

Laurina Brinton (B)
Brignac la Plaine (Corrèze) France

Mon cher Paul !

Il y a si longtemps que je ne par-
lent, que je ne meute pointi venue de votre part.
~~la~~ course ? beaucoup de travail, tracas et dur tout beaucoup
de la peine.

Dans ~~quel~~ époque n'ont nous vous voyez vous même par
le fourneur.

J'ai en lute pour tout, Et pour moi ce est plus dur
encore, car je suis une femme -

Je espère, et je souhaite de tout mon cœur, que vous
aiez bien, votre santé, et votre famille. ne doute pas -
et cela depuis quelque chose.

cet année 1948 j'ai entrepris grand travaux, pour gagner
peu, Et pourtant il faut vivre -

Il me sera si doux de avoir vos nouvelles
plus souvent, ne pourrions nous pas rester tout deux ?
Je ne vous demande rien Paul. Et ne croyez pas Ami
que j'ai été fâché pour votre lettre. Il était bon. et je
aime cela -

J'ai voulu simplement quitter la France, et travailler
ailleurs. gagner plus, car ici il n'y a pas de avenir -
et plus, je reste depuis plusieurs Années chez M^r le curé

à la campagne loigne de tout. J'ai 43 ans plein de
vie et courage - mais par moment je désespère, et moi
I très las. Croyez Paul que plus souvent mes pense sont pres
de vous, alors le cafard me prend -
à ce moment je me sent bien fatigué, J'ai eu plus une
éclaire musculaire au bras gauche, de puis 2 mois, et cela
ne pas bien souffrir - Après docteur il me fait le repos, et
- ne ai pas - Enfin je pense que Dieu ne me abandonnera
pas Vous aussi cher Paul. priez pour moi dans vos ^{meditation} méditations
et moi je ne vous oublie jamais dans mes pensées
et apuiez moi moralement par vos pense, et si cela est
possible par vos lettres -

Auore une fois je accuse reception de 40 \$
dolars aussi que 2 paquets (chocolat et vest coffe)
pour cela soyez remercie de tout mon coeur,
J'ai encore une requête à vous adresser. Si vous pouvez me
trouver un des noir assez grand, "de occasion" aussi
un paquet de bas linon grand taille. Je suis tellement
fatigué de tout cela, que il me est impossible de trouver
quelque chose, et le prix ne sont pas pour moi -
merci cher Paul - Pourrais je faire quelque chose pour vous?
J'ai inclus. Je vous envoie 2 photos récentes de moi -
Je vous demanderais un photo de vous, la dernière me
as trop de la peine - mais ne me quite point -

en terminant je vous envoie gros baisers
aussi je demande Dieu la paix pour vous

Jamir

Christmas Eve 1955

each practice of Za Zen I shall join you. I shall be you. The two blend into one entity. The two shall take form temporarily, for the benefit of those who dwell in the world of the seen. In that state of Za Zen and to that being who shall come into this form for that time, the name of Healani is to be given, for it applies to the new one who is born out of this union.

Healani appears to give Grace. Five ways shall his grace be manifest. In the first way, there shall be healing, whether of mind or body, feelings or thoughts. In body the sickness and disease, in mind the pressure and tension, in feeling, the lusts and the illness making negatives, and in thought, the errors and the imbalances. In the second way of Grace, the spoken word shall be used as the channel. In the fourth way of Grace the written word shall be the channel. Whether written by Healani's own hand or by his scribe's hand upon a type machine or whether printed in journal or book. In the fifth way of Grace there shall be nothing used that will reach any of the five senses of the body. There shall be no outward acts by Healani other than the simple sitting on the part of those who are to receive, in relaxed silence.

From this Christmas eve to the last day of this holy period which ends with Easter, Healani will inscribe the message of the new book through P.B. Therefore, this message will be brought to an end at Easter, not before, and not later. For that work P.B. must withdraw from all other work, and must isolate himself still more and must postpone the other necessary activities until the writing down of the message is finished.

It will be needful to have two sessions of meditation each day. The first to open the day, the second to close it. Whether the sessions be short or long, according to the conditions and circumstances of each particular day, they must be held.

After the work of writing the new book is at an end, a fresh cycle covering the next few years will open for Healani, and for his servant P.B. This will be concerned with the selection and the preparation of those who are to be brought into the shelter, and also for the preparation of the shelter

itself.



SRI RAMAKRISHNA ASHRAMA

P.O. Vanivilasa Mohalla,

MYSORE. 29. 4. 41

My dear Dr. Brewster,

I am sorry I could not reply to you ^{earlier} and acknowledge your kind letter of the 10th inst., as I had another relapse and a severe one too. I suffered very much for over 10 days, but thanks to Dr. Heilig who came to my rescue in time and arrested the progress of illness. Even now I don't feel better, yet I hasten to pen a word or two to you.

I need hardly tell you how much I am thankful to you for your kind letter which has of course pacified the Swamis. They now know what is what and the growing complexity of Mr. Dyer. The less said about it is better.

When you say that we should spend some time together in a quiet place, I feel so happy, but

When it would come, He alone knows. That I would take a few months' rest outside Mysore is certain. May that day ^{Come} when we shall spend a few weeks together is my sincere wish.

May I know whether you have joined the regular army? I thought they would exempt you because of your delicate health. Are you going to Faridpur (Bengal)? Just now the climate of those parts in Bengal will not be good, I learn.

I would request you, if you don't feel inconvenient, to keep in touch with me wherever you may be, for which I shall thank you.

Pray that this finds you in the best of health & spirits. I am so so. With love & regards,

Yours in the Lord,

Deshbandhu

C. 5,000-3e.-37.

The Guardian of India Insurance Co., Ltd.

HEAD OFFICE: KHALEEL BUILDINGS, 119-120, ARMENIAN STREET,

TELEGRAM: GUARANTEE
TELEPHONE: 3144.

12 Natchiappe chittise

My paper Madras

POST BOX NO. 89

1938

P.V. Ramanasram

14. 4

My dear Brunton,

I spent a few days
in Ramanasram last week.
Then I read your latest
book in "Quest of Ourselves"
you have in it, removed
the 'mist' from 'mysticism'.
Particularly the chapters
on the "eye" and the "heart"
are very refreshing and
quite helpful. It is a great
privilege that there is such
a book. Very few people
who go to the Ashram really
care for spirituality and

There.
The management seems to
be the enemy of spirituality
and so he is waging
a campaign against your
book.

I believe you are in
receipt of my last two
letters written after I met
the German Countess.

My mother is in same
condition for the last
two and a half years
- bed-ridden, somewhat
fubler.

My circumstances are
now much better.

The Maharishi is not

looking so well in body
as formerly

Your latest book brings
hope ^{even} to a hopelessly
immersed man like me
and makes spirituality
practical and significant

Yogi Ramaia has
~~broken his~~ now begun
to speak for some months
as Mahatma has asked him

~~There was an~~
~~advertisement in the~~ I have
~~applied for Asst Secy of~~ ^(are)

Hope you are doing well
I shall be glad to hear from you

Yours sincerely
P.T.O. T. Krishnasami

C. 5,000-3e.-37.

4

The Guardian of India Insurance Co., Ltd.

HEAD OFFICE - KHALEEL BUILDINGS, 119-120, ARMENIAN STREET,

TELEGRAM: GUARANTEE
TELEPHONE: 4144.

POST BOX No. 89.

Madras, 193

P.S. I have applied for
the post of Assistant
Secretary of the Council
of University of the Benares
Hindu University. I have
mentioned your name
for a reference. I hardly
expect to get it. It carries
a salary of Rs 150 a month.
The Pro-Chancellor
of the University
who is to appoint
is a Maharaja of
a Native State.

T.M.
14.4.38.

O.P.9

MADRAS.

1936

K+

Please Quote Ref. No.

Order in the British Museum, I should like to have
your new book "Hermit" which is delightful reading and while
explaining your life it also illustrates the
Secret Path. Some of my Indian friends who
have not had the advantage of personal
contact with you - such as I have had -
have not been able to understand or
appreciate your delineation of the Secret Path.
Further they have apparently not had any
idea of the active life of the West. A perusal
of this book, will greatly help them to
understand your point of view better - so
it seems to me. I read only portions, but it
is fascinating. The typical lyrical
undertone is exquisite. I am becoming more
deeply attached to you and if I may say so, I love you.

I have sent most of my ^{land} manuscript of the
Secret Path through Mr. Venkatraman for
revision by Mr. Sundigul Viswanathar and then
under the perusal of Sri Bhagavan. I have got half a
dozen pages more to re-write and I shall send
the remainder in ~~a day or~~ 2 or 3 days at the
most. I myself ~~may~~ be able to go to Imalai in
about 10 days at the most. I have told the
Publisher Mr. Palamandi Pillai that I shall
send him the manuscript in about a fortnight
after the perusal of Bhagavan. I have

Mr. Venkatraman has sent ^a ~~me~~ ^{me} asking me to find a suitable Hindi
translator of "Search in Secret India". I
shall try to find out and intimate. You
may tell him this if you happen to meet him.

Yours sincerely

T. Krishnasami

KT

I met Mr. Frydman in one of the meetings
~~since August last month~~ at which J. Krishnamurti talked. Mr. Frydman
had something to tell Krishnamurti after the
talk was over. I was also waiting with two
other widows to have a separate word
with Krishnamurti. We had a special
interview ^{with him} on the 12th evening when I acted
the interpreter to the two ladies. Krishnamurti
further did me the honour to ask me to
explain ~~and~~ to them his outlook and
point of view. I tried to take his hands
at parting, and press them to my eyes. He
affectionately embraced me!

I ^{have} just finished reading "A hermit
in the Himalayas." More I feel that you
are an indispensable phenomenon ^{in our country} ~~xx~~
to disturb our snug complacent time-
worn conventions masquerading as
spirituality. I am sure ^{my reading your book} it has opened a
new page in my life although unconsciously.

shall meet Mr. [unclear] and
write to you.

When are you likely to go to Madras?
yours affly

W. Krishnaasami

the interposition to the two ladies. Krishnaasami
further did me the honour to ask me to
explain and bid him to them his outlook and
point of view. I tried to take his hands
at last, and press them to my eye. He
affectionately embraced me!

I have just finished reading "A Moment
in the Himalayas." Now I feel that you
are an indispensable phenomenon in our country
to disturb our sleep complacent time.

room conversations were as refreshing as
spiritual. I am sure it has opened a
new page in my life.

312, Thambu Chetty Street,

Madras,

Dated, 27th April '36.

Dear Mr. Brunton,

Your card dated the 13th inst. on your way in train en-
route North. I am greatly delighted to receive the card and refresh my
memory with the fond recollections of my brief acquaintance with you in
Madras.

I went to Sri Ramanasram yesterday. Sri Bagawan and others
are doing well. I showed him your card.

There in Ramanasram I read portions of your entranci-
book "Search in secret Egypt."

I am convinced you have a mission in life and a great-
great message for the present times..

I have no doubt your stay in the Himalayas for a few months
now will be even more fruitful. You are a great eye-opener for us all - all
for us as well as for the Europeans.

I take it as a great honour your mention of my translating
your secret path in Tamil. I shall certainly take the help of men like
Dindugul Visvanathar and Muruganar. I shall try to get the translation
ready by August.

I was expecting from you your presentations copies to me
of your published books. Probably in your preoccupations you forgot about
~~that it~~.

Further I myself was touring and as my ^{address was} constantly changing
I did not remind you about it.

I wonder whether you can now arrange to send me those copies and

oblige. I hope when you return in August I will be in Madras to meet you on

arrival. I can arrange for you the typist, Secretary and the cook servant

when you come.

Dear Mr. H. H. H. H.

With best regards,

Yours Sincerely,

Thiruvananthapuram

I showed him your card.

There in Ramnagar I read portions of your English.

book "Search in secret Egypt."

I am convinced you have a mission in life and a great

great message for the present times.

I have no doubt your stay in the Himalayas for a few months

now will be even more fruitful. You are a great eye-opener for us all.

for us as well as for the Europeans.

I take it as a great honour your mention of my translation

your secret path in Tamil. I shall certainly take the help of men like

Dindugal Vivasvathar and Kunnannar. I shall try to get the translation

ready by August.

I was expecting from you your presentation copies to me

of your published books. Probably in your preoccupation your forget

that.

and I shall

Further I myself was touring and as my constant

I did not remind you about it.

We received your letter of July 9 with no little surprise and could not answer until today because Mr. Werle was sick a long time. You bemoan the fact that you have received no settlement or payment of any sort since the appearance of "A Hermit in the Himalayas". The "Hermit" appeared toward the end of December 1937; as the first settlement was due in the middle of 1938, we were already forbidden—as you cannot realize—to pay foreign bills. This situation did not change since then, as war began officially soon after in 1939. On our side, everything has been done both in the translation and the establishment of your work that could in any way be done through a conscious sense of responsibility toward work and author. The impossibility of payment arose through no intent of ours but through the intervention of a higher power. If you believe today, therefore, you must pass this work on to the Swiss publisher Rascher, that can be done only by a breach of contract of which we had thought any author but you, dear Mr. Brunton, to be capable. It seems to us like morally strange conduct at a most painful moment for the German reader to be left in the lurch by the very people in whom and in whose spiritual deportment he believed most. You are the only one of our foreign authors who has come to us with such a request. That is the more grievous as you are also the only one who advocates putting a spiritual philosophy of life into practice, in his works. If you really wished to make the change with regard to the "Hermit", you would force us to inform your German admirers of your act. As you apparently are unfamiliar with conditions here, we would like to tell you that no interested German can buy books printed in Switzerland; ~~for which reason~~ by the same token, your book, "The Quest of the Overself" published by Rascher is as good as unknown here. We ask you therefore in the interest of your again clamant reading public to re-consider your decision. It is quite possible for Switzerland to buy books in Germany while the reverse is provisionally not the case and apparently will not be the case for a long time. General conditions, which are so deplorable for us in view of the fact that we must reckon with understanding from outside, are responsible for ~~the~~ our not being able to settle the account and your inability to dispose of it. This state of affairs is very distressing for us, too, and we would rather it were otherwise. But you ~~may~~ may rest assured that you will receive the account at the first opportunity of making payment. We are looking forward to further word from you and send you our deepest respect.

—translation of Otto Wilhelm Barth's letter dated 6/9/47

The carbon copy of the letter to

Sri Ramana Maharishee.

Josef Hoznourek
Praha XI-Žižkov č.p.930
Havlíčkova ul. č.23
Protectorate Čechy
Germany

June 20.1939

YOUR HOLINESS,

We have only today heard of the accusations which Mr Karel Weinfurter has made against Dr Brunten. As we were for many years associated with Mr.K.W. and as we were responsible for writing to Dr B. to invite him to come to our country, we know all the true facts of the situation. We wish to draw your attention to the following points : We wrote of our own free will to Dr B. and invited him to visit us to give lectures. Naturally we did not wish him to lose his own money for helping us, so we offered to pay his travelling expense to reach us. Dr B. in his replies and during his stay among us never once asked us for any money. On the contrary, he repeated several times that spiritual knowledge cannot be bought but is given free. Dr B. gave several weeks of his valuable time to instructing us every day. He made it clear that he did not represent



ASSOCIATION FOR HINDU DHARMA

(இந்து தர்ம மன்றம்)

Founded with the blessings of

His Holiness Jagadguru Sri Sankaracharya Swamigal of Sri Kanchi Kamakoti Peetam

1/23, RAMASWAMY STREET, T. NAGAR, MADRAS-17

21-3-'68

Dear Mr. Paul Brunton,

This association for the propagation of the greatness of Hindu culture, was founded in the year 1966 with the blessings of His Holiness Jagadguru Sri Sankaracharya Swamigal of Sri Kanchi Kamakoti Peetam - 63 Pontiff.

Last year, a souvenir was issued by us on the occasion of the Diamond Jubilee of ascension to the Kamakoti Peetam by His Holiness Jagadguru Sri Sankaracharya Swamigal of Sri Kanchi.

To commemorate the birthday of Sri Sankaracharya the great exponent of Advaita Vedanta, it is proposed to conduct a seminar on "SHANMATHA" (The six-sub-sects of Hinduism) early in 1969. On this occasion it has been decided to bring out an International souvenir on Sri Sankaracharya and the present pontiff of Sri Kanchi Kamakoti Peetam.

May I request you to be kind enough to contribute an article to the souvenir about His Holiness Sri Sankaracharya of Sri Kanchi Kamakoti Peetam (Present Pontiff) of not more than 3 to 4 pages in fool scap size. You may kindly send the article together with your photograph to the above address before the end of September 1968.

An early response will be much encouraging to the progress of our endeavours.

Thank you,

Sincerely yours,

V. Heenakshi Sudasan
SECRETARY

P.S. I would like to be informed if any book regarding the list of philosophers and historians of the world (Who is Who among philosophers and historians) is available to your knowledge, so as to enable me to send them copies of second International Souvenir to be published now.

This is in way of a business letter, P.B. --

...and to ask your advice in a general way. Saturday I received a letter from an advertising agency in Dayton. It was formed a year ago, by two account executives from other agencies. They offered me a job as account executive. This, I believe, was suggested by one of my old accounts, Jack Davis, whom they now handle. I wrote back promptly, thanking them, but turning it down.

Tonight I had a phone call from Dayton, from an old friend, vice-president of a radio station there. On behalf of this Jack Davis, he made me an offer to set up my own agency in Dayton. Jack would supply 1/2 of the capital, he would supply 1/2, both as silent partners. I would run the agency, draw a salary as President, and the net profits would be divided three ways.

This Jack Davis is a genuinely nice fellow, a churchgoer, and a millionaire. We handled four of his companies when I was with Herman. He owns a large coal company, a heating company, an oil company, and is half-owner of an auto dealership, a large modern furniture store, and half-a-dozen other companies. He is a leading civic figure. I know he always thought highly of me, and was really sorry when I left Dayton. Apparently he has not been satisfied with the way his advertising has been handled since I left. He spends \$250,000 a year on advertising for his various companies. (This compares with \$150,000 for Herman's largest account. It means an income of \$37,000 to the agency handling them.)

He would put other accounts to my agency, and the radio man would also steer accounts in. There is no doubt that a nice profitable income could be made.

Don't think it would be difficult to break the legality of your contract
They know about my contract with Herman, and asked me to send it to them for his lawyers to examine. He questions its legality. This I did tonight, having expressed my interest in their proposal.

Of course, many things would have to be ironed out. I would want legal contracts, absolving me from legal liability in event of any trouble with Herman, and definite sphere of partnership activities. But, as I would not have to invest any money, and would draw a salary, plus profit-sharing, it seems an attractive offer.

More important, perhaps, it would give the chance to realize an ambition to run my own business, and utilize my abilities to the utmost. Even though it would last only five years (until the blow-up), it might be worth while developing my administrative and executive qualities during that time.

not worth the game in this country. make money, get ahead, etc. Hapian much better

He would

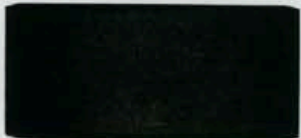
Yes, she would ask me to sign you.

My personal problem, of course, is the reaction of the Hutzlers. I don't think Herman would mind, as he would recall his own ambitions and the way he started. But Mrs H. would think it presumptuous, etc. Even that would not seriously interfere with me, as I would not have to have any contact with her. But, would it reflect on you, in view of your relationship with her? ~~Yes it would~~ ~~xxx~~ If you are breaking with her, it would not matter possibly. But I would not wish to be instrumental in bringing down her viperish calumny upon your reputation. Although this negotiation is in the earliest stages, and many things would have to be settled before a final agreement, there's no point in carrying it too far if there is any danger of her reacting adversely upon you. Maybe there are under-surface movements here that I am unaware of.

That

If you see ~~no~~ objection, that I'd carry along with the negotiations, as I would certainly welcome the opportunity to be a leader and have my own show and put my ideas into practice.

If you have time to scribble your reaction, I'd appreciate it. I don't expect a definite decision to be made for me; I realize I have to stand on my own feet. But, in view of the peculiar situation involved, I would not wish to do anything that might reflect upon your work.



2nd page of ltr.

starting: "This is in the way of a business letter, P.B. -- (?)

(pale green paper, with comments from PB in green ink.)

(B)

A. BOSE,
TECH. DIRECTOR
&
GEN. MANAGER.

AMCO LTD.

BANGALORE CITY.

South India
21st August 44.

My dear Brunton,

I am glad to note that you enjoyed your stay here with me, though I did not do anything special for you.

*1st week
Nov*

I am giving this as a standing invitation that you come and stay with us any time you like. I know I cannot give you all the comforts that you are used to, but as a Yogi can live under any conditions, I venture to invite you to come and stay with us any time you like. Only, you will have to inform me a week earlier, so that I may be in town.

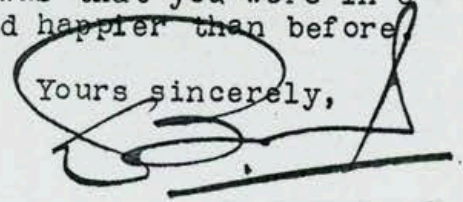
Thanks very much for the list of books. I am ordering them immediately.

all health

Regarding your fast, it amuses me. Is it for self-purification or otherwise? Where is any necessity for a Vedantin (?) to fast at all?

On Monday evening (14th), as promised I tried to contact you. It was for about 5 minutes and the time was a quarter to nine. Again on Tuesday at 1-20 P.M. I tried to contact you for a short period. On Wednesday I was at Tiruvannamalai. Between three and four in the afternoon, (I could not see the correct time), I tried to contact you. The indication was that you were in a quieter mood and happier than before.

Yours sincerely,



BANGALORE CITY,
22nd June 1939.

Dear Dr. Brunton,

I have just returned from Tiruvannamalai, where I had the opportunity to place your case before the Ashram management. I forgot to take with me to Tiruvannamalai your two letters, one addressed to Sarvadikari and another to me personally, but all the same I conveyed the substance of our discussion and the contents of these letters which I have already forwarded to the Ashram now.

In your letter dated 1st June, addressed to me you have used the word "Allegations" which to my mind appears to be too strong a word. I would have much liked that you did not use such a term at all.

On a careful analysis of the subject of dispute, I have found that at root there were only a few points of dispute between you and the management or Sarvadikari and if you say - that you have strongly criticised the Ashram under extreme provocation, I must tell you that exactly the same must have happened on the other side as well. I may be wrong, but I feel that certain vested interests on both sides have been in no small measure responsible for bringing the matters to this climax, although I would not impute to them the entire blame. I am also of opinion that elements of pettyness and jealousy also substantially contributed to the present situation. You will agree with me when I say that any one claiming to be seeking - spiritual life should refrain from all adverse criticism and I cannot, therefore, acquiesce with your plea that you had strongly criticised the Ashram under extreme provocation. Again when you were in the Ashram last, I am given to understand from reliable sources that you lost your temper and showed discourtesy to the devotees. Let me repeat again that criticism as well as spiritual life cannot go together.

In view of the fact that we as devotees are concerned only with Sri Bhagawan, it appears to my mind that your criticism of the Ashram management in general and of Sarvadikari in particular was quite out of place.

Besides, you will agree with me when I say that no organization

of the nature as the Ashram management can claim to be perfect. It will have its natural short-comings in view of the fact that it has to deal with different persons of different mentalities and the more so because the same person may change his outlook and mentality.

I feel that the seekers when they come to the Ashram, maintain their old ways and expect individual attention and - discrimination which is neither possible nbr desirable.

I have taken the liberty to address you in this strain as I do not want to conscientiously deceive myself and my friend. I feel that if we can excuse ourselves for our actions, lot of the world's complications will be over.

It is my earnest hope that if you come to Tiruvannamalai all the misunderstandings can be dispelled and you can once again contact all your old friends.

Before closing this letter let me request you to pause for a minute and deliberate within yourself, the propriety or otherwise of your actions summarised below:-

1. Losing your temper when you left the Ashram last.
2. Leaving the Ashram without ^{taking leave from} Sri Bhagawan's permission.
3. Publicly denouncing the Ashram management and Sarvadikari or in your own words "strongly criticising" them even under "extreme provocation". Please remember that Sarvadikari had in the earlier days - treated you like a true friend and brother and has himself cooked your food and washed your plates even.
4. Refraining from sending atleast to Sri Bhagawan copies of your later publications.

With fraternal spirit,

Ever yours,

A. BOSE



SRI RAMAKRISHNA ASHRAMA

P.O. Vanivilasa Mohalla,

MYSORE. - 4-4-1941

My dear Dr. Brunton,
your affectionate letter written in the train on Sunday and posted in Madras on the 1st reached me duly. I was very sorry to learn that you were to leave suddenly and that you are called away by the Army authorities. This is, I am sure, in the way of your pursuit of yoga and philosophy. It is, indeed, a pity that we could not meet each other when you left this. But I do realize your position as you write in your letter. I am, however, glad to be told that you would return to Mysore and look me up then.

Yes, I am also of opinion that I should go out of Mysore for some time at least to recuperate my health. But I can't do so as long as the illness is active. The Doctors are contemplating to start a new course of treatment from now. I am very thankful for your kind advice.

I am sorry to tell you that Mr V. Subrahmanyam
Dyer's (Uncle) mis understanding about
you is increasing day by day, and the
gap of ill-feeling is growing wider & wider.
And he is, for nothing, dragging me into it.
No day, I am told, passes in the class with-
out his telling something or other about
you and that His Highness' money was
spent for nothing on you as the whole
teaching is lost on you. And the Swamis
tell me that Mr Dyer thinks that I am
partly responsible for all your behaviour
against him: &c. &c.

I you carried all sorts of tales against
Mr Dyer to me when you used to meet
me at nights in the Arama while I was
ill and before you kept out of the
Arama classes.

II you left the classes and ceased attending
it because of me and after consulting
with me. (you may remember that I
was in the Hospital at that time)

III (1) We both talked much about Mr Dyer



SRI RAMAKRISHNA ASHRAMA

P.O. Vanivilasa Mohalla,
MYSORE.

(3)

Mr. Iyer and his classes when you met me at Mr. Wadia's place to enquire about my health on 25-3-'41. The enquiry of health was but a plea, he thinks.

(2) When the Swamis questioned him as to how he came to know of it, he has told them Ranganathan and Shambhavananda (Coorg Swami) told him. Add to it, he has told the Swamis that you had written a stiff note that morning (26-3-41) which he presumed was as a consequence of the talk you have had with me the previous day in the evening.

(3) Because of this above incident, he has ceased holding classes in the Ashrama from 26-3-'41, and he is holding the classes ever since then in his house.

(4) He has told & is telling the Swamis in the class that you have been telling many things to many many of your friends against him, and he thinks that I know it all!

(iv) Mr. Iyer has been told that you have met H. G. the maharaja of Mysore before

(4)

before you left this place, and that you have done in consultation with me.

V your so-called sudden departure, he has told, is all premeditated and pre-arranged by you, and that you have done so with my full knowledge.

(These are some of the main allegations & there are many others.)

My dear Brunton, I tell you that I am tired of hearing the above remarks from my brother Swami from day to day, and that in my present state of health which needs perfect rest & peace. I often thought that the only method of refuting these allegations is to keep quiet, as they are but wild & frantic imaginations of the old man. But, it has now gone out of all proportions, and at this stage, silence on my part would be misunderstood and also adversely commented upon.

Mr. Iyer, I may tell you, has lost all patience, neither does he think of using his scientific method to get at the Truth of



SRI RAMAKRISHNA ASHRAMA

P.O. Vanivilasa Mohalla,

MYSORE.

(5)

of his allegations he makes now. His Complexes are multiplying and he is not-able to make use of his benefit of his knowledge of his Scientific method & psychology in his own case - of which he speaks so much to others. What a pity that Truth & Honesty have been divorced & nay banished from this practical world! Where is his "ego" (the black serpent) ^{which} he speaks so much? All his teachings to others should be now turned to him, for he must learn first all that he speaks to others?

May I, therefore, request you to kindly write to me a detailed letter - point-by-point - explaining the real facts & the truth and thus refuting the allegations I to V stated in this letter. This would ease me a good deal and you will have done a great service to me when I am ailing thus from an illness for the last 3 months. I do hope that you will do it at your earliest convenience. Thanking you ever so much & it.

(6)

I am sorry I did not like to disturb
you with this kind of things now when
you are so busy. But I could not
help doing so under the circumstances.
Hope, you will kindly excuse me. I
do know that a few minutes thought of
this kind upsets me & my health a
good deal when my nerves are so much
prostrated & weak.

With love & kind regards.

I am, yours in the Lord.

Deshbandhu

-101- Dr. T. N. Krishnaswamy Iyer

Kutchery Road, రామా శ్రీ మఠము

Mylapore, Madras అన్నారెడ్డిపాలెం,

బుచ్చిరెడ్డిపాలెం P. O.

(Via) నెలూరు
Camp Madras

1911 1910.

Dear Mr. P. Brunton,

All well. I hope you

are getting on well. In your letter you have made mention that Ramaswaram did not treat you properly and you were troubled about it. Myself and Mr. Bose pleaded on your behalf as much as we can to Sri Bagavan and Sarvaaikari. We however do not know the result of the same. We have always been cherishing good feelings towards you.

I wanted to talk to you certain matters connected with what you had written to Sri. Venkatarani in two of your letters to him. You said you were busy. I shall discuss

the service with you at your convenience
Please be writing to me about
your welfare

Yours truly
Ramanujam

from certain members of the
committee who had written to
me in connection with the
matter of the temple in
Tamil Nadu. I have been

4 Rajendra Prasad St
West Mambalam 29.3.39
30

My dear Branton,

Today is Sri Rama Navami
(Rama's birthday). I remember it
as I met you in the Ramansramam
more than 8 years ago on this day

I enquired in the "Sunday Times"
Office for copies of the "Catechism of
Enquiry" etc. They stock copies but
just now out of stock and will get them

Some efficient stenographer can
be secured for you. He wants to
know the terms you may offer him.
He expects about Rs 70 per mensem.

In February 39 issue also of
the "Science of Thought Review",

There is an extract from your
book "Secret Egypt" about the
value of practising daily meditation

You need not trouble to write
to me unless there is something
particular or you have leisure.

I was myself stunned to
see the dense ignorance,
prejudice and if I may say so,
unashamed baseness ^{regarding you} exhibited
even by the frequenters of the
Ramassramam whom I
expected would know and who
ought to have known better.

I realize with great force how

invaluable for that very reason your work is. The cross has fallen on you and you have not shirked it as the others have done either meanly or hypocritically.

I feel foul of some of my friends on account of their attitude towards you and am somewhat estranged from them for good. Ah! Awful is the insectia or Ghamas among our people masquerading as spirituality. It is far better to be frankly materialistic.

For a diversion, I attended a cinema yesterday in which Paul Muni figured. It was far more enlivening than the destructive and negative gossip of so-called Ramanana Bhaktas.

Do you know Mr. Thompson a young man who used to come to Ramanasram now and then? He is now in Madras and may be leaving for Ceylon in a day or two. He is a striking man.

Yours sincerely
N. Krishnasami

L

DR. SARMA K. LAKSHMAN
B. A., B. L., N. D., NATUROPATH.
Editor of 'The Indian Naturopath,'
Author of "Practical Nature-Cure," "The Fasting-Cure,"
"Mental Healing," etc.

PUDUKOTAH, S. INDIA, 31st March, 1939.

Dear Dr. Branton,

Since I left Tiruvannamalai I ~~have~~ had been going along with Sri Rammiah Yagi, and returned a few days ago. I learnt the news of the 'Sarradwikari's' latest while I was on the tour. For some inscrutable reason it does not occur to Bhagawan to interfere. I state it that he does not approve of these ways of the Sarradwikari, but at the same time does not think it proper for us to resist; in the long run it will come out right. I thought you would ~~be~~ have been able to get Bhagawan's answers to some of the ~~inquiries~~ questions we were considering last.

I should like you to rewrite your
foreword to Mahayoga for the next edition
as soon as you find ~~some~~ time for it,
and send it to me.

Are you now fully recovered?

Yours sincerely

Leif Mann

23rd January 1940

Trichy

My dear Mr. Brumton,

I had expected to remain at Ramanasaram until the 25th but I am afraid that I had to depart (not in peace) before the time. I left on the 14th and therefore have missed your reply to my letter, if there was one.

The Maharishi is truly wonderful but I do not think that all the other people there are living up to his example. The more educated of them seem to delight in talking the most terrible slander and indulging in back-biting; so much so that I was absolutely bewildered.

V |

Tiruvannamalai,
19. 11. 1952.

Dear Dr. Paul Brunton,

Your kind, touching, and loving letter I ~~know~~ ^{am} ~~duly~~ to hand and thanks much for the same. You are so well known to me, that I can never mistake your sudden departure under extraordinary circumstances. I love you so much that I cannot misunderstand you for not taking leave of me but feel extremely sorry for not being able to meet you again in time to have in any ways

talks ^{with you} on spiritual matters and about Sree Baghavan. You are a gem among Baghavan's devotees and I may say that you are Sree Baghavan's pet and therefore we all look up to you to spread the Message

^{the} Maharishi — His day to day talks with visitors and devotees. Hope you would give us the pleasure of your company for a few days at Tiruvannamalai before your departure for the West.

My son Mani C.R. Sivasubrahmaniam is pressing ^{me} to write to you to get him a job either in the Bournah Shell preferably or in any Bank. If I am not troubling you, may I humbly request you to use your influence to fix ^{him} up ~~my son~~ in any one of these. I feel very delicate to write to you on this subject as I do not want to cause you annoyance

"May Sree Baghavan shower his choicest Blessings on you and May He bless you to carry the ^{Olympic} Torch of his spiritual Message to the World!"
With deep love and regards

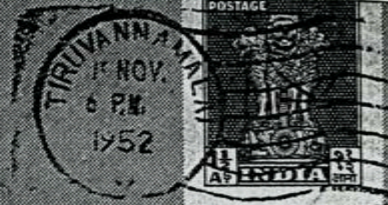
He was Maharshi!
Personal Physician

RECEIVED

yours for ever,
M.R. Krishnamurthi.

INLAND LETTER

NO ENCLOSURES ALLOWED



To

Dr. Paul Brunton, Esq.,
P. Ind.,

% Chandrasekhar & Co. Bank,
Hole 7, No 2 Annamalai Street,
Nr. Statue Rd.

Trivandrum, Madras (I)

First fold here

Sender's name and address :-

Dr. M. R. Krishnamurthi
33, Ranganatha Street

Tiruvannamalai

20 NOV 1952

2 NOV 1952
4 15 PM



(4)

progress in development of my consciousness. I wrote here a book over Him, - what I did see here. The book will be translated in English, French and Portuguese. From 1945 - in my voyages on the world - I have founded in France, Brazil and Australia the "Sri Ramachandra-groups"; - they study the teachings of Mahatma, apart of all exterior conditions in His Ashram.

I meet here also many persons, who did know you, when you were still in India.

Please excuse me, - for my bad English, and for this long letter. I will be very glad, - to receive from you any words, if you have a little time for this purpose. My Australian address:

{ M. SUPOWSKI, 608, LT. BOURKE ST,
MELBOURNE C1, AUSTRALIA.

I beg you to accept my best and fraternal wishes on the Path of Spiritualism - yours sincerely H. S. S. S.

Sri Ramachandra, 7.15
4/Sept/1949

(3)

Dear Sir!

Probably, you do remember my letter to you from Europe, of September 1945, and your kind reply, which I received in December 1945. Now I am 4 months at Ramachandra; in 1 week - I am going back to Australia, where is my "second country" from 1948. The conditions in Ashram are now completely different, as in "Search is Secret India". I think - I can now understand, what have you meant, - used in your letter to me the phrase: "I am changed my mind after I wrote my book". Sorry, - it is a truth. Now in Ashram (it is a wealthy institution now) - there is not more the idealistic spiritual atmosphere. The connections and people around Mahatma is of a little value. The manager - Mr. Nagasundaram (actual - "Swami" Niranjanananda) is a dethakar here. We call him a "evil spirit" of Ashram.

(2)

1944/4/1

I have nothing personal against him, - no, he ~~is~~ apparently very jealous; but I can not forget, that in my (and others also) opinion he is a killer of Mahatma. The Mahatma is sick, he has a rheumatism, and a "sarcoma" (bad ulcer) on his left arm. For he is indifferent to his health, Sarvabharati allows to make experiments on his brother's body! One operation is going after other, and always - without good result... Very much doctors from Madras etc. are coming here, and each is making his own cure... This sickness is incurable for the present medical science, - all doctors allow this truth. But Sarvabharati do not allow to the others systems of healing (i.e. - homeopathy) which have the means against "sarcoma" - to help to Mahatma.

New Mahatma is not more

(3)

accessible for the visitors. Only 2 hours daily we can be in the temple, where dwells now the Master. All speakings and letters are subdue to the control of Sarvabharati, and against his will - Mahatma cannot oppose. It is a thing, what is difficult to understand, because Mahatma is ever and always the same, as before 15 years, - when you did write your books. The same atmosphere of peace and sanctity, of high spirituality - is always around him. But it is clear, - he is passing away from us.

I have met here one American lady, who does know you, and she told me, that you ever love Mahatma.

It is - because I write to you this letter. I am a old occultist, yet at 25 years. Mahatma helped me to

— one of the physicians who attended Maharshi during his last months of life

DR. M.R. KRISHNAMOORTHY, L.M.P.,
REGD. MEDICAL PRACTITIONER,
TIRUVANNAMALAI.

*Extract from a
letter dated October 10, 1952*

To Paul Brunton

I consider you as the 'Vivekananda' of Sri Ramanasramam. What Vivekananda was to Bagavan Sri Ramakrishna that you are to Bagavan Sri Ramana Maharishi has chosen you as the most gifted man among his foremost disciples to spread his message of Atma-vidya to the world. It is common among yogis to be jealous of each other 'as cited in the upanishad' and the prayer in the form invocation to the Lord is to protect them from such evil tendencies. Bagavan Ramana's love for you is something unique-unparalleled, none, nay his extraordinarily liking and affecting for you.

Sunday Times

SUNDAY, FEBRUARY 18, 1940

MY RESEARCH NOT A WASTE: BRUNTON'S REPLY TO JOGENDRA SINGH

"Dr. Paul Brunton deserves credit for his honest endeavour in finding the true path and his confession that he has not found it," said Sir Jogendra Singh in the course of an article in the *Indian Review* criticising the attitude of Dr. Brunton towards Yoga. Replying to it, Dr. Brunton says in the current issue of the same journal: "Sir Jogendra Singh is, indeed, mistaken in assuming that I have made such a confession. The fact is quite contrary. It is only recently and after long search that I found what I believe to be the true path."

Personal Satisfaction

"My whole life of experience and research in Yoga was but a preparation for it and, therefore, not to be regretted as wasted. Formerly I

Y.P. Chinmathambay.

Ramanasramam Po

20.6.55.

I am very anxious to hear from you, my Divine father; Since it is more than a year that I heard from you. I hope that by God's Grace you are keeping good health and discharging your duties in the spiritual atmosphere for the good of humanity. It is only by the proper growth of spiritualism that the present world will really become safe, happy and prosperous. An investigation into the experiences of great men & sages enlighten us to the fact that our true happiness lies not in mere material prosperity & that it lies only in the regulation of our own minds. Such regulations which will qualify us to arrive at the Happy Abode of God, are maintained by the practice of Yoga exercises. By our sincere & intense efforts in the line, we get HIS blessings. My Divine Father, I am sparing no pains in my perseverance and am actually feeling in myself new feelings in respect of The Almightyness & HIS Governance over all. Undoubtedly I am growing inwardly & I hope that HE will bless me soon for selfless activity towards the good of our brothers & sisters. Because I have not attained maturity yet, I find myself in a melancholy mood often as I am not able to meet my ordinary wants. Monetary troubles, no doubt, torture me sometimes. What I can do when I am not blessed with such a mind at present as to enter into the world and stand on my

legs in financial affairs. By your contribution last year (Rs. 37/-) I was in fact stimulated and was very happy that month & the next one and got on with my work with redoubled vigour & enthusiasm. I hope the Almighty will dwell in you on my behalf & induce you for a second contribution, because all my work are only to arrive at HIS Great Abode of eternal bliss. In simple terms, I should say that all my efforts are only to become a true son to God. Therefore I believe that, that God will take the trouble of living in you now on my behalf when I am badly in want and encourage me for further progress. Under the prevailing conditions, I am forced to approach my Divine Father, for support & protection. In connection with our divine relationship, HE only knows my heart-felt feelings, arising when I think about you and your divine nature. From my bottom-most, I am praying for your true happiness & prosperity. God only knows my burning heart to get perfectly right with HIM.

Hoping to be favoured with a reply as early as possible,
for I am anxiously waiting to get from you.

Ramanasramam Po.
Tiruvannamalai (S. India)

Yours most obediently,
Y.P. Chinmathambay

From G. Ramasamy, Sri Ramanasramam,
Tiruvannamalai. (N. H. Street Bx.)

Dear brother, For the last few days, the following thoughts "the constantly passing in my mind." His period of training and probation is over. He has to begin his life-work. The time is now and the place is here! So please take the earliest opportunity to go over here. God will help you in propagating the Philosophy and the Teachings of Bhagavan. I need not tell you much about the efficacy and the greatness of Bhagavan and His Teachings. You are better for it and know it best. One poor-mamma from Calcutta had been here and stayed some weeks in Telagarkhan's house and we had a very good time of it. Her husband came and has taken her back to Calcutta. I am indebted to her for writing this letter to you. you know the best - and so do the best!

Ever yours

G. Ramasami

First fold here

BY AIR MAIL

हवाई पत्र
AEROGARAME
NO ENCLOSURES
ALLOWED



DOCTOR PAUL BRUNTON,

Box 34 COOPER STATION

NEW YORK 3

U.S.A.

Corr - 66

Second fold here

Sender's name and address :-

G. P. Chinnaithambi
Ramanastramam B.
Tiruvannamalai
(N.A. Bx., S. India)

To open cut here

the ashram nor Your Holiness but only himself. When the time for his departure arose, we felt so grateful to him that we offered him some money as a contribution to his other expenses. This was offered quite voluntarily. Dr B. refused several times to accept the money and yielded only under great pressure from us. The sum of two hundred English pounds mentioned by Weinfurter is absolutely ridiculous, as no such large sum would have been permitted to take out of the country by the law. We feel and know that a grave injustice has been done to Dr B. by Mr Weinfurters false accusations and by the ashram in believing them, and we are so disgusted with Mr K.W's actions that we have severed our connections with him. We have the highest respect for Dr Brunton and trust in his unselfish desire to help others, therefore we cannot permit him to remain slandered when we know the truth. He has promised to revisit our country entirely at his own expense, as he knows we are now no longer in a position to send the cost.

Yours respectfully

for THE STUDENTS IN DR BRUNTONS CLASS

Ing. Frant. Mařík	Ing. Arnošt Čapek	Ing. Josef Bláha	Josef Hoznousek
<i>Fr. Mařík</i>	<i>Arnošt Čapek</i>	<i>Jos. Bláha</i>	<i>Josef Hoznousek</i>
Jiří Poborák	Ing. Milada Čapková	Lída Zelenková	
<i>J. Poborák</i>	<i>Milada Čapková</i>	<i>Lída Zelenková</i>	

August 14, 1981

Dear Kenneth:

Thank you for your very understanding letter of August 3, telling me of the death of our beloved P.B. on July 27. In retrospect, I realize it came as no surprise. For the past two weeks I have been disturbed (almost distressed) for a reason I could not understand. During that period, P.B. crossed my mind many many times and Ted seemed much closer than he has been in recent years. So perhaps now they have been fortunate enough to meet again.

I am happy that you could be with him during those last hours. It was a privilege, given to few, to be one of the little "family" that surrounded him. I am only sorry he never made another trip to California -- the last was the year Ted died. We know we shall all meet again, but it is still sad when the ties that bind us on this physical plane are severed.

I know you knew Nitish (Ned) Laharry. He was an Indian barrister, educated at Oxford, whose home was in Calcutta. He represented Columbia Pictures in India, and went on to become President of R.I. But did you ever hear the story of how he and Ted and P.B. became associated?

In 1958, Laharry published an article in The Rotarian on New Delhi which impressed Ted so that that he wrote a letter to the magazine expressing his pleasure and another to Ned Laharry himself. In replying to Ted's letter, Ned Laharry asked Ted if he had ever come across an Englishman by the name of Paul Brunton and said how very much he would like to meet him. P.B. was sitting in our living room when that letter arrived.

Anyway, I came across the enclosed correspondence which Ted had in his files. I copied it in the event you might enjoy reading it -- throw it away when you have done so.

Ted, Sue and the children, have moved to Redding, which is up near Mt. Shasta. It is beautiful country and I was up there early in June. It is an awkward place to get to since there are no direct flights, and most of your time is spent going from terminal to terminal rather than in the air. But it is

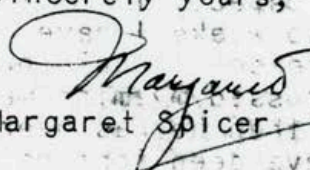
8/14/81

So now I am quite alone in Ventura so far as any family is concerned. In any event, I am a little short on relatives whether here or elsewhere. I still enjoy being by the water and the freedom from excessive heat and the smog.

I hope your health has continued to improve. If you are ever to be in the Los Angeles area, I do wish you would let me know. I do not mind driving and could meet you for a short visit.

Again thank you so much for writing me about P.B.

Sincerely yours,


Margaret Spicer

8/14/81

(R)

Dear Dr. Brownson,

I have just returned from my long trip and have set down to work on a rather difficult book — I hope that you have had a nice summer and that your book is coming along — I have seen and done too much during my journey to set even part of it down in writing — But I would be delighted to hear from you and know when you are coming back to New York — Meanwhile, Merry Christmas —

Armaury de Riencourt
995 5th Ave NYC

Armaury de Riencourt
to

Dear Dr. Brailsford:

May 5, 59

Please pardon the long delay in replying to your very interesting letter. The fact is, that for sometime I have been living in retirement and retreat and had to withdraw from correspondence with individuals in order to attend to a mission entrusted to me.

Yes, there were several books of mine published subsequent to "The Quest of the Overself". You can get details about them from the publisher, Rider & Co., 178-202 Great Portland St., London, W.I.

I am not in a position to give the time externally to help individuals, but I shall remember you during meditation. I think also that it will be very helpful for you to continue discussing your spiritual interest with Mr. Gordon Gillies, "Kirk Braddon", 7 Crabtree Lane, Bromsgrove, Worcestershire, England. Mr. Gillies had a few personal meetings with me when I was in England a couple of years ago. He is making very rapid advances, spiritually and is in a position to help others in this way.

Thank you for sending me reprints of your medical articles. I found them very interesting. These experiments upon living animals which are taking place in such enormous numbers, both here in America and in England are barbarically cruel and are bringing punishment upon both countries.

Therefore, I congratulate you, both on your understanding of the real truth about this matter and upon having the courage to speak openly and publicly about it. Please continue this good and necessary work on behalf of defenceless and voiceless creatures.

Although I am not in a position to write letters at other than very long intervals, I shall be pleased to hear from you at any time, provided you understand that my silence does not mean indifference.

With this letter I send you my peace.

C

Rev. Norman E. Peterson, B.A. LTh.
Rector
Thank you for your letter
on the subject of
the Church
Bulletin
Church of
4040 Hingston

Net 12/52

You are so often with me in y^e science & hence friends.

3y class now numbers 1100 - 12y wearing Series ✓

we hope to return to St. Thomas on April 1st - at 3 lectures continue here until June 15 after which stage to take a month of complete rest - not even a sermon!

Trusting that this finds you both happy now.

Jan.

Ac. cap.

„KELET ÉS NYUGAT“
("EAST AND WEST")
Monthly Review of the
HUNGARIAN ORIENTAL SOCIETY
Dr. Ervin Baktay Editor
Horthy Miklós-ut 126.
BUDAPEST, XI. Hungary.

Business
London
Interpreter

30. 10. 193

(B)

Mr. Paul Brunton,
c/o Thos. Cook /Bankers/ Ltd.
Berkeley Street
LONDON W.1.

Dear Mr. Brunton,

referring to your kind suggestion I have sent a copy of my book to Rider & Co. Dr. Barnard Balogh also wrote a letter to Mr. Clifford W. Potter, Manager Messrs Rider & Co., with following text: "Dear Mr Potter, I have just read a most interesting travel book entitled A VILÁG TETEJÉN /"anderings on the Top of the World/ by Dr. Ervin Baktay, a well-known Orientalist. The book is about Tibet, Tibetan folklore, superstition, magic, and that sort of thing. I thought you might be interested, so I have written the author, asking him to let you have a copy of his book. With kindest regards, yours sincerely Dr. Balogh."

Dr. Balogh has not mentioned that my book deals with Western Tibet, instead of Greater Tibet, and he has omitted the detail that my book deals to a great extent with the person, and life, of Alexander Csoma de Körös. On the other hand, he dwelled mainly on my book being about "superstition, magic, and that sort of thing", probably because he knows that Riders are interested in mysticism, etc. But I am afraid that the contents of my book will not quite fulfil the expectations from that point of view, for, although I describe Tibetan Buddhism and all sorts of mystic and religious subjects, the book is still consecrated, first of all, to the personality of Csoma, and to the detailed description of my travel, and of the country.

I added a synopsis written in English to the book, and it gives a clear idea of the nature of my work. I hope you will succeed in interesting the Publishers.

for my book, putting it in the proper light, for you were right in stating that the British public might be interested in the life of Csoma, the Hungarian scholar, who sacrificed himself in British service for science.

More than anything, I depend on your kind promise to do the possible in my interest. I am certain that your opinion has much weight with the Publishers.

I will begin translating your "A Search in Secret India" in about two weeks, as soon as I shall have finished the manuscript I am working on at present. It cannot be laid aside, for there is a fixed term to its completion. I look forward with pleasure to the work of translation, for it will be very interesting and instructive to me. I can assure that every detail and nuance of the original will exactly be rendered, without mistakes in the philosophic and mystic contents of the book. You know that translators may commit awful blunders when not thoroughly acquainted with the subject.

Hoping for success in your kind endeavours to support my case I thank you once more for your friendly offer.

With kindest regards and greetings

sincerely yours

Dr. Ervin Bakstay

Lessons in Living Bible Class

Rev. Norman E. Peterson, B.A., L.Th.
Rector



Albert E. Cliffe, Ph.D.
Director

Church of St. Columba
4040 Hingston Ave., Montreal.

December 29th, 1953.

Dr. Paul Brunton,
4 Powder Horn Hill,
Wilton, Conn.

Dear Paul:

It was indeed wonderful to get your little note with your good wishes for 1954.

This has been a very blessed season. We have never seen such over-flow crowds attend my lectures: never have offerings in the mail and from the class been so great.

We naturally do a lot of welfare work at Christmas time, helping financially organizations of different faiths with their Christmas problems, and looking after many families who otherwise would have no Christmas at all.

I am enclosing my Bible Class talk for next Sunday, and I intend to open my talk quoting Wordsworth's poem "The Immortal Sea". This bulletin came to me in the most amazing way. I had just read this poem and I immediately went to the typewriter, and the words of my bulletin flowed out. I shall probably get some criticism from some of the orthodox people because of it, but that does not trouble me.

I had a 'phone call from a gentleman this morning who told me that his whole life had been changed through the reading of your book "Search of the Over-Self", and quite naturally he is a Paul Brunton fan today.

It is a wonderful thing to even think that when you write a book, as you do so wonderfully well, that the message you are writing is going to have an influence upon thousands of lives. How great is your responsibility when you pen those words.

Mc
✓
East Manse of Carmyllie,

(by) Arbroath, Angus,
Scotland.

31st. August, 1940.

Dear Mr. Brunton,

This is mainly a letter of appreciation, to let you know how much I have benefited from your books. Between those which I have been able to buy and those I have had from libraries, I have read most of them, and eagerly look forward to reading the others. I hope you will continue to write, leading your readers ever deeper into the secrets of life.

I am a minister in the church of Scotland, and I am only 23 years of age. It may seem strange to you that a minister should appreciate your "unorthodox" philosophy (?), but I can assure you that I have found in it more real religion than in all the theologies which I studied at college. I might say there is more real Christianity in these books of yours than in all the ones I have read by bishops and their like. I have started to follow the Path you showed, for there is nothing in it contrary to the fundamental teaching of the church. In fact, I would say that in the few weeks that I have practised this Path, I have already found a deeper experience than ever before. I was beginning to despair of such an experience until I chanced to pick up your "Search in Secret India", and was so gripped by the account of the Maharishee that I immediately sent for the "Secret Path", hoping that the title was not misleading in the promise it gave. It was not.

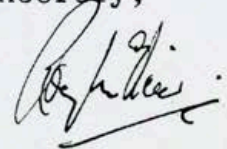
The only thing I am sorry about is that having been trained for the church, I have no means of livelihood without it, so that I must continue in it just now, and try to infuse into it such new life as I myself find. If I had only myself to consider, it would be different. But I do not think this is inconsistent, as I believe that the teaching of Christ is the best for the Western world: though I should like to see other teachers and teachings given their due place. Could you help me by telling me what you think about the position?

Incidentally, I think you under-rate your book "Message from Arunachala". It must be one of those in which you were wiser than you thought.

I have only one request to make of you. I know you do not like to be called a "Master", but I took you as mine from the start. I should like nothing more than that you would accept my loyalty and devotion, and think of me as your student. One day I think I shall meet you: but until then, will you help me by telepathy? To one like myself who is just at the beginning, such a way must help, until I progress far enough to stand on my own feet. I do hope you will find time to write me, wherever you are. If you knew how much I long to know the truth and to find the peace of soul I need, I think you would help me. May God bless you.

Yours very sincerely,

From: Rev. Roy McVicar.



The Columbus Dispatch

OHIO'S GREATEST
HOME NEWSPAPER



EVERY EVENING
AND SUNDAY

MAIN 1234

COLUMBUS 16, OHIO

Nov. 9, 1954

Dear Dr. Brunton:

Every time I come across an article dealing with the atom bomb and radiation I think of the warning (S) you sounded in the Spiritual Crisis of Man. I had occasion to mention this warning once again. Enclosed find the editorial.

Often Frances and I discuss our good fortune at having seen you early this year. We both see Mrs. Hutzler quite often and value her counsel highly. From time to time I return to my notes from your books and attempt to see wherein I have been able to apply them in my daily living.

Right now both Frances and I are working to improve our relationships. Often my mind flashes back to those words of advice you gave me--balance, balance, balance--when I find myself going too far in some direction.

With affection,

Harold Stacy
7 W Southington ave
Worthington Ohio

FOLLOWING BUDDHA, LAOTZU, JESUS, AND SAINT FRANCIS INVOLVES LIVING MUCH ALONE, CHOOSING POVERTY, SOLITUDE AND SILENCE; BEING KIND-HEARTED AND SYMPATHETIC AND CHARITABLE TOWARD ALL SENTIENT BEINGS; KEEPING THE MIND PURE AND HONEST AND UNDER CONSTANT CONTROL; BEING MASTER OF THE SELF, RESTRAINING LIKES AND DISLIKES, REVEALING A HUMBLE, PATIENT AND TRANQUIL SPIRIT; EVER QUESTING INWARDLY TOWARD WISDOM AND PEACE.

Fellowship Following Buddha

DWIGHT GODDARD
PUBLISHER OF BUDDHIST BOOKS
THETFORD, VERMONT

dead



October 16, 1938.

My dear Mr. Paul Brunton:- *POB 789, 1/10/38*

Your letter of the ninth is received. Thank you for writing me in the midst of your busy days. I envy you the opportunity for another trip to India. My first interests lie among the monasteries and brotherhoods of China which are closed to me these war days. I am living quite alone in the hills of Vermont, doggedly but happily practising Dhyana, not without many satisfying rewards mentally and spiritually. Would that I might have had your better gurus. *u*

Yours sincerely,

Dwight Goddard

S. DURAISWAMI AIYAR.

re Sir A

Palace Grounds,
Mylapore,
Madras. Jan. 3, 1936.

Dear Mr. Paul Brunton,

I got your letter yesterday
at Pondicherry.

You have permission to come for the
Darshan on the 21st of February. But I
was also asked to tell you quite definitely
that you will not write or publish
anything concerning Sri Aurobindo or
the matter or the Aryan either before or
after the Darshan. This is virtually a
condition. You may perhaps be surprised;
but, in the long run, you will yourselves be
able to see and appreciate the need for this
condition.

I told Motue that you intended to
review the conversations. Motue said
that the book being intended for the use of
the Sashakas in the Aryan and those especially
interested in Sri Aurobindo's Yoga, and moreover
there being only a limited number - quite a

P. 39, Block B
Lake Town.
Calcutta
Pin - 700055.

25. 3. 1980

Dr. (Mrs) Punim
Sarker
Flat No 2.3
Vidyasagar Niko
Salt Lake.

Most Respected Dr. Brunton,

Calcutta
700064

We are extremely happy to
receive your very kind note
dated the 24th February 1980.
posted in New Delhi and received
by me in due Course.

With my best regards
Remind Ganguly.

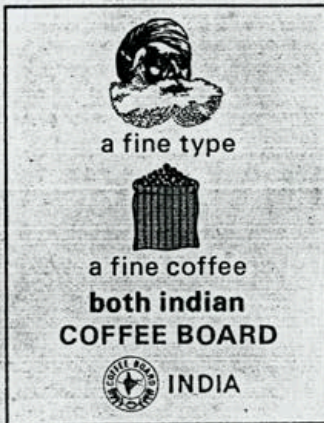
Your very kind letter with warm
greetings and sweet remembrances
to Dr Sarker was duly passed
on to her for her perusal. She
was so happy to receive your
news after a long time. She remained
silent for some time with great
reverence and talked about what
she got from you as complete
transformation in life and
she became a new changed
soul with complete Bliss and
Happiness. I am not in the least



Dr. Paul Brunton, Ph.D.
c/o Grindlays Ltd.
13, St. James Square
London SW1

ENGLAND (U.K.)
(U.K.)

दूसरा मोड़ SECOND FOLD



भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Binod Ganguly.
P. 39, Block 'B'
Lake Town, Calcutta 700
700055. (India)

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़, FIRST FOLD

in kind to express upon your
valuable attention and inner needs
which we all crave for. However one
request if you are not otherwise inconvenienced
kindly send me a photograph of you
graciously for our guide and inspiration.
Please do send us something which
will give us a new light and life to
follow your path and make the Bliss
which crown the change in Dr. Brunton

ARCHIVES

(S)

Q.3 Vidya Sagar Niketan
Salt Lake Sect-I
Calcutta-64.
700,064 (INDIA)
15.4.80.

P.B. A message from you is a grace indeed.
Your thought melts the ego as it did in 1954
and stills the mind. A deep peace supervenes
where words are superfluous. Even then
it is healing to know that the same Sun is
shining on you and your gracious presence
is with us. All that you said has
come true, some of those who read your
book somehow find their way to consult
us about you. Such a state of effortlessness
can of course arise only through long novitiate
— how long?

Your grace is the summum bonum
of this existence and I prostrate the ground
you walk. Always seeking your blessings.

Yours

Purnima Pircar.

Professor Edourd Ades

Le Cani, le 13 novembre 1925 ^A

✓ Cher Monsieur Paul Brunton, ^A

Voilà déjà plus
d'un mois et demi que je vous
ai envoyé les photographies que
vous m'avez demandées.

Ne recevant pas de
nouvelles de chez vous, j'ai cru
fort que vous ne les avez reçues

Dans les deux cas
demandant tout - vous m'écrire pour
que je puisse dans le premier
ou vous ne les avez pas reçues

vous en envoie d'autres où dans
le second, contraire, to être tranquille
à ce sujet.

J. vous envoie mes
salutations ainsi que celle de ma
femme. Bien à vous
Ed. P. P.

Prof. Edouard Adès

8, Rue El Bustan

Le Caire

N.B. Veuillez faire en sorte que

je puisse recevoir votre réponse avant
la fin de ce mois, car je suis obligé
de changer de maison d'habitation
et je ne suis pas encore où. Je vous le ferai savoir

Le Caire, le 1^{er} Octobre 1925

A

Cher Monsieur Paul Brunton,

J'ai bien reçu consécuti-
vement vos deux lettres et vous devez
certainement me juger bien mal
d'avoir tant tardé à vous répondre.
Veuillez vous en être bien prie recevoir toutes
mes excuses.

J'ai bien content pour
vous d'apprendre que vous êtes
presque terminée la composition de
votre livre et je vous souhaite un
grand succès.

J'ai oublié le nom de
ma femme : elle s'appelle Marguerite
et son Alice.

mon nom entier est Prof. Edouard
Adé, et si vous pensez qu'il est
préférable de le mettre ainsi dans
votre liste de Prof. Edouard
tout court, j'y trouve aucun
inconvenient.

J'ai vous envoie ci-joint
les deux photos que vous me demandez

Veuillez recevoir, Monsieur
Paul Brunton, mes salutations les
plus distinguées, et encore une
fois toutes mes excuses pour mon
grand retard.

Bien à vous

Prof. Ed. Adé

Prof. Colouard
N° 20. Rue Haouyati
Le Caire - Egypte. Le Caire le 8/12/36

A

Mon cher Monsieur Paul Bruntton

J'ai bien d'appréhender par une
de mes connaissances que votre livre a été
publié à Londres et j'en suis très heureux pour vous.

Après vous avoir envoyé les
photographies que vous m'avez demandées, j'en avais
pas reçu de réponse. Quelques temps plus tard
j'ai écrit à nouveau vous informant que
j'échangeais d'adresse. Mais j'en ai reçu point
non plus de réponse. Je ne savais quoi penser !
Heureusement que cette (meilleure) connaissance me
mit au courant que vous n'avez reçu aucune
nouvelle de ma part ; et c'est ce qui me décide
à nouveau de vous écrire après de vous féliciter
de votre publication, parait-il heureuse, et
de vous donner ma récente adresse, qui
se trouve très près de l'ancienne : N° 20 Rue
Haouyati - Le Caire - Prof. Colouard

Avec l'espoir de vous lire, recevez
de mon côté Bruntton, mes meilleurs salutations

Prof. Colouard

(died) Woodlands, off Queen's Road, Colombo, Ceylon.
care of A. G. Mathewson Esq.

March 12, 1952. (M)

Dear Paul,

Needless to say I was delighted to receive your letter. What strange lives we do lead. I wonder why it is that neither of us can manage to find an abiding place nor have the mechanics of life run really smoothly. I suppose neither of these lacks matter really-as again-both of us do seem to be continuously taught on inner levels. I assume our dashing about must be to spread what we know. But occasionally one does feel that the travelling salesman role is more to be pitied than envied.

Yes, during the war I took a house for a month in ~~Italy~~ ^{Tasce}. I always make for the Mountains whenever possible. But Mother was not with me. Like you I had gone there to recuperate. I had just done a rather strenuous lecture tour on the Spiritual Values England was fighting for. Mexico was one of the most stimulating experiences I have ever had. Its magnetic pull was nearly frightening in its intensity. The beauty of it was almost overpowering. But I agree it is no place in which to do creative work. But anyway, I am delighted that you achieved rest and peace.

Geoffrey has just forwarded your letter -why quite so much delay I don't know. By this time I hope that your book is finished and that all is well on that score. I couldn't sympathize more about both the mms. and the letters. I haven't a clue as to this problem of letters. One feels that they must have a certain importance to Heaven. But if one does a proper teaching job by correspondence one could never do anything else. One definition of Heaven seems to me to be a state where in one didn't begin every letter with "Please forgive my delay in replying etc etc"

It is splendid news that you are coming to England. I shall really be furious if Karam prevents our meeting again. You don't say how long you propose

to remain there. Probably you don't know. I fear I shall not arrive until the middle of May. Then I am supposed to treat in Jersey for the next three weeks. After that I don't know. I expect to sail from Colombo on April 24th on a ship called the Ceylon which goes to Antwerp. Just in case you might be within hailing distance. We are due to arrive in about three weeks of sailing date. Possibly we could meet in France -if you were there.

Thank you for trying to help me. Evidently I had to work out the pattern by myself. But I am grateful to you for trying.

I can't remember but I think I wrote you from Devon during a period when I was absolutely at sea as to what Heaven wanted. My intuitive faculties were cut off and for the first time in my life I was being battered by sex problems and such depression as I had never experienced. I learned a great deal from all this. Eventually, I was told intuitively to return to London immediately.

I did so and was led to a perfect flat. I mean literally led. I assumed this indicated I was to resume my practise. I took the flat and by a series of minor miracles achieved enough money (overdraught and borrowing from friends) to move in. By Feb. I was treating full blast.

In April I was informed by my landlord's solicitors that due to an unfortunate oversight on their part I had been given a lease which was not in accord with that they held from the ground landlord. One of those things which can't happen but did. I tried an appeal to Lord Ilchester who was kind but adamant. My work had to stop. My solicitors informed me that I had a cast iron case to claim for expenses in moving in and out and loss of fees. The only snag being that I had not been working long enough to accumulate any capital on which to make another move. This resolved itself into an absolute impasse. I couldn't put in a claim against the landlord until I had moved. I couldn't move as I had no money. I tried to find out from Heaven A. what I was supposed to do. B. What I was to learn from this experience. During this time the pre-

pressure from frustrated and angry patients (some of whom had been waiting for a year) was terrific. It all became more than I could handle nervously. My left leg became so painful I couldn't walk more than a few yards (a neat bit of symbolism there) and altogether I was falling apart. I borrowed some more money and went to Spain. A fishing village near Malaga.

Here I tried to sort things out. To help me do this, I started an account of this work since its inception. I tried to evaluate where I had been wrong and where I was right. I did 5 Chaps. I sent them to Jonnie (you may remember her - Miss Werner-Laurie?) The idea was they would be typed triple spaced so that I could read them with the objectivity of someone else's work. I had a few days in Tangier and the Riff Country. I was mad about this part of the world. Have you been there?

I returned to all the problems which I had left - plus some more. Phyllis (of Brazil) had rented my flat while I was away. She was determined to take advantage of my difficulties to force marriage upon me.

I had been back a fortnight when Victor Gollancz telephoned me to say he had accepted my book on the strength of the first 5 Chaps and that he wanted the remainder immediately. This news produced a major conflict. But my meditation kept repeating "Let your light so shine etc." So, I made myself go to work.

Against the incessant telephone and doorbell I finished the book in a month. As I couldn't write without re-living the experiences even, physically, I was a wreck when it was finished. My leg flared up again and I had a serious heart attack. No organic damage was done however. But it did indicate that I must let up on the pressure.

Nancy Spain - literary editor of the English Good Housekeeping Magazine cooked up the bright idea of giving the book advance publicity by publishing an leading article on me in the Christmas issue. I knew nothing of this until it was too late to stop it. Then I was warned I would have 2,000 letters

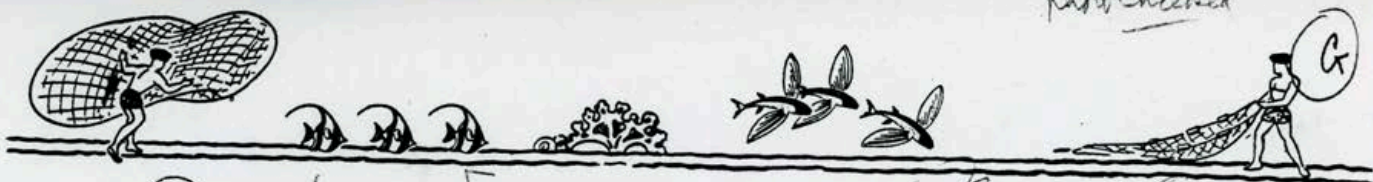
a week or a while. Paul, I couldn't face it.

I decided that perhaps Heaven wanted me to make my trust more complete. I had always worked without script and staff -perhaps now I was to go forth without purse. I borrowed more money and ^{and} took a one way passage to India. on a cargo boat. No letters of introduction. The idea being that I would go into a monastery at Darjeeling. Then I would see what the next move was to be. The trip out was fantastic. My meditations were implemented by immediate experience which pointed them up. I have never learned so much in so short a period. I landed in Madras without one cent. But instead of going to Darjeeling I went to Cochin where I learned much more and did my two first instantaneous cures. I was there three weeks.

Then I was summoned back to Colombo where I have been working my head off for the past two months. A mongol child has just been flown out from England (I wouldn't take the responsibility of treatment without his parents being present) and I begin tomorrow on him-if Heaven sees fit to have him respond. As I said I am due to sail the 24th of April.

Gollancz is bringing out the book around Easter-I believe under the title (his-I wanted As a man soweth) The Reluctant Healer. This brings you up to date.

Just to complete this tome, Curlew house is back on my hands at £7.7 a week. The man who took over my lease has defaulted on the rent and left town. He is a solicitor with a wife and four children. If I force him into bankruptcy he will not be able to practise again. So how that will work out I don't know. The flat has to be dropped as I can't afford to pay my solicitor to ^{press} ~~the~~ the case. Anyway, I hate the idea of a court case. Geoffrey has decided not to reprint This is my Heaven on the grounds that it is against his principles when I am not practising in London. In the next sentence he informs me he has (without my knowledge or consent) agreed to sell the re-print rights to some firm in which Nancy Spain is director. However, he would consider printing



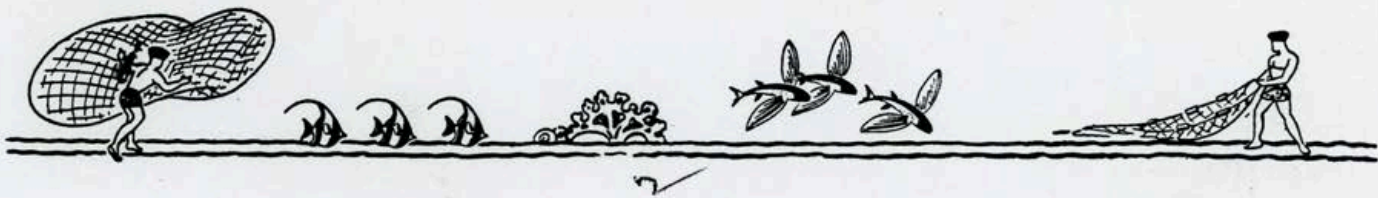
Dear Friend -

May 18-51

We have started a new program. Every morning, the students from out-of-town and some local students gather in my living room from 10 to noon. And the result is wonderful to watch.

Accomplished the purpose for which I was sent to Chicago and Seattle: 6 Tapes plus 4 made since my return - which sets a seal on the message. This will be a real help to the students.

However - we miss you here.
So return.



The visit to Joseph was interesting but provided nothing in the way of spiritual Light. He has confined himself to the mental level, with a mixture of the somewhat orthodox religious - approaching the Cosmic consciousness but not the mystic.

You will no doubt hear from John van Dulent who has always liked your work and thereby benefited by it. You will like him too.

The enclosed letter came and I answered that I would forward it to you.

And so -

Alpha
SR

with love
for Emma
+
Hoyd.

Satchidananda,

HOTEL EDMOND MEANY

UNIVERSITY DISTRICT

SEATTLE 5

22nd October 1954. (S)

Dear Dr. Paul Brunton,

I got your very loving note as also the previous one.

As you already know our programme we are reaching Los Angeles on the 1st November 1 P.M. Friends there have arranged for our stay in Chancellor Hotel, 3191 West 7th Street Telephone DUnkirk 3-1183.

We came here yesterday from St. Paul and will be leaving for San Francisco on the 25th inst.

Swamiji is keeping good health as also all of us in the party.

With love and pranams,

Ever your Self,

Satchidananda
Satchidananda.

Every Room
a Corner
Room

Dr. Paul Brunton,
Santa Monica, California.



JUST OFF THE UNIVERSITY OF WASHINGTON CAMPUS

62
my dear Paul Brenton,

I.

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

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

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

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

Som you will have the occasion
to hear Mumukshu Bhawan in Newzealand.
I hope you meet him also. He was
in India for twenty days and
I was with him all these days.
The last day before he Newzealand
and I am writing this in a haste
so that you get in time to meet
him such a charming enlighten
soul.

Again I pray God to bless
you with your new book
and I hope it will be useful
to all of us.
Yr. Maheshwari is in good
spirits & was with me & Mr. Mumukshu

when Mumukshu visited my yoga
class in Bombay

Mr. Tarsapinwala of
Tarsapinwala Publishers insisted
me to bring out a book on
Mumukshu on Yoga. I am also
doing the work ~~also~~ taking the
help of my pupils.

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

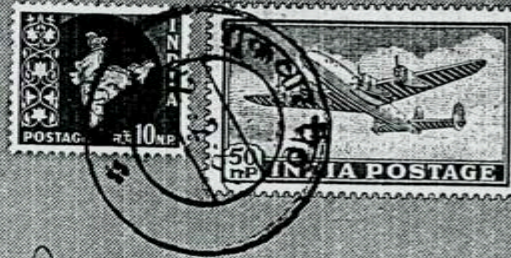
Thanking you
yours
B. K. S. Dey

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES
ALLOWED



Mr. Paul Brunton

Box 2583, Auckland

New Zealand

Conn - 66

Third fold here

Sender's name and address :-

B. K. S. Dey

1213, P. V. Ashram Colony

Poona 2

(Hatha Yoga Gurm of

Yeluchi Member, etc)

To open cut here

ARCHIVES

ARCHIVE
(I)

✓
Sivan Kovil. street
Sholavandan.

17 July 1940.

Dear Dr. Bounton,

After writing to you from
Allahabad, I went to Fyzabad. There I was
*surprised to find Yogi Ramiah as the guest
of Mr. Mrs. Bar. Without going into details,
I can only say that we proceeded together to
Dehra Dun via Lucknow, Delhi, Kurukshetra
and Haridwar. On the way, he was obliged
to confess to me that ^{he} Dr. Syed connived to
open my letters waiting with Syed. You can
now judge the character of these two men.
In Dehra Dun, I was shocked to find how
debased this man was. I told him so to
his face and threatened to expose him. The
man simply broke down, was in tears,
called upon God to prove his pretended in-
nocence and asked me to relent. But
I did not relent. I said that I could not
believe him, still. Because I found him
a coward, I would not proceed further
in the matter. We separated. However,
the fellow tricked me, even later. Conse-
quently I was put to some trouble.
He seems to have gone out as the guest
of a Sikh chief to a sanatorium in
the Punjab

and is now having a triumphal march
in Kashmir.

I later went to Ayodhya, Benares, Gaya
& Calcutta. While in Dehra Dun, Mr.
Manikarnika Prasad Singh and the
other ~~lady~~ met me. They were then in
Mussoorie. Mr. Singh was then suffering
from jaundice. I hope that he has
now recovered from the attack.

On arriving in Tiruvannamalai
on the 10th inst, Mr. V. G. Sastri told
me that you had come down to Madras
from Coim. I have now come to my
~~the~~ village for a short stay.

Hoping that this letter finds you
in sound health,

Yours sincerely,
Munagla S. Venkatarao.

② *De Seill in aram*
(1943)

Sister Pavita:
Sri Aurobindo Ashram
Pondichery
May 12th 1939

Paul,

I am writing without at all knowing what to say ! I feel that everything has been said that can be said between us - our paths are utterly and irrevocably different and there is nothing to be done but accept the fact in silence; one cannot argue with destiny.

The descent into the valley was painful, actually and figuratively, for it signified more than I am capable of putting into words.

Those who think I am living by "faith" make a grave mistake - every step I take is beset with the most cruel and torturing doubts; it has been so all my life and it is so still, the only difference being that now the mind recognises clearly the profound obstacle its doubts constitute for all "creativity", spiritual or material, and is endeavouring to get beyond them, to walk in the opposite direction as it were.

Mother welcomed me back most beautifully and it is good to be here again, but a profound change has taken place in me despite myself; I do not know whether it is due to Mr. Aiyar (!) or to something that had already taken place before I came to Ooty, but I have come back "detached" from the Ashram as such. My faith and devotion to Sri Aurobindo and Mother remain intact; my belief that I must pursue the sadhana is also intact, but over and above these things, that "hope" and "expectation" of results has quite gone - I know now that if I go on, it will have

(P.T.O.)

[illegible]

30

1994

3
4

1

12

144

me

111

gone

What

921

07.01.2019

०३ ०७

✓ 11 Wellington Square, Oxford
August 16, 1934.



Thurs or Wed

E.

Dear Mr. Brunton, -

Your own researches in India have been so much akin to mine, which altogether extend over a number of years, that I should be glad if we could meet here in Oxford. Almost any day in the near future could be chosen according to your convenience, providing I am advised of the day well in advance.

Why not come to Oxford for the day and take lunch & tea with me?

I myself am probably returning to India in October. No doubt we shall be able to exchange experiences with mutual

benefit. I have wandered through
out the four quarters of India,
but know the Ganges Valley and
the Himalayas best.

I have greatly enjoyed a
Search in Secret India.

Sincerely yours,

W. J. Evans-Wentz

(Author of
The Tibetan Book of the Dead,
Tibet's Great Yogi Milarepa
etc.)

P.S. My forthcoming book Tibetan
Yoga and Secret Doctrines,
is almost ready for the printers.
It should appear by February
next. WJW

Dr. J. H. Van der Hoop
DR. J. H. VAN DER HOOP
ZENUWARTS
SPREEKUR VOLGENS AFSpraak
TEL. 25320

(11)
AMSTERDAM Z., 28th May 1948
JAN VAN EYCKSTRAAT 41

Dear Dr. Brunton,

promised. Send comments on last letter page 53 - 7 a Philon by journal

Before the war I wrote to you twice hoping to find an opportunity for personal contact. Directly before the war I sent you a book on "Conscious Orientation" but I do not know whether you received it or not. Probably you will have forgotten all about it, but I have not, for your Quest of the Overself has been a great help to me during the dark years of our occupation by the Germans. I am now reading The Hidden Teaching beyond Yoga, which I have nearly finished. I spoke about it to Prof. Jung in Zurich in the end of March and he was very much interested.

I do not know where you are just now and if there is a possibility of your coming to England. I shall be in London in the middle of August for the Mental Health Congress but I realise that it would be great good luck if you should be in England at that time. Also I might try to come over to England at another time if there is a possibility of meeting you.

There are various problems I should like to discuss with you. I am a practicing psychotherapist first of all and there are two practical questions that arise when reading your books. One concerns the treatment of the patients: in how far can these Indian methods help to improve our methods of psychotherapy? The second concerns the therapist: what can we do in addition to our present self-analysis to improve our objectivity and our personality as an instrument to help others? Besides being a therapist I have always been a bit of a philosopher and I have studied cultural and religious problems. I quite agree with you that we are in a very severe crisis of Western civilisation and that we ought to under-

stand the fundamental problems at stake. During the occupation I have started writing a book on Spiritual Freedom. It has become quite a large study. The first part: The Masses, Democracy and the State has now appeared in Dutch. I am finishing the second part: The Revelations of the Spirit. These give a critical historical exposé of the social and the spiritual problems of the West. A third part: The Future is at Stake, has still to follow. In describing the critical points of the present situation I am coming very near to your points of view, though approaching them from a different side. It is a curious fact that our spiritual foundation has shrunk to next to nothing and that our world has lost its sense as a result. I greatly admire your endeavours to restore this sense. I try to do it in a few individual lives with my patients, but at the same time I am trying to do my bit for the general situation as well. If possible, I should like to discuss these problems with you. I greatly admire the clearness of your exposition and I feel certain that your books must help many people to find their way in this jungle of modern life.

I am sending this to your publishers hoping that it may reach you. You will very much oblige me by sending me a short answer.

Yours sincerely,

J. H. van der Stoep

C/

J. Cameron,
Lowther Castle,
Penrith,
Cumberland,
England.

March 8/44

Dear Dr. Brunton,

Your letter of last winter is now at hand, and I wish to thank you very much for your remarks. I agree with you that now more than ever before, perhaps, occult knowledge and philosophy should be as widely disseminated as possible. In England alone more and more people are turning towards these fountains of truth and knowledge that have been preserved for us.

I do not know whether you are in touch with social and intellectual matters in London and the provinces, but I do know that you are aware that there is a magazine published dealing with the occult sciences ("Prediction"), and the popularity of this periodical is proof that there is a greater awareness than ever before, of spiritual matters, among the ordinary folk of this country. Of course, it is a debatable point whether the majority of them are really in search of knowledge or bent on receiving a thrill by exploring the darker ways of the study. I do not infer that they are potential black magicians, but merely that many of them are rather more interested in the works of Bram Stoker than of Montague Summers, whilst O'Donnell makes more acceptable than Taillepie. However, among the multitude there are many who do seek for the advancement of their soul, and desire to discover their Overself, or Guardian Angel.

You ask me to tell you, in confidence, the names or name of the occultist who advised me to ignore your works. I have considered the matter and am fully prepared to help you, in the hope that you may counteract his influence, and draw more and more people to the knowledge that you have displayed so generously in your books.

Nearly ten years ago, when I first seriously started upon my studies, having been led to them by Philosophy (my B.A. was taken in that faculty) I bought all my books at the Atlantis Bookshop in Bury Street, Bloomsbury, which was run by Michael Horowitz, although he had adopted the name of Michael Juste (author of 'The White Brother' and co-author with 'M' or 'Merlin' of 'The Dayspring of Youth') It was he who led me away from your books.

I would make no accusation against Michael, who, in my opinion is a fairly advanced clairvoyant, and a follower of the Right Hand Path. He helped me through several difficult periods of mental darkness, and introduced me to many occultists, all White

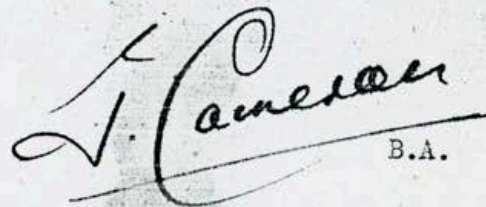
who helped and guided me, when I was even more in need of guidance than I am to-day. However, he did hold me back from knowledge for nine years by his criticism.

Before reading "A Message from Arunachala" my only acquaintance with your writing was in "Prediction" for which you once wrote upon your journey to Egypt. Although I have not got the book with me at the moment my memory serves to tell me that your article was illustrated with a picture of yourself charming a snake, a view of the Great Pyramid, and the eyes of the adept you discovered on the Gizeh plateau. As the article was fairly sensational I did not take it seriously, and for this I apologize. I realize now that your remarks were guided by consideration of the public for whom you were writing, dilettantes and sensation seekers for the most part.

I am now reading "A Search in Secret India", but as my studies are by no means complete I should prefer to wait until I have thoroughly read the book before giving a considered opinion. I may say however that so-far I have agreed with all I have read in the book.

I should like to write to you again later, and give you a real opinion, if you would not consider such a course impertinent.

Yours in the Light,


B.A.



P+

SRI RAMAKRISHNA ASHRAMA,

OOTACAMUND, India.

25th September, 1934.

Paul Brunton, Esq,
c/o Messrs Rider & Co.,
Paternoster House,
London, E.C.4.

Dear Sir,

I happened to read the review of your book, "A Search in Secret India" in the columns of the 'Prabuddha Bharata' and the 'Vedanta - Kesari,' two of the magazines conducted by our Mission. Both the magazines speak very highly of the book, and give extracts from its chapter dealing with your stay with Master Mahasaya. Master Mahasaya is a very holy person for us, the followers of Sri Ramakrishna, and as one who had the good fortune to come into contact with that great disciple of the Master, I can not but express my admiration for the very realistic picture you have drawn of his character and personality. This short extract that I have read and the reviews referred to above convince me that your book is a very faithful description of the conditions of spiritual life prevailing in modern India. It is needless to say that by publishing a book of this kind you have done a great service to India and have helped to bring about a better understanding between the East and the West.

A book like this will be a very valuable addition to our Ashrama Library and will be of great help to the members of our Ashrama and the general public of Ootacamund. But since our financial resources do not allow us to purchase new books, we have to depend on the charity of our friends and well-wishers for new additions. I therefore request you to be kind enough to present a free copy of your valuable book to our Free Library.

2.

Thanking you very much.

Yours truly,

Swami Prematmananda
Secretary.

P.

Hammer
Rose Rd,
Portishead,
8/12/34

Dear Mr. Brunton,

I feel I must write & say how much I have enjoyed your books the Search in Secret India & Egypt. In each I think you have captured the spirit of the country.

I introduced the former to a friend of mine who was in India (on much the same line) she said it brought his visit very vividly before him again - he knew some of the people you name.

You do not seem to have met Om Bhakarsam of the Nilgiri Hills, I think. His name is a power in S. India.

I am myself perhaps, more keenly interested in Egypt. Perhaps you have read my little book (also by Rider's) The Secret of Ancient Egypt. I am the more interested in your account of the night inside the Pt. Pyramid because I had for years entertained the idea of doing the same thing but the opportunity for travel never came my way & now that I am retired it seems less likely than ever.

What you say as to the existence of the crypt (or interior chapel) bears out very surprisingly the argument of my book which I got from the "Book of the Dead"

You derive the Gt. Pyramid from attanean times & this would suit my argument but I cannot reconcile it with the statement of Herodotus that it was built by Cheops or Khufu & the finding by Howard Vyse of the builders marks in the top constructional chamber. It seems to me that if no hieroglyphics had been found we could have ignored Herodotus but when the cartouche was found, it seemed to confirm that statement beyond reasonable doubt. Can you throw any light on this?

I agree with you about Sanderach but one cannot prove anything.

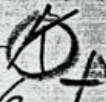
With regard to the secret meaning of the hieroglyphics, I have always thought the same but I cannot get the meaning of the sitting figure always representing those in the company of the gods, unless it is a reference to Osiris (Aisur) in his manifested form sitting on his throne at the head of the steps. Can you give any further hint on the matter?

I think your general exposition of the process of initiation excellent - it seems an extension of that in my book.

With all the Compliments of the Season

Yours very sincerely,
Ernest G. Palmer.

Paul Brunton, Esq.

34, Margravine 
Gardens, W.6.
11th October

Dear Mr. Bruntan,

Mr. P. Ouspensky's address
is 55a Gwendwr Road,

West Kensington. The nearest
District Railway Station
is West Kensington. The
nearest Tube is Barons
Court. Both Stations are
very near. Or by "bus"
No 28 bus to West Kens.
Station.

Mr. Ouspensky will expect
you at 4 p.m. on Wednesday
He is very glad you can
come.

Yours sincerely

Eugenie Kadlourinsky

ANNAMALAI UNIVERSITY LIBRARY
ANNAMALAINAGAR
CHIDAMBARAM
(S, INDIA)

March 1, 1936.

R

Dear Mr Brunton,

Here is the extract, treating
of Jehri-Garkhwal, which you wanted.
May I wish you a happy and
prosperous journey to Tibet?

If you will allow me to say so,
it is only men like you, that make us
feel, despite despondency of an
incalculable degree, that the heart of
the West is still sound. Notwithstanding
the achievements of religion, philosophy
and science, the brute in man still
plays a large and dominant part
in the Occident. That it is possible to
find a Mr Brunton, who will feel a
spiritual and intellectual kinship
with any part of the world, no matter

2.

where it is, is a consideration that
brings solace to those who still believe
in the solidarity of race and unity of
life.

God be with you for ever and ever!

With best regards,
I am, Yours sincerely ever,
AV. Ramaswami.

Encl: the extract from the Imperial Gazetteer of India.

AVR

Villeneuve (Vand) 2 sept^R 36

Cher Monsieur Brunton

Je reçois votre lettre du 23 août. Je regrette beaucoup de ne pouvoir écrire d'introduction que vous me demandez. Je suis pris par plus de tâches que je n'en puis porter, et il m'est impossible d'y ajouter.

Veillez croire à mes sentiments
sympathiques

Jomais Colla

July 12, 1959

Dear Mr. Eberli:

In reply to your letter, I am very sorry to say that Dr. Brunton does not give personal instruction to individuals since some years ago.

He is now in retirement and retreat.

However, he asks me to tell you that he sends his best wishes for you to come closer to the truth of your own real Self, which is more important than performing occult phenomena.

May Peace be with you.

Following his usual policy in such matters, I have to return the five dollars which you so kindly sent as a gift.

Secretary to Dr. Brunton

Enc: check

CORNELL UNIVERSITY

Department of Astronomy

SPACE SCIENCES BUILDING

Ithaca, New York 14853

Telephone (607) 256-4805

September 6, 1975

Dr. Paul Brunton
Chemin de Ballallaz
Apt. 11, Block A
Montreux, Switzerland

Dear Dr. Brunton:

Over three months ago Jeff Cox of Wisdom's Goldenrod told me that you were planning an updated version of your book Indian Philosophy and Modern Culture. Jeff told me that he had suggested to you that I update some of the quotes on science and check on the various scientific aspects of the book. I am very sorry for the long delay. I have no good excuse. However, I hope that some of the following material will be of use to you either in that revised edition or in other works. If it is too late to be of any use, still it has been very educational for me.

In general, I have limited myself to quotes from extremely well-known modern physicists (Heisenberg, Schrödinger, and Pauli) who also have a grasp of the philosophical implications of their work. This is hardly a complete survey of even this subset of philosophically-oriented well-known physicists.

In what follows I will refer to the pages in the 1939 E.P. Dutton and Co. edition of Indian Philosophy and Modern Culture.

First, a small technical point: A few lines from the bottom of page 40, the book reads, "Our crude material substances have dissolved into mists of subtle atoms and subtler electrons, protons and deuterons." "Deuterons" should probably be changed to "neutrons." A deuteron is a nucleus consisting of one proton and one neutron bound together and is considered less "fundamental" than a neutron.

On page 40 through 42 the book discusses in an unnecessarily tentative fashion how science is finding that one energy underlies all types of matter. The very last line on page 41 reads, "If, as now seems likely, modern developments in the laboratory will vindicate the theory of a single element underlying all the visible and different manifestations of material nature, we shall have to grant that the assertions of the Hindu philosophers...." As you probably know, the view that all matter is essentially formed energy is a most firmly established principle in physics. Every freshman physics text explains how $E = mc^2$ or energy equals restmass times the speed of light squared. This, of course, is the physical basis for bombs as well as nuclear power plants. Heisenberg says it beautifully:

"This state of affairs is best described by saying that all particles are basically nothing but different stationary states of one and the same stuff. Thus even the three basic building-stones have become reduced to a single one. There is only one kind of matter but it can exist in different discrete stationary conditions. Some of these conditions, i.e. protons, neutrons and electrons, are stable while many others are unstable." (Werner Heisenberg, The Physicist's Conception of Nature, Harcourt, Brace and Company: New York, 1955, p. 46)

Perhaps the next selection of quotes will be of use in updating or supplementing the quotes by scientists in the last few pages of Indian Philosophy and Modern Culture.

I will first group together a series of quotes from Werner Heisenberg, certainly one of the greatest physicists of the 20th Century and a man of some philosophical understanding. The first quote is from a discussion of how the advances in modern science have created shifts in the very basis of our existence. He says:

"However, this new situation emerges most clearly in modern science itself where, as I have said previously, we can no longer consider 'in themselves' those building-stones of matter which we originally held to be the last objective reality. This is so because they defy all forms of objective location in space and time, and since basically it is always our knowledge of these particles alone which we can make the object of science. Thus the aim of research is no longer an understanding of atoms and their movements 'in themselves', i.e. independently of the formulation of experimental problems. From the very start we are involved in the argument between nature and man in which science plays only a part, so that the common division of the world into subject and object, inner world and outer world, body and soul, is no longer adequate and leads us into difficulties. Thus even in science the object of research is no longer nature itself, but man's investigation of nature. Here, again, man confronts himself alone.

It is obviously the task of our age to come to terms with this new situation in every sphere of life, for only when we have been able to do so will we recover that 'certainty in the strivings of the soul' of which the Chinese sage has spoken. The road to this goal will be long and painful, and we do not know what Stations of the Cross we have yet to encounter on it,..." (Werner Heisenberg, The Physicist's Conception of Nature, Harcourt, Brace and Company: New York, 1955, p. 24-25)

In the next two quotes Heisenberg states very eloquently an idea on the importance of symmetry structures (only expressible mathematically) that is shared by a majority of theoretical

physicists today. However, only a few would agree with Heisenberg on the philosophical importance of this idea.

"Like the regular elementary bodies of Plato's philosophy, the elementary particles of modern physics are defined by the mathematical conditions of symmetry; they are not eternal and invariable and are therefore hardly what can be called 'real' in the true sense of the word. Rather, they are simple representations of those fundamental mathematical structures that are arrived at in the attempts to keep subdividing matter; they represent the content of the fundamental laws of nature. For modern natural science there is no longer in the beginning the material object, but form, mathematical symmetry. And since mathematical structure is in the last analysis an intellectual content, we could say, in the words of Goethe's Faust, 'In the beginning was the word' - the logos. To know this logos in all particulars and with complete clarity with respect to the fundamental structure of matter is the task of present-day atomic physics and its unfortunately often complicated apparatus. It seems to me fascinating to think that there is today a struggle in the most diverse countries of the world and with the most powerful means at the disposal of modern technology to solve together problems posed two and a half millennia ago by the Greek philosophers and that we shall perhaps know the answer in a few years or at the latest in a decade or two." (Werner Heisenberg, Max Born, Erwin Schrödinger, Pierre Auger, On Modern Physics, Clarkson N. Potter, Inc.: New York, 1961, p. 19)

Or as Heisenberg states in his most recent work:

"I think that on this point modern physics has definitely decided for Plato. For the smallest units of matter are in fact not physical objects in the ordinary sense of the word; they are forms, structures or - in Plato's sense - Ideas, which can be unambiguously spoken of only in the language of mathematics. Democritus and Plato both had hoped that in the smallest units of matter they would be approaching the 'one,' the unitary principle that governs the course of the world. Plato was convinced that this principle can be expressed and understood only in mathematical form. The central problem of theoretical physics nowadays is the mathematical formulation of the natural law underlying the behavior of the elementary particles. From the experimental situation we infer that a satisfactory theory of the elementary particles must at the same time be a theory of physics in general; and hence of everything else belonging to this physics." (Werner Heisenberg, Across the Frontier, Harper and Row: New York, 1974, p. 116)

The next set of quotes is from Wolfgang Pauli, again one of the giants of 20th Century physics. Unfortunately very little of his philosophical work has been translated from the original German (and I cannot read German) so the following quotes are taken from translations made by Heisenberg in an essay he wrote entitled "Wolfgang Pauli's Philosophical Outlook." As you probably know, Pauli worked quite intimately with Jung on the archetypal nature of scientific discovery and epistemology in general. His works usually have a strong Jungian flavor but the following quote seems to transcend psychology.

"I believe, however, that to anyone for whom a narrow rationalism has lost its persuasiveness, and to whom the charm of a mystical attitude, experiencing the outer world in its oppressive multiplicity as illusory, is also not powerful enough, nothing else remains but to expose oneself in one way or another to these intensified oppositions and their conflicts. Precisely by doing so, the inquirer can also more or less consciously tread an inner path to salvation. Slowly there then emerge internal images, fantasies or Ideas to compensate the outer situation, and which show an approach to the poles of the antitheses to be possible. Warned by the miscarriage of all premature endeavors after unity in the history of human thought, I shall not venture to make predictions about the future. But, contrary to the strict division of the activity of the human spirit into separate departments--a division prevailing since the nineteenth century--I consider the ambition of overcoming opposites, including also a synthesis embracing both rational understanding and the mystical experience of unity, to be the mythos, spoken or unspoken, of our present day and age." (Werner Heisenberg, Across the Frontier, Harper and Row: New York, 1974, p.37-38)

The final series of quotes is from a book by Edwin Schrodinger entitled Mind and Matter. As you know, Schrödinger ranks with Heisenberg and Pauli as one of the towering figures in modern physics. To me his ideas seem the closest (as he nearly admits) to Eastern Philosophy. In fact, many of his ideas sound identical to those expressed in your book, The Hidden Teaching Beyond Yoga.

"I have gone into some detail here, in order to make you feel that neither the physicist's description, nor that of the physiologist, contains any trait of the sensation of sound. Any description of this kind is bound to end with a sentence like: those nerve impulses are conducted to a certain portion of the brain, where they are registered as a sequence of sounds. We can follow the pressure changes in the air as they produce vibrations of the ear-drum, we can see how its motion is transferred by a chain of tiny bones to another membrane, and eventually to parts of the membrane inside the cochlea,

composed of fibres of varying length, described above. We may reach an understanding of how such a vibrating fibre sets up an electrical and chemical process of conduction in the nervous fibre with which it is in touch. We may follow this conduction to the cerebral cortex and we may even obtain some objective knowledge of some of the things that happen there. But nowhere shall we hit on this 'registering as sound,' which simply is not contained in our scientific picture, but is only in the mind of the person whose ear and brain we are speaking of." (Erwin Schrödinger, Mind and Matter, Cambridge University Press: Cambridge, 1958, p. 94)

"The meaning is that, to be spread out in space and to happen in a well-defined temporal order of 'before and after' is not a quality of the world that we perceive, but pertains to the perceiving mind which, in its present situation anyhow, cannot help registering anything that is offered to it according to these two card-indexes, space and time." (ibid, p. 75)

"So we are faced with the following remarkable situation. While the stuff from which our world picture is built is yielded exclusively from the sense organs as organs of the mind, so that every man's world picture is and always remains a construct of his mind and cannot be proved to have any other existence, yet the conscious mind itself remains a stranger within that construct, it has no living space in it, you can spot it nowhere in space. We do not usually realize this fact, because we have entirely taken to thinking of the personality of a human being, or for that matter also that of an animal, as located in the interior of its body. To learn that it cannot really be found there is so amazing that it meets with doubt and hesitation, we are very loath to admit it. We have got used to localizing the conscious personality inside a person's head--I should say an inch or two behind the midpoint of the eyes." (ibid, p. 44)

Just previous to the next quote Schrodinger is discussing the "paradox" of "one world crystalizing out of many minds." In other words, given that the world is a construct of my mind how is it that we all see the same world? Schrödinger is also dealing with the atomic or granular nature of the physiologist's description of perception and how this is in conflict with our actual experience of a unified perception. Stated differently, how does the unified percept of the sunrise get built up from the physiological Morse Code?

"I submit that both paradoxes will be solved (I do not pretend to solve them here and now) by assimilating into our Western build of science the Eastern doctrine of identity.

Mind is by its very nature a singulare tantum. I should say: the over-all number of minds is just one. I venture to call it indestructible since it has a peculiar time-table, namely mind is always now. There is really no before and after for mind. There is only a now that includes memories and expectations. But I grant that our language is not adequate to express this, and I am now talking religion, not science--a religion, however, not opposed to science, but supported by what disinterested scientific research has brought to the fore." (ibid, p. 62)

The last quote from Schrödinger reads:

"Most painful is the absolute silence of all our scientific investigations towards our questions concerning the meaning and scope of the whole display. The more attentively we watch it, the more aimless and foolish it appears to be. The show that is going on obviously acquires a meaning only with regard to the mind that contemplates it. But what science tells us about this relationship is patently absurd: as if mind had only been produced by that very display that it is now watching and would pass away with it when the sun finally cools down and the earth has been turned into a desert of ice and snow.

Let me briefly mention the notorious atheism of science which comes, or course, under the same heading. Science has to suffer this reproach again and again, but unjustly so. No personal god can form part of a world-model that has only become accessible at the cost of removing everything personal from it. We know, when God is experienced, this is an event as real as an immediate sense perception or as one's own personality. Like them he must be missing in the space-time picture. I do not find God anywhere in space and time--that is what the honest naturalist tells you. For this he incurs blame from him in whose catechism is written: God is spirit." (ibid, p. 67-68)

Again I apologize for being so late with my reply. I hope you find some of this material useful. It has become clear to me through my research of the last few weeks that some of the greatest physicists also hold philosophical views quite in harmony with Hindu Philosophy. It has also become clear that this letter just scratches the surface in terms of depth of coverage and numbers of physicists quoted. If you would like me to continue this type of research or something related to it, please drop me a note. I would be happy to help in any way.

Yours,

Victor Mansfield
Victor Mansfield

VM/em

Sept 6 59

It is true to say, Dear Mr. Harper....
that various drugs can produce expansions of consciousness.
But these have three characteristics which need to be taken
into account. First, they are quite brief and passing. Second,
they leave behind injurious after-effects and side-effects.
Third, it is not a true mystical insight which is produced
but its counterpart or mirror-like image on an entirely lower
level.

On the second point you probably do not know that one of the
authors you mention as recommending this practice has now disc-
ontinued it and that his associates who followed it now warn
against it.

On your other question slowing the breath and assuming yogi
positions do not directly of themselves produce insights
on the highest level but they are physical aids to such persons
as those who are too physically based or too lacking in
metaphysical faculty to be able to use more advanced methods.
They help to prepare the seeker for the latter methods, to
which he must eventually come anyway, but meanwhile they give
some result to encourage him. But it is an incomplete, partial
and inferior result.

There is no substitute for turning the heart and mind to God, nor
for silencing the ego. But there are various aids for
beginners to prepare or condition them for the time when they
must walk the straight and narrow path, and which may yield
momentary glimpses to encourage them. But do not think that
the quality of such glimpses is the same as that obtained by
higher methods.

All these artificial methods have been known and practised for
thousands of years in the Orient and in antiquity elsewhere, but
they apply only to an inferior order of seekers. They have their
usefulness for those who are unready for the best ways.

May Peace be with you!

Mr. Gerald B. Harper
725 Mercado Ct.
Orlando, Florida
U. S. A. (4)
August 28, 1959

Mr. Paul Brunton
C/o E. P. Dutton Co., Publishers
300 4th. Ave.
New York 10, N. Y.

Dear Mr. Brunton:

I would like to say that I have read with great pleasure, almost all of your books. To me, you seem my natural teacher. In none of your books however, have I found the answer to a specific problem which bothers me tremendously----indeed, practically prevents my spiritual growth and development. It is this:

In Mr. Aldous Huxleys "Doors of Perception" as well as in William James' book, "Varieties of Religious Experience" it becomes painfully evident that moments of mystical awareness--intuitions from the Infinite can be produced or obtained artificially (though perhaps imperfectly) by the taking of drugs or intoxicants such as Mescaline, Alcohol, Chloroform, Peyote and others. It seems vain, in the face of the evidence, to deny this fact, and yet I cannot find a place for it in my philosophy. It would seem grossly unfair of the Deity if a man could purchase an intoxicant which would allow him the same insights as a yogi or a monk who had renounced all and practiced for a lifetime. What turn must Philosophy take to include these artificial insights? Is the testimony of the Mystics invalidated, their Divine Awareness a natural phenomenon produced by chemical activity of the brain? Does the slowing of the breath-rate and assuming yogi positions produce chemical changes in the body which, in turn, somehow allow Mystical Awareness? Is the Kingdom of God a subject for Psychiatry?

As I have said, you seem my natural teacher and I would be ever so grateful if you would apply your wisdom to the questions which plague me.

I thank you in advance Mr. Brunton, for the time you will spend in answer to this, my pressing problem.

Sincerely

Gerald B. Harper
Gerald B. Harper

