that Aurobindo mentions in his book "The Bases of Yoga"? Whatever it is it leaves me with a strange feeling when I really wake up which persists throughout the day.

I am not really surprised that these experiences should come to me here because the whole atmosphere is conducive to it and especially in this close and intimate contact with the Yuvarani - I feel that in her "Aura" something will "flower" in me - that is why I had to come here. I think I told you before I left that I would very much like to spend a year at the Ashram in Pondicherry, the feeling, this desire, is growing stronger every day - the Yuvarani has the same feeling and we have discussed whether we dare take steps to try and go together for a year ! But of course the Yuvarani is deeply troubled concerning her "grihasta" duties and whether she has a right to put them aside even for one year. She has written to ask the Mother what to do, whether She thinks it would be right for her to come to the Ashram now or whether the moment is not yet ripe for her to do so. We are awaiting the reply anxiously, naturally. But I feel somehow it will be in the negative, because I myself feel that the moment is not ripe.

What are your own inner experiences these days ? Are you progressing with the new book ?

You remember I mentioned that Frenchman who was staying with my friend in Ahmedabad ? I did not meet him whilst I was there, he had gone to Poona, but I have just received a letter from him; my friend has told him all about me of course and, being deeply attached to India, he feels he would like to correspond with me because of my contact with Maharishi and Sri Aurobindo. He asks me to speak of him to Maharishi, show the Maharishi his photograph, so that a "link" can be established, which will help him in Europe, he has had to return there suddenly. I send the photograph he sent me - will you show it Maharishi if you think fit and tell him what the man wants, ~~if you think fit~~ - I shall simply tell the man, Monsieur ~~Marquès~~ Rivière, that I have sent the photo - I know Maharishi does not like this sort of thing very much - it would have been better had Mr Riviere written his request to the Ashram and sent the photo himself as the Nepali Prince did, you remember ? Mr. Rivière says when he gets back to France he is going to open a publishing house for the publication of books dealing with India. He asks me if you have your books published in France, if not, he says "j'aimerais lancer les livres de Monsieur Brunton en français" ! However, you have now fixed up with Payot and it is better to work through an established firm than private individuals. This man has written several books in French concerning India and he has offered to send them to me. His face does not impress me, nor does his letter really, but we shall see ! He says he has been to see a Sage at Mount Abu, Shantividyaji by name, do you know anything about him ?

I will now just give you my daily "routine" as it is at present !

- 7 a.m. - breakfast, bath, etc.
7.30-8.30 - Walk with the children and the dogs, two great Danes and eight Pokes ! and a terrier ! We have fine fun on these walks round the estate, the country is so lovely. On alternate mornings the children go riding and on these days I walk alone, or do what I like. I am going to be taught riding and then I shall accompany them.
8.30 to 12 I am quite free as the children are with their tutor for lessons, at ten I generally go and have a chat with the Yuvarani in the garden, we have tea there and then she has to pay a ceremonial visit to the Maharani each morning at 10.30
12 p.m.-1 Lunch
1 to 1.30 My Hindi lesson with the tutor.
1.30 to 2.30 I am again quite free as the children have their lessons again.
2.30 to 3.30 I give the girl French lessons
3.30 to 4-5 Tea, this is an intimate hour with the children and the Yuvarani when we all talk together.
5-6.30 Tennis, cycling.
6.30 to 7.30 We all sit round the fire and play the gramophone or some game
7.30 Supper - after this I am quite free, but as I say the Yuvarani and I generally spend our evenings together.

There is really no question of "free time" here in the ordinary sense of the term - I can be free at any time I want and the Yuvarani says I must not do anything if I feel tired ! Her kindness and consideration for my comfort is simply overwhelming ! And now a message from her. She wants to ask the Maharishi some more personal questions to which she wants his own direct answer. She wants to write direct to Maharishi, but I tell her if she does that, Maharishi will only read the letter, that it will go to the office for reply by someone else, and in any case, will not be private. I told her I thought it would be better if she wrote to you and let you put the questions privately to Maharishi and get his answer through Mr. Venkatramiah like you did before concerning the black magic question. However, the Yuvarani is so afraid of troubling you, she has asked me to enquire first whether you will consent to do it before she writes to you; she says she will be deeply grateful if you will, because really she would rather it went through you. What happens if one writes direct to Maharishi ? Does he receive the letter unopened or is it opened in the office and then given to him ? If he does receive it unopened, what happens to it afterwards ? The Yuvarani would like to have your answer to these questions for her future guidance, in case she wants to get into touch with Maharishi when you are not there.

The Yuvarani met Swami Bolanath in Lucknow - he came to the house, she only had a short interview with him, but says she is impressed by his simple sincerity and spiritual presence. Do you know him personally ? Unfortunately I was out with the children and was ^{un}able to meet him but she is going to arrange for me to do so when we return to Lucknow at the end of February. We shall be in Lucknow until the middle of April when we go to Mussoorie.

The other day the Yuvarani said to me: "Margaret, I will not force you to stay here against your will, but I would like you to stay with us for at least a year" - there is nothing I want more than to stay here, because I am so happy here. We have several long talks about the scheme we hope to start in the village and there is every possibility we may be able to commence soon; we shall start with a girl's school to train girls in hygiene, house-craft, etc. We think this is of first importance as the woman is the most important factor in the home and so much depends upon her. The Maharani is opposed to anything really drastic as yet, but even as things are, a lot of good work is being done; the whole family is exceedingly philanthropically inclined and they are doing much to improve the conditions in the State.

I have a lovely suite of rooms all to myself on a long verandah - bedsitting room, bathroom and dressing room - from which I have a fine view of the surrounding country which is flat, but dotted with woods and little lakes. In short, I lack nothing, material, mental or spiritual here ! I sometimes feel it is almost too good to be true, a dream from which I shall awake one of these days to the harsh realities of the world !

How is Roger...and puppy ? I so often think of him because we have so many dogs here.

I am still receiving burning, passionate letters from Philip ! I think he is coming to Lucknow soon, ostensibly to see the Exhibition, but really to see me ! I have told the Yuvarani all about him, she advises me to drop the correspondence, that she feels he is not at all the right sort of man for me - I know it, but it is very difficult to stop the correspondence abruptly at this point. I am afraid now it is one of those things which will have to work itself out to its own conclusion, but as far as I am concerned, there can be no conclusion in his sense. Again, I have come to the best possible place to be protected against any weakness that might occur in me in this respect.

I must bring this long letter to a close ! Please give my kind regards to all in Tiruvannamalai and if you can, tell something of what I have said to Maharishi. I shall look forward very much to your letter.

With affectionate thoughts,

Margaret

There is, however, one point on which it is necessary to give you some counsel. It would be imprudent to make any comparisons between your Master and Jesus; that is entirely unnecessary and naturally raises opposition. Secondly, it is equally imprudent for you to have a group of students in your home among whom there would be doubters and sceptics of what you wish to tell them. You are not yet sufficiently advanced to play the machinery and could make serious mistakes which would do harm instead of good. Why not wait another year before you take up this group idea? *Learn discretion. At this stage it is not your responsibility to awaken or guide others.*

Thirdly, if people have to be shown miracles in order to convince them of the Truth, then they are not yet ready for philosophy and you ought not to attempt to lead them to it.

Fourthly, the woman who is sceptical because your Master was married is equally unready for philosophy since she is making a snap judgment in total ignorance of the actual facts. She is using her imagination and picturing it as an ordinary marriage whereas in fact it was a highly unusual one

Spent 1979
- looked for my 1st day
- comparing my 1st day
- Dr. and covered
- if you discuss this
in book - what (possibly)
negative.
No Spine:
It reads to her book as
it is 1938 people with
it. Outright book from
- can be compared



Kasmanda House,

Lucknow,

30th March, 1939.

My dear Dr. Paul Brunton,

Hearty thanks for your letter of the 23rd Current.

I am shocked to hear of the happenings at Maharshi's Ashram which necessitated your leaving Tiruvannamalai and cutting off your outward connection with the Ashram and Maharshi. Of course, the inward connection must stand and will. I am sorry to find from the little experience that I have that Ashrams become more or less miniature worlds or societies, but what pains me is that the great personalities, around whom they are built, lend, may be disinterestedly, their support to it. I feel, people take advantage and begin to trade on the greatness of the personage. Naturally when questions come down to Rupees, annas and pies, they cannot be always pure. But I am too negligible a personality to be even commenting in a general way on the God-loving and lest inadvertently anything blasphemous may come out of my thoughts or writing, I would rather put a fullstop to this matter. Since now you shall be leading an independent course of life and will be entirely on your own feet, I hope, that will not mean your

forsaking us and India and even if you will not be staying permanently in our country, you will at least occasionally visit it and administer to needy people like myself your soothing balm of spiritual advice.

Indeed the publication of Hindi version of the "Search in Secret India" has taken a disappointingly long time, but I understand it is now in the press. Since I wrote to you last, I have formally received Messrs. Rider & Company's approval extending our contract till the end of this year. At present, I think, matters are running quite smoothly, but if and when need be, I shall certainly take your aid to smoothen out any intricate matter that may crop up. It is kind of you to permit me to seek your aid. I am very sorry, Mr. Venkatarama Sarma has been so incivil to you. I am sure, he and his brother lawyer will find on thinking soberly that they are in the wrong. But, I suppose, such is the way of the world. It is not that their manuscript has not been utilised, but the translation was so hopelessly bad that it has had to be almost re-done. The corrections have been done on the original. So, I am afraid, as desired, it will not be possible to return the m.s. and you will have to write to them again now to the above effect. Between Mr. Sarma and myself there passed nothing beyond a couple of Post Cards dealing purely with business and were quite straight. I could give you a complete copy of the correspondence but I have left the file at Kamlapur. If you so like, I could later send you the copies.

issued 14th
K



Kasmanda House,
Lucknow.

7th of March, 1941.

My dear Dr. Paul Brunton,

You are so kind to keep us in your thought. We are happy at the prospect of meeting you in the near future when you intend to pay a visit to some North - Indian hill stations. We intend to go up to Mussooree by the end of April, when the College of my son breaks for summer vacation. We shall return about the third week of July when his College re-opens. During this period we expect you to sojourn with us for some time at least in Mussooree. We shall be so grateful and happy to be near you to have real spiritual benefit. This time you will be more at leisure so that we shall have greter luck to profit by your spiritual talks, but more shall we gain by being near you. Our address of the hill-station will be Kasmanda Lodge, Mussooree. I shall expect to hear from you as soon as your plan to visit Northern India is made up.

There is no doubt that "the Inner Reality" has given me many a clue to the understanding of the Real and the Unreal, but imperfect as my understanding is, I get involved in my doubts

again and again. I hope your new book, the Hidden Teaching beyond Yoga, will help me still more, when I have a copy of it in my hands. Before that however you yourself will be with us and that will be so splendid.

Now that the Spring has come the European situation is bound to assume a serious aspect. Let us hope the forces of evil will be completely annihilated.

We are all well.

with respectful regards,

Yours Affly

Sriwaka Brahachari

Oct 43

Yesterday under registered cover I have, as desired, returned the manuscript of your book 'A Wisdom of the Overself'. It is wonderful and most illuminating and has, I feel, definitely done me much good. It should prove to be a panacea to the tottering humanity. I had to go through it very carefully ^{to avoid papers getting detached} so I am not quite ^{quite} satisfied and would like to read it again when it comes out in book ^{October} form. I have already placed an order with my book seller. I feel it should be read again and again and digested to get the full benefit.

FROM YUVARAJA OF KASMANDA

I have faith in God's grace.

I look up to you with full confidence and
I hope you are in good health. We are well.

With respectful regards,

Yours affly

Hivakar

know it is only upto me to do what best I can, but whom else should I go to but you for relief and guidance? Like a weak man I go on, but with a confidence that I shall get strength from your good will and blessing. I cling to the hope that one day I shall have the spiritual experience of the Grace I long for ^{but doubt springs up whether I do really long for it.} Just kindly keep me in your kind thought always so that I may go on with complete faith in His ultimate bliss.

may I request you to make matters easy for me and inform me whenever any of your books are out. They are so instructive and I don't want ever to miss any. In fact it is due to your books that I have developed the desire of seeking the Truth.

For some time I have been passing through a most disturbed state of mind. I cant fix upon any reason but there it is and I suppose I must grin and bear it in the hope that some day the depression will clear.

We are well and trust you are also fit.

With kindest regards and respects,

Yours affly

Hivakar Prakash Singh.

I feel your very presence in our midst, when I receive your letter and your peace with it.

It came. It made us completely happy. We are surely fortunate in having ⁱⁿ you a kind friend and guide. We feel very grateful to you for your kind thoughts for us.

it several images (I had seen in the temple near our shikar camp in Dehradun). Then I saw the statue of Shri Radha Krishna as it is in the temple at our home. They appeared in front of me just a bit to the right.

June 19.

When concentration went to the fore-head centre I saw a dot of light like a shooting star with a tail like a broom, shoot up from about a foot above the ground to in front of my fore-head a little distance away, and disappear. Twice or thrice I saw a glow of light in front of me. Once I saw a face of a jet black man with white teeth and white eye balls with black pupils. His teeth were closed but the lips open wide and mockingly he shut the lips and disappeared. I was not disturbed. I continued the meditation.

June 21.

I saw a Faqir with big hair, who at a second look seemed to be one living in my home village. But I can't

but the very trying weather in Lucknow made me procure four weeks' leave for him. Now we shall leave here on the 16th inst. We are glad we shall have an opportunity to celebrate the



Kasmanda House,

Lucknow.

2nd of December, 1942.

My dear Paul,

Your kind and long letter of the 16th October brought much relief and satisfaction to me. I read it ^{many} ~~times~~ over and felt grateful to the Almighty Father for having found such a kind friend and guide in you. Your kind regards for us all are a source of great encouragement and inspiration and we feel that at no difficult turn we shall be alone or without help, visible or indirect, for the next step. It is no small satisfaction for mortals like us who need a helping hand at every step. I am so grateful to you.

I still feel difficulties and disappointments but at times I realize that the material attachments that seemed to drag me down are no longer so strong or aggressive. That is a solace. But I am still weak and yielding. I am filled with remorse at each default, but I don't know if I am better able to combat an evil next time. I however, don't lose hope, but I do take care that success may not turn my head and thus involve me into a greater error. It is difficult for me to explain my sentiments correctly, but I have a confidence that whatever I write you understand better than I can express it. I have also a strong

faith that you will help me out of the wood. I only pray for greater confidence in you as my friend and for stronger faith in God, our Almighty Father.

It is such a joy to us all to know that there is a chance of your coming to this part at no distant date. Of course we shall be lucky and happy to have you in our midst once you come this way. Please try to pay us a kind visit. That will be a great favour to us.

You will be glad to know that Swami Ramdas visited Northern India some three years back and we were fortunate to have had his darshan and a few minutes' interview. Yuvarani has been in touch with him. Now we shall try to come closer to him by correspondence or personal meeting if there is a chance.

Mr. Venkat Ramiah is quite friendly with us, so you need not worry. If there be need, Yuvarani or I shall write to Mr. Venkatramiah and know about Maharshi.

We have been doing our best to give liberal education to our son, and we hope by God's grace every thing will go well. Of course Destiny is stronger than any mortal design. Still according to our understanding we should do what appears proper and right.

I trust you are in good health. We are all well.

With profoundest respects,
Joursa
Sivakasi



Kasmanda House,
Park Road, Lucknow.

11-1-41.

My dear Dr. Paul Bounton,

I hope you are in splendid health to carry on your duties, spiritual as well as worldly. I know the strain of emotional understanding of the present-day suffering of humanity is unbearable at times; but while we endure it under a sense of helplessness, people of your spiritual status do so through a sense of service which you are doing to mankind in your own way. We also seek relief in the hope that soon this scourge in the shape of the present war will come to an end, and once more the children of the Supreme Father will have an easy mind to play or pray as they choose. We can only pray to the Almighty Father for His grace and blessings for us all.

These days I am reading your book, 'the Inner Reality'. I am rather a slow reader, and it is a peculiar tendency in me, that, if the book be interesting my speed slackens further, since I love to go twice or thrice through the passages that appeal to me. I cannot tell you what joy, what relief, I find in your writings. A subject so ^uabstr^use can be made easy, and also attractive, only by one of your spiritual understang^{din}. I am glad I got this book now.

At present we are in Lucknow, as my son is in a local college in class 7. We spent the Xmas week at our country residence.

My parents are well, and so are the members of my family.

With respectful regards,

Yours affly,

Divakar Prakash Singh.



Kasmanda Lodge,
Mussoorie.

7th. July, 1937.

My dear Mr. Paul Brunton,

I trust you had a safe journey back to Tiruvann-amalai although I doubt if it could be comfortable because of the muggy atmosphere of the plains at this time.

Your stay here with us although very short has been not only a real great pleasure but I am sure a great benefit to us spiritually. We shall ever remember the three days you spent with us here. It was so very kind of you to snatch out time from the very busy life of yours just to oblige us by coming here. We can never adequately thank you. Silent gratitude may alone be able to express our feelings.

Your European post came the very next day you left us. I redirected it to C/O Cooks. I trust you have received all the letters, and may I hope they have brought good news and you may yet not have to go to Europe? But if you have to, I hope we shall keep in touch with each other through correspondence and before long you will again come back to India.

The Leader Press has sent me a letter about the Hindi edition of the Search in Secret India. I am glad you have, as they write, settled the business portion of it with them, and I have just to send them the M S and money to defray the printing charges. We expected the book to be able to go to press pretty quickly, but I am afraid our

man, contrary to our expectation, has not gone very far with the translation, so now please do not prevent the gentleman down there from carrying on the translation. Infact please ask him to do the job all the more vigorously^r. Kindly give him our address so that he could send us the MS as soon as it is ready. Also please let us know his address so that we could correspond with him if need be. I hope it wont be very long before~~d~~ the Hindi edition of the Search in Secret India is out.

With very best regards,

I am,

Yours Sincerely,

Hivakar Prakash Singh.

*told to pay 30 Rs to Samma, totals Rs 60 (ntss)
& rest I give out of my profits*

(4)

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Karmanda House

Beckenore 4-10-44

Dear Mr. Brenton

I am sure you will remember me as you are a regular correspondence with my husband. But you may be surprised to hear from me. Perhaps you already know that we are passing through very critical times at present & the future too is bleak at least for a few years to come. I feel God is taking us through this darkness for some purpose & as soon as we have learnt the lesson it will all pass away & light will come.

I need your help very badly as a friend so I am writing this very confidentially to you (please don't let even my husband know that I wrote to you!) I want you to come even for a few days then I could talk to you freely & I know you can help as no one else can help ~~all~~. Since it concerns my husband, you remember once in Mysore I asked you to help him spiritually & told you his

particular troubles ² you helped him, & since he has had no trouble in his meditation & at the same time his confidence in you too has deepened to such an extent as even you will not realize perhaps - he actually looks upon you as his "Gurro" Master.

This time it is a tangle of spiritual & material obstacles combined & I feel a word at this regret moment from you will work wonders. Only he must never never know that I wrote to you! He ~~must~~ should feel that it is your own intention that has led you to say this. I'd be better able to express all that has to be done if I met you & talked to you that is why I beg of you to please come I will pay the travelling expenses privately to you. You can tell him that you feel he needs your presence so you are coming. I should arrange for accommodation.

But if you can't come I am just giving you hints & you can think over it. If you think it can be done in writing you can do it by correspondence. But I again request you to come if you can possibly do so.

You know at the moment 2 or 3 cases are filed against us & enemies are trying every means to deprive us of what is ours & not only that but our very lives. Always

at each period
 wheels within wheels work & some of our very
 own people become the instruments of our destruction.
 The situation here is that although my husband
 is the only child & came after great yearning &
 prayers my Mother-in-law is of such a selfish
 & egoistic nature that she never wished even
 this son to be able & strong but he sought power
 & independence! So from infancy she surrounded
 him with bad company & bad habits naturally
 followed. I came into his life & God blessed us
 with that child who was superhuman so
 naturally the very circumstances changed
 shapes to keep him pure. We both shaped
 ourselves to make him what was our idea
 & so hereafter himself made great sacrifices
 & life changed. When that boy's term in this
 sphere expired the whole thing changed.
 I was broken down completely I lost interest
 in everything. I should have left my
 position & gone away somewhere but
 it was not my Pralabda as Mahareshi
 said & even you know for you are the
 first man I came in contact with in my

search for reality when life itself looks
a farce. I need not go into details about my
self but I had to give you a brief history to
enable you to grasp the situation.
My husband is an extremeist by nature
capable of extreme good & as much
liable to extreme bad at the same time.
Having had the wrong wronging up he is
unable to check himself & draw the
line so to say in matters of mutual
enjoyments. He was always given to
drink but in a peculiar way! He drank
& too much when ever he did & for months
at a time. Then he gave it up & did not
even miss it. I must say he tried to fight
against it generously for he gave up society
parties & everything but the craving
was there & that was the cause of his not
advancing in Spiritual Sadhana. It
in fact created a conflict as these two
things are poles apart.

Now with all this odds against us & my
father-in-law ageing so fast (he is 77 years
old now & altho his brain is bright & clear his
health is failing him now) the whole thing
depends on ~~the~~ my husband. My son is too
young & in any case he is no body while the
father is alive. The interested parties want
father-in-law to loose his confidence in his
own son & give the state to them & they can
only do that by tempting him to drink
~~as~~ as other wise he will see their game

only too clearly. So in short - I must come to
the point he has taken to drink excessively.
His ^{present} years life reading says he will be
surrounded by bad people + led astray
the Tamasec in him will be uppermost
+ Satanic latent; he is already showing
signs of it.

Now if you can tell him that as you are
in the habit of sending him your force
you feel he is in need of it more at the moment
but feel there is a barrier which prevents
it from entering him. You can put it in your
own words - Say you know the enemies
may be doing something to prevent the
divine forces to help but if he himself tries
to rise above the Tamasec Vettes nothing
can prevent it. In some way you can
even in this letter or some other which
you write on the subject bring in the
root cause - drink somehow very
diplomatically + ask him to abstain
from it for at least 3 years. I don't mind
if he takes it in moderate quantities at the
house but in public + crowded occasions
he should not take it.

Please keep this strictly confidential
+ you need not write to me just send me

Some vague message in your letter to
him that you hope I am keeping well
or getting on in my Sadhan or some
such thing & I will know this has reached
you. Needless to say I will be anxious
about this reaching you - but I must
ask you not to write to me direct. I am
having it posted by a reliable man
so that will be my only relief till I get
your message in your letter to your mother.
Please bring this after perusal.

With respectful regards
Yours sincerely

Vidyawati

P.S.

In my utter despair
my thoughts flew to you as I feel you are our
sincere friend & so I poured out my trouble
forgot even to formal excuses. You will understand
& forgive my taking this liberty. Needless
to say I'll be deeply grateful to you for your
kind guidance. I do hope you are keeping
good health & advancing on the Path you
have chosen. Y.



Kasmanda House,
Lucknow,
3rd., February 1945.

My dear Paul,

Knowing how busy and precious every minute of your time is, I shall not complain for not receiving any letter from you. I must tell you, however, that I eagerly look forward to your letters as they elevate and give me such strength.

You are indeed among those few happy and fortunate beings, whom God chooses for His Grace and work in this world. And I humbly send you my respectful felicitations on your enviable experience of His Grace. May you ever have more and more of it and finally merge in Him!

I am glad to know that your book, "The Wisdom of the Over-Self" has made a deep and wide impression in England. I am sure this book will render no less service here in India also; and I hope before



the good wishes of friends like yourself and mercy of God.

Signs are already visible and I hope very soon Nazism will be totally wiped out. Thereafter defeat of Japan will I hope not take much time. I hope this war will have taught the humanity the much needed lesson of ~~its~~ brotherhood and they will this time strive to establish

T. N. KRISHNASAMY, M. B., B. S., L. O.,
PHYSICIAN & SURGEON.

4/40 Enticery Road
MYLAPORE.

7. 9 1945.

PHONE: 8484.

My dear friend,

I stayed nearly 2 months in
Perdukotta under the care of Sri L.
Kameswara Sarma in his Naturopathy
Samarasthram, trying to pluck out
from the root my old deeprooted
vicious habits of thought and
irregular life, and entirely re-orient
them. But alas! It is not so easily
done. There has been however a
continued struggle with varying
success and failure. But I am
convinced of the supreme merit
of Naturopathy which worldly minded
people scoff at and cannot of course
understand.
While I ^{was there} struggling, domestic

2.
happenings called me back to
Vellore. And I returned hardly able
to move, still prostrate and extremely
reduced in body. I halted in
Sri Ramanasramam on my way
a few hours and told Bhagawan
about my condition and ^{my} impression
of Nature cure.

I came here to Madras a few
days ago. Sri Muringanar is here
having his teeth pulled out. I am
also staying under the kind ^{care} of this
friend. This stay promises to do me
the good heralded by my acute
physical pain and wholesale
breakdown. This agony is seems
indispensable in my case to lift
me from the mire of sensuality and
lead a regulated ^{and} devout life, for which
fruit diet seems most helpful. I hope
in my next letter.

3
T. N. KRISHNASAMY, M. B., B. S., L. O.,
PHYSICIAN & SURGEON.

MYLAPORE.

PHONE: 8484.

3
194

I will be able to give ^{you} the glad
news of my regeneration.

Unless a man sweats by
his labour to earn his food
he cannot have real hunger.
I am therefore trying to lead a
most strenuous and low kind
of life doing menial and other
work such as doing yajna and
the reading of or chanting sacred
hymns and scriptures in the house ^{here}.

I am almost a dead man
physically and yet my vices will
not leave me! I now see what a
complete wreckage I have made of
my life! The ego-fetters and
would completely undo me.

4..

The good wishes of friends like you and the interest which I am sure Bhagawan Sri Ramana takes in me must make of me a new man.

I cannot but acknowledge the great help I have received from my study of the Christian Mystics and their practical ways of life. Everyday I must mortify and crucify my flesh and live anew justifying my food and another day of life. I expect to remain here about 10 days more. If you are coming to Madras I shall be very glad to meet you.

Yours Sincerely

T. Krishnasami

P.S. My son's marriage is not yet settled. I am having lessons from Nurgunar on Bhagawan's works.

T.K. 7/4

T. V. Krishnasami

25 Nachiappa chetti St
Mayapore Madras India

24.2.1938

My dear Brunton,

I believe you are in receipt
of my last two letters. I saw the
German Countess off in the train to
Tiruvannamalai. I understood she
^{since} has left Tiruvannamalai. But she
has not written to me since she
left Madras. She liked bits of my
translation of Muruganar's poems
and I sent her ^{further} scraps of same.

After some effort I got back ~~the~~ my
Tamil manuscript of "The Secret Path"
from the Pandit to whom Mr.
Palamandi Pillai had given it for
revision. Pillai was quite indifferent
about getting back the manuscript
and returning it to me. He had no
idea of printing it. He was insincere
all the time. A friend told me that
Sri Maharshi enquired about the ~~fate~~
manuscript ^{and} whether it was printed.
The friend has now taken it with him.

2
He says he will get it printed provided there are no conditions regarding copyright. Though the book when printed may find circulation it is unlikely to be a business proposition on account of the peculiar conditions of India. So if you can arrange with Rider for permission to get it printed free of restrictions, it will fulfil a felt want. Lay people who have read portions of it turning ^{the pages} at random have

followed the meaning and even
felt interested. I am sure most
of the Tamil visitors to the Ashram will
purchase copies; particularly the
womenfolk are eager to see it in
print so that they may read it as
it is presented in the modern light; because
they are tired of the traditional jargon.

My mother is in same bed-ridden
condition. Yogi Ramaia and Mr. Frydman
came and visited her. The former now
speaks.

Hope you are doing well.

Yours sincerely
T. Krishnasami

(K)

The Guardian of India Insurance Co., Ltd.

HEAD OFFICE: MADRAS.

T.V. Krishnaswami
~~Organiser~~25 Nachappa chetti st
Mylapore 6 1 1938.

My dear Branton.

Thanks very much for your kind introduction to the German Countess, I spent very precious time in her company a few days in Madras. I had the opportunity also to read portions of your new book "Quest of Overself". But the most significant thing was, we attended cinema to see Charlie Chaplin in Modern Times, for which I had been waiting ever since I read your chapter in the "Hermit". The Countess left for Imalai last Saturday Monday.

Incidentally I was speaking to her about Murganay and she was interested to read my English translation of passages

[In all Communications about Policies please quote the Policy No.]

from his focus. She urged me to go on with it

I could not get at the Tamil pandit who has ^{Tamil} my manuscript of the Secret Path. Though I went to him twice, as he was said to be unwell.

Though I should very much like to see your new book in print in Tamil, the fate of the other manuscript is a check ~~check~~ on me. However I should very much like to do it in Tamil at least for my own exercise. I am sure the Tamil public require a book like that. My association with the Countess and seeing Charlie Chaplin on the screen has worked a profound change in my ~~mind~~ life. Your kind touch across the distance has been made real

Yours sincerely
T. Krishnasami

(3)

Sir,

Your last note also has arrived and this fills me with still greater amazement than before for you now accuse me also of regarding Sankara as a fool. This is not only absolutely false because I am a follower of Sankara by caste but it is also intolerable. A philosophic method which in practice is so different from its theory and a so-called Vedantic teaching which is so un-Hindu will not suit me, and therefore I am really sorry that it is useless for me to continue this correspondence.

Yours obediently,

R. Gopalakrishnan

P.S. I with-held sending the foregoing notes after writing them out of respect for your age. But your latest note compels me to send them all.

Vani Vilas Mohalla,

Mysore, 8 March 1941

My dear Dr. Brunton,

I did not know till now why you were sending your messages to me through your Gopalkrishnan instead of telling me or writing to me directly ! I now understand.

Re "Truth" to which you refer in your letter of the 5th inst. I am surprised to read in it that you "regret" that I am "unwilling" to discuss your points. Ever since I started teaching Vedanta, about a quarter of a century ago, I have never been "unwilling" to discuss, as all those who have studied under me will bear out, and I never will even in the future be "unwilling" to do so. What I have most clearly indicated in my last letter is that, as a firm believer in Shakespeare's well-known words "Truth loves open dealing", I want open discussion. Discussions as such were never never carried on in privacy or secrecy by any Vedantic teachers of India. What are called "intimations" and 'visions' and the like were given in private. For these latter, I do say you should go to others, for they alone can explain what you term "realization". But these do not give proofs for Truth.

What I wanted and do want is that, Swami, ~~and others~~ and others should be present at the discussion. All that I ask for is "open dealing". I am ever ready to place my little knowledge at your or anybody else's service. I am, let me repeat, opposed only to secrecy or privacy in matters of "Truth-seeking". Though you have been so long with me you have not been able to see this fundamental feature of Vedanta!

If you have real regard for Truth, you will, I trust,
at an early date, arrange for an open discussion, which
will show to the world that the thousands of rupees that
His late Highness spent on you, were not expended in vain.
If I doubt your regard for Truth in this matter, I do so
because it is you that have been avoiding discussion in
the open, in spite of Swami Sambhavanandji's letter to you.
When the time comes, Swami Sambhavanandji's and my let-
ters will be published, in the interests of Truth, of which
I am as a fellow-seeker,

I remain,
Yours very sincerely,

W. Subrahmanya Siva

Form



LAMA ANAGARIKA GOVINDA
KASAR DEVI ASHRAM
P. O. DINAPANI (Dist. Almora)
KUMAON HIMALAYA, INDIA
25th Oct. 1969.

Dear Mr. Gillies,

I receive innumerable kind messages from my readers all over the world. I should like to thank them all and to let them know, how much I appreciate their friendly words and good thoughts, which show me that my endeavour to repay what I owe to my Gurus, by passing on their teachings, has not been in vain.

As it is physically impossible for me to answer personally the many questions that come to me, I am trying to do the next-best thing, namely to answer them as far as possible in my future books. In this way I may be able to benefit not only the individual questioner, but all those who have similar interests. For the same reason I do not accept pupils.

Nevertheless, all those who have written to me, should know that their messages and questions are not lost, but have been read and considered with due respect and attention. They will stimulate and help me in formulating my further work.

Thanking you for your kind words and thoughts, I remain, with all good wishes to you.

Yours sincerely,

Lama Govinda

P.S. I too enjoyed Paul Brunton's books.

So

Watford, Herts. June 21, 1935.

My dear Paul:

I was very happy to receive your card and perhaps especially so to visualise that "thread from old Egypt" which it brought me. One has thought and spoken a great deal of you these past few weeks. In some ways, they have been very trying ones, but that is past and I am glad to say that through all the difficulties, so soon as I thought of you and indulged in the little "calming" exercise which you suggested, I was able to maintain my equilibrium. In other words, things which would have been upsetting in the extreme until recently--upset still, but passed by. You will understand what I mean. And now, Betty has sailed for America last week and will be there for the rest of the summer--anyway. Now I have perhaps ten weeks during which to have mornings and evenings quiet, as perhaps never before. I am hoping that they will produce the guidance which I need. It is so easy to convince oneself that the thing one wishes to do--is THE thing to do. I want to be sure that my own selfishness is not dictating the tune! Help me to know the right--and do it.

There is nothing of interest to report to you as to my own affairs--save that, little by little, things seem to be working round towards an eventual possibility of disposal. I am working as hard as I can at it and by doing the best I can with every day, feel sure that at the proper moment, something will eventuate. Hesper is very well, I am glad to say and very happy. I am going to Spelmonded for 24 hours this week end and am looking forward to it. Also, Bobby has asked me to join them on a fortnight at St. Ives, in Cornwall and--since he meant it--I am going. It will be a very wonderful time for me. Hesper's letters and advice continue to be as invaluable as ever. And the rare occasions when we can meet are an inspiration.

There are two people about whom I want to write you, if I may. One is a certain Dr. Thomas, Assistant Medical Officer of Health at Chester. I was up there a few months ago, and he started the conversation by telling me how hard it was to find the truth and how he longed to know it. Well--eventually I sent him your "Path". He read it several times and started at once to follow its counsel. He writes me as follows:

"I have read the Secret Path yet again and by degrees a greater, but by no means complete understanding of the matter has come to me. When I say 'understanding' I mean that I am beginning to appreciate the goal--the object of it all. The attainment of it is a different matter. During my meditation I have a constantly recurring picture of myself standing on top of a small hill with steep sides and a narrow top on which I can only just keep my balance. Round the base of this small hill are a number of indefinite shapes--these represent the main lines of distracting thought which always surround one in meditation and which are constantly trying to upset my balance on my hill, and persuade me to follow one or other of them. I must confess to a feeling of real satisfaction if I am able to

keep my balance at all well even for a short time. One of the difficulties is this--that once having attained this balance it is much easier to keep it if one has ONE thought to contemplate. The Secret Path says: "ask WHO is feeling these things and thinking these things"--but I find that so often any contemplation of the mystery of existence and purpose of one's being--trails off imperceptibly into mundane, trivial, practical things. If only I could evolve a definite thought chain to pursue--something by which I felt I was laying down a definite foundation on which to build, I should feel more satisfied. It is all very difficult; very intangible and very fascinating and I intend to persevere to the limit of my ability to do so."

He is only about 38--a highly qualified medical man; very earnest. Can you--in answer to this--give me anything which will help him?

The next man is one, Mr. Schlubeck--a German who has come over here to manage the Homburg business. He spent two years in India but learned nothing--though seeking. During our first business interview--out of a blue sky--he suddenly said to me: "You can help me in my search for truth!" Well--to say that I was surprised would be to put it mildly. Anyway--I told him that I was only a very elementary seeker myself--but that I had a book which had helped me--and gave it him. Now he says that he knows WHY he had to leave India, because he has learned more in 4 months in London than 2 years in India. And he is faithfully working morning and evening. I just want you to know of him. He too is very much in earnest.

Now I have worried you enough. I hope you will forgive such a long letter, but one would like to help these two if it ~~can~~ be and may be done. And how are YOU faring? Is there any chance of your being in England before you go further East? Au revoir, my dear Paul. My love and kindest thoughts go to you and if earnest prayer day by day is of any help, you have it.

Devotedly,

Tee

Your words on Friday evening were so indelibly impressed on my memory that I believe I was able to discharge the trust you imposed in me of transmitting them to Hesper, almost in your own words and with your own solemnity. On Friday night, in meditation and in prayer, I gave myself as completely as I know how and it was as though your confiding to me the transmission of this message to Hesper, were a first duty in the new life. Hesper said that it was that which she had been waiting for and which you had already communicated to her, without words--but she will, herself, write you how gladly she welcomes the trust. From now on, it will be a question of unceasing preparation so that, when the time comes that the Great Ones can use even us, we shall not fail Them. It gives a new import even to the simplest daily tasks.

Will you forgive me if I refer to one other thing. A sentence you used on Friday has been ringing in my ears--that You--in fulfillment of your mission ~~and~~ more or less a wanderer on the face of the earth. I know quite well that, engaged in the service of the Master as you are, you need neither sympathy nor help. But--I would be very happy if you would ever consider my home as your's. Your presence in my room would be more than welcome--anytime, for as long as you care to use it. It also occurred to me that, in the rush of getting ready, it might be convenient for you to have a place where you could see people in the west end. If it is--you are very welcome to use the room at 72 Wigmore Street as your own. From 9 to 6, we have one young man in the small room. The large room always is empty. It is not completely private, because of the glass partition--but if it is of any use--just let me know and I will give the necessary instructions and give you a key so that you could go in during the evening if you wished.

For the rest, I am not going to worry you with a longer letter. I shall be waiting for the few hours that you may perchance be able to spare before you leave--whenever and wherever you can. And our little mite of love and help will always be with you.

Devotedly,

Ted Spencer

Endocrines- Spicer Ltd.

Directors: E. H. Spicer. R. E. Spicer.

Watford, Herts.

Endocrine and Biochemical Specialities

Telephone
WATFORD 5284
Two lines
Telegrams & Cables
ENDOCRINES, WATFORD

June 24, 1937.

My dear Paul: I was very happy to have this morning your letter of the 15th, and as you are not sailing until the 17th, I am going to risk this on to-morrow's airmail. First, my passage has been changed to the "Orontes", September 2. If circumstances make it desirable to postpone it, after you get here, no doubt it can be done, but meanwhile I have a definite room booked. I am out here at Watford for a couple of days whilst Reg goes to Scotland. Of course, I too am dreadfully sorry that you will not be at Tiru. when I get there, but I also know that you will make all the arrangements you possibly can, and for the rest, it will be up to me. After all, you didn't have someone to fix everything up for you when you first went there, did you??? I do not compare myself with you as an experienced traveller, but--well, you know how it is--when one wants something badly enough, one generally manages to manage somehow. I shall have the immense advantage of your introduction and the plans you can make for me before you leave. I DO hope that I shall be able to see and talk with you first, however, both because I just want to see YOU; and also because I can learn more in a talk than from letters. Anyway, I won't worry you just now with any more about that, but when you do get to Europe, try and fix it so that I see you somewhere, if you don't get to England before I leave---unless it is desirable subsequently for me to postpone. Then, as you say, I can complete the Indian journey as soon as possible, and get back and--get to work! Thank you for the friendly advice and you may be sure that when I do get there, it will be to the M. that I shall go, as I shall have no faintest interest in anybody else.

As to the flat, we can see what happens. If I keep it, you will know you are welcome and--if I am nothere--Hesper can always arrange for you to get it. I noted with interest that your friend the G. is to be cared for by the authorities of the Sorbonne. It always gives one, still, a curious feeling to know that somewhere there are "authorities" who are intelligent enough to care for and respect such an One.

I spent a day this week with Dorothy and we had a very peaceful and happy time. Hesper and Bobby are away on a 2 weeks holiday--getting back next Monday. I believe that some time ago, I mentioned to you that a certain Dr. Koch, of Detroit, had been working for some 25 years on the problem of the basic nature of cancer. As a result, he concluded that its basic cause was merely a deficiency in the chemistry of the body, in the sense of deficient oxidation. He prepared a substance which, in minute quantities, (three one thousandths of a milligramme being the TOTAL treatment), should have a profound effect on the disease. He then used it with amazing results. He came to us, for some strange reason, and, sceptic as we were, it looked so interesting that we decided to "explore every avenue!!" He then turned the thing over to us, lock

Endocrines- Spicer Ltd.

Directors: E. H. Spicer. R. E. Spicer.

Watford, Herts.

Telephone
WATFORD 5284
Two lines

Telegrams & Cables
ENDOCRINES, WATFORD

Endocrine and Biochemical Specialities

-2

stock and barrell. Reg decided that the thing to do was to get a little group of doctors to test it in hopeless, dying cases. This is being done, and some of the results are nothing short of miraculous. What makes it more interesting still is the fact that his theory adumbrates that not only cancer, but allergic diseases and infections can only exist in a body, in the presence of this same deficiency!!

Be that as it may, it is very curious that of the group of doctors testing it, no less than 3 happen to be Theosophists!! I only found this out by accident. Having a private chat with one of them, I was told that Koch's work was under the direct inspiration of the Masters; that he was led thus to me; and that the Master K.H. was directly inspiring the whole effort! I listened with respect but said nothing. Now, one lady who, in January, was told by 3 of the best men in Harley St. that she had only 6 weeks to live; who had the treatment the end of January; and who is now "well"--wants to put up a large sum of money to start a clinic where poor cancer people can be treated!! I am turning a deaf ear to all of this, holding that I have only one immediate objective in life--i.e. the visit to the M. I am telling you the story as a matter of interest and so that you may know what is going on.

There seems to me to be a vigour of positive purpose emanating from your letter somehow--something which makes one long to be in closer touch with you. Of course, I KNOW that you will give freely of whatever truth you have learned. You wouldn't be Paul if you did not. And I should love to be with you now and on your journey home. Well--a little more patience!! Meanwhile, I hope that in spite of your journeyings in the terrific heat, you are in good health and that the voyage home may give you some real physical rest and refreshment. Keep me in touch, wont you and if I can do anything to be of help, tell me. My love and warmest greetings to you.

Affectionately,

Ted



WARDMAN PARK HOTEL

Washington, D. C.

CONNECTICUT AVENUE & WOODLEY ROAD
1800 ROOMS

July 5, 1938

separate cover

My dear Paul: The enclosed has just been forwarded to me from London--by Hesper, as you will see. I have stopped writing for a few days, because strenuous argument is going on and so far, there has been no decisive development. I had two rather encouraging little things happen to me. I was sitting in a remote corner of the rather extensive lounge here a week ago, reading the Crest Jewel, and pondering, when it suddenly seemed to be very clear to me that "I" did not need liberation; that "I" did not have to "find" the Overself, because "I" already was both. It seemed to strike me with terrific force, and I seemed to be out in the middle of the lounge contemplating my figure in the chair. Then, last Friday another thing happened. In the course of one of the conversations, the head of the Department with which I am dealing here, made what seemed, on the face of it, to be a friendly offer. Having told me that he would have to insist on an animal experiment to complete the proof he required as to Edwenil, he offered to make such an experiment himself, using 100 mice. I could not very well refuse, although something warned me that behind this show of friendliness was a certain knowledge that the experiment would fail--or could be made to fail. So I accepted, safeguarding myself by saying that considerable such work was under way elsewhere, the results of which would be forthcoming in due course. In other words, that I would not regard his experiment as final.

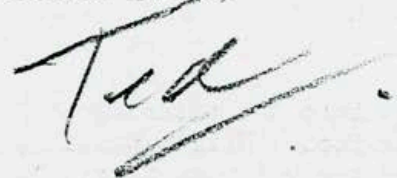
Well--the more I thought of it, the more I disliked it and I got very anxious about it. So much so that last Thursday (I had to give him the material to make the tests on Friday) I came up here and sat down to have a long meditation to regain inner peace and control. Then I lay on the bed reflecting on who and what "I" was, etc. Then I rose and went into the bathroom to wash, preparatory to going out for some food. Whilst washing, a voice seemed to come to me as from the bathroom door: "Why are ye fearful, oh ye of little faith. CAN there be any outcome to this which should not be? Whatever Destiny has decreed--that is for your eventual good--why all this fear and worry?" It was so distinct and so clear and so apropos that I stopped short and all the anxiety and worry disappeared as if they had never existed.

Next morning, I took the material up to the good Doctor and handed it to him with the remark: "There you are, Sir and you are judge, jury and executioner". He paused and we looked in each other's eyes for quite a long time, and after that we had a long chat, in the course of which remarks were made which MAY serve as the basis for a compromise. I am working on that now. Meanwhile--the tests are under way!! I have not the faintest idea what the result will be. I only know that I am at last able to behave more as I should as the "Witness"--in harmony with your lecture on the Gita, which is so vividly in my mind. Perhaps you may remember that you said words to this effect: Go out into the world; fight and act and do your duty. Only remember who it is that is acting; that you are the Witness, and your actions will not add to your karma.

So that is the position at the moment. Maybe in a few days time, I shall be able to write more, but I am definitely staying here until this matter is settled one way or the other. By the way, do you happen to know a man called "Spalding". A friend of mine here told me of two books which had helped him a lot--and showed them to me. They told of "Masters" hundreds of years old, living "in the East"--but the material he made these "Masters" teach was very close to the Truth. I wondered if you knew him. And if you have anyone in Washington whom you want visited--let me know. Because I have time to do it in the evenings and should be glad of the chance.

I hope you are settled and organised and feeling much better, so that the book is commencing to get under way. Au revoir once again, my Dear Paul. It is impossible to say how much I owe you--as I realise more and more every day of my life and I feel that progress is being made somehow. With much love,

Devotedly and affectionately yours,



✓
47, BASILDON COURT,
DEVONSHIRE STREET,
LONDON, W. 1.
WELBECK 3711

October 17, 1938

My dear Paul:

We certainly have been going through some stirring times since I landed here on September 20th. Useless to tell you all about them, since your papers will have done that. But during those two or three days prior to the Friday night when "peace" was announced, one had the impression of standing on the brink of a terrific abyss, the glimpses into which were sobering in the extreme. A remarkable thing was the utter quietness. People seemed to get quieter and quieter as the crisis developed. No one smiled. Few talked. Everyone seemed grim--with that relentless sort of grimness which came from the thought that they were being forced, against their will, into a conflict which they did not want, and they intended to see it through to its bitter end, come what might. But the reaction of relief was tremendous. Now, there is an equally grim feeling that this country has got to put itself in such a position that such a thing never can happen again--both by making itself fiercely strong in armaments and also by pursuing the 4 power Conferences, to see what can be hammered out--if anything. I think there is little doubt but that this glimpse into the abyss will have a profound effect on a lot of people. It is as though the Great Ones--having shown us that glimpse--permitted one more opportunity to profit from it. Now--we shall see!

Business wise, I am facing a very serious position. The advent of this new "Prontosil" group, which has swept the British Empire (one might say the world), has also swept away our Edwenil business. Result: whereas our total turnover of all lines was around £1400. a month, it is now less than £700.--a catastrophic figure and one which, continued for 6 months, will destroy us. So-- I am working with might and main--one, to see if the rot in Edwenil sales can be stopped; two, to see if the Koch stuff can be made to sell NOW, in sufficient quantities to bridge the gap, stop losses, and so save the situation. It is not an easy task, but there is nothing else to be done. So, if we have to go down, we will at least go down in the middle of a good fight and with the flag flying. I do not think we will go down. Send me your helpful

--2

thoughts please, for I need everyone of them.

Meanwhile, I sent that Swami's paper to the Royal Geographic Society and have received a reply, which I enclose. I have written this Secretary, saying that his letter was being forwarded to you in California and that you would either write him directly, or through me. Note especially, please, what he says about the missing photographs. There were none in the envelope. I told him it would be three or four weeks before he could get an answer.

I have had two nice evenings with Dorothy. Mrs. Beach came here to see me, specially to learn first hand how you were and how you were getting along. Hesper helped Bobby fit and distribute gas masks during the mess and was undisturbed until she was informed a flock of East End children were going to be billeted on her, and another flock of East End aged!! That really got her down. She remembered the "hoppers" of Spelmonden and was appalled! She minded the thought much more than the bombs. It made her quite ill and she had a good deal of nervous shock from it all--thanks to her vivid imagination, which, useful as it is in her creative work is apt to be rather a dreadful thing at such times. However, she is better now and she tells me that she was not pleased with the picture she got of her self. Well! I expect we can all say that, and as long as we profit from it all, it will be something. Unfortunately, I can only see her rarely these busy days and then only for a brief hour or two. "Dharma" exacts a lot sometimes, doesn't it? But the peace deep inside persists. And it is a refuge to which one turns with profound longing just now.

You wrote a Mr. Fraser to come and see me. He came, five days ago and we had an evening together. He is an urgent "seeker", but is rather seized with the possibilities of the "phenomena" of "Yoga". We talked that out and I shall be interested to see if he comes back. If he is sincere (and I think he is), he will.

Well--that is a great deal about me and "us". I wonder how YOU are getting along. I have not heard from the Lawyer anent Janina. Have your plans settled themselves as yet? Anyway--take good care of your bodily health, for we all need you and, it seems to me that possibly after this trial, maybe lots of others will be more ready for your message too. With my deepest love and affectionate greetings, I remain,

Devotedly,

Ted

Mina McCallough

✓

47, BASILDON COURT,
DEVONSHIRE STREET,
LONDON, W.1.
WELBECK 3711

September 28, 1938.

My dear Paul:

Your letter of September 12 has just come, and we are living through rather stirring times. Last night, after the Prime Minister's speech, it seemed war was inevitable, and the stupidity of provoking a world war over the precise manner in which territory, already ceded, should be occupied, seemed too footling for words. This whole country is so incensed at the brutality of it all that every one in every class is determined to put a stop to Hitler once and for all--so anything may happen. To night it is stated that there is another chance, since Hitler, Mussolini, Chamberlain and Daladier are going to meet for further conversations in Munich tomorrow. Meanwhile, we have all received our gas masks; trenches are being dug in the parks for air raid shelters; the same is being done in gardens and beside our factory. Rooms are being made gas proof and everyone is perfectly calm about it. So--we shall see. By the time you get this, some history will have been made, one way or another.

I arrived home safely after a hot, but smooth voyage, and was met by Reg and Edith. Had to go straight to Watford and spend 2 days on urgent business matters, since things at Watford are very bad. On Thursday afternoon, Hesper came up here and you can imagine what a joy it was to come home and find her, after so long a time. She looked well. Friday I went down to Camster with her for the week end. Bobby looked very well too. At the moment, their house is a headquarters for gas masks. Bobby is an Air Warden, and they are both working hard measuring people and delivering masks! Such are the curiosities of life in peaceful Camster!

Yesterday I dined at Dorothy's house and she enquired all about you. She too looked well after their holiday in the South of France. I expect to see Mrs. Beach here tomorrow. Meanwhile, I leave each morning at 8.15 for Watford and get back here about 7.

--2

Sales there have completely gone to pot and they are losing about £300. a month, so it looks as though it is up to me to do something about something!!

I was most interested in what you wrote about the possibility of annulment and you may be quite sure that, immediately I hear from the gentleman in question stating what he wants me to put into a document, I will have it prepared and get it to you (or him) at once. It would be gratifying to have that definitely out of the way. Anyway--I will do whatever is required directly I hear.

Hesper and Bobby were both very anxious to know how you were and how you were progressing and were so glad to hear that your general health is better. I hope that by now, with the additional tranquillity, it is better still and in that event, when you do start on your long journey, you will be in better shape to stand it--and to enjoy it. I saw Dr. Hardy and she enquired closely after you. She asked me to tell you particularly that, although the local lesions in the lungs will have cleared up, they take time to be reinstated completely, so that you should not overstrain, but give yourself every chance to recover completely. It seems a long time already since I bade you adieu in the heat of Los Angeles Station. Now--I see chimney pots and searchlights sweeping the sky--quite a transition. But there is one thing sure--Hesper and Dorothy and I are determined to keep firmly on, come what may and we shall indeed welcome your return, when the time comes.

If Mrs. Moeller is still there, please give her my best wishes. I sent the manuscript to the Royal Geographical (making copies) also am trying to get hold of Mrs. Paulsen!

*Do take care of yourself: with much
love to you and kindest thoughts,
Affectionately & Devotedly
Ted.*

47, BASILDON COURT,
DEVONSHIRE STREET,
LONDON, W. 1.
WELBECK 3711

April 25, 1938.

My very Dear Paul:

Well--you are arriving in New York to-day, and I have just arrived back here after seeing you off--which shows how time flies! After leaving you, we went to Beaulieu Abbey, in the New Forest, and stayed there until Thursday morning. Then I had to go back to Watford and accompany Reg and his family to Devon, to help them pick out a place for their holiday, and so finally reached here to-day. I have your things from Miss Faulkner--letters and typewriter. The letters will be done up and posted tomorrow. Kenny is coming in here at 6 o'clock to-day to get the machine, etc. I delivered the books and envelope of letters and postcard to Mr. Potter at Riders... So I think we are all in order now.

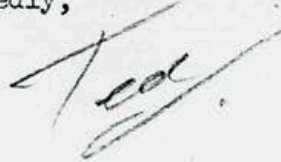
With this, I enclose a letter and folder received by Edith from Sierra Madre. The folder only gives the general information a tourist would want, but it is helpful. The letter may be of use, if the Mt. Wilson place proves no good. About Mount Wilson, it is 6,000 feet high. The Inn is near the top, so the bungalow would be also. The drawback is that the variations in temperature are great. It is somewhat warmer by day than lower down, and colder by night, so that in summer, it might reach 100, and go down to 55 in the night. It is a question whether such a range would be good for you. Think about that. On the other hand, there is a one way road to the top and buses run regularly, so it is not inaccessible from the point of view of supplies.

Sierra Madre, as you will see, is about 1500^{feet} and is said to lie "in the lap of Mt. Wilson". It is a place of about 5 or 6,000 so if you could find a bungalow on the extreme outskirts, it would probably be preferable. However, your friends out there would soon see to that. If, by any chance, Sierra Madre is not suitable, look at Mount Arrowhead--not far away, and also secluded and very beautiful.

Since you left, it seems that a completely new chapter is beginning. One misses enormously the constant contact with you and as I look back on the little episodes of eating soup off your brass tray, or watching while you "lamped", I realise how good it was to be with you; to be able sometimes to look into your eyes, even if we only discussed Mr. Hitler. There was so much I wanted to say to you on the boat, but it couldn't be done. I did not want to burden you and you were so tired. Just let me say this, however: That I am going back to work at Watford, etc. because there is nothing else for it, at the moment, but I regard it as just as temporary as I have always regarded the work I have done for my living all my life. I want to be by your side and to be allowed to take some part in helping you toward the great work that is coming. I don't care what I do for or with you and I am only working to that end. Meanwhile, all I can do is to see to it that the seeds you have sown are nurtured so that they bring forth good fruit in due time. And please always remember that if there is anything whatsoever that I can do for you here--command me.

For the rest--do let people wait until you have had time to rest and heal your body. They have all waited eons, so they can wait three months more and if you are quite fit, your work will not tax you. I hated letting you go all alone, but then you never are all alone, as I realise, only I would have loved to have been allowed to care for you until you were duly installed in a proper place. Well--I can't so that is THAT. And if you are far away by working time, you seem very close in meditation time. Driving down in the car, I seemed to sense you like something bright and powerful. Do not worry if you can't write me. Just tear this up when you have read it. But be very sure that the constant love and devotion which you have inspired are with you all the time, with the strongest thoughts for your health and welfare, for what they are worth. I can almost see you sitting in my arm chair as I write. I hope you are finding everything pleasant as you go about New York and that already you are feeling better as a result of the trip. My deepest love to you.

Devotedly,



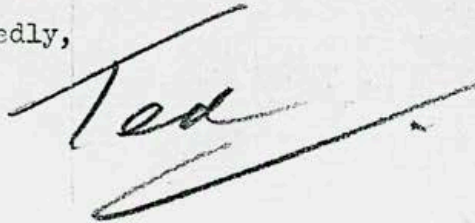
is to You and to the Path on which you have so graciously set out feet.

Last night in meditation you seemed very, very near to me and as I tried to withdraw consciousness into the heart, you seemed to dwell there. Fulfilled, or unfulfilled, this love which Hesper has inspired and which transformed me so that I knew what "devotion" was, has as its first objective our mutual attainment, and the fitting of ourselves to be truly useful people in some way to take part in that which You have to do.

I cannot help resenting the fact that the royalty on the American edition of your books may perchance suffice to pay your Filipino's salary. What irony! What a comment on the value which the world places on your respective services to it. But this will not always be so. A battered Ford; inability to pay a good secretary are NOT for you. It may be that my job is not to be at your side where I so want to be, but to work outside in the world to get CASH to make such indignities unnecessary and impossible. I don't mind what it is, but in everything that I am doing, I am trying so very hard to be detached; to do all I have to do the very best I can, so that the Overself and Destiny can use me for You in whatever way is best and most useful to you.

I am going to talk to Koch about those coast mists--I know what you mean and if they are detrimental, you will have to move at once and not in three months. When I have seen Koch, I shall, if necessary, talk to Ariel about it. Your health must be guarded at all costs and your body must be cared for so that it does not hamper you. Now I will stop, because my visitors are due. But when I tell you that my entire love and homage and devotion are your's, there are no exceptions, no exclusions and this holds good for Hesper too. So--Guru and loved Friend, I salute you.

Devotedly,

A handwritten signature in dark ink, appearing to read "Ted", with a long, sweeping horizontal stroke underneath it.

5



Jhelum
Punjab

3.8.38

My Beloved Brother Paul Brimton
Thank you for your kind
letter just received.

I am always delighted to read
your letter. There seems to be
something between us which
I cannot explain but which
seems to bind us together.
It must become clear sooner
or later. Your book Quest
of ourself is really wonderful.
I have not yet heard of any
other book after that one -
but should always like to
buy ^{it} as soon as it is published.

Now why call ^{me} Col
Sharma - why not plain
Sharma. I am so far from

below you in spiritual
path - that I deserve to
sit at your lotus feet.

You are responsible for bringing
me again into the path
which I had left years
ago.

In my younger days
I practised Hatha Yoga &
could pass severest winter
in a white-cotton sheet
& sleep on the grass without
any bedding - but now
even 4 blankets will not
protect my cold.

But things are
improving - it is due to
Chopra that I now
never miss my morning



meditation. I get up at
3.30 AM or 3.45 AM &
after a quick bath I sit
down till 6 AM - then
I recite God's name.
"Om Shri Ram Jai Ram
Jai Jai Ram." This
seems to help me &
gives ~~me~~ me real
joy. I then read something
up to 7.30 AM or 8 AM.
This routine is seldom
missed - Chandra
Of course is up from 2.30 AM

P.S. -
Have you ever visited
Arashan Ashram in South India?

He is a Saint now & really
his place gives me more
peace than Maharishi's
Ashram - I quite agree that
the people outside the Hall
cannot possibly attract
any one.

Chopra has not yet
resigned his job in Malay
& is continuing for some
time more.

I am sorry - you were
not well - but glad to
know that you have completely
recovered.

With best wishes & love

yrs. Mum & Slowe
in love.

Arashan

P.S. -

If you want
anything done in India -
I shall be delighted to do it.

ATMANANDA (of Trivandrum's) Personal Secretary B

Know. S. Balakrishnapillai

(Camp) Chandra Vilas - No: 4/585

PUTHUR - PALGHAT - I

(Kerala state - S. India)

11/7/1966

Dear Mr: Arthur Brockhuysen,

Your first letter of July 1, 1965 and the M.O for the amount were both duly received in July 1965 itself. At the close of the letter you had made a reference to the 4th line on page 324 of the book of discourses which called for a careful reply - So I specially took that letter and placed it on page 324 of the book with the edge of the letter protruding a bit outside to attract easy notice - Unfortunately ^{how} some that edge of the letter went in as a result of some movement of the book and I did not notice it for some days - Afterwards when I remembered the Money order I could not find the address and I was in a terrible fix. I could find no remedy - I kept waiting for some reminder from you, but was disappointed - It was only when I got your second letter of the 9th June 1966 that I was relieved - I was then residing at Palghat, another town in Kerala State - Soon I came to Trivandrum where I received your first letter and ransacked my brains about the misplaced ^{one} and got it at last. I beg your ^{very kind} pardon for this criminal mis-conduct, for which I could find no practical solution, without your address which was misplaced - I thank you heartily for helping me out of this debacle - I am sending the 'Notes on the discourses of Sri Atmananda' today by registered book post. Kindly drop me a line when you receive the packet. The reply to your first req: is attached herewith.

Yours Sincerely, S. Balakrishna

1
PROF. SHYAMA CHARAN
M.A.; M.Sc. (London)
Head of the Dept. of Mathematics,
Agra College.

✓ 7/9/36

C.⁺
34, HARI PARVAT,
AGRA, (INDIA)

16th. August 1936

Dear Mr. Brunton,

I trust you will not mind a complete stranger writing^{to} you. Ever since I read your first book "Search in Secret India" I wanted to visit Ramnashrama; and I had my wish fulfilled last month when I had an opportunity of sitting at the feet of Raman Mahirishi.

There is no need for me describe the wonderful experience that we had there. My wife actually went into a trance, I suspected it was an attack of hysteria (the last attack had taken place ~~before~~ three years before) - but later in the evening I was assured that it was not ~~hysteria~~. Major Chadwick, who was there at the time will be able to give you more details. Later in my letter I shall again refer to this hysteria.

On my way back from Trivanamalai, I purchased at Madras your two new books :- "Search in Secret Egypt" and "Message from Arunachalam"; and read them during the two days' Journey to Agra from Madras.

Your experiences in the Pyramid and^{the} description of the Ancient Egyptian Mysteries suddenly made me think of

phenomena of life after death let out the secret that the final initiation among them enables a man to experience all the effects of death while still living and in full possession of his consciousness.

Does not this initiation also seem to be the same as that of the Egyptians or of the Hindus in their "Sacred Thread " ceremony?

While on this topic, please let me know what you think of the book "Practical Astral Projection" by Yram, published by Rider.

Now I will revert to the curious type of hysterical fits that my wife used to get. Here is one instance -

Her body became rigid and eyes fixed, while she was standing conversing near the mantelpiece. It seemed that she had swooned. We lifted her and took her to a bedroom. The ordinary methods of reviving had no effect and we returned to the drawing room. We were guests at the house of a Medical man - Major B. Prasad I.M.S. He ^{was of opinion} said that it was a proper fit of hysteria - all a sham. To test if she was shamming, I was asked to open her eyelids and try to touch the pupils. I did so - the pupils were immovable.

The major had to admit that the case passed his understanding. When she recovered after sometime, she said that

that she was conscious of all that we were doing and talking about when she was in that condition, only she could make absolutely no movement. Is it possible that her astral body ^{had} ~~could~~ unconsciously ^{left} ~~leave~~ the physical body and returned after a time?

When she had the "fit" at the Ashrama at Trivana-mallai, as she explained to me afterwards, she felt as ^{if} some mightly force was pulling at her and trying to make her throw herself ^{at} ~~and~~ the feet of the Mahirishi and weep there. But all the time her inhibitions, that she must not make an exhibition of herself, were working and restrained her.

After she had recovered, she did not feel any weakened after effects, as she did usually in the course of ordinary hysterical attacks.

I hope I have not bored you with all this talk. But as you seem to have an understanding for these kind of things, I am writing them to you. Please do not mind my disjointed way of writing - I have not such a facile style of writing as you have.

In the end, let me thank you for having shown me the intelligent way of meditation - it is easier to concentrate on the annihilation of thought than to think of some object.

With best wishes, and hoping to meet you, either at the Ashrama or at Agra

Yours Sincerely
S. Subbaran

S
21, Paultons Square,
S.W. 3.
Flaxman 4564.

1, Oct. '34.

Dear Mr Branton,

If you have any free
time on Thursday next (Oct. 4th)
I should be very grateful if you
could see me. Any time, anywhere.
Your generous help has meant a
great deal to me.

Sincerely yours,

W. H. Hudson Squire.

side of these various Systems. I have just read your book with the most profound interest. It seems to open a door to real knowledge & that is why I am venturing to write. Mr Watkins of Cecil Court says that I can use his name as a kind of introduction. Should you be able to spare the time, any morning or afternoon next week would be possible for me & if there is no objection I should like to bring a woman friend who is also deeply interested in your work.

Yours sincerely,
Haddon Squire.

21, Paultons Square,

S.W. 3.

Flaxman 4564.

12 Sept '34.

Dear Sir,

With much hesitation I am venturing to ask if you could possibly spare the time to give me a short interview. My excuse for bothering you is that over a long period of years I have eagerly explored all the Eastern literature I can get hold of - from Buddhism (Hīnayāna, Mahāyāna & Zen) to Tantrik Yoga. But fascinating as this reading is, one gets no nearer to the practical

Address:

J.E. Armstrong, C.I.E., O.B.E.
c/o Lloyds Bank Ltd.
Cox's and King's Branch,
6, Pall Mall, London. S.W.1.

29, Nov. 1932

A
A

Dear Mr. Brunton,

However,

I feel I must begin with apologizing for trespassing on your time, fully realizing as I do the very heavy demands on it from enquirers like myself. I am much encouraged in making this request by the inspiring and selfless dedication to The Wisdom of the Overself, and I should be more than grateful if you could see your way to help me out of the difficulties I am experiencing.

To come to the main point at once-what exactly is the nature and make-up of the entity that survives, persists and reincarnates? A form of 'consciousness', of course, but since the Overself is always there (I am familiar with the idea of the two birds on the Asoka tree) and is, as I understand it, the real Self, two 'minds' survive physical death - the individual self and the Overself, and it is the former that during the post-mortem state digests or garners the fruits of the last incarnation, until at length the Super- or Divinised Man of Sri ~~Aurobindo~~ Aurobindo's conception results? - I have before me THE WISDOM OF THE OVERSELF and have been referring to pages 34, 93, 95, 101, 109, 110, 112, 113, 118, 194 (Eighth Impression-Rider) and such terms occur as 'spirit', 'the individual mind', 'the man finds himself', 'soul', 'the entire being', 'personality returns', 'The "I"', 'the projected person', 'The World-Mind' and 'Mind-in-Itself'. - Perhaps my mind is beclouded by ideas of the various 'bodies' of Theosophy and the 'sarira' of the Vedant, but it seems to me there must be some sort of garment or vehicle for the surviving 'I' or Ego element during the intervals between reincarnations on earth? The Overself I can understand as an original pure emanation or spark of the Divine World-Mind and its remaining associated and interlocked with the Ego, but what about the Ego which by its nature must necessarily be involved in grosser elements, notwithstanding that, as explained at p. 194, in its ultimate nature it is Mind centralized as the "I" - the individual observer - but it must have some sort of vestment, unlike the OVERSELF which is pure Mind - necessarily ineffable and to our finite minds incomprehensible, except perhaps vaguely as the FORCE that pervades and sustains all things. But what is the nature of the vestment when at death the 'psychic being' (as Aurobindo terms it) pulls out and persists until it reincarnates again? - It is perhaps

not an essential or important point-but my mind works in that way and I feel in need of the clarification which only you can give me. It would be very kind of you.

A further point in this connection: If the 'new creatures' or 'individual minds' (p.34) appear simultaneously with 'the dawn of cosmic manifestation' and the individual and the world manifest together (p.35), the cosmology as given out by HPB is perhaps roughly correct as it allows of the adaptation that must take place progressively between the new creatures and their environment? But while appreciating the difference in degree that must ever exist at any given stage of the evolutionary process between conscious and self-conscious creatures, -for, obviously, all the "dew-drops" (to use Edwin Arnold's picturesque phrase) do not attain enlightenment at ~~at~~ one and the same time and slip into the "Shining Sea", the evolutionary manifestation/being an eternal ^{rotation} ~~one~~, -can even 'the meanest creature on its upward way' possibly have an 'individuality' from the very beginning? Or does 'individuality' only appear with the attainment by the creature of 'self-consciousness'? - The theosophical teaching, as far as I have been able to understand it, seems to be that until 'self-consciousness' is attained, all lives or souls below the level of self-conscious man slip back at dissolution of the physical vehicle into a general pool or reservoir, whence only such entities as have acquired by experience and environment the necessary rudimentary characteristics of self-consciousness, -e.g. the soul of a highly intelligent dog closely associated with man, -emerge (at the next manvantara) in some appropriate form, say, as primitive man? That has been so far my vague understanding of it. How can the case of these lower and lowest forms of life be fitted into the mentalistic creation? Are the 'monads' of the theosophical terminology the 'individual minds' of mentalism?

People such as myself owe you a debt of deep gratitude for pointing the way out of the maze in which we wandered bewildered for so long. I had not come across 'Mentalism' before, or merely in a way that conveyed nothing of its real meaning. Your exposition is marvellous, if I may say so, and a revelation to me, and a comforting and reassuring one too, for from my own independent thinking and dwelling on all that I have read, I had come to the conclusion, if only nebulously, that that as you have so lucidly and comprehensively set forth, was how the Manifestation might work. - Unfortunately I missed seeing anything about THE WISDOM OF THE OVERSELF when it came out during the war and later confused the title with 'The Quest of the Overself' which (together with all your other books) I had left in my house in Jersey. It was last year when in Kumson and reading your book that THE WISDOM

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I much regret not having made it my business to try to meet you during those years you were in ~~India~~ Mysore and Madras, for I myself was 8½ years in Hyderabad (1926-35) as Director-General of Police & Jails, HEH the Nizam's Govt., stayed with Mirza Ismail on one or two occasions and met the late Mahajah of Mysore, and so perhaps it could have been arranged. I was unlucky also in just missing you in Kashmir where I think you had been staying with Mrs. Gasque whom we knew quite well. Incidentally, I met a young Kashmiri - a Muslim, surprisingly - who had just returned from a visit to you in the South and imparted to me the injunction you gave him: Think metaphysically, Act altruistically. Feel

mystically:

however
dimly.

I had also thought of going to Arunachala and to Pondicherry, but perhaps I was not ready to benefit from any of these contacts till now when your message has helped me more than anything else, and I hope I have seen the Light. - I have of course Aurobindo's Life Divine, which he was good enough to autograph at the instance of an Indian friend of mine, although our only contact had been in 1908 - he in the dock and I in the witness box! - For my sins, I had a great deal to do with the terrorists in Bengal, and it was really during a period of special duty to write a report on their organization, methods and crimes for the use of the Rowlatt Commission that I first made a study, however inadequately, of the Gita, which was the first lesson expounded to the young revolutionaries by their 'organizers', who needless to say gave it a special interpretation of their own. - I met Annie Besant first in 1908 and again in 1912 when I enrolled as a member of the T.S., but later I became more interested, through my friend ^{the late} Theodore Crombie, in the ULT and of course I know B.P. and Sophie Wadia very well. You must know our friend Doraiswami at Bangalore; my wife and I have known him since he was a lad. Then again Ernest Wood, many of whose books I have, including Practical Yoga to which you have given an Introduction: It is over forty years since we met in Mussoorie, but unfortunately our paths did not cross again. It was indeed unfortunate for the TS that he was not elected President. - I have been to Mittola and know Sri Krishna Prem very well; I also knew Mrs. Chakravarti and Bernard Keightley. I knew Sir John Woodroffe in Calcutta and have some of his works. - I mention these personal matters in order that you may know some of my contacts, and that I have long been interested in the Perennial Philosophy, to empty Aldous Huxley's phrase, but I am afraid in a rather desultory way, and even now my circumstances do not allow of my giving it all the time and attention I should like to, though I realize of course the truth of what is said that even a little understanding of it is vital and priceless.

background,

India, of course, I know intimately, having spent most of my life there and in work that brought me close to its peoples. I was born in India, in Sept. 1875, my father having been a cavalry officer, first British

J. E. Armstrong, C. I. E., O. B. E.
Address:

I have many and intimate Indian friends, and after we had to sell up our home in Jersey as a result of the war we have seriously thought of settling in India and went out twice in order to do so, but eventually decided to come away. Your Prefatory chapter, however, encourages me to think that so far as the Quest, and especially the approach that most appeals to me, is concerned I have not perhaps lost very much by coming away, though of course my wife and I have many regrets.

This letter is from Madeira where we came a little time ago, mainly because of the climate and the availability of 'domestic help' so essential in 'the sere & yellow', but from the point of view of what is now my deepest interest it is of course a wash-out, for there is just no one here with whom I can exchange an idea about it. I am not sure that we shall stay here very long.

I should be very interested to know whether you think there is anything of real value in Gurdjieff's teachings? They seem to me fantastic and I have been suspicious of the genuineness of his 'schools' ever since reading Rom Landou's account of G. in his "God is my Adventure", but I hesitate to reject them as charlatanism when men like Guspensky and Kenneth Walker accept his teachings as authentic. It seems to me all wrong that the soul or spirit of individualized man can in any circumstances become extinct, however perverse he may be; a time must come in the evolutionary process when he too will see the light. And yet here is a passage from K.W.'s "Commentary on Age" (1952-Jonathan Cape), p.32: 'My philosophy happens to have come from an Eastern source. I follow its guidance and believe that if during the probationary periods of our earthly lives we have struggled to preserve and to develop the spiritual essence within us, something will survive death. But if we have given the higher part of our being no thought and have been content to be carried along by the current of bodily desires, when death brings everything to a close.' - I cannot think this is right and should be grateful for your authoritative view. - Please again forgive me for encroaching thus on your time and labours.

I am sending this to Nigel Watkins to post as he certainly must have your address or will be able to get it from Rider.

With profound feelings of sincere admiration and gratitude for all you have done and continue to do for men suffering from the 'divine discontent' and seeking a sure and safe anchorage, and my kindest regards,

Yours sincerely,

J.E. Armstrong.

If there is any other literature which you would recommend
as helpful ⁱⁿ ~~to~~ fuller understanding of Mentalism in its
bearing on these ultimate things, kindly let me know.

But all of that is in its proper place, seen in proper perspective and if I told her to-day that things were now fixed so that I could come to you and be your bodyguard and anything else I could be, she might weep a tear--and I suppose I should think it funny if she did not (!!), but I would come with her blessing, be sure and I would have profound happiness in coming. It is utterly immaterial to me whether I am in England or in Timbuctoo. You say that I can choose. I HAVE chosen--and my choice is to put everything I am and have and can be at your feet to be used in the great work you alone are capable of doing. You say "destiny is also at work". I pray that destiny will work fast, so that my duties and obligations to those whose livelihood depends on me may be fulfilled and I can come to you FREE. Hesper and I have said to each other that perchance, if we are true and do that which comes to our hand loyally, then even in this life we may yet be permitted to be together some day. But that is conditioned in both our hearts by the more overwhelming desire of which you know. So my dear Paul and Beloved Guru--know once and for all that I--that WE--are first and foremost your eager disciples. I would not attempt to deny that there are moments when my head bows in loneliness and longing for her sweet presence. That is but human and I am not yet sufficiently developed always to exclude it from my consciousness. But the very longing drives me more deeply inside to offer up to the Overself that sacrifice of the personal ego. Wherefore I say, whatever you think, know always that, separate, or together, my first loyalty and desire (and I know I can say OUR)



ESSEX HOUSE

160 CENTRAL PARK SOUTH

NEW YORK

June 22, 1938

11.30 A.M.

My dear Paul: Your letter of June 20 has just this minute come. I am sitting here waiting for Professor Maisin and Dr. Koch to turn up, as the former is sailing on the Queen Mary at 2 o'clock. I am answering so quickly, because of something in your last paragraph but one, which I must clear up instantly. Mentioning Hesper, you say "by all means stay in England so that you may have the profound happiness of her nearness." Now what I am going to say implies no disloyalty to Hesper. I do not have to tell you that I love her, in the most profound manner that those three words can express--BUT--my first loyalty is to you and to my own spiritual development and to your work. Hesper knows that and recognises all of its implications. The only reason I am not at your side now, happily content, is a money reason. Since I cannot jettison my obligations, I am compelled against all my desire and all my inclinations, to carry on this business matter, in the great hope that it will release me from financial stress. My dear Paul, don't you KNOW that if I had the money--to keep myself and you too--I would be out there so quickly that one couldn't see me for dust! Oh yes--of course to be with Hesper is profound happiness. Were she with me all the time, I should have little more to ask of this world.

from L. van Straten Doctor of Osteopathy

20, HARLEY STREET, LONDON, W.1.
TELEPHONE LANGHAM 4320.

January 29th 1936

Paul Brunton Esq.,
C/o Messrs. Rider,
Ternoster House,
E.C.4.

Dear Sir,

Firstly allow me to thank you for the immense pleasure I derived in reading your books on India and Egypt.

Especially in regard to the latter, I have for some time past been making a study of man's emotions and feel sure the following excerpt from my thesis will interest you. It is based upon the researches of Mayo.

"A supreme relationship originated in that shadowy day when hunger and fear, love and hate, ruled the ancestral state. Perhaps the psychic influences of this relationship have lost none of their magic. Our emotions and our capacity for acquiring knowledge are hereditary. Emotions may be said to be the outgrowth of those experiences which we call instincts in the lower animals, reactions which existed before the development of the true intellectual centres. Unstriated muscle is unconsciously controlled; striated muscle is under conscious control. But the heart is

I am almost ashamed to write you at this late date. My time is wholly taken up with writing, study and meditation. Moreover, something has changed in my consciousness which makes the personal writing of letters require an effort that is almost intolerable. The state of spiritual consciousness in which I am living now is a very delicate one, and letter writing seems to interfere with it, so I am compelled to abstain. It may seem difficult to believe, but I am really helpless in this matter. So, a silence has fallen over my relations with all friends, not only overseas but even here in America. However, I like to receive their letters, including yours, as much as ever. They are always welcome although I have to answer them only in thought and not in writing. I have been waiting patiently for a competent secretary to enter my service to take full charge of my correspondence, but so far my good fortune has not sent me such a person; so I must continue to wait, even though my silence causes bewilderment, irritation and misunderstanding to my friends. Anyway, I hope you will understand that I have not changed my attitude towards you, have not severed my friendship. It is certainly not because I have been busy seeing people. I have seen very few -- hardly more than in India -- as I am living in retreat, avoiding both large cities and social contacts. As you know I am primarily a mystic, and so you must expect me to do strange things like this from time to time.

(abridged)

5. There is no special literature on mentalism of the kind you mention, but some of the Mahayana Buddhistic translations do contain fragments that pertain to it. Evans-Wentz's book may be useful for the Tibetan version, and Gile's translations of Chung Tzu may be useful for the Chinese version. Although I have not seen it I understand that Hara Prasad Sastri has published a translation of the Yoga Vasishta. There is also a book which I piloted through the press by Krishna Menon (Sri Atmananda). I helped them with the publication of this when I revisited India three years ago. It is entitled Atma-Nirvriti, and was published at Trivandrum, but possibly Nigel can secure a copy of it.

Jan. 10, 1954

Another treat, dear Hesper, and so soon after the first? How very generous you are, and how happy I am to see your re-tap the well of poetry within you which you have neglected for so long! I read with genuine pleasure the three new poems included in your last letter. The one entitled "Scala Sancta" is quite impressively built and happily worded. It breathes warm faith and firm conviction. As much can be said of "Meditation", especially the opening and closing stanzas - they are beautiful. Why don't you send some of those poems to our friend, Mr. Nadia? I am certain he would be delighted to see them either in his "Aryan Path", or in "The Theosophical Movement". Both publications are quite serious and well brought out. Such poetry is not, of course, for the general public.

It will be a great pleasure for me to meet Mr. Brenton and to entertain him to the best of my ability. I would even go to the point of meeting him on his arrival at the air or sea-port, if I only knew of the date and the hour in advance. Very likely he will find our climate of great benefit to his health. - This is your second day on the waves. May the voyage be pleasant throughout, and may England and the rest of Europe meet you with a smiling face and a heart free from fear and anxiety about the present and the future. There are good harbingers in the air, and a few clearings in the foggy international atmosphere.

I am beginning to chafe at my long winter confinement. Everything in me "itches" for the great freedom of the great open spaces which snow and cold have almost locked away from me. - Enjoy yourself, dear Hesper, and stock up more wisdom, peace and - Poetry!

As ever
Mischa

Consul of Finland
MAUNO NORDBERG

—
ADRESSE TÉLÉGRAPHIQUE :
MANORDBERG-PARIS
—

N+

PARIS, LE October 2nd 1935.
11, RUE DE LA PÉPINIÈRE (VIII^e)
TÉLÉPHONE : EUROPE 38-75

LA

Dear Mr Brunton,

Since we met I have read your book "The Secret Path" already three times in order to get the quintessence of it and I have been struck by the simplicity of the method, but same is only apparent as the successful pursuit of the training requires a good insight in occult matters and a preparation, both physical and mental. - Parallel to your book I have been again studying a translation of a Chinese book "The Secret of the Golden Flower", which you probably know, & in which there is a similar method hidden under complicated expressions.

I intimated at our meeting in Paris, that I might ask you for the permission to translate your book, but at present I feel unable to do it. It must be left until I return home some day or other and get time to do what I like; it would be necessary to secure in advance an editor etc., which I cannot do now.

I met last night Murshid Masulh and we were wondering when we shall see you next in Paris ? You were to come in October before going to India and I suppose your departure is approaching unless the threatening external complications have changed your plans.

Hoping to see you here soon,

I am,

yours truly

Mauno Nordberg

N
34 A Northwille fdr.
Netherland N. W.

OCT 11.34.

Dear Mr Bruner,

Mr Ouspensky

sent me a message yesterday
asking for your address. I
had put you back into his
hands earlier.

You will really be careful of
your health in Iraq?
Jita raho! I hope

You will not forget me.
Yours sincerely

Mumme Nisch.

Dr. C. A. Nadeau

Volume 6 $\frac{3}{4}$

Respected Doctor,

Prior to the arrival of your latest work, I once more, went through the first Volume and refreshed my mind with all the salient facts contained in that valuable work, especially on the Doctrine of Mentalism - and got my brain "grounded" for the reception of the your "Magnum Opus". And now, I am plunged knee deep into its pages, and I expect to be shortly "neck deep" in it, as I advocate in its study, and I tell you, Doctor, I don't mind if I am liberally drowned in it. What a tremendous piece of work you have achieved! I often feel that God only could have brain at work through you - To have accomplished a stupendous work of that sort. The wonder for me is how you have brought such complicated, sacred and hidden "mine" of facts within reach of the ordinary little man. Humanity must be deeply grateful to you - indeed.

If, still, you get critics or
criticisms - you know how to ^{use} them
with it all. I know you have mastered
the lessons of "Sermon on the Mount"

Now, over, may I worry you
with a few questions? I do this a
little boldly because you have ^{already} given me
the kindest & broadest permission to do so.

I feel you are serving humanity
best in thus bringing out only the
highest knowledge but also trying to
clear up doubts. That is a double service.

Kindly permit me to mention that I have
addressed you as one of ^{very} Sincere Gurus.

I think I must have earned some
good merit in ^{an} ~~some~~ earlier incarnation
to have deserved this ~~spirit~~ stroke of
spiritual luck. Luck indeed it is for me.

Question 1. (Ref are to pages in "Wisdom of Overself")
You have brought - not only the whole world but
also the consciousness of the permanent ^{but} written the grip of
the Law of Momentariness - leading me to
believe that this sort of vibratory movement or
succession of flashes stop when the Overself or Mind
is reached (p. 40). And yet in pgs 64 (last two
paras) & 75 (second para) - the impression is
given that even Overself & Mind are subject to
vibrations. Am I right in understanding this?

Quest. 2. You have described the Overself
or "true" I as unmoved (p. 115. Para 1). Yet you
call it "relatively" permanent or changeless. Why?
(p. 84) With grateful Namaskars. Your disciple
L.A. Menden

The visitors from outside average
 from two to three dozens ^{every day} - not to talk of
 the unending stream of devotees that pour
 into the Hall every 5 minutes to
 do their prostrations and offer their fruits &
 flowers. What struck me as unusual
 was that Maharshi does ~~not~~ not so
 much as care to look at these devotees
 nor accept their Namaskars &c - He
 often looks away from this unending file
 of devotees - but if a Squirrel happens
 to peep in from the window - he is at
 once attracted - and he takes special
 pains to feed it with grain &c. Neither does
 he look at the unending audience that
 sit meditating in the Hall hour by hour!

Probably a cynic would ascribe
 attribute this to sheer callousness &
 indifference on the part of the Maharshi -

But I have my own theory -
 He is somewhere sure that he is
 doing the very best ^{for} these audiences
 & devotees - great good on the
 inner plane of being - by sending out
 silent & invisible waves of Grace. Am I right?

I ask this question because I want your opinion in the matter - as you are fortunately blessed with occult vision and so would know these things by direct experience. There thus lets me just grope about in the darkness of mere faith & belief.

We do not get much by way of discourses & teachings - except as answers to questions from Straying Visitors. The stoir atmosphere in the Hall prevented me from putting questions myself. Of course I have nothing to complain.

Maharshi himself has said in one of his Gospels "How do you know that I am not teaching - - - - - Morona is the best method of propagating Truth".

The Management, organization, Buildings and temples are going ahead. My only ^{fear} is that these "Forms" may not strangle the "Life" within!

Doctor, I have got certain doubts to be cleared up - especially as regards the Yoga of Mental Stikane so fascinatingly expounded by you. If you permit me, I shall send my doubts in the next & future letters. With highest regards. C.N. Naidu

P.S. May I know the full address of K. Mahadevan - My before.

26 Bis Rue de la Gare
Chatillon-sous-Bagneux.
Hauts de Seine 92. FRANCE.

15 March /67

Dear Mr Brunton.

I have appreciated your books for some years now. Your Indian and Egyptian adventures interested me, because I had friends who had visited A. Ghose and Maharishi.

I also heard of you from Jourde who has a big domain in the Morbihan where I stayed last year. He knew all the Maharajahs and I think still keep in touch with some.

To me this is a thing of the past. It is the apocalyptic future which interests me, and much of the spiritual India may have to be sacrificed while it acquires Science and Techniques. Of course it can never be lost.

Of Irish descent, I have been here all my life in Paris and acted as Art critic for the Daily Mail, here, for ten years. I am still active in this line with American and English art periodicals.

When young I wrote for A.E. who directed the Irish ~~Statesman~~. Statesman. I also knew W.B. Yeats.

I have written a certain amount of poetry which I know to be wholly inspired and since much of it confirms what you yourself say or experienced I would like to hear from you.

yours sincerely
Barnett. D. Conlan.

Barnett D. Conlan

from my cousin
1 Dewey Avenue,
Amityville, N. Y.
August 26, 1962.

Topic

Dear Mrs. Stewart:

I have waited until I have finished "The Hidden Teaching Beyond Yoga" before writing you about it, because I wanted to have a completed view of the author's meanings.

When I wrote you apologizing for my delay in the matter, I had read about half of the book, and I said "This is the most valuable book I have ever read" and I said "It should be a Best Seller".

I had in mind writing the author that in order to accomplish this I thought he should change the title to "The Hidden Teaching", omitting "Beyond Yoga", because the words Yoga and Yogi are suspect to the Western mind (whether justifiably or unjustifiably) conjuring up a picture of some lunatic wrapping his feet around the back of his neck or sticking himself full of pins, or crawling on his stomach on a thousand mile pilgrimage. I thought that the educational influence of the book would be greatly increased if this handicap were removed.

I was so interested in the writer's view that I had intended ordering a copy from the publishers in order to include it in the few shelves of books I have thought worth keeping through something like 60 years of steady reading.

I found a number of things which corresponded almost identically with various things I have written or said over the course of years. For example, only recently I wrote "This mind of ours is the only link we have between Finitude and Infinity". This is almost exactly what the author says, but with less brevity. I had hoped that he would write something which would help to explain this "link". In other words I had hoped to learn something new about the relationship of the "material world" and the "spiritual world".

However, while continuing through the second half of the book, I have changed my opinion.

The first reason for this is that I find so many contradictions in the author's statements.

The second reason is that I had expected some kind of "revelation", based on the very cogent introductory discussion in the first part of the book, and instead I am "left up a tree" with no new conclusions of any value. In other words, I have learned nothing new - and that is my purpose in reading a book - to try to learn something.

As to the contradictions, I read through an account of the various theories of the scientists, including Einstein, and was told that they were inconclusive and unreasoning and un-philosophical with which I agree (the author says "Einstein is a mathematician and a physicist, and wishes to keep strictly to his trade. Hence he refuses to consider the further implications of his work, i.e. he refuses to philosophize") And then I expected to find in the book

some effort at reconciling scientific theories with philosophical conclusions.

Instead, I was told that there is nothing material in the universe - that everything is a product of our "perception" of it. I am given a theory entitled "Mentalism". Since the only way we can know anything about anything is through the impressions it makes on our minds and consciousness, therefore nothing material exists except this mental impression we have of it.

Then I am told that there are material things in the universe - as on page 350 - "It is preposterous and unintelligent to misconstrue the results of this analysis into a statement that a wall which is plainly beheld is but a shadow of a real wall, and that the chair in which we now sit is but a mere copy of the real chair which exists somewhere else in space. Both chair and wall do in point of fact exist, quite as much for the mentalist philosopher as for the materialist, the difference being that the former, by a profound and habitual reflection, has pierced into the true nature of their existence. He has certainly never denied them away. And if such a philosopher thinks that the chair in which he sits and the pen with which he writes do not really exist, he will not go to the trouble of writing any book".

So what is the discussion all about?

I had expected some discussion of the relationship between the material and the immaterial. But instead I find a denial that there is anything material, followed by an admission that there are material things.

After the very interesting and detailed discussion of the subject of Sight, I had expected some discussion of the fact that while physiologists can describe in detail the mechanics of sight, they cannot explain the FACT of Sight itself.

I had expected to read some discussion of the fact that physiologists can describe the existence and the mechanical operation of Life in the human or animal body, but they cannot explain the FACT of Life itself - which is here one minute and gone the next.

The description of the process of Thought and Sensation was very detailed and very interesting and instructive, and it honestly called attention to the "hiatus" between the mechanical operation of the process and THOUGHT itself. I would like to see more discussion of the nature of this hiatus.

In short, I had expected some "revelation" that would throw more light on the mysteries which surround us, and I find none.

I think it is time for the human race to start to grow up and THINK about these things - but I do not find much help along these lines in the second half of this book as it now stands.

I do not believe this is because I am unable to reason, as the author frequently suggests. I think it is precisely because I am able to reason.

I think one of the points that escapes most thinkers on these subjects is the fact that in studying problems of this kind some factor is frequently left out of the equation. Particularly in studying the subject of Time, a very essential factor is omitted. However I will not go into this in detail, or attempt to go over all the notes I have made, as it would make this letter too long. I will simply remark that some people try to add three apples and five pears and get a result of five apples; and some people try to add $3/8$ and $3/17$ and come up with a result of $6/17$; and some people say that if it is 5 P. M. in Amityville, it is 6 P. M. in Lindenhurst, because it takes an hour to walk from Amityville to Lindenhurst.

I admit that I become impatient sometimes with the fact that people do not arrive at any conclusions, no matter how limited in scope these conclusions may be. I had some correspondence with a Unitarian minister awhile ago, and am afraid I practically told him that the Unitarians are "neither fish, flesh, nor good red herring". I mean't by this that either they believe in the teachings of the Sermon on the Mount and the Parables, or they believe that we should follow some "mystic" who sits all his life contemplating his navel. In other words, there is Sanity and Insanity, and I prefer the way of Sanity.

I become impatient when people "beat all about the bush" and never arrive anywhere. If they know about a subject they should say so and give the reasons why they know. If they do not know, they should say "I do not know", as Father Teilhard de Chardin said in "The Phenomenon of Man" after a lifetime of study through microscopes and telescopes (incidentally his writings were "condemned" because he told the truth). All he could really conclude is that there is such a definite and tangible thing as Love, and that it cannot be explained by either microscope or telescope. That is all I myself, with my limited knowledge, have been able to conclude up to this point, and I know that it has nothing to do with atoms or electrons or atomic energy or physiological processes or molecular changes, or electrical impulses or nerve vibrations or psychology or any other easy explanations. There are only two places I have been able to find it outlined effectively so far - in the Sermon on the Mount, and the Parables, and of course in the Crucifixion, which was deliberately planned to teach men that Love is not cheaply bought by words and by involved theorizing or by mystic illusions, but only by sacrifice and unselfish giving. It is not a cheap commodity - it costs plenty - even one's life if necessary, as many a young fellow has found when he tried to rescue a friend on the battlefield, and as many a mother has found in giving her life for her children. But without it, life would have no meaning, and with it, everything has a meaning.

The second place in which I have found it outlined effectively is in some of St. Paul's Epistles. If there is any further Revelation, I would like to find it, and will keep on looking.

I think I should mention in addition to "The Phenomenon of Man" Dr. Alexis Carrel's book "Man the Unknown", which I read 30 or more years ago - for a lucid exposition of some of the mysteries of what we conveniently call "Nature" - an exposition of the subject which

he also made after a life-time of study in the Laboratory. He also admitted honestly that he "did not know".

Of course I am disappointed. And I suppose I will always be disappointed to a greater or less extent, as long as I read books critically and analytically without swallowing everything the writer says. However, the Search for Truth still goes on, and while we may never find Absolute Truth, I think it is a wonderful thing that the search does go on, because it is only through this search that mankind may finally arrive at the higher plane for which I believe it to be destined.

If I did not believe this, I would think the whole show a very cheap and shallow Farce.

Sincerely yours,

Guy Carolin

P. S. I notice that someone else (probably you) when reading the book had marked a number of important passages, but the markings stopped at about the same point where I parted company with the writer. Why would the reader mark through the remainder of the book except for the purpose of calling attention to the various contradictions??

My opinion is that this could be made a very valuable book and a "best-seller" by deleting many long, wandering, inconclusive passages of Unreason in the second half, and substituting for them a corresponding number of briefer passages of Reason - of which I believe the writer fully capable, unless of course he is too infatuated with his word "Mentalism".

If you do not believe that he is capable of this, read the last chapter of the book, in which the author comes back to his earlier style; although he does introduce a lengthy description of "Karma", which seems to be a combination of "predestination" and "the doctrine of free-will" and "fatalism", combined with "meeting again those we love" and leaving them again in a "re-incarnation".

I suggest that he should re-read this last chapter and then re-write the book in accordance with the line of thinking expressed therein.

One of the most cogent and penetrating statements in this part of the book is this: "We live in a shrieking tower of Babel. Nearly everyone has something to say, says it at the top of his voice, and yet for all this shouting, few succeed in saying anything that is worth-while, for few tell us why we are here on earth at all".

So why not take this to heart and "get down to cases" and try to tell us why we are here on earth at all? There is only one reason I know of, and it has nothing to do with the three meals a day we eat,

or the latest scientific discoveries, or the complex and involved philosophic theories we expound. It is a very plain and simple thing which even a child can understand - and many of them do. I think it is something that cannot be passed off lightly by giving it a name. Using the names "mind" and "mentalism" do not account for it, any more than they can account for a new Life arriving in the world, and a few years later saying "I would like to write, and I am going to write. I am going to write a book." There is a more apt word for it, which is "miracle" - not in the orthodox religious sense, but in its true meaning.

Finally, I agree with him that the orthodox religions must "keep up with the times" if they are to hold a people who are being forced to THINK by the revelations of the Space Age.

P.P.S. Referring to his various references to Buddha, whoever prefers to take this plain and simple thing I speak of from Buddha, is of course free to do so. I prefer to take it from a different source, because the Buddhistic teaching also includes a number of other things which do not appeal to me. I do not think that the civilization developed under Buddhism has been a very great credit to it. I realize that our own civilization has many very serious defects, but I prefer it.

I prefer not to be like the Unitarians "neither fish, flesh nor good red herring". I think it necessary to believe in something and I prefer not to spread my beliefs all over the lot. To do so would be like saying "I believe in American democracy, but I also believe in German Nazism and Italian and Spanish Fascism and Russian Communism. Even the author, who wrote this book during the War, admits that it is necessary to "choose sides" when evil is in the air.

Copy to Dr. Paul Brunton,
c/o E. P. Dutton & Company,
New York.

As an afterthought, let me say that one of the most important manifestations of Love is not a matter of either "Mentalism" or "Materialism".

It is a matter of hard work, and self-sacrifice, and the dirty drudgery of taking care of small children, and household chores, and staying up all night, and getting up out of bed when one is too sick to stand on one's feet, and fearlessly going into the "Valley of the Shadow" which the Delivery Room can sometimes be, and endless patience in dealing with childish eccentricities, and enduring the stresses and strains and worries of business life to make a living for the family, and having a decent regard for the practical requirements of life, and having respect for the self-respect of the other member of the partnership, and avoiding the dissipations which sometimes ruin human relationships, and supporting some established religion of one kind or another, and a number of other things which are equally obvious, but too numerous to mention.

But most of all, it is the little things - like saying to a child who is going away on a visit "What am I going to do without you?"

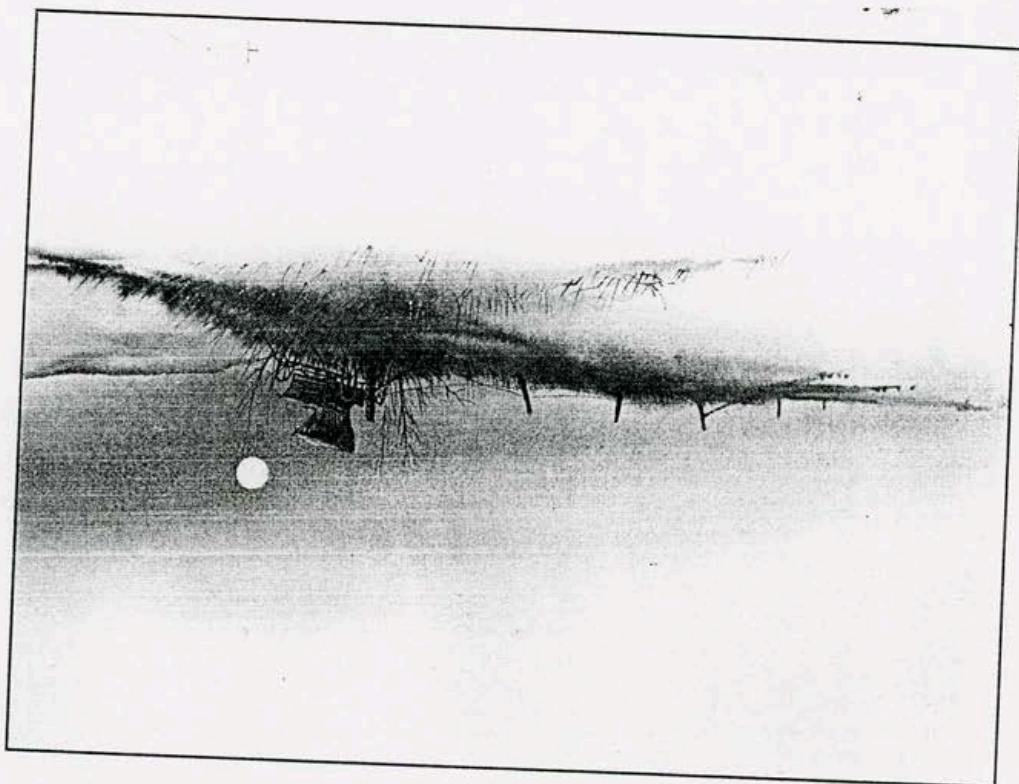
3703 19th Avenue So.
Minneapolis
Minnesota 55407
August 20, 1981

Dear Mr. Brunton,

A couple of months ago I fortuitously came across your book, A Search in Secret India, & I was so taken with it that I scavenged around town for your other books.

You are now no longer a young man, and the words you wrote in your books represent your experiences and your intuitions not a few years prior to these years of your maturity....

Would you condescend kindly to fulfill this wish of a young Lutheran Seminary student who has inclinations toward the mystical? Could you briefly note for me, in response, a summary comment of your 80 plus years of spiritual endeavor. Is there a climax-comment at this point in your



Life which may diverge from your previous writings? Or what parts of your early works are most representative of your present now? Is there more to say?

Would you take a few moments to write a few words to a 29 year old, younger "Paul Brunton" from the vantage of your 83 years?

With deepest
appreciation.

Charles Lohman

233^c Kingston Road
London S.W.19

20 July 1981

Dr Paul Brunton
c/o Rider Books
17 Conway Street
London W1P 6SD

Dear Dr Brunton,

I am writing to thank you most sincerely for giving me a purpose in this life. I think of you most days and my only regret is that you have retired from public life and surprised that I never heard of you until I came across your book "A Search in Secret India". It was like a rope thrown to a ~~dying~~^{drowning} woman.

I am now a student of yours and I adore you unseen. God bless you forever more.

I come from Ghana in West Africa.

Yours sincerely,

Gifty Perpetua Prah (miss)

P.S. I would love to meet you.

Professor
J. E. MARCAULT
4. SQUARE RAPP. PARIS VIII



Ayaz Jan 19th 1956.
M

Dear Sir.

My friend Prof. Monod. Herzen has spoken to you of the work which my colleague Dr Brosse of Paris and myself are doing in India - namely to register by means of delicate instruments the effects of the concentration of consciousness on the physiological functions - Begun in France with the available subjects for experiment there, this study has brought us to India, where there is a science and a training for concentration -

Prof Monod. Herzen has told us that at Tiruvallamalai there were yogis sufficiently trained in the practice of yoga, (apart from the very great one!) to do valuable work - and that you were kind enough to take an interest in our undertaking -

We have obtained enough results to convince us that we could go back to the bed with overwhelming and unconfutable proof of the reality of Yogic powers. Kundalini seems to be identifiable on our graphs, and the various actions exercised upon the heart are clearly depicted there -

But we need to record more than just a few cases. and we would be grateful indeed if you would help us by awakening the interest of the Yogis present at the Maharshi's ashrama. in our work. Our technique means only a trifling any year to them, a band round each wrist and a small elastic drum on the chest -

We are not mere curious people, interested only in "exotic" physiology - we are students of Yoga and lovers of India ourselves, and our work, as well known, is rich with results affecting both medicine and education -

We shall be at Tiruvannamalai on Tuesday next, Jan. 21st, arriving by the morning train from Kattavadi - save a possible request of His Highness of Mysore, who might request us to do something for him - In that case I would wire postponement -

I understand I might stay at the Ashrama but ^{would} my colleague, Miss Brosse, find a room for the two nights we would probably spend at Tiruvannamalai. There is no time for you to answer, so we shall take our chance for Dr Brosse's lodgings, and are very grateful to you for your kind interest - most sincerely
Yours.
Krishnakumar

Dear Dr. Brinton,

(W) October 3rd 1958
Having dipped into your "Search in Secret India", about 12 months ago, and having read your "Wisdom of the Overself" in the past few weeks — with a period of searching in India between the reading of the two books — I am interested to write to you with a few questions in the hope that you might find time to send a reply, and clarify my ideas toward a higher unity.

After a Scientific training in Geology, completed three years ago, my attention was suddenly directed towards the path of integration or unity as distinct from the separative or disunitive, and India seemed to be the country in which to pursue the search. I spent 7 months there from Sept 1957, and in that time, came in contact with a teaching in Trivandrum, with which you might be familiar (Krishna Menon). Subsequently I read the "Wisdom of the Overself" (9th imp.) and was struck by the similarity of the two teachings, which appeared to differ in only two respects —

1. The importance placed on the waking state (the Tvm. teaching regarded waking and dream as similar, and may be referable to your page 50 para 5.)

2. The precise significance of deep sleep the Tvm. teaching regarding it as something identical with the absolute.

I can see that every perception implies the presence of a hidden Perceiver, who must necessarily be un-perceived and chargeless. Thoughts, feelings and objects must all be included under "perceptions" or "mental images". The waking subject erroneously regards himself as Perceiver (eg of dreams), but thereby oversteps himself, as you point out on page 83, para 2.} Actually

there can be only one Perceiver, and he will always remain unperceived (page 90, para 2). Since these mental images can never be thought of as distinct } from their perception, the Perceiver and the images must be made of one stuff or one entity — your mind stuff or pure thought. ie. the entire world, including the waking self is "an appearance in consciousness". (Page 24, para 3).

It seems that the ²realisation of the unity
or non-duality between observer and images
is fundamental, and indeed the final realisation
that has to be made, but I find it hard even
to begin to grasp this.

To digress on to Scientific thought, I can see that
Science concerns itself with the observation of
apparently isolated phenomena, from which transcendent
"laws" are induced, which integrate observations
to a higher unified state. The passage towards
Truth or unity will thus always unite apparently
isolated phenomena, just as love will always unite
apparently isolated individuals.

The transcendent relation which the hidden
observer bears to the world must be a relation of this kind, but
I find it hard to reconcile with the example just given.

CONT. IN. LETTER 2.

First fold here

Please forward

Second fold here

Sender's name and address:

B. Wells

4 Mr. C. J. Green

251 Acreway Rd

HIGHGATE, London

AN AIR LETTER SHOULD NOT CONTAIN ANY
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL.

No. 1



Dr. Paul Brunton

of Rider and Co

PUBLISHERS

178-202 ST. PORTLAND ST

LONDON W1

To open cut here



Oct. 3rd 1958

perhaps because reason has itself

to be transcended, and the scientific example cannot step out of reason.

On page 30 of the "wisdom of the Overself" "when One Existence threw off a myriad minor existences, evil sprang up naturally".

This implies that the way out of evil or separateness is simply to recognize unity, but it also implies that the process ends in the "one without a second" state, in which there is no diversity (and which Trivandrum equates with deep sleep).

To expect or hope to have a world in which complete unity exists is not possible. As long as separate images are perceived, disunity will to some extent prevail.

How it can be possible for one "individual" to realize TRUTH, or the Void, while other individuals are still in a state of disunity is a question that has puzzled me. It seems to suggest that when I realize the void, or when I sleep, the world no longer exists in an absolute sense; but I am aware of what you describe as an egoist trap, and that only when I stand identified with the Void, not with the personality, can the world be thought of as a self-projection.

Finally, I have come across a movement known as Scientology, initiated by a Dr Hubbard (Washington DC) who also searched in India. At present I find it hard to assess the data of Scientology in comparison with Vedanta, or the Hidden Teaching. If you have any knowledge of Scientology's fundamentals, I should

appreciate some kind of an assessment, purely for
the clarification of my own confusion on the subject

I do wish to say that I found
the wisdom of the O's. to be loaded with
deep insight, and of real help, and I can only
wish for you, the realisation of the Goal.
(assuming that there is one goal that it is realisable,
and that you have not already done so.)

Yours sincerely,

Bryan Wells.

Permanent address: 29 Beatrice St. BURWOOD E13
MELBOURNE, VICTORIA, AUSTRALIA.

U.K. address, good for 4-6 months

← First fold here →



No. 2.

DR. PAUL BRUNTON

C/O RIDER AND CO.

PUBLISHERS

178 - 202 GT. PORTLAND ST.

LONDON W1

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Sender's name and address:

B. Wells

c/o Mr. C. Jensen

251 Arcway Rd

HIGHGATE, LONDON

AN AIR LETTER SHOULD NOT CONTAIN ANY
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL.

MURSHID

Chez Williamson,
32-Rue Mathurin Regnier
Paris, (XV^e.)
FRANCE:

Phone:-Suf.66-37:

4/12/1938:

Dear Paul Brunton:-

I have given much thought concerning your present state of health---and would ask you to come to Paris before your departure for America. Also I have a message to give you personally of great importance, which you should not miss knowing. Kindly leave London or England April 22nd, I shall be able to receive you the very afternoon at 5.p.m. Or, else Saturday April 23rd at 3.p.m. at the above address:

Your stay in Paris would need "three to five days" which by April 27th, you can count on returning back to England.

I shall be able to give Dr and Mme Curtiss an interview on April 27th, at 4.p.m. in the afternoon. Our future meeting and personal studies concerning their "Inner Development" should be kept absolutely secret and Sacred. It is necessary that they stay long enough in Paris to warrant bringing their baggage; You can give them at their departure the above address and Telephone number where they are likely to reach me.

Cajzoran is back in Paris and her health is much improved. I have given her the good news of "Rider's" promised to you concerning her Book". Cajzoran ask me to ask you if you have "received the Manuscript on Breath that was left at your Hotel for you, whilst you were in Paris?

May these few lines inspire you for better health. Receive from me my "Inner Peace" from the One-ness of-Spirit.

Kindly extend to your friends Dr. and Mme Curtiss my Kind respect:

Always ready to serve you "Command me".

Yours as-ever.

Murshid

12.30/3

1pm Ma

MURSHID. G. MASULH,
C/o M. Williamson,
8 Rue de Presle, (near Duplex
Paris, (XVth.) Metro station)
FRANCE.
Telephone, Segur: -67-20.

January 17th, 1935.

Mr. Paul Brunton Esq-
15 Scarsdale Villas,
Kensington,
London, W.8.

Dear Sir,

Your address was given to me by "Mr; Potter of RIDER & CO," stating in his letter that he had recently spoken to you of me, and that you will be passing shortly through Paris, en route for the Orient, and you would like to meet me if I can assist you in your "search of Higher Spiritual Contact", this I cannot say. But, should you care to visit me whilst in Paris, I will happily give you an appointment if you feel I can assist you in your Search?

You can get in touch with me by the above address, and should you use the Telephone to ask for an appointment, ask for Mr. Williamson who will be able to give you an appointment according to the time and hours vacant.

Wishing you the best possible in your Search, and may the Peace of the Most Merciful abide with you.

I am at your Service.

G. Masulh
M. Williamson. (Sec-)

app 2.30 today

171V/39

Lang

Dear Sir,

My cousin Leon de Huger,
whom you visited in Peking
in 1937, died in Paris
on April 30th.

I succeed him in his way.

It would be a great pleasure
and a great help if I
could establish touch with
you and maintain it.

Yours sincerely

Golijewski

Address: c/o American Consulate General
1, rue Brissot 'Anglais, Paris. VII^e =

May 23, 1941

Dear Miss Daily,

Alice Bailey does useful work in stimulating people to discover that there is more to the universe than the matter-of-fact work-a-day world that it seems to be. This service has been particularly useful over previous years because of the paucity of sources of information that existed. With respect to the ultimate validity of her teachings, however, is not your own experience an adequate answer? Did the ten years that you spent with her bring you Truth? Did it even bring you Peace? Nonetheless we must not interfere with what she is doing and anyone who is content to remain in her school should not be discouraged from doing so.

As for the Tibetan, I know nothing of him beyond what she says.

With respect to personal matters, you should do your best to make progress and consider Destiny in the matter only in retrospect. Otherwise we shall become fatalistic if we attempt to figure out in advance what is the element of Destiny in day-to-day living. It is to prevent us from doing that that we do not have a view of our Destiny and more information about it until we are strong enough to not permit such a view to interfere with our daily efforts. Mankind is here to work and to gain experience and to struggle to regain that which is rightfully his. Strength comes only from effort and from this you can see that the more you try to make of the material you have to work with, the better, generally speaking, it will be for you. Nonetheless, Destiny is a force, but the important thing about it is that it can be counted on to do its work without concern from us. We need only to do our best, and our best is always judged by what we have to work with. If you cannot find employment or satisfactory opportunities at the moment, don't be discouraged but keep trying. At the proper time what you seek will come to you and in the meantime you will have gained much strength from ploughing on as best you can.

Your part in helping humanity will also come at the right time. The new order will not be set back a thousand years and you will find Destiny disposing of Mr. Hitler at the time when it will be most effective to do so. In that sense the tide has already begun to turn toward the emergence of a chastened mankind from this ordeal.

D

Portland.

Banbury.

Basingstoke.

(now moved to Surrey
1954)

25. 11. 50.

Dear Dr. Branton,

Here are the copies of the

notes on hesitation which you said
you would like to have.

With best wishes,

Yours sincerely

Marion Dainton.

ack receipt
send warm thanks

27 Curra St. E
Aberdeen,

17th January. 1954.

Aberdeen.
G.H.M./S.H.K.

Dear Mr. Paul Brunton,

I am not even in possession
of your postal address as I sit to
write this letter - yet write it I must.
I am lost Mr. Brunton, utterly so in
a depression of spiritual darkness
and I turn to you for guidance
even as I am turning to God.

I have read several
of your books and find myself
deeply attracted to your writings on
mentalism and philosophy. Until
a few months ago I bothered with
neither subject and to be perfectly
frank had never been aware of the
E

:2/

metaphysical theories. (In passing I should state that I am twenty-five years of age). However the subject has greatly appealed to me and I am endeavouring to get to closer grips with its actuality. Herein lies my greatest and important difficulty - my intellect comprehends but my soul accepts with confidence only spasmodically. Why? or am I expecting to run before I can walk.

My teaching is Christian, as one would be well aware in dear old Wales, and I am imbued with a love of Jesus Christ. But my ideals are so often lost in weakness that I am easily discouraged and nervousness, fear and lack of confidence are my everyday companions.

3

I sometimes think I wander
in a state between the mystic
and the philosophic although
I yearn only for the latter
stage. There are occasions
when the 'quest' seems clearly
defined and I find a sample
of the Overself's place; there are
others when my brain is agonised
and depression fills my moments.
- yet always I return to the
quest.

Can you help me guide my
life? Am I kidding myself when
I think that I am called to this
search? Could I be ready for
this inner reality?

I turn to you because I
believe you can help me. Forgive

if my ^{the} plan bespeaks frustration
but my whole outlook needs
guidance desperately

Yours sincerely
John Evans.

P.S. A stamped - addressed envelope
is enclosed for your reply.

Hamilton Villa,
Napean Sea Road,
Bombay, 9-3-47. (5)

My dear Brunton,

I must thank you for so kindly remembering me. How shall I find any excuse for not replying to your letter of mid-September? In spite of my wanting to do so, somehow I failed to send a reply. I am sure you won't take this amiss.

The very fact that you have sent me a card of good wishes without receiving my reply is proof that your mind is above all smallness. And I am happy to keep contact with that mind.

What has really taken you to America? Could it be you are helping the filmisation of Somerset Maugham's Razor's Edge? I can't think of a better adviser. It seems Tyrone Power went to see Christopher Isherwood and others connected with the Ramkrishna Mission in America to get a first-hand impact of those who have turned to the Spirit via the Indian illumination. I wish he had seen you.

The film hasn't arrived here. But I have heard reports about it. I wonder whether the true spiritual attitude or even the outer bearing of a spiritual man is imitable by an American actor. Certain situations with a religious motif I have witnessed on the screen, but they all seemed so unnatural and false: there was no "empathic" touch.

I have been going on as usual with my article writing. Now the number of my articles has become big enough for a couple of books. But there is no inducement in India to bring out a book of them. First of all, publishers fight shy of literary stuff, much more of stuff with a mystical trend. In the second place, if it is accepted th

terms offered are so measly. Do you think there is any chance of some American publisher being interested either in these articles of mine or in an American edition of The Secret Splendour?

Do write to me about yourself. Are you at a new book?

With kindest thoughts and best wishes,

Yours sincerely,

K. D. Sethna.

P.S. You must have seen Huxley's Perennial Philosophy. There is in it a short subsection from Sri Aurobindo's Life Divine, with a comment on it. When Sri Aurobindo saw that the comment he had something to say, which was taken down. I am sending a copy of it to you. It will interest you.

(5)

From Mrs. Meyer Sassoon, 8, Hamilton Place, London, W.1.

April 26th '40

Dear Mr. Brunton,

I thank you for your very kind answer to my troubles; you have helped & comforted me. When I wrote to you, I did so, knowing that you would give a reply based on knowledge & not just an opinion. I shall not need a talk with Mr. Beach, as I have a friend & guide who has helped me here last two years. He told me substantially the same as you did; if I wanted confirmation, it was not for my own satisfaction, but to make sure that those I loved were not suffering through any carelessness on my part. Again my most heartfelt thanks.

Mayella Sassoon

