

## Readers' Letters 28 (Notable Persons)

*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 1930 and 1982.*

*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*

### L28.001

1 - 2  
Note  
1/23/81

*Extract: "Unsorted archives 1/23/81"*

### L28.003

3 - 4  
French language note from Alexandre Varille<sup>1</sup>  
A note written on a business card

*Extract: "Alexandre Varille Professeur a l'Ecole des Hautes Etudes (Sorbonne)"*

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<sup>1</sup> "V" and a check mark are handwritten in the top left corner of the page.

**L28.005**

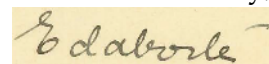
5 - 6

Letter from office of Mr E. da Costa<sup>2</sup>  
Bangalore  
1<sup>st</sup> March 1941

Dear Dr Brunton,

Humayun Mirza is taking Sir Shafaat Ahmad Khan to Mysore tomorrow. He has asked me to say he will be very glad if you can lunch with them at Lake View on Monday, the 3<sup>rd</sup> March, at 12:30 pm.

Yours sincerely,



**L28.007**

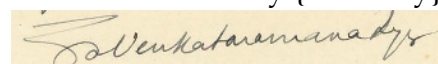
7 - 8

Letter from {S. Venkataramana Iyer}<sup>3</sup>  
Maharani's College Mysore<sup>4</sup>  
4.10.43

My Dear Doctor,

I have been here these two days and I am very anxious to meet you. May I know when it would suit you? I am likely to be here for about 10 or 12 days and I am looking forward to spending some time with you at your convenience.

Yours very {sincerely}



**L28.009**

9 - 10

Letter from Ph. Baron van Pallandt<sup>5</sup> v. Eerde  
Eerde, Ommen  
Sept 1934

Dear Mr Brunton,

Thank you very much for your letter of Sept. 8<sup>th</sup> which I was very pleased to receive.

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<sup>2</sup> "Private secretary to the Dewan, Mysore" appears in the letterhead.

<sup>3</sup> "I" is handwritten in the top left corner of the page.

<sup>4</sup> "Legislative Council Mysore" appears in the letterhead.

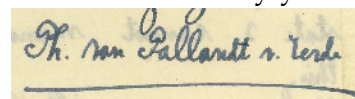
<sup>5</sup> "P" is handwritten in the top right corner of the page.

I would very much have liked to see you here in Holland, but as my own finances are in a very bad state I cannot manage to arrange this.

If however you will be staying some time in London I do hope very much to be able to meet you there in London. My English Uncle invites me<sup>6</sup> every year to look him up and I will probably do so in January.

I was so pleased to hear from Rider & Co that De Spiegel in Amsterdam is going to publish "A Search in Secret India." With best wishes

Sincerely yours



## L28.011

11 - 12

Incomplete letter from Ph. van Pallandt

Eerde, Ommen

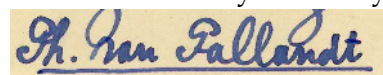
Undated

...Again<sup>7</sup>, I do hope that when you are back in Europe again you will let me know and that we will be able to meet.

I am writing this afternoon to a friend of mine in Sweden whom I sent "A Search in Secret India" and who very much like it. She is a writer and I will ask her if she knows of any publisher in Sweden for your books.

With best wishes and kindest regards,

Yours very sincerely



## L28.013

13 - 16

Letter from Baron van Pallandt<sup>8</sup> van Erde<sup>9</sup>

Eerde, Ommen, Holland<sup>10</sup>

Dec. 15<sup>th</sup> 1936

Dear Mr Brunton,

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<sup>6</sup> Page 10

<sup>7</sup> Previous lines may be missing.

<sup>8</sup> "P" is handwritten in the top right corner of the page.

<sup>9</sup> "wrote fm Praha 8 Sept" is added by PB.

<sup>10</sup> "Permanent Address; Baron Van Pallandt Van Erde" is typed at the top of the page.

While staying last Sept. with Baron von Veltheim at Ostrau in Germany I heard about your book "A Search in Secret India" and also about the Maharshi<sup>11</sup> whom he had met.

When back at home and reading in your book about the Maharshi and afterwards again in "The Secret Path" I was very much impressed by Him.

{illegible} perhaps you will know that it is on my estate "Erde" where Mr Krishnamurti has held his gatherings since 1924 where I also met Baron von Veltheim for the first time. It is for me so very interesting to see so much of the same naturalness in both the Maharshi and Krishnamurti's ideas, compared with much of the realness I found while I was member of the Theosophical Society.

I feel that the Maharshi can give one a good start along the Path as<sup>12</sup> you yourself experienced so fully.

Once in life, if finances get better, I hope to meet the Maharshi myself. Now I would be so exceedingly grateful to you if you could let me know if this would be possible and could you let me know what I must do about it.

I am returning to Holland in a few days and have added my card with<sup>13</sup> my permanent address. If ever you go to Holland I hope you will not fail to let me know, as I would not only like to meet you, but also to help you in any way I could. I will probably be coming back to England next summer and if you are back in London it would be a very great pleasure to meet you.

May I express my good wishes to you for 1937 and that you may continue your wonderful work for Mankind.

Yours very sincerely



**L28.017**

17 - 18

Letter from K. Keswa Rama Murti<sup>14</sup>

Kilpauk Madras, India<sup>15</sup>

30 - 1 - 36

Dear Mr Brunton,

I thank you very much for your exceedingly kind letter of 29<sup>th</sup>. First of all I wanted to go to Tiruvannamalai by train so that I might have the whole day from morning to evening at my {disposal}. It was however decided by our people here that we should go there by cars by starting here at 4 am on that day and return by 9pm. We left the {Ashram}

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<sup>11</sup> "Maharishree" in original throughout.

<sup>12</sup> Page 15

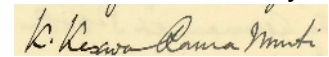
<sup>13</sup> Page 16

<sup>14</sup> "R" and a small triangle are handwritten in the top right corner of the page.

<sup>15</sup> "See next time going to Madras" is handwritten at the top of the page.

at 3:30 pm and hence I missed the valuable opportunity of<sup>16</sup> seeing you again and having a hearty and leisurely talk with you. The budget seminar of the council {comes} off in the last week of February and God willing it will be possible for me to go over there in the first week of March. I hope you will be there by that time. You have by Lord's Grace entered into the sanctuary of the inner Light and I bow before thee in all humility and love.<sup>17</sup>

With namaskarams  
Yours sincerely<sup>18</sup>



## L28.019

19 - 20

Postcard from {Siddheswsarananda}<sup>19</sup>

Paris, France

6 - 1 - 38

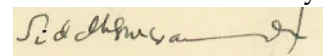
My Dear Friend,

I am in receipt of your two kind letters.

The discussion is very interesting and I hope to send you before {Monday} a proper reply. I have already sat up and spent a couple of hours in preparing the draft. I am just convalescent after a mild {illegible} of influenza: Otherwise I would have sent the finished reply today. I am aware {illegible sentence}? He's in {illegible sentence}?

With good wishes for a happy New Year and greetings from the {illegible words}

Yours fraternally



## L28.021

21 - 22

Postcard from {Siddheswarananda}<sup>20</sup>

Paris, France

II - XI - 37<sup>21</sup>

Dear Friend,

I am so sorry that I could not meet you before you left. Two or thrice times I phoned to you hotel and each time I was told you are not "in" and I am exceedingly sorry

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<sup>16</sup> Page 18

<sup>17</sup> Underlined in a different hand.

<sup>18</sup> "K. Keswa Rama Murti, Legislative Councillor" written below signature PB himself.

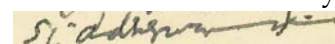
<sup>19</sup> "S" is handwritten at the top of the page.

<sup>20</sup> "S" is handwritten in the top right corner of the page.

<sup>21</sup> "Send French {SI} and two checkmarks are handwritten in the top left corner of the page.

that I also did not receive the card which you intended for me and could not post. I was intent in going to your hotel {illegible} you. And I could not meet you at {illegible phrase} for on the day you sent me {illegible sentence}, it was not possible to be met at 6:30 pm. {illegible} is leaving this noon to Rome and takes boat from Geneva on the 19<sup>th</sup>. He had an hour long talk with {Begson} and the old man's now {illegible words} he has bet the leading {illegible} scientist of Europe – {illegible} I gave my {illegible} here! I was invited to {attend} a young men's group “{juventiete} and did not know that I was to give a lecture {until} I went there. There were numerous English and the essential attitude of them all was {illegible} want some guidance for meditation {illegible} me to attend her meditation group and after a time I am to handle it. Swami {illegible words} where he was {illegible} 6 months. he had time {illegible sentence} with greetings {illegible}

Yours fraternally



**L28.023**

23 - 26

Letter from {Anirawala}<sup>22</sup>

Bagasra Kathiawar

13 - 3 - 37

My dear respected Brother,

I have posted a letter to you only yesterday but am again prompted to write to you for the reasons as follows.

Frist I had thought of proceeding to the North {le} to Shri Ajodhyaji first and {theuse} to Shri Arunachala. But I now think that I might first proceed to the South and then to the North, because by the time I reach Shri Arunachala first going to the North probably the heat there might be more intense but by first going to the South the heat might still be not so intense and also by the time I reach the North from the<sup>23</sup> South I can avail of the opportunity of Shri Rama Naoirse Mahotsava at Shri Ajodhya ji which is fast approaching now.

Taking therefore these two considerations in view I prefer coming up to your side first and {illegible} to Shri Ajodhya side, provided of course it is in no way inconvenient to you. Because I can for no reason put you to any inconvenience and encroach upon your kindness and sympathy.

I am therefore particular and anxious to hear some from you as to whether my proposed programme would suit your {illegible} or not, so that I can accordingly frame my programme on receiving your kind reply.

Besides having never travelled in<sup>24</sup> the South India – never beyond Bombay to that side, I shall feel obliged if you will kindly instruct me about the route and the place where I can first meet and join you.

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<sup>22</sup> “A” and a small triangle are handwritten in the top right corner of the page.

<sup>23</sup> Page 24

<sup>24</sup> Page 25

Since I can definitely place my whole programme only after getting your kind reply, I request you to kindly take the trouble of writing at your early convenience and oblige.

Brother relying upon your kindness and sympathy I venture to give you such troubles every now and then, for which I sincerely beg to be pardoned.

**L28.027**

27 - 30

Incomplete letter from {A.W.S}

Undated<sup>25</sup>

P.S. Brother!

I was very glad to learn from your letter that {illegible} the eagerly awaited book "The Quest of the Overself" is now published. Can I request you to kindly take the trouble of asking the firm to get two copies of it forwarded to me per V.P. post, and oblige?

You will be glad to know that the book that I had written on the philosophy and Science of Yoga which you knew was in the print, is also ready now except that the<sup>26</sup> binding work of it is still to be done. It will be complete all round in about a month's time at the most after that just a sample copy of it will be forwarded to you.

At your instance on my return from Bombay, I did secure a copy of the book "The Initiations and Initiates in Tibet" and I found it to be just up to the mark of your {opinion}.

It is really very good and my father too liked it very much. He went through it twice and I also, to grasp the subtle theories and its spirit there in which is indeed very deep.

But brother all the books that I may have had the good fortune to read and study if spiritually be put together, can not weigh equal to the finest<sup>27</sup> and the most marvellous one which I have been able to secure about the Chinese Yoga, otherwise {illegible} as {Tao} yoga.

Even "The Serpent Power" by Arthur Avalon which is worth {its} 20/- can not be compared with this small book, as it is, though dealing with the same my favorite subject the "Kundalini Yoga," most practical and in the most concise form. It is by Richard Wilhelm with a commentary by C.G. Jung of Nepal. It is simply Divine and most Extra Ordinary.

By the way I hope you must have ascertained what you were talking to me, the secret fact of Mussolini's rising with the sheer help of Kundalini. Since you have freely moved across the continent you might also have learnt or fathomed out as to whether he made use of<sup>28</sup> any mystic formula or could manage to rouse it straight on with the help

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<sup>25</sup> "I told Riders to send 2 copies Quest on. Dec 29", "{13x}" and a checkmark are inserted at the top of the page in different hands.

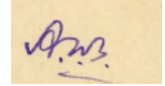
<sup>26</sup> Page 28

<sup>27</sup> Page 29

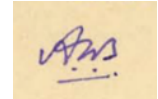
<sup>28</sup> Page 30

of only Hatha Yoga. It will be very interesting to know about these matters at length from you.

It is out of sheer curiosity that I feel tempted to know further about it, as it was your own good self that had gained the information and was speaking to us about.



Please to accept best wishes and compliments from my revered old father who remembers you very often.



Prince Anirawala<sup>29</sup>

## L28.031

31 - 34

Letter from Anirawala  
Bagasra, Kathiawar, India<sup>30</sup>  
18 - 12 - 37<sup>31</sup>

Respected brother

I was really very happy indeed to get your kind letter after such a long time, and {was} so as it came in my hands when I was desperately getting anxious to hear from you and I was thinking of actually sending a cablegram for that.

God's ways are really inscrutable. The works - the mysterious works of the etheric or causal planes or say of the Psychic Energy are beyond the power of otherwise human calculation. In any event we are all really very glad to hear from you after all. You<sup>32</sup> will be glad to know that our present Political Agent {Mr} W. Le. B Egerton is taking a keen interest in such spiritual matters, and on knowing so, I have placed in his hands your book 1. The Secret Path 2. The Search in Secret India and 3. Egypt and both he and Mrs Egerton are reading them with great interest. Mr Egerton has in return given me to read a very interesting book "God is my adventure" written on the similar lines by Mr Rom Landau (ROM LANDAU) and published by IVOR NICHOLSON and WATSON Limited London. It is really a very interesting book and particularly the account of the discussion he had with Krishnamurti, at his meeting at Carmel in America simply defies all description. It is most interesting dealing with very very subtle aspects of<sup>33</sup> higher philosophy. Krishnamurti was once known by the world as the World Teacher. He has renounced all activity of every sort, taking his abode in Carmel. The inner meaning of

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<sup>29</sup> "Prince Anirawala" and many symbols are inserted in a different hand.

<sup>30</sup> PB inserted "India" by hand.

<sup>31</sup> "No 2" is handwritten at the top of the page in a different hand.

<sup>32</sup> Page 32

<sup>33</sup> Page 33



his teaching is really worth meditating upon to fathom out the still inner gist of his actual say - Mr Rom Landau, I must say, has really tried very hard, going very deep into it to find out what Krishnamurti exactly means in his super human way of expressing his wonderful teaching, which can very nicely be discerned from Mr Landau's book, which otherwise is somewhat difficult to judge as to where he actually aims or {hits} at.

You might be remembering how particular I was to know about the mysterious Kundalini. But I am glad to inform you that I shall now be able to throw some light on that mysterious subject when we now meet. I am quite sure you<sup>34</sup> will be more than delighted and very much pleased to hear me on that most Extra Ordinary subject. I shall be able to assert something definite about it. Hope we soon meet.

By the way may I know whether you think of going to Egypt during this tour before returning to India.

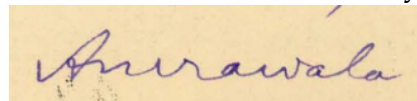
My Guru Maharaj Shri and Maharshiji are all quite well be the Lord's Grace.

About our legal and other troubles there has been no change so far. Let us hope the same Great Lord will mend all the matters in course of time when it is the ripe and right moment for that.

Hope Mrs Brunton and you are in the best of health, spirit and circumstances.

With best respects to you both, and hoping to keep hearing from you every now and then,

I remain  
Yours Truly



**L28.035**

35 - 38

Letter from Aniruwala<sup>35</sup>

Bagasra Kathiawar

10-2-37

Dear brother

I heartily thank you very very much for your kind reply to my letter, which I had received many days before.

I hope by the time this reaches you, you must have returned from Madras and must be by His Grace in the best of health and spirit with your fortunate family.

I need hardly repeat now, that I consider myself very very fortunate to have been able to come in the Divine contact with the Lord {illegible} Shri Maharshiji through you, and I need hardly request you again to very kindly give a place to this younger brother of yours, in some corner of your Divine heart. May<sup>36</sup> I pray you to very kindly

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<sup>34</sup> Page 34

<sup>35</sup> "A" and a small triangle are handwritten in the top right corner of the page.

<sup>36</sup> Page 36

1. remember me to Shri Maharshiji with a humble prayer to most mercifully send their all merciful Divine Light to always keep me spiritually inspired and to continuously help me in the Divine Path of Self-realization.

2. To very Kindly remember me to Shri Maharshiji off and on so that there may ceaselessly flow a Divine current from them to give me Light more and more.

3. To very kindly but unfailingly keep me enlightened by sending necessary instructions or suggestions whenever you happen to know anything about me.

Dear brother I could understand from your kind letter that you do get<sup>37</sup> Divine inspiration and suggestions for the fortunate souls following within the list of your friends and among which this humble being is proud to be one.

I shall always be {anxiously} and eagerly awaiting your kind letters with such necessary suggestions from your inspired-self.

I have received the book "A Search in Secret Egypt" and have gone through many of its portions. The chapters of "A night in the Great Pyramid" and "I meet an Adept" are really extraordinarily wonderful.

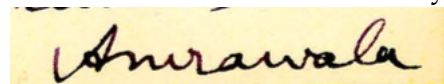
Pray convey my most respectful reverences and Namaskars to Shri Maharshiji and oblige.

A few lines from you will surely give me further delightful Divine Light. Am awaiting your kind reply.

With respectful compliments and best regards to your good self and Mrs Brunton.

I remain,

Yours ever sincerely



**L28.039**

39 - 46

Letter from {A.W.S}<sup>38</sup>

Bagasra, Kathiawar

11-3-37

My dear Respected Brother,

I have read and read your kind letter over and over again and am unable to express my feelings that I experienced while reading it. I have just finished your book "A Search in Secret Egypt" and am still more unable to express the fine feelings and extraordinary Inspirations that I was having while reading it.

Brother what I feel most surprising is that my taste, feelings, belief and everything in short are exactly similar to or same as yours. Although apparently I belong to a separate order, my line is just the same as<sup>39</sup> yours. Not only my line alone, but the

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<sup>37</sup> Page 37

<sup>38</sup> "A" and a small triangle are handwritten in the top right corner of the page.

<sup>39</sup> Page 40

teachings of my Shri Guru Maharaj Shri is also exactly the same, hence in fact there is nothing like {mixing} the “currents.” I had recently sent a number of queries to Shri Ajodhyaji and to my surprise and profound delight and happiness I learnt that each and Every view of mine was met with entire approval of my Guru Maharaj Shri although some of the points were contrary to the apparent understanding of the Shri {Vaishnavo} sect I belong to.

Dear brother! What you believe - I believe and what you inspire - I inspire. Your book about Egypt had, as it were carried me to some different plain altogether. The account of Initiations and your feelings and<sup>40</sup> experiences in the Great Pyramid and in the Old Abydos are full of such a volume of Inspirations that I am unable to describe. Even the book itself has a peculiar atmosphere around it. If I be more frank and free believe me brother! your letters - rather even very idea about you, really inspires me and gives me new light. I wish I was always in your company for my life long. I am astonished to find such an extraordinary exactness and oneness in our Path. I find our Path is Exactly the Same in its entirety. I think of going to Shri Ajodhya as soon as I can, to pay my respects and reverences to my Shri Guru Maharaj Shri and {there} to Shri Arunachala to pay my respects and reverences to Shri Maharshiji as well as to you. In<sup>41</sup> that case brother I shall have to request you to kindly take the trouble of coming up to Tiruvannamalai to accompany - rather too lead me to Shri Maharshiji, as I positively understand I can derive benefit only if you are with me there. I shall positively let you know by a wire if I decide to start for the said journey. If however for any reason I am unable to leave here for the present, I rely upon your kind word to meet me before your leave for Europe. In any event I should stay at least for full one week with you; as we have many many things to discuss and I shall have many many things to know and take notes of from you that which you will so kindly give me as a message and Spiritual instructions for my life-long as so kindly answered by you in your letter. Brother kindly do send finer currents to give me more and more Light to enable me to get Divine Grace in greater and greater measure.

Even while I am writing this the<sup>42</sup> scenes of the Pyramid, the Sphinx, the Valley of the Dead, the Abydos and of the great Adept Ra-Mak-Hotep, as it were shine before my mental vision and I feel quite a strange and pleasing Divine sensation.

I imagine as if we both are there in that Spiritual solitude, silently meditating and experiencing spiritual visions.

What a Psychic realm you have been so very fortunate to {illegible} in all along! What a psychic force there can be openly felt on seeing your books, reading your letters and even thinking about you! Only he can understand and<sup>43</sup> appreciate who has experienced its charm. Brother! Long since I have a book with me named “The Magical Ritual” in which there are many symbolic pictures namely

1. Le {chirub} de {illegible} (a human figure with four heads of a man, cow, lion and eagle)

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<sup>40</sup> Page 41

<sup>41</sup> Page 42

<sup>42</sup> Page 43

<sup>43</sup> Page 44

2. The Pentagram (Seal of the Microcosm)
3. The Hexagram (Symbol of the Macrocosm)
4. A {Zeroth} (Monogram of Hermetic Truth)
5. A monogram of the Gnosis
6. The Tetragram (traced in a Kabbalistic design)
7. The Magical Sword

I am not able to follow the meaning properly and believe you are the only person to fathom {out} the true spirit of it; hence {if} you wish to read it I may send it to<sup>44</sup> you by a book post with a request to return it when wanted no more.

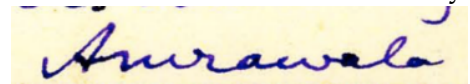
The picture of page 89th of the book "A Search in Secret Egypt" is exactly the same as the one given in the book "Perfumes of Egypt" by rev. Bishop Leadbeater.

Dear brother kindly pardon me for giving you the trouble of reading such a long letter.

I request you again kindly remember me at times, during your meditation and to kindly keep sending Divine Spiritual currents to help, guide and uplift me more and more, and oblige

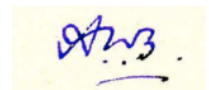
With sincere respect and deep regards both to your kind self and to Mrs Brunton.

I remain,  
Yours Ever Sincerely



P.S.<sup>45</sup> One thing and the most important one is that you will please make a point not to quit India for ever; and that you will kindly soon return to India after spending a short time in the continent.

Of course about this we shall discuss at length in person. The only reason of putting in my request here so long before you have to start, is with a view to enable you to kindly consider it before you decide about your stay in Europe.



**L28.047**

47 - 48

Card from Kaiser Mahal  
Kathmandu, Nepal  
1937-38

The Season's Greetings. With grateful remembrances and all kind thoughts and wishes true for the New Year

from Commanding-General Kaiser

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<sup>44</sup> Page 45

<sup>45</sup> Page 46

**L28.049**

49 - 50

Letter from {Jan}<sup>46</sup>

Balfour House, 119 to 125, Finsbury Pavement, London<sup>47</sup>

18th December, 1939

Paul Brunton, Esq.,  
c/o Messrs Thos. Cook & Son,  
Postbox 171,  
Madras, India.

My dear Paul.

I have not replied to yours of October 3rd as with one thing and another I have not felt like writing to anybody. We are making the best of this dark period, and hope it is going to be over in May or June.

I have not yet got into touch with Spicer, but hope to do so in the New Year.

I am taking good note of your advice and hope to act up to it.

With all best wishes,

Yours,

ours,  


**L28.051**

51 - 54

Letter from E. Kirk

Myrtle Lodge, Aruvankadu

24/7/45

My dear Brunton,

Hope you have got {illegible} settled in Mysore once more that the weather is proving agreeable.

I returned here from {Coimbatore} yesterday at which place I gave at least three addresses to three separate groups of people - two of them on the subject of "The Rational of Psychometry," a {part} of which will appear in the next issue of Life.

On my return here I found a letter from the Manager of Riders Co. {illegible} firm has also returned my MS. They {illegible} the market {and} {illegible} too small for it "as

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<sup>46</sup> "E.W. Janson" appears in the letterhead.

<sup>47</sup> Address appears in the letterhead.

the Spiritualists {would} not buy it, since they are not interested in Theosophy, and the Theosophists {would}<sup>48</sup> not buy it since they are not interested in Spiritualist criticism of Theosophy." "It," continues the manager, "seems to fall between two {stools} however correct the material contained in it."

So that's that. Sorry now I did not take your advice to suggest that in the event of them not being willing to make an offer of publication they might kindly pass it on too some other likely publisher, etc. But apparently the reason they give for not accepting would apply to other publishers also. From a {base}-office point of view they may be correct {and} I think they are {illegible} for the orthodox Theosophist and spiritualist would probably not be interested and they of course are on the overwhelming majority. But I had rather thought that in {the}<sup>49</sup> new age that is upon us there was a growing demand for something beyond the orthodox and conventional. I still think so, but whether that demand is yet large enough to tempt the publisher would appear to be doubtful - unless we have a few altruistic ones.

Anyhow if you have any suggestions I should value them.

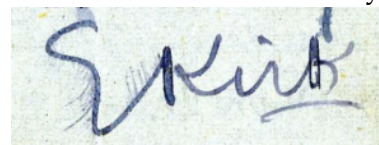
Do you know any likely person or firm in U.S.A., for instance? What about Eileen Garrett? And what about Psychic Book Club London, the firm that published her book My Life? With regard to the smaller things that I have ready, like "Omar Khayyam to His Message," would it not be better to get them printed locally, say in Coimbatore? One thing, I think has to be faced, that is that the point of view that I am taking generally is of pioneering nature and consequently is<sup>50</sup> likely to be of interest only to those who are like-minded or who are beginning to break away from creeds and beliefs etc. of the various {connected} schools of thought. These are some of the we can talk over more leisurely when we meet.

I had hoped to have started for Bangalore via Mysore today, but as a letter I expected from there (concerning {illegible} etc) has not arrived I may postpone the visit for 2 weeks about, or until I have {illegible} for the Aug. issue of Life finished {and} {sent} {to a} {printer}.

Will let you know and will give you a call either on my way to Bangalore or on my return, more probably the latter.

{It} is still rather cloudy here, but {illegible} breaks of sunshine.

Kindest regards,  
Yours sincerely



P.S. You should have received your Jul copy of Life - posted from {illegible} yesterday, or at least I left word to that {effect.}



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<sup>48</sup> Page 52

<sup>49</sup> Page 53

<sup>50</sup> Page 54

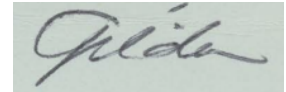
L28.055

55 - 56  
Card from {Gilda}  
July 25, 1975

Dear<sup>51</sup> P.B.

I'm sending you this to tell you that Kieffer's<sup>52</sup> soul left his body on May 11th this year. I sent you this information at the time through thinking of you. His death was instant and easy - I was with him and he did not suffer. Nor had he been ill before. He died at 1200 noon after a lovely morning. By his writings I can see that he went to this next, greater experience eagerly and willingly.

All my love,



L28.057

57 - 60  
Incomplete letter from Countess Bertha Sierstorff<sup>53</sup>  
Eltviller Ave, Eltvile Am Rhein  
{23}.VI.39

Dear Mr Brunton!

I got your letter and I waited {to} answer till I should {have} finished to read and to meditate "The Inner Reality."

I think it's the most beautiful book of all your writings, still it is after my opinion {necessary} to {know} the {others} before, specially {in} "The Quest of the Overself"<sup>54</sup> {before}.

I look upon you as upon my teacher - you {illegible} the {illegible} to find myself and I {get} {nearer} {to} it after following your advice. It is {illegible} {illegible} to doubt and {illegible} one pearl joined and linked to the other.

I hope you get a translation into German - I would {like} your permission to {illegible} myself, but I fear my {time}<sup>55</sup> is too taken up by my {necessary} daily work and {illegible} {illegible} trivial {illegible} I {waited} to {illegible} rid of, {when} I put my affairs in to the {hands} of a man who deceived me. To your chapter about fulfilling the {duties}

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<sup>51</sup> Page 56

<sup>52</sup> "Kieffer E Frantz" is printed on the card.

<sup>53</sup> "from Countess Bertha Sierstorff" and "S" are handwritten at the top of the page in a different hand.

<sup>54</sup> Page 58

<sup>55</sup> Page 59

put upon oneself (Bhagavad Gita) was an enormous help, as was I see I just must do things myself instead of letting {them} do by others, even {when} my forces seems insufficient. {illegible} {Krishna's}<sup>56</sup> telling Arjuna to do the work {demanded}, {as} killing in war - {true} - is a great help for my conscience. In {some} {way} I {begin} to get glimpses of the Overself just glimpses - - but I know it is as you say. That is the Great Reality - the only Reality - everything else: our body, intellect and mind are illusions. {Thus} we must do our duty during life. - Now we ...<sup>57</sup>

## L28.061

61 - 62

Two clips about Mookerji, Dr Radhakumud

Undated

*Extract: None*

## L28.063

63 - 64

Note from {illegible}<sup>58</sup>

Montreux<sup>59</sup>

7.10.82

Enclosed you will find Mr Brunton's passport which was<sup>60</sup> left in my office.

With kind regards,

Yours sincerely,



## L28.065

65 - 66

Incomplete letter from E. Kirk<sup>61</sup>

Undated

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<sup>56</sup> Page 60

<sup>57</sup> Following pages may be missing.

<sup>58</sup> Note written on the business card of Andre Gfeller.

<sup>59</sup> Address is printed on the business card.

<sup>60</sup> Page 64

<sup>61</sup> "Ernest Kirk" is printed on the top of the page.

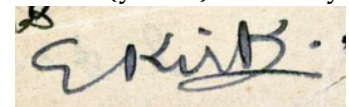


...<sup>62</sup> The method seems to have been the {utilisation} (by {influx}) at the time of conception of the best type of animals then in existence, but instead the progeny being animal, it was animal plus the human principle or spiritual {ego}, which, as explained on page 149 of “{illegible}” Vol 1 “gives some idea of the {basis} upon which the so-called doctrine of the Immaculate conception rests” But this is a great teaching {of} truth which require to be assimilated gradually in harmony with inner preparation and growth.

I gave something of this in a guarded and diluted form in a lecture I since gave in {illegible} copy<sup>63</sup> of which I am also sending by book post. But read over carefully {and quietly} chap. {XXI} of “{illegible}” and then should any other question arise on that or anything else I shall always be happy to do my best, to pass on what has been given to me.

Many thanks by the way for the excellent recommendation to Riders re The Secret Doctrine series for a book. But I haven’t yet even begun to type out the thing. I guess that will take me at least another month or more. Still, {presumably} the date of your recommendation can be altered? I have to leave my present abode by the {illegible} {inst.} and am not yet sure of my next address, but will let you know. And {illegible} {illegible} c/o {illegible} Press, {illegible} St, {illegible} will always {find me}!

With kindest regards  
{yours} sincerely



**L28.067**

67 - 72

Letter from E. Kirk<sup>64</sup>

Tagore Academy, R.S. Puram Coimbatore

9/2/45

Dear Dr Brunton,

Many thanks for yours dated {3/2/45}. Note what you say about Rider & Co and my manuscript and will speed up things accordingly even if I have to employ one or two typists. I would prefer, however to re-{draft} some portions to delete repetitions, etc. Which are {almost} {illegible} {and} have crept in when one writes at intervals from memory.

With regard to your queries about the process of reception and communication of teachings in “{L and M},” names of intermediates, {illegible} thought, etc. there are quite in {order}. But they are not easy {to} answer. I had the name initial {differently} when I first settled down to read {illegible}; especially as I had previously gone the rounds of seance circles and done some investigating and had got rather {illegible} and probably

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<sup>62</sup> “3” is handwritten at the top of the page; previous pages are missing.

<sup>63</sup> Page 66

<sup>64</sup> “K” is handwritten in the top left corner of the page.

developed some prejudice. But<sup>65</sup> this is different and I soon found that the method here was rational and scientific and quite in harmony with the known facts of life. I think, also, that a clearer understanding here is an integral part of one's own inner development.

The first series of "communications" to which you refer began prior to 1881. Thomas {illegible} may have been (obviously was) a member of one of these earlier groups, but I do not think he was ever the {individual} in any group through which these particular Teachings were given, though I do not know for certain. One of the earliest of these individuals was {illegible} {Oxley}. After his death there were others and the method continues of course even today. It is truly a new and living way with great possibilities of {illegible} and development and to individuals as well as to groups. The movement was started in Manchester which still remains<sup>66</sup> the headquarters. At present Ms M. W. {Parthage} 21 Whiston Road. Higher Crumpsall, Manchester 8. England, is the President, but the real direction is within. Incidentally, it is you can always write direct to {Mr} {Farthing} who knows much more about the {movement} than I do. He already knows you have been {illegible} Vol 1.

With regard to your queries about thought and the {naturals} of the same it is rather curious that I should have led a discussion on {these} {lines} {illegible} Wednesday and that the matter is further dealt with by me in the {illegible} issue of Life in the Secret Doctrine article. So I need not go into the question at length here.

If you think of thoughts {illegible} things of life, which {they} {illegible} {illegible} then I suggest that the creation or production of a {thing} {if} be<sup>67</sup> that thing thought or electricity is beyond the power of mortal me. Thought of course can, like electricity be contacted and used, whenever there is the appropriate or requisite conditions and apparatus for doing so. Naturally the more richly endowed so {so} the "subconscious mind" with discriminating and intelligent awareness, "the resultant of his own experiences" the more readily and effectively will the {ego} back {of the} mind be able to understand and make use of the deeper layers {of} truth contained within any thought, whether expressed in the form of an {illegible}, a symbol, a {illegible} or direct. And in that way each thinker does, of course, impart something of himself to what he receives and gives out. But the thought remains free and can be contacted by different persons at the same or different times at the same or<sup>68</sup> different {illegible}, always provided the requisite conditions are first forthcoming. But fascinating as this subject is it is too big and complicated to be dealt with in any clarity in a page or two, and perhaps later, if we have an opportunity, we may exchange views personally on this. But please always feel perfectly free to pop any question and to the extent I can answer I will, though naturally I have many limitations.

It is very interesting to learn that your interests {in the} public affairs of the country has led you to much the same conclusions that I have expressed at times in Life. That suggests to me a deeper course than the mere craft of a writer, what say you? I am sorry

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<sup>65</sup> Page 68

<sup>66</sup> Page 69

<sup>67</sup> Page 70

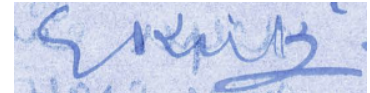
<sup>68</sup> Page 71

I have not a complete set of the bound Vols. of Life. I have some, rather<sup>69</sup> big and heavy tomes, and later should you come with {illegible} for a summer spell, I should be glad to loan them to you, though I doubt if they will be of much use to you, {more} especially as I did quite a lot of 'padding' in the earlier weekly issues which had thin 16 pages. With the monthly I became more concentrated on main underlying issues.

I gather from {yours} that you are quite {illegible}. I take it also, that you received my commendation of a few days back?

With Kind regards,

Yours sincerely



### L28.073

73 - 74

Letter from {E. Kirk}<sup>70</sup>

Myrtle Lodge Aruvankadu

12/9/45

My dear Brunton,

Vol. 2 of '{L and M}' reached me safely. Glad at least that you found the Boehme chapter "interesting." There is nothing to be "sorry" about in regard to your "inner conviction" in relation to the source and rationale of the teaching found therein; it only shows or lends and {illegible}, that you are quite satisfied with other evidences and explanations of the why and wherefore of things. So long as that is so you have naturally no other go but to be true to your own inner conviction. From that standpoint it is also natural for you to say "I fear you are mistaken" etc. That raises the old query - never yet answered satisfactorily by any psychologist or scientist - as to why it is when the same set of facts or explanations about the why and wherefore {illegible} {things} {is} {placed} before {his} people approximately same intelligence, width of experience, and the desire for truth, one should find the set thrillingly self-evident and clear, while to the other the same set makes little or no appeal and is, in fact, unconvincing...<sup>71</sup>

earlier<sup>72</sup> the receipt of volume I. of "Life And its Manifestations," also your letter dated Feb. 27/45, giving your views and conclusions, etc. about the same. The fact is I have been down with some fever and a cold for about a week and am only just getting about again. In addition, I have had an extra amount of work to get through somehow. And even this must not be regarded as a considered reply to your letter. That I would like to give more leisurely later, or perhaps and even better still, in person, if and when

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<sup>69</sup> Page 72

<sup>70</sup> Author determined by handwriting. "K" is handwritten in the top left corner of the page.

<sup>71</sup> Some lines are missing because a different page with typing is glued on top.

<sup>72</sup> The remainder of this letter is typed on a different paper and glued on top of the original letter.

we meet. Sufficient to say at the moment that I was externally disappointed at your reply. But inwardly I know that you must have good reasons for your conclusions, reasons that are an integral part of your own convictions self-conscious awareness of things, to which all of us, if we would unfold and develop, must necessarily be true -- changing our ground only as these convictions and awareness change But, as I have said, more about these matters later, either by letter or in person.

## L28.075

75 - 78

Letter from Bertha {Sierstorpff}  
Eltviller Ave,, Eltville am Rhein  
Undated

You would {to} {illegible} and the world a {great} - {or} {illegible} {deal} of good. You are {just} {necessary} for us over here. Please do come.

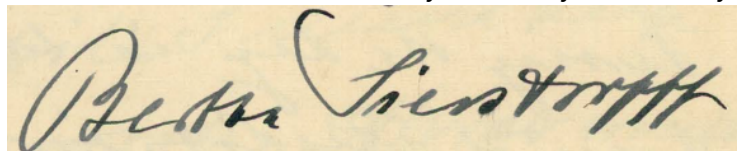
I found people {now} are {illegible} {illegible} and when I give your books. We'll have quite a nice little company together here. The other day I had 5 of your compatriots<sup>73</sup> here {illegible} {illegible} and we had long {political} talks - all looking for understanding and trying to {illegible} {war} - the {most} terrible thing imaginable.

I long to get away from everything, just to live up to the aim and my {true} self - {oh} my little solitary {house} in the mountains here. {still} I {must} keep up my work. A war would mean the end of Europe and perhaps<sup>74</sup> of civilization. Perhaps more {illegible}. -

{1 day} to get true light about it all.

One thing is just wonderful; in all difficulties and disappointments I feel quite peaceful and content in my interior - {just} above those earthly misfortunes and by far the best {time} during the day is the {half} {born} of meditation and those times between, when I<sup>75</sup> am being driven in the auto and simply getting rid of the outward troubles, Being above is the best part of my life {ever}. I'm not anymore lonely without people around. -

I'll write again and do come over.  
Believe me yours very thankfully

A handwritten signature in dark ink on a light-colored, slightly textured paper. The signature is written in a cursive, flowing style. The first part of the signature, 'Bertha', is more compact and rounded, while the second part, 'Sierstorpff', is more elongated and features several loops and flourishes, particularly in the 'ff' ending.

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<sup>73</sup> Page 75

<sup>74</sup> Page 77

<sup>75</sup> Page 78

L28.079

79 - 80

Letter from Baron {H.H.v. Veltheim}<sup>76</sup>  
The Retreat, Shahibag, Ahmedbad<sup>77</sup>  
6th January 1936.

To, Paul Brunton, Esq.,  
Ramanasram,  
Tiruvannamalai,  
North Arcot Dist., (S.I.)

Dear Mr Brunton,

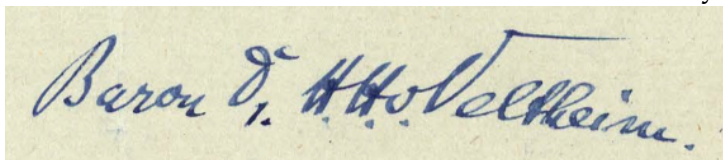
It was a very great pleasure to have met you. I cannot thank you sufficiently for your kindness to me at Tiruvannamalai.

I am very pleased that a very good friend of mine will bring this letter to you personally and it is a great pleasure to me to introduce to you the nice and talented daughter of my dear host in Ahmedabad. She has a very strong and charming personality and is deeply interested in philosophic, mystic, spiritual and artistic things. Please will you be so kind as to introduce her to Shri Ramana Maharshi? I hope that the birthday of the Maharshi was a great success for the whole of the Ashram.

After several days of rest here I will go touring North. Whether it is possible for me to come back to Tiruvannamalai will depend upon the plan that my hosts are preparing for me.

Thanking you once again and with my kindest regards.

Your most sincerely,



L28.081

81 - 82

Letter from {Krishnamurti} Private Secretary to H.H. the Maharaj of Travancore  
Palace, Trivandrum<sup>78</sup>  
27th December 1939

Paul Brunton, Esq.,  
Mascot Hotel, Trivandrum.

My dear Sir,

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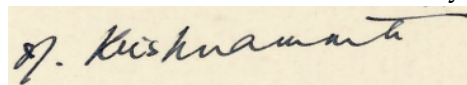
<sup>76</sup> "V" is handwritten in the top right corner of the page.

<sup>77</sup> Address appears in the letterhead and has been crossed out in a different hand.

<sup>78</sup> "Government of Travancore" is stamped at the top of the page.

This is just to confirm our phone talk that Their Highness the Maharaja and the Maharani will be pleased to see you at 3-30 p.m. (Tivandrum time) on Thursday the 28th December 1939, at the Kaudiar Palace, instead of at 4 p.m. that day.

I am, My dear Sir,  
Yours faithfully,



Private Secretary to H.H. the Maharaja of Travancore.

**L28.083**

83 - 84

Letter from Anand Sarup<sup>79</sup>

Dayalbagh

April 1, 1936

Paul Brunton Esquire,  
Tiruvannamalai. (North Arcot Dist.)

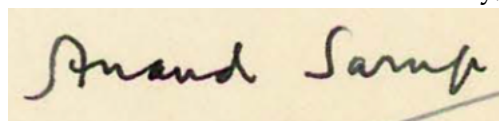
My dear Mr Paul Brunton,

Mrs. Beckjord called on me yesterday with a letter of introduction from your goodself. She is staying with us and we have done all that we could do to make her stay comfortable.

The chapter on Dayalbagh in your memorable book, "A Search in Secret India," has been instrumental in bringing quite a large number of men and women of the West in contact with us, and we all are so thankful to you for the kindness.

I am very much pleased to know from your letter that you would be coming to our side within a few months. It will be such a pleasure for us all to renew our friendship and obtain first-hand information from you of the spade-work you are doing in bringing the East and West together.

With all good wishes and heart Radhasoami,  
Yours ever sincerely,



**L28.085**

85 - 86

Letter from Anand Sarup<sup>80</sup>

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<sup>79</sup> "S" and a small triangle are handwritten in the top right corner of the page; "Sahabji Maharaj Sir Anand Sarup, Kt." appears in the letterhead.

<sup>80</sup> "S" and a small triangle are handwritten in the top right corner of the page; "Sahabji Maharaj Sir Anand Sarup, Kt." appears in the letterhead.

Dayalbagh  
May 28, 1936

Paul Brunton Esquire,  
Dhanaulti via Mussooree.

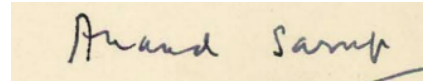
My dear Mr Paul Brunton,

Thanks for your kind letter of the 5th instant. I am glad to read that you have been able to find a nice summer home for your much needed rest.

Since we last met, my illness took an acute form, as I anticipated; but through the Mercy of the Supreme Father it is all over now and I am almost my former self again. I am amused to know that Major Yeats Brown proposes to write a flattering article on Dayalbagh. It will mean some more excitement and correspondence. The seed you have sown must be watered by some body and grow into a full fledged tree. In the meantime we all wait to see what sort of fruit it bears. Public notoriety has always been injurious to spiritualism in the past. May God protect us in the future!

Thanking you once again for your so many acts of kindness,

I remain,  
Yours sincerely



**L28.087**

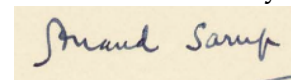
87 - 88  
Letter from Anand Sarup<sup>81</sup>  
Dayalbagh  
December 26, 1936

Paul Brunton Esquire,  
C/O Thos. Cook & Son,  
Post Box 171,  
Madras.

My dear Mr Paul Brunton,

Very many thanks for the kind thoughts and wishes for the New Year contained in the Christmas card so kindly sent to me. I heartily reciprocate them and pray that the New Year may bring you the Grace of the Supreme Father in still greater measure.

Yours sincerely,



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<sup>81</sup> "S" and a small triangle are handwritten in the top right corner of the page; "Sahabji Maharaj Sir Anand Sarup, Kt." appears in the letterhead.

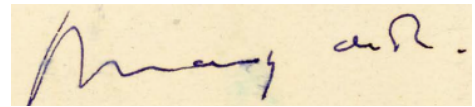


**L28.089**

89 - 90  
Letter from {illegible}<sup>82</sup>  
995 5th Ave NYC<sup>83</sup>  
Undated

Dear Dr Brunton,

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



**L28.091**

91 - 92  
Letter from Barry<sup>84</sup>  
Mussoorie  
2nd June '36 midnight

My dear Paul,

May I address you as such please? I feel that I must. All my friends call me either Barry or {Bhupeudia}.

Let me first thank you for what you gave me - which is beyond price. It is contact with souls like you which show me the beauty of "Sadhana."

I read your book from "Happiness" to the Epilogue and I was very much impressed. A reflection of the peace you felt when you had finished your work at the end of the book was mirrored in my mind too. May you have what you desire if and if you have not got it yet.

When we came back here the welcome I got from my children threw my thoughts back to you and we both decided that we must try to get you here for a few days. Can't you come? We that is - Swamiji and I should just love it.

Your<sup>85</sup> book is going back. The film has been given to be developed and the other book has been returned and reborrowed by me.

Yours to assist and Guide

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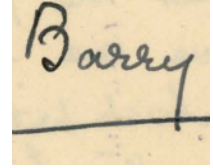
<sup>82</sup> "R" is handwritten in the top right corner of the page; "Amaury de Riencourt" is handwritten in a different hand at the bottom of the page.

<sup>83</sup> Address is handwritten in a different hand at the bottom of the page.

<sup>84</sup> "B" is handwritten in the top right corner of the page.

<sup>85</sup> Page 92





L28.093

93 - 96

Letter from Barry<sup>86</sup>

Christabel Lodge, Mussoorie

14th June '36

Paul my friend and guide,

There is no doubt now in my mind about good and bad vibrations. I have been here fore than a month and while I had you or the swami with me I did very little that I need be ashamed of Socially or morally but as soon you had both gone I allowed jarring contacts to spoil my poise. Well it is a good lesson because it shows me the necessity of keeping a young plant well protected.

I am longing to be with you again but I must postpone it to November when I shall positively go down to Southern India. The Swami is gone and now I appreciate him more. He is "fine" and you are "moon" but he is a pure fire. I am lucky to have had the chance to know a bit of you both - but I have not yet the power to take enough from great souls. If you feel that I deserve it, bless me some times. Anyway both of you had<sup>87</sup> the power to make me cry at parting with you two so it seems that if not my mind and body at heart my soul wants the company of great souls all the time. I wonder when I shall get to the shape where all {three} will work in mission. Also you have given me occasional flashes of thankfulness for "misfortunes" because I know that in my own case suffering through wrong attachment to material things is my medicine for purification. I don't mean that I ought to have an abhorrence for all material things but I should try and cultivate sufficient self control to be able to pull myself away at will. Am I right.

I don't want a list of my faults from you because they are too numerous but please keep up the faith you have given me in meditation and the air one gets therefrom for the battle of life.

Oh you both wonderful souls that only contact through letter makes me cry and yearn for that which is my real want so crudely hidden by my temporary self.

I<sup>88</sup> feel like kicking and cursing because just when I get good meditation for a few moments some one or other comes along to disturb me. I think that I must get away for a time every year otherwise I shall get nowhere. I do hope that fate lets me go to Gangotri this Sept.

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<sup>86</sup> "B" is handwritten in the top right corner of the page.

<sup>87</sup> Page 94

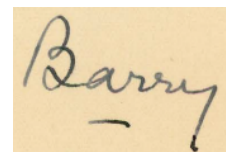
<sup>88</sup> Page 95

The {Brahmachari} wants some more prints of the photo you look of ourselves sitting by the stream so will you please send me the negative.

I enclose a photo that I took of you and the Swami please sign it. I also enclose some photos and booklet sent by the Swami for you.

Paul I need you badly so help me from wherever you may be.

Yours



**L28.097**

97 - 98

Letter from Barry<sup>89</sup>

Shreebhawan, Barari, Bhagalpur

9th July '36<sup>90</sup>

Paul my friend and guide -

Respectful greetings: -

I have just received your books and even a glimpse here there has given me a glimpse of the ardour in you and the spiritual growth of that which is you.

I was very glad to get your letter in Darjeeling but aren't you being extra kind? Do you mean to say that in this life too I have a decent spiritual future? Please be frank even if it hurts me. I am trying hard to warm in to Politics, in the way I want but not being a very rich man hampers one in my Province. As you said I am a bit of a misfit in my Country. Well the more uphill the task the more shall I enjoy success afterwards. This means<sup>91</sup> such a lot to me that I am a bit worried. You see Paul I must find an outlet for my nervous energies and what could be better than the Political field. Also my fate temporarily seems so bound up with the Maharaja of Darbhanga's feelings towards me that I am extra worried. You read his character very correctly when I showed you his photo. You said that he is very weak and far from being dependable. His heart rules him when one is near and then the head intervenes mostly without any justification. I beg of you to help me with your Psychic powers in this direction. Work, even if it is constructive in my imagination is good for me.

Wasn't it sad about Brahmachariji I have however sent him all I could afford at the moment and I hope that he can raise the other 250 {/} elsewhere. I am glad I was not born with too much money but now a little more could be well utilised.

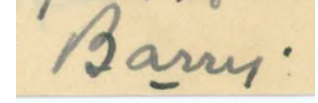
Ever yours gratefully

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<sup>89</sup> "B" is handwritten in the top right corner of the page.

<sup>90</sup> PB inserted "{illegible} re {illegible} willing to help him {illegible}" by hand in the left margin.

<sup>91</sup> Page 98



P.S. Give my salaams to H.H. what did you think of Mussoorie {illegible}?

**L28.099**

99 - 102

Letter from Barry<sup>92</sup>

Shreebhawan, Barari, Bhagalpur

5th Aug '36

My friend,

I wrote to you some time ago and your silence makes me afraid. Do write regularly please even if it is first a line. You have so far been an excellent prophet. I have found work and plenty of it which I like. I do not know how long I shall be allowed to be at it. It depends on the whims of one or two men. You have guessed right. It is in the field of Politics. It is a difficult job but most interesting and gives one a feeling that it is good constructive work. A certain amount of compromising with Truth seems essential. Luckily they are not really black lies because I might find it difficult to carry on then. All my best friends lecture to me about not trusting others and not being frank but I do not see any one in my Province at {least} who has been able to do much by speaking with his tongue in his cheek. What is your advice? I<sup>93</sup> am not meditating regularly but my recent contact with you and {Bramhachriji} has left at {least} one good effect on me. I am not unduly sorry or pleased at failure or success. I am grateful to you both for it because it helps a lot in ones passage through life. I am definitely drawn towards you both and my Lord Krishna. It is at present {illegible} Childish and foolish and I do not know whether my present way is useless. I seem to have got a peculiar and conceited but absolute faith that you three will always help me even in petty and material things and at all times, before I try anything, I meditate on you three and ask for success. But I am lucky in one thing at least. I do not feel annoyed or fed up when my wishes are not granted, am I wasting my time? Please criticise and advise. The Brahmachari sent me one of your letters to him. He is now well on his way. I hope that he gets what he wants. Personally I feel that his path is very difficult. He wants Gyana - he wants to be That. Is that the eventual shape of spiritual development? At present at least I feel that it is a very conceited path. I think that if a man just loves a great soul like Krishna<sup>94</sup> he is sure to get there. I feel that even a childlike begging with faith and Love and a belief in His sense of what is good for one is much simpler and nicer. I feel that in this difficult age we cannot rise up to Him, but that he can come down to us if you ask with sufficient feeling. I do not mean that He will come down in a shape or form but in His own way. Am I wrong?

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<sup>92</sup> "B" is handwritten in the top right corner of the page.

<sup>93</sup> Page 100

<sup>94</sup> Page 101

Your books are beautiful. I can see the development of YOU in them. I can see how the journalist and writer gradually died and out came a {illegible} as opposed to an observer and thinking. The friend I am staying with has a manager who is a very good man and we often discuss your books. We are both very anxious to see you and the Maharshi. My Gangotri programme seems to have no hope of coming off but I shall try and get away in October down South and see you. When you leave the Garhwal hills could you please go via Calcutta so that I could come down and see you. I know that it is a bit out of the way but if you don't I shall miss<sup>95</sup> you.

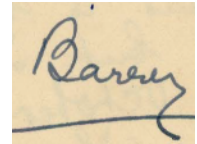
I have failed in two money matters and succeeded in one but I have found work or rather an agency for {felt} expression and I am happy.

If you do write and, I would beg of you to, please address letters c/o the Maharajadhiraj Sir Kamerhwar Singh Bdr K.C.{L}. E. of Darbhang

How did you like Mussoorie Shamsheer and H.H of Tehri Garhwal. Please give them my salaams.

You will be glad to hear that I have not had any discussion (which is usually for discussions sake) with anyone on Philosophy. How are you physically?

With Love.  
Yours to guide.



P.S. What is your friends address in England - I mean the one you so very kindly wrote to about my coat of arms?

**L28.103**

103 - 104  
Incomplete from {Barry}<sup>96</sup>  
Supaul P.O., District Bhagalpur  
13th December '36

My dear Paul,

You must be wondering why I have not written to you for such a long time. Since I last wrote to you and got your wonderfully inspiring letter I have been through a lot. I have fallen very low in my own estimation. Life has been trying me hard and I have found myself greatly wanting in true manliness. I do not consider myself fit to associate with souls such as yours. I now feel that I have no right to your love sympathy and guidance. It is extraordinary how low one falls through misplaced desires and bad companions. I have often meditated on you and cried to you for help.

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<sup>95</sup> Page 102, PB inserted "20 Nov {leaving} so} by hand at the top of the page.

<sup>96</sup> Author determined by Letterhead. "B+" is handwritten in the top right corner of the page. PB inserted "Not to drink" by hand at the top of the page.

I am full of worries and my future seems terribly dark - materially and spiritually. I have not even the solace of true and deep materially-desireless-prayer as I used to have. It is a dark chapter.

I<sup>97</sup> am kept busy with my own Election Campaign and shall be free from February.

Will you be with the Maharshee in March as I should like to come down and get a little more of the wonderful dose of spiritual medicine you gave me by contact with you and your great master.

Meanwhile I beg you to pray for me so that I have courage to face whatever destiny has in store for me.

It is said that misfortune makes a man, but I fear that in my case I may not have the courage to wait until a turn of the wheel. My Lord has definitely thrown me from His lap to that of the gods.

Is it possible for you to be photographed with the Maharshee, if so, please send me a photograph.

I was rather ill but am well now. As a help I have given up alcohol for a few months.

I had a letter from Brahmachariji, he does not say much that would interest you....<sup>98</sup>

## L28.105

105 - 108  
Letter from Barry<sup>99</sup>  
Great Eastern Hotel  
4th Feb '37

My dear Paul,

If I were fully Indian I would address you as Dearest. You have no idea how much you have done for me.<sup>100</sup> I have done nothing but there is a slow and sure change in me. Failure does not worry me so much, work in the Political field gives me a good outlet, success does not matter. Although I have lost my seat I am quite happy. I am surrounded by {worries} but I am not downhearted because I know that an Overself called Krishna exists - that I love him - also that he loves me - as also that you are an agent of his. I do most things which are futile and bad by the standards of my upbringing but it does not matter. I feel for others more and I am more charitable in my judgements of others. I am quite satisfied. I am much happier these days and am looking forward greatly<sup>101</sup> to seeing you and Sri Aurobindo. It will be a grand holiday. If my beloved Krishna would spare a little kindness in worldly matters it would just be too perfect.

I am going back to my home tomorrow and shall reach Pondicherry on the 20th by some train. I hope. Please write and tell me where we shall stay

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<sup>97</sup> Page 104

<sup>98</sup> Following pages may be missing.

<sup>99</sup> "B" and a small triangle are handwritten in the top right corner of the page.

<sup>100</sup> Underlined in a different hand.

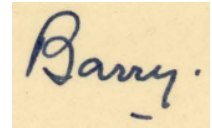
<sup>101</sup> Page 106

I want to bring my first 'Guru's' wife whose snap I enclose. He is a great soul and has read your books with the greatest pleasure unrecommended by me. He is very intellectual and a great worker but is too keen on cleanliness and health of the body and does not worry about feeling so very much. But he showed me by example the beauty of work and rational living. She is also a grand woman in many ways but a bit greedy about money - so am I - only perhaps I shan't be so when I am older. He is Sir J.C. Bose's nephew and she is S.R. Das' daughter and C.R. Das' niece. Both belong to a very intellectual family. Can you help her to have an interview or rather Darshan of Sri Aurobindo. I<sup>102</sup> hope that Aurobindo is as great a soul as his Essays on the Gita show. I am so completely satisfied with you that I am not worrying about more highly realized souls. I must sound very childish and elementary because one minute I am terribly downhearted and the other up in the skies. Perhaps {it} all {liver}? LIVER. had no alcohol for 2 months.

Anyway who cares as long as I believe in love of that Overself.

I am closing now with my sincere feelings of gratitude and love.

Ever Yours



P.S. How do you like my new Crest done in India. This is how according to mythology the original Pramara {Rajput} emerged from the sacrificial firepit. The motto means the Pramara {Rajput} was produced for the protection of the righteous.

**L28.109**

109 - 110

Incomplete letter from Barry

...<sup>103</sup> and it will eventually blow over. If you remember you put me this question at Dhanaulti. I am sorry I was not able to have the Darshans and see you more so because I am now facing the worst and most difficult Crisis in my material life. I needed and still need a great deal of strength and moral support which only you can give me. I don't want to do anything foolish and cowardly hence you must please use your psychic powers (of which I have had proof - you have several times got me telepathically on dates you have sat down to write to me in the evening. I have checked this from dates of letters you have written to me) to give me strength. I face ruin financially or {security} at the moment. So little could carry me out of the woods {illegible} ...<sup>104</sup> believe in an all powerful functionary god. Hence my attachment to a great soul like Krishna who was a

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<sup>102</sup> Page 107

<sup>103</sup> Previous lines are missing because the page is torn.

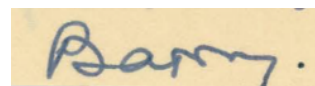
<sup>104</sup> Page 110, some lines are missing because the page is torn.

man and is a friend of all other souls in their spiritual lives. I fully believe that such souls exist in a 'Sukshina Sharira.'

If at all possible - I shall come and spend some time with you in August.

Re. Your book the only reason I don't like it is because I can't show it to my friends with the same pride as your other books. It has not the same force. It reads as if you felt that you had better write a book and you did. Not that you had to put into words some thoughts or experiences.

Ever Yours with love



L28.111

111 - 112

Letter from Barry<sup>105</sup>

Savoy Hotel Mussoorie

25th Sept '37

Paul my dear friend,

How lucky I was to meet you<sup>106</sup> and yet how unlucky. You gave me a taste of great and beautiful things<sup>107</sup> but not the perseverance or the conviction that they have to be followed up. Here am I a funny mixture of passions, jealousies and petty ambitions fighting for mastery over my inner desire for something higher. I am worse than a rudderless ship because the ship at least does not care or feel the fate in store for it. I at least know the beauty of the one-and-only harbour but have not the strength of Character to strive for that. What a funny mess - yes thank God for my sense of humour and ability to recover from fits of depression. But the worst of it is that at the best of times even my decent ambitions are deeply coloured with my own egoistical desires. I want - So called - good things to be done but only by me and through me and that with the least amount of effort and trouble on my part. Well how can I under such circumstances expect fulfilment of those ambitions. And yet I have a rather childlike, naive and rather self-opinionated<sup>108</sup> belief that my beloved Krishna is and will help me. It all sounds silly unreasonable but there you are that is me all over. Now you, the only Soul who can influence me, are far away and I don't know what to do. You see I am so lazy that my efforts are always made by jerks.

This completes my list of woes. What of you? Are you going to complete your divorce? I feel, as I have said before, that a happy married life is so necessary for you as opposed to say Brahmachari Pranavananda. Oh how I wish I could find you a wife that would suit you. Your greatest quality Paul is the Complete absence of prudery,

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<sup>105</sup> "B" and a small triangle and handwritten in the top right corner of the page.

<sup>106</sup> Underlined in a different hand.

<sup>107</sup> Underlined in a different hand.

<sup>108</sup> Page 112

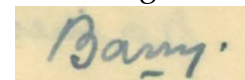


priggishness and the fact that you can adjust yourself to almost anything. So let me know of your programme for the next year. Are you going to America because if you do I should like some friends of mine to meet you.

I am gradually being drawn to Politics actively but one has to push oneself rather ruthlessly and at times cunningly to get there - unless of course one can do action without caring for reward.

I've come here for a fortnight to see my children hence please write to me to BARARI {Dt} Bhagalpur.

Ever your humble and grateful



**L28.113**

113 - 116

Letter from S. Karan Singh Bothra<sup>109</sup>  
Kundigar Bhairon, {Taifur} city, Rajputana  
Undated

Dear Dr Brunton,

It is just an attempt to come closer to you. Your books have been useful in reassuring some of my own thoughts which had no support from ancient or modern thinkers. Here I may mention the first vol. of your last book 'The Hidden teachings beyond yoga,' it has out-surpassed all your previous attempts to give original thoughts to the world. In spite of the final truth being imbibed in the old books it is difficult for short sighted ordinary philosophers to work their way after it. Their own restricted observations which are usually devoid of practical experience serves as a ban to such enlightened entrance.

I got your address from Dr Helig. who has recently come here from Mysore and who perchance came to correct my irregular heart in the physical body. He informed me that you have occupied the same house in which he lived at Mysore and spoke of his intimacy with you.

There<sup>110</sup> is a keen desire in my heart to see if possible at Mysore during the coming winter I also entertain the idea to incite you here during the same period if it be convenient to you. To talk matters which shall be of mental interest and benefit, {above} {then} {are} a lot of thoughts common between us.

The world, though strange can be reviewed in a correct way and the soul can act as a functionary between the {super} nature and the objects. Nature, as we see, runs its course, she does not require any guidance or help. Souls {are} only factor working, as it seems, under the pressure. Some rather many of the souls have lost their power of self determination some retain it. Yet few are those who have managed to work their way

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<sup>109</sup> "B" is handwritten in the top left corner of the page.

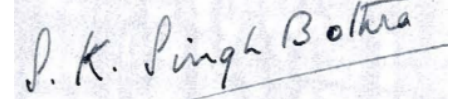
<sup>110</sup> Page 115



through to the {super} nature<sup>111</sup> and have become one with it. This super nature has rarely been realised or understood or even grasped. People lose their balance at initial stager and call it by so many imaginary names and attribute so many strange functions to it. Few have ever come to know that one can abandon the objective and subjective universe and with it its million fold activities and retire into self peace and then become involved in the workings of the {super} nature (which is<sup>112</sup> the only real escape from the transitory pleasures and sorrows of imbecile physical body), and thus assume the duty of guidance to all the helpless chapters of those who have come to realise this {super} nature and have nothing to do with the practices of the beginners. {Super} nature is and must always be kept distinct from the subordinate Nature when performances we see and {share}.

{More} when I {review} your masterly {data}. With {illegible} {illegible} to see you advanced on your final journey.

yours



**L28.117**

117 - 118

Letter from S.K. Singh Bothra<sup>113</sup>  
c/o Girdharlal Tricamlal, 71 Marine Drive, Bombay  
Undated

Dear Dr Brunton,

Thanks for your nice letter. It is because you can write things in a right way that you have gone so higher. Not only your writings are inspiring and suggestive, but they come from a corner which is pure and true. This subtle imagination, transformed into practical methods and backed by sound reasoning and which has as its aim - the best of subjects - the essence of humanity and soul, is the key of all your human achievements. Those who can find time to devote to this unknown and impractical? side of human nature are blessed, of course only in the eyes of those who have grasped its importance.

I am pleased to learn that you are pulling on well with your health now. It seems strange to me that you have again decided to enter into the uncertainty of Mysticism, though, as you mention, {if} only for a scholarly research. Your very description in the Hidden teachings, - of its ultimate futility is enough to convince any man of {reasons}. Mysticism might carry a meaning for its {searchers} but {those} who knows it's real worth {seldom} probe into {such} uncertainties which generally lead astray from truth.

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<sup>111</sup> "(Para Prakrti)" is written in Sanskrit.

<sup>112</sup> Page 116

<sup>113</sup> "B" and "only re {appt}" are handwritten by PB in the top right corner of the page. "S. Karan Singh Bothra" is typed at the top of the page.

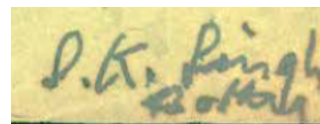
Before entering into the details of the mystic of nature and its working - I wish to mention about the chance of a possible meeting and something has brought me to this city and I am likely to stay here for a week or more. In the meantime if it will not be inconvenient I might think of paying a visit to you at Mysore. I am not familiar with the city, hence, I shall be forward if you can send a man at the station to guide me to an Indian Hotel where I can get vegetable diets and reasonable lodging.

If<sup>114</sup> I can receive your reply on or before Saturday I can start {on} Sunday and send you a telegram for information. I am looking forward for this visit with a certain amount of happy hope which will materialise in something noble for us both. I have respect for your thoughts and the resultant action more because you have found your way out amongst the most unfavourable of circumstances.

Man is born in the world with all things {material} round him, then is no end to this show of matter, all throughout his life. He thinks and acts just as he sees round him {it is only} {thou}, who can {illegible} of their mind to learn to think independently of all material influences, are {illegible} able to grasp the idea that then is something - some world - which is not based upon the ever changing circumstances of the material world. Independence of thought - that {Independence} which is utterly free from all kind of outside influences - is absolutely necessary to start the working of that nature which ennobles this {new} world. In the outside world we have nature busy with {everchanging} materials and souls with {everchanging} ideas and requirements. But in the {new} world we have only the true picture of things - the ultimate final truth, as exposed by you, and which runs their true course; nature in its pure form. This is that part of nature which can guide the dependant nature of the material world and every soul which becomes familiar with this nature ceases to {share} the material worlds activity through the exigency of body. The {thus} {levelled} high soul assumes the functions of the {pure} nature and then tries to elevate through elements which remain suppressed otherwise.

In this {illegible} space and {illegible} the disturbance of this busy city with busy friends who flock together to meet. I do not {illegible} to further arguments in favour of this point, which I have a good chance to see you at Mysore within a week.

Yours



**L28.119**

119 - 120

Letter from S.K Singh Bothra  
Kundigar Bhairon, Jaipur City  
28.6.44.

Dear Dr Brunton,

Thanks for your letter and its serene contents. Your outlook of the present situation of the world and of its inhabitants is just as I have in my mind. I hope you have won battle with the demon of healthiness, by now.

I am more than glad to hear that you can visit this place in December. Though I do not exactly like to discuss philosophy with anybody, still I have a keen desire to talk things over with you. You have originality in your conception and you have justly endeavoured to learn the workings of human soul. I had never had a desire to use flattery for anyone rather I am a type of man who thinks himself above the common stock and have no regard for commonplace achievements. To the {male} {illegible} I fail to attach any importance to worldly gains of any type secured by anyone in any capacity. My heart only approves things which are really helpful to the soul in determining the Truth - final Truth as spoken by you - which knows no change. At times I fail to pay proper homage even to those who deserve it in worldly life - that is the reason which keeps me mostly confined to my own for the better part of days and nights.

Sorry to have indulged in personal details which might be uninteresting to you.

I can just approve with the entire force of my heart, your indications, suggestions and well wishes in your letter for the good of mankind and particularly for India. Alas! If that could be achieved. If the people, the selected few could rise to the occasion and had themselves and their countrymen to the spiritual upliftment, life would not have been so burdensome for so many civilians. The need never more pressing and the occasion never more fitting as it is now for such an effort.

{For} one thing I lay stress more than anything else - purity of character comprising of purity of thought and honesty of purpose. It is the key note of all success. I imagine all possible ways of character from the bodily attractions of men and women to the most {subtle} imagination of any material desire. Unless purity of a certain standard has been secured it is useless to talk of the soul and it is regretful that I have found flaws in characters of those who pretend to have advanced in spiritualism,<sup>115</sup> who seem to be real yogis even to most of the learned and cultured. I can not back the idea that one should even talk of spirit and soul and at the same time indulge in selfishness and passion. For those who run after sex pleasure and after worldly gains by adopting spiritual pretensions, I keep the harshest of decisions. Transitory are these pleasures but the rascals do not wish to realise this {illegible} of their pretentious touch with the so called philosophical truth.

Purity all round purity in deed, in words, in mind and in heart is all that I wish, for my sake as well as for all others. The word {mana}<sup>116</sup> has never been well expressed in the European languages (so far as I know.) The nearest equivalent is mind and heart - I desire the purity of {mana}<sup>117</sup> and the only one can think of {mana}<sup>118</sup> (man) in relation to soul - soul in its original form with its everlasting undisturbed peace. To realise this, all material idea, not to speak of actions alone, will have to be entirely extinguished (not suppressed.) When this is achieved the soul can direct the workings of nature - an all

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<sup>115</sup> Page 120

<sup>116</sup> This word is written in Sanskrit in the original.

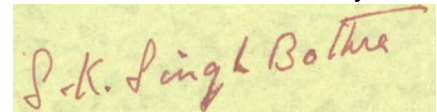
<sup>117</sup> This word is written in Sanskrit in the original.

<sup>118</sup> This word is written in Sanskrit in the original.

interesting job. Here, there is not effort (no meditation, no trance) hence no transitory result, one enjoys the directorship without being exposed to the risks of failure or mishap.

More in the next one. I have placed an order for your second volume and when it comes I shall go through it. In the mean time I will keep alive this newly born correspondence babe.

With the {peace real}  
yours



My ideas on religious observations {are all} dramatically the same as you have {illegible} in your book.

## L28.121

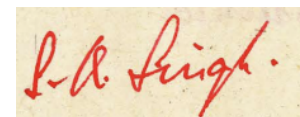
121 - 122  
Letter from S.K. Singh<sup>119</sup>  
Jaipur  
10.12.44

Dear Dr Brunton

There is no reply to my letter written to you a few days prior to this. Ideas receive further and further impetus from the 'source' and an ever increasing satisfaction of mind responds to it.

The path of knowledge is so clear and away from misapprehensions that I wonder at the bewilderment of the so called seekers. Ever increasing desire of inquisitiveness backed by sound, not {super} {flows}, reasoning is the only essential required for a real advancement and a check be always put to the {clarion} call of momentary emotions. To know, to desire to know and then to<sup>120</sup> enjoy its bliss {the} {ever} peaceful bliss should be the only outlook.

Yours



## L28.123

123 - 124  
Letter from Kantilal Mohanlal<sup>121</sup>  
20. Ishvar Nivas, Marine Drive, Bombay, 1

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<sup>119</sup> "B" is handwritten in the top left corner of the page.

<sup>120</sup> Page 122

<sup>121</sup> "M" is handwritten in the top left corner of the page.

Dated 8th. Sept. 45

Rev Dr Brunton,

I have read two of your last books, and the last one 'Wisdom of the Overself' has appealed much to my thoughts. Ideas expressed therein give a real guidance to one who seeks Truth.

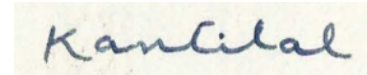
I had had my own ways of finding out solutions for mental digestion, but your book has proved more realistic.

I<sup>122</sup> hereby seek the opportunity to get more precise answers to the following thoughts which had often been an object of intense on my part.

Is morality in Nature? What are the morality and activities of free Soul? And how world is affected thereby?

Is it not true that one's real progress starts with the knowledge that mind is the only link between physical and spiritual and not through suppression but elevation the mind can really progress?

With my respectful 'Pranam'



**L28.125**

125 - 128

Letter from S. Karan Singh<sup>123</sup>

Bombay

8-9-45

Dear Dr Brunton,

your letter of the 3rd June was redirected to me after nearly 2 months, the {Aging} {illegible} friend was unaware of my whereabouts. His interest in astrology made him enquire about {Sudehi Babu}, when I mentioned that 'Dr Brunton Knows him.' By the way, there is nothing to be particular about him - I learn and the information has been conveyed to him (Jay Kumar)

I second your deep concern about the incorrect common belief that there is some {superb} {power} which helps them which they are busy with devotion, meditation, or the like. I also agree with you which you say, 'it is one's own thought that manifests itself on such occasions.'

Man is perfect in himself, he does not require any outside help to achieve any kind of perfection - This is more time in his inner capacities than the outer ones, when he has to rely, above<sup>124</sup> all on the matter. So long as he clings to matter his inner self remains subordinate and he fails to enjoy freedom in those channels, where he gives way most. He has gradually to learn by wilful experience backed by (your) reason the difference

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<sup>122</sup> Page 124

<sup>123</sup> "B" is handwritten in the top left corner of the page.

<sup>124</sup> Page 127

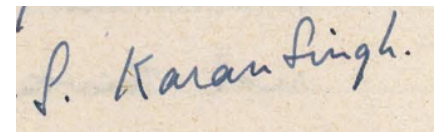
between inner free development and inner-dependent development which is always supported by outer influence. Though the material experiences are more significant, and they appear more practical, to layman a thinker would not keep the immaterial (so called thoughts) experiences in the background. What the laymen call immaterial thoughts is more material to the real thinker though it might not find visible manifestation (in the eyes of the layman)

Really speaking the material touch, significant in the eyes of the thinker, is so real and fruitful that there lies the soul in its true form and its thought atoms spread all round, the thoughts thus<sup>125</sup> {loosed} remain in the atmosphere till they are grasped by akin interested souls.

I am here since last week and wish to remain till the end of this month. Things are not quite correct round me these days, as I might have wished.

Anyway, I shall be glad to learn more about your health and spirit here and I expect a reply soon. Please don't mind the delay in my reply.

With peace and good wishes,  
Yours,



Here is a young friend {questionary} who has a freer mind and broader outlook than the rest. He finds time to retire into mental reverie and he deserves your guidance.

**L28.129**

129 - 130

Letter from S.K. Singh Bothra<sup>126</sup>  
Kundigar Bhairon, Jaipur City, Rajputana  
27-11-44

Dear Dr Brunton,

Since our last meeting on that fine Sunday evening I had been kept busy at Bombay and at Jaipur by unhelpful events.

It is only since last couple of days that I find peace round me. Australian {chew} is available at Bombay but none of the {dealers} undertook to supply to a distant customer. All of them emphasized that we get {stocks} just sufficient to supply the local market hence we can't {illegible} go in for outdoor customers. However I have asked one of my friends to send you a {tin} when the fresh stock is available and continue it if approved by you.

Without entering into customary or formal declaration of your fine hospitality during my stay at Mysore I wish to say at least that I enjoyed your company. The nature of talks we had had was really an inspiring one and with deeper and deeper reflection

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<sup>125</sup> Page 128

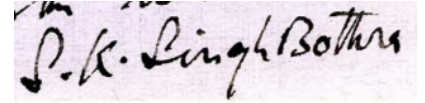
<sup>126</sup> "B" is handwritten in the top left corner of the page.

we shall find that it has supplied us with backgrounds {a} which we can build many of the real forthcoming {structures}.

You remember, I {suppose}, the two meaningful<sup>127</sup> words in Sanskrit<sup>128</sup> language 'Jiva' and Atma (one who has life and soul.). In my opinion: - The definition of Jiva is applicable to 'all creatures of the 'gross nature' and Atma is partially applicable to men of the 'subtle nature' and wholly to the members of the 'super nature.' So long as one is a slave to the dictation of senses or the outside world or Selfishness he is a Jiva not Atma. These two words have a significance which is rarely known even to the so called great yogis of today. When a Jiva has attained the stage of Atma he does not follow the dictation of the ordinary social observation in day to day life. He is a man who solely devoted his time to the new findings of subtle nature and the super nature thereby adding to the upliftment of the millions and millions who can not take up the task themselves. Two types generally {develop} one which seeks for the upliftment of the outer world and the other which looks for the purification of soul. I remember we had had talks on the both types of these developments. Though on a very small scale the growth of the scientific development is not an hindrance on the path of soul's progress. The very idea of accepting the truth and truth only which guides the scientists is the basis of all upliftment whether of the outer or the inner world.

I shall deal this point further in my next letter. Today a visitor is waiting for me and this does not allow sufficient time for the {letter}.

Yours



**L28.131**

131 - 132

Letter from S.K. Singh<sup>129</sup>

Kundigar Bhairon, Jaipur City

17.4.45<sup>130</sup>

Dear Dr Brunton,

Thanks for your letter of the 10th inst. I am glad to learn that you have recovered from ill health to a greater extent.

It is almost always a true thing with those who really become members of 'Thought Nature' ({illegible}, {Prakriti}<sup>131</sup> or human nature) that, events, particularly the unfavourable ones, bring a certain amount of radical force in their {decisions} which could have taken longer periods otherwise. Troubles which are particularly personal (such as ill health and emotional shocks) give a great amount of thought material to keep

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<sup>127</sup> Page 130

<sup>128</sup> 'San' in the original.

<sup>129</sup> "B" is handwritten in the top left corner of the page.

<sup>130</sup> "ack receipt 2 mag issues mentioned also photo" is typed at the top of the page.

<sup>131</sup> This word is written in Sanskrit in the original.



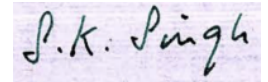
one busy with (the rise and fall of emotions which are always identical with the {intensity} of pain.) Greater amount of efforts are summoned to keep the mind balanced in case of increasing delirium. One can act as one's own examiner and trace worth in the thought world. Here again I denounce the practice of calling the help of a supposed super power. The only workable and acceptable method is to act the examiner, and maintain equilibrium, trace out weak {illegible} destroy them and enjoy a complete unanimity with thought nature and thought world by receiving and {translating} messages. While moving forward with this task of maintaining a balance one has to be cautious {illegible} borrow other's thoughts; he should {not} {never} pretend as an original thinker (with borrowed thoughts) - a practice universally followed by second rate yogis who wind their thoughts round a given idea by old masters. Let a question or problem arrive naturally and let it be tackled in one's own way and then compared with the decisions of the masters, if any.

Thus<sup>132</sup> and thus alone one can work his way through to the regions of subtle nature ({Paraprakriti})<sup>133</sup> There is no admission there for followers but leaders only are admitted. Others thoughts have no worth for one's soul.

I am leaving for Calcutta on Friday next and shall be glad to receive your reply at the {given address}<sup>134</sup> till the 15th of May, when I shall inform you. - c/o {Sethia} Brothers 39 {Clive} Street Calcutta. If you have any known friend in Cal interested in higher philosophy I shall be {glad} to {learn} his {address}<sup>135</sup> to talk things with him.

I have sent two further copies of the magazine which contains the essay (The portion which I have permitted them to print) nature and man, continued from the previous issues. You can keep them with you.

The {illegible} is here for you.  
With peace and regards  
yours



N.B. To strive to know soul is a worthy job not when it is used as a means to an end and a parade is made. There is no definite defined outward course as many always say one has to follow. All methods defined or undefined are just there to prepare! one to search for some {illegible}. When the quest for self becomes interesting (in itself) sincerely, one has to follow his own method and kill the drawbacks and past reaction that have accumulated in the soul and thus end his confinement and dependence.

I am sorry to learn that we can not meet this year.

**L28.133**

133 - 134

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<sup>132</sup> Page 132

<sup>133</sup> This word is written in Sanskrit in the original.

<sup>134</sup> "give add" in the original.

<sup>135</sup> "add" in the original.



Letter from S. Karan Singh<sup>136</sup>  
C/O B.L.D., 207/B, Chittranjan Avenue, Calcutta  
4.12.45

Dear Dr Brunton,

Your letter of 3rd. Nov. was received and it was under your instruction that you will be out of Mysore for a fortnight I remained silent.

Your ring has been sold after a lengthy bargaining for Rs 525/- only yesterday. The sum is lying with me and it will be sent to you as soon as your advice for the same is received. I can send a cheque for the amount of Lloyds Bank Ltd., Calcutta or Bombay as you desire and you can send the cheque to your Bankers in Mysore for transfer of the sum to your account. I shall send a cross cheque for the amount under registered cover after I receive your letter.

As for your inability to give me any definite advice re arrangements in Mysore I fully understand your difficulties in the matter. I am staying with a friend at present at the new address and might continue till I decide one way or other, it might take one month or even more. Slight ill disposition overtook me for a week though I feel better now.

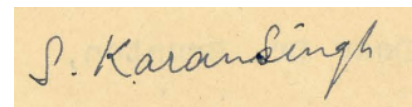
The world moves on and new scope of knowledge is adding something new for philosophic digestion. Though few people devote their thoughts for the soul, its origin or its ultimate end, the precious inventions, made with regard to matter's origin, throw a great light on the question of the origin of soul. I do not consider the idea new but it goes to prove the belief of really great thinkers that soul is originally composed of an indivisible unit of thought particles. Very little light of course has been thrown on the subject. I believe it as one of the sound arguments on which we can trace out the origin of the soul its functioning and the meaning of all this world. The word indivisible has a great technical as well as theoretical value in forming the idea. Indivisible signifies that it (soul) has never been created by anyone. the thought particles are a unit in themselves, they belong to the unit, they have no sperate existence apart from the unit which is more widely known as soul.

I shall write you more about this some time next

Hope<sup>137</sup> you are better now.

With peace and regards.

Yours.



**L28.135**

135 - 136

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<sup>136</sup> "B" is handwritten in the top right corner of the page.

<sup>137</sup> Page 134

Letter from S. Karan Singh<sup>138</sup>  
207/B, Chittranjan Avenue, Calcutta  
13.12.45

Dear Dr Brunton,

Your letter of the 8th. Inst was received yesterday. I do not think any thank is due to me for this petty work, as a man I ought to have done that much when a call from a man comes. I am so grateful to you for your desire to be of help to me in my needs. Your desires are an asset to me. I shall write to you in my next letter all about my wishes about the worldly activities. I had never been a success as a worldly man, I have often failed to perform the most urgent duties that are to be looked for in the world. I have never been able to care for my own finances, to be frank. The world as it stands cares more for money than any thing else and attaches more value to it. I had always been the last man to care for money even if it has involved me in huge losses.

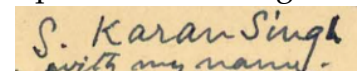
I was able to extract another 25/- rupees from the man who purchased your ring on the argument that the ring belongs to a Yogi and that you shall not make any profit out of it by resale. He then gave the said sum saying that it hath fetched him that amount in excess. Hence I enclose herewith a cheque for Rs 550/- only drawn on the Lloyds Bank Ltd Bombay as desired by you.

I agree with you when you say that it depends upon the common agreement of the great nations to utilise the discovery of atomic energy for the good of mankind or for the destruction of existing civilization. The political differences are great among the great nations combined with mutual distrust and the desire to secure a commanding position at the cost of others. Each nation desires to dictate to others and keep them subordinate for its own selfish needs. This is the case, as well with the individual who wants to get his comforts at the expense of others. None knows and does not care to know even about the soul as the knowledge does not help his selfish desire to rule over others and match their comforts.

I have read it with concern that you are not feeling well in Mysore and that you will have to move to Nilgiri.

Awaiting your confirmation that you have received the cheque in-tact.

With peace and due regards



I have dropped 'Bothra' my family title, and do not wish it to be attached any more with my name.

**L28.137**

137 - 138

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<sup>138</sup> "S" is handwritten in the top left corner of the page. "S.K.Singh, c/o B.L.Dugar," is typed at the top of the page.

Postcard from S Karan Singh Bothra<sup>139</sup>  
Undated

Happy new year with a {illegible} to see you nearer to super nature which is ever so peaceful



**L28.139**

139 - 140  
Letter from S.K. Singh<sup>140</sup>  
Kundigar Bhairon, Jaipur city  
30.1.45.

Dear Dr Brunton,

I am surprised to learn that you are not keeping well, through your note of {10} {illegible}. This constant fight with gross nature to maintain bodily equilibrium is not a {healthy origin} for future dependability in this matter. This hampers your course of mental peace which unnecessary {care} and energy have to be devoted to unworthy channels.

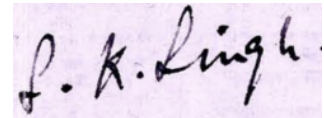
This time as advised by your physical attendants, I refrain from entering into details of philosophical importance, which I thank you for your good wishes shown unto me.

I simply wish to see you victorious through this ordeal. If and when you so require, I shall be glad to come by your side to render help in any form (by way of nursing or otherwise.). I wish you shall not keep any {prejudice} in this matter.

When I shall hear news of your perfect recovery I shall send to you my articles published in Hindi in a monthly paper (as previously told to you) as also my autographed snap.

Expecting to hear soon of your peace restored to you in body.

Yours with peace and esteem for your thoughts



The<sup>141</sup> General Secretary  
Royal Asiatic Society of Bengal.  
Cal.

I failed to {notice} that this was a {used a} sheet.

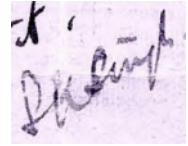
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<sup>139</sup> "B" is handwritten in the top left corner of the page.

<sup>140</sup> "B" is handwritten in the top left corner of the page.

<sup>141</sup> Page 140

Please do not mind it.



**L28.141**

141 - 144

Letter from S K Singh Bothra<sup>142</sup>  
Azimganj City., DT. Murshidabad., (Bengal)  
21.5.45

Dear Dr Brunton,

I am under the definite hope that you have received the R. letter containing my snap.

I am still awaiting a favourable reply from the Nepal authorities concerning my entry into their territory.

The inspiration to write this letter from a less known corner of Bengal comes from a friend's request to introduce him to you. Apart from his elevated position as a Zamindar he, S. Jaykumar Sing Dudhuria, has secured some foothold on the seldom coveted desire to know the soul. He has an earnest desire for it, though he has not been able to secure proper guidance yet. Having heard about you from me and your books he intends to come in correspondential touch with you whenever rare questions arise.

There is much yet to be explained and much yet to be realised re the question of soul. Soul is a unit of thoughts and experiences, thoughts which cannot be and can never be separated from the individual. Each thought occupies a place in the soul which retains its effects<sup>143</sup> even after the practical outlines vanish. The collective thoughts determine the actions of soul entirely, if it does not show or utilise the capacity of self judgement. Self judgement is always there with each and every soul in a suppressed form; but it is evident only in human beings. Man can take the thought as it comes and instead of bowing down he can work it out in his own way, thereby paving the path for complete self control. When complete self control has been established over pre-collected thoughts and experiences, the soul is free to act in its own way. Remember that complete control is possible only when the matter is forgotten - when nothing is expected from the matter in any form.

The soul then enters its Knowledge circle. Knowledge is no longer checked or curtain drawn by the matter over it.

The unit is not broken yet, it is a unit of knowledge and experience -- independent. New inventions are made, new fields are traced out, new experience gained -- and there is no end to it. The result -- pleasure -- is never unavailable, checks having been dealt

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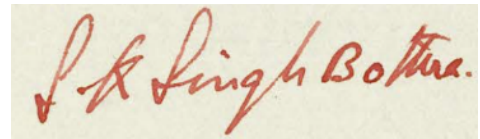
<sup>142</sup> "B" is handwritten in the top left corner of the page.

<sup>143</sup> Page 142

finally. It can be expanded then and others of kith and kin (who seek for and after the soul) get the help if they so desire. The progress then moves forward... some day else

I shall be glad to learn the whereabouts of the Benares astrologer who has been mentioned favourably in your book (a search in secret India.) If I fail to obtain the Nepal passport I shall try to see him at Benares prior to my return to Jaipur. I remember you had had good words for the purity of his soul.

With peace and due regards.  
Yours.



c/o Si Jay Kumarsingh Dudhoria  
P.O. Azimganj  
(Bari Kothi)  
D. Murshidabad  
Bengal.

**L28.145**

145 - 146

Letter from S. Karan Singh<sup>144</sup>  
207, Chittranjan Avenue, Calcutta  
31.3.46

Dear Dr Brunton,

No message from you since your last of 20th. Dec. 45, You might have received my letter of 6th January.

Your health had not been normal while you were at Mysore, this gives cause for concern. Your retreat in Nilgiris should have improved your health to some extent.

You are in peace there, I hope, and your attempts to mingle with nature should have been more fruitful. Less of disturbance is really helpful for higher thoughts. It is essential that you should have established closer contact with the original thought movements in sphere, and before that you can easily trace out the source of your own thoughts as they succeed and develop into material existence. One has to know "what minute vibrations compose the set thoughts which ultimately emerge into the unit soul which if "undivisible and ever existent."

I have a keen desire to establish this truth about the soul and explain it to the world but I am less fortunate, I have no peace in ordinary life. I am looking forward to the day when I shall be able to devote my whole hours to bring to light the best of the soul principles.

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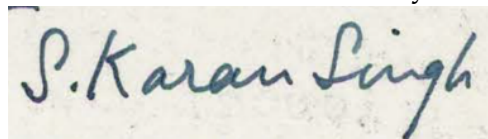
<sup>144</sup> "S" is handwritten in the top right corner of the page.

These days I met one gentleman Buddha Bose, a Pranayam expert who had met you in England-so he said. Though he had made little progress in the subtler philosophy of soul he showed keen interest in mental progress theory and has some ideas of his own.

I am continuing my stay here under compulsion, nothing definite has been decided about my future life.

I am anxious to know about your health and other things and wish you will take trouble to inform me about that at an early date.

With peace and regards  
yours

A handwritten signature in blue ink that reads "S. Karan Singh". The signature is written in a cursive, slightly slanted style. The first letter 'S' is large and loops around the first part of the name. The name is written on a light-colored, slightly textured paper.

**L28.147**

147 - 148

Letter from S. Karan Singh<sup>145</sup>  
207, Chittranjan Avenue, Calcutta  
24.4.46<sup>146</sup>

Dear Dr Brunton

I am sorry to learn that you had to "leave India unexpectedly and hurriedly." I had written you a letter on the 31st March addressed to Nilgiris under the presumption that you were there busy with your deep thoughts.

I wished you lived in India a few years more. I was thinking of paying you a visit during August.

You need not worry about me. Reactions of Nature are not favourable for me so far as the social side of life is concerned. But Nature has yielded to me thought endeavours often and there lies my consolation and rejoice. But few people have the tendency to appreciate my thought findings in this country - which is grappled in slavery, ignorance class-hatred and so many other vices which you well know. An advanced country like America could have afforded better chance of explaining such developments.

I am really sorry for the low level of education and power of grasping awarded to this country these days - much has to be done. With the advent of independence the people will have to fight the evils first, if they sincerely want to improve their lot. The task of rearing new thoughts and discoveries is extremely difficult in this country. It is a vision which will not materialise until some half a century has witnessed a rousing attempt to secure true and useful ideals to drive out blind faith and unreasonableness.

You are a free man enjoying the full profits of your wisdom not only in political sense but also in a human sense. I envy your position yet wish that man may understand

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<sup>145</sup> "S" is handwritten in the top right corner of the page.

<sup>146</sup> Address and date have been crossed out by hand.

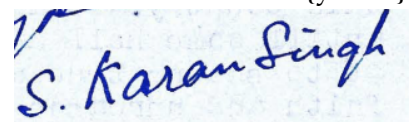
you better and derive the benefit which you are seeking to bestow upon him so benevolently. I have formed a deep appreciation for your thoughts since we met. All this is not to flatter you. The need of the time is that one should come forward to explain the inner truth of soul and nature to humanity and ask man to endeavour to secure that knowledge too side by side with the wonderful possibilities which<sup>147</sup> lie beyond matter. As you can put forward some really workable suggestion you should try to do so. You can by your contact teach men to be better than what they are.

Vast fields of thoughts are still to be trodden. Nature can be brought under the control of thoughts as well apart from the materialistic control. One can explain reasons for the origin or formation of soul, not only {give.} Actions and reactions of human desire can be directed to gain determined results. Happiness can be secured not only externally but internally too, by adopting correct reasonable methods. All this can be explained.

When I hear from you I shall send you an elaborate discussion on the new possibilities. Though we are away we shall soon try to contact each other by means of thought passage, if you can give me a correct time and date. If convenient we can fix up 5th. day of each month (or any other date you suggest) for such contact. At 12pm Indian Standard time (midnight) let our thoughts search each other - first physically and then mentally. Let us take the subject of the origin of soul as our medium on which to develop our search. After half an hour let this stop and then each of us should write the impressions we form therefrom (of physical state, surroundings and mental position.)

To start I suggest we should begin from 5th July when I hope to receive your affirmative reply.

with peace and regards  
{yours}



N.B. To be more correct in delivery please address my letters C/O Girdharlall Tricamlall 71, Marine drive Bombay as my stay may not be permanent anywhere. Bombay people will always know my whereabouts.

**L28.149**

149 - 150

Letter from Julian P. Johnson<sup>148</sup> to Mr Thakur Mangal Chand  
Dera Baba Jaimal Singh, Beas, Dist. Amritsar, Panjab.  
March 28, 1936

Mr Thakur Mangal Chand,  
Rais and Revenue Officer,  
Lahoul, Tesil Kulu, Dist. Kangra.

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<sup>147</sup> Page 148

<sup>148</sup> "J" is handwritten in the top left corner of the page.

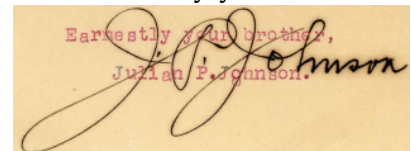


Dear Sir and Brother: -

I take pleasure in introducing, by this letter a friend of Miss Bruce and myself, a noted English journalist, who is also a true seeker for the Spiritual Light. He wishes to make a trip to the Manasarovar Lake region, and has made plans to that effect. He wishes some further information regarding the trip. Will you do what is within your power to help him? He is a true gentleman and will be true to any trust you repose in him. He and I will deeply appreciate such help as you may be able to give him.

We are hoping to hear from you again soon and if possible to have you visit us again, at an early date. With sincere good will, an hearty Radha Soami greetings, I am

Earnestly your brother,



Julian P. Johnson.

## L28.151

151 - 152

Incomplete letter from Julian P. Johnson

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

August 10, 1936

Mr Paul Brunton,  
Southern India.

Dear Friend Brunton,

Your letter of Sept. 3, just received. It was both a pleasure and a disappointment. Glad to hear from you, but so much disappointed that you could not come this way to see us and the Master especially.

Yes, we are getting along very nicely here, in the light of the Great Master. How could it be otherwise?

We both wish to thank you most sincerely for your kind words regarding the books and the style in which they are written. We got the letter from an old maid, God save the name, - in which she said that my style in all of my books - and I think she had read part of one of them - was difficult and tiresome to read. She is sixty, and so think that when the storms come she dares not carry an umbrella, or she would "take off," to land, God knows where.

The two books, "Unquenchable Flame" and "The Call of the East" are both intended not as treatises or any sorts of expositions on spiritual subjects, but simply to tell the stories of our lives and in doing so to point out certain things of interest and value to all men. I aimed to try to make them entertaining, so as to catch readers and then direct their attention, after I had captured it, to the Master. I am not working on the fourth book - which I hope will be my very last - which aims to be a real text book on the teachings of



the Great Masters or Saints, written from the western point of view. I may not have that ready for a year yet. For I have to dig deep to get the materials.

Let me ask you one pertinent question, after you have been so kind as to say what you did. You are a journalist, and you can estimate the public taste, you can measure the general likes and dislikes of the western people - do you believe these books of mine will be acceptable and will be read keenly by any considerably number of people in Europe and America - especially in America? Tell me frankly what you think. This is not for publication. It is just too give me a better estimate of the possibilities. It is not easy to judge of one's own work. I shall be greatly obliged. And one thing more, two questions, altogether. If these books have a decided weakness in style, or subject matter, what in your estimation is the chief weakness?<sup>149</sup> This I want frankly from you as a friend, for my own benefit. If there is a real weakness which I may overcome, it will be of great service to me, if a man like yourself will tell me of it. So, weakness or strength, tell me please just what they are from the standpoint of the general public, English speaking people of Europe and America. I shall be very grateful if you will do me this favour. It may be of much value too me. I have never studied journalism, or literature from the view point of the reading public. Yet, I am aware that the public must be given what they want, if one is to sell productions. What do the public want - aside from the few who are interested in spiritual matters?

I hope the time will come when you will decide to come here to see the Master and us. It is quite impossible that you might come this winter at some time? Believe me, it may pay you well. Remember that the ordinary<sup>150</sup> ...

## L28.153

153 - 156

Letter from Julian P. Johnson

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

March 14, 1936

Mr Paul Brunton,  
Ramanashram.

My dear Sir and Friend; -

Your very kind letter has just come to hand and I wish to thank you very sincerely for it. We are delighted to hear from you, but a little disappointed that you are not coming to see us for so long a time yet. We were looking for word that you would be coming right away. Still we are glad, Miss Bruce and I, that you will arrange to come here, after your trip to the north. We have given to the Master just now your greetings and he was pleased to hear that you had intention to come here. He said by all means we should write you the invitation to come. He will be glad to see you, and when you do come, I hope you will make your plan to remain here for some time. Take plenty of time to study

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<sup>149</sup> "what in your estimation is the chief weakness?" is typed in red ink.

<sup>150</sup> Following pages are missing.

the Master and his teachings. I am sure you will not find it a loss of time, but the moments will be golden that you spend with him. I have been with him now almost four years. I know him well, and today he is to me the Supreme Sat Guru. I have had all sorts of proofs of his Mastership, including miracles and all of that. We do not regard miracles as of any great importance, because men who are only beginners on the Path of the Saints can do real miracles. Only the Saints forbid such things. They seldom do them themselves and only for very special reasons. A miracle is regarded by a true Saint as only the play of natural forces on the lower planes. We have in our group here many men who can do them, if permitted. But the Master does not allow it, because he says that it interferes with one's higher progress on the Path.

...<sup>151</sup> Now, regarding our books, I am today posting to you a copy of "The Great Master" - and hope you will find time to read it, before you come here. It will give you some idea of my life here with the Master. You have read a portion of it, or looked it over any way, when I sent you the proof sheets of it and you gave it to Rider and Company. I sent it to them again after shortening it, as they recommended to me. They wrote me that if I could shorten it by nearly half, leaving out all irrelevant matter, they believe it might have a good sale in England. I immediately rewrote it as they suggested, and simply saying that they could not publish it, giving no reasons at all. So I never did have any idea what their objections were, after they had practically promised to publish it if I would shorten it.

Since then, I have written and we have ourselves published the life story of Miss Bruce - naming the book, "The Unquenchable Flame." Also, just this week I have received the first sample copies of my own life story, called - "The Call of the East." In these two books I have not placed any emphasis upon our life stories, as they are of but little importance, but have used the two stories to emphasize certain points of philosophy and at last to point the reader to the Great Master. The two books are written in a somewhat humorous vein and should be easy reading for the general public. I shall be interested<sup>152</sup> to know what you think of them, and shall be glad to present you with a copy of each of them. I am not sending them just now, because one may be all you will care to bother with at this time. When you come to see us, I will give you the other two copies, or if you care for them sooner, and will have time to read them, just let me know and I will send them at once. We had them published in Lahore and at our own expense. We wonder if they might be published in England by any company, but we are a little discouraged about sending them to England. We shall be glad of your suggestions when you see them and us.

I hope sincerely that you have all and more than you anticipated in your noble searches for the inner Light. I, of course, have no knowledge of your Guru. I do not know how far he has gone on the inner path of Light. Much depends upon that. For the student can go no further than the Master. If the student wishes to advance to the highest degree, naturally he must find a Guru who has himself gone to the highest possible degree. I know that my Master has gone to the Highest. Of that fact, I can not now be mistaken. I

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<sup>151</sup> Some lines may be missing because the page has been cut in half.

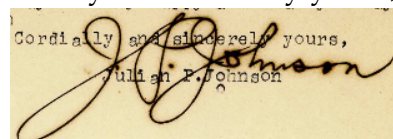
<sup>152</sup> Page 155, "J" is handwritten twice in the top right corner of the page.

know also that India is full of "Gurus" who have made some advancement. Many of them have made no headway at all, except in studying the Vedas, or other sacred books of India. A few have really gone into the inside regions, and know a little of the first, and possibly of the second upper region. But none but the real Saints have gone any higher than that. A real Saint has gone to the Fifth region of Light, and some of the Saints have advanced to the Supreme Region of all: that of ANAMI - or the nameless ONE.<sup>153</sup> This is of course, the Supreme or Universal Spirit, who is beyond all comprehension and no name can give any hint as to his qualities or being. It is an extremely important matter to select a Guru who has gone to the Highest. But it is not always easy to determine in advance who that Guru is, or where he may be found. By rare good fortune, I came direct to the ONE whom I now know to be of the Highest Order, after living and studying with him for almost four years. It is with this certain knowledge that I can now recommend him to my friends. But the best way is always, if one can, come direct to him and study him at first-hand and take plenty of time to do so.

Please write to us as often as you find time and when you can give us some definite word as to when and where we are to meet you, we shall be glad to make all arrangements. In July and August, we may be in some hill station and it may be more easy for you to meet us there at first and then come on here, or go wherever the Master may be at that time. We will make all the arrangements, if you give us the time and places where you will be and what will be most convenient for you.

With best wishes and hoping you may be very happy and that you may have realized much in your searches, I am

Cordially and sincerely yours,

A rectangular photograph of a handwritten signature. The signature is in dark ink and is written over a piece of paper that has the words "Cordially and sincerely yours," printed in a small font. Below the printed words, the name "Julian P. Johnson" is also printed. The signature itself is a cursive script that flows over the printed text.

Julian P. Johnson

**L28.157**

157 - 160

Letter from Johnson and Bruce<sup>154</sup>

Dera Baba Jaimal Singh, Via Beas, District Amritsar, Panjab

March 10, 1937

Mr Paul Brunton,  
P.O. Santaveru, Mysore State.

My dear Sir and Brother:

Your very interesting letter of Feb. 28th came to hand and we thank you very much. As requested, we have written to the man in Amritsar, to whom you refer and

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<sup>153</sup> "ANAMI - or the nameless ONE." is typed in red.

<sup>154</sup> "J" and a small triangle are handwritten in the top right corner of the page.

invited him to come out here. In fact, we had a letter from him in the same mail as your letter came. We shall do our best to take care of him, in case he comes out here.

We are both very sorry to hear of your state of ill health and also of your mental worries and impending divorce. We can both sympathize with you, as we have both been through the same difficulties. If it did not sound egotistical, we would like to say that such is a part of the usual penalty of greatness - this refers to yourself only. A highly sensitive person is quite unable to endure the discords of uncongenial associates. But do not let it worry you. As we say in America, "It will all come out in the wash."

We are deeply sorry that you are not to come here any time soon. I wish you could change your plans and come any way, this fall, if only for a short visit. We would so much like to see you and have a long talk with you, about many things. The pleasure of it would be very great, indeed.

As to your attitude about the Guru, I think there is no problem of being loyal or disloyal to your own Guru. I admire your sense of loyalty. But I think the question does not really arise here. All Saints and Masters are one, so far as they go on the spiritual Path.<sup>155</sup> To go to any one and talk with him is in no sense a disloyalty to any other. Masters are all brothers and they can not be jealous of one another. Our Master here has repeatedly said to us and to others, "If you can find a higher Path than this, or a Guru who can take you higher, by all means follow it and let me know of it, and I will go with you." He never objects to us going to see any other teacher or Guru, or any one who is supposed to be a Guru. He is so very liberal and broad minded and that is one of his features of greatness. All we are anxious is that you shall not fail to make us a visit and see the Guru here for yourself and take time to converse with him. Come to know him. Under no circumstances would we suggest that you make any change, unless you yourself should become quite convinced that you had found a Guru who should take you higher than the other one. That is the only point. If you should find such a Guru, then the question of loyalty to him would be outweighed by the greater consideration of actual duty to yourself to follow the higher Path. After all it is yourself that you must consider first. If he is a genuine spiritual man, even if of a lower degree, he will himself be glad that you find a means of going higher than he could ever take you. But you will understand that we are not concerned with the end of the problem. All we want is for you to come and see him for yourself. Then act upon your convictions. This much can do no harm.

We have just finished reading all of your books, *A Search in Secret Egypt*, *A message from Arunachala*, and *A Hermit in the Himalayas*. I can not tell you in words how much we value them and enjoyed them. The *Search in Secret India* we had already read. We wish to pay our deepest respects to a truly great writer, and we feel assured that you are spreading a message broadcast to the world which will do much too break up the old crust of materialism which has been settling over the world for the last forty or fifty years. You are doing mankind a noble service, whether the majority appreciated it or not. Assuredly, a few will bless you for it. Never mind the critics.

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<sup>155</sup> "so far as they go on the spiritual Path." is typed in red.

There is just one thing which I wish you might have been able to do in all of these books - carry your readers a little further. It is true that most of them are not ready for anything higher, and probably what you are giving them is the very best thing for them now. No doubt it is. But the few will want something beyond, at which you give but the merest hints. Practically all of the substance of all of your four books I have read deal with only the outer fringe, the merest elementary stuff, relating to the great domain of mind and spirit. Most of the things discussed in your books, the real Master would consider but the play ground of the Saints. In fact, they are so elementary that Saints seldom if ever pay any attention to them. I refer to such things as magic, the control of the body, to do spectacular stunts, hypnotism and all sorts of wonderful phenomena exhibited by men of a low degree of mental and spiritual powers. Even miracles, such as healing the<sup>156</sup> sick or raising the dead, even. The Master can do all of those things, as I well know. And so can many of his students here, as I know well. But the real Saint does not indulge in them, unless in special cases and for a special purpose. They are concerned only with lifting the soul upwards to higher and higher attainments, while at the same time doing all the service they can in the world - but not by show of miracles, which they condemn, as an unwise policy.

Our Master is a modern man, as well as Master. But in no way like the man in Dayalbagh. He is modern yes, but no master, except as master of the Model Industries. Our Master is owner of six or eight thousand acres of land which he inherited, and his two sons manage it. For the last 38 years he has lived the life of the strict Brahmacharya, although his wife is still living with the family. His time is almost wholly given to spiritual work, almost day and night he works at that only. He has about seventy thousand disciples now and they are rapidly increasing. For he loved and adored wherever he becomes known. He was a construction engineer in Govt. Service. He is no sense an ascetic, but lives a life of modern enlightened ways. But always his talks are of the Path of the Saints, the Way of complete liberation, and the great emphasis is placed upon the Sound Current, the Audible Life Stream, which can be heard inside. He stresses the point that unless a so called Guru, or teacher has a knowledge of this Audible Life Stream and practices it and teaches it, he is ignorant of the Highest Path, and does in no case go higher than the Brahm Lok, the second region on the Path of the Saints. This is the point which constitutes the test of a real Saint, or one of lower orders. The practical point for us is that a Guru can not take a student higher than where he himself has gone. So it is a question of the most paramount importance to the student that he shall have a Guru of the highest rank. I am now working on the fourth book which I expect to publish in the course of another year. Would you do me the very great favor, and one for which I will be forever thankful to you, to suggest where and how I may get all of these books published and sent out to the whole world, by some reliable agency, so as not to be obliged to handle that part of it myself. The distributing end of it, I do not wish to be bothered with. I can not do it. I do need your help in this matter. Of such things I am utterly ignorant, and inexperienced. One other thing, I am going to ask you to be kind enough to read the manuscript of my next book, if you will, when it is ready, and to write

an introduction to it, provided you approve of its contents. Will you do so, on such conditions?<sup>157</sup> I do not mean that it is necessary for you to fully approve of everything in it, but if you can endorse the chief substance and purport of the book, I would much appreciate it if you will write a brief Introduction for it. I will, if you agree, send you the manuscript, when it is ready and then after reading it you may decide if you will write the Introduction and decide upon the nature of what you wish to say. If, after reading it, you decide you do not wish to write the introduction, there will be no harm done. I shall not feel badly. I know your spirit and know that whatever you do is conscientious and sincere. But I believe that if you write this introduction, you will be doing a good work for mankind, as well as for me and the cause for which I am working. I have given all of these books to a Fund called the Sawan Service League, and all income from them is to be used not for me or Miss Bruce, but for the extension of the work in which we are interested so deeply. One of the methods of advancing the work is to be to send gratis copies of the books to libraries and interested individuals who would not likely read the books if they had to buy them, also to such as are too poor to buy them.

When you have a little leisure, please answer this letter and tell me if you will render this service. Also when you are on your trip to Europe and around elsewhere, drop us a word, even if only a card, and let us know of your welfare. We must not lose touch with you. Also give us a permanent address where mail will always be forwarded to you. The best of good luck to you, wishing you all prosperity in your spiritual quest, as well as in worldly matters. Wish you were here so that we might do something for your general health, as we both profess to be somewhat expert in such things.

Cordially and sincerely your friends,

*we somewhat expert in such things.*  
*cordially and sincerely your friends,*  
*Johnson and Bruce.*

Johnson and Bruce.

Julian P. Johnson

Elizabeth R. Bruce

Beas, Panjab.

**L28.161**

161 - 162

Letter from Paul Jourde<sup>158</sup>

Pratap Villas Palace, Jamnagar, Kathiawar<sup>159</sup>

19th March 1941

Dear Mr Brunton,

<sup>157</sup> "to write an introduction to it, provided you approve of its contents. Will you do so, on such conditions?" is typed in red.

<sup>158</sup> "J" is handwritten at the top left corner of the page.

<sup>159</sup> Address appears in the letterhead

I have not heard from you since your last letter from Mysore in November, and I am wondering what is happening with you?!

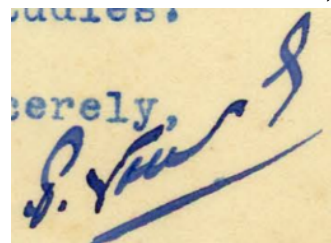
I would be pleased to know whether you are still in Mysore, or whether you have been called up again by the military authorities - which should be, of course and awful change for you, after the peaceful life you have been living for so many years.

For us, since we came back to India, after such an amazing journey and so many adventures, we had also an exceedingly quiet life, and we have always been in this part of the country.

Please just drop me a line to give me some news, and let me know where you are, as we would be delighted to meet you again, should arise for us the opportunity to visit you in South-India, and to remember with you the happy days in Ooty - before the great storm... and when we were not yet a couple of refugees! -

My wife joins me in sending you, and also Mr Iyers our kindest regards, hoping this will find you still busy in Mysore with your fascinating studies!

Yours very sincerely,  
and with best wishes from us both,



**L28.163**

163 - 166

Letter from S. Jourde<sup>160</sup>

Pratap Villas Palace, Jamnagar, Kathiawar

9th April 1941<sup>161</sup>

Dear Mr Brunton,

you know how pleased my wife and I are always to hear from you; so we have been extremely glad to read your kind letter, and to see you were still able, in these difficult times, to carry on your fascinating studies, and your researches throughout India! I am reading just now one of your so interesting books: "The Secret Path," which I had not yet read and I think I am able to appreciate it still more today, not so much for my slight knowledge of the East than for the life I had to live for so many months, to which I owe to be today in quite a different mind... Yet, if I am not exactly the same that when we met two years ago, your wonderful book brings me back to these happy days, which I look forward to evoke with you... when we shall meet again!

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<sup>160</sup> "J" is handwritten in the top left corner of the page. "From S. Jourde" is typed at the top of the page.

<sup>161</sup> "UNANSWERED why doesn't he join the Fighting French?" is typed at the top of the page.

We were indeed very pleased to hear that you have been able to finish your last book, and that, though you have been already twice called up, you have been up to now free to continue your work - even in other parts of this country

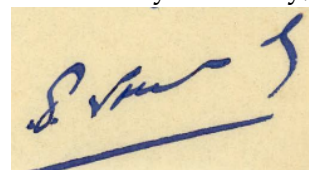
I am myself waiting patiently for a better future!... I trust it will come comparatively soon, and I really do not think that the character of my country will have been changed, in spite of the trouble it has been crossing since the dreadful days of last year!

We<sup>162</sup> are both looking forward to meet you again, and, should we visit Bengal or, later on, Mysore, I would write you beforehand, but, unfortunately, this is extremely doubtful, as my new position of refugee does not allow me unnecessary travels!

Please address me a line from time to time to let us know what you are doing.

My wife joins me in sending you our kindest regards.

Yours very sincerely,

A handwritten signature in blue ink, appearing to read 'S. K. Kumnick', with a horizontal line underneath.

**L28.167**

167 - 168

Letter to Mrs Kumnick<sup>163</sup>

June 16, 1947

Dear Mrs Kumnick:

Herewith I send you the balance promised you last week.

Although the matter is one which it seems useless for me to discuss any further in view of the fact that it doesn't concern me personally as I do not accept personal students, never-the-less I cannot help being struck by the contrariness of your present attitude.

On the one hand your mind is absorbed with the search for a teacher and on the other hand you repeatedly declare your suspicion of all teachers.

As letters and conversations do not seem to have made the point clear, it is necessary to mention that by being suspicious of any possible teacher you automatically erect a barrier between yourself and him. In other words you cannot hope to find one until you begin at least to relax the attitude of universal suspicion which you have adopted.

The logical conclusion of this attitude is to stop seeking for a teacher. This I have repeatedly advised you to do, and to depend upon your own higher self for guidance and yet you don't take my advice and forgo the attitude which effectually prevents you from finding a teacher.

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<sup>162</sup> Page 165

<sup>163</sup> "K" is handwritten in the top right corner of the page.



No<sup>164</sup> wonder you declared yourself bewildered when we last met.

{With} my peace,

## L28.169

169 - 172

Letter from Sudhir Ranjan {Bhadury}<sup>165</sup>

Bhrigu - Karyalaya, c.k. 37/37 Bansphatak, Benares

25.5.34.

To {Raphael Hurst}<sup>166</sup>

54. Calvarden Road.

London, S.W.12

My dear Brother,

After a long period I am writing to you again. How are you going on with your Brahmachinta or Divine meditation. I hope that you have progressed much by this time. I was caught by Typhoid fever and during my delirium I saw Madonna nearly fifty times. I jumped to her lap, while she was meditating, crying "{Mamy}" and she took me in her arms and I was blessed to suck milk from Her breast. Oh brother how Divine, lovely and Holy was She I cannot describe. I was saved by her my life was given to me. May she bless you too brother and I pray to {mammy} to save me always from the path of sin. I am going to tell you of another amazing dream in which I heard a Divine voice "Whoever heareth the Lord will be a Queen and my dream unfolded me a secret that Her majesty Empress Mary is no other than a part of ({illegible})<sup>167</sup> Madonna or Her Majesty descended in this Earth by the blessing of Madonna. I am harassed nowadays brother by unseen persons please {mamy} help me to overcome all troubles. You know perhaps<sup>168</sup> some of my nature I do not like to mix with society or with any one except when urgently needed I am always buried among my books and that blessed meditation or Brahmachinta yet I am troubled by destiny. Please pray for me and may God be pleased to remove all my troubles.

You wrote me to eat more but how can I. My earning is not sufficient now a days for my maintenance in a good style, so I live as simply as possible. Our {lended} {property} too fetches very little income now. I have a loan of Rs 2000/- nearly now and may God help me to clear it soon. I am astonished to hear of earthquake in London. We have hear great earthquakes. The disaster that prevailed cannot be described. The havoc is too unbearable for Behar, Nepal and {perhaps} you have read about it in the Newspapers. We pray to God as best as we can for the safety of the world will you also kindly join in our prayer for the welfare of {the} mankind and the world. I pray for you and for the progress of your devotion. I think I saw you in my dreams or... body thrice

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<sup>164</sup> Page 168

<sup>165</sup> "S" and a small triangle are handwritten in the top right corner of the page.

<sup>166</sup> These words are illegible because they have been crossed out by hand.

<sup>167</sup> This word is written in Sanskrit.

<sup>168</sup> Page 170

and as my vision goes you are doing well. I am glad my photos are destroyed as we do not like anything showy and remembrance<sup>169</sup> too is one of the eight fold bondings of desire (Astapasha), I shall be only glad if you try to see things through soul.

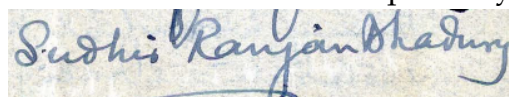
Have you seen in your meditation the first inner sky within yourself equal to every day's natural sky, the 2nd sky or region of love the 3rd sky or the region of Atma Darshan (i.e. seeing soul in every thing and in every self. Perhaps you have passed 12 inner suns by the time and reached the Divine Trinity "God the Father, God the Sun and God the Holy Ghost.

I was blessed by the sight of Jesus the Son of the Lord and Hazrat Muhammad too and I had some advices from them. I saw the Holy Light surrounding Jesus spreading so many miles and many wonderful things of this light. Truth in every religion. I pray to the Almighty too bless you with his unforeseen sights (Holy light) and help you in your meditation. I hope to get a reply if it suits you at your earliest. As<sup>170</sup> regards the publication of Bhrigu Samhita you need not be anxious about it. If it pleases God it will be published sooner or later. I wish to make a Public Library of my books and manuscripts if it pleases God to grant me money through lottery ticket otherwise I know not how it will be done.

Please let me know how many stages have you passed and it is time for me now to know seeing that nearly 3 years have passed and by this period of time I hoped to see you progressing and see me through your astral body to give me comfort. I can not write you often hence forward as I am poor but my spirit goes to you sometimes. I am somewhat anxious about you now-a-days as my vision or dream was somewhat bad.

With kindest wishes for your future.

Yours respectfully



**L28.173**

173 - 174

Letter from Sudhir Ranjan Bhadury<sup>171</sup>

Benares, Bhrigu Karyalaya, c.k. 37/37 Bansphatka

27.3.36

To Mr Paul {Brunton}<sup>172</sup> -

Dear Brother,

I understand that you are going to Kailash, will you go to the interior of Tibet too where {on the} Baisakhi Purnima at a select spot Lord Maitreya Buddha appears for some hours together with many saints in their astral bodies materialised for the time being.

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<sup>169</sup> Page 171

<sup>170</sup> Page 172

<sup>171</sup> "S" is handwritten in the top right corner of the page.

<sup>172</sup> "Braunton" in the original.

But the journey is a very dangerous one. If you go there, please travel not as a journalist but with your best regards for the saints.

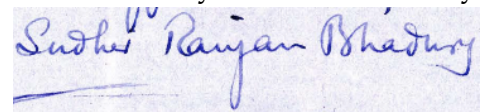
Allow me to help you with a Talisman made with my best wishes and I hope it will protect you in time of danger. Within it there are the {Trisarans} along with other necessary things regarding the Talisman.

I will send another Talisman too to your friend. May God bless you all. I shall try to be there with my thought body if the Lord Maitreya kindly permits me.

You<sup>173</sup> can get descriptions of the place from "The Masters and the Path" by Rev C.W. Leadbeater published from the Theosophical Publishing House, Adyar, Madras.

Please refer to Chapter XIV heading "The Wisdom in the Triangles" from pages 313 to 370 and the last page before the Index heading the Wesak valley

yours affectionately



**L28.175**

175 - 176

Letter from Sudhir Ranjan Bhadury<sup>174</sup>

Benares, Bhriugu Karyalaya, C.K. 37/37 Bansphatka (opposite Bishwanath {Talkies})

21.3.36

Dear Brother,

I am so very happy to get your letter after so many years. In my last letter I wrote about my troubles and asked you to pray for me as a man does to his friends or relatives and I think your prayer had its effect.

I am grateful to you for the great help you have done to me by your book.

Prof. Muhammad Syed Hafiz is a very noble hearted pious gentleman of the {Allahad} University; - he has perhaps seen you or will see you soon and Ayodhya Nath Das Barrister too will see you.

The gentleman Mr Pepper sent me a letter stating he has sent me money order to my name but I have not received it as yet. The letter though it bore a wrong address such as - "Sudhir Babu on the Ganges. Central Province Benares" came to me. He wrote me as to how he can get the full Brahma Chinta and Bhriugu asking price for the. The first is a thing of gift and the second is extremely valuable. In vain I wait too long for his money order and I shall communicate to him soon I am afraid. You have rather misunderstood or did not rightly judge the process of "Brahma Chinta." You had only a superficial view of it. The Holy light you mentioned in your book is a part of the twelfth process of it so I think it is not unfit for westerners. I have given the processes in Kalyan a monthly magazine in Hindi at Gorakhpur and I hope it would be published in English soon.

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<sup>173</sup> Page 174

<sup>174</sup> "S" and a small triangle are handwritten in the top right corner of the page.

You should not please write {Brishudhyananda} the magician. He belongs to the disciples of the Tibetan Yogis. Along with occult powers he possesses the hidden knowledge of Tibetan Yoga and B. Gopinanth Kabiraj<sup>175</sup> and other famous {and} most learned scholars are his disciples. Please try to change the word magician<sup>176</sup> in your next print. If you come again you can get astonishing information about him from Gopinath Kabiraj of the {Swarasati} Bhaban Benares.<sup>177</sup>

I am not sorry as to your losing the horoscopic caste by me for those who follows the path of Brahma chinta or Divine meditations in any way should try to avoid as best as possible two things viz - 1st onion (which rather is a sort of hindrance to meditation.) 2nd knowledge of one's fortune for knowledge of fortune after one is initiated in the path of God - destroys a part of the good faith; but if you are so anxious - which you should not be - I shall try to secure another for you. I think I kept a copy of the horoscope

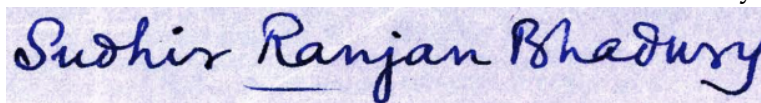
I recommend to you three Books by W.J. Evans-Wentz - there you can see some part of Brahma chinta deducing {the} useless portions such as Parakaya Prabesh etc. i.e. entering the bodies of others by means of Yoga. There is another book of this type called Buddhist meditation by Constant Lounsbery in which there are theories and processes of meditations. The process of maitre after Peace and others will satisfy you the most. They are a part of the prologue of "Brahma Chinta" called "Kalyan Maya Chinta." In the place of deep breath as written in the book if you take the name of Tathagata such as "Namo Bhagabato Arhato Samma sambudhyassa or any other name you like - along with breath (aspirations ad respirations) and in case of short breath (10 times) if you take the mantra "manipadmay" etc or any short name along with your breath I think you will be very happy.

By this process you can transfer love to all being in the Universe. I try to send my Maitry {Bhabana} or kalyan {mayee chinta} to you always. I am very happy by this Kalyanmayee chinta, I feel divine light, grace, joy, peace and perfect happiness after this process, feel love everywhere in my body and in the universe and now I wish you too should partake of these processes and others; you will be very happy too and Divine splendour will emerge from your body and face.

Please let me know if I can serve you in any way. Please inform me when you will leave for Kailash. The trip is {rather} a hazardous one and I shall try to be with you with my thought body and maitry {Bhabana} etc. if it pleases God.

I have got the exact time of birth of your friend by astrology and by strange Divine grace I shall write to him soon.

Yours affectionately.



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<sup>175</sup> Underlined in a different hand.

<sup>176</sup> Page 176

<sup>177</sup> An asterisk has been inserted by this paragraph in the left margin in a different hand.

Dear Mr Brunton,

Thank you for your kind letter.

I have a high regard for you and your workings, which I read with delight and profit regularly, and shall, indeed, be happy if you use my letters which I wrote to Sri Ramana Maharshi. If you {desire} I would have no objection for the use of my name in connection with your most interesting book.

The experience of an effortless transcendence in which the {tension} of knowledge, with its attribute of distinction between subject, object and process, is completely set at rest in a<sup>180</sup> profound unity (I cannot call it an {intimation} because an {intimation} would imply a reference and there is none) has persisted; and I have it whenever I meditate or even in the course of the daily routine of life.

The meditation begins of course in the usual yogic asana, with the easy spontaneous breathing exercise, with which you must be familiar in India, but in a short while everything, the asana, the breathing exercise, the concentration on the Word or the Meaning-whole, and even vitality itself becomes a distraction.<sup>181</sup> The stillness of the Whole then asserts itself. Meditation is itself silenced, and the paradox that knowledge and ignorance, truth and unreality, the whole and the part are one possesses me. One cannot keep feeling why the truth, which is the natural and spontaneous state of existence, has been so long messed by the mind or why the mind had to go through devious, difficult paths for years!

I would like to write to you a couple of sheets giving more details later/. Some proofs of books near in the press have demanded constant attention, and I want more leisure to give you systematically the phases of my present experience. Meanwhile I am sending you a diary which {recalls}<sup>182</sup> my spiritual experiences.

A book of mine, Theory and Art of Mysticism has gone through the final stages, and will soon be {released} by {illegible} from London. You may be interested. I had sent page proofs to Sri Ramana Maharshi.

I am proceeding to Europe (and also England) in April in connection with certain lectures which I shall deliver in {some} Universities (in economics and sociology), and the meetings of {some} international scientific bodies.

Will you be in India in the summer?

Please communicate my profoundest regards to the Maharshi.

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<sup>178</sup> "13" is handwritten in the top right corner of the page.

<sup>179</sup> "{for capxx}" is handwritten at the top of the page.

<sup>180</sup> Page 178

<sup>181</sup> Page 179

<sup>182</sup> Page 180

With best regards,  
Yours sincerely



L28.181

181 - 182

Letter from Radhakumud Mookerji<sup>183</sup>  
39, Ekdalia Road, Ballygunge, Calcutta<sup>184</sup>  
11/11/39

My dear Paul Brunton,

I feel a longing for the company of you all as fellow-seekers after Truth. The Rigveda calls them friends in faith, Sakhas, and such ideal fellowships as Sakha-Samghas. The Samgha is not a Buddhist word, as commonly supposed.

But I must check the historian in me. I felt flattered at your appreciation of the university {lectures} I had delivered there in a thoroughly extempore manner.

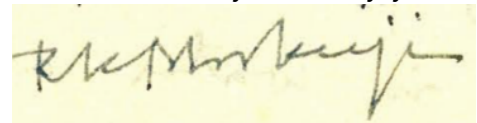
I had been to Tiruvannamalai and had a good view of the Saint Sri Ramana Rishi. It is quite apparent that he has attained and belongs to a plane where the mind has ceased to seek and run after individual objects and to cause any sustained activity by way of any planning or scheming to promote the interests of life or the objective world. I also felt that he lives in Meditation, as fish live in water and cannot live out of it.

I supplemented my inquiries by a visit to Pondicherry where I felt the atmosphere was<sup>185</sup> too close and some of the {restless} {living} a {rather} narrow life, like that of a {prison-horse}. I could not open in that atmosphere.

I have an idea that Ramana {Rishi} contents himself by acting on his devotees by his eyes, and abounding love for them. This method is known as drishti-diksha or Nayana-diksha, 'initiation by the look of the Guru fixing His eyes constantly on the disciple and purifying his nature by the piercing rays of His cosmic Love.' Perhaps Mr Subrahmanya Iyer will give you a better rendering of the term.

I need hardly say how much I enjoyed, and remember, our meetings and conversation at Mysore and look to such happenings in future.

Very sincerely yours



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<sup>183</sup> "M" is handwritten in the top left corner of the page.

<sup>184</sup> Address appears in the letterhead.

<sup>185</sup> Page 182

**L28.184**

183 - 184  
Letter from Radhakamal Mookerjee  
The University Lucknow  
December {26}<sup>186</sup>

Dear Mr Brunton,

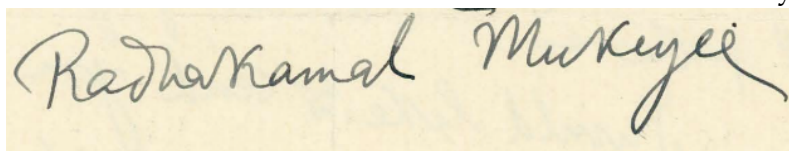
I returned from my sojourn in the West more than a month back. My book 'Theory and Art of Mysticism' has been published. I wonder if you have seen it. I would like to send you a copy and perhaps you may be able to review it somewhere, as you had suggested. Kindly let me know where I should ask my publishers to forward the book to you.

How far have you progressed with regard to the book on contemporary mystics you had projected?

My contemplative life has been smooth<sup>187</sup> and harmonious, dwelling on the Unity which inter-penetrates and {illegible}-reaches both the subjective I consciousness and the undifferentiated Is consciousness. It is neither Self nor Not-Self nor consciousness but something that transcends them all.

Hoping to hear from you soon,

Yours sincerely



**L28.185**

185 - 186  
Letter from late maharaja of {Burdwan}<sup>188</sup>  
Bijay Manzil, 2 Judges' Court Road, Alipore, Calcutta<sup>189</sup>  
13th May, 1965

Dear Mr Brunton,

Many thanks for your interesting letter from Cairo, where I am sending my reply.

Vice-Admiral Strutt must be back in London again so I should advise your writing to him to his home address.

I cannot lay my hand on any concrete fact as to what I said about Greece and India having drawn their inspirations for their philosophies from the old Egyptian culture. You

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<sup>186</sup> "{books}" is handwritten at the top of the page.

<sup>187</sup> Page 184

<sup>188</sup> "late maharaja of {Burdwan}" is handwritten at the top of the page in a different hand. "B" and a small triangle are handwritten in the top right corner of the page.

<sup>189</sup> Address appears in the letterhead.

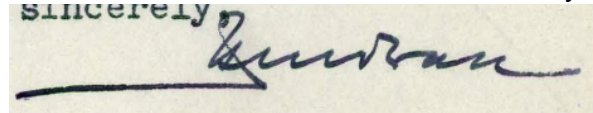


are quite right when you say that the debt of Greece is fairly obvious. The debt of India may be difficult to trace, but one way of following up the line of investigation would be to find out how much the Greeks had already accepted from the Egyptians before the Grecian invasion to India took place. It is through the Greeks that some of the Egyptian culture was, to my mind, introduced to India. As to whether Egypt was ever a South Indian colony, I cannot say, but personally I should consider the idea rather far-fetched.

I shall look forward to your visiting Calcutta next cold weather.

With kindest regards,

Yours sincerely,

sincerely,  


P. Brunton Esq.,  
C/o Thomas Cook & Son (Bankers) Ltd.,  
Cairo,  
Egypt.

**L28.187**

187 - 188

Letter from {The Maharaja of Burdwan}<sup>190</sup>  
Bijay Manzil, 2 Judges' Court Road, Alipore, Calcutta<sup>191</sup>  
25th February, 1935

Paul Brunton, Esqr.,  
C/o Messrs Thomas Cook & Son, (Bankers Ltd.),  
Berkeley Street,  
London - W.1.  
England.

Dear Mr Brunton,

I am delighted to get your letter of the 31st January, and I note that you are going to write to Vice-Admiral Strutt about the matter regarding which I wrote to you by Air on the 21st January last.

I am interested to know that you are going to Egypt to investigate Egyptian culture, I am sure that you will find that both Greece and India drew their inspiration for their philosophies from this old culture.

You say that you will be out in India in the Autumn of this year. Do not fail to let me know if you are likely to visit Calcutta for I should like to meet you again and if possible introduce you to men who might be helpful in your Research work.

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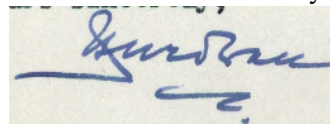
<sup>190</sup> Author determined from signature and address. "B" and a small triangle are handwritten in the top right corner of the page.

<sup>191</sup> Address appears in the letterhead.



I thank you for sending me a copy of your new book, it was nice of you to have dedicated it to me and I shall read it with great interest.

With kind regards,  
Yours sincerely,



**L28.189**

189 - 190

Letter from the Maharaja of Burdwan<sup>192</sup>  
Bijay Manzil, 2 Judges' Court Road, Alipore, Calcutta<sup>193</sup>  
21st January 1935

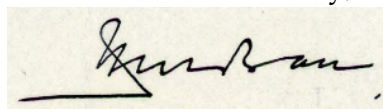
Paul Brunton Esq.,  
C/o Rider & Company,  
London. E.C.

Dear Mr Brunton,

On my voyage out to India I met Vice-Admiral Hon. Arthur Strutt who I think a member of the Society for Psychic Research. He has read your book and his Society is interested in mystics and mysticism and the philosophies of India. He is therefore very anxious to meet you. He is at present out in India and he gave me his address here as C/o. Thos. Cook & Son, Delhi.

When you came to see me you said that you were likely to pay another visit to India before long. I do not know whether you are out of are about to start, but should you be in London please get into touch with Admiral Strutt as soon as you can and let me know what you are doing.

Yours sincerely,<sup>194</sup>



**L28.191**

191 - 192

Letter from Margaret Aldwinckle<sup>195</sup>

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<sup>192</sup> "From the Maharaja of Burdwan" is typed at the top of the page. "B" and a small triangle are handwritten in the top right corner of the page.

<sup>193</sup> Address appears in the letterhead.

<sup>194</sup> An illegible note is written at the bottom of the page in a different hand.

<sup>195</sup> "A" and "Margaret Aldwinckle" are handwritten and crossed out at the top of the page. "P", a triangle and "can she do shorthand and fast typing" are handwritten at the top of the page.

Shantikunj, Shahibag, Ahmenabad<sup>196</sup>  
April 21st 1936

Dear Friend,

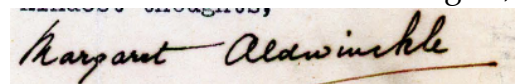
My great desire was realised sooner than I had anticipated. I came out to India in December of last year, having signed a three year contract with the Modern High School in New Delhi. But unfortunately the conditions in the school proved to be not at all what I had hoped; I found that I could not conscientiously fulfil the requirements of the contract, with the result that I was forced to break it. This naturally created many difficulties, financial and otherwise, but I am now staying with very good friends who are most kind to me. However, this is only a temporary solution; it is imperative that I find work of some kind in India as I do not want to return to Europe. Could you put me in touch with anyone who might make use of my services in a secretarial capacity? I should be most grateful.

Unless anything happens in the interval, I shall be coming to Bangalore with these friends on May 4th. I understand Tiruvannamalai is only a night's journey from Bangalore. May I come and see you? It would give me great pleasure to talk to you again, especially under the conditions in which you are living at present which, as you know, interest me profoundly.

I have just finished reading "A Search in Secret Egypt." I enjoyed it very much because it reveals the same spirit of sincere and impartial enquiry, but "A Search in Secret India" appealed to me more and it, I think, the finer book because your personal affinity for India is deeper than for Egypt, as mine is.

I shall look forward to hearing from you and, if circumstances permit, to seeing you in the near future.

With kindest thoughts,



**L28.193**

193 - 196  
Letter from {M.H. Syed}  
{13 G,} Chatham Lines, Allahabad, U.P. India  
17.3.1938.

Dear Mr Paul Brunton,

The editor of the {Leader} has given me your book for review. I have read half of it already with much pleasure and profit. Your grasp of Indian Philosophy is simply admirable. Maharishi cannot find a better interpreter. I shall send you a cutting of my review soon, when do you return to India? I was lying seriously ill in the {Gout} Hospital

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<sup>196</sup> Address appears in the letterhead.

in<sup>197</sup> Madras when you left for Europe I requested {Ganpat} Shastri to inform you of my illness {and} {illegible} you to look me up in Madras; but perhaps you were too busy to come.

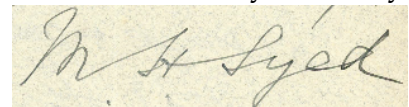
{2}) Miss Archer has completed the translation of my book on Optimism in Indian Thought. She and I have got on very well. She is a fine type of lady. Now that you are in London is it too much to ask you to help me a bit? As I have already told you I do not want any profit<sup>198</sup> from the sale of my book. All that I desire is that it should be published in your country.

You have some influence with Rider and other publishers. You have read it and said you like it; would you therefore be so kind as to put in a word on its behalf see that they accept it on reasonable terms.

Please excuse my horrid handwriting I<sup>199</sup> have no typist at the moment.

I shall be delighted to have a line in reply.

With kind regards,  
Yours Very Sincerely



## L28.197

197 - 198

Letter from Mary {Sillite}<sup>200</sup>

38, Chesterfield Rd., (South), Mansfield<sup>201</sup>

Jan 14 - 40<sup>202</sup>

Dear Mr Brunton

Thank you very much for giving us "The Quest of the Overself" and "Inner Reality" which I have read slowly {with} great interest:

The question of Good and Evil has puzzled me greatly although after reading your books I can see there can only be one Force.

{Destruction} {and} death make Evil seem to be a positive thing but if Evil is a negation which must exist if Good exists is it equal and opposite to Good? If so {it seems} {rather} hopeless.

I {inquire} that one by one {individuals} attain the "I am" consciousness and good and evil no longer<sup>203</sup> exist for them.

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<sup>197</sup> Page 194

<sup>198</sup> Page 195

<sup>199</sup> Page 196

<sup>200</sup> "S" is handwritten in the top right corner of the page.

<sup>201</sup> Address appears in the letterhead.

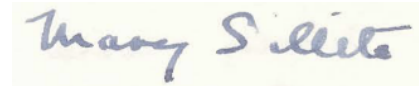
<sup>202</sup> PB inserted "{illegible} Beach reply" by hand at the top of the page.

<sup>203</sup> Page 198

It has taken me months to realise this and even now I don't know if I do understand it.

Will you be kind enough to write something about this soon - perhaps you have already and I have missed it.

Yours sincerely



## L28.199

199 - 200

Letter from Lotte Sahlmann<sup>204</sup>

Emergency Hospital, Shotley Bridge, Co. Durham, England

Sept - 9th 1941<sup>205</sup>

Dear Sir,

Whether this letter will reach you at all or will ever receive an answer is more than doubtful, but something stranger than my conscious self compels me to write it, even in spite of fearing to intrude as {utter} {strangers} {illegible} your {recluse}.

But the pure and sincere atmosphere which irradiated from your books has deeply touched me and gradually made it imperative to write to you.

Like many of the younger generation I was dissatisfied with the unilateral and materialistic conception of our 20th century life, trying to get beyond the limits of science and religion too find the point, where instead of contradicting each other, the two are {melting} into one.

The world of the senses could not be the Absolute, it was to serve as a rung to step beyond it.

As a pure dilettante without {having} {much} previous knowledge nor guide I turned to the East {hoping} and knowing instinctively that its inward directed {right} would give me the key to my questions and would {underbuilt} and complement the world of the West. I can't claim to have penetrated very far up to now, but the path, although still foggy is found and I feel an atmosphere of peace as never before.

Reading books completely at random, mostly by Indian Authors, the need was imperative to find these<sup>206</sup> Eastern ideas taken up by western {scholars} who know by experience the special difficulties which European minds would encounter when penetrating into oriental wisdom.

I finally discovered your "Quest of the Overself" and from this to your other books was but one step. I want to thank you for having written them and my fate that I found them. Life, especially at the present moment would be pretty unintelligible and incredibly cruel without a guide for deeper understanding. During all my years of study

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<sup>204</sup> "S" is handwritten in the top left corner of the page.

<sup>205</sup> PB inserted "refer to Briggs" by hand at the top of the page.

<sup>206</sup> Page 200

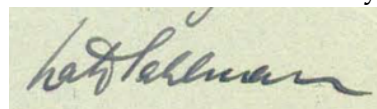
I eagerly absorbed what science could offer me, but I felt that my future work as a doctor would be senseless and sterile without being able to perceive the spirit behind the body as an incessantly working and shaping force. I am today only at the very starting point, but the dark is less heavy and close.

There would be many things I should like to ask you, but I have no right to intrude still longer upon your time and patience. Before ending however I beg you for {one} advice. Working more or less on my own, guided only by books I am afraid to loose myself in illusions, to become auto-hypnotized and even hypocritic. Having no opposition and criticism but my own I fear to mistake the path and instead of progressing towards reality getting deviated into a world of dreams and phantasms.

What can I do to beware from this danger.

I thank you once more.

Yours sincerely



Please excuse poor style and eventual mistakes, but unfortunately I have not yet mastered your language.

**L28.201**

201 - 202

Letter from M. Shamanna<sup>207</sup>

Mysore

3.4.43.

Dear Mr Brunton;

I am in receipt of your kind letter. I shall avail myself of your great kindness and call on you today. I may be a little late, but not more than a quarter of an hour. Even yester evening I tried to meditate by myself. This was near the Kukkarahalli tank. I can honestly say, that I can make my mind vacant. It is only for a brief time. But nothing ensues - nothing further, and very soon the vacancy also goes. Perhaps I am bound more firmly than some others. And yet all that I seek is peace.

That I did not call on you either yesterday or this morning is due to the fact, that I do not like to disturb you from your work and that I am seeking my own solution to my own problem.

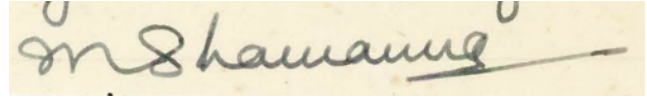
May I express my very great admiration at the almost perfect way, the two chapters are written and my sense of gratitude for the help I have received from reading them.

with kind regards.

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<sup>207</sup> "S" is handwritten in the top right corner of the page; "(Financial Secretary to the Government of Mysore)" is typed at the top of the page.

yours Sincerely



**L28.203**

203 - 204

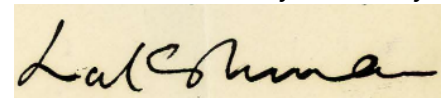
Letter from Dr Sharma K. Lakshman  
Pudukotah, S. India<sup>208</sup>  
27th. Dec. 1938

Dear Mr Brunton,

Your kind letter of the 30th. of the last month is very nice and gratifying to my vanity, The Advaita I consider to be not a creed, but a message of deliverance from all creeds. The Real Self, and the sage who is one with it, are both beyond the mind, and speculations about them can only give us tentative formulas; the Advaita is the same; it simply tells us that and no more. It may be classed as a faith in that it affirms the attainability of that State. Through the silent power of the Spirit we can have intuitive grasp of the Truth; but we shall never be able adequately to explain it in words. The Spirit itself may inspire us so that someday we shall effortlessly express It in words that suggestively convey a helpful idea of it or even rouse the intuitive {faculty} in others, but even such words, considered as a logical definition, would be a failure; The Master has told us in a hymn to Arunachala that even Dakshinamurti did not express It in words. I hope to hear from you now and then.

I am reminded of a passage in Bhagavan Sankara's works when he says that Revelation itself - even the Upanishads - are in the domain of relativity and are only relatively {illegible} being intended for those in bondage to the ego.

With my best wishes and regards,  
Yours very sincerely,



**L28.205**

205 - 206

Letter from R.K. Narayan<sup>209</sup>  
Lakshmipuram, Mysore<sup>210</sup>  
27/2/41

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<sup>208</sup> Address appears in the letterhead.

<sup>209</sup> "R.K. Narayan Editor: "Indian Thought"" appears in the letterhead.

<sup>210</sup> Address appears in the letterhead.

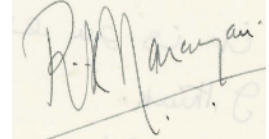
Dear Doctor Brunton:

Just a line to thank you for your article which I received this morning. I am immensely grateful to you for your kindness. Your article has both a fascinating atmosphere and a deep reflective quality: it is an exquisite contribution, I think.

I hope you have found a remedy for sciatica.

I<sup>211</sup> am just going through your Secret Path. I find in it valuable guidance. I will tell you more about it when we meet next.

with regards,  
yours sincerely



**L28.207**

207 - 208

Letter from J.D. Beresford<sup>212</sup>

Malvern Villa, Long Handboro, Oxon England

17.viii.41

Dear Dr Brunton,

I apologise for troubling you with this letter and shall not be the least surprised if you do not find time to answer it, since I knew very well by experience how great a tax correspondence can be when {illegible} in writing. But after reading with the deepest {illegible} your "Hidden Teaching Beyond Yoga," I must confess to a great impatience in awaiting the final volume you have promised.

I am familiar with the doctrine of Maya so far as you have expounded it in the present work, and philosophically, I am a {Monist} so far as I am in agreement with you that Mind is the only reality. But the great stumbling block to a complete comprehension of the world as Idea has, for me, in the need in some explanation of the fact that the phenomenal world, with its {illegible} of Evil and Sickness should have {it} {not} reality at least as you say, existence. Christian Science, for instance, (I have been eclectic over a wide range since I began to think in myself, {views} fifty years ago), breaks down completely at this essential point by attributing Evil and Sickness to "so called {mental} mind," and then {illegible}, in effect, that "{mental mind}" does not exist, which is {illegible} in a circle. And though I can see that Evil can be expunged for the individual consumers and that {if} {illegible} could be done by the whole of humanity, it would cease to have {been} existence, we should still be {illegible} with all the phenomena of the space-time universe with its general<sup>213</sup> laws of cause and effect. Those laws are not of course absolute even on what we call the material plane. I know that they may be overruled in

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<sup>211</sup> Page 206

<sup>212</sup> "B" is handwritten in the top right corner of the page.

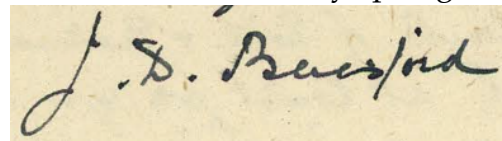
<sup>213</sup> Page 208



various ways that are that are {illegible} called “miracles.” But surely we must attribute some validity to all the vast and intricate causality of Nature. It is {illegible} {illegible}, completely beyond {illegible} understanding that an acorn should produce an oak, or an egg a bird, but these, by as, inexplicable processes {illegible} universally. And {illegible} {as} you say there must be a mind to conceive them, the human mind is incapable of inventing them. One demands, therefore, some explanation of how these phenomena came to be, achieving what appears to be their independent perfection in the phenomenal world. Can we believe, for {instance}, that {if} {humans} perished entirely {from} the Earth, all the other processes of nature as we have observed them would cease to exist?

Now I cannot of course, expect you to answer this question in a letter, but I should be deeply grateful if you could tell me if you are dealing with it in you final volume, and, also, if you can fix an approximate date for that volume’s appearance?

Yours, with many apologies,

A handwritten signature in dark ink on a light-colored, slightly textured paper. The signature is written in a cursive style and reads "J. S. Brunton".

**L28.209**

209 - 210

Letter from Sarita Bushell<sup>214</sup>

Hatchlands, Netherbury, Beaminster, Dorset<sup>215</sup>

Dec 27th 1938

Dear Mr Brunton,

I'm afraid you must be pestered by letters from people who have read your books, and been impressed by the genuineness of them, and so I do feel most apologetic in writing you this. Sometime ago, I read your Secret Path, and though I was interested in it, and wished I could be sufficiently inspired by it to attempt the exercises you suggest, I couldn't help remaining aloof and intellectually critical - I decided I must ...<sup>216</sup> civilization<sup>217</sup> will surely go under unless there is a spiritual revival among men, but somehow in a world of economic disharmony with this intense competition for jobs, one has an almost instinctive feeling that it is a waste of time to sit down for half an hour and so nothing practical.

What I so much want to ask you is this - do you think that it is possible for people like myself of a hardened intellectual attitude, critical and over sceptical, to understand the real power of man's spiritual nature of to be convinced about it, except through meeting truly religious men?

Please forgive me for writing this letter -

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<sup>214</sup> "B" is handwritten in the top left corner of the page.

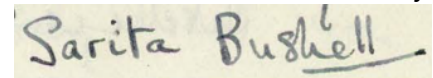
<sup>215</sup> Address appears in the letterhead.

<sup>216</sup> A page may be missing. It is possible that the back of this letter did not get scanned.

<sup>217</sup> Page 210



Yours Sincerely



## L28.211

211 - 212

Incomplete letter from {Unknown}

Sri Ramakrishna Ashrama, P.O. Mohalla, Mysore<sup>218</sup>

24-2-41

My Dear Doctor Brunton,

I have your kind letter. I am thankful to you for taking the sense of the term “disgusting” I used this morning in its mildest sense. I meant only too say {that} the classes had become very unpleasant since the discussions referred to personalities for which both you and Mr Iyer were responsible.

You may remember that I suggested to Mr Iyer in the class that he should refrain from referring to personalities and I am thankful to him for taking it in good spirit. As for involving you in my statements with much regards and kindest thoughts towards you let me frankly say, during these few days, it looked as though you were out to {differ} from Mr Iyer on every point and were more<sup>219</sup> at finding inconsistencies in Mr Iyer than in Principles or facts he enunciated. The “you” was more hit at, than facts, I could give you instances but that would make the letter too long. Our other Swamis also have expressed this to me.

Discussions without such personal implications are not only very helpful in sharpening our intellect and in removing hazy notions but also make it very lively, healthy and interesting

I don’t think I said the progress of the class is being hindered. Discussions have been more useful too me to understand the standpoints than mere going through {illegible}. You may remember I mentioned this to you once personally.

{Our} Swamis and myself earnestly request you not to give up attending classes thinking your presence would hinder ...<sup>220</sup>

## L28.213

213 - 214

Letter from Siddheswarananda<sup>221</sup>

Sri Ramakrishna Math, Brodies’ Road, Mylapore, Madras

11-6-1935

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<sup>218</sup> Address appears in the letterhead.

<sup>219</sup> Page 212

<sup>220</sup> Following pages are missing.

<sup>221</sup> “S” and a small triangle are handwritten in the top right corner of the page.

Dear Mr Paul Brunton,

I am so glad to receive your second book for review in Vedanta Kesari - I second very much appreciate the presentation of the subject. I have reviewed it for May issue. A copy shall be sent to you. I am {hearing} often from Ramana Ashramam. Mr {Narasunhaswami} is here in {this} {illegible} for over a month. He was reprinting "Self-realisation" and that is now over. He is now publishing a life of {illegible} Baba.

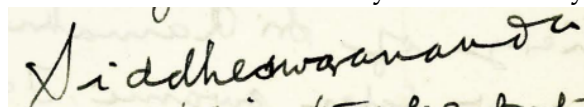
In your last letter to me you wrote that you will be coming to India in March or April. Subsequently I heard that your stay in Egypt and Persia may be prolonged.

In 1936 we are celebrating the centenary of Sri Ramakrishna's Nativity - The Editor of our paper swami {Tapasyananda} has a plan to bring out an annual for the V. {Kesaru} in January 1936. I am very {illegible} that an article from your pen should surely find<sup>222</sup> a place in the memorial issue. You are at liberty to write on any topic you are interested. I would like to suggest a title - "A Westerner's approach to Indian Mysticism". Modern India will be very interested {to know} what is it in India Religion and Philosophy that appeals to the scientific west: You are the person most eminently qualified to write on this topic. May I expect an early reply to this point.<sup>223</sup> I am sending {by} another {packet} - an offprint of an article in Sri {Ramakrishna} written by swami {Tapasyananda}. I am sure you will like the presentation.

Trust you are well in health and spirits. Mrs {illegible} came and met me twice here. She had fine interviews with Maharshi. She is so sincere in her search after Truth. I was so glad to meet her.

With my affectionate greetings and good wishes and awaiting the pleasure of meeting you soon.

yours sincerely



P.S. Would you be able to help us to find the whereabouts of the Adyar yogi and the other {Madras} swami who never speaks mentioned in your book. We searched and searched near Adyar and nobody could help us to discover the Yogi. I am also enclosing another off-print of Mr V. Subrahmanya Iyer's article in "{illegible} in Radhakrishnan." I had already sent you Mr Iyer's pamphlet in "{Avasthathiraye}."

**L28.215**

215 - 216

Letter from Hector {illegible}<sup>224</sup>  
12, Park Crescent, Portland Place, W.1.  
8.x.34

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<sup>222</sup> Page 214

<sup>223</sup> Underlined in a different hand.

<sup>224</sup> "M" is handwritten in the top right corner of the page.

AE gave me your book {illegible} and I find it extraordinarily interesting. Now is it possible to have a talk with you before you return to India? {He} {tells} you are going back soon. I am a medical man and {illegible} medical {aspect} of yogi has always seemed to me important.

Hector Alvarez

217 - 218

Claremont, The Strand, Ryde, I.W.<sup>226</sup>  
4th Jan. 1935.<sup>227</sup>

Very many thanks for your interesting letter, and for permission to quote from your work.

A regards other matters, you are of course quite right in saying that reading a thing in print and seeing it illustrated in a living person are two quite different things. But I think that the real point as regards a Master is this, that one cannot see illustrated his experiences in the higher states of consciousness. You may see him go into that state, but the rest is scarcely expressible in words. One must do it oneself. He can but point the way. For the public of course, it is the phenomena that will most interest.

<sup>225</sup> “K” and a triangle are handwritten in the top right corner of the page.

<sup>226</sup> Address appears in the letterhead.

<sup>227</sup> PB inserted "but thank him for sending book on Pyramids" by hand at the top of the page; "answered" is handwritten in the left margin.

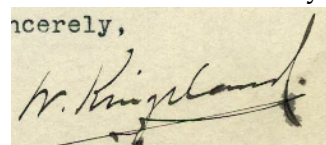
<sup>228</sup> Underlined in a different hand.

I have too much to put into practice of what I learnt from her, and too much to conquer in myself to want another Guru in this incarnation; and besides, I have still a great deal of work to do for the world in book form.

I did not meet any Fakeers of Holy Man when I was in Egypt; probably because I did not look for them.

You ought to make the acquaintance of my friend Dr Evans-Wentz, the author of The Tibetan Book of the Dead, and Tibet's Great Yogi, Milarepa. He is very much on the same lines of research as yourself. He is now in India, but I don't know precisely where. I will try and find out so that you may possibly meet him in India. He has the idea of establishing a little Colony of contemplatives somewhere out there. I saw him last Summer, but he did not mention that he knew you, though he had your book.

Yours sincerely,

ncerely,  


L28.219

219 - 220

Letter from W. Kingsland<sup>229</sup>

Claremont, The Strand, Ryde, I.W.<sup>230</sup>

26th December, 1934

Mr Paul Brunton,  
C/o Messrs Rider & Co.,  
34, Paternoster Row, E.C.4.

Dear Sir,

I have been reading your "Search in Secret India" with the greatest possible interest. It is an excellent work to call the attention of the general public in the west to these super-achievements of the east, and to its spiritual philosophy. At the same time there is hardly anything in the book with which I have not been familiar for years - hardly anything, that is to say of philosophical or yogic nature - and one wonders why you had to go to India to find certain teachings which are available to anyone in western literature (translation), or why you should express such surprise at certain statements of principles which are commonplaces with many students here at home. Of course to learn a yoga which gives powers one must have a Master; but that is another matter. "Why all this talk of masters and disciples?" (p.277.)

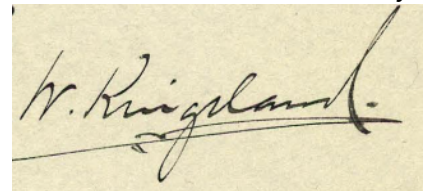
I should much like to quote one or two passages and incidents from your work in a book I am now writing on The Gnosis in the Christian Scriptures. May I have your kind permission to do so?

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<sup>229</sup> "K+" is handwritten in the top right corner of the page.

<sup>230</sup> Address appears in the letterhead.

Yours faithfully,

A handwritten signature in dark ink on a light-colored, aged piece of paper. The signature appears to be 'W. Ringland' with a long, sweeping horizontal line underneath.

L28.221

221 - 226

Letter from Mildred Bailey<sup>231</sup>

Apartment 11-B, 449 Park Avenue, New York City<sup>232</sup>

Undated<sup>233</sup>

My dear Paul,

As you will see from the above address we are now settled in New York. {We} had a most exhausting crossing and arrived in New York on the Majestic three days late after storms all the way across.

Things are so rushed at present and there are so many people to see that I have very little time in which to write but I thought I'd just drop you a word of greeting, and also tell you that Ellison is joining us here around the 1st of April and that we shall remain here until September. We find there is so much to do and the work really needs to have more time given to it on this side.

It was so good of you to take the time to write me from Paris. I do hope the Meditation Groups carry out the objective you set for them but I think they are bound to, for, in spite of the limitations of<sup>234</sup> the various people concerned, they are all so sincere and you have given them such a clear picture of what can be done that it's bound to work out. I am not taking part actively as I don't feel that they quite want it and also I am swamped with work and one or two problems of my students over here, and, as you say, one must conserve one's forces.

You have a queer faculty, Paul, of making one give more time to and be more ones real Self and that's one reason why I value your friendship so much. Not that I wouldn't give time and thought to real things anyway but you go forward so openly that one sees the good that can do.

I'm quite envious of the thought that Ellie will meet you in India within a year and hear of all the places you've been to and the interesting things that have happened. Don't forget your promise to write us about the experiences you have in Egypt - I feel that something really marvellous is going to happen there - we are so<sup>235</sup> looking forward to

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<sup>231</sup> "B" and a small triangle are handwritten in the top right corner of the page.

<sup>232</sup> Address has been crossed out in a different hand.

<sup>233</sup> "health" and "Mrs Mildred Baily" are handwritten at the top of the page in different hands.

<sup>234</sup> Page 223

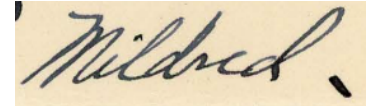
<sup>235</sup> Page 225

hearing from you. Remember that anything you write goes no further than ourselves if you prefer it not to.

Mr {Northover} arrives here in May for the annual School Conference. It will be rather nice having him here and it's a good thing for him to get an idea of the work that is going on over here to tell the English Section.

With all my thoughts and very best wishes towards what you are doing.

Sincerely,

A handwritten signature in cursive script, appearing to read 'Mildred', on a light-colored rectangular piece of paper.

**L28.227**

227 - 228

Letter from {Gwen Foder}<sup>236</sup>

C/O Overseas House. St James's. London. S.W.I.

June 23/6/37

Dear Mr Paul Brunton.

I thank you for your letter of May 31st... also for enclosed introductions.

The contents of your letter is of great interest to me -- I am only sorry that you did not as a well meaning friend tell me all you knew of PUROHIT... it might have saved me many tears many pangs.

O knew nothing about him... enclosed article explains now why I clung to him... he promised me re-newed health -- that loss of faith in him and removal of my personal services to him or myself might have dire consequences... My position was not unlike that of the EMPRESS of RUSSIA {whose} faith in Rasputin was on account of the health of her poor son. She was also a devotional woman as I am -- spirituality combined with faith healing -- I felt sure would {bring}<sup>237</sup> about the desired results. I kept my part of our bond -- I never even told my family that I had expectations of a complete cure -- when I would burst upon them with the news I WAS CURED.... I know a lot of mud-sliding went about -- I tried to break from him in 1933... but he made it impossible.

You say my name associated with his has harmed me -- I am sorry -- but if it is possible for you to remove any of the doubts please do... I have been victim and a dupe of a clever charlatan -- who's tool I was without knowing it... Purohits daughter sent me most terrible news of HAMSA's conduct towards his women disciples -- and an indictment against her father... I approached Purohit with it... naturally he denied it.

I told Yeats -- got called a liar for my pains<sup>238</sup> -- so it's up to him if he cares to lend his name to ones so dishonourable... Also it has come to our notice here... that HAMSA's book the HOLY MOUNTAIN... in which Yeats also wrote an introduction -- had formerly appeared in serial form in the MAHRATTI...POONA... in which he describes incidences

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<sup>236</sup> "F" is handwritten in the top right corner of the page.

<sup>237</sup> "being" in the original.

<sup>238</sup> "and ignored {ever} {illegible}" is handwritten above this line.

as his own that proved to be those of a well known English Traveller... this fraud was discovered and exposed... THE EDITOR of the MAHRATTI confirms it was in 1914.... The Publishers declined at this juncture to do anything as the book has long been out of date... therefore no sales - PUROHIT and HAMSA are lucky to be 6,000 miles away -- and the book obsolete... or they might have found themselves in JAIL.

Did you know that LADY Elizabeth went out to India stayed at HAMSA'S ashram for a year... Before she left I told her of the rumours I had had concerning him and the reputation he bore -- though I had not then proof... I advised her on her arrival to make judicious inquiries... HAMSA need never know -- that it was better before going on to his place... also to visit PUROHITS daughter whom I had asked to warn her... PUROHITS daughter became timid and afraid when the time came -- and said nothing -- NOR did Lady Elizabeth make any inquiries SHE WENT RIGHT ON... I warned her so I had done my duty -- she had not been there long before rumours regarding HAMSA and LADY ELIZABETH reached me -- I cannot repeat it here... But the remark was perhaps she was that kind who liked that sort of thing... I heard that she was going to deceive her Family about her intension of staying with HAMSA for good -- only returning now and again to ENGLAND wo make it appear alright -- that in event of her MOTHERS death she would throw in her lot entirely with HAMSA... meantime<sup>239</sup> rumours of a very disquieting kind {reached} me I was implored to approach her MOTHER to get her back... having warned her before she left and whilst she was there to which she took no notice whatever. I had no wish to be dragged into any sordid affair of anyone else's.

This intimation {of} hers was written to PUROHIT he showed me the letter I immediately wrote to HAMSA... telling him all I had heard about him and his conduct towards his disciples -- that he was described as the counter-part of RASPUTIN... that I had been approached to see her MOTHER which I was not inclined to do... BUT strongly urged him in his own interest and LADY E's not to entertain her proposal to deceive her Mother and staying on with him... that unless her plans were changed - her family would be communicated with...

PUROHIT received a reply from HAMSA and LADY E... that they had talked over the matter and had decided that she had better return to her family after she had had her holiday -- I.E. when her return ticket was up and devote herself to her Mother which she had not done before - and on her death -- would return to him... I informed the individual who wanted me to see her Mother and they agreed we could do no more the HARM if any was now done to her... and moreover she may have liked that kind of life...

I never heard again from either of them... but on my return to ENGLAND in MARCH 1936... I sent for her too see me -- she refused to see me - I got her on the phone -- and told her I must see her... she came in a very angry mood -- accused me of having interfered in her affairs -- I read over the terrible letters I had received from an inmate there -- where her every move was watched... I said I had no sympathy for her as she was warned I never was warned about PUROHIT... only {illegible} made no-one substantiated their charges... I believed PUROHIT...

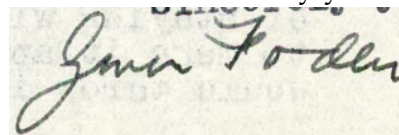


She refused to say whether she would ever go back to HAMSA... I told her that if she did -- or was instrumental in sending other women out there as PUROHIT said she might -- I would be compelled to speak - meantime she had nothing to fear from me... I admitted I had warned HAMSA not to entertain her proposition -- told him to send her back... and moreover it was my suggestion that he should ask her to devote herself to her MOTHER... as she had for years been straying from home and family -- AT LEAST I have done my duty... don't you think so.

SHE cuts me dead in the street... but I don't mind I know she is at home with her family -- that's all that matters to me.

NO I have decided never to write those memoirs... but to cut PUROHIT out of my life and memory -- my plans for India are not fixed yet. I hope somewhere sometime we shall meet... if I do not go to India and you come to London for a brief spell -- I would be happy to offer you hospitality I have a nice flat in EBURY STREET. BELGRAVIA... meantime I send you my best wishes... I am glad you entertain no unkind thoughts of me... I never meet Indians here... I ignore them all they are traitor TRY if you have any opportunity to explain what my position was with PUROHIT won't you...

With kind regards  
Sincerely yours



**L28.229**

229 - 234

Letter from {Gwen Foden}<sup>240</sup>

C/O Overseas House, St James', London S.W.1

April 5/5/37

Dear Mr Brunton.

I hear from the CHIEF of ICHALKARANJI whom I know that you are to stay with him in JUNE -- you will like him ever so much...

I see your name mentioned quite a lot in the INDIAN PRESS... and seem to have quite an interesting time of it out there.

By the by Mr PUROHIT... I cannot call him SWAMI... I do not want to explain here... but there is a lot I did not know whilst associating with him in others words I was blind -- However I have now regained my sight and sense -- Funny thing PUROHIT after that possible JOHN BULL exposure he developed what one may term SPY-PHOBIA... and do you know that he wasn't wrong -- he was watched by the police here owing to complaints He wisely did not return to ENGLAND...

I received a few months before he left ENGLAND most terrible letter from his one daughter making the most terrible allegations against PUROHIT and HAMSA... on

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<sup>240</sup> "F+" and "(confidential)" are handwritten at the top of the page.



inquiry I learnt that these were the current news that was to appear in JOHN BULL... PUROHIT told me something quite different an to Mr Bristow to... However I have finished with him

I am coming to INDIA at least I hope so in OCTOBER or NOVEMBER with my cousin she is getting married in BOMBAY... her fiance is stationed there... she wants me to accompany her... If I do I'd like to go over more or less the same ground as you -- and wonder if you would be good enough to give me introductions there. I'm taking a cine-camera. with them to take pictures... BUY a car and tour the country leisurely --

I'm<sup>241</sup> off politics...

Do you know that PUROHIT tells people that it was due to him that made your books "IN SEARCH OF SECRET INDIA." what it is. that he helped you write it. or at any rate helped you to correct it and did much of the work... DID HE?

Also am I correct in asking you if you told him that you disliked me more than anyone you had ever known --

I was very hurt naturally -- as I had believed that we were quite good friends... so when we meet did not receive you other than coldly - BUT now I have discovered that he did the same thing with other people asking them to have nothing to do with me - because I had said I hated them... I think his real reason was to put one against another don't you? I don't believe now for a moment you said you disliked me more than anyone you knew -- He told me some strange stories that the ENGLISH WIFE of an INDIAN call PATKAR had told him about you... I'll tell you when I see you -- that is if it interests you at all -- Personally I think it better to forget all that nonsense...

One of my reasons for associating with PUROHIT was my health -- he said he could cure me of my malady -- one of the bargains was that I was to devote myself entirely to him... not an unreasonable request in return for renewed health -- in his biography he mentions he cures the sick... so I thought I stood a chance... HE never cured me however...

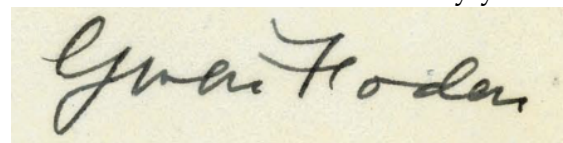
It was he who sent LADY P... to see you to pump you and get any information from you -- that you had told her - that you hoped she wouldn't be disappointed etc... How could a man calling himself a SWAMI be so underhand... he was always getting people to go here - go there to spy out what<sup>242</sup> others were doing or saying -- He told me he has asked you to see MRS M... to find out from her what her grievance was against me did you?

Now let's finish up this sordid episodes...

I'd like to see you if you return to ENGLAND... so please let me know

With kind regards

Sincerely yours

A handwritten signature in cursive script, appearing to read "G. H. H. H.", written in dark ink on a light-colored, slightly textured paper.

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<sup>241</sup> Page 231, "(Confidential)" is handwritten at the top of the page.

<sup>242</sup> Page 233, "(Confidential)" is handwritten at the top of the page.

**L28.235**

235 - 236

Letter from Gwen {Foden}

Undated<sup>243</sup>

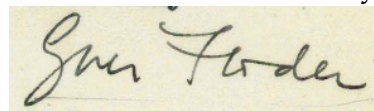
To Paul Brunton Esq

Dear Mr Brunton,

It was at SWAMI PUROHITs request that I keep a diary and to insert in it accounts of any discussions and things of interest appertaining to his so-called mission -- This I did - they make very interesting reading -- it deals only with the five years of my association with him... going through my records you figure quite a lot in them -- PUROHITs idea that I would publish them at some future date -- many pages he helped to write himself -- needlessly to say I had my own private diary and recorded many things of much greater value my cousin R.F. FOSTER the author -- has gone through them and finds them very interesting - and urges my writing it up as it would make an excellent book of "reminiscences" ...

If there is any material you could furnish me with I'd be very pleased to accept it... pages with reference to yourself I shall be very pleased to allow you to go through them before they go to the press.

Yours sincerely



**L28.237**

237 - 238

Letter from {Whu Knittel}

{illegible} Hubertus, Mallnitz {Karnten}, Austria<sup>244</sup>

12/5/35

Dear Paul,

You are now having Egypt to yourself - (I'm no longer there) Probably you will go south, that is why I am writing to you. O too am going south - to {illegible} - in my book and my mind lives {entirely} in {those} {regions}, though my body is fixed here in Austrian mountains.

I hope you will find all you are seeking for on your path - and may {illegible} {shall} not be empty!

If you have any {secret} {energy} to spare, help me. I shall be most receptive. I am even now at this moment I need it, to finish my work.

I'll {illegible} {the} {current}.

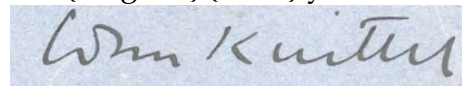
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<sup>243</sup> "(Confidential)" is handwritten at the top of the page.

<sup>244</sup> PB inserted "Now in Switzerland" and "send photo" by hand at the top of the page.

{Don't} {forget} house and garden is at your disposal in {Ein Shams}! Just let {illegible} know.

All the {illegible} {from} your friend



Ask for Mizra he "{illegible}" at {illegible} and have a talk with him!

**L28.239**

239 - 240

Letter from {Whu}<sup>245</sup>

Kulm Hotel, St Moritz Switzerland

25. July 1935

Dear Paul,

{illegible} last you wrote me a letter I keep on hearing of you indirectly. Women have such a zest for tell small things!

I am enjoying a period of mental stagnation, letting nature do its work, also in selecting my next piece of work, which must be ready made and finished somewhere within me.

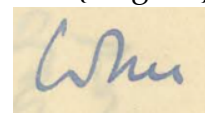
We have taken {a} {illegible} house in {Surry} for September and I {expect} to be in London on {frequent} occasions. I hope you are still in England then, so that we can meet.

I am glad you stayed in Ein Shems this summer. {If} it were not for the {illegible} it would be a paradise for me. But his {constant} noisy {teaming} of {illegible} {goes} on my nerves occasionally.

Sometimes I hope to build myself a hut at the foot of the pyramids on my own bit of land.

{illegible} best wishes to you!

yours {illegible}



Enter<sup>246</sup> Chadwick will take one of my trunks with him to Maharishee so give one cont. mosquito net tropical outfit. Also lend him {illegible} {illegible} {illegible} wrote him in Sept. he {said} Sept 22 or 28.

- give keys with trunk (for Customs)

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<sup>245</sup> "K" is handwritten in the top right corner of the page.

<sup>246</sup> Page 240, this page is entirely handwritten by PB on the back of the letter.

- when {illegible} him tell {illegible} <sup>247</sup> Lady Brent ford ({illegible} widow) {illegible} <sup>248</sup>

{write} Aurobindo {illegible} as to when I may visit him this autumn or winter

Re Ra-Mah-Hoteps prediction 19 Sept {1956}

"I cannot give the date because I have {seen} {the} {illegible} foolish people who {illegible} on a date and lose balance - to withhold date say before long and I have placed the date on a signed sealed document in a London bank.

Next time in London take camera {to} {illegible} a part, Cleopatra's needle to show detail of {illegible}

## L28.241

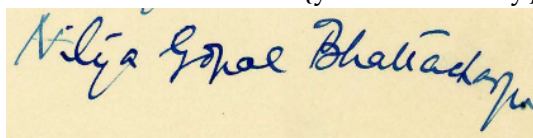
241 - 242

Letter from Nilya Gopal Bhattacharya  
Bulbulchandi Estate, Anail Po, Malda, Bengal<sup>249</sup>  
23rd July 43

My dear Doctor Brunton,

I have not heard from you for a long time. It is nearly a year that I wrote to you from {Jnan Sadhan} Ashram, Madaripur. For the past few months I have been staying at Bulbulchandi, a quiet village in the district of Malda with the {landlord} the locality; He wants my help as a spiritual instructor although I am still a baby in spiritual-science, with no pretensions to be a 'Guru' of anybody on earth: You know, Indians are emotional and credulous by nature. But as a matter of fact {illegible} spirituality has nothing to do with emotionality or blind faith.<sup>250</sup> How long will you remain stuck at Mysore? Is there no chance of your being able at present {to} come down to my place so that you could spend a few weeks with me? My landlord will be glad to offer you a comfortable room and I hope you will enjoy the change from Mysore very much. I am sincerely looking forward to the time when we shall research together in Siddha-Yoga and present it to the world. Hope this finds you in excellent spiritus.

With Kind regards  
{yours sincerely}



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<sup>247</sup> Something is written in shorthand.

<sup>248</sup> Something is written in shorthand.

<sup>249</sup> PB inserted "Bengal" by hand.

<sup>250</sup> A small triangle and circle are handwritten in the left margin by this paragraph.

Dear Doctor Brunton,

Though I saw you for only a short time at Calcutta you are still in my mind. I have {illegible} Barnagore, my former residence for good and have {now} permanently fixed up here at nan Sadhan Asram, my master's holy hermitage about which Mr {Sridhar Mazumdar} might have told you of when you came to Baridal. As we were both in a hurry we could not possibly discuss many spiritual and political problems which would go a great way in solving the present situation.

You were a bit impatient at that time, as I guessed, for the {awakening} of the Kindalini-Sakh which I promised to do if you could come to the 'Asram' at your leisure so that you might stay here for a week or so. You know I am deadly against {illegible} and the conventional religion of {India}. I have my own research work on "Siddha-Mahayoga" in Bengal which may be translated into English later on. But I tell you frankly, the Natural-Siddha-yoga has nothing to do with the miracle-mongering of the Hat-yogis of India. I would welcome a Psycho-analyst or an unbiased scientist of the type of Mr {Jeans} so that he could unravel the mystery of the mind scientifically til he intuits the Atman (Super-self) direct.

You probably remember I told you at Calcutta that our master predicted many things about the {British} {illegible}, of course not to flatter their vanity, but to help them in the future reconstruction of the world-order which has been upset by the diabolical and satanic forces. He always entertained a very high opinion of the British people.<sup>254</sup>

When we parted last I had had a long politico-spiritual discussion with Mr T.E. {Rogos} {I.C.S.} who was departed to {Bushari} on political mission and I told him about you as well and he noted with great interest my politico-spiritual scheme which may help<sup>255</sup> the British government at this hour.

As it is impossible to write to you in detail, I should be very glad if you come here on leave so that you could convince yourself of the {Siddha yoga} {we} want to impart to you. As a {true} yoginis we would then help the Government by launching a political-spiritual propaganda so badly needed now, to crush anti-British propaganda by the enemies.

We make no mockery of yoga and the mission of our master and {illegible} is no harm if you consult your superior {officers} who might get true light from us at the

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<sup>251</sup> "B" is handwritten in the top left corner of the page.

<sup>252</sup> Address appears in the letterhead.

<sup>253</sup> "On Siddha Yoga" is handwritten at the top of the page.

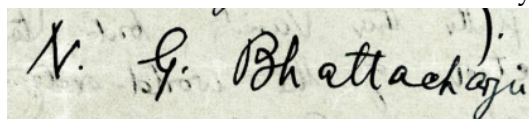
<sup>254</sup> A small triangle and circle are handwritten in the left margin by this paragraph.

<sup>255</sup> Page 244

moment. You know, I am as enterprising as you are, and I was duped by many so called 'Sadhus and saints' of India in the 'search of truth.'

with best wishes

Yours Sincerely



## L28.245

245 - 246

Letter from K. Vaidyanathan<sup>256</sup>

"Sriniketan" Kosapet, Vellore, S. India<sup>257</sup>

24/12/1935

My Dear Fellow Searcher after Light,

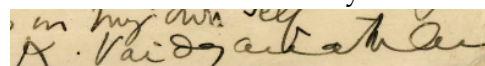
Excuse me, please for having come away from {T. malai} without taking your leave. In fact, I have not even able to see eve the 'Love of my Heart' the Maharishee. Since all my doings are His, I don't much mind about my ways.

You have a great mission before you and your own soul knows it too well.<sup>258</sup> Your modest reply to me that you have only caused a 'ripple' in the mighty ocean of men's heart, is no doubt a very happy observation because of the fact you have yet to shoot forth the hidden sparks to enlighten the world even like so many beautiful stars that {dec} the dark sky. Is it not really wonderful to see the world 'Bruntonised' - if I may use the term

I think I can't write further as Maharishee would object to talking too much.

Hoping the Maharishee and yourself would excuse if not tolerate the outpouring of my heart.

Yours in my own self



## L28.247

247 - 256

Letter from Ivan Severin<sup>259</sup>

Landikotal Signals, Peshawar. N.W.F.P.

The 6th of August '42

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<sup>256</sup> "V" and a small triangle are handwritten in the top right corner of the page. "Poet & Short Story Writer, Author of Dawn & Other Poems and Songs of Devotion" appears in the letterhead.

<sup>257</sup> Address appears in the letterhead.

<sup>258</sup> Underlined in a different hand.

<sup>259</sup> "S" is handwritten in the top left corner of the page. "Lieut-Colonel {I}.StQ. Severin" is written by the author above the address.

Dear Dr Brunton,

Over a year ago, on the 23rd of July 41, you were kind enough to write me a letter - it was after Madam Vera Luboschinsky had visited you in Mysore and had told you that I was contemplating a visit to the Ashram of Sr Ramana Maharishi, whom you talked about in your book "A search in Secret India."

I should have answered that letter at once. I am sorry that I did not do so. I was busy at the time and soon afterwards was caught up in a whirl of events which led me to take part in "strategic withdrawals" from the Japanese. Now I am back in India, with your letter of the 23rd of July 41 in front of me.

Madam Luboschinsky was not quite correct when she said that I had had an adventure with a Lama in Tibet who knew my identity. What happened was quite unimportant and can be quickly dismissed: - I was on a trek in Kashmir. As I walked along I experienced a vague feeling that something was going to happen. This feeling grew stronger as I approached a figure seated on the side of the mountain path. He looked like a "Fakir" to<sup>260</sup> me. He spoke in English and knew my identity. This seemed so weird and uncanny that I quickly hurried on! Nowadays, if such a thing should happen, I would sit down and talk to him, if he would enter into conversation. The Kashmir incident took place 8 years ago.

I wonder if you would be interested in any of the experiences of a man whom I know, let's call him Frank, who is a civilian who has worked in India for a number of years and who is now in the Army? For example: - Frank was sitting one evening in {Firpa's} restaurant in Calcutta, watching the dancing, when "everything became black" and he lost consciousness. When he regained consciousness he recalled the vision he had just had in which he saw a man grow up, marry, and have children. He also recalled how he had realised that he had been looking at himself, and that he had wasted that particular life which he had been living. A few years after this Frank suddenly went into a "trance" (I think he was studying Yoga at the time) and shortly afterwards realised that he was a natural medium. He told me that he was particularly fortunate in having a "spirit {control}" of a high order. It was at one of his "seances" that he asked one of his audience to put a question to the "spirit {control}" about the "blackout" which he had had in Calcutta. The reply came that it was his previous incarnation!

Now I'm not saying that I believe in the accuracy of the reply of this "spirit {control}," but nevertheless some of Frank's experiences are interesting! He has made a deeper study of Yoga, Palmistry and Astrology than most people. I think he undertook these studies when he suddenly realised that he was wasting another<sup>261</sup> life again - i.e. the one he is living now. And judging by the time and care he takes in working out a horoscope, and by the people who have testified to the accuracy of his conclusions, he at least must have studied astrology thoroughly. He no longer interests himself in his powers as a medium, or in this type of psychic phenomena, unless he is particularly pressed to give a demonstration. In the days when you were gathering material for your books such as a "Search in Secret Egypt" and a "Search in Secret India," an experience of

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<sup>260</sup> Page 249

<sup>261</sup> Page 251

a friend of Frank might have been of value to you. This friend gave an Indian beggar a rupee. On his way back the beggar called out to him. He talked to the beggar and the conversation resulted in the beggar teaching him how to cure a human who had been bitten by a poisonous snake. The beggar told him that the power would be lost if he divulged it to anybody else. Two or three years later he was confronted by a person dying from a snake bite. He recalled what he had been taught, put it into practice, and was amazed to see that it worked. Since then he has had one or two chances to perform similar cures. He has not divulged the secret to anybody yet!

Frank, I'm sure, would be very pleased if he could meet you. He has read and enjoyed your books. I'm not sure whether he is overseas or not nowadays.

It was very kind of you to have said in your letter that you would be pleased to have further chats with me if I visited Mysore - but not so pleased as I would be, I'm sure! If I am ever down your way I will most certainly come and see you. I think that you will find me neither impatient nor hard to get rid of!

I must read your book which has a title something like the "Hidden Teaching Beyond<sup>262</sup> Yoga." I am naturally interested<sup>263</sup> in such subjects, but I must confess that I have not studied deeply, and that I know very little about Yoga, other than something about Hatha Yoga. I can understand how the Asanas and how Pranayama serve their purpose by drawing into the physical body certain forces which develop psychic powers but when it comes to "meditation" the Indians whom I have met seem to be so vague on the subject. One Indian tried to teach me how to make my mind a blank and thus awake my "higher consciousness," but several months afterwards I felt that he had made me meditate in what might be called a "negative" manner. Also I have noticed that Indian emphasize the dangers that lie ahead of the man who has no Teacher to guide him, and I somehow feel that it is this negative attitude of mind which makes them come under the influences of undesirable forces, e.g. the "dwellers upon the threshold" who appear to exist in the first plane of consciousness beyond this material one of ours? On the other hand I feel that there is a way of going into meditation which is saner and cannot cause harm, and which is just as effective in helping a man to develop on spiritual lines, or to "Yoke himself" to the Universal Consciousness as a Yogi might say - and that this way is to be definite and "positive," to "get your subject" before going into meditation, and then to still your "objective" mind and to direct your higher mental force (subjective mind?) towards the "Supreme Consciousness" or "God," and to be positive and expectant while awaiting an answer to the particular question you have asked. I feel that this way of approach keeps undesirable influences away.

As you are reading this letter I expect that you are smiling<sup>264</sup> in a good nature manner at the muddled ideas of one who knows little!!! - but I do feel certain that, in this present stage of development, we humans should normally have two minds, an "objective" and a "subjective" mind as I have seen them called - and that the "objective" mind is the first stage of consciousness of which man makes use in dealing with ordinary problems and when registering emotions - and that the "subjective" mind is the

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<sup>262</sup> The author crossed out "beyond" and inserted "behind" by hand.

<sup>263</sup> Page 253

<sup>264</sup> Page 255

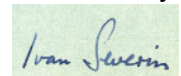


"conscience" of a man, or his "soul," or the "consciousness" which continues to exist when he has discarded his physical body, and that this "subjective" mind has not been developed or brought deliberately into use by the great majority of dwellers on this earth of ours.

Unless a man does develop this "subjective" mind, how can he make use of the Spiritual or Cosmic Forces which will enable him to follow the advice: - "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"? And unless men start making more use of these Spiritual Forces how can leaders come forward to take an effective hand in remedying the most unsatisfactory state of affairs in the world today? [Incidentally,<sup>265</sup> from where does Hitler get his power? presumably from the same source, since one can obtain powers for evil as well as to do good? And when will the Divine Law begin to bring his misdeeds back to him? In his next incarnation?]

If you have managed to read as far as this(!) I send my wishes for your good health and for more success in your work. If by any chance there is ever any way in which I could assist you - perhaps some small thing may be possible one day - please remember that I would be very pleased to do so.

Yours sincerely



Which<sup>266</sup> reminds me, I enjoyed your book "Arunachala" - the Hill of the Holy Beacon

**L28.257**

257 - 258

Incomplete letter from {Schlubeck}<sup>267</sup>

Johannesburg, South Africa,

September 4th, 1936

Dear Mr Brunton: -

I was indeed happy when I received from Ted your letter of the 8th ult., together with a nice letter of his.

So you are back with the Maharishee again. The 4 months you have been up in the North must have been a wonderful and great blessing, to judge from what {Ted Spicer}<sup>268</sup> is saying. I hope that you are well and have recovered completely from your accident.

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<sup>265</sup> An "X" with four dots around it is inserted by the author before this sentence. An asterisk is inserted before and after the brackets in a different hand.

<sup>266</sup> An "X" with four dots around it is inserted by the author before this sentence.

<sup>267</sup> "Schlubeck" and "S" are handwritten at the top of the page.

<sup>268</sup> "TedSp." in the original.

With the same mail there came a letter from Co.S.L., to which was attached the copy of the answer of the publisher to whom I sent the translation at the end of June, just before leaving. They say, in a very polite way, that they have investigated whether they could publish it, but had come to the conclusion that it was not suitable for their {firm}. That is contained numerous passages which would provoke criticism very soon in view of the prevailing attitude towards occultism. They have sent the copy back to Co.S.L., and she is retaining it, following my suggestion. -

I did not despatch to you any copy, but as I mentioned, started right away to have it accepted for publication. There might be a difficulty of sending it to you, to judge from the experience of Co.S.L., on account of everything being censored. If you want to have a copy just now I suggest sending you the one I have with me. In this case I suggest your answering immediately, c/o {Ted Spicer},<sup>269</sup> so that I might send it off immediately. It is important that you do it right away, because I MIGHT leave from Durban on the 27th of this month. The airmail would be re-forwarded to me to Genoa, and I could send it to you from there. As I just mentioned the possibility of leaving I should like to give an explanation. - I am in fact handicapped here by the very reason I mentioned to you in my letter before last. That is the tremendous influence of people of Jewish descent in Business and any other feature of economic life. Whole in other countries they do not want them - here they are in a position to say that they do not want non-Jewish people. I had a very good chance to join a big concern, but it was spoilt. Of course, there are still possibilities of doing something else than go into business, and I am leaving tomorrow for an extensive trip up to the North, to investigate farming and export business of citrus fruits, and Kaffern stores business as well. But there might come nothing of it as well. - Therefore, in order to be prepared I have had a reservation booked to proceed from here to Genova. That would be with the determination to fight my cause through in Germany. As you will remember, I felt terribly hurt and treated in the most unjust manner by the way I was forced to detach myself from B. The separation was practically made already in India, two years ago. I gave in, ...<sup>270</sup>

## L28.259

259 - 260  
Letter from M {illegible}<sup>271</sup>  
Cairo  
30/XII 36

Dear Mr Brunton,

I thank you for your letter and the cutting containing your review of my book. I think it is very kind of you to introduce my {work} to the English public and I thank you for this. I hope that it will help the sale of the "{Message} from the Sphinx" which is now

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<sup>269</sup> "Ted Sp." in the original.

<sup>270</sup> Following pages are missing.

<sup>271</sup> "S" is handwritten in the top right corner of the page.



remark about one of her poems, then she is on a mountain top -- bless her. Cornhill eventually did not publish "Calvary," because the New York Times had it. Anyway, it had a much larger public there and now they have taken the one she wrote Spring of last year when we were amidst the Gloucester blossoms together. So she is happy over that too. "The Hills" -- perhaps I told you -- she wrote whilst we were in Gloucester this year. We were winding along at the foot of the Cotswolds slowly in the car -- when we saw this white road in the distance, which seemed to disappear into the sky. I happened to say: "Maybe that road leads to heaven -- let's try and find it." A few minutes later -- the inevitable pencil and pad appeared -- so that I drove slowly and silently whilst "The Hills" was produced. Such happenings give me immense happiness. And to think that perhaps I have some little part in them is nicer still.

Yes, the psoriasis has been a bit awful, but I don't mind it really. Addressing it I assure it: "Go on -- be awful -- since the worse you are the more quickly will you have done your job and have to go." And that is that. It is only that it rather saps one's energy at a time when it is all required. Still -- one week tomorrow B. sails on the Statendam and I am pleased to tell you that since the operation and the recuperative period at Bournemouth, she has seemed much happier; has acquired a great deal of balance and is contemplating the future -- not exactly happily -- but still, with some equanimity -- which is a lot. I perhaps rather stupidly -- feel under a tremendous nervous strain until she is gone, but I have to take off my hat to her for the way she has behaved this past few weeks. She is being just as helpful as she possibly can and making no complaint -- which is good of her.

We enjoyed your little Himalaya leaves. What a beautiful colour they are. They are added to our little treasures and will be carefully kept. It was a nice thought. We tried to imagine you in the Ashram at Rajpur. We tried to find it on the map and couldn't and we visualised you on the pony, with the bearer, guide and 2 coolies, winding along amidst the splendour of those ancient hills. What a wonderful thing it all is -- when one reflects on the objective of your journey. That you have so far been refused permission to go as far as you wished must be disappointing, but we all feel that if you ARE to go -- your permission will yet come through. Somehow we have an immense confidence that the things ...<sup>275</sup>

As<sup>276</sup> you will suppose, as we read your letter together, we were very happy to read of your experiences in the Himalayas and were, of course, figuratively one very large question mark. We read with bated breath of your escapades on your journey. That you have "something to live for" is something of which at least four people I know are profoundly convinced and we sincerely congratulate you on the escapes and gain a further sense of strength from the knowledge of the Protection which you must have had. Now that you are back in the calm and peace of the Presence of the Revered Maharishee, you will be able to consolidate those things which you gained in the Himalayan silences and which you so richly merited.

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<sup>275</sup> One or more pages may be missing.

<sup>276</sup> Page 263

Hesper read, of course, your answer to her letter re Jan. and is satisfied. As you know, she only wrote it because she was asked to and felt she ought. She wrote with some diffidence. I am hoping that we shall see Jan again before she sails as she promised to communicate with me during September. Is there anything which we can send out to you by her? If there is still time, please let me know.

You asked me what impressions I gained from the Congress of Faith lectures. I am afraid they were not very good. Dorothy Last is sending you printed copies of some of the Lectures, so that if you have time to read them, you will be able to form your own opinions. At the opening, the first Speaker represented the Church of England and a more fatuous speech you never heard... The object of the Congress was to discover so far as possible points of common agreement; means for cooperation. This man mouthed for an hour principally to assure everyone that there was no way but his "only" way, to which we all had to come sooner or later. It was significant to me that this word "only" appeared only in the speeches of those dealing with some branch of so called Christianity. They all seemed to think they were the custodians of the "only" thing which mattered. This was, of course, in distinct contrast to the broad tolerance expressed by the Indian and Japanese speakers. Your little friend Sircar did splendidly. Perhaps the outstanding address was that by Das Gupta, who was great. I had talks with both of these and am to see the latter again. Suzuki, from Japan, was marvellous. Everyone else had spoken for 40 minutes or more. He spoke for 5 minutes and said more than anyone, save the two I have named. His imagery was beautiful and his talk an intellectual, spiritual and aesthetic treat. The audiences at the public meetings in Queens Hall were fairly well attended, although a...<sup>277</sup>

## L28.265

265 - 266

Letter from {N Rashinathan}<sup>278</sup>

The office of The Hindu, Post Box 316, Mount Road, Madras<sup>279</sup>

8th Aug 1934

Dear {illegible},<sup>280</sup>

I was away on a month's holiday when your letter and the book were received, and so there was some delay in reviewing your excellent and revealing account of your quest in India. The office is sending you by separate post a copy of the Hindu {Litt} {illegible} of the 31st July, in which the {2} {illegible} ({mine}) appears; I trust you will find it satisfactory.

I am very glad to hear that the book has met with a favourable reception that speaks much for the discrimination of the British public which has had a good deal of

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<sup>277</sup> Following pages are missing.

<sup>278</sup> "R" and a small triangle are handwritten in the top right corner of the page.

<sup>279</sup> Address appears in the letterhead.

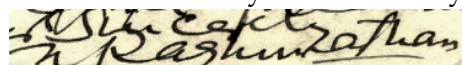
<sup>280</sup> This word has been cut out of the page.

{illegible} stuff shored on its uncomplaining head hither-to. I hope the book has had a<sup>281</sup> good press; I have not found - perhaps I have missed - reviews in the few big English papers that we get; but if they did not appear I should be altogether surprised, since {from all} I hear reviewing - especially in the national papers - goes by {work} rather than by merit.

Mr {illegible}, to whom I loaned the review copy, read it with avidity and delight; he was immensely struck by your mastery of the material and the {illegible} with which you have penetrated to the core of truth.

I must not forget to thank you for the kind things you say about myself in your letter and in the book itself - though I may be allowed to {correct} {the} {later} in a small particular I do not subscribe to the description "ex-pupil." I regard {and} shall always regard myself as a disciple of the Master in whom I feel securely anchored to Truth, and my practice of yoga permanently and continuous. Hope to have the pleasure of meeting you this winter. I am,

yours Sincerely



## L28.267

267 - 270

Letter from {N Rashinathan}<sup>282</sup>  
The Hindu, Mount Road, Madras  
Aug. 20.

{illegible},<sup>283</sup>

Many thanks for your kind letter of July 28th. Or course, far from forgetting you, I have very pleasant recollections of our chats {in}<sup>284</sup> "The Hindu" office and I am very grateful to you not only for the very kind things you say of me and my book but for the abiding interest you take in the welfare of a land which proudly regards itself as Karma Bhumi, the land where in the age to come must be worked out the salvation of the race. The times, I agree with you, are {illegible}<sup>285</sup> peace. There, {illegible}<sup>286</sup> trembling on {illegible}<sup>287</sup> {empty} and blaming {illegible}<sup>288</sup> just those suicidal activities which they are themselves pursuing with fatal vigour. Here in India, black clouds looming again on the horizon and bringing us we know not what. As I write the chances of Gandhiji attending the Conference seems exceedingly remote. The next few days will show whether we are

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<sup>281</sup> Page 266

<sup>282</sup> "R" and a small triangle are handwritten in the top right corner of the page.

<sup>283</sup> The salutation is illegible because it has been cut out of the page.

<sup>284</sup> "at" and "in" have both been written here.

<sup>285</sup> Some words are illegible because the page has been cut.

<sup>286</sup> Some words are illegible because the page has been cut.

<sup>287</sup> Some words are illegible because the page has been cut.


<sup>288</sup> Some words are illegible because the page has been cut.

going to have yet another puppet-show {staged} in London or the foundations laid for a real pact between the<sup>289</sup> East and the West.

I am sorry to hear that ill health has prevented your getting on with your book on India, which I am very anxious to read. I do hope that you have quite recovered from the ill effects of our climate and I look forward to the publications of the book in spring next year. Sir Francis Younghusband, if I may say so, is just the right sort of person to give it a good send off. I have, of course, read Mr {illegible} Iyer's life of the Maharishi, which was favourably reviewed in "The Hindu." I fully share your doubts as to its success,<sup>290</sup> from the publisher's point of view, in England; but it should not be very difficult to dispose of the small first edition (our first editions are always small, rarely exceeding a thousand copies) in view of the remarkable personality of the subject and the appeal that the spiritual life has for the imagination of even the man in the street here.

I am very pleased to hear that you will in all probability return here before the end of the year for a pretty long stay and am hoping for the pleasure and privilege of long talks with you on subjects which do not lend themselves to satisfactory treatment on paper - which must be my apology as well as my being in the same boat, spiritually, as yourself, for not {dilating} on the important questions you raise.

With kind regards,  
yours sincerely



**L28.271**

271 - 272

Letter from Mahendra Nath Sircar<sup>291</sup>

Pondicherri

20-10-36

Dear Mr Brunton,

I wrote a letter to you from Port {Seid} {illegible} care of Thomas Cook, Delhi to convey to you my sincere thanks for the kind services your friends in England {rendered} unto me. M Beach is a very kind friend and obliged me with the affectionate {illegible} in {illegible}.

Mr {Duraishwami} told me yesterday - I came for only yesterday - that you were with Maharshi. I hope you keep well. Please convey to your friends when you write to them, my remembrance, {illegible} and {illegible}. {I am} amongst their {fine}, noble and aspiring {illegible} and this {time} I {have} been very much {impressed} by some of their fine {traits} in English character, {illegible} much do I wish that Indians and {illegible} should {hear} one another {ultimately} {to} {their} {natural} advantage

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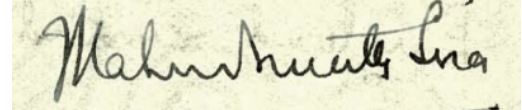
<sup>289</sup> Page 269

<sup>290</sup> Page 270

<sup>291</sup> "S" and a small triangle are handwritten in the top right corner of the page.

I<sup>292</sup> am glad to learn from Mrs Beach that you are making marvellous progress in your quest after the Eternal and am really gratified to hear that you are nearing the final realisation {the} first {illegible}

with {feelings} and {illegible} from,  
yours very sincerely



Paul Brunton, Esq.

**L28.273**

273 - 274

Letter from T.N. Simha

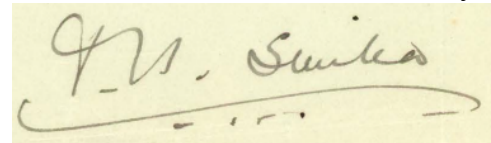
Madura

28.4.1937<sup>293</sup>

Dear Mr Brunton: -

Your letter to hand, and I noted the Contents. I came to this place Yesterday, to exhibit my feats in the "All Indian Swadeshi-Exhibition, which is {Running} now. This will continue for a week more. Collector of this place gave me permission only for one hour and a half. I may give 2 or 3 shows and proceed to Bangalore. I am stopping here a week more. I have sent {new} handbills of this place. More in my next.

{Yours Sincerely}



**L28.275**

275 - 276

Letter from T.N. Simha

17, Basavangudi, Bangalore City, Bangalore

15.4.37<sup>294</sup>

Dear Mr Brunton: -

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<sup>292</sup> Page 227

<sup>293</sup> Letterhead contains two paragraphs about the Author titled: "T.N. Simha; Yogic Feat of World Wonder."

<sup>294</sup> Letterhead contains two paragraphs about the Author titled: "T.N. Simha; Yogic Feat of World Wonder."

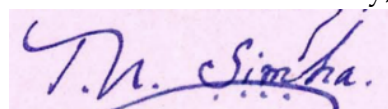


Thanks very much for the return of my papers. I think you might have translated my papers in to English, to know the {illegible}. As I was not in the station I could not {supply} yours early.

I had to {go over} here, on account of my business. It seems my uncle Mr C. S. {Jagauatha} Row, (Hindu Correspondent spoke about me, when he had Gone to you.

I remember what you told me when I had come to you. Regarding my performance, I will - as early as possible in {Chinmayalur} alone. Hope you remember, what you have promised me. (Helping me to {go} to forgive countries.). I am always at your disposal. I am trying to develop more and more. I am thinking to devote all my time in this. But on account of poverty I am not able. Hope you are keeping good health. More in my next. Awaiting for the reply.

Yours sincerely,



**L28.277**

277 - 278

Letter from Siddheswarandanda<sup>295</sup>

Chez M. Marcel Sauton, 2, Ave Auguste Maquet, Paris  
1-XII-'37

Dear Friend,

your kind letter and the parcel containing the book in hand. Kindly accept my sincere thanks. I shall certainly love the book to keep by me, and you will be glad to learn that without much difficulty I am able to read it now I understand it. For my regular lessons, I am without much difficulty reading {through} Renan's Life of Jesus. In spite of my trying to remain incognito for a year, I have to come out occasionally and give interviews and lessons: {Owing} to the {earnestness} of three persons, I have to give them regular weekly lessons in Vedanta, and I insist a part of {illegible} lesson, a course of meditation. From tomorrow, every Thursday I have {illegible} engagement -- i.e. to {illegible} {but} meditation class {in} "Les {Amis} {illegible} {{illegible} {des} {Buddhism}" of {Miss} {illegible}. You have kindly reminded me of the blessings of Maharshi: Yes, I feel if {illegible} very perceptible degrees: {One} gentlemen by name {Ronnell} - with his family, - of wife, child and sister, came all the way from {illegible} - near {illegible}, just to meet me and go back! He is in charge if {that} {one} I {illegible} to represent the {popular} Paper - "{illegible} {Peche}": I mentioned your book to him and was surprised to hear that he has read and reviewed it and<sup>296</sup> I gave him also a talk on Maharishi and going back to {June} he writes to me among other things.

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<sup>295</sup> "S" is handwritten in the top right corner of the page.

<sup>296</sup> Page 278

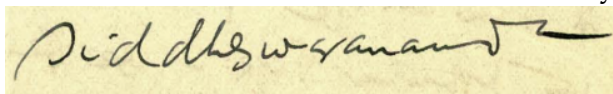
“{Je me permets aussi de vous rappeler ce que je vous ai demande sure sri Maharishi. Depuis que j’ai lu le livre de Brunton man esprit est flein de lui et la photographie que vous in ‘avez montree a achieve de faire celte presence consulante.}”

M. {Ronnet} has been in touch with {Babu} {illegible} {illegible} {time} and he has {illegible} a {devotion} for {illegible} {illegible}.

{Old} Mr “V.S” has gone back to India and he must have reached Mysore by this time. He was glad to receive the letter you wrote to him. We shall make the best use of {his} thought for we have Ramakrishna and Maharshi to show how those thoughts can be literally lived and in so far as Mr “V.S” has presented to us in clearest terms though the language of Buddhism, the experience of {Jnana} we {illegible} {illegible} be grateful to him. To me, in the realm of thought, he has been a unique and real pathfinder.

Very happy to hear that you are often entering into moods of silence {of the} seaside. Sorry to hear of {Pranavananda’s} passing away. I may go to {Geneva} by the 3rd weeks of December just for a couple of days.

with greetings  
Yours fraternally



The {illegible} send their greetings to you

**L28.279**

279 - 280

Letter from {Venkatatacaanat}<sup>297</sup>

{Basaranyadir}

13.11.43

My dear Doctor,

I thank you for your kind letter of the 8th inst. I have written to Madras asking them so send you the paper and the ribbons. I hope you will find them satisfactory.

I have read ‘The Secret Path’ with great interest. I am sure it must have been of considerable benefit to the persons to whom it was intended. It is bound to satisfy popular taste: but at the same time it is quite correct in essential - a combination which is very difficult to achieve when dealing with these subjects.

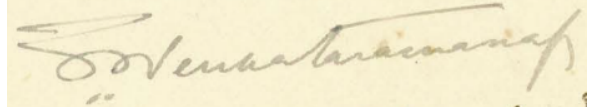
I really do not know when I will be able to go to Mysore again, of course I will be only too glad to take any opportunity to do so as I will then be able to have the pleasure (and may I add, the Profit) of your company which I value so much.

I hope you will {have} {illegible} to Mysore by now and will have benefitted by your trip to the Queen of the Hillstations in India.

Yours very sincerely

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<sup>297</sup> “Legislative Council Mysore” appears in the letterhead. “1” is handwritten in the top left corner of the page.



(secretary)<sup>298</sup>

## L28.281

281 - 282

Letter from Elizabeth R. Bruce<sup>299</sup>

Dera Baba Jaimal Singh

March 14, 1936

My dear Brunton,

Your good letter to Dr Johnson has brought to me much pleasure at hearing from you again. I had almost given up hopes of hearing from you again. I wrote you last fall but did not get the letter you say you wrote here last fall. I have written you twice since hearing from you. I was much afraid you did not get my letters. They had to travel around too much to reach you. But I am truly glad now to hear from you again and shall look forward with much pleasure to meeting you again when you are ready to visit our Master.

Let me say in the very outset that I have now been in Initiate of this our Master for almost two years and have lived here in the Dera, His headquarters, for most of that time, and I now have not a shadow of a doubt of his Mastership. We have almost daily proofs of that. I believe he is the greatest of all Masters. I think any one will be convinced of that when they come to know him well. All ordinary yogis and rishis and munis and ordinary mahatmas, are but children on the Path, in comparison to him. If a yogi, or rishi, has reached the first region, or the astral world, he has truly gained much. It is no small achievement. His field of knowledge has vastly increased and his powers correspondingly enlarged. He has the power of Nature's forces, so that he may at will do what are commonly called miracles. But that is only the play of children, compared to the achievements of a real Saint or Sat Guru. I am so glad and can not express my thanks enough that I have at last found the true Sat Gur, after my bitter disappointment in Dayalbagh. I feel quite sure now that the man in Agra is only a pretender and I do not know why I should have had to spend so much time there which seems time wasted. But perhaps there was some good reason that time will reveal. Anyway I am more than delighted now in the presence of the Great Master. You would love him, and when you come to him, please make your plans to stay with him for some time. Do not be in any hurry. You must understand neither Dr Johnson nor I, wish to influence you in the least away from your Guru in southern India, if he meets all of your requirements. So in speaking of our Master it is not to prejudice you in his favor, or to minimize the greatness or value of any other Guru, but just to let you know that we have found the Great Master

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<sup>298</sup> PB inserted "secretary" by hand at the bottom of the page.

<sup>299</sup> "B" and a small triangle are handwritten in the top right corner of the page.

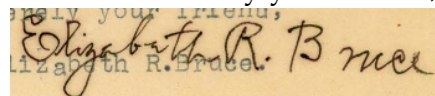
and of a certainty know him to be one. I am sure you will be happy for us, to know that now there is no more disappointment. Naturally, when we know we have so great a Master, we must speak highly of him to our friends. We do not know if there is another on in India who will compare with him. We know only of the goodness and greatness of our own Master. All we can say to our friends is - COME AND SEE HIM FOR YOURSELF.<sup>300</sup>

The doctor has written you at length and I need not add much more I will only say that I am very happy here with the Master. The dark chapter of Dayalbagh has been obliterated almost from my memory and I am making some headway on the Path of realization. I shall be glad to see you and to answer any further questions you may care to ask. I can talk freely now. My hands and feet and tongue are not bound here. We are just one family at the feet of our great Father and we all love him beyond words to tell of it. He is so good and gracious to us all and we feel that it is the rarest good fortune of a lifetime, for any one to even meet him, much more to know him well and above all to become one of his Initiated sons or daughters is better than to be appointed viceroy of empire. To be a daughter of the Kind of Kings,<sup>301</sup> is the true royalty.

My health is quite normal again, after being almost at death's door at the time I left Dayalbagh, just two years ago. I lost much weight, but have regained much of it though not all. Yet I feel fine and am quite strong. I work in the garden and do a lot of my own cooking. By the way, when you come I shall feed you out of my own garden, some of the finest products to be had in India. I am putting up in glass jars some of the fresh vegetables, so that I can have them all the year. You shall have some of them. I have a cow now and we make our own butter and have nice real butter milk to drink. We will take care of you, just as long as you will stay. Dr Johnson and I eat together and you shall join our family and I will give you the best to eat that India can produce/

Hoping to hear from you again soon and with all good wishes, I am

Sincerely your friend,

A handwritten signature in cursive script that reads "Elizabeth R. Bruce". The signature is written in dark ink on a light-colored, slightly textured paper. The letters are fluid and connected, with a prominent "E" at the start and a long, sweeping "B" in the middle.

Elizabeth R. Bruce

**L28.283**

283 - 284

Letter from David {MacIver}<sup>302</sup>

'Panorama' 203 Walkeshwar Rd. Bombay 6

Oct. 20th 1952

Dear Brunton,

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<sup>300</sup> "COME AND SEE HIM FOR YOURSELF" is typed in red.

<sup>301</sup> "King of Kings" is typed in red.

<sup>302</sup> "M" is handwritten in the top right corner of the page.

Please excuse the delay in acknowledging your letter of Sept 29th - as also the three books safely returned. But the letter, which found me still on my back in hospital, was of {those} that one wishes to answer personally, and the moment when I could comfortably do this has been longer in coming than I had ever expected. My surgeon was, I understand, thoroughly satisfied with his work, and the time spent in hospital was an entirely happy interlude, but the territory involved had been the scene of two earlier operations in my boyhood, and the resulting adhesions seem to have complicated the task more than was at first foreseen. As a result, I was allowed to sit up only after twelve days, could stand two days later, and came home a week ago yesterday - these adventures (for a sick man) absorbing my depleted energies to a degree that I could never have imagined. So much so, that today is the first time I have courage to sit down to my typewriter.

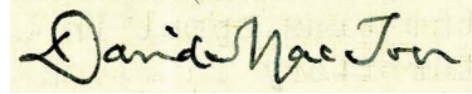
My wife and I had and have only one wish in offering our bungalow: that you should be left so undistracted in your material circumstances as to be able to give yourself wholly to your basic purpose. If these conditions are fulfilled in Bose's compound, we are satisfied. At the same time one cannot help reflecting - and you too must by now have realised - that you have been planted in the most virulent political camp in the locality. Considering how earnestly you wished to steer clear of local politics, and also that with the advent of the rains and the onset of winter the need for an electric fan must be a day by day diminishing, I cannot help wondering if now, or later, you may not begin to prefer the greater solitude of our place and its lack of association with all domestic camps. On this possibility - which Walter Keers seems rather to confirm - we are keeping the place free for you, and whenever you care to do so you have only to walk in.

Sri Krishna Menon has in fact no connection with Tiruvannamalai, beyond that established by the three or four persons who like myself have moved between the two centres. 'Atma-Darshan' is inscribed "Sri Vidya Samiti, Tiruvannamalai" because my house was the registered office of the society, and it was at first intended to execute our publishing programme from there. But possibly Keers or John Levy in his book, will have been able to throw light on the points in the author's teaching which occupied your attention. However, it need hardly be stressed that the path a Sage traces out can<sup>303</sup> become wholly real only in the eloquence of his living presence.

I would have been much interested to hear your impressions of Dr Godel's book - even if unfavourable. And (if you could spare the time) my wife and I would also be very curious to learn how matters now stand in regard to Anandamayi's visit to Ramanashram.

Need I say that you cannot have enjoyed your visit to our place more than we did, and that we must look forward to the pleasure of seeing you again on your return - though Mrs MacIver may perhaps meet you before that in Tiruvannamalai, for which she hopes to leave on Nov. 26th.

with warm regards from both of us,  
Very sincerely yours,



L28.285

285 - 286

Letter from David {MacIver}<sup>304</sup>

'Panorama' 203 Walkeshwar Rd., Bombay 6

Dec. 25th 1952

My dear Brunton,

A friend of mine writes to me from North Africa, complaining, in perplexity, that notwithstanding 20 years of total abstention from meat, alcohol or spiced food, he is found, to the bewilderment of his doctors, with a sick, distended liver, trespassing beyond the bottom of the ribs by two fingers' breadth.

Over last week-end, seeking something for Alice Godel in an old record of conversations with Sri K.M., my eyes accidentally fell upon the following:

"Mind is 'within' prana (the force that sustains thought.). Thought driven very deep, but with unconscious strain, attenuates the prana and this may react upon the liver, which is related with the subtle prana."

My friend has, for many years, been following an Islamic sadhana, of which strain forms, indeed, a methodical, self-mortificatory constituent. But as he is a confirmed Guenonite, and my first task in his "cure" is to get him to India, I have closed the quotation as above.

In fact, it continues: "But prana may be 'enriched' by an influx from the Heart into the thought at any stage."

And where "Heart" is so mentioned, what Sri K.M. points to is Guru-bhakti, a subject on which, for all its paramount importance, he will be found most delicately reserved.

As I was writing to my friend, your own liver trouble also suddenly sprang to my mind. Could it not be accounted for in a similar manner? But it was only a little later that a connection established itself between the "remedy" and the hesitations Alice Godel had described in your case over the question of accepting Sri K.M. as your Guru.

The question is a capital one, and for this reason may understandably cause hesitations, though the reasons attributed to you for pausing on the brink of the precipice are perhaps apocryphal. They have an air of unreality (though the drowning mind may well catch at unreal straws): It had not, according to her, been your intention to seek for a Guru when you set out on this trip,<sup>305</sup> and accordingly (as it would appear) the question could not be entertained.

Put so, it certainly looks somewhat absurd, for one does not see how a life-time's seeking could be denied fruition by the forgetfulness of this particular lap. When one's

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<sup>304</sup> "M" is handwritten in the top right corner of the page.

<sup>305</sup> Page 286

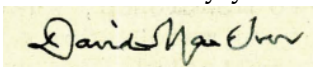
decisive grafting upon the stock of Truth becomes possible - and that in circumstances which may never be repeated can the opportunity be allowed to slip?

I dare say it is an impertinence on my part to say anything at all on so intensely personal an issue. If so, you must indulge me, please! Understanding something of what is implied, I feel very deeply both for your sake... and for your wife's. A Sage, who is the Ultimate, obviously cannot give Himself as he would wish, except in the measure that we give ourselves to Him. Once the decisive movement has been made on both sides, we are His and He is with us for ever - and rebirth is no more possible.

Having come so far, having found the Guru-principle displayed in a historically unexampled perfection, would it not be folly to go away without having taken in the plenitude of what it has to give? This for your own sake - but for your wife's, the point may be absolutely capital. For whether or not she is able to visit the country, hereafter, the link will be made once you have given yourself decisively to Him. I lay what may seem undue stress on the need, since one cannot be sure how much longer Guru-nathan will remain with us in the flesh.

Hoping it will be possible for you to stay with my wife and me, on your return, and much looking forward to the pleasure of meeting you again - with apologies, also, for the liberties I am taking in this letter,

Most sincerely yours



**L28.287**

287 - 288

Letter from A. N. Sharma<sup>306</sup>

46 Abbottabad

28.1.36

My Dear Paul Brunton,

I have read all 5 books which you have written wonderfully well. One thing is peculiar to your books which I never found elsewhere viz the sincerity with which you express your thoughts. It lifts one from the very beginning and one feels that every word and every sentence comes from the bottom of your heart. I have made<sup>307</sup> no progress at all but I have never lost hope my greatest desire, however is to get some sort of support or lift in this beginning of my spiritual life and I am waiting patiently for the time when that auspicious occasion arises. Perhaps I am too foolish to realize it. I am counting on help from you and I feel that it is coming some day.

Can I count on your spending a month or two with me if so - I shall feel very lucky and I can assure you that you will not lie disturbed at all. I am reading the "Hermit" to

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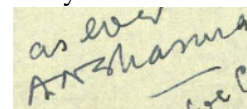
<sup>306</sup> "S" and a small triangle are handwritten in the top right corner of the page.

<sup>307</sup> Page 288



my children daily with my most respectful salutations to the Maharishee and yourself and kindest regards to your wife

yours as ever



We can {illegible} up you and your wife for as many months as you can agree to stay with us.

P.S.<sup>308</sup> Please do not bother to reply to this letter as I quite realize that you are busy.

## L28.289

289 - 292

Incomplete letter from A. N. Sharma<sup>309</sup>

Undated

...<sup>310</sup> be pleased to know that he has become a saint now. Vert far advanced - he is up at about 2.30 A.M. and sits for meditation after a bath up to the day break. His concentration is deep. He is in fact fixed in meditation {illegible} the day {illegible} and lives in the Lord so to speak. We derived a great benefit from his company and both my wife and myself now have early bath at 4AM or earlier daily and sit for<sup>311</sup> meditation till 7AM each day. It has been snowing here lately - we had 7 or 8 snowfalls - but we are thankful that we did not miss our baths or meditations. The children are on a vacation at present and join on satsang daily in the evening only.

So, you see - your books have been instrumental in putting so many things into our minds and changing our lives and there must be thousands of people like us - who have to be thankful to you.<sup>312</sup> I count on your grace across the seas daily. We visited the Maharishee again on our way back to His place from Singapore along with my<sup>313</sup> wife. We spent 2 days there and met Yogi Ramaya and Chadwick - we met a friend of yours on the steamer, who was visiting Maharishee an old lawyer perhaps Lavex by name. A very good soul. He met us again in the ashram, {Hindu} friend - a very sincere one - was Maurice {Friedman} (Bhartanana who has become a Sanyasi) was also<sup>314</sup> there. He is a good fellow.

When we went to Madras - we visited the cottage of St. who never speaks." He died in March '37 {or} June. Poor soul.

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<sup>308</sup> Page 287

<sup>309</sup> "Indian Medical Service" appears in the letterhead.

<sup>310</sup> "(3)" is handwritten at the top of the page; previous pages are missing.

<sup>311</sup> Page 290, "(4)" is handwritten at the top of the page.

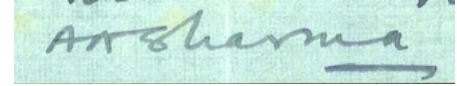
<sup>312</sup> Underlined in a different hand.

<sup>313</sup> Page 291, "(5)" is handwritten at the top of the page.

<sup>314</sup> Page 292

When you get time do oblige by a {me} by a few lines they are always so comforting. I received your Xmas card (most welcome) on our return from Singapore in January. I convey the loving greetings and sincerest wishes. Do visit us when you come to India. With most affectionate and fondest greetings and sincerest apologies

yours as ever



## L28.293

293 - 294

Letter from Major A.N. Sharma<sup>315</sup>  
Indian Military Hospital, Abbottabad  
10.2.36

My Dear Paul Brunton,

With an apology for addressing you as above, I hasten to assure you that I have done this after a careful thought.

Ever since I have read and read and read your wonderful book "A Search in Secret India." I feel that I know you and know you well in spirit if not in body. May you live for a long time to convey such noble thoughts to people around you, is my<sup>316</sup> earnest prayer.

I wish to take a journey as soon as I can get away to see you and the Maharishee. I do not know definitely when that is possible but I do hope you will {be very} kind and drop a line to let me know of any hints as regards clothing in March and April for my wife. For myself it is not important as I do not mind living in any clothes.

I particularly liked your chapter about {sahibji} ...<sup>317</sup>

## L28.295

295 - 296

Letter from A.N. Sharma  
Undated

...<sup>318</sup> during this my first trip to the ashram.

If you agree to go with me to Kashmir for a month in summer - I particularly wish you to meet my father-in-law. He retired as a {illegible} official from Kashmir state and we think him to be the most perfect man I have met so far - He is like Krishna of Gita and

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<sup>315</sup> "S+" is handwritten in the top right corner of the page.

<sup>316</sup> Page 294

<sup>317</sup> Following pages are missing.

<sup>318</sup> Previous pages are missing.

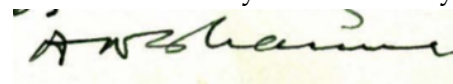
though living in the world he is above it. I have no doubt whatsoever that he has progressed very far towards the Unity. He is not a master and does not profess to be one.

Thank you so much for offering to me the breathing I<sup>319</sup> am looking forward to this demonstration and I do hope I reach the place before you leave.

I have been a seeker all my life but have got nothing and progressed no further than an ordinary sinful individual who falls down at every step.

There is some fascination about North of India - if you come - I promise to take you with the great pilgrimage to Amarnath Cave 13000 feet in August when 2 to 4 thousand sadhus go together - whether any of them is good, bad or indifferent I cannot say but you will like the {pilgrimage} in the heart of Himalaya with kindest regards and love

yours sincerely



P.S. Apologies for such a long letter. Please drop the "Maja" when {writing} to me - do address me as sharma

**L28.297**

297 - 298

Letter from A.N. Sharma

Undated

...<sup>320</sup> being a seeker ever since my childhood - I travelled to Agra in 1915 to {illegible} instructions from him. I should love talk to you all about my experiences of his spiritual powers. I visited only a fortnight ago - another "master" of Radhaswami faith who is living on the river Beas in Punjab. I know all about their spiritual teachings.

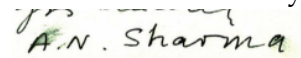
My desire at present is to meet you and through you the Great Maharishee.

I am applying for a month's<sup>321</sup> leave from 25.3.36 and hope to visit Arunachala with my wife. I understand you {illegible} wife is living in the town - and is going away soon. I do hope to have the honour of meeting her before she sails.

I have also read you book "Secret Path"... I am interested in "Breathing" will you kindly let me know if by this exercise you mean deep breaths taken slowly or not breathing at all during breaths. I am sorry to be so foolish as to not be able to catch your meaning.

With kindest regards too your wife and yourself.

Yours Sincerely



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<sup>319</sup> Page 296

<sup>320</sup> Previous pages are missing.

<sup>321</sup> Page 298

## L28.299

299 - 300

Incomplete letter from Lt. Col. A.N. Sharma  
No. 46 bungalow, Abbottabad, N.W.F.P. India  
16.2.38

My Dear Paul Brunton,

Before writing anything I wish to tender a very sincere apology to you for my long silence. I feel, ashamed of myself when I notice that almost a year has passed since I received your last letter, where you talk of {illegible} same silence. Many things have happened since I last wrote to you, you, perhaps, do not know, how many letters I have daily written to you in my mind. My wife and I cannot simply forget you. You have by your wonderful writings made yourself immortal. How is it possible, too to remember you in our daily meditations - morning and evening. I have just received your latest<sup>322</sup> book from "RamaKrishna's booksellers {Lahore}." What a wonderful book is this "Quest of Overself." I have read only 45 pages - but I am going to read it as a Bible, gradually.

Last year {Dandapani} spent over a month with me. He is a good soul and I sent him to Kashmir also. We used to have meditations regularly and his company did help me in concentration. Later on my wife and I had a couple of months leave in Burma, Malay and Ceylon. We spent 18 days with him. {Chopra} - who not only introduced me to your 1st book in 1935 but took me to Ashram and got me a chance of seeing the Maharishee and your noble self. You will ...<sup>323</sup>

## L28.301

301 - 302

Newsclipping of T.N. Simha<sup>324</sup>  
Undated Image and incomplete ripped article

*Extract: "He can stop his pulse He can cure hysteria"*

## L28.303

Letter from {Dhandapani}  
c/o Lt. col. A.N. Sharma,<sup>325</sup> Abbottabad, North West Frontier Province  
27.3.37

Dear Brunton,

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<sup>322</sup> Page 300

<sup>323</sup> Following pages are missing.

<sup>324</sup> "S" is handwritten in the top right corner of the page.

<sup>325</sup> "S" and a small triangle are handwritten in the top right corner of the page.

I hope you are keeping quite alright there and rather enjoying the natural sceneries of your solitary camp-place. I hope Mrs Brunton is also doing well and finds perhaps the climate of the place suitable to her health. Please convey my best compliments to her and accept the same to yourself.

Now I am in Calcutta, very safe. I write this letter from Belur Math where I came just an hour before I found Swami Sambuddhanada and he made me wait and nothing more in visitor's room till a room for me is arranged. But I don't think I shall stay here even for a full day. I am going to shift this evening at 4PM from here to my friend's house where our friends Dr G.H. {illegible} (who is now in Calcutta) and myself with Prof {Mahendranath Sircar} went invited to take tea yesterday evening. He is a very nice man and is connected with the educational academy in Paris. His name is S.A. Das.

Though I reached Calcutta on 23rd itself, I could not write to you earlier because I had not met the people of this {Math} and Prof. {Sircar} till yesterday evening. Hence the delay. I found Sircar to be cheerful and enthusiastic. He also gave me "Bhiksha" = {illegible} (as he called it) last night. He talked very keenly at length about Sri Aurobindo and also listened to me very patiently when I was requested to speak something about our Maharshi. On the whole I found him very sincere in all respects except one thing. i.e. He does seem to show some signs of indispositions or unpleasantness towards South Indians especially towards those who are, in their very nature, very simple, pure and humble in their life. Perhaps he wants them all to be fashionable, up to-date and civilized. I don't know how far he would succeed in his ambitious imaginations. Perhaps I may be wrong and could not express myself better than this. So if you find me wrong, please do the justice so that I may also learn it.

From our Asram up to Calcutta, I have halted invariably at so many places on my way and enjoyed<sup>326</sup> my stay with my friends {whenever} I did so, also found that my chief in taking this travel, will have some effect from {Bezwada} to Kashmir. I shall write to you in details from Abbottabad about my attempts in spreading the message of "The House of Silence."

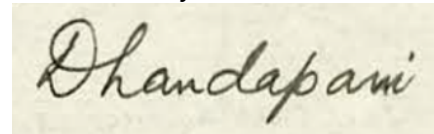
In Madras, I had a very impressive and highly remarkable experience in Tiruporur (a place of about 50 miles South of Madras lying to the most interior of a forest; But it is most famous and sacred and ancient and eminent pilgrimage centre.) I had been there for the last Sivarathri day and spent the whole night in quiet, calm, gentle, peaceful and serene atmosphere of solitary and secluded Nature. The meditation I made there brought me something more extra-ordinary and more inspiring Light and Illumination than usual. So I am not able to place myself in a position to clearly and ably describe {any} state of joy, ecstasy and happiness I had there and then. Anyhow I hope to give you my experience in person when we meet again.

Can I of April, I mean proceeding further to Gorakhpore and then to Nainital before I reach Abbottabad probably on or before 20th of April.

I hope you will not like me in so far as I take your precious time in reading this long-a-bit letter.

Withal my regards and fraternal greetings to you and Mrs Brunton.

Wishing to hear from yourself.  
I am as ever I am  
your sincere 'Self'



**L28.305**

305 - 306  
Obituary clipping of Countess de Morella Marquesa del Ter  
Undated

*Extract: None*

**L28.307**

307 - 308  
Newsclipping about Marquesa Del Ter<sup>327</sup>  
Undated

*Extract: None*

**L28.309**

309 - 310  
Letter from {LysRose del} {illegible}<sup>328</sup>  
Grosvenor Hotel Victoria  
31 January 1935

Dear friend Paul,

I enclose the card I promised you for my friend Mme {illegible} {Pacha} and hope you will see her and give {illegible} of our movement over here, and also interest her in your special work!

My friend Mrs {Gleadhow},<sup>329</sup> whose son is staying in Paris<sup>330</sup> at present, he is extremely {illegible} {resting}, an astrologer and I think you might like to see him and interest him in your work, he is very intelligent. His address is Rupert {Gleadhow}, {illegible} {illegible} Melon-Holland, 48 rue {d'Assas} Paris - VI It was so very kind<sup>331</sup>

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<sup>327</sup> "M" and a small triangle are handwritten in the top right corner of the page.

<sup>328</sup> "M" and a small triangle are handwritten in the top right corner of the page.

<sup>329</sup> "de " {Maada}" is written in the right margin in a different hand.

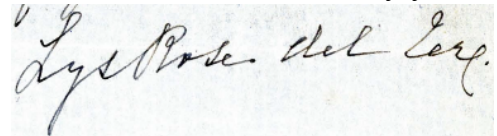
<sup>330</sup> "{save}" and "Rue de {illegible}" are written in the left margin in a different hand.

<sup>331</sup> "Director of Post Office Cairo" is handwritten at the bottom of a page in a different hand.

and<sup>332</sup> sweet of you to come today and was so grateful, now let me have {news} of you from Egypt-

With every kind wish for a good journey and success in all your hopes and wishes and God speed!

Affectedly yours



## L28.311

311 - 312

Letter from Marquesa del {Ter}<sup>333</sup>  
Grosvenor Hotel, Victoria, London  
26th March 1935

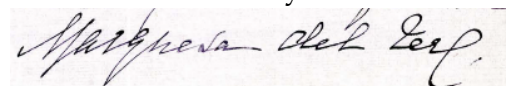
Dear Mr Brunton,

I have delayed answering your first kind letter, owing to my husband being laid up with a very bad cold, bronchitis which kept him in bed for two weeks he is better now, but rather weak; I heard from Mrs Beach you were to be in the Pyramids on the 20th and was sending you all helpful thoughts, also during the night, I could see you sitting alone on a stone bench, feeling very lonely, then a figure appeared {illegible} tall and put his hand on your head to reassure you in your quest, and later from a passage appeared an enormous serpent with a very small hear, you tried to {hit it} {illegible} the head, but with no result I saw no more -

I<sup>334</sup> have been very preoccupied lately and suppose that may be the reason I do not seem to contact much once only with {Tibet} of little importance I see Mrs beach often and have helped for the continental {Groups} {illegible} people seem to care more for the {no me} meditation. She is full of emotions {illegible} and works very hard and although she seems frail, she has plenty of energy and good will. {illegible} {Gleadhow's} mother has just returned from Bagdad and {illegible} very pleased to hear you liked her soul. We have a little better news of our interests, the society is a little more interested and perhaps there may be a little hope. I am feeling much better and can {walk} but am rather nervous about falling again! It is so good of you to write, I am reading a great deal as I feel there is still so much to learn

With kindest remembrances from us both

Your very sincere friend



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<sup>332</sup> Page 310

<sup>333</sup> "M" and a small triangle are handwritten in the top right corner of the page.

<sup>334</sup> Page 312



## L28.313

313 - 314  
Letter from Margaret Aldwinckle<sup>335</sup>  
55, St. Alban's Road, Leicester<sup>336</sup>  
29.1.35<sup>337</sup>

Dear Mr Brunton,

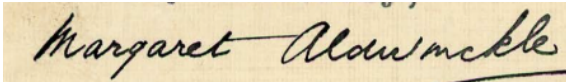
May I thank you again for having given me the greatest thing one human being can give too another, a deeper insight into those starry regions of the spirit which cast light into dark places and give new hope and courage in the search for truth.

The Arab esoteric school I mentioned is the Mohammedan Zaouia of Mostaganem and the spiritual head of it who has just died is His Holiness Sidna Cheikh {illegible} Ahoua si-Elhad j Ahmed. I believe the Mokka-dem or chief disciple is temporarily in charge of the community.

In case you should wish to meet Serge Brisys at any time, her address is: 37, Rue J.B. Meunier, Uccle, Brussels.

I wish you "bon voyage" and trust that your new search will bring you what you desire, deeper truth and understanding. I shall follow your journey in spirit and I hope one day we shall meet again.

Yours very sincerely,



## L28.315

315 - 318  
Incomplete letter from {Margaret Aldwinckle}<sup>338</sup>  
Sri Aurobindo Ashram, Pondicherry, S. India  
June 21st 1937

My dear Paul,

I was so very glad to get your letter this morning! Really I had begun to feel I was losing touch with you altogether!

I am sorry things are so disagreeable for you at T... but one cannot expect otherwise because these people are making the great mistake that has been made all over India for centuries, that of banishing the intellect from their spiritual life. As I have said so often, the mind must be developed and then transcended at the proper time, but to ignore it altogether is to give a very disastrous set-back to one's spiritual evolution. Dr Sircar is of

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<sup>335</sup> "A" is written and crossed out in the top right corner of the page; "P" is written in the top right corner of the page.

<sup>336</sup> Address has been crossed out and "India is inserted in a different hand.

<sup>337</sup> "Interview" is handwritten at the top of the page.

<sup>338</sup> Author determined from context. "P" is handwritten in the top right corner of the page.

this opinion too - he is dissatisfied even with things here and he is trying to persuade Sri Aurobindo to have a definite course in philosophy instituted as an integral part of the sadhana, so that the sadhaks shall really "understand" what they are doing and not merely follow a rather unenlightened and blind "bhakti."

I think perhaps you are right not to write anything further about Maharshi. I think also that perhaps your service to Him in this respect is over; you have made Him known, you have set in motion a strong current of interest in Him and attraction to Him, and now the natural order of things will do the rest. Whilst Maharshi is alive, His own force will draw those who are "ready" to receive his light; I only<sup>339</sup> hope though that his ideas will not afterwards be too much distorted thought being handled by people who (many of them) have not the requisite understanding. But it is the fate of "great men" to be misunderstood, but if they are truly great, nothing in the world can ever obscure their light or prevent it reaching posterity.

Yes, I am profoundly happy here - I too feel that now my destiny is beginning to shape itself in a very real way. As I told Sri Aurobindo, my coming here has meant my entering definitely into the path of direct ascent, but the mountain is vast; I do not hope to reach the summit in this life, I shall be content if I can walk steadily and firmly in the path now that I see it clearly in front of me, if I can fulfil as perfectly as possible the work of preparation and opening I have been brought here to do under Sri Aurobindo's and Mother's truly marvellous guidance and inspiration.

I am also very sorry that you must again plunge into the whirlpool of material domestic affairs. But as you yourself have said so many times, something in your "karma" has to be worked out in this way and there is nothing to be done but wait quietly until it is worked out - only...! Do not create fresh karma by repeating the mistake!!!!

I do very definitely want to see you before you leave India - there are many things I want to talk to you about which I do not feel like putting on paper. But I do not know whether it will be possible for me to come to T... to see<sup>340</sup> you. As I have only just been accepted as permanent here, I do not feel it is quite right to ask Mother to allow me to come to T.... Now that I have accepted Sri Aurobindo quite definitely as my "guru" and placed myself completely under His guidance, I do not want him to think that I am seeking M's influence now (although I know Sri A. has the greatest admiration for M. and knows him to be self-realised.)<sup>341</sup> I think Mother would allow me to come, but somehow I feel reluctant to ask her, because of course she knows now that I have no money (I gave it all to her when I came and if you pay my fare, it might cause suspicion as to my motives. Not I think in Mother's mind, she is far above such pettiness, but the minds of others here. There is already a rumour going about that I am married, my husband has deserted me and I have come here because I am very unhappy!!!! It is really incredible what nonsense is talked by people even here.

I myself would very much like to see M. again, as you know, because inwardly He is also my guru in a very real way, but somehow I feel definitely that I ought not to come

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<sup>339</sup> Page 316

<sup>340</sup> Page 317, "-2-" is typed at the top of the page and "SIS" is handwritten in the top right corner of the page.

<sup>341</sup> Underlined by hand.

to T... now. Would it not be possible for you to come and see me here. This is asking rather a lot I know, but in a way it would be so much easier for you because you are free in a way that I am not now. After your tour in the North is over, could you not come back to T... via Pondichery? I do not think it would cause a very big "detour," would it, seeing that you must come right South again. I know you will be<sup>342</sup> very busy, but then one day will not make so much difference. If I come to T... we shall talk and you will not work, so why not come here yourself for the day? You can then see Mother once more before you go -

Do you think it would be possible for you to do this? It would make things so much easier for me, because otherwise I shall be torn between my really great desire to see you and the feeling which is equally definite that I ought not to ask Mother's permission for this now.

As you are coming back to the South, I presume you will be sailing from Madras. If so, you could even come here on your way to Madras before you sail. Anyway, I will await a further letter from you before saying anything to Mother - if you really cannot see your way clear to coming here, then I will ask Mother. But I do hope very much you will grant me this last favour!!!! Then I shall be able to enjoy the time with you with perfect tranquillity of mind.

I hope you will be able to see the Yuvarani whilst in the North, they are keenly looking forward to seeing you, I know. The Yuvarani herself is at present in Almora, she has gone there to see Rabindranath Tagore and she may also visit Krishna<sup>343</sup> Prem - you must know him I think. Have you ever met him? Dilip Roy is away from the Ashram now he has gone to Calcutta to make records and is visiting all his friends - Mother has allowed him a three ...<sup>344</sup>

## L28.319

319 - 326

Letter from Margaret<sup>345</sup>

Sri Aurobindo Ashram, Pondicherry

June 14th 1937

My dear Paul,

Since coming here, I have sent you three letters and am surprised at your silence! I have just received a letter from the Yuvarani in which she says you wrote to her husband and mentioned not having heard from me, so I concluded that none of my letters have reached you. I foolishly addressed them all to Tiruvannamalai thinking they would be forwarded to you in the hills as I did not know of your address there. But in view of the

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<sup>342</sup> Page 318

<sup>343</sup> "Krishan" in the original.

<sup>344</sup> Following pages are missing.

<sup>345</sup> "A" is written and crossed out in the top right corner of the page; "P" is written in the top right corner of the page.

“bad feeling” in T... perhaps they have been tampered with! I ought to have sent them c/o Cooks!

A few days ago Mrs Pitts (who has now come to live just near the Ashram with her daughter who is now married) told me she had read in the Madras Mail that you were the guest of the Maharajah of Mysore! The Yuvarani now confirms this, so I am taking the liberty of sending this c/o the Maharajah in the hope that this time it will reach you. Is your wife with you or has she returned?

Probably the Yuvaraj will have told you that I came here in March. Many very profound changes took place in me whilst I was in Lucknow and I have no doubt they were due to Maharishi's influence operating in me without my knowledge. In any case, I received a definite “call” to come here which<sup>346</sup> was powerful and irresistible. I need not enter into the “why” and “how” of such a call to you - you know that when such a call comes it has to be answered and it generally means that the path of one's true destiny has become clear at last. It is so with me and I am very, very profoundly happy here - I have found my path at last and it is with great joy that I am embarking upon the great work that I have been brought here to do under Sri Aurobindo's and Mother's marvellous guidance and inspiration.

The help that I have received since coming here has been truly wonderful and here again I cannot put it into words. You will understand.

I am now staying permanently here. Sri Aurobindo wrote this to me today: “You have had a very decisive opening since you came here and we think you should now continue your sadhana as a permanent inmate of the Ashram.”

I have found here what I have been seeking all my life, what I came to India to seek, so that I am very deeply contented. What more can I say? To you I need not at all enter into the details of the life here - having stayed here yourself and shared in everything, you know exactly the conditions and what is being done. I am now living in the house next to the one in which you stayed when we came for the Darshan last November. Dr Mahendranath Sircar<sup>347</sup> and his wife are now staying in those same rooms; he is here for a few months' vacation and is giving a course of very interesting lectures on Sankhya, Vedanta and Tantric philosophy. When he first came, he asked to be introduced to me and wanted to know all about Maharishi and the conditions in the Ashram there. He is a very nice man; he spent two hours with me the other evening and we had a long talk concerning Indian philosophy. Have you read his recent book “Eastern Lights?” It is beautifully written, but the ideas are not always clear! He told me he had heard from Mrs Brach and Mrs Muller who had formed a Theological College in London and wanted his support. However I could give him no information about this as I know nothing of it.

I am still in constant and affectionate touch with the Yuvarani - she has become my very dearest friend, she understands me as few people do - she is so kind to me, she sends me stamps, notepaper, even chocolate, forgetting that I am now in an Ashram! I was very sorry to leave her, but the work I was doing there did not satisfy me at all, the

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<sup>346</sup> Page 320

<sup>347</sup> Page 321

sphere was not mine, she realised it herself and she knew I think before I knew it myself that I had to come here. A strange thing happened whilst we were together, we became<sup>348</sup> aware of it suddenly, that I was strengthening her faith in Maharshi and she was drawing me towards Sri Aurobindo and Mother! This happened in numerous and subtle ways and there is no doubt that my going to her was a definite link in my chain of destiny, the fact that everything was arranged here, in the ashram, was significant, she took me solely to prepare me to come back here - I see everything so clearly now!

When do you return to England? Are you returning! The Yuvarani says you have promised to visit them before you leave India. I do hope you will come here for the August darshan - I would like to have a talk with you once more! Because once you leave India, we may never meet again. Is the divorce definitely going to take place? If so, I don't suppose you know at all what your future plans will be, at least not until all is over!

I hear also that you are to write a book about Mysore State - is that true?

I will not say more now in case this letter too should go astray! But if you receive it, I shall keenly look forward to your reply and I hope you will tell me something of what your life has been since I left you. I think of you a great deal naturally and since leaving you, I have come to understand many things in you that were not clear to me whilst I was actually with you! You have played such an important part in my spiritual destiny that I am never likely<sup>349</sup> to forget you! Our meeting in London set in motion forces which have found their logical and proper culmination in my coming here, in my finding the true conditions necessary to my further growth.

I am giving 5 lessons a day here, French and English, to the sadhaks add sadhakas, as well as taking an hour's Hindi every day myself! Many more people want to come to me, but Mother has forbidden me to take any more pupils; Sri Aurobindo says I must be as quiet as possible at this point in the sadhana when new powers are awakening within me and my whole being is undergoing a very drastic change. I feel this myself, although any work that Mother gives me I shall always do with joy as an integral part of the Sadhana. Each hour, each day that I spend here, reveal to me new beauties in Mother's character and personality. I have never met anyone who is such a perfect instrument for the Divine Forces as Mother. In a community such as this all is not as it appears on the surface, there are undercurrents and dissensions and Mother has to face and deal with them all. The difficulties she has to face are very great and it is only because she belongs so utterly too God that she is able to bear the burden of a work which is exacting in the extreme, materially as well as psychically and spiritually.

I think you will realise that a very great change has come to me without my definitely<sup>350</sup> seeking it; all the old intellectual doubts and questions have completely disappeared, my inner attitude has utterly changed - I do not know exactly how it has all happened - I simply know that it has and I am deeply thankful.

I will stop now and await news from you. How is "puppy" have you still got him? I have a feeling you have not! What has become of him?

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<sup>348</sup> Page 322, "re Rajaj" is handwritten at the top of the page.

<sup>349</sup> Page 323

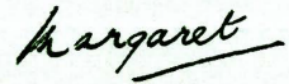
<sup>350</sup> Page 324

I have just heard that that young Indian pilot friend of mine (to whom we sent 30 rps. whilst I was with you) has gone to Maharshi. He has been continually unemployed and in bad health through malaria, he says he has lost all his peace of mind and hopes to regain it in the Ashram in Tiruvannamalai! I don't think he will - he is not at all ready for such a life and in any case I don't think they will let him stay permanently. I hope he does not come to worry me here.

The man from the North is here (you remember, the one who had to borrow a hundred rupees to come South and whom we advised to await Dandapani's arrival in the North!). He is living outside the Ashram, but otherwise he is taking pranam regularly and is staying here until the August darshan, but he says he is not keeping good health here and may have to return. He talks to me sometimes, but he is very rigid and bigoted and I do not know exactly what he is getting here as he<sup>351</sup> does not seem to be open in any way. But then one can never tell - to be constantly in Mother's presence must have some effect even in the hardest natures.

Well, good-bye for the present and please do write! I know you will enjoy your stay in the Summer Palace I presume that is where you are it is a glorious place.

With affectionate thoughts and very best wishes for any work new work you are undertaking. What about the other books? Are you continuing with them?



**L28.327**

327 - 328  
Letter from Margaret Aldwinckle<sup>352</sup>  
55, St. Albans Road, Leicester  
18/1/35<sup>353</sup>

Dear Mr Brunton,

An Indian friend has just presented me with a copy of your book "A Search in Secret India" and I am deeply impressed by it.

I too am profoundly attracted to India, I have friends there and in the near future I intend to study conditions, social, religious and political, at first {illegible}.

Your book has given me profound satisfaction because I have found in it a point of view which is almost identical with my own. It is for this reason that I am taking the liberty of asking you if you would allow me to come and see you as I am convinced that your wide knowledge and experience of India could be of immense help to me.

I shall be deeply grateful if you will grant me this privilege and thanking you very much in advance, I remain,

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<sup>351</sup> Page 325

<sup>352</sup> "A+" is written and crossed out in the top right corner of the page; "P" is written in the top right corner of the page.

<sup>353</sup> "Sat or Sun 1.30 am" and "Sorry about back East" are handwritten at the top of the page.

Yours very sincerely,

*Margaret Aldwinckle*

**L28.329**

329 - 330

Letter from {Unknown}<sup>354</sup>

Undated

I went to the Ashram last evening in spite of the crowds; Maharishee was outside as he generally is during festival time and the enclosure was crowded. He greeted me with a beautiful smile and I braved all eyes and sat in front of the whole crowd at the foot of his couch! You asked me once whether or not I felt "personal devotion" to the Maharishee - I said at the time "No." Now I do - my first desire when I reached Tiruvannamalai was to go to him, in spite of the fact that I felt dead tired, not having slept for three nights - sleep on the journey back was utterly impossible. My visit to the Ashram at Pondicherry has made me realise to an unbelievable degree what the Maharishee is. I had only realised it dimly and uncertainly up to now, but now I am sure and I shall not doubt him again. Is it not strange, very strange, that I had to stand right in the presence of India's "intellectual Sage" to realise how superfluous the intellect is when the other "something" is there. Is it not stranger still that my visit to Sri Aurobindo has done for me what nothing else seems to have been able to do - made me a real inner devotee of Maharishee! Something in me goes out to him now which has not been touched up to now. Life works in a strange way sometimes. In my case, it is also as if Life deliberately panders to me intellectual curiosity. It seems to say to me "See everything, satisfy your curiosity, then let your intuition tell you which is really "true" among it all." It has worked just like this now. In no way could I possibly explain in words why Maharishee is the greater of the two, but I know it to be so without any shadow of a doubt, so I must accept it; everything will be easier in consequence because now I can give my inner allegiance whole heartedly instead of somewhat "half-heartedly." Thank you for allowing me this experience now, when I am on the point of leaving Maharishee - my inward feelings have now received a "fixation" for the future which they did not have before.

**L28.331**

331 - 332

Incomplete letter from Miss Aldwinckle<sup>355</sup>

20/12/36

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<sup>354</sup> "from Margaret Aldwinckle" is handwritten and crossed out at the bottom of the page. "P" and "Sister Pavita" are handwritten at the top of the page.

<sup>355</sup> "Miss Aldwinckle" and "S.I.S" are written in a different hand at the top of the page.



...<sup>356</sup> the question you asked me on the railway platform when I was leaving - I have achieved an inner peace which has stood the {test} of the deeply disturbed presence of my friend - my feelings have not changed, but I see them now as truer perspective as subordinate to something that was not in my life before - Maharishee. He is with me constantly in a deeper sense than I can ever put into words and leaving the Ashram has enabled me to contact him "direct"

Another desire is to be realised due to a happy confidence - the All India Women's Conference is taking place here from the 22nd to the 26th - my friend's wife and Sir {illegible} {illegible} are organising it and I am not only {illegible} ...<sup>357</sup>

## L28.333

333 - 338

Letter from Miss Margaret<sup>358</sup> Aldwinckle  
Sri Aurobindo Ashram, Pondicherry. S. India  
27th December 1937

My dear Paul,

Thank you very much for the Christmas card, I deeply reciprocate its message. I "knew" a letter was on the way so I waited to receive it before writing to you. It came yesterday.

How prolific in causes for misunderstanding this world is! The two letters you wrote me from Tiruvannamalai have never reached me - at the time I was troubled at receiving no word from you before you left India, the more so as the Yuvarani told me you had written enclosing a railway ticket for my journey to T.... Now I understand everything. I don't know what is happening to the post here in the South these days, because two letters from my Ahmedabad friend have also gone astray, one containing money also. However, these things are outside our control. Yes, it was definitely wiser for me not to come to T... not only from the moral point of view, but also from the spiritual because once one is accepted permanently here, Mother does not like the two elements to be mixed; whilst fully admitting Maharishee's greatness, she says the two sadhanas are completely different, envisaging different goals and that for those who are doing the sadhana here, it is advisable not to go to Maharishee.

For the November Darshan period I had a young Telegu girl staying with me; she visits the Ashram from time to time as some of her relations are living permanently here; she had been my pupil for French and Mother asked me to have her with me this time. She is deeply interesting girl and has great spiritual possibilities; she has known Maharishee since she was a child when she left here, she spent a week with him. Naturally she spoke of me to various people including Mr Cohen who told her that you

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<sup>356</sup> "2" is written at the top of the page; previous pages are missing.

<sup>357</sup> Following pages are missing.

<sup>358</sup> "P" and "A" are handwritten at the top of the page.

had made a prediction concerning me to the effect that I should not stay here more than a year and a half; I must confess that this troubled me a little because I had just preciousely experienced a number of disturbing premonitions and fears which had made me think of a prediction that several different astrologers had made to me that 1938 was going to be an extremely crucial year for me. I thought it best to lay the whole thing before Mother. She said that the premonitions and fears were due to the fact that there was some hidden resistance in the vital due to the fact that certain experiences I have had necessitate<sup>359</sup> a radical transformation in the vital and that the latter at first resists the pressure brought to bear upon it for this purpose. Mother has my horoscope and she says there is absolutely nothing in it of a catastrophic nature; she also says that there are certain people who have the power to foretell the future but that their predictions are by no means infallible and that one can always change the course of one's destiny by changing, through the sadhana, certain elements of the being. That the "blind forces" of destiny are only operative whilst we are living in the ordinary consciousness, but that as soon as we attempt to rise above it, the course of "destiny" inevitably changes. As far as I myself am concerned, I can say quite definitely that I shall never leave the Ashram of my own personal will; I have found exactly what I want here and unless for some reason Sri Aurobindo or Mother wish me to go, there is no possibility of my leaving. Indeed, what I have found here is utterly beyond words and each hour that passes brings home to me more deeply the truly miraculous divine guidance which led my steps here. The Divine brought me here and the Divine alone can take me away; my own will, desires no longer exist, the surrender has been complete; henceforward there can only be one way before me - that of the progressive realisation of His Will.

Of my spiritual progress and experience it is difficult for me to speak because my "sadhana" is very young yet and everything is still in a process of growth and fixation, but in an interview I had with Mother the other day she told me I had made very great progress and that the experiences I had had were of fundamental importance, but that now I have reached a point when I must be extremely careful and walk with great circumspection and humility, keeping an extremely strict inner vigilance and discrimination in regard to everything that comes to me, as I have reached the "intermediate zone" in which many subtle, undivine forces come into play (of this I have already had experience.) But under the supreme and marvellous guidance of Sri Aurobindo and Mother I do not think these dangers will become serious because I have never been concerned with "psychic experience" for its own sake, and I am still less concerned now, that will always be a very secondary consideration of my sadhana; my goal always has been, and still is, the radical transformation of the whole being to render it a fit and pure instrument for the transmission of the Divine Force. Strangely enough, perhaps, my inner ideal has always been la Sainte Therese de Lisieux and here her example has become living to an extraordinary degree because she has come to me again in Mother - to become like Mother is all I ask, an utterly pure and selfless instrument of the Divine Love.

During<sup>360</sup> the November darshan, whilst in the presence of Sri Aurobindo, I had what I consider the most important of all the experiences that have come to me - it was but a flash, but sufficient to take me an immense step forward and open up cast and illimitable horizons - for a brief second I entered the Overmind vision and saw everything from there. As I wrote to Sri Aurobindo, I can only hope now that this brief rent in the mind's veil, this momentary lifting of the "golden lid" will grow progressively bigger and finally establish itself as a permanent state. That may, and probably will, take an immense time to accomplish, but one can work on with infinite patience and hope when one KNOWS that what one is seeking is actually, truly and eternally THERE.

The November Darshan was an exceptionally beautiful one; Sri Aurobindo changed his manner of bringing down the force; this time it was less concentrated, softer, more diffused, with the result that there was an extraordinary degree of general receptivity which allowed something to be established now which had been destined for some time later. I wrote these impressions to Mother and she confirmed them in the silence at pranam time. But there was a truly wonderful atmosphere here this time and everybody felt it, even the casual visitors from outside, many of whom come out of idle curiosity or because they have friends here and not out of any real devotion or spiritual urge.

Externally, I am also very busy; I am teaching the whole day now, but it is teaching in the widest and most profound sense and therefore infinitely satisfying. As regards my work Mother has given me an absolute free hand and for the first time in my life I am experiencing the deep joy of really creative labour, entirely divorced from the sordid economic element and all the petty bondage it entails; now, it is simply, purely and uniquely "a labour of love" - what that means to me I cannot put into words but you will understand. Yes, India has been truly my land of destiny, it has brought me marvellous things, but they are as nothing, mere wanderings by the way, compared with the vistas that now stretch infinitely before me.

All the foregoing will perhaps convey something at least of the profound and ineffable happiness that has come to me, a happiness that nothing in the world can give, which is entirely of the Spirit.

I have not heard from the Yuvarani lately; she has recently passed through a rather severe crisis in connection with her Mother's affairs, but she put everything in Mother's hands here and things are now easier. She has also been physically ill and had to undergo a minor operation, in connection with some old trouble<sup>361</sup> she had years ago. The spiritual link between us is of the deepest and I count her among my dearest friends, perhaps the dearest in the spiritual sense because in this respect she understands me better than anyone.

My Ahmedabad friend is also passing through a severe inner crisis; family matters and business are causing him acute anxiety, the more so as he is now feeling a deep "vairagya" a profound desire to escape from the sordid material conditions in which circumstances and the heritage of great wealth have forced him. Some time ago he came under the influence of a "sadhu" in Gujarat, a "realised soul" who has made a profound

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<sup>360</sup> Page 335

<sup>361</sup> Page 336

impression upon him; he has had this sadhu staying with him in Amedabad and has been to see him twice in his mountain home in Gujarat. This meeting has no doubt provoked the crisis because I have always known that his nature and soul were far too fine to be thoroughly immersed by the material life and I feel sure that the day is not far off when he too will consecrate himself to the spiritual life. If he does, it will be my profoundest joy, to feel that the being for whom I have had the deepest and purest human love has joined me in the search for that Love of which the human is but the faintest of reflections.

I see "The Quest of the Overself" is out. I wish it every success; you have completed it much sooner than you anticipated, haven't you? I imagine this would not appear for two or three years. I should very much like to receive a copy, if you think fit to send me one, as of course I have no money to buy things now! Have you started anything new or are you carrying out your plan of not writing any more for some time? I understand (from "INNER CULTURE") what you are going to America next year, is it true? What is happening about the World Meditation Groups - are you still carrying them on or has the movement been dissolved? By the way, a picture appeared in the Hindu of you at Vichy or somewhere "recuperating after an illness." I did not see it, someone here told me about it. If it was true, I hope you are now quite better - was it a return of the trouble you had in the Himalayas?

It is good that Mrs B is not troubling you; it is much better for the divorce to take place on those grounds than having to "fake" them in the usual way; it is a nuisance having to wait three years, but they will soon pass.

Amal here frequently asks me about you, he is the young Parsee writer-poet with whom you had some conversation I think. I am quite frequently asked to lend your books, generally to visitors! The other day a visitor came and was talking to the sadhak at the gate when I passed and I heard your name mentioned but I do not know in what connection. I am also quite frequently asked to give my opinion of Maharishi and the Asram<sup>362</sup> in T.... The last people to whom I talked on this subject were Sir and Lady Srinivasa Rao, the noted scientist and I have heard, Nobel Prize winner, who were here in November. They went to T... from here.

My parents are now getting reconciled to my being here; they have never opposed it but they realised that when I came here the possibilities of my ever returning to England were very remote and of course they cannot easily accept that. However, in time they will. They will feel better when my brother returns to England next year and settles down to his work in a church. He is at present at the Seminary in Strasbourg and is about to submit his thesis for the Doctorate of Philosophy. He is keenly interested in Indian thought and particularly Sri Aurobindo's so I have recently sent him a lot of "matter" which he is going to use in the thesis.

Yes, if ever you feel like a "week-end by the sea," my parents would be very pleased to see you - anyone who can give them some first-hand information about me and the life here will be welcomed with open arms!! They have a charming bungalow and could put you up! Their address is: 6A Meadow Close, Burrs Road, Clacton-on-Sea, about an hour's run from London.

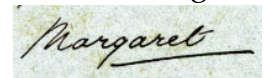
Well, I must close this long letter now - we are now looking forward to the little intimate "darshan" on New Year's Eve when Mother gives us "pranam" upstairs at midnight... And then, the New Year! What will it bring? The human question suppose... Let us hope a little peace and light at least into this chaotic external world, that the eyes of men may at last be opened.

Good-bye, then, for the present, or rather "au-revoir" because I hope that the comparatively near future will draw you once again to the shores of this wonderful land.

I hope you will always keep me in touch with your movements, those that count.

I wish you everything that you would wish for yourself for the coming year - to people pursuing the spiritual path it is simple and easy to give the New Year wishes because one knows that they wish and desire only one thing - to come nearer and ever near to the Glorious Goal.

With affectionate thoughts,



### L28.339

339 - 340

Newsclipping titled "Chinese Ambassador in London"

April 25 1941<sup>363</sup>

*Extract: "The appointment of Dr Wellington Koo as the Chinese Ambassador in London is officially announced."*

### L28.341

341 - 342

Newsclipping titled "Mrs Koo's Book on China Withdrawn"

April 27 1943<sup>364</sup>

*Extract: "'Lui Lan Koo,' the autobiography of Mrs Wellington Koo, wife of Chinese Ambassador to Great Britain is being withdrawn from circulation in the United States."*

### L28.343

343 - 344

Letter from Sir Francis Rose<sup>365</sup> Bart

18 Queens Gate Place, South Kensington, London

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<sup>363</sup> "1941" is inserted by hand.

<sup>364</sup> "1943" is inserted by hand.

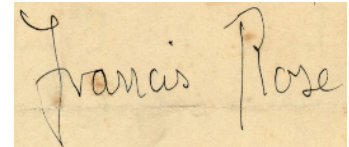
<sup>365</sup> "R" is handwritten in the top left corner of the page.

10 April (1939)<sup>366</sup>

Dear Mr Brunton

The Chinese Ambassador to Paris {and} Mme Wellington Koo have asked me to get in touch with you If you are in Town I wonder if you could see me I am a painter and have heard a lot about you, as, indirectly, through your book I have become a student<sup>367</sup> of Vedanta and {illegible}to {but} at the feet of Bhagavan Maharishi. I have lived in China for some years and my one desire is to get to India

Yours Sincerely

A handwritten signature in cursive script that reads "Francis Rose". The ink is dark and the paper appears aged.

Sir Francis Rose Bart  
18 Queens Gate Place

**L28.345**

345 - 346

Letter from S R {illegible}<sup>368</sup>

From the Librarian, University, Library, Triplicane, Madras<sup>369</sup>

22 MAY 1940<sup>370</sup>

To Dr Paul Brunton,  
The Palace,  
Fernhill, (Nilgiris)

Dear Mr Brunton,

The reply to your letter was delayed as I was absent from the station during the last ten days.

The following information about Mr Wellington Koo<sup>371</sup> is an extract from page 1796 of Who's Who, 1940: --

KOO, VI Kyuin Wellington; Chinese Ambassador to France since 1936; born 1887. Educated: Columbia University (Doctor of Philosophy.). English Secretary to President of China; Councillor in Foreign Office; Minister to U.S.A., 1915; attended Peace Conference as China's Plenipotentiary, and later as Head of the Chinese Delegation, 1919; Chinese delegate to the Assembly and China's representative on the Council of the League of Nations at Geneva, 1920-22; Chinese Minister to Great Britain, 1921; Plenipotentiary to Washington Conference, 1921-22; Minister of Foreign Affairs, Peking,

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<sup>366</sup> "1939" is inserted in a different hand.

<sup>367</sup> Page 344

<sup>368</sup> "K" is handwritten at the top of the page.

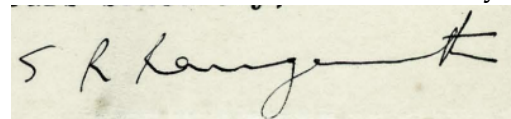
<sup>369</sup> Address appears in the letterhead.

<sup>370</sup> "This refers to your communication dated 12-5-40" is typed at the top of the letter.

<sup>371</sup> Underlined by hand.

1922-24; Finance Minister, 1926; Prime Minister and Minister of Foreign Affairs, 1926-27; Member on the International Court of Arbitration at the Hague, 1927 and 1933; Minister of Foreign Affairs, 1931; Chinese Assistor to the Commission of Inquiry of the League of Nations, 1932; Chinese Minister to France, 1932-35; Chinese representative on the Council of the League of Nations at Geneva, 1932-34; Delegate 13th and 14th Assemblies of League of Nations and to the Special Assembly of the League of Nations, 1932-33; Delegate to the World Monetary and Economic Conference, London, 1933; Delegate to Conference for Reduction and Limitation of Armaments, at Geneva, 1933; Chief Delegate to Assemblies of League of Nations, 1935-36 and 38; President of 96th session of League Council, 1937; Delegate to sessions of League Council, 1927-39; Chief Delegate to Brussels Conference {Nov,} 1937; Special Envoy to coronation of His Holiness Pius XII. PUBLICATION: Status of Aliens in China, 1912. RECREATIONS: tennis, golf, fishing. ADDRESS: Chinese Embassy, Paris.

Yours sincerely,

A handwritten signature in dark ink, appearing to read "S R Lange", followed by a stylized flourish.

**L28.347**

347 - 348

Letter from Alice Ann Bailey<sup>372</sup>  
Ospringe Place, Faversham, Kent  
November 19

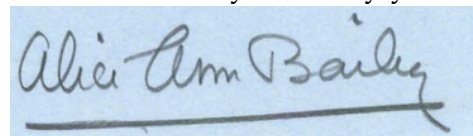
My dear Paul Brunton.

I have been away in London and found your letter and mss on my arrival here late on Friday. I have already read the mss with the profoundest interest and real thankfulness.

May I have a day or two longer to think out what I want to think out what I want to say in the foreword. I appreciate much your giving me the opportunity to write it and I want it to be as right as I can make it. You have done a piece of work which much wanted doing and in a most readable form. Must the printers be held up in the meantime? Cannot they go ahead with setting up the type and I will send along the two pages in a few days. I cannot touch it till Saturday as I am entirely booked up and I have been very much under the weather also.

With affectionate greetings from all of us

very sincerely yours

A handwritten signature in dark ink, appearing to read "Alice Ann Bailey", underlined.

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<sup>372</sup> "B" is handwritten in the top right corner of the page.



**L28.349**

349 - 50

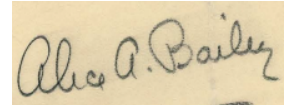
Letter from Alice A. Baily<sup>373</sup>  
Ospringe Place, Faversham Kent  
12.2.35

Dear Paul Brunton:

I wrote you a letter wishing you God-speed and telling you how our thoughts are following you, and then I lost it. This comes, therefore, to bring you the family's greetings and to give you our affectionate remembrances.

I have had the enclosed letter from Mrs Beach and I have written the attached reply. I send it to you so as to keep you au fait with developments here. I felt bound to write quite frankly on the matter as I gave no confidence in the type of letter which she will get out to the various people connected with these Meditation Groups.

Very sincerely yours,



**L28.351**

351 - 352

Incomplete letter from {Unknown}<sup>374</sup>  
Ospringe Place, Faversham Kent  
January 23rd, 1935

Dear Paul Brunton,

Foster and I very much enjoyed our time with you yesterday and only wish it had been longer. All of us in the world today who are trying to awaken the world and to act in any small measure as channels of spiritual force are far too busy.

Your Buddha is sitting up in my bedroom looking at me across the room and just as soon as we have a meditation room in London that is kept for nothing else but meditation I will move him there along with one or two other things to which the Buddha can have no objection. I am attaching to this copy of a letter that I have written to some of our senior students in different parts of the world in connection with your world meditation groups. Please feel that Foster and I will co-operate with you and your Committee up to the hilt because I think that you have initiated something that should be of tremendous potency in the world today. If enough of the right people can see division and if the movement can keep its initial note clear and free from any other things I believe that its effectiveness will be past all belief. After we had lunched with you yesterday we went on to the World Federation of Faith's Council. I felt profoundly

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<sup>373</sup> "B" and a small triangle are handwritten in the top right corner of the page.

<sup>374</sup> "B" and a small triangle are handwritten in the top right corner of the page.

discouraged at the close. To ask leading representatives of the World Faiths to deal with the problem of ignorance and hatred etc. etc. etc., seems to me to be laying emphasis on the negative side. I have always dreamt of a meeting of the representatives of the various faiths who would occupy themselves with the isolating of those planks in the many structures of our beliefs which are of general application so that we can know whether we all agree and not emphasise the point where we all differ. I also feel that to leave out such representative faiths as Spiritualism, Christian Science and New thought, which now, each of them, number millions of adherents, is shutting off some of the newer and constructive faiths by which men live. Just between you and me the trouble with that Committee is that the average age of its members is sixty five. I am guessing, but that is what they looked like.

I also enclose a letter from Dr Roberto to Assagioli. I also enclose an introduction to {Madame}<sup>375</sup> de Madariaga. You will remember that her husband is {illegible}<sup>376</sup> the fifteen permanent members of the League of {illegible}<sup>377</sup> is a Scotswoman and a Sufi and would be deeply {illegible}<sup>378</sup> of the world groups for meditation and I feel {illegible}<sup>379</sup> with them in Spain.

## L28.353

353 - 356

Letter from Alice Ann Bailly<sup>380</sup>

38, Broadwater Down, Tunbridge Wells, Kent, England

December 19th. 1936

My dear Paul,

I have not written much to you. I knew always that you were sharing the news such as it is from Hesper, and I get news of you from her, also through Billie. I did not want, however, to let Christmas go by without sending you a word.

I hope you are stronger than when you last wrote me, and have quite recovered from your accident. I hear you have written a new book also, which is exciting. I always read everything you write, though for me the "Secret Path in Search of Secret India" remains still the best thing that you have done. I have a kind of feeling that one of these days you are going to write a very notable book, not just a book that will sell well, but a book that will make its mark in the world, and I think that you will write it as the result of several years pondering and thinking back here in the west, after you have given to the west what you feel you have to give them coming from the east.

Foster and I are leaving for America on the 30th of this month. If you ever feel like dropping me a line during the next six months, please send it to me at 11, West 42nd

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<sup>375</sup> This word is illegible because the page is torn.

<sup>376</sup> One or more words is missing because the page is torn.

<sup>377</sup> One or more words is missing because the page is torn.

<sup>378</sup> One or more words is missing because the page is torn.

<sup>379</sup> One or more words is missing because the page is torn.

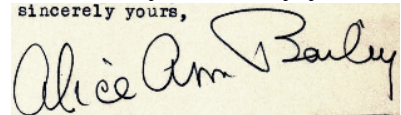
<sup>380</sup> "B" is handwritten in the top right corner of the page.

Street, 32nd Floor, New York City. Be sure to put "32nd Floor" on it, and also "Personal," as otherwise I may not see it.

I have just written a book called "The Five Initiations of Jesus." I am calling it "From Bethlehem to Calvary," and in the very front of the book is Hesper's poem on that subject. I have an idea you will like it, and<sup>381</sup> I would greatly value your criticism. Foster likes it, and seems to think I have done a good job. I hope so. I worked so long in the Christian Church, and am so eagerly anxious to see them broaden out.

Foster and I expect to be back in England in June. I wonder when you are returning?

With love from all the family,  
Very sincerely yours,

sincerely yours,  


**L28.357**

357 - 358

Letter from Alice Ann Bailey<sup>382</sup> to Mr Hurst  
Ospringe Place, Faversham, Kent  
20th. October, 1934

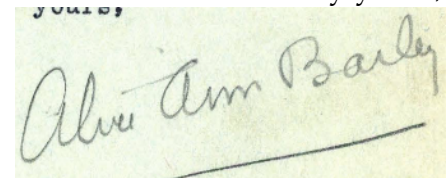
Dear Mr Hurst,

I hear that you are leaving before very long for India and we all would much like a glimpse of you before your departure. Would it be possible for you to come and spend a night here with us, one day next week - except Wednesday and Thursday when I have to be in London all day?

Could you come Tuesday, and perhaps go up to town with us on Wednesday morning. If this does not suit you, let me know what day will be convenient and we will see that it is arranged.

May I congratulate you on your book, which is arousing much interest and is of real constructive value?

Cordially yours,



**L28.359**

359 - 360

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<sup>381</sup> Page 355

<sup>382</sup> "B+" is handwritten in the top right corner of the page.

Letter from Foster Baily<sup>383</sup>  
Ospringe Place, Faversham, Kent  
24th November, 1934

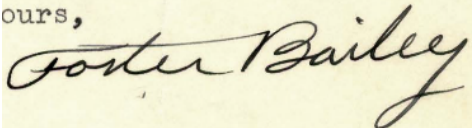
Paul Brunton, Esq.,  
86 Fellowes Road,  
N.W.3.

Dear Mr Brunton:

I have read the manuscript of your new book entitled, "The Secret Path." I join with Mrs Bailey in appreciating of its usefulness. I shall be glad to do everything in my power to increase its sales and if the Lucis Publication Company can be of any service in America and though its sales outlets to English reading people in other countries where we have students I should be very glad.

If you think well of the idea and if your publishers are looking for sales in America, perhaps I could take over the American rights for the book and really push it. As you know my publishing company exists as one of the instruments of service in connection with all our other activities, so that my interest is because of the value of the book itself to those in the world whom it may reach, and who are seeking that secret path, sometimes by conscious effort, but more often without really knowing that they are seeking the spiritual way. If there is anything I can do to help you in the service you seek to render through the book, I shall be only too delighted.

Cordially yours,

ours,  


## L28.361

361 - 362  
Telegram from {Ladenla}<sup>384</sup>  
Darjeeling  
21 APR 36

MUCH REGRET CONSULTED UNABLE INFLUENCE LHASA PRESENT  
JUNCTURE DUE INTERNAL TROUBLE

## L28.363

363 - 364  
Letter from S. W. Laden La.<sup>385</sup>

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<sup>383</sup> "B+" is handwritten in the top right corner of the page.

<sup>384</sup> "L" and a small triangle are handwritten in the top right corner of the page.

<sup>385</sup> "L" and a small triangle are handwritten in the top right corner of the page.

Building "N" Darjeeling  
31st. May 1936

My dear Mr Brunton,

Your kind letter of the 28th April 1936.

I was very sorry to hear that you could not get the help of the Indian and British Governments. Then I hunted for a cutting from "The Statesman" dated the 23rd. December 1935, which I remembered having read last year about the visit of Signor Giuseppe Tucci who had visited Mount Kailas and Lake Manasarowar with his caravan of 40 carriers. At last I found the cutting and I enclose herewith a copy of the same for your reference. From the contents you will see that Signor Tucci had got the privilege of visiting Kailas and its surroundings on his so called scientific mission which included of Photographs and Cinema Films. Whereas in your case your mission was purely a religious one, and therefore, you have, in my opinion a stronger ground to get a permission from the Lhasa Government to visit Mount Kailas, etc.

I would suggest you to personally see the Foreign and Political Officers with a copy of the cutting and request them to help you in getting permission from the Lhasa Government citing Signor Tucci's case as a precedent.

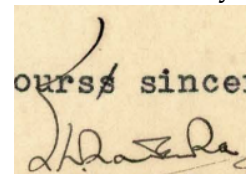
I wish you every success.

I hope you have met our friend Dr Evans-Wentz in the best of health. Please remember me to him.

I was sorry to hear about Mrs Bailey's health, but I am glad to know that she is improving.

With kind regards.

Yours sincerely,



S.W. Laden La.

Paul Brunton, Esq., Delhi.

**L28.365**

365 - 366  
Letter from S.W. Laden La<sup>386</sup>  
Building "N" Darjeeling  
12th. July 1936

My dear Mr Brunton,

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<sup>386</sup> "L" and a small triangle are handwritten in the top right corner of the page.



Tibet. Amongst these, No. 5. is the important one, and I enclose herewith a Tibetan letter addressed to the Head Lama of that Monastery requesting him to help you.

Besides the two Tibetan letters addressed to the Head Lamas of Dar-chen-duk-gon and Tru-phuk-lho Monasteries, I enclose another letter which please show to all the other Monasteries or Tibetan Officials whom you come across. In this I have described your mission to the Mount Kailas, etc, and have requested the Lamas and all Tibetan Officials to render you every assistance in your research work and on your journey, also to provide fuel and grass on payment. I hope they will help you. Please show this letter to the Tibetan Officials and the Lamas of the different Monasteries, but you must retain it yourself. The Chief Tibetan Official is the Garpon of Gar.<sup>388</sup> They don't speak any other language, therefore, it would be advisable that you should have an Interpreter with Tibetan information of Mahayana Buddhism of that part of Tibet. Tibetan is a difficult language and the classic is more difficult, therefore unless you have a good Interpreter - you may not understand the inner mysteries.

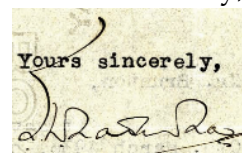
A (3). Dzu-trul-phuk<sup>389</sup> Monastery has a legend. Dzu-trul-phuk means the rock of miracle, where the great Tibetan Saint Milarepa the author and peripatetic Teacher, and Naro Bonchung the leader of Bon or ancient religion of Tibet competed in miracles and the former defeated the latter, therefore, the name 'Rock of Miracle' is given. It is said that Saint Milarepa left some foot prints on a rock near this Monastery.

I am told that the above Monasteries are branches of different sects and sub-sects of Buddhism, such as: - Ningmapa, Kar-gyu-pa, Gelukpa, Dri-kung-pa, Dukpa and Sakya-pa, etc.

I hope the above information may be of some help to you on your pilgrimage. If you require any further information please let me know and I shall be glad to give you.

Wishing you every success.

Yours sincerely,

A rectangular stamp with a yellowish background. It contains the text "Yours sincerely," in a small, black, serif font. Below this text is a handwritten signature in dark ink, which appears to be "S.W. Laden La".

S.W. Laden La.

Paul Brunton, Esq.,  
Raman Ashram.,  
Tiruvannamalai,  
North Arcot District,  
South India

**L28.369**

369 - 374

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<sup>388</sup> Underlined by hand.

<sup>389</sup> Underlined by hand.



Letter from Alfred {Sorensen}<sup>390</sup>  
Kristi Shanti Ashram, Kali Mat {Blamara} U.P.  
18-11-36<sup>391</sup>

Dear Brunton

Today I received a cheerful letter from our Brother by the holy Tibetan lake, where all ego, will, all mental and emotional {press} - ceases -, and where we clear and free can rest in our Self and live in the rich ringing silence - beyond discussion - negation and impatience The cessation of sound - of desire - and of thought {it} reminds me of you - and of my proposed visit to you and our Maharishee. I propose to leave here in a {month} {Time} daily a few weeks in U.P and then Come to Tiruvannamalai early in January - Will that be convenient? I shall probably return here in February and try to build the little but I need for rich harmonious, solitude and creative living. We are quite in heaven, and every day is a feast of freshness - and joyous smiles of {lives} and {lives} and sound --- Beauty is the smile of god, and through its harmony we can hear the living silence of Life's {illegible} dance in the world of phenomena.

From<sup>392</sup> September to January is probably the loveliest time here but each of the 6 seasons have their own different {charm} -, {illegible} each day is like some {predominant} {note} of beauty {illegible} up for a while - in the symphony of the annual cycle of song: offering. This morning, the valleys below are like foaming rivers and, {illegible} - of woolly clouds with sunrays playing in the slow-moving billows, {and} the island peaks and on the golden green pine needles.

The snowy summits seem very clear and near - and we have a feast of untamed cherry trees in joyous burst of blossom. The near hills are golden brown and russet with ripe grass, and chestnut in {autumn} {hues}; while the stately {illegible} play in more {illegible} {tones} - What light and life play are not reflected and infused in the harmonious co mingling of rhythms that {sometime} {get} {surcharged} {Rembrandt} {and} {illegible} - a dullness and {veiledness}, may be, until we see-, or be, that light. Then all becomes light, as when we really see the life in any form, and we prefer that Light {illegible} any mere biological display-, blood knowledge and trying brilliancy. Walnuts are<sup>393</sup> bare of leaves - but other trees push fresh {robes} and tender new lungs, and {mimosa} will soon be in yellow fragrance. In truth all the best of Spring and Summer and Autumn meet and merge in lovely disregard for fashion and duty: complexes and stiffened forms. If a tree wishes to spring it just springs - and sings in its own innate rhythm, and it makes no blundering mistakes in self deceit nor does it wallow in the opinions and ideals of other trees. We can hear, the vibrating rhythm of contentment form insects among pine: {needles} and cherry: blossom, and that surface music only seems to emphasise the undertone of the vast, unheard melodies in the harmonious symphony of our lofty Himalaya the sanctuary of sages and of gods.

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<sup>390</sup> "S" is handwritten in the top right corner of the page.

<sup>391</sup> An illegible word is inserted in a different hand in the top left corner of the page.

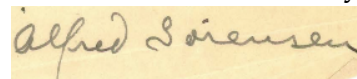
<sup>392</sup> Page 371

<sup>393</sup> Page 373

What fragrant freshness what vast serene peace - ! We can hear the sunrays play and hear the peaks - soar - in eternal peace the pure singing that is these Himalayas.

Hoping that all is well with you - that Light and Peace and Power flow to you in contemplation of {our} Self - in touch with the Source.

Yours sincerely



## L28.375

375 - 378

Letter from Alfred {Sorensen}<sup>394</sup>  
Bareilly (Kali Mat. {Almari} U.P.)  
25-2-35

Dear Brunton,

The Viking Pilgrim is again near this stronghold and home in the Himalayan rock: garden, and a grey drizzly day enables him to send you a greeting and a thank you for your help during my lovely stay at Tiruvannamalai. I do hope to come back there next cold season and make a still more living contact and correspondence with the clear Life - , {our} Self -, in the form of our Maharishi - How life the Himalayan he is -! What richly harmonious and yet dynamic Life - silence -! When we are clear and still we know -, that behind and in everything and every expression there is something else - which is not a thing but a {Life} -, {our} Self without real divisions. Words are surface: ripples and often an unnecessary Thinking aloud Unconsciously we reveal our Self and assert betray I am ego. We are Self evident to the intuitive soul and {midst} clearly so when {we are} {illegible} ego: conscious. When seemingly swamped and semi-paralyzed by ego {illegible}, cravings and {illegible}<sup>395</sup> of words we can go to the centre and from there, untamed and safe, listen to the silence-, to the voice of the self, within the talking egos - and the trying surface waves - we can rest in our golden silence - and let the glittering silvery stream flow by we can enjoy the glitter and the myriad varied beauties of the Life: leela. We can play our due part in it - but on consciously so, if we know and Be our Self in and beyond - all that Our mystical freedom and peace is a glorious, positive and affirmative - state of Being in which we accept all and regret nothing. We know living by the inevitability of the meaning {for} Beauty of the leela - and can Be in {inward} order, calm, confidence, joy, {power} and blessedness even in the midst of outward pain - difficulties, loss, defeat, frustration and perplexity. it is the {microcosms} reflecting and knowing its self in harmony with the macrocosm - It is positive Being, and to deal with it analytically or {illegible} - is to miss and to lose it -.

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<sup>394</sup> "S" is handwritten in the top right corner of the page.

<sup>395</sup> Page 376

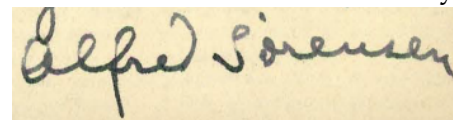
Yes,<sup>396</sup> The Maharshi towers above all and has solved the supreme secret - "Others abide our question thou art free we ask and ask -, {Then} smilest and art still. {But tapping} knowledge -. Self schooled, Self: scanned, Self: honoured and Self secure {dost} walk the earth {illegible} at." All may be affected and charged by the darshan - but only the few can recognise and see their Self -. Only the pure and spiritually sensitive souls can recognise the maturity and freedom of their Self in a fellow pilgrim -.

I hope you will be free to come to our Himalaya some day - and help to build {Towers} of Silence and clear singing - there --, among the vast and ever singing peaks. {My} {tiny} sanctuary will soon grow up -, and I love to stay in {Almora} all the year round -. Yet when I do wander in the plains - I vaguely wish the winter to last a twelve: month -- But {verily} we can meet our Self and be at Home - everywhere.

I<sup>397</sup> enjoyed the Road - The Way and the Life the rest of the Sage of Pondicherry - and my stay at Mylapore and {Adjan} -. From Madras I went to Wardha and {Seagon} - where {Bapuji} - (Mahatma Gandhi), asked eager questions about our Maharishi, whom he had hoped to find time to go and see during his recent Tour (-to Travancore) So he was glad to have my direct needs and fresh impressions of the Silent Sage. Bapuji, too, can keep a silence well - He is a practical mystic and predominantly a Karma Yogi. Calcutta, {Budhgaya} and {twice}: holy Kashi have also been encompassed by the Viking and also {Sarnath} {illegible} - and Lucknow - opened out and felt good. Tomorrow I pass on to Dehra Dun shakti Ashram and Rishikesh.

Dr Evan Wentz - wishes me to see his land there by the Ganges -, but in the first week in March I shall be back in Almora, there to build the sanctuary {on his}, - our other ideal site - much nearer Heaven.

Loving greeting to you all  
Yours sincerely



**L28.379**

379 - 384

Letter from Alfred {Sorensen}<sup>398</sup>

Kali Mat, Almora, U.P.

Jan 1938

Dear Brunton -

Greeting from our Himalaya and from a fierce Viking Brother who rejoices in his stronghold here--

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<sup>396</sup> Page 377

<sup>397</sup> Page 378

<sup>398</sup> "S" and a small triangle are handwritten in the top right corner of the page.

Silence is golden and specially its quality here beyond Almora is such, I have sent you much winged gold -, which may be more useful than silvery speeches and {mere} scribble --- The Real is {cease} {by} experience and Maya is to cease that experience in order to talk of it - we assert and argue because we are not sure {ending} {illegible} and even {artists} in form and in temporary heightened consciousness - are their works not often a {illegible} {illegible}, a second best an apology for not being able to live - their Reality as Artists in Life-? We are - Self: revealed - everywhere Self: evident to the intuitive perception of the mature soul Could we but clarify - wake up - into a steady central awareness and thus radiate in effortless ease-.

“Far<sup>399</sup> away, in the mountains I live in a humble hut High are the hills and {thick} the arboreous shades, and under an old pine: tree I sit quietly and contentedly in my monkish home. Perfect tranquillity and rustic simplicity rules here When you have awakened to the Dharma, all is understood of doubt is still left there lies the cause for argumentation.”

Where {will} this {find} you? Time and place do not matter much when we live in eternity and sunrise - and can consciously correspond with and recognise the Self everywhere. Will you soon be free - I trust that health and harmony suffuse the various relationships and bodies so that they prove pliable tools for the self in the work {due} - We are being used and {lead} so surely {in} the joyous Leela and when we are in the Light we know {lovingly} the dharma rightness - the inevitability and the Beauty of it all The whole is also in the part and if we go deeply and centrally {enough} we can know everything - all that we, need {or} know - and passes our soul in patience and peace, - The Sun smiles and we its children can also radiate and exchange the smile of Life.

The<sup>400</sup> days here are freshly serene and at night we have sometimes a sly {illegible} frost. The snow has {come} much nearer on the distant hills, but it is never the cold for Vikings - The graceful mimosa words are just now in yellow fragrance and {other} special features and friends on our ridge are the many untamed cherry: trees, so delicately festive in bloom and in spring during Oct., Nov. and the chestnut trees with {vine} red tips and rosy candles in spring - are just {illegible} like golden flames against the pure {Nanda} {devi} {range} -- both as if stilled in amazement at their {own} beauty -. So stilly pure the atmosphere so rich the vibrations {in} our vastness. The quality of our silence here is marvellous just now Through silence the Silence is verily reached -. One can sink into it, nestle in it, bathe in its refreshing fulness and bliss of clear correspondence - Oh the luxury of not having to explain and of not having to listen - The fulness of our silence is not one of heaviness or {illegible} but of {illegible} changed {illegible} that refreshes, renews and heals - It is the mystic clear stay of our lofty Himalaya sounding serenely all accepting - all forgiving - all praising. Consummation {illegible} -

Sri<sup>401</sup> Krishna {Prem} {Prof Nixon} has gone to Burma - and 'govinda' ({Ernest Hoffmann}) has been {galivanting} in {illegible} and is now lecturing at Patma University Gertrude Emerson and Bashir {Sen} is at the Science Congress in Calcutta Dr Evan Wentz - is still in America and I am cross with him (He may be back next summer and also Frank

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<sup>399</sup> Page 380

<sup>400</sup> Page 381

<sup>401</sup> Page 382

{illegible} the {Pact}) So we are pretty quiet in rich solitude The {illegible} Earl and {illegible} are my near neighbour cultured and clear souls and I spend many happy days with them (as {illegible} sometimes) - They are just now having an exhibition of paintings in Allahabad - and I may go there in a few days' time also I may go South to our Maharshi -- I had {illegible} and a call from there lately - but on my way I shall dally - with {Ananda Mai} {in} {illegible} - with The {illegible} in the Kulu Valley - and in Lahore The Spring may see me a {vikings}: raid in Kashmir - I have been at all these realms before - but it seems part of my gift in Life to meet and to {make} {meet} the Life in fellow Pilgrims and we may keep open {to} be used --. Simplicity Silence - {illegible} and psycho: synthesis - don't you<sup>402</sup> feel they are the keys and the trials of the new race. The intuitive souls are emerging everywhere and soon many of us will not be hampered by our intellect and ego. We shall grow wings - and be aware - in clear correspondence with The self everywhere - "Tat Tvam Asi" - {Become} (conscious of) what thou art. Remember always that none are {other} {than} your Self and to thine own Self be true etc. So says all the Bibles and the {song} celestials and so lives the Maha: Atmas - the {souls} that knows its Home living by and sees the Self though all forms and functions.

I shall not be writing until the Lord sends me a type: writer so that clever souls in busybody's can read my scrawl.

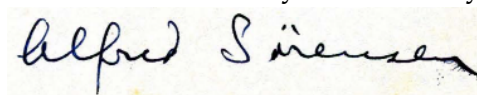
At present I am living richly {on} {Rs 5} per month - {milk Rs 3} - whole wheat and {illegible} {8} {illegible} - {illegible}, 4 {illegible} - vegetable and fruit 4 or 5 {illegible} - and the rest - a whole Rupee, as left for {illegible} - fuel - stamps and other luxuries - when soon I launch out on the sea of Indian Life I can always find food and raiments ({illegible} them out of the air) and I shall find open hearts and homes in the delay but fully {illegible} and usually a 3rd class fare. But I have legs -- and wings.

{My}<sup>403</sup> {positive} {passivity} - negative capability and silence are wonderful weapons for {illegible} raid - and {our} conquest did we but know it {living by} is to become conscious of our Self to open our instinctive eye and be Aware - How heavy those eyelids are -- ego: heavy

It is {illegible} and the snowy ranges are {aglow} in pure splendour What strange thoughts the Himalaya sometimes {illegible} {through} are in lengthy {enlightening} and thought: feeling. May be that {may} strong {sure} hills are wiser than egos - and may be they are trying to hide or to reveal something new and strange through my {tools} such as they are -. We all need a see change - and we are such stuff as dreams are made on

May clear joy, central Peace and Vital Life be yours.

your sincerely



(Kali Mat Almora U.P.)

(Letters will be forwarded)

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<sup>402</sup> Page 383

<sup>403</sup> Page 384

L28.385

385 - 386  
Annotated Note<sup>404</sup>  
Undated

For Publicity Dept<sup>405</sup>

Testimonials to P.B.'s Editorial Fitness from Ramakrishna Mission Swamis  
Residing in India plus one from U.S.A<sup>406</sup>  
especially one from Nikhilananda!<sup>407</sup>

L28.387

387 - 388  
Letter from {Zyagisanada}  
Sri Ramakrishna Ashram, Basavangudi, Bangalore City,  
25th July 1940

Dear Dr Brunton,

Many thanks for your kind letter of 6th July. I have not been doing well since the beginning of this month and hence the delay in replying to you. I request you to kindly excuse me for the same.

With reference to your idea of starting a magazine, I congratulate you on your noble venture.<sup>408</sup> A man of experience {in} the journalistic field would be the best man to convey the message of the master to the western reader, and I certainly congratulate Mr Iyer for having enlisted your support for his cause. This indeed very kind of Mr. Iyer to mention my name as one of the qualified contributors to the magazine and thank you also for considering me as fit to take part in the sacred cause of Truth. But I feel myself quite unequal to the responsibility it involves, as I myself am little experienced in this kind of work. Moreover, I am not yet sure myself whether I have understood Truth correctly, in spite of my earnest search for it, all these years. Nor have I had the benefit of sitting at the feet of the master for sufficiently long to benefit by his teachings, as Mr Iyer was {away} from Mysore most of the time I happened to be in Mysore, and I had to leave<sup>409</sup> Mysore, immediately after his return from the West, after {attending} the philosophical Congress at Paris. I hope you will, therefore, appreciate my diffidence in accepting the confidence and trust Mr Iyer and yourself so kindly {supposed} in me and my capacities. I don't feel myself even fit student for the pursuit of Truth, knowing full

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<sup>404</sup> "(YR)" is handwritten in the bottom right corner of the page.

<sup>405</sup> PB inserted "For Publicity Dept" by hand.

<sup>406</sup> PB inserted "plus one from U.S.A" by hand.

<sup>407</sup> PB inserted "especially one from Nikhilananda!" by hand.

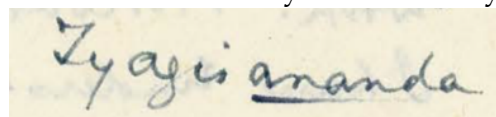
<sup>408</sup> Underlined in a different hand.

<sup>409</sup> Page 388

well the qualifications required for a proper {Adhikari}, and my difference in such qualifications. How can I therefore {done} to assume the role of a teacher or messenger of Truth? I wish you, however Godspeed in your noble venture, and shall be happy to benefit by the illuminating articles in the magazine, contributed<sup>410</sup> by Mr Iyer and yourself<sup>411</sup> and his other fulltime disciples

May the Light of Truth spread in this dark world and {may} the Cause of Truth help those Torch bearers of Truth like yourself who are experienced enough to undertake the responsibility of serving mankind. This is my humble prayer.<sup>412</sup>

With love and pranams,  
yours Sincerely



**L28.389**

389 - 390

Incomplete letter from Swami Ajayananda  
Ramkrishna Mission Sevashram, Hardwar  
Undated

...<sup>413</sup> and great admirers of Mr Iyer if you write to them. All of them are experienced writers and some of them may also give some financial help for the scheme.

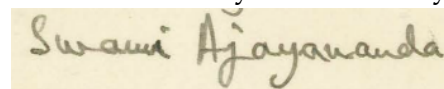
Meanwhile I shall in my humble way continue to spread the truth I have learnt through my classes here in the Ashram and also my contacts with the people who are interested in philosophy and truth.

My work here will be greatly helped if fresh guidance comes to me through your journal when it sees the light of day. I shall be eagerly waiting for that happy day.<sup>414</sup>

Please give my sincere regards to Mr Iyer, Swami Desikanandaji and other senior Swamis there.

With kind regards

yours sincerely



**L28.391**

391 - 392

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<sup>410</sup> Underlined in a different hand.

<sup>411</sup> Underlined in a different hand.

<sup>412</sup> Underlined in a different hand.

<sup>413</sup> "III" is written at the top of the page; previous pages are missing.

<sup>414</sup> Underlined in a different hand.

Letter from Swami {Jagadiswarananda}  
Sri Ramakrishna Mission, Belurmath - P.O., Howrah Bengal  
14.7.40<sup>415</sup>

Dear Doctor Paul Brunton,

Glad to receive your kind letter of {6th} instant and to learn of your present movements, you may remember, while you were in Cairo several years ago collecting materials for your book on Egypt, I had the pleasure of receiving your first letter in reply to mine. Then I had gone carefully through your two very interesting and excellent books 'A search in Secret India' and 'The Secret Path.' You are well-known to me through your writings.

Very glad to know of your latest project of conducting a journal from Chicago with the commendable object of popularising the philosophical aspect of Vedanta. May your project materialise in no time! You are certainly the fittest person to shoulder such a responsible task. But I am afraid it will be hard to {illegible} such a journal of pure Indian philosophy and to make it popular and self-supporting, unless a large capital is collected beforehand. I am, however, sure that you will receive necessary number of articles from eminent Indian writers. If you publish a {miscellany} on Indian philosophy I think the journal is likely to prosper and last.

Just now I am busy in publishing a {Bengali} edition of the {illegible} like my Bengali edition of the Gita published last year.

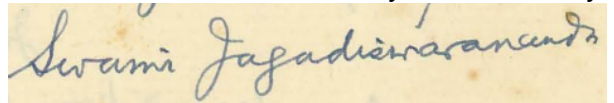
The<sup>416</sup> publication will be complete by October next. Till then I will remain occupied with correcting proofs of my book {'Chandi'}. After that, I will be glad to write regularly for your journal as you desire.

Plases convey my hearty respects to Mr Iyer. I have not heard from him for a pretty long time. I have been silent due to pressure of my literary and missionary work but never forgetful of him. The grand old man loves us all so dearly that we can never make him out of mind. Kindly tell him that I have undertaken an English Translation of Sri Madhusudan Saraswati's commentary on the Gita. I will first publish it {serially} in a serious Indian Journal and then think of bringing it out in a book - {illegible}.

Rev. Swami {Madhavanandaji} The General Secretary of our mission was recently in Mysore. Could you {meet} him and talk with him about the proposed Journal? I hope you have communicated with Swami Ranganathananda of Rangoon. Swami {Niriyasananda} of {illegible} and Swami Nikhilananda of New York about the journal.

With deep love and warmest greetings,

yours sincerely



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<sup>415</sup> "Om" and an illegible word are handwritten in the top right corner of the page.

<sup>416</sup> Page 392, PB inserted "free October" by hand in the top left corner of the page.



## L28.393

393 - 394

Letter from Swami Isvarananda<sup>417</sup>

Sri Ramakrishna Math, 70, Nellukara Street, Conjeeveram<sup>418</sup>

13th July 1940

Dear Dr Brunton,

I am highly pleased to go through the contents of your kind letter of the 6th instant.

I am quite in agreement with the ideas which has prompted you to project the publication of the proposed journal. I accord my warm welcome for the proposal. Further I feel that no better hand than your able self could be found for such an undertaking.<sup>419</sup>

You are the best judge as to the business and financial aspect of the undertaking, esp. in view of the fact that you do not expect a large circulation and at the same time want to maintain the highest standard of American printing and get up.

I feel as fervently as yourself the necessity of reaching the best minds of the world with the {Ideas} of Mr Subrahmanya Iyer. But I have observed that even great intellectuals often recoil from the consequences of their thinking. There is such a thing as fear of Truth and many an intellectual is not free from it. Their will denies that their reason would fain<sup>420</sup> accept. the mere presentation therefore of a particular school of philosophy however rational may not have the desired effect. I have therefore often thought that the great task that awaits the rationalist is to educate mankind in rationalism; the imparting of the rationalist discipline is of greater moment than the propagation of a particular philosophy. The latter becomes therefore plead for a larger undertaking which will prepare the ground for the objective you have in mind and for this you can have in view men who {illegible} the graduate standard of education. Such a journal can cater to the needs of a wider circle in the English-speaking world as also among the graduates in India. As it is your intention to avoid technicalities it must be possible to bring out Mr Iyers ideas in {every} issue. You can expect also a larger circle of contributors, and a variety of topics and ideas which may not be available for a {journal} restricted to a small circle of the best intellectuals of the world. For this class of readers you...<sup>421</sup>

## L28.395

395 - 396

Letter from Swami Nikhilananda<sup>422</sup>

Ramakrishna-Vivekananda Center, 17 East 94th Street, New York City

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<sup>417</sup> "from SWAMI ISVARANANDA" is typed at the top of the page.

<sup>418</sup> Address appears in the letterhead.

<sup>419</sup> Underlined in a different hand.

<sup>420</sup> Page 394

<sup>421</sup> Following pages are missing.

<sup>422</sup> "N" is handwritten in the top left corner of the page.

September 27, 1940

Dr Paul Brunton, Ph.D.  
Mysore, India

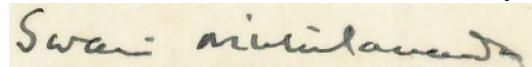
Dear Dr Brunton:

Many thanks for your kind letter of 6th July just received. I am very glad to know that you intend to publish a journal explaining the philosophical thought of India from a purely metaphysical standpoint. There is not much to teach the West in the lines of mysticism or religion. The Hindu occult thought preached in the Western countries has really damaged the reputation of India. I fully believe the Western scholars will welcome a rational interpretation of Hindu philosophy, for which there is a growing demand in America and Europe. Your able stewardship,<sup>423</sup> under the guidance of Mr Iyer, will ensure the readability, genuineness, and dignity of the intended journal.<sup>424</sup>

It is very kind of you to ask me to contribute articles. Any project encouraged by Mr Iyer is very dear to my heart. But for the time being I shall have to forego the pleasure of expressing my thoughts through the columns of your paper. Every spare moment in my busy New York life is being devoted to the preparation of an English translation of the "Gospel of Sri Ramakrishna." I have been working at it for the past four years. Manuscripts numbering about two thousand pages are still in the form of a draft. I am bestowing my undivided attention on them in order to make them ready for the press. It will take me about two years more to finish this work. Besides, three lectures a week and other unavoidable engagements leave very little time at my disposal. I hope you will understand it and forgive my inability to comply with your request. In the future I shall consider it a privilege to contribute my share to your magazine.

I hope your venture will be a success.<sup>425</sup> Please convey my cordial greetings to Mr Iyer and accept the same for yourself.

Yours sincerely,



Swami Nikhilananda

L28.397

397 - 398  
Envelope  
1930

Bro. M.  
1930

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<sup>423</sup> Underlined by hand.

<sup>424</sup> Underlined by hand.

<sup>425</sup> Underlined by hand.

Letter from M. Thurston<sup>426</sup> to Raphael  
124 Cheyne Walk, S.W.10.  
Oct 17, 1930

Dear Raphael,

You have been in my thought so much lately and I wish you to feel that there is a strong link between us that has the quality of eternity.

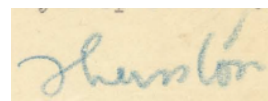
I have often wished that I could have been able to be of more service to you but I feel that that time will come later in another Country. You are going into another world of consciousness far different than this one and I hope that you will be able to regain your lost Inheritance. Your inheritance-- (the books which you have stored up in the Inner worlds) May they be soon returned, to give this day some of the Illumination which today needs.

May you gain your greater illumination and receive the support which you so deserve. When you next see me I hope to see that you have been successful in your quest. If so what a happy time it will be for both of us. I do not know what will be my relationship with M.B. in the future - perhaps you can gain this information for me?

And I hope that you are bringing him what he most needs to aid him in his work. The Eastern mind is so placed that it is impossible to enter it in this day's manifestation from the standpoint of the Western mind and perhaps you will be the means of forming some bridge for the Greater work. Let me hear from you often and kindly proffer my respect to M.B.

With a heart full of LOVE

Faithfully,  
M.



Dear R,

Just a line to wish you all you wish yourself whether temporal or spiritual. I envy you going off, and I would not be in the least surprised if you discovered that India was your spiritual home as I feel sure Siam is mine. I wish M.B. would convert me. I feel sure he is a great Soul but he seems to belong more to the worlds of flowers and growing elemental things than here. We will be so interested to hear all your news so please write or let us know through Michael.

With every good wish,

Very sincerely yours

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<sup>426</sup> "T" and a small triangle are handwritten in the top right corner of the page.

Robert