

## Readers' Letters 21 (India)

*Editor's Note: The Readers' Letters files consist of correspondence between PB and his students, followers, fellow philosophers, spiritual leaders, friends and family. Most of these letters were sent to PB by readers of his books. They are in no particular order, and there may be letters by the same person in other files as well. Most of the letters in this file were written between 1934 and 1976.*

*PB had a tendency to make edits, write notes regarding his replies, or insert address information and meeting times on the letters themselves after receipt. We have noted PB's insertions and marginalia, but have not noted edits made by the original author, assuming that they were corrections made at the same time as the rest of the letter. To preserve both readability and the voice of the author, we have corrected spelling errors but have generally left grammar as is.*

*Less interesting letters have been summarized instead of fully transcribed. Please refer to the scanned PDFs for the full content, or to view all stationary headers, postmarks, unidentified markings, marginalia, etc. Proper names and dates have been written exactly as found in the original for each letter in this file; where we discovered multiple versions of a person's name, we have noted the full name either in the body of the text in {curly brackets} or in a footnote.*

*In many letters, there are words that are illegible or missing; in such cases we have included either our best guess or the word "illegible" inside {curly brackets}. In rare circumstances, we have added a word or phrase to a letter for readability, which are also noted with {curly brackets}; a footnote was added where we deemed it helpful. – Timothy Smith (TJS), 2020*

### L21.001

1 - 2

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

Dear Sir,

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

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

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

Oxley had no use for the term "sin" except when he was referring to the teachings of the orthodox churches. To him such was the result of lack of knowledge and undeveloped spiritual growth. So-called evil and so-called good are opposite poles

of the same life-force. One could not be without the other. It requires the action of the Sun-rays and the re-action of mother earth to produce beautiful flowers. Both are necessary.

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

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

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

Fraternal greetings

Yours sincerely,

/sd/ E. Salloway.

/True copy/

**L21.003**

3 - 4

Letter from GUNVANTRAI T KAMDAR to Mr Broekhuysen<sup>1</sup>  
"ROCKSIDE" 116, WALKESHWAR ROAD, BOMBAY 6

10<sup>th</sup> August, 1976

Mr Arthur Broekhuysen,  
Van Montfoortstraat 51,  
Voorburg. NETHERLANDS.<sup>2</sup>

Dear Mr Broekhuysen,

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

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

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<sup>1</sup> A circled letter "K" was entered by hand at top of page in the original.

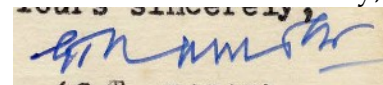
<sup>2</sup> Recipient's address taken from end of Page 1 of the original.

So far as publications on Dadaji are concerned, I have sent you the last one published in India, which you have also acknowledged in your letter to me of the 12<sup>th</sup> June, 1975, that is "The Dada Movement" by Atulananda Chakrabarti. However, an American gentleman, Rev Harvey Freeman of 1233 S. W. Morrison, Portland, Oregon 97205, 503-222-5364, after receiving Dadaji's grace has published a booklet in America, entitled "Everything that is.... is within" - an Introduction to Dadaji." I have written to him to-day and have requested him to send out two copies of the booklet directly to you.

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

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

Yours sincerely,



(G. T. KADAR)

**L21.005**

5 - 6

Greeting card from Mahalakshmi Keshava Rao

Jubalpure

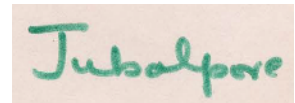
Undated Letter

To Dr Paul Brunton<sup>3</sup>

With deep respects and my humble regards

Yours respectfully.

Mahalakshmi Keshava Rao



To<sup>4</sup> wish you everything good...

GOOD HEALTH,

GOOD CHEER,

PEACE and HAPPINESS,

Now...and in the year - and  
years to come!

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<sup>3</sup> Left side of card

<sup>4</sup> Right side of card.

Letter from Radhika Mohon Sen, B.L. SOLICITOR<sup>5</sup>  
12 CHUCKERBERIA ROAD, (south) CALCUTTA-25  
24<sup>th</sup> July 1955<sup>6</sup>

Paul Brunton esq, Ph.D.

My dear Respected Sir,

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

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

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

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

In<sup>7</sup> the East we have and hold a strong belief, that none can succeed without the help of a spiritual Teacher or Guide. For this reason I await your kind benediction.

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

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

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

With deepest regards and respectful {illegible}

I remain

Sir

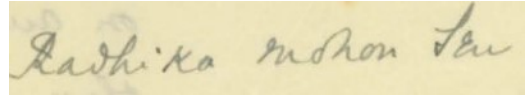
Ever yours obediently

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<sup>5</sup> Noted with a letter "S" at top of page.

<sup>6</sup> "refer to Purnima and {illegible} for int.," added by hand at top of page.

<sup>7</sup> Page 2



L21.009

9 - 10

Letter from Purinama Sicar

10.6.54

...<sup>8</sup>

This morning Meditation did not culminate in the blissful non existence if it did it may be a short while but it did open up some of the questions. Consciousness refused to lose all the entity at the center of the heart. It remained partly at the center of the eyebrow. It was a dual existence. Failing to get it down to its proper position, it was accepted with the only aphorism<sup>9</sup> 'Thy will be done.' It became bigger and bigger, brighter and brighter. The mantra was going on 'Thy will be done.' That sun from the horizon of the eye brow rose gradually to the meridian of the head all the time asking the question 'Are you sure you do not want anything.' Lord you know the future is blank, the past you pulled me no matter how I grumbled. There is nothing I did which did not aid and abate the opening of the self or without the consent of the self -ignorant or wise. Present, yes the mind is thinking a few things for the immediate present. I shall burn the 'How' with the acid of 'Thy will be done! In front of any thought. The sun came down in the heart offered 'All you wish.' The world remained poised for in the eternity. Body came from skin, blood , bone , mind , intellect consciousness step by step to the temple of Overself with one and only one offering, the only prayer 'Thy will be done.'

'THY WILL BE DONE.' But why? Why the ever existence, ever blissful will. Why this limitation in the unlimited. He is ever free to will and not will. With the will came this manifest. With the withdrawal He becomes unmanifest. Just the same deep down in the heart you are unmanifest. On the surface you [are]<sup>10</sup> limited. You are free to choose either of the two, so you go back and forth between the two without losing one or the other. But why this journey? Because of love with a big L. What is the nature of this Love? Oneness. (Last night I felt I love you. Is that the same thing. The two objects are immaterial but the knowledge of oneness no matter how imperfect was there.<sup>11</sup> Is that the true spelling of Love). Human existence is the meeting point of the unfolding and retracting of the Overself. Indeed He created<sup>12</sup> man in His image. Here in this creation the matter ends consciousness begins. Following matter, following evolution we will get there, given time science with her searching eyes going deeper

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<sup>8</sup> Previous lines are missing.

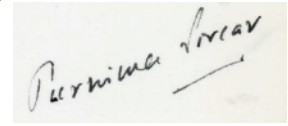
<sup>9</sup> This word was edited by the author.

<sup>10</sup> This word was edited by the author.

<sup>11</sup> Period added for readability.

<sup>12</sup> This word was edited by the author.

and deeper will discover Him. The consciousness following involution does not get Him. The same Will or Love or to some Divine Mother on its outer limit of the unfolding ends in Man, on its retracting path begins in Man. Man a turning point of the everlasting flux. That is why 'Man will not, he will be willed through.'



## L21.011

11 - 12

Air Mail Envelope from P. Sicar<sup>13</sup>

Ludlow {Jute}<sup>14</sup> 14 India {Exchange Place}<sup>15</sup> Calcutta

26/6/61<sup>16</sup>

Dr Paul Brunton  
Box {K819  
GPO}<sup>17</sup> Perth  
West Australia

## L21.013

13 - 16

Letter from Purnima

26/6/61

PB

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

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

PB you will forgive me for this indulgence. It is your grace and compassion that opened the gate of the heaven for this struggling soul. You took me by the hand

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<sup>13</sup> Likely accompanied letter L21.013.

<sup>14</sup> Inserted by PB himself.

<sup>15</sup> Inserted by PB himself.

<sup>16</sup> Dated added by PB himself.

<sup>17</sup> Water damage has caused partial illegibility.

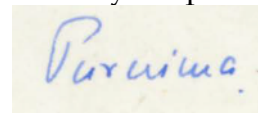
inside. You know what I feel and mean. If I venture<sup>18</sup> to write it once I ask your allowance. The sentiment is profound, the memory is profound. The revelation is profound also.

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

Well.<sup>19</sup> His will be done. I am what He has made me and where He has bid me. Shall be as He wishes.

Your letter is my guide and inspiration.

In your peace



**L21.017**

17 - 22

Letter from Purnima

26/6/61

PB

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

I wrote to you after I came back from Arunachal. Sometime during 1956 or early 1957. During that time I was going through the mystical period of the quest and gradually getting over the prolonged<sup>20</sup> trance states and similar others. Naturally some friends who happened to be near enough according to their belief thought that I was falling from Spiritual Light and so was their comment. Or haven't you received those<sup>21</sup> later letters?

But if you think I meant you, the letter should be of April 1955 Arunachala. I mentioned you how I came to be interested in Arunachal. Some Ashramites<sup>22</sup> may have commented what I wrote to you.

I should have known better. I am ashamed that instead of neutralising those feelings I let it pass on to you. You know majority of the Indians think that this quest of overself culminates in ascetic life<sup>23</sup> and trance state. Either they deliberately shut

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<sup>18</sup> This word was edited by the author.

<sup>19</sup> Page 2

<sup>20</sup> "prolong" in the original.

<sup>21</sup> Page 2

<sup>22</sup> This word was edited by the author.

<sup>23</sup> This word was edited by the author.

their mind to or forgotten the great Teachings of the Rishi's – the culmination of quest in philosophical life<sup>24</sup> and natural state. Likewise could not comprehend the meaning and teachings of the 'Wisdom of the Overself.'

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

I ask your forgiveness. You had your own share of lonely quest and thorny path to this overself. I burdened you with mine also. Probably such is this fate show you help you share their inequities

Overself is my breath my thought and my very existence if<sup>25</sup> I live and speak, I speak of Him. There will be no better guide no better inspiration, no better hope than 'The Wisdom of the Overself' for me if not for all. Bless me PB if such is the dictates of Overself that I shall speak of Him, let it be done with better understanding and greater equanimity. Your last words still rings in my ears.

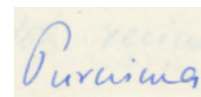
We understand each other.

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

You wanted to know who that Indian was – it was me who did not know<sup>26</sup> better than to get provoked what ground – No ground at all but my puny little mind that did not know better than complain.

When your books bring meaning to this life, solace to this mind peace to this heart, when people long for your little grace, I do not write. I hoard it like a miser within me. But a single misthoughtful word must be conveyed to you. I could not keep it with me, who is so poor in language, empty in intelligence, bankrupt in feelings. Will you forgive<sup>27</sup> my inequity

I remain and forever seeking your grace and<sup>28</sup> a little of your peace



**L21.023**

23 – 24

Letter from Purnima Sircar

Ludlow {illegible} Co Ltd, 14 India Exchange Place, Calcutta – 1, India

11/8/61

Dr Paul Brunton  
Box K – 819

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<sup>24</sup> Page 3

<sup>25</sup> Page 4

<sup>26</sup> Page 5

<sup>27</sup> This word was edited by the author.

<sup>28</sup> This word was edited by the author.



GPO Perth  
West Australia

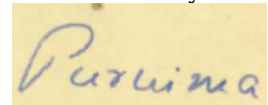
PB

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

Going to Tiruvannamalai for a few days. Lords crucifixion is in front of my eyes May He reveal it. An overwhelming strength possesses me. Time shall tell what it is, if it is, why it is.

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

Ever yours



**L21.025**

25 – 26

Letter from Purnima Sircar

10/10/54

This is another inevitable. I must write to you. I have consented to it because I was not allowed to breathe otherwise. Someone in the hermitage asked ‘Does God teach?’ I wonder if I had a harder taskmaster in my life. He does not supply the strength<sup>29</sup> too. At last the worry of my limitations have left me. I am glad you mentioned about it.

Thus I was left with ‘Thy will be {done}’. This aphorism<sup>30</sup> has to be realised. Mind chanted the words<sup>31</sup> but it did not know what to do with the external stimulus. How it is going to decide things in the every minute of life. Many times I was caught off guard repeating the words but unable to face the issue and cope with it. Mind tried its best to channel it to higher up. Intellect did not agree with the decisions all the time. The obsession of ‘Why’ is there. It became a confusion. The mind hanging on to the words intellect uncompromising, intuition unsoliciting. Overself silent. A chaos – followed by disharmony, more chaos more disharmony. There was nothing but an image of consciousness struggling to cling on to a dry phrase. {Where} did I come from, far from home. Why did I lose, I was too busy with the words missed the essence of it. There are too many words the beautiful sky inside is overcast with

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<sup>29</sup> This word was edited by the author.

<sup>30</sup> This word was edited by the author.

<sup>31</sup> “wards” in the original.

course thought clouds. If the calmness is lost, it is noise. If the joy is lost, it is disharmony. If the Overself is not there, an usurper is there. It is in<sup>32</sup> 'I am thinking Thy will be done.' This amazing I. Does it ever die? The words are too thick for this sky. If one has to hold on something it must be finer than words. The same old story of Upanishad I just realised 'When the earth is gone what was there – water... If the words are too coarse a vehicle for consciousness. The next finer medium is breath. Yes the consciousness is going to use it for its vehicle in and out. Is this the realisation of ' Creation is the out breathing of Brahman! Now I know some of those things of Upanishad. Do I? How are you going to work in the world. Spontaneously – seems to be the answer. Time will tell.

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

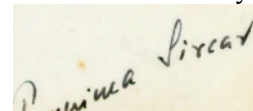
I am just floating. It feels so light. There may be many more things to be done. A step ahead is a step less.

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

Still lots of ego.

My Los Angeles visit was not only important to me but it has created quite a few ripples here and there. You never know where the<sup>33</sup> first step is going to be. Going to read your 'Discover yourself.' May be it will unfold some of the yet-to-be-known chapters.

May it be ever entwined to Eternity.



**L21.027**

27 – 28

Letter from Purnima Sircar  
Undated Letter

...<sup>34</sup> remained untold – “unlimited is out of limit.” This organisation serves manifold purpose – old age home, less competition, etc., etc., combined with method of mental quietness above all I am doing something to spread God “is potent you can see how tense I feel but the last word yet to be said – “It does not touch me.” I have to do every where, might as well start here. Waiting for the grand moment – any minute I shall be

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<sup>32</sup> This word was edited by the author.

<sup>33</sup> This word was edited by the author.

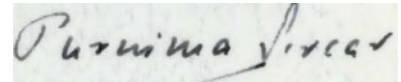
<sup>34</sup> Previous pages 1 and 2 are missing.

on my way to Denver. I won't be surprised if they breed a few misfits. The very fact of my presence justifies the possibility.

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

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

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



**L21.029**

29 – 30<sup>35</sup>

Letter from Y.P. Chinuathamby<sup>36</sup>

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

8-5-54

My divine master,

Today I received to my great happiness, m.o. from you for Rs. 37/- (Thirty Seven).<sup>37</sup> In your letter, dated 6-4-54, you have informed me that you are sending m.o. this week. I received your letter on 14-4-54, ie 8 days after you had posted it in New York. With a similar reckoning of the no of days in the arrival of this m.o., I maintained regular attendance with the post office in the town, from 25-4-54 up to this day. Very many doubts simply tortured me for the last nearly 10 days. I doubted whether you were ill again and proved to be inactive, or some disastrous occurrence in the course of the journey of the m.o. to India or someone else had signed and taken away the m.o. and so on; I use to think and think and kept myself in a melancholy mood. Today all such doubts disappeared completely and I am extremely delighted by God's grace. I take it as order from the office of God and now only it is executed. Because I am possessing mountain like faith in God, He will not leave me deserted.

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<sup>35</sup> PB added "see also 5 Purnima Sircar" at top of page.

<sup>36</sup> Noted with a letter "C:" at top of page.

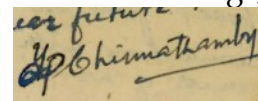
<sup>37</sup> Period has been added for readability.

My dear master; on the<sup>38</sup> strength of your letters, dated 6-4-54, I became a debtor up to the extent of nearly Rs. 20/- Expecting and expecting and expecting, I became even a little, mentally sick. I thought it will arrive within 10 days just as letters. But now I see, I am receiving this m.o. after, nearly 25 days from the date of receipt of your letter dated [6-4-54].<sup>39</sup> Well and good; however, God has worked on my behalf and today my joy knows no bounds. My indebtedness to you seems to be mountainlike. I feel it [is]<sup>40</sup> Will of God that you should be my master; really I am given person and my past as well as present good actions have favoured me with your divine relationship which I believe will last for ever in the Great vision of God, the Almighty. Today, I am very, very happy for, I am by His [grace]<sup>41</sup> and by yours, freed from all cares and anxieties in connection with this m.o. Owing to, too much of worries, arising from debts, I spent many<sup>42</sup> nights sleepless. Today I gave full satisfaction to all my creditors and they are all thankful and grateful to you.

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

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

With divine feelings;



**L21.031**

31 - 34

Letter from Purnima Sircar  
Boston, Massachusetts

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<sup>38</sup> This word was edited by the author.

<sup>39</sup> This date was edited by the author.

<sup>40</sup> This word was edited by the author.

<sup>41</sup> This word was edited by the author.

<sup>42</sup> Page 2

You know what happened. – I was dumb. Probably I shall be dumb forever. Fire burns high just before it dies. Intuition, intellect were at their sharpest just before I realised that they too have to go. The horse of yesterday is a hindrance of today. One of the struggles<sup>44</sup> on the long line of struggles.<sup>45</sup>

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

You said something about faith. I shall tell you the whole thing and let you judge. Way back in 1947 in one of my deep contemplations<sup>46</sup> I wanted to know my guide. I saw a little – man – a vision. When I knew I had to come to this country in spite of the most formidable adversity i.e. financial<sup>47</sup> difficulty – which was taken care by a casual friend (God send) I refused to come unless it was something much higher. I had that promise. It was not possible for me to leave this country though the apparent excuse and source of income ended some time ago. I knew that I am going to stay if I had to starve; invented excuse for immigration. But when it came to real work; I resisted. Resisted for 8 months. It took me that many months to be convinced about that ordained meeting. You helped. In the early part of the resistance. I am glad you did. Over and over again I had when told to go and see you this is no faith. It is a command. He did not give up that is all. When one starts with a 'why' that why becomes an obsession.<sup>48</sup> Hope that was the last why I had to<sup>49</sup> answer.

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

At the eve of my departure from this country<sup>50</sup> – I cannot help thinking a few things – you, this country. The things has changed little but. Now I feel think and do without so many whys. It turns out to be right though I do not know at the time of doing – of course. It does not matter anymore. PB – this every thing belongs to you,

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<sup>43</sup> Letter was dated 10-04-54 and also showed "Sailing 10-05-{illegible}". However, author later edited the letter and also entered the address "Boston, Mass" with the date "November 6, 54"

<sup>44</sup> This word was edited by the author.

<sup>45</sup> This word was edited by the author.

<sup>46</sup> "contemplation" in the original.

<sup>47</sup> Page 2

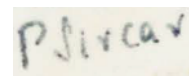
<sup>48</sup> Period added for readability.

<sup>49</sup> Page 3

<sup>50</sup> Page 4

body mind soul, just the same it does to Him. Your wish my is {that} command. Am I sentimental? – No it does feel that way.

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



## L21.035

35 – 36<sup>51</sup>

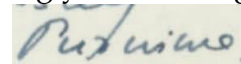
Greeting card from Purnima Sircar

Address unknown

7-11-59

The photo was a surprise to me. A long cherished desire is fulfilled. Probably I needed it. One of my younger brothers died a couple of months back in an air crash. The physical body is {no}<sup>52</sup> longer there but the mind of the deceased should be there. Since the mystic experiences left me, I never had a contact with the dear one who left us so suddenly. If I am denied such mystic experiences it is all right with me.<sup>53</sup> With Lord's grace the absence does not disturb the peace of mind. India way of thinking says you are fallen from your spiritual height, but strangely enough there is no feeling of regret.

Always seeking your blessing



## L21.037

37 – 40<sup>54</sup>

Greeting card from Purnima Sircar<sup>55</sup>

C/o Ludlow Jute Co, 7 India Exchange Place, Calcutta, India<sup>56</sup>

16-12-57

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<sup>51</sup> A checkmark noted in upper right corner.

<sup>52</sup> "no" added for readability.

<sup>53</sup> Period added for readability.

<sup>54</sup> "I airmailed a photo of PB to Panima Oct 30 but whole letter got sent" was entered by hand at top right.

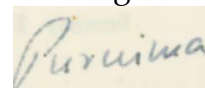
<sup>55</sup> Noted with an "S" at top of page.

<sup>56</sup> "Sent to Box 34" added by hand at the top left.

It is a long time I have not written to you. The other day received a letter from Charles of Van Nyus Calif telling us how busy you are with a higher book. It staggers the mind to think of anything beyond the "The Wisdom of Overself" We are waiting expectantly

Last three years it seems Lord took me through courses of yoga, Jyana, devotion. At present I find myself on the same old ground again. The super sensitiveness to persons and circumstances, the highly emotional condition of mind have passed away. Once again with your grace and Lord's blessing this ego behaves and works just as any other on this street. I hope the hard grinding<sup>57</sup> of the last three years is not without vain. Many times I thought Lord will let me stay in one of His wonderful halls and spent the rest of this life drinking the bliss therein with the ego of a devotee or a Jyani etc. But He has other plans for me. Due to overwhelming spiritual experiences at one time professional work became impossible and it dropped as a dry autumn leaf without strain and regret. A simple housekeeping seems good enough work and it too can bring a perfect sense of satisfaction of doing something, a duty discharged with best of ability. We (my husband and myself) feel that we are progressing and every day makes us a little nearer to our blessed home through pain and pleasure. The consciousness of His grace surrounding us is our only possession. We pray it be ever so.

Seeking your blessing on us



## L21.041

41 – 42<sup>58</sup>

Letter from Purnima Sircar<sup>59</sup>

Address unknown

1-12-54

A few things you probably like to know. I did examination on the 30<sup>th</sup> of October. He took care of that. I did pass – how? I do not know. That month was so full of other things this study it seems a miracle to me.

In England I visited a friend from Self Realisation Fellowship in Eastbourne She was staying with a lady who was a painter. I saw some of her mystical paintings. While we were having a little meditation a few things came to me concerning this

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<sup>57</sup> Page 2

<sup>58</sup> Author sent letter on letterhead titled "GRAND HOTEL TURISTICO, NAPOLI, VIA G MARCONI, 5A VIA DEPRETIS, TELEFONI: 22394 - 20028 - 20029 RISTORANTE TURISTICO."

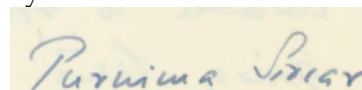
<sup>59</sup> Noted with a letter "S" at top of page.

painter lady. She was suffering from an undiagnosed malady for years. It seemed to me that she is much involved in astral life and visions and unable to give up. I felt so fortunate seeing these side paths and their effects. Lord is gracious to me. She has read your books but {is}<sup>60</sup> still unable to realise the problem. Maybe given time Overself will show her the way.

I<sup>61</sup> had another experience in Rome. The past life came to me so fast. In reality I lived a day in 13<sup>th</sup> century. I was miserable to see things all the time to hear invisible people and feel the old attraction. I had to tell myself if this other life was rich this present one is richer if not richest.

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

May He be with all the time



**L21.043**

43 - 44

Letter from Purnima Sircar

C/o Dr P C Sircar, Ludlow Jute Co Ltd, 7 Royal Exchange Place, Calcutta - 1  
24-6-55

This time there will be an answer, don't you think so! You are like the Overself, I know you are there, that is all. It is hard to believe, at times, that I ever met you on the physical plane, or dreamt an exquisite dream. I was going to know you this way if a little task did not fall on me. I must write to you. A little message from Tiruvannamalai, Mrs Talyrkhan writes to me "Ramswami Pillai (if you remember him, used to be the gardener) suggested to me why not write to Dr Paul Brunton and ask him to come to India for six months in cold weather with his wife and stay here, so that we can have a good Satsangh. We can invite many saintly souls and spread our Lords teaching all over. I also like this idea, why not write to PB and tell him that Ma will write to you - she will make all arrangements for your stay here - do come - let us do something like that. Let us see what our Lord does for us!! This<sup>62</sup> is an invitation and I must convey to you

My stay at Tiru was short but full of potentially little coaching lot more practise. Staying about 17 miles off Calcutta by the Ganges - calm and quiet as if peace is gradually {seeping} in this physical plane also. A day shall come when nothing shall

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<sup>60</sup> "is" added for readability.

<sup>61</sup> Page 2

<sup>62</sup> Page 2

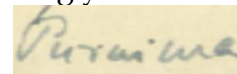


disturb this peace when the minutest happenings shall be lost in this eternity no sooner it occurs. When the hand shall work its job, the heart shall remain in the pure silence. Bless this one P.B. Right now my job is housekeeping and effort to keep the chin up. Arunachal made me a householder at long last. Company must be avoided right now. Someday this cocoon may be ready for fresh air – not now.

Has anybody translating your “A Message from Arunachala” in the Bengali? Do you think it will be done? Is there any chance of you coming to this hemisphere.

If there is time please write –

Always seeking your Grace.



## L21.045

45 – 46

Letter from Dr Purnima Sircar,<sup>63</sup> M.B.B.S.

1538 Adam, Denver

10-03-54

You like to know how it is coming. It is coming down gradually from this rarified air. Has not struck this normal point yet. Someday there will be a stable condition somewhere. Still sensitive to people.

Meditation beautiful changed the chanting to Om Mani Padme Hum. On my way back spent 30 hours in synchronising the Mantra with the breath. Breath went down to 10 and pulse became slow. Now getting towards original.<sup>64</sup> Immense progress in meditation since I saw you last. Someday I shall send you the details. It is so sweet to feel [one's] own<sup>65</sup> heart rhythm. It seems that if disturbing breathing was not there one can spend hours listening to it, and charmed forever. There are no words to express it. You did open another world for me.

I cannot help thinking of the days of 1946-47 when I had similar trouble of burning in the spine – went from doctor to doctor with no avail. With similar others why did not I meet someone<sup>66</sup>...

## L21.047

47 – 48

Incomplete letter from Purnima Sircar, M.B.B.S.

Address unknown

Undated Letter

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<sup>63</sup> Noted with a letter “S” in the upper right corner.

<sup>64</sup> Page 46

<sup>65</sup> “own’s” in the original, we have added “one’s” for readability.

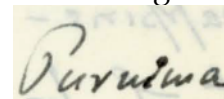
<sup>66</sup> Subsequent lines are missing.

The purpose of those agonising months remained unsolved till today. This is my chance to ask PB it is so good.

Study – is very difficult. No sooner there is an effort for concentration – I am somewhere far away from this book. This is nothing new to me – only little harder. No, I shall wait and see what happens – no use pushing. Twenty four hours divided in so many different stage of consciousness – I do not have name for them.

I<sup>67</sup> shall try my best to keep track of the thoughts Many many things coming up. I do not know meaning of them. Scepticism and fear of ego trap – prevents putting it down in so many words. I shall do it if I have to. Maybe you will like some.

With regards



I<sup>68</sup> am leaving for East on 20<sup>th</sup> October.<sup>69</sup>

## L21.049

49 – 50

Letter from P. S.<sup>70</sup>

Address unknown<sup>71</sup>

9-21-54

I was going to write to you all the things happen inside. Before things escape let me put down in black and white. Since Sunday I am having a subtle kind of heart trouble every time, there was a indrawing of senses. I am bothered with an intense burning sensation between my shoulder blades as if a burning charcoal is there. The breathing is not easier anymore. It seems the upcoming breath is obstructed there and goes round and round in the spine about the lower region of lower border of shoulder blades. I just cannot tolerate this burning nor can give up the meditation – it has to be worked up.<sup>72</sup> Something is coming which do not know yet. For the time being the deep meditation is difficult for the new development – It seems the whole thing has to be focused in the region of heart that is the only way I could have a little relief of burning pain. Am I right? Probably that is the region of ‘Sahaj Samadhi’ I am guessing. Please do tell me if it is right. Rest let me work it out until I give up. It may

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<sup>67</sup> Page 48

<sup>68</sup> A post script added by author and underlined by PB.

<sup>69</sup> PB inserted “”So PB send farewell message →”below post script; the arrow points up to the PS.

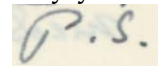
<sup>70</sup> Noted with a letter “S” in upper right.

<sup>71</sup> “MED Report?” was written by hand at the top of the letter.

<sup>72</sup> Page 50

be very sporadic depending on the circumstances. Let you know what is the outcome how far could be gotten. Until then

Sincerely yours



## L21.051

51 - 58

Letter from Purnima Sircar

{Encinitas}

9-21-54

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

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

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

Too many things happened too soon since I came to Los Angeles. This is a culmination or highest peak of intense living for which I was preparing for last 2 and half years consciously or unconsciously. Now I know why I had to come to this country the real meaning of it. I feel like being graduated from one lesson. The consciousness in this existence<sup>73</sup> have been able to put one step forward towards the long journey ahead. It feels good to know that I am growing, that is this consciousness is alive.

To come to the actual facts:- this is my first experience of a feeling of bare nakedness up to my core. I was trying to know what will happen when I meet you and the reason for this mailing since I felt I have to do so. Never had an answer till I started from Denver. On my way to Los Angeles the little revelation I had, softly told about the few meditations we will have together. You know what I went through from the moment I met you till you asked me to meditate Friday night again on Saturday. I remember you asked me once or twice - how I feel - I could not answer - Sunday morning - I felt, I could analyse my feeling - I too wanted to know how I<sup>74</sup> feel - "it felt like being thunder struck - I was alive but devoid any particular sense - could not differentiate which part of my existence is alive - is it body, is it mind, or is it intellect - or something beyond it.

I was unhappy very much so - it was a hard struggle to come down - the mind part of me just could not see why - I could not have more of it - why I had to wait

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<sup>73</sup> Page 52

<sup>74</sup> Page 53

since 1945 to 1954, 9 long year just for 7 hours – Does it balance? The better judgement says it is alright yet the emotional being was just crushed. I was fighting and trying to inculcate the better judgment into the emotional being up till this moment.

I hope I know few more answers – at least better answer for the time being.

Something was happening outside the little romance I was having within – the gala reception<sup>75</sup> I am supposed to get here in Encinitas which was beyond my imagination – I do not belong to their group. They are not permitted to talk about their process and method and here they have provided me their best room, even a hostess I was off balance externally. Internally Swami Yogananda was alright so long as he was a Swami working as an instrument but when he was transformed to “my Master” – everything went wrong within me, even I felt a little antagonism to my shame. Pretty much confused about the issue. I was getting under the “all powerful Master” concept. I won’t give all the details of thought process. But thanks to the consciousness. I heard me saying “wait a minute it seems I knew something about Master of masters how about Him.” The answer was master will take care<sup>76</sup> of Him. Somehow this middleman-ship does not appeal to me. This could be a great help if it is properly and discriminately accepted with its limitations, otherwise the little human mind with the petty colour of sentiments and its laziness has a great potentiality to use it as a crutch put him on the throne, live a nicely self disillusioned state worshipping my master instead of the Master.

I have enough of the personal ego stuff without trying to possess some more. Masters are priceless nonetheless at the present state of consciousness it is a possession only difference in degree. The antagonism is not Yogananda but the egoism of his disciples. Am I right?

May I tell you the little lesson I learnt from it. No matter what I feel about you, I shall not like to transform you in that state through my limited knowledge or emotion<sup>77</sup>. No wonder you felt tense when I said something about being master. If you permit me it will be Dr P.B. nothing else.

Something else got straightened out, the problem of renunciation Once upon a time there was a strong affinity about it. So I had to come over here and taste what it feels and find out if it is right one for me. It seems my path is through mudhole – be in mudhole and prove it is not mudhole to find out the consciousness in this mudhole transform it. The present state of consciousness and its method is to work through it, in it, by it, not shutting up any aspect of it I know God in hermitage but God in humdrum of the world slips by me that has to be caught. If He is truth and omnipresent, there should be constant knowledge of consciousness everywhere and anywhere. This<sup>78</sup> only can be gotten by constant test and persistent application in all the walk of life from the lowest to the highest – this is the only way this consciousness

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<sup>75</sup> Page 54

<sup>76</sup> Page 55

<sup>77</sup> Page 56

<sup>78</sup> Page 57

will work out its salvation following its affinity and nature instead of going against it. So far I can think this is my path – I wish you would correct me if thinking process has been wrong anywhere .

I have long way to go Dr P.B. but if the desire is proper, if the truth is truth if this is the cosmic principle someday I shall get there given time.

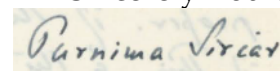
Last thing I am still fighting on the question of child I told you. I do not know or cannot see. I do not want it but it seem that is going to happen to me. Wish<sup>79</sup> I knew how<sup>80</sup> to handle it properly. What do I do? I have to know a little better before I go back.

I shall go back to Mount Washington next Friday. Do you want me to call you?

I<sup>81</sup> still have a live charcoal between my shoulder blades.

With all the regards

Sincerely Yours



## L21.059

59 – 60

Letter from Purnima Sircar

Address unknown

Undated Letter

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

Back on the quest. The goal shall remain unreached. Somewhere in the deep sanctuary of the heart the bargain is made. Path for the goal. This I heard 'I shall ever long for thee think not if you come, possess not even it is you.' I come down fast on the solid ground from the profound joy. What did I do? Or I had to do. This is a magnificent play. He plants a seed, nurses it to maturity, plucks it at its height. Gave me all I desired – when I was too busy to enjoy, came stealthily, asked softly 'you promised to give me all, give me up.' Everything left me ecstasy, joy, pinpoint consciousness. A great sadness, a loss without adjective. I did not know if it is death or life. Reached out to steady me, this I found 'Thy will be done.' I did not know I was with my King on the throne. Ten years ago He left me with a quest, today He left me with a song in my heart 'THY WILL BE DONE.' Nothing will matter anymore in the

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<sup>79</sup> This word was edited by the author.

<sup>80</sup> Page 58

<sup>81</sup> The date 9/22/54 was added here by the author in left margin.

three world. What more one can lose. Every thought process comes with a suffix  
'What does it matter.' Is it empty or full. Feels like a burnt out shell.

He also left me with a few commands.

May it ever be entuned with Eternity



**L21.061**

61 - 64

Letter from Purnima Sircar

Address unknown

Undated Letter

This is felt during meditation:-

There is a physical counterpart of every channel that opens up during meditation. Meditation is a retracing of the outcoming path of life or self. Physiologically life is a combination of two opposite functions - a sensory or positive or incoming part and a motor or negative or outgoing part. Life is expressed every moment through one of the two channels.

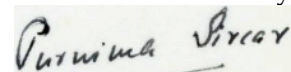
During meditation a gradual detaching of the life force is effected from the various sense organs towards the center. First the power of the various sense organs is detached from the effector organs e.g. eyes, ears, etc. Then these powers of seeing, hearing, speech, touch and smell are centralised at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

The other component of life is motor. All the actions of the body have their nervous origin in the different part of the spinal cord as shown by the greater amount of nerve tissue at the corresponding regions (Chakras). This motor consciousness on its ascent from the periphery to center passes through these special nerve tissues until

it reaches its central origin in the brain – Just posterior to the place of final sensory site. This place corresponds to the anatomical motor center of the brain. During meditation this is like a great negative charge on the head. At this point life has a dual character positive and negative, sensory and motor.

In<sup>82</sup> the next stage this duality changes to a perfect harmony at the center of the heart. This coming down of the neutralised charge seemed to follow the course of a nerve (Vagus) down the neck behind the sternum and at the little white lotus of the heart anatomically a very specialised nerve tissue – originator of the rhythm of heart. This vagus nerve supplies all the organ of the body except those special organ of senses i.e. vision hearing etc.

May it be ever entuned with eternity.



**L21.065**

65 – 66

Letter from unknown writer

Mount Washington SRF

1-27-54

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

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

The little so far could be analysed is: - the two must meet. The inherited sense world and acquired upper world. This sense of meeting was highly potentiated by the stay in S.R.F. the hermitage of higher world of intellect, etc. have to come down, the world with its limitation ignorance and senses have to come up. They meet at the center of the being. The center at the heart, the final neutral point between the world of senses and hermitage of mind, intellect, intuition and beyond. The place you touched or did something other night. I did throb for some time. This throb is the center as well as circumference, following the circumference we touched the body, sense world, the manifest, following the center it feels like a (cross) as well as a point. No matter how small a point is, it is a cross in its diminution. This is the eternal crucifixion of Christ. Right there I the ninth letter of the alphabet is undergoing transformation. I of the sense world when finally accepts its negation in the symbolic manifestation of a cross bar in the middle, – is read depolarised as It – the unmanifest. A center unmanifest, a circumference of manifest. At any given time they must exist simultaneously. Because one does not exist without the other or inconceivable without the other. Every point in

the circumference has a counterpoint in the center. Between these two points of pendulum the neutral point is the knowledge of oneness of the two in the other words – the balancing force between the center and circumference. This knowledge of oneness has to be lived on the dimension of time through all the manifestation from the center to circumference, from intuition, intellect, mind and sense world. This knowledge lived every moment in all circumstances will take care of all the dimensions. For a while everything will spell BALANCE till its full realisation. Every contact should be depolarised within into its equal and opposite components of yes and no, good and bad, etc., according to the nature of the stimulus with a middle bar of oneness. This probably is the spelling of renunciation. At the beginning this cannot be practised in its absolute sense. Action, thought and company have to be discriminated so long they provide this depolarisation. The whole thing is like this. I have the free choice of doing and not doing. Both are same. But if doing promotes the acuity of depolarisation it should be done. The acceptance of any limitation is to outgrow the limitation – the all time yardstick of every action, thought, is the inner expansion, for this particular phase – it is depolarisation. The principle, explanation and practice seems to be workable. This is another commencement for me – meaning beginning – a new chapter on the quest. It feels really good and healthy – at least something to work on. This is a stable over all sense of progress not unbalance walking in the air with head cut off. It was a grand experience. But I shall rather have the head on the body and keep growing. Occasional feasts are good when daily meals are poor – it keeps the moral and goal in sight but betterment of standard is preferable. They say aspire for the sky may get the clouds. Clouds are good enough for me for the time being. You may very well see the N point (Neutral) has gone to the head.<sup>83</sup>

**L21.067**

67 – 68

Letter from Purnima Sircar<sup>84</sup>

C/o Dr P. C. Sircar, Ludlow Jute Co Ltd, 7 Royal Exchange Place Calcutta -1,  
India  
7-6-55

Mr Charles Mirra  
9018 Cedros Avenue  
Van Nuy's, California, USA

Dear Charles

It is sometimes we do not know about each other. How are things with you? How is John? If possible would you please send me your and John's picture. Sometimes I wonder whether it was a dream or not. Did we really meet, did I really

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<sup>83</sup> Letter ends here with no signature. Subsequent lines may be missing.

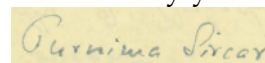
<sup>84</sup> Noted with a letter "S" in the upper right.



saw PB. This seems more like a dream because since my return never heard from PB Did my eyes really fall on him or I dreamt a most exquisite dream. Recently I had the opportunity to visit the enchanting Arunachala – rather it made me see. A lump of stone never meant so much to me. Visited Samadhi of Maharshee that place still vibrates with Sage’s benign grace. There you do not meditate it comes to you like Lord’s Gift such is the influence. Do you know about PB. Please let me know how is he? He said something about distance there is no such thing. Once in a while like to know in this plane how we are doing. PB’s grace is always in my heart still<sup>85</sup> like to know – how is he – a human limitation. Right now I am a simple housewife – this part has to be played – and it is been done though His grace.

Be His grace with you. Peace be with you

Sincerely yours



**L21.069**

69 – 74

Letter from Purnima Sircar<sup>86</sup>

C/o Mrs Talyarkhan, Tiruvannamalai

Undated Letter

This afternoon lying in one of Mrs Talyarkhan’s cottage at Arunachalam your grace flowing over me. Arunachalam played a few tricks. It called me even when I was in states – thus I came to Vellore instead of going to Calcutta.

It had a few trial for me. If I came out of this it is your grace. They say her “Dr Paul Brunton had reached some high stage then stopped.” PB it really does not matter who reached where and who stopped where. Let me be at your feet wherever you reached The answer I could give – if he has reached – this censure and praise will not touch him if it does it – then he has not reached – truth is the search imitation is not the goal. So far I am convinced let me be at your feet. The silence that worships each and everything is worshipping itself through it. If I was sitting in front of you today I could not do any better than this – the very first silence who stood between us and introduced us in a strange place. Little I knew its nature then.

The second trial was my husband. It is difficult to say who went through the trial. This my coming here made him loose his mind. He begged and beseeched me to come back at once. I<sup>87</sup> got a suicide note. Something happened after this final decision which made him change his mind. You said something about living like brother and sister. When I came back – three months ago I lived with my husband for 2 weeks. I had to be wife to him. It really did not matter except the inner sky felt little cloudy

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<sup>85</sup> Page 68

<sup>86</sup> PB inserted “from P SIRCAR.” in red ink by hand in the left margin of the first page.

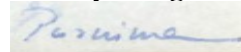
<sup>87</sup> Page 70

once in a while. The answer remained unknown. It is still unknown to me but it seems Arunachalam has the trump card if not it did not let me go back when the suicide note came. I am waiting for his visit. But PB today it does not matter at all. Once upon a time there was a release from sex. Today it feels like there is a release from asceticism. If I am not really body does it matter if this body has to undergo some experiences – may be for some purpose.

If this ugly lump of stone (Arunachalam) has something to do with man's quest? Those who received its message must dedicate their quest their ego into it. Sometimes there is a funny feeling whether it really exists or it is existence itself. It tells me in reply I am an ugly lump of flesh. I object to that. Of course we become friends – the look is {illegible} in either case.

Some more {peeling} {illegible} is going on at the feet of Arunachalam. Shall be here till the end of this month.

Always aspiring for a little of your grace.



Letter<sup>88</sup> from Dr P. C. Sircar  
Ludlow Jute Co Ltd, 7 Royal Exchange Place, Calcutta -1, Vellore, South India  
2-21-55

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

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

Once on the process of discrimination the whole thing seemed unreal even the experience I had in Los Angeles. Soon its corollary took the possession. – Everything seems real. 'Kathamasad Sadjayete.' Does this has two meanings. Real is not born of unreal. Similarly unreal cannot rise from real. If the substratum is real – the apparent is real too. This essential reality of the past is due to its real origin (PB I do not think I can express it right my poor<sup>89</sup> English). Do I understand right that Jesus meant this wholeness when he said "ye shall be made whole"?

That blessed evening when these eyes fell on you that blessed hour when another part start its quest toward the whole. You are right the distance has no meaning. When I was tortured between egoism and principle – I was guided. Even here I felt a sense of separation from you. Till now I had a very subtle pride about you a very deep seated intellectual attachment towards you. A few days ago that left. I felt I was orphaned just to wake up in a deeper communion. PB through your blessings it is possible to understand the great treatises of philosophy given in The Wisdom of

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<sup>88</sup> Page 71

<sup>89</sup> Page 72

Overself. Distance really has no meaning – no regrets for the 12000 miles that separate the teacher and the taught.

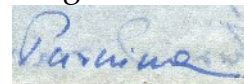
PB the few high frequency vibrations in the head that have made this physical brain<sup>90</sup> their home die hard. Only on rare occasions – when the other perceptible things disappear. They disappear too. Those rare moment when the fruit reveals itself. The truth whom when I think, I know. I do not know anymore. Such is the subtle nature of the truth, are devoid of these high frequency vibrations. They are absent when the periodic {implying} of the mind is possible. Are these vibrations equivalent to the ego since – the duality?

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

I met Mr Das Gupta for a short while. Maybe we shall meet again when I go back. One surprise was waiting for me when I reached home – two of my family members<sup>91</sup> were waiting for me to know about you. I did not have the slightest idea of the silent revolution going on.

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

Might go to Arunachal – a pilgrimage to be done



**L21.075**

75 – 76

Christmas greetings from S N Roy

Calcutta India

4 Jan 1938

My dear Sir

Kindly accept my {illegible} greetings for the New Year. I don't know where you are now, but {illegible} this will reach you.

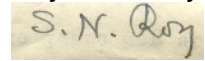
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<sup>90</sup> Page 73

<sup>91</sup> Page 4

I have received your {illegible} {illegible} I may come closer to inner peace in this year and thank you from the bottom of my heart. Wishing you a very happy New Year and many many returns of the same,

Yours very Sincerely



**L21.077**

77 - 78

Incomplete letter from P O Ananadashram<sup>92</sup>

Ramnagar, Via Kanhangad

11<sup>th</sup> April 1947

Beloved<sup>93</sup> brother,

You are perhaps aware that Sri Swami Ramdasji of Anandashram will be completing on the 27<sup>th</sup>. December 1947 his twenty fifth year of Sannyas (renunciation). It is well known to all that within this quarter century his message of Universal Love and Service based on exalted spiritual vision of Oneness has spread far and wide. In devout and humble recognition of his unique personality and service, the devotees, friends and admirers all over India and outside have proposed the publish a Silver Jubilee Souvenir. As one of those who have had contacts with Swamiji or have known about his work, may I request you to favour me with an article setting forth your impressions and spiritual experiences for inclusion in the Souvenir? I shall be grate{ful}<sup>94</sup>...

**L21.079**

79 - 80

Letter from {Ernest Kirk}<sup>95</sup>

Sambandam Road, R.S. Puram?, Coimbatore

5-1-1945

Many thanks for yours of yesterday's date containing Rs 2/- for postage, etc. Sorry to hear you are down with fever and sincerely hope you will soon be fit again.

I did not send the little booklet, The Philosophy of Life, as it seemed to me that in your case it might not be necessary by way of judging the reactions to it preparatory

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<sup>92</sup> A letter "R" is circled in the top right corner indicating last name of the author may begin with an R as is typical of PBs letter notations.

<sup>93</sup> Letter is crossed out with a large X in pencil and two vertical lines drawn down the center in red .

<sup>94</sup> Page is cut in have and subsequent lines are therefore missing.

<sup>95</sup> The letter is unsigned but the Letterhead reads: "LIFE" managing editor Earnest Kirk.

to loaning the larger Vol – Vol 1 of {25}. But as you say it might be useful as a “guiding thread” I am therefore sending you a copy today by ordinary book post. Keep it as long as you need it.

I was very pleased to have your question, which is leading important one upon a clear understanding of which much depends. You will find the subject dealt with or rather lightly touched upon on pages 60 to 65 of Vol 1 of illegible} and<sup>96</sup> more at length in chap XX1. It is more fully dealt with in Vol 2. Briefly stated that which differentiates us (man-woman) from the animal and which is endowed with the human principle, has been with us (and constitutes us) ever since the moment in aeons and aeons past – we were separated from the Cosmic Sea of Life in Consciousness and sent out, each with a specific life quality of his or her own, to be developed through experiences, first in inner states and conditions then more acutely in physical bodies, conditions on this earth and the process to be continued after the death of the physical body. We therefore had our spiritual identity long before we took birth, in physical bodies on this earth. It is true we got our bodies as Darwin indicates, from the best type of animals that existed on this earth when man first appeared on this planet....<sup>97</sup>

**L21.081**

81 – 82

Letter from {Veranuapal Sastri}<sup>98</sup>

36 Ammani Ammal, Gopuram Street, Tiruvannamalai,

22-9-45

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

I have not heard of the news regarding Mr Duff. I am a reader of his {illegible} and I believe it is not true.

It is indeed very kind of you to make enquiries about my present circumstances. I had another calamity in the end of last year I lost my son-in-law (N. Visvahanier) a practicing lawyer at {Trinpamir}. He has left behind him his widow and his only boy. Both of these have been stopping with me since January 1945. As a {illegible} he has not left anything for the support of his family. It is God’s will. Anyhow I have been maintaining myself with the sale of my Sanskrit books and even that source has dwindled. My boy is studying in the local municipal high school (IVth Form).

Your help to me has been profuse and willing. I {illegible} that I had already put you to a lot of inconvenience and I did not want to intrude any more on your bounty.

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<sup>96</sup> Page 80

<sup>97</sup> Subsequent lines/pages are missing.

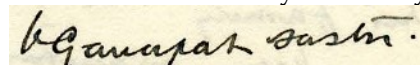
<sup>98</sup> Noted with a letter “S” in red ink and “Sent Rs 50/-” has been written by hand in blue ink at the top left hand side of the letter.

Since<sup>99</sup> you have called for particulars, I have now appraised you of the same. I do honestly believe that Kind Providence will certainly pull me through the remainder of my {illegible} career.

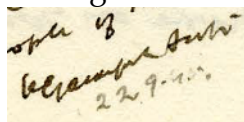
You will be glad to hear that I have found great solace in Sri Sai Baba. I always spend my time in his puja and study of {illegible}, etc.

As the illustrious author of "The Message from Arunachala" – the book which has boldly set forth the present state of the western countries – may the blessings of Sai Baba, be showered upon you, is my devout incessant and humble prayer

Yours very sincerely



P.S. Posterity can never forget your valuable services rendered in making Sri Ramana Bhagavan known to the general English knowing people of this world.



### L21.083

83 – 84

Letter from {Veranupal Sastri}<sup>100</sup>

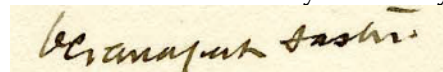
36 Ammani Ammal, Gopurum Street, Tiruvannamalai

12-10-45

I am in due receipt of your kind letter of the 3<sup>rd</sup> instant and the {Maja chud} of Sri Soyi {Natha}

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

Yours very sincerely



### L21.085

85 – 86

Letter from {Veranupal Sastri}

36 Ammani Ammal, Gopurum Street, Tiruvannamalai

2-9-45

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<sup>99</sup> Page 82

<sup>100</sup> Noted with a circled letter S in upper left.

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

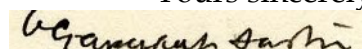
I saw Maharshi on the hill at 6.p.m on Saturday the 24<sup>th</sup> ultimo and showed him the letter. I dare say this will have its effect in due course.

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

My delay in replying to your letter is due to my absence from here in a village in the {Tanjouri} district from 25-8-45 to 29-8-45 in connection with the marriage of my third daughter's son.

Ever grateful to you and ever at your service

Yours sincerely



L21.087

87 - 88

Letter from {Brahmachari Pranavananda}<sup>101</sup>

Mussooree

2-6-1936

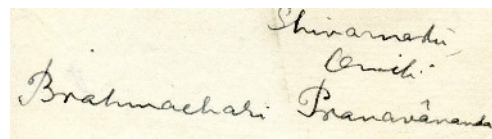
Sree Sree Parameswareshu

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

Trusting this will find you in sound health and good cheer

Ever yours in the Absolute

With love and best wishes,



PS. "It gradually leads a man from the lesser transient self to that glorious centre where abides his Overself, which is none other than the ray of God in Him." Page 213, bottom.

Do you mean by "lesser transient self" the Buddhi, by "Overself" {jivatma} or the individual soul, and by "God" {paraatma} or the Supreme Soul?

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<sup>101</sup> Noted with a letter P in upper right.



L21.089

89 – 90

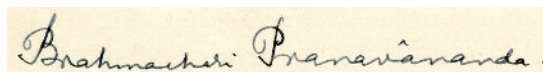
Letter from Brahmachari Pranavananda<sup>102</sup>  
Sindhi Pathasala, P.O. Kankhal (District) Saharanpur (W.P.)  
3-7-1936

Sree Sree Parameshwarhu

I am very glad to receive your kind letter of the 29<sup>th</sup> ultimo and also the Money Order for Rs 11/-. I thank you very much for the same, at a time when I very badly needed it. The amount has got a very great significance for me, firstly because it has come from a spiritual Sadhaka who feels for my cause {illegible} and {illegible} and secondly because it is the first amount I received for my new expedition to Mount Kailas and Manasarovar, most unexpectedly and most voluntarily with a highly charged spiritual force in it. I {illegible} it most auspicious, in as much as I got it from a spiritual brother of mine and<sup>103</sup> as such I hope that the whole of the future programme and contributions shall be perfect and instantaneous I hope to get a reply from the Raja Saheb in two days and start on the 7<sup>th</sup> night on receiving {Rajasah} and Judge Saheb's help. God is great and He has begun {Illegible} the fruits of good karma, as you wished. Kindly convey my love and best wishes to the Judge Saheb for his letter of sympathy, which I received on the 1<sup>st</sup> instant.

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

Ever yours in the Absolute,  
With love and best wishes,



L21.091

91 – 96

Letter from Brahmachari Pranavananda<sup>104</sup>  
Thugulo gompa (Monastery) of the Holy Kailas-Manasarovar, Western Tibet,  
P.O. Garlujang (District) Almora (up.)  
11-9-1936

Sree Sree Parameshwaru

I left Garlujang on the 11<sup>th</sup> ultimo and reached Taklakot on the 13<sup>th</sup>. There I {had} the opportunity of having the acquaintance of a Grand Lama of Lhasa, who is on a pilgrimage to Kailas (not Dalai Lama). So I had the opportunity of attending a

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<sup>102</sup> Noted with a letter P in the upper right and a check mark in the upper left.

<sup>103</sup> Page 89 left side.

<sup>104</sup> Noted with a letter P in the upper right, a check mark in the upper left.



special mystical function conducted by him on purely Tantric lines for three days in the Sibling gompa of Taklakot (which has over 200 monks in it). Generally no foreigner is allowed to such a special function; not even Tibetan {illegible} are allowed, excepting a few high officials. But by the special permission given to me by His Holiness the Lama Guru of Lhasa (for he had a special liking for me from the time he saw me first) I was not only allowed to {attend} all the functions for the three days, but I was a regular guest of the Sibling gompa (monastery) of Taklatok nights and days including their dinners etc. BY the special arrangements of the Managing Lama, I was given only vegetation diet and curds in place of meat. After the function was over, I left Taklakot with<sup>105</sup> the Lama Guru, for Gyanima Mandi on the 22<sup>nd</sup> ultimo, sending my luggage to Thugulo direct through a known merchant. During my stay at Taklakot the managing Lama of the Sibling gompa gave me a letter of introduction to Thugulo gompa (which is under his management) to furnish me with a good room in the gompa. I reached Gyanima Mandi on the 25<sup>th</sup> August. From Gyanima I proceeded further with His Holiness, the Lama Guru, to Tirthapuri, Dulchu, Kailas circuit, and returned back to {illegible} on the 4<sup>th</sup> instant. From Taklakot up till here, the Lamaguru bore all my funding expenses, and supplied me one of his horses during ascents and while crossing rivers as he had 22 ponies and 7 men with him. While departing he presented me with 4 bricks of Tibetan tea, 3 pounds of butter, and ten Tongas (Tibetan coins, each equivalent to {2} asanas)) and a blessing – red silk – Khatak (ribbon). During my 17 days with His Holiness the Lama Guru, I felt I was in the company of His Holiness our Guru deva. He<sup>106</sup> was very kind to me and used to look after my needs and bedding very carefully. We bade goodbye to each other and departed on the 5<sup>th</sup>. He left for Lhasa and I reached here Thugulo {Mandi} on the 6<sup>th</sup> instant and occupied a room in the Thugulo gompa (Monastery), which is only 4 or 5 yards from the Holy waters of the Manasarovar, on the 7<sup>th</sup> room and I am in my spirits here nowadays.

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

After a long interval of about 3 months I am now complying with your request. I am herewith sending you the pebbles from all the four sides of the Holy Kailas<sup>107</sup> peak, and of the Holy Manasarovar. I am also sending one small bottle containing the Holy water of the Manasarovar and sand. I don't know whether it would reach you safely or not. Kindly accept and oblige.

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<sup>105</sup> Page 92

<sup>106</sup> Page 93

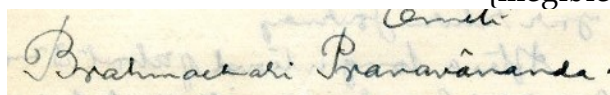
<sup>107</sup> Page 94

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

I hope by this time you might have finished {reading} our Guruji's life account and sent it to Babu Gangaprasaj.

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

Ever yours in the Absolute,  
With love and blessings,  
{Shivamashi}  
{illegible}

A handwritten signature in dark ink on a light-colored, slightly textured paper. The signature reads "Brahmachari Pranavananda" in a cursive, flowing script. There is a small, illegible mark above the name.

P.S. I expect all my mails from Garlujang within a week. They have been awaiting my arrival to this place. I intimated the postmaster of my arrival. I expect your letter also in them. The Post Office at Garlujang opens on 6 May and closes on 7<sup>th</sup> November. I heard from Babu Gangaprasaj that our Master shall be reaching Bombay on the 12<sup>th</sup> November.

**L21.097**

97 - 100

Letter from Brahmachari Pranavananda

Thugulo gompa (Monastery) of the Holy Kailas-Manasarovar, Western Tibet,  
C/o Thakur Jagat Singhji Garlyal, P.O. Dharchula (Dist) Almora (U.P.)

28-11-1936

Sree Sree Parameswareshu,

I am in receipt of your kind and loving letter of the 16<sup>th</sup> ultimo only yesterday through the special courier of the Governor of Taklakot and I thank you very much for the same.

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

Heavy snow fall began from the 20<sup>th</sup> ultimo. The minimum temperature nowadays is 12°F (20 degrees below freezing point) and the maximum temperature is 28°F. The monks of the monastery refused to supply me fuel either free of cost or for price. The man who promised to supply me fuel {illegible} advance last month, gave me only 4 bags of yak dung and returned back the remaining money. This is only the beginning of the severe Tibetan winter. More snow fall is expected soon. I have got

only 1 1/2 bags of yak dung in my room. Whereas the<sup>108</sup> monks of the Gompa (monastery) – eight in number have stored 400 bundles of thorny bush (juniper), 200 bags of yak dung and 200 bags of goat dung. Those who have a look into my room, some are surprised and ridiculed at my foolishness. But, I said, “there is my Lord to look after my needs. Let me finish off this fuel in my room and I shall see what happens afterwards.” Besides this I am yet to pay 25Rs for my fur coat and I need some 10 or 13Rs for the celebration of the birthday of our Master on the 14<sup>th</sup> December. The whole of the Manasarovar (about 50 miles in circumference) freezes in December and remains frozen for five months. All of a sudden the Tibetan Trade agent of Taklakot, who was on his way to Lhasa, instead of taking the usual route via Barkha, came to this place. He was suffering from a very bad ailment. I gave him medicine for the way. He gave me Rs10/- and asked me if I was comfortable here. I said that I had no fuel and that the monks refused to supply me fuel in the {mi??h}. He at once ordered the lamas to supply me the needed fuel at a normal price as long as I {needed} and went away to Lhasa. Now, my dear brother Brunton! tell<sup>109</sup> me who supplied me fuel? Is it not the Lord through the medium of the Tibetan Trade agent? The Lord plays hide and seek with you to test you. But you should not be confused or worried at it. Sometimes he brings in difficulties to test us. Bear them patiently. But how long does the father keep his devout son in suspense. Much less the Almighty Father. Here comes the Lord to lift His devotee from his difficulties. So my dear Paul patiently and boldly face the coming difficulties one after another like a hero unshaken and unmoved ere long the Lord shall be before you to convert those very difficulties to your good in your favour. May the Almighty Lord shower His<sup>110</sup> choicest blessings on you erelong.

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

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

Sometime<sup>111</sup> back I received a letter from Mr Sorensen of Almora, saying that he would be going to see the Maharshi in the month of February or March.

I am getting on well with my Tapas here. When the lake is frozen I shall have a circumambulation in the month of January or February and at the end of winter I intend visiting the sources of the four great Holy rivers of the Manaskhanda, the Indus, the Brahmaputra, the Sutlej and the Karveh – if I get a little help from some friends.

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

Ever your's in the Absolute,  
With love and blessings,

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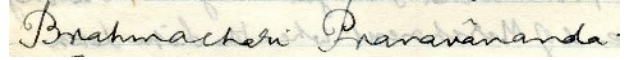
<sup>108</sup> Page 98

<sup>109</sup> Page 99

<sup>110</sup> This word was edited by the author.

<sup>111</sup> Page 4

{Shivamashi}  
{illegible}



## L21.101

101 - 102

Letter from Pranavananda<sup>112</sup>

The Holy Manasarovar

23-06-1937

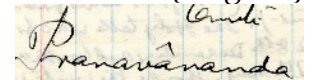
Sree Sree Parameswareshu

By the Grace of the Almighty Lord and by the good wishes of friends like your good self, I spent the winter on the Holy lake most happily and safely doing my spiritual culture. The monks of the monastery tried to put me to all possible inconveniences. But the Tong (Governor) of Purang being my friend (took medicine from me for some ailment), all the efforts of the monks of the monastery became futile and went against them, inasmuch as the Tong fined them and gave a note of warning. The maximum temperature in winter was -18.5F (i.e. 50.5 degrees below freezing point) and the lowest maximum was 2F (30 degrees below freezing point). The Holy lake was frozen on the 28<sup>th</sup> December and broke again on 7<sup>th</sup> May. Though the winter was terrible, I could do with ease six rounds of the Holy lake in winter when it was frozen and one combined round of<sup>113</sup> the Kailas and the Manasarovar in the latter part of May. The circumference of the lake is about 55 miles. The spiritual vibration of the Holy lake is simply grand. I went to visit the source of the Brahmaputra and returned two days back. I shall be going to the source of the Sindh within 3 or 4 days and shall return back within a fortnight. After celebrating the Lord's Birthday on the shores of the Holy lake, I shall get down to Rishikesh in the end of September.

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

Ever yours in the Absolute,  
With love and best wishes,

{Shivamashi}  
{illegible}



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<sup>112</sup> Noted with a letter P in the upper right.

<sup>113</sup> Page 102

Sree Sree Parameswareshu

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

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

Those were really wonderful days, which I spent in Kailas - Manasarover regions. Though I came across no real Lama practically (with the exception of one Lhasa Lama) the invigorating and rejuvenating Spiritual Calm and Splendour, I had experienced in those regions is really indescribable. I find no expression to describe to you the Bliss I enjoyed in direct communion with the Infinite; yet I can express it in one way: by keeping Silence on the subject (It may seem contradictory in terms. I cannot help) and by letting the subtle vibrations travel with infinite velocity to be caught by some sensitive receiver as your... As you might have noticed when we were at Dhanolti, I have got a very poor vocal expression for my thought, to be of some benefit for others. But had you been in those places, I am sure you would have been able to<sup>115</sup> release a series of volumes on the Overself, Eternal Silence, Awareness, the 'Inner I' and on allied subjects, which would have become, as it were a mighty bridge over the huge gulf now separating the East and the West. Yet I don't say that this cannot be done by other ways.

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

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

Ever your's in the Absolute,

With love and best wishes

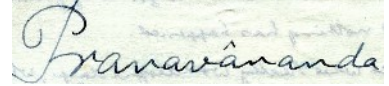
{Shivamashi}

{illegible}

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<sup>114</sup> Noted with a letter P in top right corner and a checkmark in upper left.

<sup>115</sup> Page 104



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

### L21.105

105 – 106

Incomplete<sup>116</sup> typed letter from Julian P Johnson<sup>117</sup>

Letter poses some questions and requests a visit of recipient.

*Extract: "When you have a little leisure, we shall be delighted to have a word from you and answer my questions, even if ever so briefly. Above all, tell us that you have reconsidered, and will make us a visit in the near future."<sup>118</sup>*

### L21.107

107 – 108

Notes on a small contact card of Swami Siddheswarananda

Contains an address for PB in Mysore and a handwritten note in French and a typed note.

*Extract: "Received: 2 books "Meditation selon le Yoga – Vedanta" & "Quelques aspects de la Philosophie Vedantique"*

### L21.109

109 – 110

Letter<sup>119</sup> from Sri Ramana Dasa Sananda<sup>120</sup>

138, Brodie's Road, Mylapore, (Madras, S)

31-12-1935

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<sup>116</sup> Page is noted as "2)" at top center.

<sup>117</sup> Letterhead is from The Radha Soami Hospital and Dispensary.

<sup>118</sup> From last paragraph.

<sup>119</sup> Letterhead is from Ramana Dasa Sadananda.

<sup>120</sup> Noted with a circled letter S in the upper right.

Mr Paul Brunton

Dear Sir,

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

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

I am, yours in {in the} Lord,



**L21.111**

111 - 112

Letter from Swami Pranavananda<sup>121</sup>

C/o Messrs {illegible} Ananda Bros, P.O. Almora (U.P.)<sup>122</sup>

13-7-1940

Sree Sree Parameswareshu.

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

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

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

Last year our common friend Mr Spicer has very kindly sent me £20/- (Rs 265-12-0) for my paintings, with which I could do my last trip to Kailas very comfortably. But I did not hear from him since January. If you write to him kindly convey my love and best wishes.

Kindly<sup>123</sup> drop me a line or two during your leisure hours about your activities and your whereabouts.

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

Ever yours in the Absolute,

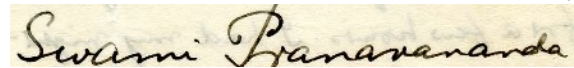
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<sup>121</sup> Noted "P" and "not answered" in upper left by PB himself.

<sup>122</sup> Noted as permanent address by sender.

<sup>123</sup> Page 112

With love and best wishes,



Address during my stain in Tibet  
Swami Pranavananda  
Of the Holy Kailas and Manasarovar  
Thugolho Gompa (Monastery)  
Western Tibet  
PO Garbyang  
Dist. Amora (U P)

## L21.113

113 - 116

Letter from Swami Pranavananda<sup>124</sup>

Kailas Ashram, P.O. Rishikesh, (Himalayas), (Dist) Dehra Dun (U.P.), India  
23-1-1939

Sree Sree Parameswareshu

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

Sometime back I read a review of your book "Overself" in some paper, but I have not yet seen it. If I happen to go down I shall try to pick up the book from someone and read. I am glad to learn that you have been interpreting the Indian Wisdom to the Western people. It is in the fitness of things that you should undertake the<sup>125</sup> noble mission of imparting that which you have learnt from the Indian seers and adepts. Being a man of head and heart, gifted with a good pen, I am sure that you will be of immense service to the West, which is in dire need of the Eastern Wisdom of the Inner Self, as much as the East needs the help of the West in acquiring the knowledge of the external matter. So to say, it would be a harmonious complete whole if we can bring together the East and the West on a spiritual basis.

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

Yours ever in the Absolute,  
With love and affectionate wishes.

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<sup>124</sup> Noted with a letter P and a checkmark in the upper left corner.

<sup>125</sup> Underlined in another hand with a notation in margin identifying the section.



Swami Pranavananda

L21.115

115 - 116

Letter from B. K. S. Iyenga<sup>126</sup>  
1213 Puvandare Colony, Poona-2, India<sup>127</sup>  
1962

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

By the grace of God and the blessings of the part {yogis} and of my Guru so far the teachings 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 of 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 and joy glowing in the face. None can answer or express that. I am not good at English and I find it difficult to convey you what I mean.

Soon you will have the occasion to hear Menuhin playing in New Zealand I hope you meet him also. He was in India for twenty days and I was with him all these days. He left day before to New Zealand and I am writing this in a haste so that get in time to meet him Such a charming<sup>128</sup> enlightened soul.

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

Mr {illegible} is in good spirits and was with me and Mr Menuhin when<sup>129</sup> Menuhin visited my yoga class in Bombay

Mr Taraporewala of Taraporewala Publishers visited me to bring out a book with illustrations on Yoga. I am also doing the work taking the help of my pupils.

It may be ready in six months' time for printing.

Please bless me and my book which is going to be published.

Thanking you  
Yours vs

B. K. S. Iyengar

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<sup>126</sup> Noted with a circled letter I at the top.

<sup>127</sup> "Hatha Yoga Guru of {Yehadi} Member, etc." and "Archive I" added under return address by PB himself.

<sup>128</sup> This word was edited by the author.

<sup>129</sup> Page 116

117 - 122  
Letter from Dr Krishnamurti  
Thaudarampet  
22-12-1936

As I anticipated and told you I have received nearly a dozen (printed) vaccination certificate forms from...<sup>130</sup>

my<sup>131</sup> Sat-Guru-Maharaj-Sri Ramana Maharshi (my master) and who is again the Supreme Self intensely pulling my mind inwards from the thought world and burying it in Himself.<sup>132</sup>

By<sup>133</sup> the above suggestions don't think for a moment that I am merely passing on the work which I can easily do for you to someone else. I have put the whole case before you in a nutshell and you can easily judge things for yourself. My only hobby in life is to humbly serve my master, the advanced yogis and real Sadhus to whatever caste, creed or nationality they might belong but I wish to serve them silently and secretly and dislike making a dramatic exhibition of the same.

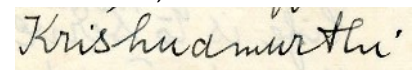
You<sup>134</sup> are a very busy man and might have urgent engagements at Madras or elsewhere. But on no account you should be absent during the {illegible} celebrations for the Maharshi as it is my earnest desire that you should partake of the holy meal or bread along with him on the auspicious day. No superstition in this. The day will be an eventful one for advanced Sadhakas and in fact for all those present according to their power of absorption and assimilation. Each disciple will have his own new spiritual experience.

I<sup>135</sup> hope to be with you on Sunday with family and children for taking a good part in the birthday celebrations.

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

I am,

Yours, Ever affectionate



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<sup>130</sup> Subsequent lines are missing; the bottom half of the page was torn off. Page 2 of letter is missing entirely.

<sup>131</sup> Page 118 and top of page 3 of letter.

<sup>132</sup> Subsequent lines are missing; the bottom half of page 3 was torn off. Page 4 is missing entirely.

<sup>133</sup> Page 119 and page 5 of letter.

<sup>134</sup> Page 120 and page 6 of letter.

<sup>135</sup> Page 121 and page 7 of letter.

Letter from {Sudhir} Ranjan Bhadury<sup>136</sup>  
Benares. Bhriugu Karyalaya, C. K. 37/37 Bansphatha<sup>137</sup>

14-4-36

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

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

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

Saints and Deities are all very kind.

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

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

I<sup>138</sup> am grateful to you and I want to do anything in my power for you with the grace of the Almighty.

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

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

Transferring the birth time to Indian time and Lagna the Horoscope will be as follows:- Saka 1820, month of Kartik, the ascendant is Pisces (Mina) - (in England it will be Sag. (Dhanu).) Dragon's head in the 4<sup>th</sup> house, Mars in the 5<sup>th</sup> house, the Sun,

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<sup>136</sup> Noted with a letter B in the upper right.

<sup>137</sup> "file with Jan Notes" and a checkmark noted in the upper left by PB himself.

<sup>138</sup> Page 124

Mercury and Sun (Jup)<sup>139</sup> in the 8<sup>th</sup> house, Saturn and Venus in the 9<sup>th</sup> house and Dragon's head and Moon in the tenth house.

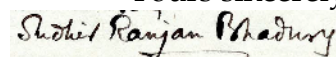
33-34 Turning point of Spiritual life.

Oct 21. 1898 is the correct date

Trying to go by means of Astral body, you should first lie in a secluded room where no one can disturb you lock the door. First pray to God that you will be safe in your journey and coming back. Then try to raise your mind from toe (1) to heel (2) then to ankle or lower part of the knee (3), then come alternately knee (4), thigh (5), hips (buttocks) 6, afterwards (chakras (Muladhar, Swadhisthan, Manipur, Anahata, Bisuddha in the Spinal {chord} 7 and Anakhatha 8 within the 9 eyebrows 10 just above 11 the nose, then you rise the mind through 12 Kalachakra Lalana Chakra, Hansha Pitha and Sahrasara. Pass through 13 the 14 Brahma Randhra or top joint 15 of the skull 16. think that you are going to Kailash with your astral body.

If you feel the process troublesome meditate simply and you'll be successful soon.

Yours sincerely



## L21.125

125 - 126

Letter from A. Bose<sup>140</sup>

Amco Ltd, Bangalore City

17-12-43

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

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

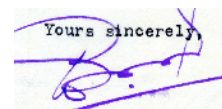
With loving regards,

Yours sincerely,

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<sup>139</sup> Jupiter

<sup>140</sup> Noted with a letter B in upper left.



**L21.127**

127 - 134

Letter from Elizabeth R Bruce<sup>141</sup>

Palampur, Kongra Valley, Panjab, India

6-28-1934

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

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

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<sup>141</sup> Noted with a letter B in upper right.

Two years ago I met an American gentleman who was then visiting in Dyalbagh for a few days, in company with his own Master. I got pretty well acquainted with him and then I met him again last year in this place, Palampur, where I was spending a few weeks with a friend, a Scotch lady. And now I met him again. In fact my Scotch friend wrote and asked him to come, as he was a well known physician and surgeon, and she thought, and I thought, perhaps he might be much help to me in recovering my health. So a month ago he came, and I have seen him quite frequently since then. He is stopping near me. Under his care I have gained much the last month and now believe that it will only be a matter of a short time until I shall be well again. Now, this doctor has been with his Master for two years, and he is an ardent believer in him. He has written a series of letters to his American friends, giving in some detail his experiences with his Master. I think<sup>142</sup> the book is in the press now, and I asked him for a few sheets of the final proofs, that I might send them to you. They will give you the drift of the whole thing and a part of the first letter, including a short description of his Master. I have also met his Master, and like him very much. More of that later, if you care. I hope you will read these sheets and let me know what you think of them. The book will contain about four hundred pages, the last part consisting of a short statement of the Sant Mat, or the teaching of the Saints, both ancient and modern. But their teachings are all one and the same in substance. This book aims to be a testimonial to the great Master and the title of it, as you will see, is "With a Great Master in India." But this great Master is not Sahab Ji, of Agra. I will see that you get a copy, complete copy, of the book, when it is out of the press, which will be in a short time, possibly a month, or six weeks. No doubt you will enjoy reading it, and it may lead to the most interesting discoveries. A real student follows up all clues, even as a miner traces out all lines that seem to point to gold in the hills. I believe you will do as I have done, leave no stone unturned, until you find the thing of which you are in search.

In regard to the young man who wants to come to India in search of employment,<sup>143</sup> possibly at Dyalbagh, I will say that I would emphatically not recommend him to come to that place. By no means. I fear that he would ultimately be obliged to leave, with great disappointment, even from the standpoint of secular employment alone, not to mention any search for spiritual truth. Let him go most any other place, rather than there. If I am fortunate enough to see you, I may explain in detail. But cannot now. It would be a great mistake for him to seek employment there.

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

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<sup>142</sup> Page 129 which is the bottom of 127 that has been cut off in the scanning process.

<sup>143</sup> Page 131

available, and often much hardship and pain must be endured before the day of realization comes.

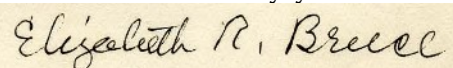
Now, I cannot write more at present. I say again that I am so pleased with the prospect of your return to India. I am sure you will then find the object of your quest, and if I can be of any little help, I shall be very happy; and I believe I can.

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

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

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

Sincerely your friend,

A handwritten signature in cursive script, reading "Elizabeth R. Bruce", written in dark ink on a light-colored, slightly textured paper background.

**L21.135**

135 - 142

Letter from Elizabeth R Bruce

Kalabagh, Northwestern Frontier Province, India

August 27, 1934

My dear friend:- Your very [kind] and most interesting letter just received. I assure you that your interest in this "Noble Queen" is a matter of great interest to me, as a fellow-seeker. If I can be of any service to you along this line, I shall deem it a very great privilege. And if I can help a fellow voyager to steer clear of some rocks that came near to wrecking me, and also help to set your compass for a sure haven, that

also will be a great satisfaction to me. I believe I can do both. And now since your very frank invitation to lay the whole story before you, I will gladly do so.

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

Dayalbagh is the largest Radha Soami center in India or the world. That fact alone leads many people to assume that its leader is and must be a true Guru. No one can be blamed for that assumption. How he got into that position need not concern us. I hardly know myself, though I have heard much. But after over three years residence there, and giving him and his associates very possible chance to make good, I am now convinced beyond all question that the man at the head of that group or Center is no more Guru than I am and, in addition to that, he is surrounded by a bunch of people whom I can describe by no other word than "crooks." Beginning with his wife and daughters and sons, and from them to the common coolies, I have no faith in them. No doubt there are many in this satsang who are good and sincere. There must be many such in so large a group. And I have many real friends among them, and I love and honor them. They no doubt still believe in him as a Guru. But years of close association with him and his lieutenants will convince any critical mind that it is anything but a true spiritual center. The deep undercurrents there are certainly going in the opposite direction from anything that could be called spiritual. It is a business institution and at the same time posing as a spiritual colony. Their head is doubtless a shrewd business man, and a smooth talker, with a good understanding of the Indian psychology. He knows how to handle them and gather in the money. I suffered much there, from their treatment, from the head down to servants. They made life so miserable for me there, in spite of the fact that I was giving to them the hardest work I ever did in my life, that it came near finishing me. If I had remained there another month I actually do not think I would ever have come out of there alive. The strain was so terrible, the inharmony and the grind was so terrifying that it broke my health and I barely escaped with my life. When I see you I will tell you more in detail, if<sup>144</sup> you wish it. But now I need not go into further details. If it had not been for some inner guide and the hunger of my soul for the true enlightenment, and my keen desire

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<sup>144</sup> Page 136 which is the bottom of page 135 that was cut off during the scanning process.



to find the True Guru, I would have given up all faith in such a quest and returned to my own country and people, to forget the whole business. But that I could not do. I came to this country in full faith that the true Guru did exist. In spite of the failure there to find the Guru, I still felt that He must be somewhere and that I should find him.

For so many years I had sought the Guru and with tears of pleading, I begged the Almighty to direct me to Him. So in spite of this failure, I still held on to the hope. But I said to God and to my own soul, "If there is a real Guru, and he cares for me, then he must show himself and come to me." I had done my best to find him. I had prayed and worked until almost at the door of death. , and I had suffered God only knows how terribly. Now if there is a Guru in India or the world, I am ready to follow him if only he will make himself manifest. With this feeling uppermost in my heart and daily thoughts I went to Palampur to the house of a friend and there I waited and rested, seeking the recovery of my health. Then my friend wrote to Dr Johnson, whom I had met twice before, telling him that I was seriously ill and if he could do something for me, it would be a God-send. He at once wrote that he would come to see me. He was a student or disciple of the Master in Beas, about whom<sup>145</sup> I shall tell you more in this letter. Dr Johnson came to me on the 26<sup>th</sup> of May. I was then unable to walk but a short distance, and then only by resting every little while. He gave me medicine and better than that, he remained with me, living in a little room nearby and taking his meals with me, His presence encouraged me and he gave me great hope. I began to improve at once. A new outlook broke the dark shadows that had hung over me so long. Then the doctor told me of his Master. He seemed so completely satisfied with his Master, after having lived with him for two years, that I began to get deeply interested. Maybe now I will find a real Master after all. Dr Johnson is a trained physician , and a man of many years' experience as a scientific student. (He is now sixty seven years of age and has all sorts of college and university degrees.) He is not likely to be easily deceived. He had come out to India, just as I had, in search of a true Guru. He was sure he had found one. His testimony must surely have weight. And then, what do you think, the doctor told me that his Master was coming to Palampur shortly, and asked me to see him. Wasn't this exactly what I had said in my own soul must happen, if there is a real Master – that he must come to me? And so he came. He stopped close by where I was. I gave up my room where I was, and was invited to stop in the home of Devan Sahib, a faithful devotee of this Master, and there the next day I met this Master and when I came face to face with him, it seemed that my whole soul melted from the cold and icy disappointment from which I had suffered for so long. I could not resist the impulse to drop at his knees and place my aching head upon his knees. Instinctively I felt he was good and true. He received me as a father would welcome his own child from being lost in the wilderness. After some days of visiting and conversation with him, I asked for the Initiation from Him, which he graciously gave. I then became his disciple and all bonds with the Dayalbagh and their

head were forever severed. I felt that an anchor and a refuge at last had been given me. I felt that I had found the real Guru. I am intuitional and my feelings were that here is a real Master, after all. And that was a feeling I never could get at Dayalbagh. But my faith and love and devotion were so great that I made myself accept him as a Guru, and when later I began to have doubts I forced myself to hold on, thinking perhaps it was my own fault.

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

Regarding the book now being published by Dr Johnson, I think it will be ready to ship out in two weeks. In any case just as soon as I can get the first copy of it, I will send it to you. So that you may get it and have time to give it some consideration before you leave England for India. I think it will please you and no doubt in my mind it will constitute the best evidence that one man can possibly give another in favor of a true Guru. It gives Dr Johnson's two years personal experiences with this Master and at the end of the book he gives a very clear, but concise summary of the Master's teachings, which are called Sant Mat. It is the same Radha Soami system that they claim to teach and believe in Dayalbagh. But I find now that in Dayalbagh the system was very poorly presented and I learned but little of its true teachings, until I had them from this Master and Dr Johnson. If you like the book and can conscientiously endorse it, then no doubt Dr Johnson and his Master – our Master – will be glad to have you make arrangements to have it published in<sup>146</sup> England. I am sure it will be an eye-opener to vast multitudes of people. The name of the book is "With a Great Master in India," by an American Surgeon. On the title page he says: "Those who have been in search of a real Master will learn how to find him and those who do not know if real Masters exist, will here find some evidence which they can not afford to neglect." It is extremely intriguing and convincing. The book should sell better than anything of its kind in half a century. There are millions of people in Europe and America who are looking for just such a message. If you can arrange with a publisher to put it out on a royalty basis, it should be a big thing for the publisher and I shall take it for granted, as I well know, that both Dr Johnson and the Master will approve and will also see that you are well paid for any trouble you may go to in the matter. The Master himself has endorsed every word of the book, and says it should be translated into every language in the civilized world. The Master is humility personified, but he wishes the Great Truth to be made known everywhere and this is the best published effort ever put forth to let the world at large know something of this Truth. For it surely is Truth,

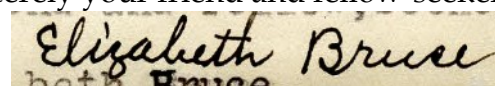
beyond question. You see the time has arrived in the history of the world when evolution has gone forward sufficient that many more are ready for such a message than ever before and also the time has<sup>147</sup> arrived when the old secrecy is no longer necessary. The Masters may now freely set forth their message to the whole world. No need to keep the inmost teachings so mysterious and secret, as of old. Persecution can no longer retard the Truth. The Saints are now no longer subject to torture and death for preaching a new doctrine, contrary to the established order, or religion. And above all things, the seeking world should KNOW that there is a real Master and that the true seeker of the Light "MUST HAVE A REAL MASTER, BEFORE THEY CAN MAKE ANY SUBSTANTIAL PROGRESS ON THE PATH OF SPIRITUAL ATTAINMENT. This is a vital truth which it is extremely important to let the world know. The weakness of all the old religions and systems is the fact that they have no real living Master. But the student who has a real Master, or true Saint, has a wide open entre to the highest possible attainments and regions. Nothing can obstruct his path after he gets a true Master. Great is the good fortune of the one who finds a true Master. No matter if he has many difficulties thrown in his way while he is searching. As surely as the stars in their courses, if a man or woman is earnestly seeking the Way, he must find it. It is no doubt true that for every genuine Master there are many counterfeits. Sometimes it is hard to distinguish the difference between the two at first. But the imposter will eventually show his cloven feet. The True Master will come to you when your own soul is ready and you have trodden the thorny path until you have reached the limit of your own wisdom and strength and learned all the lessons you needed. And then, even if your feet be weary and sore, at last you will surely kneel at the golden feet of the True Guru. When that happy day arrives, it is the day of your real birth, the dawn of a new age for you. I pray this may soon be your great good fortune, as I believe it has been mine.

Now, what more can I say? If you wish to ask me any questions, before you come back to India, I shall be happy to try to answer them fully and if necessary, I will even take them to the Master himself, as well as to Dr Johnson, who I am sure will be glad to be of service to you. In a few days now I am leaving this hill station and am going to the headquarters of our Master, where Dr Johnson has been for almost two and a half years. I shall make that my headquarters for an indefinite time, while seeking further Light of the Path. You may address me at that place from now on. The address is exactly - "Dera Baba Jaimal Singh, Via Beas, District Amritsar, the Panjab, India." A rather long address, but should be written exactly as above. The place is situated on the Beas river, one of the five rivers of the Panjab, and is about twenty seven miles from Amritsar, the great center of Sikhism. It is on the Northwestern Railway, that is three miles from the railway. If you wish to come here on your return to India, I am sure you will be given a hearty welcome by the Master and by Dr Johnson and myself, as well as by all the members of that center. This Master has about sixty thousand disciples, most of whom he has himself initiated during the last

thirty years. He is greatly loved and universally honored by all who know him. I am now very eager to get my health back fully and take up my work of the inner search under the direction of this Master. My hopes are reborn, and my courage is coming back to me, in spite of bitter disappointments. If you wish, I shall keep in touch with you by letter and will gladly let you know of all progress or developments in my search. Write me fully and freely as you may wish. I will do my best to answer you and if I can not make all points clear myself, I will have good help in the work. I shall tell our Master about you and your quest. But I have no doubt in my mind but he knows you well already and is giving you his gracious assistance. Let us see. All things will come to the Light in due time.

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

Sincerely your friend and fellow-seeker



Elizabeth Bruce.

## L21.143

143 - 144

Typed letter from Sri Ramakrishna Centenary

Letter references friends, an upcoming invitation for a Parliament of Religions in Calcutta.

*Extract: "Here is an opportunity to organize World Meditation groups in India and England on the basis of spirituality."*

## L21.145

145 - 146

Letter from K. K. Nambiar, B.E., A.M.I.E, District Board Engineer<sup>148</sup>

Tiruvannamali

9-11-36

Herewith enclosed is a rough translation of the foreword I have written in Malayalam to {Ramanapita} which is under print now. You will see that I am not capable of writing good English. My work is with stone, mortar and concrete and machinery and I have very little time to devote to literary pursuits, though books like yours on spiritual subjects keep me enchanted for hours together.<sup>149</sup>

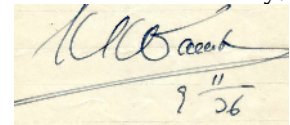
Hope to meet you this evening. I want to have a few minutes' conversation with you, when it is convenient to you.

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<sup>148</sup> Noted with letter "N" in the upper right corner.

<sup>149</sup> Underlined in another hand.

Yours Sincerely,



**L21.147**

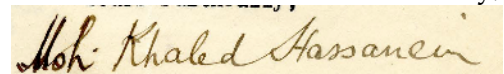
147 - 148

Letter from Moh Khaled Hassanein,<sup>150</sup> Inspector-General, Al-Azhar University  
Religious Institutions Dept., 47, Sharia Nubar, Cairo,  
April 20th, 1936

Sir,

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

Yours faithfully,



Inspector-General  
Al-Azhar University<sup>151</sup>

**L21.149**

149 - 150

Letter from Rao Bahadur C. Ramanujachari, Secretary.  
The Ramakrishna Mission Students' Home, Mylapore, Madras.  
29-1-1936

Dear Brother,

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

May I approach you with a small request? In the Ramakrishna Math at Mylapore, Madras, we are annually celebrating the Birthday of Sri Ramakrishna. This year the Birthday celebration comes off on Sunday, the 1<sup>st</sup> March, and a public meeting has been arranged in the evening. Rao Saheb S. R. Ranganathan, Librarian, Madras University, has agreed to deliver an address on the Life and Teachings of Sri Ramakrishna. It is the earnest desire of the Swamijis of the Math to take advantage of

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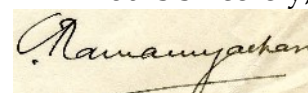
<sup>150</sup> Noted with the letter H in the upper right.

<sup>151</sup> There is a handwritten note in another hand on the back of this letter that has not been recorded here.

your presence close to the Madras, and request you to take part in the proceedings of the day by presiding over the meeting. It is not often that we can hope to have a deeply religious soul like you to preside. So we shall deem it a great privilege to have you in our midst. This year marks the Centenary of Ramakrishna and commencing from March, celebrations on a grand scale will be arranged all over India. We eagerly look forward to your consenting to inaugurate the celebrations in Madras.

With kind regards,

Yours sincerely,



## L21.151

151 - 152

Letter from {illegible} Stenkabavriah

59, Big Street, Tiruvannamali

30-4-39

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

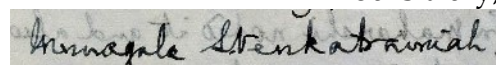
You will not mind if I draw your attention to a few misprints: (1) p.57, L-9; yellow pain for yellow pane (2) p.170, Gita verse; fever for fear (3) p.218, L 8., nothing can bind him for nothing can bind you (4) p.180, L29 result in body hunger for resulting bodily hunger

I congratulate you on that excellent book

I received the journal from Mrs K {Dar} and given<sup>152</sup> ... to the ashram.

With my best regards to you

Yours truly,



## L21.153

153 - 156

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<sup>152</sup> The page is torn and words may be missing.

Letter from E Kirk<sup>153</sup>  
Myrtle Lodge, Aruvankadu. (Nilgiris), S. India  
31-5-1946

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

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

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

I<sup>154</sup> hope to write to him myself, but as it will be later, and by ordinary mail, yours may reach him first.

I received Rs10/- from him by M.O. from Cochin, being payment for all past dues of Life for you both, plus subscription for you both for another year. Many thanks. Unfortunately, I have struck a very bad patch so far as printing arrangements are concerned at Coimbatore. I was only able to get out the Feb-March issue by much extra trouble and expense. Then I had to change my printer. No sooner had I settled

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<sup>153</sup> Noted with a letter K in the upper left.

<sup>154</sup> Page 154

things with him – he demanded over three times the amount I had previously been paying – than trouble developed in his concern, [threatened]<sup>155</sup> strike, etc and other legal difficulties, necessitating his closing down, for the time being at any rate. Every other press I tried was full up with orders and short of either types or compositors, or both!. With the result that the next issue, which perforce had to be the April-May issue, is still held up. I may even have to suspend matters till I can transfer printing to Bangalore. It is very trying. All, I think, part of the general unrest at this critical transition period. A printer friend of mine at Bangalore has kindly offered to print for me, but under the old Defence of India Rules – still in force on this point – an Editor cannot transfer the printing of his paper from one district to another without the permission of the Central Government – a very slow and red tape business. I have already applied – nearly two months ago – but no reply yet. Hope, however, to be able to start on a better basis with vol. 14, which should be the July issue. Quite a number of very fine articles that have been sent in are thus in a bottle neck. I hope to go to Bangalore in ten or twelve days' time to fix up things finally there, ready for the permit. So you will understand the delay.

Soon after you left I received a very nice letter from Mrs Eileen Garrett – she is sending me as an exchange her magazine [Tomorrow]<sup>156</sup> – in which she acknowledges receipt of the MSS of “The Secret Doctrine Examined.” She says she is going through {mine} carefully herself, but warns me that her firm's output for the current year is already booked. She is to write to me later and seems to like Life. I [had]<sup>157</sup> suggested that in the event of her not finding the matter acceptable she might kindly name some other likely publisher, and she has promised to do this. Will you be looking her up I wonder? If so you might mention the matter – that is, of course, if you think this prudent. Her monthly is certainly a top-hole affair and should be a paying venture. It has an advanced [policy],<sup>158</sup> but<sup>159</sup> I must confess to a feeling of disappointment in regard to the work which it seems to me she is most fitted by training and experience to take up. I had the journal to be something on the lines of Light, only perhaps a little more definite and advanced. But apparently she is keeping this aspect of things in the background, for classes, study groups, and so on. It may be, too, that she has to give some attention to making ends meet, financially, a quite important item these days.

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

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<sup>155</sup> This word was edited by the author.

<sup>156</sup> This word was edited by the author.

<sup>157</sup> This word was edited by the author.

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<sup>159</sup> Page 155



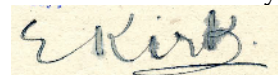
By the way, I heard from Spiers that the boat on which you sailed met with an accident at Port Said and was either sunk or so badly damaged as to be unable to proceed. I have not seen this confirmed in the papers. Is it true? Hope no luggage lost. Hope also the company has made other arrangements for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

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

The political situation here is still much mixed and uncertain. It hardly seems likely that the [League]<sup>160</sup> will accept the Mission's recommendations. And if it doesn't how is the proposed interim Government to function? Let us hope for the best, while preparing for the worst.

Now I must ring off. With very kindest regards,

Yours fraternally,



**L21.157**

157 - 158

Letter from E Kirk<sup>161</sup>

Myrtle Lodge, Aruvankadu, (Nilgiris), South India.

1-2-47

I received your last kind letter dated 11/1/47, and also cheque for subscription, etc. and thank you for the same. The cheque gave me the idea of announcing that in future the minimum annual subscription to Life would be Rs 5/- for India and Rs 7/8 abroad, so as to give those who would like to do so an opportunity of helping; and I may do this when my printing arrangements are more settled and satisfactory, but no doubt the wisdom of it at present when I have no alternative but to space the issues or turn it into a good quarterly - rather than suspend publication for a time. Oct-Nov-December was the last issue out (Christmas and New Year issue) copy of which must have been sent on to you from Coimbatore, but have taken the precaution to post one on from here to the address given in your last letter. Copy for next issue is in the hands of the printer and should be ready {fairly} early this month, but cannot be sure as Coimbatore has been, and still is, very unsettled with strikes, curfew orders, and what not. I have got types for a little press unit of my own, and a permit from Govt. to start this, but cannot get treadle, though this has been promised. All part of the disturbed conditions here which are almost sure to get worse before they get better -

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<sup>160</sup> This word was edited by the author.

<sup>161</sup> Noted with a letter K in the upper right.

unless we get good news from Karachi where the Muslim League Council is meeting to consider both the present disturbed position in the Panjab and the possibility of coming into the Constituent Assembly. If some satisfactory compromise or understanding is arrived at on these two points all may be well, if not, anything may happen. In any case I cannot see how the C.A. can work unless the League does join it. It would be like a bird trying to fly with only one wing. And indeed it is part of the Cabinet Mission Plan to base the framing of the new Constitution on some mutual understanding between the two major parties. The present trouble arises mainly from the determination of the Congress – which is in reality a caste Hindu body – to establish, under the guise of Nationalism, and the claim that they represent all parties, a purely Hindu Raj, with, possibly, Gandhi as the first President of the new Republic.!

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

Incidentally,<sup>162</sup> this series, published in booklet form in the U.S.A., might sell well. In this connection it is sporting of you to offer to place some of my manuscripts, should I care to send them on to you. I will certainly do this. What about the Gita series? I think also the series on Omar Khayyam and his message might find a good market out there. Please advise. The “Secret Doctrine” manuscript was returned by somebody at the Creative Age Press, presumably also by the approval of Mrs J. Garret. She had promised to go through it herself, but I have not heard from her since. Guess it was too risky, from the financial standpoint. But I still think that a publisher with courage and vision might find a bigger response than is thought possible by the more caution and orthodox, if only because the chief message in it is not so much for Theosophist and Spiritualists as for that steady growing number whose position is summed up by the Christian text “Give us of your light for our lamps have gone out.”

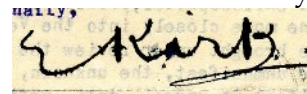
Thanks for the address of a magazine which is publishing metaphysical and advanced articles. May try it – if I can find the time – for I certainly could do with a little more cash. It is rather hard on our mutual friend Harper to have to be drafted to

the army. Please remember me when you write to him. His copy of Life goes to his mother's address in California.

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

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

With very kindest regards,  
Yours fraternally



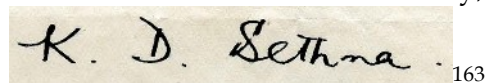
**L21.159**

159 – 164

Letter from K. D. Sethna  
47 Warden Road, Bombay  
25-6-41

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

With best regards,  
Yours sincerely,



163

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

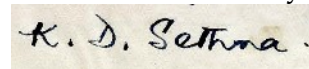
Letter<sup>164</sup> from K D Sethna  
47, Warden Road, Bombay.  
3-8-41

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

I appreciate very much your help to my poetic efforts. Your review means a great deal to me and if you give it for publication to "Indian Thought" I shall be thankful.<sup>165</sup> Please let me know in what month's issue it will appear. In the meantime I am looking forward to seeing keenness of mind. I am lucky to have my book's<sup>166</sup> worth weighed and measured by you...

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

With all best wishes,  
Yours sincerely,



163 - 164  
Newspaper Clipping<sup>167</sup>

Sethna, K. D.

Born in Bombay November, 1904. Studied at St Xavier's school and College. In his Inter-Arts University exam won both the Hughling Prize for English and the Selby Scholarship for Logic – a combination nobody else has yet had the luck to hit off. In B.A. he appeared for Philosophy Honours and had it. During his undergraduate days he published a book of four essays entitled "Parnassians." They were on Wells, Shaw, Chesterton and Hardy. H.G. Wells read the essay on himself and wrote to his friend, the well-known Parsi author, A.S. Wadia: "This young man will go far." But, perhaps, "going far" could not have a better meaning than going to Pondicherry, where in Sri Aurobindo's famous Ashram of Yoga he spent the best nine years of his youth soon after he left the College. The experiences of Yoga have given his life a luminous centre from which he feels creating poetry not only of a genuine but also a new kind – a new kind which is perhaps not easy to appreciate at the moment, but which ought to have

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<sup>164</sup> This letter is at the bottom of page 159 and has been attached to the previous letter and so is included here under the same file ID.

<sup>165</sup> This word was edited by the author.

<sup>166</sup> This word was edited by the author.

<sup>167</sup> Included with the letters from KD Sethna above.

its effect once Sri Aurobindo's work is completed and radiates into the world at large. Something of this "future" poetry inspired by Sri Aurobindo is in "The Secret Splendour" published in 1941. "The Secret Splendour" is not his first venture in the poetic field. Just after his B.A. he brought out a book of poems under a pseudonym "Artist Love" – and the poems caused a little commotion. The poems were of great sensual poignancy shot with keen intellectual paradox.

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

## L21.165

165 – 168

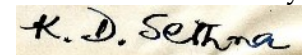
Incomplete letter fragments from K. D. Sethna

Undated Letter

...<sup>168</sup> I wrote a short account of the talk we had when you were here – not about my poetry but about things in general, especially your change of view as regards Yoga. I have tried to stick to your own words, but in places I have used more pointed expressions: in print the normal tone of talk does not always sound interesting. I showed my "interview" to the editor of "Blitz": he thought it suitable matter for his news magazine. I hope you don't mind the publicity I have given your views. I am sure I have not misrepresented you. I wrote out the interview rather late, so there wasn't enough time to send it to you – I couldn't let too many weeks elapse between your visit to Bombay and the publication of the interview. I'll send you a copy on Saturday when the "Blitz" comes out. Please don't hesitate to reprimand me if you find I have taken a wrong step anywhere. I shouldn't<sup>169</sup> like to do any injustice to a man whose mind as well as work I admire so much.

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

Best regards,  
Yours sincerely



Letter fragment from K. D. Sethna

47, Warden Road, Bombay.

21-7-41

I<sup>170</sup> was very anxious to hear from you. Your delay in replying – a delay which I learn now was unavoidable – suggested the fear that you were so displeased that you

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<sup>168</sup> Previous lines may be missing; top of page is cut.

<sup>169</sup> This word was edited by the author.

<sup>170</sup> Second letter on Page 165.

wouldn't even reply! A strong counteragent, however, to such a suggestion was my personal knowledge of you as a man far above the ordinary groove of narrow judgement and full of a deep and understanding light. Your letter is very kind and just what I should expect from you. Thank you for excusing my indiscretion<sup>171</sup>...

Letter from K. D. Sethna  
47, Warden Road, Bombay  
12-7-41

My<sup>172</sup> article or rather interview has appeared. But it's causing me some worry. I feel you'll be annoyed at one or two things. The editor introducing me suggests that I interviewed you exclusively for "Blitz." That is not true. He means of course that the whole thing is appearing in "Blitz" and in no other paper, but his wording might lead you to think that I came to you from "Blitz" yet did not even mention the fact to you. Please disabuse your mind of that impression. I came to you in the capacity only of a friend and not at all of a newspaperman. Your talk, however, interested me greatly and while leaving I just thought it might go into an article on you. That was why I asked you if I could write something about you. You said I certainly could. I let my idea go to sleep for over a week; then I wrote out an interview and showed it to "Blitz" because the editor happened to be a personal friend of mine.

I<sup>173</sup> must offer you an explanation regarding another matter too. I really wonder how I completely forgot that as you were not making public statements about Sri Aurobindo and his Asram because you had been asked not to do so, to quote your references in an interview would be a bit of a faux pas. I am awfully sorry and I am writing at once to the Mother making the point quite clear to her that I have published the interview without showing it to you and so I am to be blamed and not you for whatever appears as your statements about Sri Aurobindo or his Asram.

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

With best regards,  
Yours sincerely,



**L21.169**

169 - 172<sup>174</sup>

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<sup>171</sup> Subsequent lines may be missing.

<sup>172</sup> Last letter on page 165.

<sup>173</sup> Page 166

<sup>174</sup> "W" with a "tick" and "To Dear Madame Wadia" written in top left hand side of letter.

Letter from Sophia Wadia  
The Aryan Path, Aryasangha, Malabar Hill, Bombay 6 (India), London Office: 17  
Great Cumberland Place, London, W1.  
21-11-1942

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

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

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

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

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

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

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

As<sup>175</sup> to the review by Shri J. M. Ganguli, it is critical and even unfavourable. In it he condemns Western dilettantism in matters of spiritual Yoga and takes objection to the very title of your book. He judges you on the basis of his reaction to what you write. Surely, that is his right as a reviewer and no author could reasonably resent being honestly misjudged or adversely criticised?

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

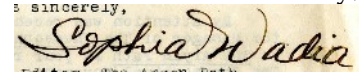
Kindly do not take amiss my writing you so frankly and if perchance – as I sincerely hope – your Secretary has misrepresented you, please excuse my<sup>176</sup> having written on the basis of his letter.

With kind regards,

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<sup>175</sup> Pate 170

<sup>176</sup> Page 171

Yours sincerely,  
  
Editor, The Aryan Path

**L21.173**

173 - 176

Letter from Ganpat Ram Mehra

9-4-51

FROM OUR READERS<sup>177</sup>  
YAGNA FOR PEACE

Sir,

Will the Congress President please elucidate the following?

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

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

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

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

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

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

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

Have not the wise said that man's thinking is creative and that "evil" thoughts and "vicious" actions of each and every individual being create Karmic bitter fruits for him? Should he not for the benefit of self and others vigorously change those evil

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<sup>177</sup> Typed top center of page.



thoughts into pure ones and lead an unblemished life? Should he not face boldly everything that comes in the way by working unselfishly and hard, as advocated the other day by Mr Nerhu, our Prime Minister? One has simply to do his "duty" strenuously for "duty sake" and leave the rest in His Hands.

Yours  
Ganpat Ram Mehra

Newspaper clipping<sup>178</sup> of letter from Ganpat Ram Mehra  
184 Khyber Pass Mess, Delhi  
4-29-1951

FROM OUR READERS  
'YAGNA' FOR PEACE

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

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

- (a) That all upheavals are a "necessity" and only mean the humanity is being passed through a quick purifying process.
- (b) That men cannot escape the just consequences of what they are and what they do.
- (c) That karma is the law of absolute justice and people are the unconsulted recipients of its awards.
- (d) That present generation is living at the end of a cycle (Yuga) when Karma is closing all the national accounts, clearing up mass arrears through its well governed mysterious and just principle, thus causing wars and other calamities of high magnitude.

Further the same enlightened being says in The Wisdom of the Overself that the best way for man to appeal against the principle of karma when it is exacting painful tribute, is not to pray but to change his thoughts. Constant pure thoughts and deeds alone help mankind to go higher. A prayer which is merely a petition to a

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<sup>178</sup> Clip is included with the letter above.

supernatural being to remove self-earned afflictions will certainly not alter by a single jot the karmic requital. It will merely be a noise in the air.

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

Yours, etc.,  
GAMPAT RAM MEHRA  
184, Khyber Pass Mess, Delhi

**L21.177**

177 – 178<sup>179</sup>  
Letter from Ganpat Ram Mehra<sup>180</sup>  
184, Khyber Pass Mess, The Mall, Delhi.  
Undated Letter

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

Ever blessed Master,

Salutation! Salutation! Salutation!

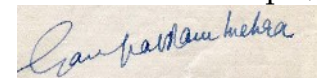
Here is an humble present in the form of a little book “Gospel of Truth” (by G R Mehra) which mainly contains an essence of some of your most valuable teachings.

For the present, I have recently got 150 copies of my book printed for free distribution among my relatives and aspirants after Truth. I will remain ever grateful if you would very kindly offer your precious advice for any<sup>181</sup> improvement thereon.

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

Ever at the disposal of your good soul.

Your disciple,



(Ganpat Ram Mehra)

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

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<sup>179</sup> “Special File” noted at top of letter by hand.

<sup>180</sup> Noted with a circled letter M at top of page.

<sup>181</sup> This word was edited by the author.

THE RADHA SOAMI HOSPITAL AND DISPENSARY, District Amritsar the  
Punjab, India  
2-2-1935

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

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

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

"As to what is wrong with the Dayalbagh people," it may not be well to go into details; but to put it in a few words, I will say that gradually I became convinced that Sahab Ji is no sort of Master, except a master of psychology and business strategy. He is an organizer and manager of people and institutions. And the whole scheme in Dayalbagh, from Sahab Ji down is one of money making. There is no spirituality there, so far as I have ever been able to find. I know that I went backwards spiritually from the day I arrived there until the day of my departure. I know that in that place there is little else than trouble and more trouble. No one is happy and if there was ever a colony where devilment is going on, it is surely there. Now all of that gradually leaks out, as one remains in its center. At first they are extremely nice to you. It looks like an ideal place, industrial activity to enable men to do useful work and then a great center to carry on spiritual devotions. But it only looks that way. The industrial activity is all there is to it and who gets the benefits of that? Only the head and a few

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<sup>182</sup> Noted with a letter B and small triangle in the upper right corner.

of his inner group. All the rest are working for much less than they would be able to get elsewhere, excepting perhaps a few who are learning the works. I could give a long list of men who left good salaries elsewhere to come there with the idea that they were to serve a master and began work on a fifth or less of what they got elsewhere and after being there a time, what little savings they had were so tied up in Dayalbagh that they could not get away. They tried to make me do the same thing. And they tried to make me give them my valuable formulas and<sup>183</sup> when I refused to do that Sahab Ji himself began to make it very difficult for me. His wife and family are terrible and they made life miserable for me almost from the very day I arrived in Dayalbagh. They are famous for the troubles they cause everyone. When I put it up to Sahab Ji as to how a "Saint" could have such wicked people about him as his own family, he said: "you know it is needful for them to come into the family of a Saint so that they might get the uplifting influence." No, even his private secretary, or rather the secretary of the Sabha is known to be a real crook and moral degenerate. And so many of them close to Sahab Ji. No doubt you know what happened to his own son, because of his degenerate conduct. The thing was a public scandal in all Agra and the country. But even leaving out all others, I have never had one shred of evidence or proof that Sahab Ji had any spiritual qualities above the common man, and much of his conduct which I gradually came to know convinced me that he was not even sincere, but was a real imposter. He certainly knows he is not a spiritual Master, and knowing that, if he allows the people to accept him as such, isn't that dishonest?

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

As to your visit to Dayalbagh when you do come back to India, there can be no harm in your visiting there. But there will probably be no interest in doing so. Of course, you will do as you like about that. I shall go into detail if you wish about

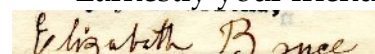
Dayalbagh when I see you. Regarding what you said in your book, I think there is no harm in that. Of course, I am sure you would not have spoken so kindly of them, if you had known fully the situation. But that is not your fault. And I was so situated at the time that I could not say what I wanted to.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

I must now bring this letter to an end. But will write again before long. As soon as I get a finished copy of the Great Master in India" I will send it to you. We have not got them from the printers yet. They are working on the binding. Terribly slow here. I am going to write you in a couple of weeks regarding a scheme the Doctor and I have for the publishing of three or four other books relating to the Great Master here and the Master's spiritual science. I want to know what you think of it.

Dr Johnson sends you his kindest regards and best wishes and is looking forward to meeting you here. He also thanks you for your kindly interest in trying to place his book and in that I join him sincerely.

With very best wishes, I am

Earnestly your friend,



## L21.181

181 - 182

Incomplete letter from Centre Vedantique 'Ramakrishna'<sup>184</sup>

Centre Vedantique, 'Ramakrishna', 51 Avenue Alphand, Saint Mande, Seine -  
France  
20-4-39

My Dear Friend,

I have been almost every day thinking of writing to you. From the letter I received from the Swami at Singapore I learn that you were there and they all enjoyed your visit. I hope you are keeping better health and that the change to California has done you good. By His Grace the work here has taken a definite shape. The Saturday classes on the Gita is held in a rented hall and every Saturday night at 9 pm we have a steady audience of between fifty to sixty persons to attend. And as the work here is not formally organised, it is done in a very very private capacity and only those that are known to me through interviews are given permission to attend the classes. Owing to lack of space at our old place and also due to the trouble given by the proprietor, we

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<sup>184</sup> "write at once {went} {illegible} {of} lectures - {illegible} no wanted" added by hand at the top right.

had to find new quarters and we are here from February. The place is just outside the city limits, touching the forests of Vincennes and opposite to the zoo and I see the lions from my window! The metro which is only five minute's walk takes us to any part of the city in half an hour. The Gita lectures are given in Rue de la Pompe, in Passy. Although this place is distant, the number of persons that seek interviews are on the increase. Every day there I permit those who want to come, to join my usual meditation and some come regularly. On Wednesdays and Sundays I receive separate groups, and I give a discourse on Yoga Sutras on one day and on the other day explain the spiritual experiences of Ramakrishna. Here I speak directly in French, which has now become sufficient for any such informal communication. As last Saturday the person who translates the Gita lecture was absent, I had to hold out for more than an hour in French and everyone was so joyous as they followed my language well. They are now pressing that I should give my..<sup>185</sup>

## L21.183

183 - 186

Letter from Siddheswarananda<sup>186</sup>

Sri Ramakrishna Ashram, Basarangudi, Bangalore City.

30-6-37

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

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

Mr V.S.<sup>187</sup> might have told you how much Mr K.A.K. encouraged him during the early years of his their pursuit after Truth. Mr V.S. also has acknowledged his gratitude in {illegible} of his writings. Mr K.A.K. was very happy and knows that you are getting interested in Pure Vedanta - {illegible} will be very glad and {illegible} you, he told me, when you next go over here.

I am enclosing herewith Mr V.S. paper on {illegible}, first published in Germany and now in 6 {illegible} {illegible} One paper is a very deep one. The copy I have is the only one I possess. If Mr V.S. can give us his {copy} you can take this and I would get from Mr V. some {illegible} print of {illegible}.

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<sup>185</sup> Subsequent lines/page(s) are missing.

<sup>186</sup> Noted with a letter S and a checkmark in upper left.

<sup>187</sup> Page 184

I am also enclosing another paper on {Avarth} by a gentleman, being<sup>188</sup> warped by man's private experiences. This person with a bit of training under Mr V.S. would soon grasp the Vedanta Truth, as you have done. In an accompanying sheet you will find some criticisms I have made of those {illegible} {illegible} {illegible} in the body of the Paper. Perhaps I have attempted to read much more in {illegible} than is warranted by his writings. However, I feel with a better technique of expression. {illegible} will come much nearer our {illegible} of thinking.

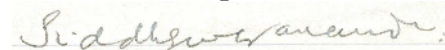
As soon as I get {illegible} I shall dispatch along with it Mr K.A.K.'s book also. A {illegible} Mr K.A.K. has written in "Is life a dream" in the same<sup>189</sup> issue of V K I sent you. As this particular issue is not mine, and being a borrowed one, kindly return it after {dealing} with it.

I am sure you are making full use of the blessings of Mr V.S.'s teachings - Destiny has thrown in our lot, the ablest teacher Shankara has handed over to a modern generation to teach his message.

With my best wishes and greetings

Yours

In the pursuit of Truth,



P.S. Mr {illegible} came here yesterday. He had been to Tiruvannamalai and {illegible} me that he heard that you {illegible} at {illegible}. He asked me whether I met you. I just said "yes" and the conversation, -- I did not pursue --

**L21.187**

187 - 190

Letter from Siddheswarananda<sup>190</sup>  
2 Rue Auguste Maquet, Paris XVI (e)  
20-3-38

Dear Friend,

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

Thank you very much for sending me the "notes." I am sending you my paper on {dreams} in a couple of days. I have a typed copy given to me by Mrs {Lannsberg} and so you can keep my copy with you. The aspect which Mr Iyer wants you to

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<sup>188</sup> Page 185

<sup>189</sup> Page 186

<sup>190</sup> Marked with a checkmark in the upper left corner.

discuss should be reserved to a next book<sup>191</sup> you will write, which must be {developed} to examine the different aspects of Truth, from the layman's point of view. In this book you can just give some indications, for there may be a gradual development of the presentation you give to your readers. You know you have a vast clientele, and you cannot all in a sudden pitch a different key to them, although' you have undoubtedly arrived at the position and understanding Mr Iyer speaks of, you have a responsibility towards a {illegible} of earnest Truth seekers, and you must find their Adhikari level.<sup>192</sup> From seeker - mysticism of the "Secret India," "secret Egypt" you {illegible} and became the mystic of secret Path, and developed the idea in greater detail,<sup>193</sup> {illegible} {illegible}. Now, you come to Vedanta in your present book, bridging the gulf between mysticism and Vedanta to a point where the "witness" is given greater importance than the "witnessed." You will get a {ground} of materials to write the book on Truth, and so you need not, I think disturb the balance of your new book for the present.

I am much concerned to hear of your health condition. I must request you to practice a definite "suggestive" treatment along with therapeutic aid you take from doctors. I myself had lung trouble - Pleurisy - and I have been considerably helped by following Coue method which Prof Baudouin has elaborated in his book "Suggestion and Autosuggestion." One system is extremely effectual for lung trouble, and especially for me who knows meditation, the results will be quick and marvellous. Now that we are having recourse to attend to our books from medicine's standpoint, there's nothing morally wrong or spiritually bad to use your {mortal} energy to keep your corporeal frame for the public good! Last time when I dined with M. Baudouin at Geneva, he told me he himself took up to this; mainly because, himself {branded} as "TB" by doctors, got out of it by the practice. Now he's as strong as a bull! {illegible} is the method I am giving to people; for I found it valuable {illegible}:-

{illegible}<sup>194</sup> {give}. I am enclosing the copy {illegible} Herbert send and Herbert wants me to inform you of his developments.

My {illegible} of granting interviews is widening by each week and I feel the {joy} that I may be of service to some in Europe.

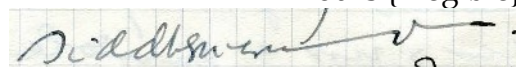
The {Sans} send their greetings to you.

The European situation's puzzling. {illegible}, passions seem to rule, and I do not know when the intelligence of men would operate to make him feel he's man!

Please do not fail to write to me how you are doing in health. If health conditions {demand}, take a good holiday and even postpone your book writing for a couple of months.

With love and greetings,

Yours {illegible}



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<sup>191</sup> PB underlined this section by hand, and wrote "important" in the margin.

<sup>192</sup> Underlining done by hand in red pencil likely by PB himself.

<sup>193</sup> Page 188

<sup>194</sup> Page 189



PS

Tomorrow at 9 a.m. I have to read my paper. Do pray that the {illegible} go off satisfactorily. I am enclosing herewith Vedanta {illegible} Review of your book you know I couldn't review it. I do not know who has done it.

As<sup>195</sup> you go to bed in between waking and dreaming moods, just shove into your mind the imagery of your own body in radiant light in perfect athletic condition even, resting in a Lotus blooming in beautiful light and feel your body is impregnated with the light and repeat Coue's mantram "Every day, every moment I am getting better, better, better." There should be no effort to {illegible}, for effort mobilises your attention and then you cannot sleep. You may find it difficult for a few days. But soon you will get into the habit: you have to shove in the above image, surreptitiously as it were when the subconscious mind has its freedom at the threshold of sleep, and in my meditations I am {picturing} you, as very {illegible} in the light. {illegible} the {way} I pray for my dear friends. Do not give any autosuggestion to the mind regarding the {illegible} of your {illegible}: man is not a bundle of {illegible} {illegible}.

{Sarvashiar} wrote once more a scurrilous letter to Herbert. He wanted to send the enclosed reply and {consulted} me whether it was all right.

I told Herbert he can send that

I am going to Reims with Herbert on 25<sup>th</sup> and on 27<sup>th</sup> to Geneva and on 9<sup>th</sup> {illegible} to Lyons

## **L21.191**

191 - 194

Incomplete letter from Siddheswarananda

Date unknown

...Gita lectures<sup>196</sup> without an interpreter. But I am not yet bold to do so; I shall attempt to do it from October - if we are breathing then on this part of the world! Of the people that come there are all classes of people - those who are of the upper class, those that work in factories, those that are from the university - professors and students. It is very curious to note this highly representative character of the audience that meet us. Monsieur Sauton takes notes of the Gita lectures and each week we distribute without any charge, copies of the class notes so that people will have something definite out of these classes. I am sending you by separate post some of these notes. Gita is just made an excuse for giving some thoughts. That is all. You will find there that I am trying to put in as much of the Karika outlook as we learnt from our teacher Rev V.S. Iyer. But in a very mixed class one cannot place all that one feels on the subject. As cent per cent of the people that come have only the mystic outlook. But even then, when not rubbing them the wrong way, as they say, I am putting in as

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<sup>195</sup> Page 190

<sup>196</sup> Previous pages are missing.

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

I have joined a course in the Sorbonne. I can only now 'assist' one weekly 'conference' of Prof Masson Oursel. He explains the Mandukya with Karika. He can stand comparison with any Indian pundit! He is very profound and very loyal to the text; and being a psychologist and philosopher, makes often many comparisons between the Eastern and Western systems. To me he is the<sup>197</sup> exact prototype of Prof Hiriyantha of Mysore. If Paris exists in October next and if we are all here living, I mean taking a course in Psychology in the University. Prof Masson Oursel has promised to give me all the indications. But for all this I must have time and energy. The work here is becoming very very heavy? I have written to the president to; induce some young swami to begin to learn French. Some days I have to give six or seven interviews, give talks individually on philosophy, and give lessons on meditation. And then prepare for my lectures, attend to an ever increasing correspondence, and spent an hour at least for improving my French! And I have so little rest. Even during the holiday months, I have to conduct a camp, and then go to Geneva for one month's hard work. When I state all this, I remember that night when we were seeing the moon in the boat coming from Indian, how downcast I was, feeling myself nowhere at that

time. And you were so definite that some good will come out of all this. Your encouragement meant to me so much.

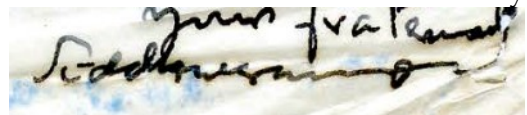
I heard from swamis that wrote to me that Mr V.S. is very antagonistic to Maharshi. I do not know why he is; but it is too late for his age to change a prejudice; I am writing this to you confidentially to say that if you go to Mr V.S. for studies, so that you may get the maximum out of him do not even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

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

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

With my best wishes and affectionate greetings

Yours fraternally

A handwritten signature in dark ink, appearing to read 'Sri Yatiswarananda', written over a light blue and white background.

I am sure you will realise the best results of your stay with Mr V.S. In him you will find the clearest understanding of Vedanta. I am bold to stay and work here, because of the training he has given me; and but for the {illegible} under him I would not have grasped the pure Shankara aspect of Vedanta. But that is a position where any attempt to do mass propaganda will be doomed to failure. That is my further adhikari -

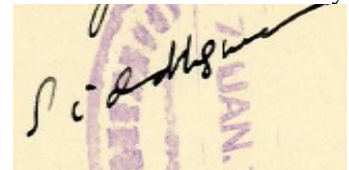
## L21.195

195 - 196  
Post Card from Siddheswarananda<sup>198</sup>  
Paris  
26-1-38

My Dear Friend,

Your kind letter to hand. I shall be very glad to receive and read your new book so please do not hesitate to send me one. I am awaiting the parcel. I was ill with influenza and it has made me weak. I am feeling better: I am {so} happy to hear of your proposed new book. You are the person to represent these thoughts for the West and now is the right hour to strike. {Pleased} {you} have written to Mr V.S.

With greetings  
Yours fraternally



## L21.197

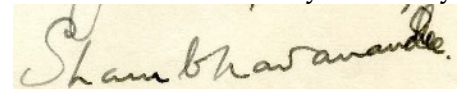
197 - 198  
Incomplete letter from Shambhavananda  
Date unknown

...our progress.<sup>199</sup> We will all be most happy if you continue to attend as before. Ramakrishna ashrama welcomes all. Even if we differ on certain fundamental points we are one as brothers – out of our Search for Truth.

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

With humblest regards and feelings

Yours very sincerely



## L21.199

199 - 200  
P.B.'s reply to Reviews of THE INNER REALITY and THE WISDOM OF THE OVERSELF. "EVANGELISCHER LITERATURBEOBACHTER"

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<sup>198</sup> Noted with a letter "S" and a checkmark at the top of page.

<sup>199</sup> Previous pages are missing.

It is very prejudiced and very narrow minded.

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

## L21.201

201 - 204

Letter from Umraosingh Sher-Gil<sup>200</sup>  
The Holme, Summer Hill, Simla, W  
9-5-1937

Swami Dhandapani came to Simla and stayed with me for a few days and left for Amritsar yesterday. He arrived after midnight on the 4<sup>th</sup>, as he missed his train at Amballa. He had intended to stay until the 7<sup>th</sup>, but I asked him to stay a day longer, as there is a small circle of people here mostly Government servants who meet for lectures on spiritual subjects, and a friend of mine arranged for him to lecture at their place, which he did day before yesterday. I took him to my friend Raja Sir {illegible} at the other end of Simla, who had by chance come to see me after the Swami arrived and who had a talk with him, or rather listened when he was talking to my wife and answering a few questions which I had put. So at my friend's place the Swami talked to him about his methods of meditation etc, and I too asked him a few things. I and my wife sat near him once or twice with his consent when he was meditating. He says nothing disturbs him in meditation as he is oblivious of everything outside at that time. He seems a nice quiet man, and seems to have gained some knowledge of spiritual things through the teaching of the Maharshi and his meditation or both, but I have been disappointed in him in one or two matters. When I asked him some questions he began to explain at great length without being able to deal with the subject in a clear or coherent manner, and though he said that he had read the

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<sup>200</sup> Noted with a letter G and a checkmark at top right of page.

philosophic works I was referring to, in Tamil, he did not seem to have much idea about them. I do not attach much importance to philosophy in spiritual things, but as he said the system he followed was Jnana by self-analysis, with which the Sankhya, Yoga and Vedanta also deal, I expected some clear comprehension and ability to satisfy one on those lines. Unfortunately his English is very poor and he uses words and phrases in a somewhat haphazard and disconnected manner; which may partly explain his inability to make himself quite clear about things which he seems to have understood to a considerable extent. And as he had mentioned that he intended to go with you to England and travel in Europe for disseminating the message of the Maharshi, I had the misfortune of telling him that he should improve his knowledge of English for the purpose, which upset him<sup>201</sup> very much indeed. He said that no one including yourself ever told him that his English was imperfect, and that though he may have lost practice of speaking, he was a "perfect Englishman after passing his B.A." And he had occupied himself with Tamil studies in which he took a doctorate and had not thus been dealing with English. All the same he wrote perfectly alright; and besides no spiritual minded person could speak fluently or be an orator. I asked him for his writings and he gave me a corrected copy of one of his lectures, which he has left here for the little society to read and print extracts from in their bulletin, and it did not impress me either but confirmed me in my opinion that he was no linguist, and should keep to the ways of Silence in spiritual communications. He told me that you had advised him to learn French and German, and I advised him again to polish his English rather than waste his time in learning two languages which are far more difficult than English, as he was no linguist. But he insisted that he was a very good linguist. So I kept my counsel, as it seemed to irritate him to hear that his English was not only not perfect but very poor. I do not find anything to be ashamed of in not knowing the English perfectly, as it is not my mother tongue, and I told him that one need not be upset about this matter, as the best of us can boast of being "perfect Englishmen"; the more so as spirituality did not require one to be a perfect linguist as well, but when one wants to make a propaganda of any cult one must be able to express one's self elegantly in the language of the people one has to address. And I told that when you were there to interpret him where was the need of spoiling the effect of what he had to say by using very inadequate expressions. Once he mentioned some idea of Descartes, and pronounced the name as it is written with all of the consonants and vowels with which it is spelt, and when I pointed out the right pronunciation he did not like it and insisted that he was right and that you had also pronounced it in the same way, which is hardly believable. All this does not matter much, I mean an ignorance of a language, but it does matter very much for a spiritual man too have such an excess of irrational egotism, when on this path one has to suppress it in every way, and not to enhance it. For the conceit of being a great spiritual teacher when one is not, is a great snare on this path. Anyhow we parted as friends, and I took a photo of him in his "waking Samadhi," and I hope he was quite

comfortable otherwise, but for the group above mentioned which showed me that his claim was not justified. The weather unfortunately became unusually cold, and he had to close all the windows and thus to be deprived of fresh air in spite of the extra covering which we had supplied. And there was no difficulty with his meals as I had feared when inviting him on your general letter of introduction. Before he reached Nainital his purse had been snatched away by a kite along his food. But friends made it up for him.

A <sup>202</sup> few quotations from Swami Dhandapani's revised typed manuscript lectures. Those best adepts and sages such as Kalidasa, Rigvedins, and even those hermits Visvamitra, Kapila, Sankara, Ramanuja, Nayanais, Sivacharyas, Buddha, Christ, and Mohammed Nabhi, all these great past adepts realised themselves only through the humble wake and pursuit of the essence of religion then existing. Really when reference is made it will show that they underwent countless cruelties ordeals and penances which they could not escape because of the then existing religion which stood as bar. Why then such a religion which gives us means to protect us only to some extent under the shelter of God-thoughts and again perturbs us by its disorderly narrow and irksome lessons should be made to exist before us? Let it go take its seat in eternal damnation. After all religion should not be taxing our minds with its infusions of awe, and fear; it must allure and allude us to an easy and safe reach... Does not a single soul here before me feel the heavy blow of havoc of birth of death? Is it not time for him to seek some means or other to hearken the shores of permanent Peace where dwells or reveleth very joyously the wise with all his companions who escape the gnawing senses of birth and death? If so let him listen to me. I am pleased to instruct him alone and advise him only. He alone is a deserving candidate for taking my spiritual lessons.

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

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

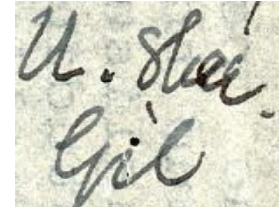
What I was going on tackling the subject of religion so long a time as this, perhaps you may know the value of it now at least.....

Best Greetings<sup>203</sup>  
Yours sincerely

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<sup>202</sup> Page 203

<sup>203</sup> Signature and closing found at top of page 201.



8 May 1937<sup>204</sup>

Please ensure mistakes or omissions due to bad eye sight. USG<sup>205</sup>

## L21.205

205<sup>206</sup> – 208<sup>207</sup>

Letter from Umraosingh Sher-Gil  
11 rue de Bassano, Paris, 16  
22-9-1934

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

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

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

I was therefore glad to discover on reading your work that you had such good grasp of the subject. Not only that, but I found that apart from other considerations, what you describe about your experience of psychic and spiritual influence in the vicinity of a real Yogi and man of Realisation whom you have typified in the Maharishee (Maharshi) is in close conformity with our Indian tradition and the tradition of the Sufi mystics. The real test is no doubt, as you have shown, a sense of utter peace and a silencing of the superficial intellect in the presence of such men, and

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<sup>204</sup> Date added by author at the bottom of page 3 and differs from date at top of letter recorded in header.

<sup>205</sup> PS added after signature can be found on page 201.

<sup>206</sup> A checkmark added by hand in the top left hand corner of the letter.

<sup>207</sup> "Simla" as well as the letter "G" with a pyramid symbol, was written by hand at the top of the letter.



the awakening of an intuition for the spiritual Reality which underlies all phenomenal existence. And although I am not sure if your book is a spiritual romance framed like Zanon by Lytton, or a faithful record of what you actually saw and experienced in India, the above fact of your having got hold of the spirit of it tends to show that it may not be a mere mystic novel after all.

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

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

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

I condemn the Tantrika works like Gheranda Samhita, which latter by the way is the best of the lot mentioned above, but its absurd claims and exaggerated notions originally intended to support Yoga by means of intentional<sup>208</sup> lies or self-delusion, as evidenced by the attribution of perfect health and wonderful powers and physical immortality to such gymnastic practices as the "peacock" and other postures like Viparita-karani (reversing the body so that the feet are in the place of the head) etc which are too numerous to mention here and which are known in most gymnasiums, engender in me a feeling verging on disgust, because I know that one of the elementary conditions of Yoga is absolute and strict regard for truthfulness etc which constitute the Yamas. For this reason no one who has seriously studied Patanjali, can sit up to the authority of these Tantrika works.

I do not know that your Maharishee or Yogi Ramiah are really living figures or the creation of a beautiful imagination which every novelist has the right to create, but

from almost everything you say concerning them they look exactly like what a Yogi and a Brahma-Jnani ought to be. The whole personality and its atmosphere is so real for those who are familiar with the subject even theoretically as most of us are. And your work is consequently so admirable. I sincerely hope that the Maharshi, Yogi Ramiah, and Master are living men. Your description and opinion regarding Meher Baba and the head of the Rhada-Soami cult of Agra, dealing as they do with actually existing men, are almost exactly what I think of them, though I go a little further, in either case. But after reading what you say, I have modified my opinion concerning Mehr Baba. I thought he was a fraud although his book "The Perfect Master" had impressed me as a genuine production so far as his intuitive platitudes concerning religious things go, but I think you are right in thinking especially after hearing what his critics say that he, though in possession of considerable spiritual experience is self-deluded as to his great mission of saving the world, which would be proved one way or the other the day he opens his mouth and begins to perform his miracles. I had thought he would disappear after he had made a respectable capital, as he is accepting donations for his Ashramas.

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

so simply and humbly answered your contention, that Indian life is<sup>209</sup> simple and its wants few, and therefore perhaps we do not need all the complicated things which western technical development has furnished for the so called necessities of human life. I think there is a gracious charm and a deep truth in those words, and consummate art in putting them as what seems a hardly convincing answer to your opinions.

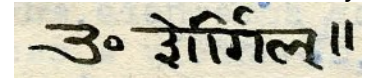
I am no Yogi or Seer, but only a humble student of our philosophy, and I cannot see what the future holds for the East or the West, but it seems to me (as was long ago pointed out by Edward Bellamy in his sequel to "Looking Backward" (Equality), that after all the West may turn away from too much technical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

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

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

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

Best greetings  
Faithfully



Umraosingh Sher-Gil.

P.S. I am living [in]<sup>210</sup> Paris for the last five and  $\frac{3}{4}$  of a year, not as money making Yogi or Fakir or astrologer, but for the education of my daughters who are half Indian and half Hungarian, as my wife is a Hungarian. We are returning to India in a couple of months. You will kindly overlook any typographic errors which I may not be able to correct owing to a grave retinal defect.

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

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

There<sup>211</sup> are two classes of fortune tellers and "holy men," which you either did not come across, or purposely ignore as below notice.

The fortune teller and palmist is known as Hararpopo if he is a Hindu or a Rammal if he is a Muslim. They are adepts in all the tricks of their trade and successfully dupe many European travellers also. I have exposed some of them when I found them cheating my servants or my friends. All the same I do not consider astrology as something utterly ridiculous. A friend of mine who does not need to live by this profession and who was member of the India Council some years back (Raja Sir Daljitsingh K.B.E. C.S.I.) is an amateur astrologer though he does not indulge in the pastime now owing to failing sight. Only last year he made wonderful calculations or guesses concerning another friend of mine not known to him whose date and hour and place of birth I had sent to him. The revelations were stunning to my friend, as I had given no hint of the latter's character etc. But these fortune tellers are a real pest in India and are invading Europe and America, and some of them are very clever and make wonderful hits and big incomes. There are a couple of them in or near Paris speaking English and French.

The other class is known as Bhatras. They wear matted hair and go about as "holy men" and Saints and Mahatmas which they actually call themselves. You find them not only in the Punjab but in other parts of India also. They travel about and wander on these begging tours, for about six months in the year, and then return home to their families and live ordinary lives of householders, eating and drinking (not {unoften} the [forbidden} alcohol and meat food) or even living immoral lives. These

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<sup>210</sup> This word was edited by the author.

<sup>211</sup> Page 208

are another curse of India and perhaps a worse one than the lower sort of ascetics whom you mention in your book and whose photograph is reproduced therein, sitting on the banks of Benares. You find this variety everywhere, and my late Professor of Physics Dr J C Oman wrote a big book about the holy men of India, but he met few but such specimens.

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

If a man can be revived without artificial respiration after more than half an hours asphyxiation a more {prolonged} hibernation is also {possible}.

**L21.209**

209 - 210

Letter from Umraosingh Sher-Gil<sup>212</sup> Majithia  
The Holme, Summer Hill, Simla. W.  
18-8-1939

Dear Sir,

Though we have kept mutually silent for about two years now, I hope you remember my first letter to you which I wrote from Paris in 1934 after reading your book *Search in Secret India*. I have recently read your letter in the *Statesman*, to which a friend drew my attention, and I was not sorry to find that you had discovered through prolonged experience that my warnings concerning so called mystics and saints in India were not miscalculated. I can say that I agree with much of what you say; but I have further warnings to give you. You have some more disappointments

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<sup>212</sup> Noted with a circled letter G at top of page.

awaiting you, though not many, now, I expect. I shall not mention them in a letter, as it is not useful to do so. But you will see it for yourself before very long. And my concern is not with it so much. There is however something which I think I mentioned in my previous letters, and which you may find it useful to consider and to keep in mind. I had advised you to get in touch with the more archaic and reliable schools of Indian thought, especially as expounded in the Darsanas, and the Upanishads, and the Gita and some other works which is hardly necessary to mention. And you will not be much disappointed in these. My own study of such works as the aphorisms of Yoga by Patanjali and the archaic bhashya or scholium on the same over a period of over forty-eight years has brought some surprising revelations to me as a study of the works on Vedanta, older and more modern has also done. I have found a steady deterioration in thought and real knowledge or science as I would prefer to call it, and two tendencies have steadily grown in Indian thought in the directions of Nyaya (Logic), and Vedanta, which have played real havoc on not only Indian philosophy but on Indian character also, resulting in hair-splitting reasoning without regard to FACTS OF EXPERIENCE, on which the ancients tried to base themselves and called it revelation, and superstition on the other. That is why Indian thought and science ceased to grow, but atrophied, or worse.

Perhaps it was natural under the circumstances, as happened in Europe also before the Renaissance, but it was no fault of our ancient and authentic systems, which are bound to be revived and with our Indian Renaissance in thought which must react on our life also, and to which I am glad you have also referred. I will not bore you with all of this, nor do I pose as a mystic or philosopher, but as I always told you, I am a humble student of our archaic thought, which has resulted in some findings in the direction of our spiritual "Positivism." I am posting an old article of mine (1907), which may interest you,<sup>213</sup> and which is not meant to advertise myself. My own translations of Yoga Aphorisms and the Bhashya, done a year before, that, still lies unpublished, because though better than anything which has so far appeared, I did not think it worth publishing nor even yet, in spite of numerous notes that have been added on things which were not clear to me then. My object has been to try to understand things myself, and not to delude other people through my own errors. That is why this work of mine may never be published, and it does not matter to me in the least.

I am afraid it is too late now to say this, but perhaps I may have said it in some letter of mine before, that as I told a French friend Dr Demarquette whom I met in Paris, and who visited me a few years ago on his second visit to India, and expressed much disappointment with his previous idols with feet of clay, that although we can swim far on the tide of our enthusiasms, it is better to keep a very sober judgment and not be carried away too much in the direction of believing more than the facts warrant, so that we may not be carried away by equally unreasonable disbelief based on our disappointments. This advice of mine is not based on any very deep innate wisdom,

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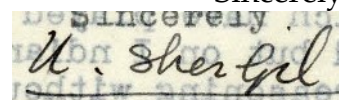
<sup>213</sup> Page 210

for I have gone through some little disappointments myself in the years gone by. But I did not lose my bearings altogether, because I had experimented without being carried away too much by my emotion, and was always trying to rely on facts and ideas which my calm reason had accepted.

I hope that you will not lose hope of what is factual, and thus be helpful in the reconstruction of what is real and undeniable in the tendencies of the East and the West.

I do not by any means consider my old article on The Positivism of Yoga, (and I may also add of Vedanta), but I have no inclination or the will to say more or to alter what I said then, nor do I find it very necessary to do so.

With cordial greetings,  
Sincerely

A handwritten signature in dark ink, appearing to read 'U. Sher-Gil', written over a background of faint, repeating text from a document.

(Umraosingh Sher-Gil Majithia)

P.S. I could tell you something about the presumptuous claims and actual want of realisation of the Neo-Vedantism which has turned so many intelligent persons into vainglorious claimants of the final Knowledge, and actually immoral in practice owing to these claims of being above good and evil, and at least turning them into useless members of society on which they thrive, just a Indian Logic of later days has become a fearful weapon in the hands of sophists whose only aim is not to find truth by reason but to refute everyone else. But I have written to so many friends, so much that no desire is left in me at present to write on this disgusting subject.

**L21.211**

211 - 212

Letter from Umraosingh Sher-Gil<sup>214</sup>

The Holme, Summer-Hill, Simla.W.

24-03-1942

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

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

I had more experience of the Yogi I mentioned, and had the temerity of telling him in so many words that it is idle to talk of Yoga without having achieved the primary and simple rules of Truthfulness etc., and aparigraha etc. I had discovered

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<sup>214</sup> Noted with a circled letter G and a checkmark in the upper left.

that he had made very exaggerated statements and wanted to possess more than is expected of a real aspirant to Yoga. My criterion is Patanjali. I sometimes feel sorry to make him feel small, by telling him some home truths. I also fear that some of these poor fellows have disturbed minds and not speaking deliberate untruths. And delusions are also a factor, against which Patanjali has warned in his aphorism on the obstacles to Yoga of which Bhrantidarshana is one. We are liable to distortion of judgement and vision, and so in the case of people who proceed without sufficient ethical preparation.

Yes Amrita Sher-Gil was my daughter, as you have suspected. It is difficult to say what our loss has been. My suffering has been added to owing to what my poor wife has passed through and is still passing. A great compassion grips my heart as I think of her being snatched from physical life, and what her loss has caused to my wife whose mind was profoundly disturbed and almost deranged thereby. The most unfortunate facts of her husband, treating himself alone, and not calling in medical assistance in serious disease, till she collapsed within three days, and not employing any nurse to assist him, and last of all not informing us the parents until the evening of her death, have played a havoc on my wife's mind and distressed me much. She could have been saved with proper treatment, but through some incomprehensible stupidity or self conceit, or God knows what as he as a doctor treated her himself alone. All this I can understand on the basis of Karma which comprehends all the unfortunate factors in any happening in life, but the personal feeling of loss makes it very difficult to remain calm and undisturbed. It is curious that I had much better fortitude soon after her death, but the pain of the loss has increased with time. What it may signify for me I can but dimly guess, an earnest wish to avoid personal relations in lives to come, but I dread to think what it means for my wife, though eventually it must be the same. I do not believe in the cynical and callous so called "detachment" of Vedantins and Yogis to pretend to it. As I wrote two years ago in a note, one can not believe in such professions of vairagya when these worthies enjoy good food and other sensuous pleasures and pretend to stand above pain and pleasure. But such is unfortunately the fact. There is a remarkable but authentic story about a Wise Rani of in Punjab thus testing a Brahmajnani who was {staying}<sup>215</sup> in her place. He posed as one doing nothing of his own will, {but} parechhita (what others may do for him. So he ate only when the {Rani} placed morsels of food in his mouth. One day she plied a severe {but} vulgar test. Along with fine dishes she also got some horse dung at<sup>216</sup> hand and after giving him some delicacies brought a piece of horse dung to his mouth. He turned away his face, showing that he was aware of it and wanted to avoided, while a Brahmajnani of a certain type was not expected to know what was happening to his body. As he turned away his face she administered a sharp slap to his cheek and turned him out of the palace. No one tests the pretenders these days, and so they flourish. I feel sick when I think of such things. That is why I am pursuing the lonely

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<sup>215</sup> The corner of this page is torn away, leaving several words partially missing.

<sup>216</sup> Page 212



path as you say you are now doing. Alas that it should have to be so. For I believe that a Guru is a tremendous help if one could find a genuine one. We are not guided by instincts like the animals and man depends so much on what he learns from language and personal example. I however think that when I am fit to walk on the razor edged path, the Teacher will find me, if not in this life – for I have only a few years or perhaps less in this body, – or in another. It is dreary prospect, but cannot be helped. We deserve what we have to get. And I know that I did not deserve it. But an honest attitude is a part of the preparation.

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

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

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

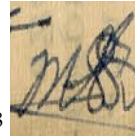
So I close this letter. I have some notes about what I called a Tentative Meditation, which I wrote some weeks or months before Amrita’s death. And further light has come on the subject of the lokas and elements, but I am not yet satisfied with it, and what I have found since I have not had the will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

I am just now revising my Sanskrit manuals again, which {illegible}<sup>217</sup> were finished, but mistakes are discovered with fresh readings, {illegible} are not very careful though they do their best and my {signature} not help much. When finished I will send you one of them, and if {illegible} Mysore Library finds it worthy they will be welcome to it. It is {illegible} however that Manuscripts written by Non-Brahmins are not {acceptable} which I can understand if the true significance of a Brahmana {illegible}

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<sup>217</sup> The corner of this page is torn away, leaving several words missing.

Sincerely



I may send you a manuscript {with affection}<sup>218</sup>

## L21.213

213 - 214

Letter from Umraosingh Sher-Gil<sup>219</sup>

The Holme, Summer-Hill, Simla.W.

9-5-1937

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

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

Did I tell you that Baron Ostrau when I met him here, told me that he had been to Arunachala and brought away a very beautiful and profound impression of The Maharshi,<sup>220</sup> and had read some of your books also.

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

Now do not disappoint me. My wife too has read your books.

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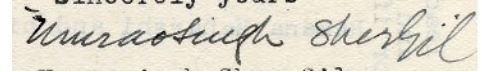
<sup>218</sup> Postscript added in left margin and signed with initials.

<sup>219</sup> P.B. added a "tick" and "but promised write again end of June May if can come" as well as "G and a "pyramid" symbol" by hand.

<sup>220</sup> Page 214

Best wishes and greetings

Sincerely yours

A handwritten signature in cursive script, reading 'Umraosingh Sher-Gil', written in dark ink on a light-colored, slightly textured paper.

Umraosingh Sher-Gil

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

He is very young, being only twenty-five as he told me, and he has the making of a good and accomplished man, if he could escape excess of egoism and keep in touch realities of life. and clearer ideas from study and thought. Meditation should lead to calm and clear thinking, and not result in confusion of thought and expression, and still less in self-conceit. Our meditation must be poor if it makes us dullards or disturbed in thought and expression.