

Readers' Letters 29

Editor's Note: The Readers' Letters files consist of correspondence between PB and his students, followers, fellow philosophers, spiritual leaders, friends, and family. 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 specific file were written between 1935 and 1944; there are a few strays from as late as 1981 (the year PB died). This file is very important as it involves the time period of PB's expulsion from the Ramana Ashram and the resultant schism amongst his acquaintances and the residents of the ashram.

For those unfamiliar with that event, it boils down to this: after the success of "A Search in Secret India," Ramana Maharshi's brother Niranjanananda Swami felt that PB was making millions of dollars at Ramana's expense and demanded that all profits from the book (and any subsequent books written by PB) be turned over in full to the ashram. When PB pointed out that he highlighted several other teachers who by that reasoning should also get everything, that was ignored, and Niranjanananda had PB expelled from the ashram, along with several other Westerners who he felt weren't giving enough money to him or the ashram. Later that year PB was poisoned by someone from the ashram, and even learned that a sniper had been hired to dispatch him should he return. While Ramana was aware of these things he did not interfere as that was his ironclad policy. Some years later, after PB was once again barred from visiting the ashram, Ramana sent PB this message: "when heart speaks to heart, what is there to say?" This can be found in letter L27.271 from Eleanor Noye. So PB did not ever return, even for Ramana's funeral, but he remained inwardly aligned with Ramana himself and continued to regard him as a sage.

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.

Please refer to the scanned PDFs for the full content, or to view all stationery 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. Note that the depth of paragraph indentation was a style used to indicate the degree of familiarity or intimacy with the reader; no indentation used for business or cold ill-willed letters, while extreme indentation indicated informality or intimacy.

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

L29.001

1 - 4

Letter to Mrs Helen Bridgman from PB¹

Dr² Paul Brunton

Care Thos Cook & Son

Post Box No. 171

MADRAS, India

5 January 1943

Mrs Helen Bridgman
{1305}³ Pennsylvania Ave.
Kansas City, U.S.A.

Dear Mrs Bridgman,

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

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

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

The ups and downs through which you have been passing through during the last year or so are partly in the emotional sphere and partly in the sphere of reality. The

¹ PB himself inserted "Copy" at the top of the page by hand.

² PB himself inserted "from" to the left of the return address by hand.

³ This number is partially obscured by a hole punch.

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

Out of the experience of the past two years you should now realise the wisdom of setting up for yourself the ideal of a balanced integral development. Indeed the abstention from meditation for periods has done you no harm because you need to develop along other lines at present in order to balance up. The integral ideal of our path is three-fold, (i) meditation, (ii) reflection and (iii) action. It is numbers ii and iii which must be stressed⁴ in your case. The passing over from one phase of development which has been over-emphasised to another which has been neglected is necessarily a period of upheaval, depression, and unsettlement. Such a period you have been passing through but it is drawing to an end. After the storm comes peace. Within a few months the book 'The Wisdom of the Overself' will be in your hands. Please read it right through quickly at first and then study it at your leisure later. After your first reading write and let me know whether or not it has succeeded in clearing up most of the mental confusion into which the first and incomplete volume threw you.

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

With my peace and kind thoughts,
/S/ Paul Brunton

L29.005

5 - 6

Letter to PB from N. Rajagopala Iyengar⁵

Mysore {India}⁶

{19}⁷ March 1940

Dear Bruntonji,

⁴ Page 3

⁵ This letter was written entirely by hand.

⁶ We inserted "India" per context.

⁷ Illegible; "19" is our best guess.

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

Regarding the reference to the Ashram please remember you have a reputation to maintain as a yogi and seeker of truth, whose main characteristics are patience and equanimity. Your language is very strong and defamatory. It may bring a whirlwind of invectives and possibly land you in court. Also they may publish your letter to Sarvadhikari⁸ sent through Bose, which will not show you in a very favourable light. Be sure, somebody will expose the Ashram someday. I am myself contemplating an article in The Indian Express, which I shall send over to you before sending it to the press. For the present why not let sleeping dogs lie?

However if a reference to the Ashram is necessary in your book⁹, I would alter it as follows: "I respect... this day. During my last visit to India it became evident that the Ashram over which he alternately refused or failed to exercise any control, could only greatly hinder and not help... goal. So I left it abruptly, as many earnest souls before and after me have done, preferring to worship the Maharshi¹⁰ from afar. My inner... world."

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

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

L29.007

7 - 10

Letter to PB from N. Rajagopala Iyengar¹¹

Mysore {India}¹²

17 January 1940

6:30 p.m.

Dear Bruntonji,

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

⁸ Sarvadhikari means "manager"; at this time it was Sri Niranjanananda Swami, Ramana's problematic brother. —TJS, 2020

⁹ Referring to a passage in "A Search in Secret India"

¹⁰ "M" in the original.

¹¹ This letter was written entirely by hand.

¹² We inserted "India" per context.

It seems to me that ever since you wrote that ill-conceived, ill fated, confused and splenetic article to the Statesman, your fame has suffered an eclipse and unless you are more careful and calm and detached and humble, there will be a lot of misunderstanding of your motives and even your best admirers may fall away from you. People in unexpected quarters who have read your works are now saying and wondering [that]¹³ you could go back on all your previous teachings. Those who know you [intimately]¹⁴ – how few they are – may not mistake you, but the general public think that you have turned a complete back-somersault and that you have thrown overboard the Maharshi.¹⁵

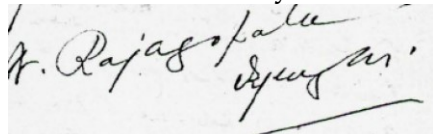
Now your fame rests entirely on your delivery of the Maharshi to educated India and to the Western World. H.H. {the Maharaja of Mysore} went to Tiruvannamalai¹⁶ because of your book. What would he think of you if he should also share this opinion? Personally I think your name will be remembered as long as Maharshi's is. Recollect your preferences to him and to the tie that binds you to him in The Hermit!¹⁷ Humble as I am, I {illegible} to think that the moment you disown him even {verbally,}¹⁸ you are gone. I don't think you would ever dream of doing so.

I¹⁹ am glad to learn that you are having a quiet life.

By the bye, when I met my brother last week he sneered at your change of Gurus from M.²⁰ to S.²¹ I took up the cudgel on your behalf and told him of your inner contact with M and of your knowledge of S, and the motive behind your article. 'Guru' is too high a word for S. 'Teacher' would do.

I should like to have a look at the revised reference to the {Ramana}²² Ashram (if you care to alter it.) 'Intolerable' 'sickened' 'disgust' are words which however true in your case, should not find their way into an article by you. With kindest thoughts,

Yours affectionately,

A handwritten signature in dark ink, appearing to read 'N. Rajagopala Iyengar', with a horizontal line underneath.

N. Rajagopala Iyengar

P.S. The sentiments about the Maharshi are quite in agreement with your reference to him in your previous books, though one can detect a falling off in warmth.

¹³ N.R. Iyengar changed "how" to "that" by hand.

¹⁴ N.R. Iyengar deleted "may" from after "intimately" by hand.

¹⁵ "Maharishree" in the original throughout this letter.

¹⁶ "T.V. Malai" in the original.

¹⁷ Referring to "The Hermit in the Himalayas."

¹⁸ The beginning of this word is cut off; only "-bally" is visible.

¹⁹ Page 9. The tone of the letter changes so much it is possible that a page or pages are missing.
– TJS, 2020

²⁰ Referring to Ramana Maharshi.

²¹ Referring to the 68th Shankaracharya of Kamakoti Peetum.

²² We inserted "Ramana" for clarity.

When is the new book likely to be published? I am sure you will make a reference to H.H. in the {preface}²³ for his hospitality.

L29.011

11 - 16²⁴

Letter to PB from N. Rajagopala Iyengar²⁵

Mysore {India}²⁶

Date Unknown

It²⁷ is because I am so attached to you and I know what is said about you, and I do not want your flag lowered even by an inch that I am writing all this to you. The more you draw inspiration from the Maharshi²⁸ the better for you. He must be your first and last Guru in your own interest.

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

There seems to be an article in the Indian Review of this month by Sir Jogendra Singh,²⁹ probably a criticism of your article in the Statesman. Please get a copy from Madras and write a considered reply. I have not seen it myself. The word yoga has been very loosely used by you, hence the misapprehension.

The Sunday Times correspondent from Kalath says your new endeavour is to put Eastern thought on a 'rational basis' – as if it is not!! – and that you have a new Guru, whose name will be solemnly announced in your next book. Your enemies will think it is a new stunt, some may be anxious to know if he is another Maharshi and when they see the name of³⁰ V.S.³¹ in print, let me assure you, you will cut a ridiculous figure. It will be a fall from the sublime to the ridiculous, nothing short of an anticlimax. People in Mysore will laugh over it and the world will not be impressed by it.

[Remember]³² your letters to me about V.S. Not that I decry him. Let us have some sense of proportion and give him only his due and no more. He helped you to go over here and would be mightily pleased to acknowledge you as his chela but don't for Heaven's sake elevate him to the skies; you can't keep him there!

²³ We replaced an illegible word with "preface" – which isn't quite right, but it is what is meant. – TJS, 2020

²⁴ We have reordered the pages in this letter to make them consecutive: Page 15, then page 13, then page 11 (pages 12, 14, and 16 are blank).

²⁵ This letter was written entirely by hand.

²⁶ We inserted "India" per context.

²⁷ Page 15

²⁸ "Maharishree" in the original throughout this letter.

²⁹ "Sir Jogender Sing" in the original, but this is a more likely name. – TJS, 2020

³⁰ Page 13

³¹ Referring to V.S. Iyer, with whom PB studied Vedanta for a time. – TJS, 2020

³² N. Rajagopala Iyengar deleted "Not that I decry" from before "Remember" by hand.

[A]³³ gentleman from Calcutta asked V.S. if it was true that you “were going back in your former views.” The latter seems to have said yes! Or the gentleman asking him if he (V.S.) was responsible for it, he replied that he should not ask him about it. By all means acknowledge your indebtedness to V.S. for teaching you Vedanta (theory) and to H.H. {Maharaja of Mysore} for his hospitality but your guiding star should still be the Maharshi. Is he not the very embodiment of Vedanta!

So, my humble suggestions are these:

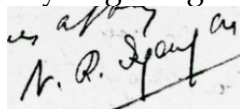
1. In your future book make no reference to your breach with the Ashram. Leave it to others. It will be done sometime or another.

2.³⁴ Write something about the Maharshi in your inspired style just as you have done in Secret India and The Secret Path. It will [retrieve]³⁵ all the blunders you have committed and will enhance your reputation for consistency. People will give up believing – as some do now – that you are a ‘renegade.’

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

Finally let me reiterate, give no room whatever for the least suspicion that you have been weaned away from Maharshi.

4. What do you think of a foreword by Sri S. Radhaka than whom there’s no better expert of Hinduism to westerners? V.S. may not like it, but don’t be guided by him. I think I have unburdened myself sufficiently clearly. I have no doubt you understand me. How are you getting on with the new guests? Yours affectionately



N.R. Iyengar

There is a mutual admiration society of V.S. {illegible}³⁶ and the swamis. You may be in it but not of it.

L29.017

17 - 24

Letter to PB from N. Rajagopala Iyengar
{Mysore, India}³⁷
24 December 1939

SHRI MEHER BABA AND DR. PAUL BRUNTON.

³³ N. Rajagopala Iyengar deleted “So I would sugg” from before “A” by hand.

³⁴ Page 11

³⁵ N. Rajagopala Iyengar changed “retain for” to “retrieve” by hand.

³⁶ This looks like “Dadia” or “Dadla.” – TJS, 2020

³⁷ We inserted “Mysore, India” per context.

Sir,

I recently came across a pamphlet, entitled “Meher Baba’s Raj of Truth” wherein a scurrilous article from The Sunday Times about Paul Brunton has been reproduced in full; together with the editor’s comments. It is only fair that the public should know, that Dr. Brunton repudiated the charges against him in the very next issue of the paper. This is neither the time nor place to examine the psychology underlying the article; suffice it to say that the allegations therein are absolutely false and malicious. Readers of the Sunday Times might be aware that till quite recently it used to swear by quotations from Brunton’s writings whenever it mentioned Ramana Maharshi and Arunachala. Those who³⁸ are acquainted with Brunton and his writings, know that he belongs to [that {class}³⁹ of people] whom G.K. Chesterton describes as the unofficial and unobtrusive ambassadors of England. Among the builders of the bridge between the East and the West posterity will assign him no mean place.

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

Meher Baba is in our midst and people are welcome to [visit]⁴⁰ him and form their own opinions. When the flower⁴¹ has blossomed, the bees come of themselves without any advertisement. Every [movement,]⁴² like individuals will find its own level in [course]⁴³ of time. Let us not throw mud at each other, but welcome all honest criticism and meet it calmly and in dignified spirit.

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

Dear⁴⁴ Bruntonji,

Herewith a copy of the letter I sent to The Daily Post. [I don’t know whether they will publish it.]⁴⁵ It is good that your repudiation appears in this issue⁴⁶ of The Sunday

³⁸ Page 19

³⁹ PB himself deleted “that class of people” by hand; we kept it for readability (“class” is illegible).
— TJS, 2020

⁴⁰ The original editor changed “resist” to “visit” by hand.

⁴¹ Page 21

⁴² The original editor changed “moment” to “movement” by hand.

⁴³ The original editor changed “worse” to “course” by hand.

⁴⁴ N. Rajagopala Iyengar wrote the remainder of this letter by hand.

⁴⁵ N. Rajagopala Iyengar inserted “I don’t know whether they will publish it.” in the left margin by hand.

⁴⁶ Page 23

Times. I can guess who the Indian Guru is. I hope you won't publish his name too soon. If he is V.S. [what]⁴⁷ However we shall talk it over when we meet next.

The Sunday Times seems to perpetuate 'Eastern silliness' in as much as it publishes an article from a Western. Since a Major has taken up his residence at the Ashram and that too an English Major, gauge the greatness of the Mahatma!

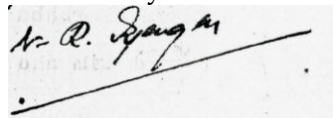
I hope there will be no more dragging in of your name in the papers.

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

If you again {meet}⁴⁸ the manager or editor of The Sunday Times, you can give them your idea of the management at the Ashram, and why the best people have left it.

When are you leaving Madras? I hope you are keeping up your health.

Yours affly.



N.R. Iyengar

L29.025

25 - 26

Letter to PB from N. Rajagopala Iyengar⁴⁹

Mysore {India}⁵⁰

Date Unknown

that⁵¹ Maharshi⁵² should be in your thoughts. You can't escape him or the "triangular shadow of Arunachala." You have been the pioneer torch-bearer of both and lit up the flame in many of heart. This was the mission assigned to you by Destiny and I believe it [has]⁵³ been fulfilled. It looks as though the lone path is the best {for you}⁵⁴ now. [—NR Iyengar - Mysore]⁵⁵

L29.027

27 - 28

⁴⁷ N. Rajagopala Iyengar deleted half a line of text (5 to 7 words) following "what" by hand.

⁴⁸ Illegible, but "meet" seems to be the sense there. —TJS, 2020

⁴⁹ This letter was written entirely by hand.

⁵⁰ We inserted "India" per context.

⁵¹ The beginning of this letter is not found in this file.

⁵² "Maharishee" in the original.

⁵³ N. Rajagopala Iyengar deleted "came" from before "has" by hand.

⁵⁴ The bottom of the page is cut off, making these words illegible; we can't decipher it, so have inserted "for you." —TJS, 2020

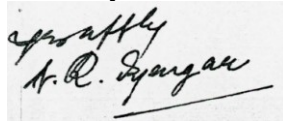
⁵⁵ PB himself inserted "—NR Iyengar - Mysore" by hand.

Letter to PB from N. Rajagopala Iyengar⁵⁶
Lansdowne Buildings
Mysore {India}⁵⁷
23 August 1939

Dear Bruntonji,

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

Yrs affly,

A handwritten signature in cursive script, appearing to read 'N. R. Iyengar', written on a light-colored rectangular piece of paper or card.

N. R. Iyengar⁵⁸

L29.029

29 - 32

Letter to PB from N. Rajagopala Iyengar⁵⁹
{Mysore, India}⁶⁰
Date Unknown

Dear Bruntonji,

I am very glad to receive your letter {from T.V.}⁶¹ Malai. I was aghast to learn of the rowdy issue of Sarvadhikari.⁶² Every visitor is dissatisfied with his behaviour. Last year when I was there some gentlemen and a lady from Karachi were about to leave the Ashram in a huff. I prevailed upon them to stay. I do not know when a better state of things will come down – at any rate, not until S is driven out and the management taken over by disinterested people, the probabilities of which are too remote. However I am glad you have determined not to be intimidated.

What is the latest date of your leaving T.V. Malai? If possible I shall meet you before that. I feel I can have no peace of mind unless I get away, incog, at least for a time. I may visit Shirdi, Sai Baba's place.

⁵⁶ This letter was written entirely by hand on N. Rajagopala Iyengar's letterhead.

⁵⁷ We inserted "India" per context.

⁵⁸ At the bottom of this page is a separate page that is an incomplete duplicate of page 25; we have not retyped it here.

⁵⁹ This letter was written entirely by hand.

⁶⁰ We inserted "Mysore, India" per context.

⁶¹ The top right corner of the page was cut off, but "Malai" starts the next line so we believe "from T.V." is missing, referring to Tiruvannamalai.

⁶² The term for the Ashram manager – i.e. Ramana's brother.

As for news from Mysore, everything is as usual. I have had no occasion to set eyes on the pious visage of Iyer. He still stands high in H.H.'s esteem. You know him well enough. He likes to have flattery laid on with a trowel. You may rest assured of H.H.'s good will towards you. Show him the reviews of your book and if you can give an impetus to his spiritual progress so much the better. You⁶³ may even hint at it in the proper quarter. The Yuvaraja⁶⁴ is almost an invalid. This time you may meet his son, a fine young man.

I sensed your letter ten minutes before the postman brought it!

Devotedly yours,

N. R. Iyengar

P.S. Please write to me about further developments at T.V. Malai re Sarvadhikari and Maharshi. I have reason to suspect that the income of the Ashram has fallen off – and the Sarvadhikari is heavily responsible for it.

N.R.

Congratulations on your doctorate. It can never add to your reputation which rests on Secret India. It might interest you to know that a writer in a vernacular newspaper, spoke of a great yogi living on the West Coast, who was sadly in need of a Paul Brunton to make him known to the world!

L29.033

33 - 34

Letter to PB from Munagala S. Venkataramiah⁶⁵

Tiruvannamalai {India}⁶⁶

29 September 1939

Dear Dr. Brunton,

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

I have not made up my mind to give it to the Mythic Society Journal. Mr. H.K. Raja Rao, a joint editor with Mr. Iqbal,⁶⁷ of a series of books,⁶⁸ desires me to send it to

⁶³ Page 31

⁶⁴ That is, a prince of Mysore. See Wiki Standard Info for Comments.

⁶⁵ This letter was written entirely by hand.

⁶⁶ We inserted "India" per context.

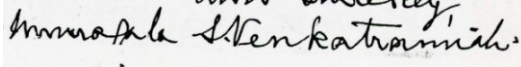
⁶⁷ Referring to Iqbal Singh

⁶⁸ Referring, perhaps, to "Changing India," an anthology of modern Indian thought, edited by Raja Rao and Iqbal Singh and published in 1939.

some English journals. I do not know them myself. He is now in Bombay. I shall be obliged if you have any additional suggestions on this point.

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

Yours sincerely,



Munagala S. Venkataramiah

L29.035

35 - 38

Letter to PB from Munagala S. Venkataramiah⁶⁹

c/o Sri Ramanasramam

Tiruvannamalai {India}⁷⁰

19 August 1939

Dear Dr. Brunton,

There are altogether 22 chapters in Tripura Rahasya and I hope that the series will be complete by the next number of the Journal. I am now translating Kaivalya, a standard work in Tamil. The first section of 108 stanzas is done. If you care to have a look at my mss (which are clumsy) I shall be happy to send them to you.⁷¹ By the way I shall be obliged for any improvements you may suggest. I shall very soon take up the second section and the work will be complete.

I⁷² heard yesterday that there was a violent attack on you published in the Sunday Times. I waited to read it before I should write this letter. But I did not receive the paper by this day's mail. Mr. Maurice Frydman,⁷³ Visvanath Brahmachari and others who read the Ashram copy say that it is scurrilous. I am sorry for the man who wrote it whatever may be his inspiration.

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

I hope this letter finds you in good health.

With kind regards and good wishes to you,

Yours sincerely,

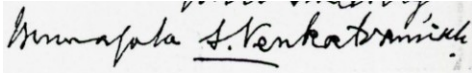
⁶⁹ This letter was written entirely by hand.

⁷⁰ We inserted "India" per context.

⁷¹ PB himself added these underlines.

⁷² Page 37

⁷³ Maurice Frydman, a.k.a. Swami Bharatananda (born October 20, 1901, in Warsaw and died March 9, 1976, in Bombay, India), was an engineer and humanitarian who spent the later part of his life in India. He lived at the ashram of Mahatma Gandhi and took an active part in India's fight for independence.



Munagala S. Venkataramiah

L29.039

39 - 42

Letter to PB from Munagala S. Venkataramiah⁷⁴

Tiruvannamalai {India}⁷⁵

13 June 1939

Dear Dr. Brunton,

Mr. Bose and I came here on the 10th inst.⁷⁶ and took up the matter with the Sarvadhikari and the Mowni⁷⁷ correspondent, in the presence of Sri Bhagavan, on more than one occasion. We represented the matter as well as we could but yet nothing could be decided.

We have however decided among ourselves (i.e. Mr. B and I) that we shall not pursue the matter any further, that we shall have nothing more to do with the Sarvadhikari and his associates, that we shall [henceforth live]⁷⁸ away from the Ashram and be content with our association with Sri Bhagavan only.

We return to Bangalore tomorrow.

Yours⁷⁹ Sincerely,

Munagala S. Venkataramiah

for Yogi Ramiah Guru

L29.043

43 - 46

Letter to PB from Munagala S. Venkataramiah⁸⁰

59, Big Street

Tiruvannamalai {India}⁸¹

5 April 1939

⁷⁴ This letter was written entirely by hand.

⁷⁵ We inserted "India" per context.

⁷⁶ "inst." = "instant," which was a common phrase indicating "of the same month" - in this case meaning the 10th of June 1939. - TJS, 2020

⁷⁷ Possibly referring to Mowni, which was the pen name of Tamil fiction writer S. Mani Iyer (1907-1985). - TJS, 2020

⁷⁸ Munagala S. Venkataramiah changed "live separate" to "henceforth live" by hand.

⁷⁹ Page 41

⁸⁰ This letter was written entirely by hand.

⁸¹ We inserted "India" per context.

Dear Dr. Brunton,

Whenever I think of my action towards you, I feel so miserable that I do not know with what face I should write to you. I have already surrendered the current volume of the journal and also recalled the previous volume from Mrs. Dar⁸² that it may also be surrendered along with the others. Even now the animosity towards me is obvious.

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

From⁸³ the worldly point of view, my action towards you appears to be volte-face, or more plainly, cowardice. I dare not explain my position any further. If after all this, you think me worthy of your consideration, I shall truly thank God. Your kind letter of the 2nd instant⁸⁴ makes me so remorseful that my feelings do not allow me to retain your well-intentioned postal order which I return herewith with thanks.

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

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

With my kindest regards to you,

Guru

Dear Dr. Brunton

Yours sincerely

Munapala S. Venkataramiah

L29.047

47 - 50

Letter to PB from Munagala S. Venkataramiah⁸⁵

c/o Sri Ramanasramam

Tiruvannamalai {India}⁸⁶

25 March 1939

Dear Dr. Brunton,

⁸² We are unable to identify this person. — TJS, 2020

⁸³ Page 45

⁸⁴ “inst” in the original, meaning “of the same month.”

⁸⁵ This letter was written entirely by hand.

⁸⁶ We inserted “India” per context.

I thank you for your letter and the enclosures. Mr. Bose arrived here this morning and showed your letter to him to Sri Bh.⁸⁷ Sri Bh asked if I had seen it and then I too read it. Then I mentioned your letter to me also. Mr. Bose wanted to see it and I have sent it to him with Mr. V.G. Sastri.⁸⁸

The day after you left, the S was speaking of your departure. I tried to avoid him but he caught me up and spoke to me of you. I suspected that he was jubilant over the matter. I was ashamed and told him that it cannot be a matter for pride that three persons 1) Monsieur Herbert,⁸⁹ 2) V.G. Sastri, and 3) {Dr. Brunton}⁹⁰ should be obliged to leave the ashram in a period of three months. I left him immediately. He had thought over the matter and evidently marked me out for special attention. To make a long story short, I finally assured him that I would not care to interest myself any longer in the ashram happenings or its activities. This was done in self-defence.

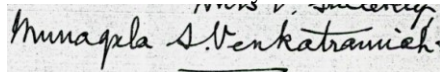
I⁹¹ have asked Mrs. K. Dar to send the journal to you. She will do so. I have no hesitation in being of service to you.

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

Mr. Bose will go into the matter and may soon write to you. He said that he would stay here two or three days. He may therefore leave this place on the 24th or the 28th.

With my best regards to Self,

Yours V. Sincerely,



Munagala S. Venkataramiah

L29.051

51 - 54

Letter to PB from Munagala S. Venkataramiah⁹²
c/o Sri Ramanasramam
Tiruvannamalai {India}⁹³
20 March 1939

Dear⁹⁴ Dr. Brunton,

⁸⁷ Referring to Sri Bhagavan, a.k.a. Ramana Maharshi.

⁸⁸ He appears in "Talks with Ramana" but is not to be confused with the famous but at that time deceased person of that name who championed the Tamil language. — TJS, 2020

⁸⁹ Apparently referring to Jean Herbert, the translator.

⁹⁰ "Dr. B." in the original, but given the context, is surely referring to PB himself. — TJS, 2020

⁹¹ Page 49

⁹² This letter was written entirely by hand.

⁹³ We inserted "India" per context.

⁹⁴ PB himself inserted "ack receipt of book 'Secret of Recognition'" at the top of the page by hand.

Your departure from the station was so sudden. I went to your home on the 19th. I found your door locked. Your secretary⁹⁵ told me later that you had let the station. Mr. V.G. Sastri showed me your letter which caused me much pain when I read it. You are the fifth in a series of such victims. Kavyakantha Ganapati Muni wrote the "Sri Ramana Gita," B.V.N. ⁹⁶ wrote the English Biography, Shuddhananda Bharati the Tamil Biography, and Muruganar the Tamil hymns. They were or are all remarkable in their spheres. But see what happened to them all. What is the peculiarity about this ashram that a particular treatment is given to that class of eminent persons? God alone knows. I am writing to Yogi Ramiah. I am sure that he will desire to have you live with him sometime.

This may not be the opportune moment for me to ask my son to meet you there since your future programme is undecided. I⁹⁷ thought that this occasion may be availed of by him to see you. I have already spoken of him to you.

Mr. Sastri will show your letter to Sri Bh⁹⁸ this evening. The atmosphere in the hall is tense since that occurrence on the 18th. No one has yet asked questions in the hall and Sri Bh's looks are not encouraging for such enterprise. The Ashramites had tried to elicit Sri Bh's opinion on that occurrence, but without success. Early on the 19th morning a messenger came from the Sarvadhikari to inform me that he was determined. So I waited for you near the culvert for a long time and later went to your home and so on.

I shall ask Mrs. K. Dar to send the book to you c/o T. Cook & Son P.B. 171, Madras. You may send it to Mr. K.L. Sarma,⁹⁹ Pudukkottai after you have done with it.

With my best wishes to You
Yours Sincerely,
Munagala S. Venkataramiah

L29.055

55 - 58

Letter to PB from Munagala S. Venkataramiah¹⁰⁰

Sri Ramanasramam

Tiruvannamalai {India}¹⁰¹

10 January 1941

Dear Doctor Brunton,

⁹⁵ "secy" in the original.

⁹⁶ Referring to Swamiji B.V. Narasimha

⁹⁷ Page 53

⁹⁸ Referring to Sri Bhagavan, a.k.a. Ramana Maharshi.

⁹⁹ Referring to Sri Lakshmana Sarma

¹⁰⁰ This letter was written entirely by hand.

¹⁰¹ We inserted "India" per context.

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

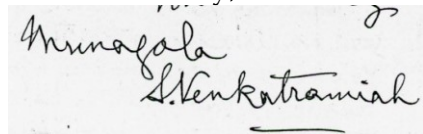
I returned from my pilgrimage in July. Then I stayed in my village for a few months. I have again settled down in this place as before.

You may have known that there was an irresponsible talk that you were misled by me before you defied the ashram rules. The same talk appears in a new guise owing to the efforts of Ramiah. He is circulating information that you have written to him to this effect. I do not believe that you would have said so because¹⁰² I never attempted to mislead anyone. A line from you will relieve my anxiety.

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

God bless you with many happy returns of new year.

Yours Sincerely,

A handwritten signature in cursive script, reading 'Munagala S. Venkataramiah'. The signature is written in dark ink on a light-colored, slightly textured paper. There is a small mark above the 'S' and a horizontal line under the 'M'.

Munagala S. Venkataramiah

L29.059

59 - 66¹⁰³

Letter to PB from Munagala S. Venkataramiah¹⁰⁴

Allahabad¹⁰⁵

21 April 1940

Dear Dr. Brunton,

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

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

Wherever I go, and whomsoever I meet, I find that your name is already known there as the exponent of Sri Maharshi's teaching. "A Search in Secret India" is indeed better known than I was aware of. The readers have been led to believe that yogi R is the

¹⁰² Page 57

¹⁰³ We have reordered the pages in this letter to make them consecutive: Page 59, then page 65, then page 61 and 63 (pages 60, 62, 64, and 66 are blank).

¹⁰⁴ This letter was written entirely by hand.

¹⁰⁵ a.k.a. Prayagraj, a metropolis in the Indian state of Uttar Pradesh.

foremost disciple of Sri M. and they have noted his photograph very well. [For]¹⁰⁶ example, there is a couple P.D. Shroff and Mrs. Shroff; they are Parsis, nice and simple people. We were their guests in Danar, near Bombay. They are in financial difficulties, say on the verge of ruin. Their faith in Yogi is so great that they wrote to him so that he might rise to the occasion and save the situation for them as he had done to you on a former occasion, and they cited the incident in "A Search in Secret India." I feel for those poor people and wish that God will at least open their eyes!¹⁰⁷

At¹⁰⁸ Ahmedabad, his admirers whom you had also met at Ooty, were annoyed because I did not worship the yogi as Guru Shattam Reddi used to do, nor admire him as he deserved according to your account of him. Their views influenced Yogiji in his self-respect; his wounded dignity excited their sympathy; this increased his vanity, and so on. The mutual interactions will be interesting to a student of psychology. He was introduced to a large circle of persons of rank who openly admired him because they had found the original of the photo contained in your book. Some sought inspiration from him; others, instructions; a few, guidance in their practice; many worshipped him with garlands, bouquets, etc.; some prayed to him; and there was no end to these variations. I found it most awkward when I was called upon to interpret all the precious nonsense that he spoke. I could have enjoyed the whole scene if I were an onlooker only. In the course of interpretation, I was made the mouthpiece to say that you and I were among his admirers. When asked why you had changed (re your newspaper articles), or why I was not what I should be, he would speak either patronisingly or pityingly, according to the mood. And this is so disgusting to write and will be no better when you read it. So, I shall be short.

In Kathiawar, the chief of {Bagasta}¹⁰⁹ said that he had met you. He has high respect and love for you. You seem to have spoken highly of Yogi R. He simply worshipped the man and¹¹⁰ introduced him to other chiefs saying that that was the yogi of whom you had written in your book. You can easily imagine the consequences of all this. I could not stand it when I was confidentially asked by the simple folk for an amplification of your account of him. All that I could say to them was that I was ignorant of all the events which took place in the Ashram or its neighbourhood earlier than 1932.

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

Well, I must also admit that your book made me think a hellish lot of the man. It was in this tour that I came in close contact and was able to see him as he is. Poor Yogi!

¹⁰⁶ Munagala S. Venkataramiah changed "As an" to "For" by hand.

¹⁰⁷ PB himself inserted "wrong he only gave peace did not save situation" in the left margin at the bottom of page 59 and the top of page 65 by hand. ("situation" was abbreviated to "sit" in the original.)

¹⁰⁸ Page 65

¹⁰⁹ Illegible; this is our best guess.

¹¹⁰ Page 61

He is only an ordinary man with no claim to culture, to refinement or [much]¹¹¹ intelligence. I could find no spirituality in himself, it must be much less to inspire others; if he has practised any yoga, either his words belie him, or his actions camouflage his merits; as for his bhakti, he is proud to call himself a jnani and¹¹² even speaks contemptuously of the attitudes of bhakti. All that I think is that he had practised some mudra and therefore, he sometimes fixes his gaze sternly. As a social being, so many better persons can be seen in the streets every day of one's life.

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

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

Anyway, do write when and how we could meet. I do not mean to worry you with the matters of this poor yogi. We can speak of other interesting matters. For instance, I found one Dr. Durga Shanker Nagar, of the "Kalpa Vriksha" in {Ajain,}¹¹³ for whom I have great respect. Again, there is a very interesting Sadhu, by name Dhuviwalla, in Khandiwa; but his admirers say that he is God on earth.

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

By the bye, please cancel what I wrote to you of Dr. Syed. I do not live with him. I live with Sgt. Sajjam Sahed of Belvedere. I shall be leaving Allahabad on the 24th inst. If you were to write in a fortnight, kindly address to Munagala S. Venkataramiah

c/o The Manager
Khadi Bandar, Gaya

[Please excuse the clumsiness. Yours sincerely, Munagala S. Venkataramiah.]¹¹⁴

L29.067

67 - 70

Letter to PB from Munagala S. Venkataramiah¹¹⁵

Huzur Office

Thana Devli State

Kathiawar {India}¹¹⁶

6 March 1940

¹¹¹ Munagala S. Venkataramiah deleted "even" from before "much" by hand.

¹¹² Page 63

¹¹³ Illegible; this is our best guess.

¹¹⁴ Munagala S. Venkataramiah inserted this line in the left margin on pages 61 and 63.

¹¹⁵ This letter was written entirely by hand.

¹¹⁶ We inserted "India" per context.

Dear¹¹⁷ Dr. Brunton,

Yogi Ramiah had been asking me to accompany him on his N. Indian tour and I left Tiruvannamalai¹¹⁸ when he started on his tour soon after the Jayanti¹¹⁹ was over. I undertook this journey on the understanding that it would be a pilgrimage to the holy places. But other matters have come in the way. Your account of the yogi in the "Search in Secret India" is alone responsible for it. I have a great desire to have a personal talk with you on the subject.

We are or have been the guests of distinguished persons, such as Sjt. Samberlal Bauker, Sjt. Archibald Sarabhai, and Srimati Anasuya Ben of Ahmedabad; of the chief of Bagasora, of Hadala, of Vastia and of Thana Devli in Kathiaswar; of a few shots in Bombay. All of them have heard of you; some have read your book; and a few have had the pleasure of meeting you; but all agreed on their indebtedness to you so much so that they would consider it a privilege to meet you.

We¹²⁰ had come here via Hampi,¹²¹ Gokaran, Kolhatur, Pandharpur, Bombay and Ahmedabad. We have yet to visit Ajimere, Muthra, Brindabase, Agra, Delhi, Hardwar, Allahabad, Arzodhya, Benares, Gaza, Calcutta and Prin Jaganwath before returning to Tiruvannamalai.¹²² I am anxious to finish this tour and return early. But yogi desires to go to the Congress and therefore his tour may be prolonged. I shall separate very soon.

I heard that you went to Travancore and that you intended to go for your N. Indian tour. Can you kindly write to me c/o Dr. M.H. Syed, Prof. of Oriental Languages, 13G, Chatham's Lines, Allahabad, as to when you are likely to be in the neighbourhood. I must see you and have a confidential talk.

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

May Bhagavan bless you!

With my best regards to your noble self

Yours Sincerely,

Munagala S. Venkataramiah

L29.071

71 - 74

Letter to PB from K.S. Venkataramani, M.A., B.L.

¹¹⁷ PB himself inserted "Invited here. Promised refund extra travelling etc expense for coming to Ooty" at the top of the page by hand.

¹¹⁸ "T Malai" in the original.

¹¹⁹ Possibly referring to Chhatrapati Shivaji Maharaj Jayanti, a festival and public holiday of the Indian state of Maharashtra. This festival is celebrated on February 19 (according to Julian date), celebrating the birth anniversary of Shivaji Maharaj, the first Chhatrapati and founder of the Maratha Empire. Some people celebrate this day by Hindu calendar in Maharashtra. — TJS, 2020

¹²⁰ Page 69

¹²¹ We didn't check these place names – but this first is a city in Karnataka.

¹²² "T'malai" in the original.

Advocate¹²³
Svetaranya Ashrama
28, North Mada Street
Mylapore, Madras {India}¹²⁴
12 July 1936

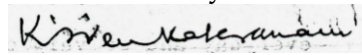
Dear Mr. Brunton,

I am so sorry for the extraordinary delay in replying to your kind letter of April 21st. I have been on the move almost every day and so very often you have been in my mind that it has been a pleasure to me to put off writing to you. What you have done [with the cheque]¹²⁵ is quite characteristic of you and you have been to me a great fertilising contact of which I hope to write some day. It is men like you who still keep alive the faith in man, the divine in man. Like a cloud floating on an arid desert,¹²⁶ I am still moving on from place to place with the burden of unshed waters. Life is realised as much [by]¹²⁷ failure as by success, perhaps more. I dare not write to you a longer letter for two reasons. For I have learnt to commune with you without the [frail]¹²⁸ media of words and I don't want to disturb your worship of the Himalayas in the snow-clad solitudes. I eagerly await¹²⁹ your return, perhaps in September.

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

With my highest regards,

Yours sincerely,



K.S. Venkataramani

L29.075

75 - 82

Note by Munagala S. Venkataramiah
{circa 1957}¹³⁰

¹²³ PB himself inserted "in Madras see" with an arrow pointing to "K.S. Venkataramani, M.A., B.L. Advocate" (printed at the top of the page on letterhead) by hand.

¹²⁴ We inserted "India" per context.

¹²⁵ K.S. Venkataramani inserted "with the cheque" by hand.

¹²⁶ K.S. Venkataramani inserted a comma by hand.

¹²⁷ K.S. Venkataramani inserted "by" by hand.

¹²⁸ K.S. Venkataramani inserted "frail" by hand.

¹²⁹ Page 73

¹³⁰ We inserted "circa 1957" because Venkataramiah became a resident at the Ramana ashram in 1932. Taking his reference to 25 years into account this puts his note at 1957.

written by S. Venkataramiah,¹³¹ resident of Ramana ashram¹³² for many years past; former Director of Industries in Madras Gov't, now a monk. devotee of Maharshi¹³³ for 25 years

One¹³⁴ of the charges against {Dr Brunton}¹³⁵ was that he exploited the Maharshi: Now, how did he exploit?

He came to India as a seeker of truth. When he left England, he had no idea of Maharshi. Having heard of him in Madras, Dr B came here with a guide. Then he was going to embark from Bombay. But B.V.N. Swami's¹³⁶ letter called him back to Tiruvannamalai. He cancelled his passage and came here once again. He could not have intended exploitation.

Later when he returned to England and wrote the "Search in Secret India" in 1934, the book was hailed as an excellent work and the Ashram¹³⁷ itself reprinted extracts and still continues to hold stock of the book "Maharshi and His message" (over two thousand copies of this have been¹³⁸ sold till now). The Ashram welcomed Dr B and his wife¹³⁹ with open hands and gave him facilities for translating Sri Bhagavan's works. All these actions of the Ashram show that they did not consider his first two books as pieces of exploitation.

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

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

Another¹⁴⁰ charge may be that he has opened spiritual centres in the West and trades on the name of Sri Maharshi. Dr B denies it. He simply gave some talks to select persons and never traded on spiritual knowledge. Can this charge stand to reason? The West is now on a scare. Money is not allowed to be exported from any country. How can Dr B be supposed to get money from the Spiritual Centres?

As for the charge from someone in Czechoslovakia,¹⁴¹ Dr B denies it. Can you believe an unknown correspondent who lives 3,000 miles away as against a gentleman

¹³¹ Venkstramiah" in the original.

¹³² "Ramanasram" in the original.

¹³³ "Maharishee" in the original.

¹³⁴ The remainder of this entry is handwritten and appears to be a transcription produced circa 1943.

¹³⁵ "Dr. B" in the original.

¹³⁶ Referring to Swamiji B.V. Narasimha

¹³⁷ "Asramam" in the original throughout this entry.

¹³⁸ Page 77

¹³⁹ This refers to PB's very brief marriage to Janina Brunton, of which little is known.

¹⁴⁰ Page 79

¹⁴¹ "Czecho-Slovakia" in the original.

who is known to you for the last 9 years? Consider how much he had spent on his three voyages¹⁴² to the East and what he has sacrificed in the prime of his life. Can you ignore him because an old man is at his wit's end to eke out a living by organising some spiritual groups in his native town? Do you know their history and their litigations? Is it fair to frame a charge on such slender evidence, if you call it evidence at all?

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

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

As for the last occurrence on March 18, 1939,¹⁴³ the matter can be investigated on the spot, because it is yet fresh in the minds of the people.¹⁴⁴

L29.083

83 - 92

Letter to PB from Margaret¹⁴⁵
c/o The Yuvarani of Kasmanda
The Palace
Kamlapur
District Sitapur
Uttar Pradesh¹⁴⁶ {India}¹⁴⁷

My¹⁴⁸ dear Paul,

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

We came here by car, it is just an hour's run from Lucknow. As you can imagine, it is a gloriously beautiful place, lovely country, lovely gardens, everything a sheer delight to one's aesthetic sense. The estate of course is vast, endless I might say, because

¹⁴² Page 81

¹⁴³ "18.3.1939" in the original.

¹⁴⁴ PB himself inserted "written by Brahmachari Venkataramiah" by hand.

¹⁴⁵ We are not sure who this Margaret is. — TJS, 2020

¹⁴⁶ "U.P." in the original.

¹⁴⁷ We inserted "India" per context.

¹⁴⁸ PB himself inserted "'lost letter' wrote her later" at the top of the page by hand.

I don't [know]¹⁴⁹ where it ends and comprises to my knowledge, three villages. It takes us two hours to walk round the inner compound alone! The Palaces are very beautiful too; there are two of them, one for the Ranis and one for the Rajas; as you know, "purdah" is still the rule in Kasmanda State and the Dowager Maharani, the Yuvarani, myself and the children live together in one palace, whilst the Raja and Yuvaraja live in the other quite separately. The Yuvarani is of course not allowed outside the palace grounds, but I and the children are quite free to roam anywhere – and we do!

Despite the fact that this is a "royal household" everything here is very simple, natural and completely unostentatious – the atmosphere of the home is deeply spiritual in every respect and for this reason most congenial to me – I am perfectly at home here, there is not the slightest feeling that I am "employed" here and the Yuvarani and I have become the greatest of friends – I feel that Maharshi¹⁵⁰ has sent me here for my spiritual advancement, for without him we could never have met; the Yuvarani is of immense spiritual help to me, she has become the confidante of my deepest thoughts and feelings, her understanding of everything is perfect. Each evening at 8 o'clock, after the children have gone to bed, we sit and talk of spiritual things in her private room until 10 p.m. Her husband rarely comes before eleven as he is very busy at present with the voting in connection with his election to the Legislative Council – we see very little of him. He himself told his wife the other day that he thought Maharshi had sent me here to be her spiritual companion during this difficult period following upon the death of her beloved son – since being here, seeing his photograph, hearing about him, I have come to realise the profound loss they have suffered; he must have been a beautiful character and a highly evolved soul; he was like his mother in every way. She is the purest and loveliest soul I have ever met and the more we come together,¹⁵¹ the more deeply I realise the wonderful miracle that has brought me here. I always felt that it was for her I was coming here and now we both recognise it. To go back to the story!

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

Needless to say we talk of you often in our evening talks and wonder how everything is going in Tiruvannamalai – Has your wife arrived – I do hope the atmosphere between you is more harmonious. Please do write and tell me what you can tell me, you know I am very interested in all that concerns you, the Yuvarani is too, of course, and she asks me frequently if I have heard. We would like some direct news of Maharshi too – we think and talk of him always and he is with us intimately all the

¹⁴⁹ Margaret inserted "know" by hand.

¹⁵⁰ "Maharishi" in the original throughout this letter.

¹⁵¹ Page 85 ("2" was typed at the top of the page)

time. We talk much of Aurobindo too and sometimes we find it difficult to know who is really our “guru”! I have had an interesting inner experience since coming here; at odd times in the past I have practised the concentration between the eyebrows; I have not pursued it far because I have always felt it too dangerous to do so without a teacher. My normal meditation is just a complete stilling of the thoughts and this I can do easily and maintain for some time. The other night, in bed, I was just thinking in the normal way one does before going to sleep the thought crossed my mind that I must begin to still my thoughts otherwise I should keep awake. Instantly, I saw my thoughts recede one by one rapidly until not one was left in the mind, every vestige of consciousness became centred in the “Ajna chakra” and I saw a beautiful blue light there; the whole experience was accompanied by a feeling which comes as near [as]¹⁵² anything I have ever known to “bliss” and somewhere in me the words formed themselves “I have achieved.” The experience lasted about ten seconds I should think but everything was startlingly clear and the memory of it remains so. I felt rather afraid naturally when I got up in the morning because I have never experienced anything like it before. I told the Yuvarani about it and she says it is a great experience, that I should pursue my meditations now on the ajna centre until I get definite visions in the light, but I am frankly rather afraid to concentrate upon it definitely. What do you think? The more so as you know I am not particularly concerned with having these experiences for their own sake unless they have some vital significance for my everyday life. Again, for some time I have been waking up in the morning with a very queer feeling (I had this in Tiruvannamalai but I did not speak to you about it for some reason or other!) as if I have not slept although I know I have because I have not been conscious of my external surroundings;¹⁵³ then the other night I suddenly became aware that I was sleeping, and dreaming too – there was the sleep state, the dream state and something else which was quite conscious of both states – again, this experience was very clear and definite. What does this mean – is it the “conscious sleep” that Aurobindo mentions in his book “The Bases of Yoga”? Whatever it is it leaves me with a strange feeling when I really wake up which persists throughout the day.

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

¹⁵² Margaret changed “to” to “as” by hand.

¹⁵³ Page 87 (“3” was typed at the top of the page)

do so. We are awaiting the reply anxiously, naturally. But I feel somehow it will be in the negative, because I myself feel that the moment is not ripe.

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

You remember I mentioned that Frenchman who was staying with my friend in Ahmedabad? I did not meet him whilst I was there, he had gone to Poona, but I have just received a letter from him; my friend has told him all about me of course and, being deeply attached to India, he feels he would like to correspond with me because of my contact with Maharshi and Sri Aurobindo. He asks me to speak of him to Maharshi, show the Maharshi his photograph, so that a "link" can be established, which will help him in Europe, he has had to return there suddenly. I send the photograph he sent me – will you show it Maharshi if you think fit and tell him what the man wants – I shall simply tell the man, Monsieur Marques Riviere,¹⁵⁴ that I have sent the photo – I know Maharshi does not like this sort of thing very much – it would have been better had Mr. Riviere written his request to the Ashram and sent the photo himself as the Nepali Prince did, you remember? Mr. Riviere says when he gets back to France he is going to open a publishing house for the publication of books dealing with India. He asks me if you have your books published in France, if not, he says, "j'aimerais lancer les livres de Monsieur Brunton en francais!" However, you have now fixed up with Payot and it is better to work through an established firm than private individuals. This man has written several books in French concerning India and he has offered to send them to me. His face does not impress me, nor does his letter really, but we shall see! He says he has been to see a Sage at Mount Abu, Shantividyeji by name, do you know anything about him?

I¹⁵⁵ will now just give you my daily "routine" as it is at present!

7 a.m. – breakfast, bath, etc.

7.30-8.30 – Walk with the children and the dogs, two great Danes and eight Pokes! and a terrier! We have fine fun on these walks round the estate, the country is so lovely. On alternate mornings the children go riding and on these days I walk alone, or do what I like. I am going to be taught riding and then I shall accompany them.

8.30 to 12 I am quite free as the children are with their tutor for lessons, at ten I generally go and have a chat with the Yuvarani in the garden, we have tea there and then she has to pay a ceremonial visit to the Maharani each morning at 10.30.

12 p.m.-1 Lunch

1 to 1.30 My Hindi lesson with the tutor.

1.30 to 2.30 I am again quite free as the children have their lessons again.

2.30 to 3.30 I give the girl French lessons

3.30 to 4-5 Tea, this is an intimate hour with the children and the Yuvarani when we all talk together.

5-6.30 Tennis, cycling.

¹⁵⁴ "Marquès Rivière" in the original.

¹⁵⁵ Page 89 ("4" was typed at the top of the page)

6.30 to 7.30 We all sit round the fire and play the gramophone or some game

7.30 Supper – after this I am quite free, but as I say the Yuvarani and I generally spend our evenings together.

There is really no question of “free time” here in the ordinary sense of the term – I can be free at any time I want and the Yuvarani says I must not do anything if I feel tired! Her kindness and consideration for my comfort is simply overwhelming! And now a message from her. She wants to ask the Maharshi some more personal questions to which she wants his own direct answer. She wants to write direct to Maharshi, but I tell her if she does that, Maharshi will only read the letter, that it will go to the office for reply by someone else, and in any case, will not be private. I told her I thought it would be better if she wrote to you and let you put the questions privately to Maharshi and get his answer through Mr. Venkataramiah¹⁵⁶ like you did before concerning the black magic question. However, the Yuvarani is so afraid of troubling you, she has asked me to enquire first whether you will consent to do it before she writes to you; she says she will be deeply grateful if you will, because really she would rather it went through you. What happens if one writes direct to Maharshi? Does he receive the letter unopened or is it opened in the office and then given to him? If he does receive it unopened, what happens to it afterwards? The Yuvarani would like to have your answer to these questions for her future guidance, in case she wants to get into touch with Maharshi when you are not there.

The¹⁵⁷ Yuvarani met Swami Bolanath in Lucknow – he came to the house, she only had a short interview with him, but says she is impressed by his simple sincerity and spiritual presence. Do you know him personally? Unfortunately I was out with the children and was unable to meet him but she is going to arrange for me to do so when we return to Lucknow at the end of February. We shall be in Lucknow until the middle of April when we go to Mussoorie.

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

I have a lovely suite of rooms all to myself on a long verandah – bedsitting room, bathroom and dressing room – from which I have a fine view of the surrounding country which is flat, but dotted with woods and little lakes. In short, I lack nothing, material,

¹⁵⁶ “Venkataramiah in the original.

¹⁵⁷ Page 91 (“5” was typed at the top of the page)

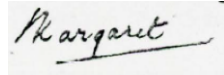
mental or spiritual here! I sometimes feel it is almost too good to be true, a dream from which I shall awake one of these days to the harsh realities of the world!

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

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

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

With affectionate thoughts,



Margaret

L29.093

93 - 94

Excerpt of a letter to an unknown person from an unknown person¹⁵⁸

There is, however, one point on which it is necessary to give you some counsel. It would be imprudent to make any comparisons between your Master and Jesus; that is entirely unnecessary and naturally raises opposition. Secondly, it is equally imprudent for you to have a group of students in your home among whom there would be doubters and sceptics of what you wish to tell them. You are not yet sufficiently [advanced]¹⁵⁹ and could make serious mistakes which would do harm instead of good. Why not wait another year before you take up this group idea? [Learn discretion. At this stage it is not your responsibility to awaken or guide others.]¹⁶⁰

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

¹⁵⁸ This appears to refer to PB's marriage to Evangeline, placing the date as in the early 1950s. Other than that, we have no information. – TJS, 2020

¹⁵⁹ (Probably) PB deleted "to play the machinery" from after "advanced" by hand.

¹⁶⁰ PB himself inserted "Learn discretion. At this stage it is not your responsibility to awaken or guide others." by hand.

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

[Spring¹⁶¹ 1979

PB tumour on left cheek

– fasted totally 10 days

– completely disappeared

– Dr was concerned

Had {illegible} tumor in head – {illegible} malignant.

No Sprue

He needs to rest back as it is less supple with age

He suffers back pain when in centre in position – will see chiropractor¹⁶²]

L29.095

95 - 98¹⁶³

Letter to PB from Dewakar Prakash Singh¹⁶⁴

Kasmanda House

Lucknow {India}¹⁶⁵

7 March 1941

My dear Dr. Paul Brunton,

Hearty¹⁶⁶ thanks for your letter of the 23rd Current.

I am shocked to hear of the happenings that Maharshi's Ashram which necessitated your leaving Tiruvannamalai and cutting off your outward connection with the Ashram and Maharshi. Of course, the inward connection must stand and will. I am sorry to find from the little experience that I have that Ashrams become more or less miniature worlds or societies, but what pains me is that the great personalities, around whom they are built, lend, maybe disinterestedly, their support to it. I feel, people take advantage and begin to trade on the greatness of the personage. Naturally when

¹⁶¹ This section was handwritten by PB's son Kenneth Hurst upside down in the left margin of the page.

¹⁶² At this time PB regularly visited a chiropractor acupuncturist named Dr Fish or Dr Fisch who had his respect and gratitude. See my "Talks with PB" for more on him. – TJS, 2020

¹⁶³ PB himself inserted "K" at the top of the page.

¹⁶⁴ This letter is unsigned but the stationery etc. clearly make it the work of D.P. Singh. – TJS, 2020

¹⁶⁵ We inserted "India" per context.

¹⁶⁶ NB: the depth of paragraph indentation was a style used to indicate the depth of familiarity or intimacy, with no indentation used for business or cold ill-willed letters. The original here has a very deep indentation, indicating a strong feeling in the writer. – TJS, 2020

questions come down to Rupees, annas, and pies,¹⁶⁷ they cannot be always pure. But I am too negligible a personality to be even commenting in a general way on the God-loving and lest inadvertently anything blasphemous may come out of my thoughts or writing, I would rather put a full stop¹⁶⁸ to this matter. Since now you shall be leading an independent course of life and will be entirely on your own feet, I hope, that will not mean your forsaking¹⁶⁹ us and India and even if you will not be staying permanently in our country, you will at least occasionally visit it and administer to needy people like myself your soothing balm of spiritual advice.

Indeed the publication of Hindi version of the "Search in Secret India" has taken a disappointingly long time, but I understand it is now in the press. Since I wrote to you last, I have formally received Messrs. Rider & Company's approval extending our contract till the end of this year. At present, I think, matters are running quite smoothly, but if and when need be, I shall certainly take your aid to smoothen out any intricate matter that may crop up. It is kind of you to permit me to seek your aid. I am very sorry, Mr. Venkatarama Sarma has been so incivil to you. I am sure, he and his brother lawyer will find on thinking soberly that they are in the wrong. But, I suppose, such is the way of the world. It is not that their manuscript has not been utilised, but the translation was so hopelessly bad that it has had to be almost re-done. The corrections have been done on the original. So, I am afraid, as desired, it will not be possible to return the manuscript¹⁷⁰ and you will have to write to them again now to the above effect. Between Mr. Sarma and myself there passed nothing beyond a couple of Post Cards dealing purely with business and were quite straight. I could give you a complete copy of the correspondence but I have left the file at Kamlapur. If you so like, I could later send you the copies.

L29.099

99 - 100¹⁷¹

Letter to PB from Dewakar Prakash Singh
Kasmanda House
Lucknow {India}¹⁷²
30 March 1939

[My dear Dr. Paul Brunton,]¹⁷³

¹⁶⁷ An anna (or ānna) was a currency unit formerly used in British India, equal to 1/16 of a rupee. It was subdivided into four (old) Paisa or twelve pies (thus there were 192 pies in a rupee). — TJS, 2020

¹⁶⁸ British vernacular for "period."

¹⁶⁹ Page 97

¹⁷⁰ "m.s." in the original.

¹⁷¹ PB himself inserted "wired 14th" and "K" at the top of the page by hand.

¹⁷² We inserted "India" per context.

¹⁷³ Dewakar Prakash Singh inserted "My dear Dr. Paul Brunton" by hand.

You are so kind to keep us in your thought. We are happy at the prospect of meeting you in the near future when you intend to pay a visit to some North-Indian hill stations. We intend to go up to Mussoorie¹⁷⁴ by the end of April, when the College of my son breaks for summer vacation. We shall return about the third week of July when his College re-opens. During this period we expect you to sojourn with us for some time at least in Mussoorie. We shall be so grateful and happy to be near you to have real spiritual benefit. This time you will be more at leisure so that we shall have greater luck to profit by your spiritual talks, but more shall we gain by being near you. Our address of the hill-station will be Kasmanda Lodge, Mussoorie. I shall expect to hear from you as soon as your plan to visit Northern India is made up.

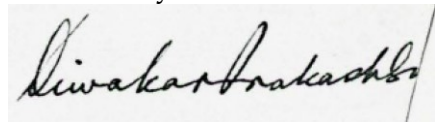
There is no doubt that "the Inner Reality" has given me many a clue to the understanding of the Real and the Unreal,¹⁷⁵ but imperfect as my understanding is, I get involved in my doubts again¹⁷⁶ and again. I hope your new book, the Hidden Teaching beyond Yoga, will help me still more, when I have a copy of it in my hands. Before that however you yourself will be with us and that will be so splendid.

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

We are all well.

[With respectful regards,

Yours Affly¹⁷⁷,



Dewakar Prakash Singh]¹⁷⁸

L29.101

101 - 102

Letter to PB from Dewakar Prakash Singh

{India}¹⁷⁹

{October 1943}¹⁸⁰

¹⁷⁴ "Mussooree" in the original, throughout this letter.

¹⁷⁵ PB himself inserted underline by hand.

¹⁷⁶ Page 101

¹⁷⁷ Affectionately

¹⁷⁸ Dewakar Prakash Singh inserted "With respectful regards,
Yours Affly

Dewakar Prakash Singh" by hand.

¹⁷⁹ We inserted "India" per context.

¹⁸⁰ PB himself inserted "Oct 43" in the left margin by hand.

Yesterday¹⁸¹ under registered cover I have, as desired, returned the manuscript of your book 'Wisdom of the Overself.' It is wonderful and most illuminating and has, I feel, definitely done me much good. It should prove to be a panacea to the tottering humanity. I had to go through it very carefully [to avoid papers getting detached]¹⁸² so I am not quite satisfied and would like to read it again when it come out in book form. I have already placed an order with my book seller.¹⁸³ I feel it should be read again and again and digested to get the full benefit.

L29.103.a

103

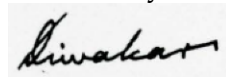
Letter to PB from Dewakar Prakash Singh
{India}¹⁸⁴

Date Unknown

I¹⁸⁵ look up to you with full confidence and I have faith in God's grace. I hope you are in good health. We are well.¹⁸⁶

[With respectful regards,

Yours affly



Dewakar]¹⁸⁷

L29.103.b

103

Letter to PB from Dewakar Prakash Singh
{India}¹⁸⁸

Date Unknown

¹⁸¹ This fragment of a letter was pasted on from a different sheet of paper.

¹⁸² Dewakar Prakash Singh inserted "to avoid papers getting detached" by hand.

¹⁸³ PB himself inserted "pub October" in the right margin by hand.

¹⁸⁴ We inserted "India" per context.

¹⁸⁵ The top of the page is cut off. The beginning of this letter is not found in this file.

¹⁸⁶ Letterhead in the left margin reads "From Yuvaraja of Kasmanda."

¹⁸⁷ Dewakar Prakash Singh inserted "With respectful regards,

Yours affly

Dewakar" by hand.

¹⁸⁸ We inserted "India" per context.

I¹⁸⁹ know it is only up to me to do what best I can, but whom else should I go to but you for relief and guidance? Like a weak man I go on, but with a confidence that I shall get strength from your good will and blessing. I cling to the hope that one day I shall have the spiritual experience of the Grace I long for [but doubt springs up whether I do really long for it.]¹⁹⁰ Just kindly keep me in your kind thought always so that I may go on with complete faith in His ultimate bliss.

L29.103.c

103

Letter to PB from Dewakar Prakash Singh
{India}¹⁹¹
Date Unknown

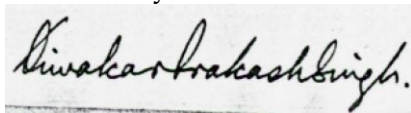
may¹⁹² I request you to make matters easy for me and inform me whenever any of your books are out. They are so instructive and I don't want ever to miss any. In fact it is due to your books that I have developed the desire of seeking the Truth.

For some time I have been passing through a most disturbed state of mind. I can't fix upon any reason but there it is and I suppose I must grin and bear it in the hope that some day the depression will clear.

We are well and trust you are also fit.

[With kindest regards and respects,

Yours Affly,



Dewakar Prakash Singh]¹⁹³

L29.103.d

103

Letter to PB from Dewakar Prakash Singh

¹⁸⁹ This fragment of a letter was pasted on from a different sheet of paper. The beginning and ending of this fragment of a letter are not found in this file.

¹⁹⁰ Dewakar Prakash Singh inserted "but doubt springs up whether I do really long for it" by hand.

¹⁹¹ We inserted "India" per context.

¹⁹² This fragment of a letter was pasted on from a different sheet of paper. The beginning of this fragment of a letter is not found in this file.

¹⁹³ Dewakar Prakash Singh inserted "With kindest regards and respects,

Yours Affly

Dewakar Prakash Singh" by hand.

{India}¹⁹⁴
Date Unknown

I¹⁹⁵ feel your very presence in our midst, when I receive your letter and your peace with it.

L29.103.e

103
Letter to PB from Dewakar Prakash Singh
{India}¹⁹⁶
Date Unknown

came.¹⁹⁷ It made us completely happy. We are [surely]¹⁹⁸ fortunate in having [in]¹⁹⁹ you a kind friend and guide. We feel very grateful to you for your kind thoughts for us.

L29.105.a

105
Letter to PB from Dewakar Prakash Singh
{India}²⁰⁰
Date Unknown

it²⁰¹ several images (I [had]²⁰² temple near our shikar camp²⁰³ in Dehradun). Then I saw the statue of Shri Radha Krishna as it is in the temple at our home. They appeared in front of me just a bit to the right.

¹⁹⁴ We inserted "India" per context.

¹⁹⁵ This fragment of a letter was pasted on from a different sheet of paper. The beginning and ending of this fragment of a letter are not found in this file.

¹⁹⁶ We inserted "India" per context.

¹⁹⁷ This fragment of a letter was pasted on from a different sheet of paper. The beginning and ending of this fragment of a letter are not found in this file.

¹⁹⁸ Dewakar Prakash Singh inserted "surely" by hand.

¹⁹⁹ Dewakar Prakash Singh inserted "in" by hand.

²⁰⁰ We inserted "India" per context.

²⁰¹ This fragment of a letter was pasted on from a different sheet of paper. The beginning and ending of this fragment of a letter are not found in this file.

²⁰² The right top of the page was cut off, so approximately 30 characters of text following "had" are missing.

²⁰³ A "tent" camp where the tents were usually large, furnished, and often had carpeted floors.
— TJS, 2020

June 19. When concentration went to the fore-head centre I saw a dot of light like a shooting star with a tail like a broom, shoot up from about a foot above the ground to in front of my fore-head a little distance away, and disappear. Twice or thrice I saw a glow of light in front of me. Once I saw a face of a jet black man with white teeth and white eye balls with black pupils. His teeth were closed but the lips open wide and mockingly he shut the lips and disappeared. I was not disturbed. I continued the meditation.

June 21. I saw a fakeer²⁰⁴ with big hair, who at a second look seemed to be one living in my home village. But I can't

L29.105.b

105

Letter to PB from Dewakar Prakash Singh

{India}²⁰⁵

Date Unknown

My²⁰⁶ son's college reopened on the 21st of July, but the very trying weather in Lucknow made me procure four weeks' leave for him. Now we shall leave here on the 16th inst.

We are glad we shall have an opportunity to celebrate the

L29.107

107 - 110

Letter to PB from Dewakar Prakash Singh

Kasmanda House

Lucknow {India}²⁰⁷

2 December 1942

[My dear Paul,]²⁰⁸

Your kind and long letter of the 16th October brought much relief and satisfaction to me. I read it [many]²⁰⁹ times over and felt grateful to the Almighty Father for having found such a kind friend and guide in you. Your kind regards for us all are a source of great encouragement and inspiration and we feel that at no difficult turn we shall be alone

²⁰⁴ "Faqir" in the original.

²⁰⁵ We inserted "India" per context.

²⁰⁶ This fragment of a letter was pasted on from a different sheet of paper. The beginning and ending of this fragment of a letter are not found in this file.

²⁰⁷ We inserted "India" per context.

²⁰⁸ Dewakar Prakash Singh inserted "My dear Paul" by hand.

²⁰⁹ Dewakar Prakash Singh inserted "many" by hand.

or without help, visible or indirect,²¹⁰ for the next step. It is no small satisfaction for mortals like us who need a helping hand at every step. I am so grateful to you.

I still feel difficulties and disappointments but at times I realize that the material attachments that seemed to drag me down are no longer so strong or aggressive. That is a solace. But I am still weak and yielding. I am filled with remorse at each default, but I don't know if I am better able to combat an evil next time. I however, don't lose hope, but I do take care that success may not turn my head and thus involve me into a greater error. It is difficult for me to explain my sentiments correctly, but I have a confidence that whatever I write you understand better than I can express it. I have also a strong faith²¹¹ that you will help me out of the wood. I can only pray for greater confidence in you as my friend and for stronger faith in God,²¹² our Almighty Father.

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

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

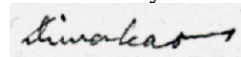
Mr. Venkataramiah²¹³ is quite friendly with us, so you need not worry. If there be need, Yuvarani or I shall write to Mr. Venkataramiah and know about Maharshi.

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

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

[With profoundest respects,

Yours affly,



Dewakar]²¹⁴

L29.111

111 - 112

Letter to PB from Dewakar Prakash Singh
Kasmanda House

²¹⁰ Dewakar Prakash Singh inserted a comma by hand.

²¹¹ Page 109

²¹² Dewakar Prakash Singh inserted a comma by hand.

²¹³ "Venkat Ramiah" in the original.

²¹⁴ Dewakar Prakash Singh inserted "With profoundest respects,

Yours affly

Dewakar" by hand.

Lucknow {India}²¹⁵
11 January 1941

[My dear Dr. Paul Brunton,]²¹⁶

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

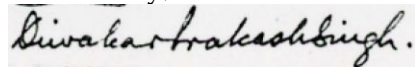
These days I am reading your book, 'The Inner Reality.' I am rather a slow reader, and it is a peculiar tendency in me, that, if the book be interesting my speed slackens further, since I love to go twice or thrice through the passages that appeal to me. I cannot tell you what joy, what relief, I find in your writings. A subject so abstruse can be made easy,²¹⁷ and also attractive,²¹⁸ only by one of your spiritual understanding. I am glad I got this book now.

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

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

[With respectful regards,

Yours affly,



Dewakar Prakash Singh]²¹⁹

L29.113

113 - 116

Letter to PB from Dewakar Prakash Singh
Kasmanda Lodge
Mussoorie {India}²²⁰
7 July 1937

²¹⁵ We inserted "India" per context.

²¹⁶ Dewakar Prakash Singh inserted "My dear Dr. Paul Brunton" by hand.

²¹⁷ Dewakar Prakash Singh inserted a comma by hand.

²¹⁸ Dewakar Prakash Singh inserted a comma by hand.

²¹⁹ Dewakar Prakash Singh inserted "With respectful regards,
Yours affly

Dewakar Prakash Singh" by hand.

²²⁰ We inserted "India" per context.

My dear Mr. Paul Brunton,

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

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

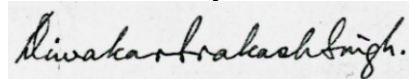
Your European post came the very next day you left us. I redirected it to c/o Cooks. I trust you have received all the letters, and may I hope they have brought good news and you may yet not have to go to Europe? But if you have to, I hope we shall keep in touch with each other through correspondence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

The Leader Press has sent me a letter about the Hindi edition of the Search in Secret India. I am glad you have, as they write, settled the business portion of it with them, and I have just to send them the manuscript²²¹ and money to defray the printing charges. We expected the book to be able to go to press pretty quickly, but as I am afraid our man,²²² contrary to our expectation, has not gone very far with the translation, so now please do not prevent the gentleman down there from carrying on the translation. In fact, please ask him to do the job all the more vigorously. Kindly give him our address so that he could send us the manuscript²²³ as soon as it is ready. Also please let us know his address so that we could correspond with him if need be. I hope it won't be very long before the Hindi edition of the Search in Secret India is out.

With very best regards,

I am,

Yours Sincerely,



[Dewakar Prakash Singh]²²⁴

[told to pay 30 Rs to Sanna, totals Rs 60 (not 50) and rest I give out of my profits]²²⁵

L29.117

117 - 128

Letter to PB from Vidyawati (wife of Dewakar Prakash Singh)²²⁶

²²¹ "M S" in the original.

²²² Page 115

²²³ "MS" in the original.

²²⁴ Dewakar Prakash Singh inserted "Dewakar Prakash Singh" by hand.

²²⁵ PB himself inserted "told to pay 30 Rs to Sanna, totals Rs 60 (not 50) and rest I give out of my profits" at the bottom of the page by hand. 60Rs then = \$1500 in 2020.

²²⁶ This letter was written entirely by hand.

Kasmanda House
Lucknow {India}²²⁷
4 October 1944

Dear Mr. Brunton,

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

I need your help very badly as a friend so I am writing this very confidentially to you (please don't let even my husband know that I wrote to you!) I want you to come even for a few days then I could talk to you freely and I know you can help as no one else can help since it concerns my husband. You remember once in Mussoorie I asked you to help him spiritually and told you his particular²²⁸ troubles – you helped him, and ever since he has had no trouble in his meditation and at the same time his confidence in you too has deepened to such an extent as even you will not realise perhaps – he actually looks upon you as his “Guru”²²⁹ Master.

This time it is a tangle of spiritual and material obstacles combined and I feel a word at the right moment from you will work wonders. Only he must never never know that I wrote to you! He should feel that it is your own intuition that has led you to say this. I'd be better able to express all that has to be done if I met you and talked to you that is why I beg of you to please come. I will pay the travelling expenses privately to you. You can tell Yuvaraj that you feel he needs your presence so you are coming he should arrange for accommodation. But if you can't come I am just giving you hints and you can think over it – if you think it can be done in writing you can do it by correspondence. But I again request you to come if you can possibly do so.

You know at the moment 2 or 3 cases are filed against us and enemies are trying every means to deprive us of what is our own and not only that but our very lives. Always wheels²³⁰ within wheels work at such periods and some of our very own people become the instruments of one's destruction. The situation here is that although my husband is the only child and came after great yearning and prayers my mother-in-law is of such a selfish and egoistic nature that she never wished even this son to be able and strong lest he sought power and independence! So from infancy she surrounded him with bad company and bad habits naturally followed. I came into his life and God blessed us with that child who was superhuman so naturally the very circumstances changed shapes to keep 'Him' pure. We both shaped our lives to make him what was our idea and so Yuvaraj himself made great sacrifices and life changed. When that boy's time in this sphere expired the whole thing changed. I was broken down completely I

²²⁷ We inserted “India” per context.

²²⁸ Page 119 (Vidyawati inserted “2” at the top of the page)

²²⁹ “Guroo” in the original.

²³⁰ Page 121 (Vidyawati inserted “3” at the top of the page)

lost interest in everything. I should have left my position and gone away somewhere but it was not my {Prarabdha}²³¹ as Maharshi²³² said and even you know for you are the first man I came in contact with in my search²³³ for reality when life itself looked a farce. I needn't go into details about myself but I had to give you a brief history to enable you to grasp the situation.

My husband is an extremist by nature, capable of extreme good and as much liable to extreme bad at the same time. Having had the wrong bringing up he is unable to check himself and draw the line so to say in matters of material enjoyments. He was always given to drink but in a peculiar way! He drank and too much whenever he did and for months at a time. Then he gave it up and did not even miss it. I must say he tried to fight against it genuinely for he gave up society pictures and everything but the craving was there and that was the cause of his not advancing in spiritual Sadhana. It in fact created a conflict as these two things are poles apart.

Now with all the odds against us and my father-in-law aging so fast (he is 77 years old now and although his brain is bright and clear his health is failing him now) the whole thing depends on my husband. My son is too young and in any case he is nobody while his father is alive. The interested parties want father-in-law to lose his confidence in his own son and give the state to them and they can only do that by tempting him to drink again as otherwise he will see their game only²³⁴ too clearly. So in short I must come to the point he has taken to drink viciously. His present year's life reading says he will be surrounded by bad people and led astray. The Tamasic in him will be uppermost and Satvic latent; he is already showing signs of it.

Now if you can tell him that as you are in the habit of sending him your force you feel he is in need of it more at the moment but feel there is a barrier which prevents it from entering him. You can put it in your own words. Say you know the enemies may be doing something to prevent the Divine forces to help but if he himself tries to rise above the Tamasic Vrittis²³⁵ nothing can prevent it. In some way you can even in this letter or some other which you write on the subject bring in the root cause – drink – somehow very diplomatically and ask him to abstain from it for at least 3 years. I don't mind if he takes it in moderate quantities in the house but in public and crowded occasions he should not take it.

Please keep this strictly confidential and you needn't write to me just send me some²³⁶ vague message in your letter to him that you hope I am keeping well or getting on in my Sadhana or some such thing and I will know this has reached you. Needless to say I will be anxious about this reaching you but I must ask you not to write to me direct.

²³¹ "Pralaledha" in the original; this is a term used to indicate the superimposition of karma from another lifetime on our current life circumstances. – TJS, 2020

²³² "Maharishi" in the original.

²³³ Page 123 (Vidyawati inserted "4" at the top of the page)

²³⁴ Page 125 (Vidyawati inserted "5" at the top of the page)

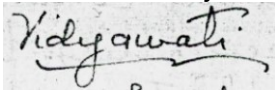
²³⁵ Meaning "bad or dark habits of mind." – TJS, 2020

²³⁶ Page 127 (Vidyawati inserted "6" at the top of the page)

I am having it posted by a reliable man so that will be my only relief till I get your message in your letter to Yuvaraj. Please burn this after perusal.

With respectful regards

Yours sincerely



Vidyawati

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

V.

L29.129.a

129

Letter to PB from Dewakar Prakash Singh²³⁷

Kasmanda House

Lucknow {India}²³⁸

3 February 1945

My dear Paul,

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

L29.129.b

129 - 130

Letter to PB from Dewakar Prakash Singh

{India}²³⁹

Date Unknown

You²⁴⁰ are indeed among those few happy and fortunate beings, whom God chooses for His Grace and work in this world. And I humbly send you my respectful

²³⁷ This letter was written entirely by hand.

²³⁸ We inserted "India" per context.

²³⁹ We inserted "India" per context.

²⁴⁰ This letter fragment was pasted from a different sheet of paper. We assume that it is also from Dewakar Prakash Singh, but since it was typed and unsigned we can't confirm that. TJS 20

felicitations on your enviable experience of His Grace. May you ever have more and more of it and finally merge in Him!

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

L29.131

131 - 132

Letter to PB from Dewakar Prakash Singh²⁴¹

Kasmanda House

Lucknow {India}²⁴²

Date Unknown

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

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

L29.133

133 - 140

Letter to PB from T.N. Krishnasamy²⁴³

Mylapore {India}²⁴⁴

7 April 1945

My dear friend,

I stayed nearly 2 months in Pudukottai under the care of Sri L. Kameswara Sarma in his Nature Care Sanatorium, trying to pluck out from the root my old deep-rooted vicious habits of thought and irregular life, and entirely re-orient them. But alas! It is not so easily done. There has been however a continual struggle with varying success and failure. But I am convinced of the supreme merit of Nature Care which worldly minded people scoff at and cannot of course understand.

While I was thus struggling, domestic happenings²⁴⁵ called me back to Vellore. And I returned hardly able to move, still prostrate and extremely reduced in body. I

²⁴¹ This letter was written entirely by hand. The beginning and ending of this fragment of a letter are not found in this file.

²⁴² We inserted "India" per context.

²⁴³ This letter was written entirely by hand.

²⁴⁴ We inserted "India" per context.

²⁴⁵ Page 135 (T.N. Krishnasamy inserted "2" at the top of the page)

halted in Sri Ramana Ashram²⁴⁶ on my way a few hours and told Bhagavan²⁴⁷ about my condition and my impression of Nature Care.

I came here to Madras a few days ago. Sri Muruganar is here having his teeth pulled out. I am also staying under the kind care of this friend. This stay promises to do me the good heralded by my acute physical pain and wholesale breakdown. This agony seems indispensable in my case to lift me from the mire of sensuality and make me lead a regulated and devout life, for which fruit diet seems most helpful! I hope in my next letter I²⁴⁸ will be able to give you the glad news of my regeneration.

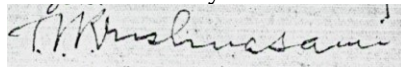
Unless a man sweats by his labour to earn his food he cannot have real hunger. I am therefore trying to lead a most strenuous and low kind of life doing menial and other work such as doing yoga and reading of or chanting sacred hymns and scriptures in the house here.

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

The²⁴⁹ good wishes of friends like you and the interest which I am sure Bhagavan Sri Ramana takes in me must make of me a new man.

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

Yours sincerely



T.N. Krishnasamy

P.S. My son's marriage is not yet settled. I am having lessons from Muruganar on Bhagavan's works. TNK 7/4

L29.141

141 - 148

Letter to PB from T.N. Krishnasamy²⁵⁰

25 Nachiappa chitti St

Mylapore, Madras, India

24 February 1938

My dear Brunton,

²⁴⁶ "Sri Ramanasramam" in the original.

²⁴⁷ "Bhagawan" in the original (referring to Ramana Maharshi).

²⁴⁸ Page 137 (T.N. Krishnasamy inserted "3" at the top of the page)

²⁴⁹ Page 139 (T.N. Krishnasamy inserted "4" at the top of the page)

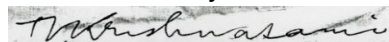
²⁵⁰ This letter was written entirely by hand.

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

After²⁵¹ some effort I got back my Tamil manuscript of "The Secret Path" from the Pandit to whom Mr. Palamandi Pillai had given it for revision. Pillai was quite indifferent about getting back the manuscript and returning it to me. He had no idea of printing it. He was insincere all the time. A friend told me that Sri Maharshi enquired about the manuscript and whether it was printed. The friend has now taken it with him. He²⁵² says he will get it printed provided there are no conditions regarding copyright. Though the book when printed may find circulation it is unlikely to be a business proposition on account of the peculiar conditions of India. So if you can arrange with Rider for permission to get it printed free of restrictions, it will fulfil a felt want. Lay people who have read portions of it turning the pages at random have followed²⁵³ the meaning and even felt interested. I am sure most of the Tamil visitors to the Ashram will purchase copies; particularly the womenfolk are eager to see it in print so that they may read it as it is presented in the modern light; because they are tired of the traditional jargon.

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

Yours sincerely,



T.N. Krishnasamy

L29.149

149 - 152

Letter to PB from T.N. Krishnasamy²⁵⁴

25 Nachiappa chitti St

Mylapore, Madras, India

6 January 1938

My dear Brunton,

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

²⁵¹ Page 143

²⁵² Page 145 (T.N. Krishnasamy inserted "2" at the top of the page)

²⁵³ Page 147

²⁵⁴ This letter was written entirely by hand on letterhead from The Guardian of India Insurance Co., Ltd.

ever since I read your chapter in the “Hermit.” The countess left for Tiruvannamalai²⁵⁵ last [Monday].²⁵⁶

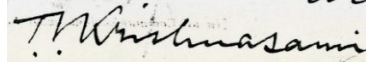
Incidentally I was speaking to her about Muruganar and she was interested to read my English translation of passages from²⁵⁷ his poems. She urged me to go on with it.

I couldn’t get at the Tamil pandit who has my Tamil manuscript of the Secret Path though I went to him twice, as he was said to be unwell.

Though I should very much like to see your new book in print in Tamil, the fate of the other manuscript is a check on me. However I should very much like to do it in Tamil at least for my own exercise. I am sure the Tamil public requires a book like that.

My association with the countess and seeing Charlie Chaplin on the screen has worked a profound change in my life. Your kind touch across the distance has been made real.

Yours sincerely



T.N. Krishnasamy

L29.153

153 - 154

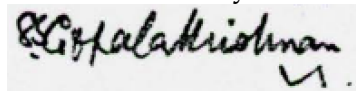
Letter to PB from Gopalakrishnan

Date Unknown²⁵⁸

Sir,²⁵⁹

Your last note also has arrived and this fills me with still greater amazement than before for you now accuse me also of regarding Shankara²⁶⁰ as a fool. This is not only absolutely false because I am a follower of Shankara by caste but it is also intolerable. A philosophic method which in practice is so different from its theory and a so-called Vedantic teaching which is so un-Hindu will not suit me, and therefore I am really sorry that it is useless for me to continue this correspondence.

Yours obediently,



[Gopalakrishnan]²⁶¹

²⁵⁵ “Tmalai” in the original.

²⁵⁶ T.N. Krishnasamy changed “Saturday” to “Monday” by hand.

²⁵⁷ Page 151 (T.N. Krishnasamy inserted “2” at the top of the page)

²⁵⁸ From the 1940s at the latest. — TJS, 2020

²⁵⁹ Gopalakrishnan inserted “3” at the top of the page by hand.

²⁶⁰ “Sankara” in the original throughout this letter.

²⁶¹ Gopalakrishnan inserted “Gopalakrishnan” by hand. (His initials are illegible to us.)

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

L29.155

155 - 158

Letter to PB from V. Subrahmanya Iyer
Vani Vilas Mohalla
Mysore, {India}²⁶²
8 March 1941

My dear Dr. Brunton,

I did not know till now why you were sending your messages to me through your Gopalakrishnan²⁶³ instead of telling me or writing to me directly! I now understand.

Re "Truth" to which you refer in your letter of the 5th inst. I am surprised to read in it that you "regret" that I am "unwilling" to discuss your points. Ever since I started teaching Vedanta, about a quarter of a century ago, I never been "unwilling" to discuss, as all those who have studied under me will bear out, and I never will even in the future be "unwilling"²⁶⁴ to do so. What I have most clearly indicated in my last letter is that, as a firm believer in Shakespeare's well-known words "Truth loves open dealing," I want open discussion. Discussions as such were never never carried on in privacy or secrecy by any Vedantic teachers of India. What are called "initiations" and 'visions'²⁶⁵ and the like were given in private. For these latter, I do say you should go to others, for they alone can explain what you term "realization." But these do not give proofs for Truth.

What I wanted and do want is that [Swamis]²⁶⁶ and others should be present at the discussion. All that I ask for is "open dealing." I am ever ready to place my little knowledge at your or anybody else's service. I am, let me repeat, opposed only to secrecy or privacy in matters of "Truth-seeking." Though you have been so long with me you have not been able to see this fundamental feature of Vedanta!

If²⁶⁷ you have real regard for Truth, you will, I trust, at an early date, arrange for an open discussion which will show to the world that the thousands of rupees that His late Highness spent on you, were not expended in vain. If I doubt your regard for Truth in this matter, I do so because it is you that have been avoiding discussion in the open, in spite of Swami Sambhavanandji's letter to you.

²⁶² We inserted "India" per context.

²⁶³ "Gopalkrishnan" in the original.

²⁶⁴ Iyer inserted quotation marks around "unwilling" by hand.

²⁶⁵ Iyer inserted single quotation marks around "visions" by hand.

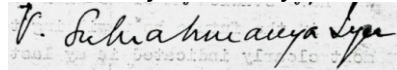
²⁶⁶ Iyer changed "Swami Sambhavanandji" to "Swamis" by hand. It's possible it's a different swami he refers to here; the deletion makes it illegible.

²⁶⁷ Page 157

When the time comes, Swami Sambhavanandji's and my letters will be published,
in the interests of Truth, of which as a fellow-seeker,

I remain,

Yours very sincerely,



V. Subrahmanya Iyer

L29.159

159 - 160

Letter to Mr. Gillies from Lama Anagarikia Govinda²⁶⁸

Kasar Devi Ashram

P.O. Dinapani (Dist. Almora)

Kumaon Himalaya, India

25 October 1969²⁶⁹

[Dear²⁷⁰ Mr. Gillies,]²⁷¹

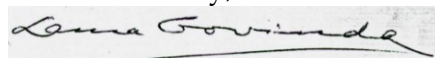
I receive innumerable kind messages from my readers all over the world. I should like to thank them all and to let them know, how much I appreciate their friendly words and good thoughts, which show me that my endeavour to repay what I owe to my Gurus, by passing on their teachings, has not been in vain.

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

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

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

Yours sincerely,



[Lama Govinda]²⁷²

²⁶⁸ This letter was typed on letterhead.

²⁶⁹ Lama Govinda inserted "25th Oct. 1969" by hand.

²⁷⁰ PB himself inserted "Form" at the top of the page by hand, likely to indicate that this is a form letter.

²⁷¹ Lama Govinda inserted "Dear Mr. Gillies," by hand.

²⁷² Lama Govinda inserted "Lama Govinda" by hand.

[P.S. I too enjoyed Paul Brunton's books.]²⁷³

L29.161

161 - 164

Letter to PB from Ted Spicer²⁷⁴
Watford, Hertfordshire²⁷⁵ {England}²⁷⁶
21 June 1935

My²⁷⁷ dear Paul:

I was very happy to receive your card and perhaps especially so to visualise that "thread from old Egypt" which it brought me. One has thought and spoken a great deal of you these past few weeks. In some ways, they have been very trying ones, but that is past and I am glad to say that through all the difficulties, so soon as I thought of you and indulged in the little "calming" exercise which you suggested, I was able to maintain my equilibrium. In other words, things which would have been upsetting in the extreme until recently – upset still, but passed by. You will understand what I mean. And now, Betty²⁷⁸ has sailed for America last week and will be there for the rest of the summer – anyway. Now I have perhaps ten weeks during which to have mornings and evenings quiet, as perhaps never before. I am hoping that they will produce the guidance which I need. It is so easy to convince oneself that the thing one wishes to do – is THE thing to do. I want to be sure that my own selfishness is not dictating the tune! Help me to know the right – and do it.

There is nothing of interest to report to you as to my own affairs – save that, little by little, things seem to be working round towards an eventual possibility of disposal. I am working as hard as I can at it and by doing the best I can with every day, feel sure that at the proper moment, something will eventuate. Hesper²⁷⁹ is very well, I am glad to say and very happy. I am going to Spelmonden²⁸⁰ for 24 hours this week end and am looking forward to it. Also, Bobby²⁸¹ has asked me to join them on a fortnight at St. Ives, in Cornwall and – since he meant it – I am going. It will be a very wonderful time for me. Hesper's letters and advice continue to be as invaluable as ever. And the rare occasions when we can meet are an inspiration.

²⁷³ Lama Govinda inserted "P.S. I too enjoyed Paul Brunton's books." by hand.

²⁷⁴ Referring to E.H. Spicer

²⁷⁵ "Herts." in the original.

²⁷⁶ We inserted "England" per context.

²⁷⁷ PB himself inserted "So" at the top of the page by hand.

²⁷⁸ Ted's wife at this point (but not for long! – see next footnote). – TJS, 2020

²⁷⁹ Referring to Hesper Le Gallienne Hutchinson, who was Ted's mistress at this time; he divorced Betty in 1936. – TJS, 2020

²⁸⁰ "Spelmonded" in the original.

²⁸¹ Bobby is Bob Hutchinson, Hesper Le Gallienne Hutchinson's husband. – TJS, 2020

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

“I have read the Secret Path yet again and by degrees a greater, but by no means complete understanding of the matter has come to me. When I say ‘understanding’ I mean that I am beginning to appreciate the goal – the object of it all. The attainment of it is a different matter. During my meditation I have a constantly recurring picture of myself standing on top of a small hill with steep sides and a narrow top on which I can only just keep my balance. Round the base of this small hill are a number of indefinite shapes – these represent the main lines of distracting thought which always surround one in meditation and which are constantly trying to upset my balance on my hill, and persuade me to follow one or other of them. I must confess to a feeling of real satisfaction if I am able to keep²⁸² my balance at all well even for a short time. One of the difficulties is this – that once having attained this balance it is much easier to keep it if one has ONE thought to contemplate. The Secret Path says: “ask WHO is feeling these things and thinking these things” – but I find that so often any contemplation of the mystery of existence and purpose of one’s being – trails off imperceptibly into mundane, trivial, practical things. If only I could evolve a definite thought chain to pursue – something by which I felt I was laying down a definite foundation on which to build, I should feel more satisfied. It is all very difficult; very intangible and very fascinating and I intend to persevere to the limit of my ability to do so.”

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

The next man is one, Mr. Schlubeck – a German who has come over here to manage the Homburg business. He spent two years in India but learned nothing – though seeking. During our first business interview – out of a blue sky – he suddenly said to me: “You can help me in my search for truth!” Well – to say that I was surprised would be to put it mildly. Anyway – I told him that I was only a very elementary seeker myself – but that I had a book which had helped me – and gave it him. Now he says that he knows WHY he had to leave India, because he has learned more in 4 months in London than 2 years in India. And he is faithfully working morning and evening. I just want you to know of him. He too is very much in earnest.²⁸³

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

Devotedly,

²⁸² Page 163 (“2” was typed at the top of the page)

²⁸³ PB himself inserted an arrow pointed to a line indicating this paragraph by hand.



[Ted]²⁸⁴

L29.165

165 - 166

Letter to PB from Ted Spicer
Watford, Hertfordshire {England}²⁸⁵
Date Unknown

Your words on Friday evening were so indelibly impressed on my memory that I believe I was able to discharge the trust you imposed in me of transmitting them to Hesper²⁸⁶, almost in your own words and with your own solemnity. On Friday night, in meditation and in prayer, I gave myself as completely as I know how and it was as though your confiding to me the transmission of this message to Hesper, were a first duty in the new life. Hesper said that it was that which she had been waiting for and which you had already communicated to her, without words – but she will, herself, write you how gladly she welcomes the trust. From now on, it will be a question of unceasing preparation so that, when the time comes that the Great Ones can use even us, we shall not fail Them. It gives a new import even to the simplest daily tasks.

Will you forgive me if I refer to one other thing. A sentence you used on Friday has been ringing in my ears – that You – in fulfillment of your mission [are]²⁸⁷ more or less a wanderer on the face of the earth. I know quite well that, engaged in the service of the Master as you are, you need neither sympathy nor help. But – I would be very happy if you would ever consider my home as yours. Your presence in my room would be more than welcome – anytime, for as long as you care to use it. It also occurred to me that, in the rush of getting ready, it might be convenient for you to have a place where you could see people in the west end. If it is – you are very welcome to use the room at 72 Wigmore Street as your own. From 9 to 6, we have one young man in the small room. The large room always is empty. It is not completely private, because of the glass partition – but if it is of any use – just let me know and I will give the necessary instructions and give you a key so that you could go in during the evening if you wished.

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

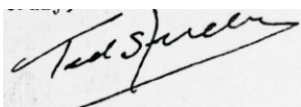
Devotedly,

²⁸⁴ E.H. Spicer inserted “Ted” by hand.

²⁸⁵ We inserted “England” per context.

²⁸⁶ Hesper Le Gallienne Hutchinson, Ted’s mistress.

²⁸⁷ Ted Spicer changed “and” to “are” by hand.



[Ted Spicer]²⁸⁸

L29.167

167 - 170

Letter to PB from Ted Spicer²⁸⁹
Watford, Hertfordshire {England}²⁹⁰
24 June 1937

My dear Paul: I was very happy to have this morning your letter of the 15th, and as you are not sailing until the 17th, I am going to risk this on tomorrow's airmail. First, my passage has been changed to the "Orontes,"²⁹¹ September {25.}²⁹² If circumstances make it desirable to postpone it, after you get here, no doubt it can be done, but meanwhile I have a definite room booked. I am out here at Watford for a couple of days whilst Reg²⁹³ goes to Scotland. Of course, I too am dreadfully sorry that you will not be at Tiruvannamalai²⁹⁴ when I get there, but I also know that you will make all the arrangements you possibly can, and for the rest, it will be up to me. After all, you didn't have someone to fix everything up for you when you first went there, did you??? I do not compare myself with you as an experienced traveler, but – well, you know how it is – when one wants something badly enough, one generally manages to manage somehow. I shall have the immense advantage of your introduction and the plans you can make for me before you leave. I DO hope that I shall be able to see and talk with you first, however, both because I just want to see YOU; and also because I can learn more in a talk than from letters. Anyway, I won't worry you just now with any more about that, but when you do get to Europe, try and fix it so that I see you somewhere, if you don't get to England before I leave – unless it is desirable subsequently for me to postpone. Then, as you say, I can complete the Indian journey as soon as possible, and get back and – get to work!

²⁸⁸ Ted Spicer inserted "Ted Spicer" by hand.

²⁸⁹ This letter is typed on letterhead that reads "Endocrines – Spicer Ltd.

Directors: E.H. Spicer. R.E. Spicer.
Endocrine and Biochemical Specialities."

²⁹⁰ We inserted "England" per context.

²⁹¹ PB himself inserted underline and an arrow in the right margin pointing to the underlined words by hand.

²⁹² We inserted "25th." The right margin is cut off; only "2-" is visible, but it looks like there's also the very edge of a "5."

²⁹³ Referring to his brother, Reginald H. Spicer.

²⁹⁴ "Tiru." in the original.

Thank you for the friendly advice and you may be sure that when I do get there, it will be to the M.²⁹⁵ that I shall go, as I shall have no faintest interest in anybody else.

As to the flat, we can see what happens. If I keep it, you will know you are welcome and – if I am not there – Hesper can always arrange for you to get it. I noted with interest that your friend the G. is to be cared for by the authorities of the Sorbonne. It always gives one, still, a curious feeling to know that somewhere there are “authorities” who are intelligent enough to care for and respect such an One.

I spent a day this week with Dorothy²⁹⁶ and we had a very peaceful and happy time. Hesper and Bobby are away on a 2 weeks holiday – getting back next Monday. I believe that some time ago, I mentioned to you that a certain Dr. Koch, of Detroit, had been working for some 25 years on the problem of the basic nature of cancer. As a result, he concluded that its basic cause was merely a deficiency in the chemistry of the body, in the sense of deficient oxidation. He prepared a substance which, in minute quantities, (three one-thousandths of a milligramme being the TOTAL treatment), should have a profound effect on the disease. He then used it with amazing results. He came to us, for some strange reason, and, sceptic as we were, it looked so interesting that we decided to “explore every avenue!!” He then turned the thing over to us, lock stock²⁹⁷ and barrel. Reg decided that the thing to do was to get a little group of doctors to test it in hopeless, dying cases. This is being done, and some of the results are nothing short of miraculous. What makes it more interesting still is the fact that his theory adumbrates that not only cancer, but allergic diseases and infections can only exist in a body, in the presence of this same deficiency!!

Be²⁹⁸ that as it may, it is very curious that of the group of doctors testing it, no less than 3 happen to be Theosophists!! I only found this out by accident. Having a private chat with one of them, I was told that Koch’s work was under the direct inspiration of the Masters; that he was led thus to me; and that Master K.H. was directly inspiring the whole effort! I listened with respect but said nothing. Now, one lady who, in January, was told by 3 of the best men in Harley Street²⁹⁹ that she had only 6 weeks to live; who had the treatment at the end of January; and who is now “well” – wants to put up a large sum of money to start a clinic where poor cancer people can be treated!! I am turning a deaf ear to all of this, holding that I have only one immediate objective in life – i.e. the visit to the M. I am telling you the story as a matter of interest and so that you may know what is going on.

There³⁰⁰ seems to me to be a vigour of positive purpose emanating from your letter somehow – something which makes one long to be in closer touch with you. Of course, I KNOW that you will give freely of whatever truth you have learned. You wouldn’t be

²⁹⁵ Referring to Maharshi.

²⁹⁶ Referring to Dorothy Last, who is frequently mentioned by Ted Spicer.

²⁹⁷ Page 169 (“2” was typed at the top of the page)

²⁹⁸ PB himself inserted a line in the right margin to highlight this paragraph.

²⁹⁹ “St.” in the original.

³⁰⁰ PB himself inserted lines in the right and left margins to highlight this paragraph.

Paul if you did not. And I should love to be with you now and on your journey home. Well – a little more patience!! Meanwhile, I hope that in spite of your journeyings in the terrific heat, you are in good health and that the voyage home may give you some real physical rest and refreshment. Keep me in touch, won't you and if I can do anything to be of help, tell me. My love and warmest greetings to you.

Affectionately,

[Ted]³⁰¹

L29.171

171 - 174

Letter to PB from Ted Spicer³⁰²

Wardman Park Hotel

Connecticut Avenue and Woodley Road

Washington, D.C

5 July 1938

My dear Paul: The enclosed³⁰³ has just been forwarded to me from London – by Hesper, as you will see. I have stopped writing for a few days, because strenuous argument is going on and so far, there has been no decisive development. I had two rather encouraging little things happen to me. I was sitting in a remote corner of the rather extensive lounge here a week ago, reading the Crest Jewel, and pondering, when it suddenly seemed to be very clear to me that “I” did not need liberation; that “I” did not have to “find” the Overself, because “I” already was both. It seemed to strike me with terrific force, and I seemed to be out in the middle of the lounge contemplating my figure in the chair. Then, last Friday another thing happened. In the course of one of the conversations, the head of the Department with which I am dealing here, made what seemed, on the face of it, to be a friendly offer. Having told me that he would have to insist on an animal experiment to complete the proof he required as to Edwenil, he offered to make such an experiment himself, using 100 mice. I could not very well refuse, although something warned me that behind this show of friendliness was a certain knowledge that the experiment would fail – or could be made to fail. So I accepted, safeguarding myself by saying that considerable such work was under way elsewhere, the results of which would be forthcoming in due course. In other words, that I would not regard his experiment as final.

Well – the more I thought of it, the more I disliked it and I got very anxious about it. So much so that last Thursday (I had to give him the material to make the tests on Friday) I came up here and sat down to have a long meditation to regain inner peace and control. Then I lay on the bed reflecting on who and what “I” was, etc. Then I rose and

³⁰¹ Ted Spicer inserted “Ted” by hand.

³⁰² This letter is typed on hotel letterhead.

³⁰³ Ted Spicer inserted “separate cover” with a line pointing to “enclosed” by hand.

went into the bathroom to wash, preparatory to going out for some food. Whilst washing, a voice seemed to come to me as from the bathroom door: "Why are ye fearful, oh ye of little faith. CAN there be any outcome to this which should not be? Whatever Destiny has decreed – that is for your eventual good – why all this fear and worry?" It was so distinct and so clear and so apropos that I stopped short and all the anxiety and worry disappeared as if they had never existed.

Next³⁰⁴ morning, I took the material up to the good Doctor and handed it to him with the remark: "There you are, Sir, and you are judge, jury and executioner." He paused and we looked in each other's eyes for quite a long time, and after that we had a long chat, in the course of which remarks were made which MAY serve as the basis for a compromise. I am working on that now. Meanwhile – the tests are under way!! I have not the faintest idea what the result will be. I only know that I am at least able to behave more as I should as the "Witness" – in harmony with your lecture on the Gita, which is so vividly in my mind. Perhaps you may remember that you said words to this effect: Go out into the world; fight and act and do your duty. Only remember who it is that is acting; that you are the Witness, and your actions will not add to your karma.

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

I hope you are settled and organised and feeling much better, so that the book is commencing to get under way. Au revoir once again, my Dear Paul. It is impossible to say how much I owe you – as I realise more and more every day of my life and I feel that progress is being made somehow.³⁰⁵ With much love,

Devotedly and affectionately yours,
[Ted]³⁰⁶

L29.175

175 - 178
Letter to PB from Ted Spicer³⁰⁷
47, Basildon Court
Devonshire Street
London, W.1.

³⁰⁴ Page 173 ("2" was typed at the top of the page)

³⁰⁵ PB himself inserted underline and a line in the left margin by hand.

³⁰⁶ Ted Spicer inserted "Ted" by hand.

³⁰⁷ This letter is typed on letterhead.

17 October 1938

My dear Paul:

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

Business wise, I am facing a very serious position. The advent of this new "Prontosil" group, which has swept the British Empire (one might say the world), has also swept away our Edwenil business. Result: whereas our total turnover of all lines was around £1400 a month, it is now less than £700 – a catastrophic figure and one which, continued for 6 months, will destroy us. So – I am working with might and main – one, to see if the rot in Edwenil sales can be stopped; two, to see if the Koch stuff can be made to sell NOW, in sufficient quantities to bridge the gap, stop losses, and so save the situation. It is not an easy task, but there is nothing else to be done. So, if we have to go down, we will at least go down in the middle of a good fight and with the flag flying. I do not think we will go down. Send me your helpful thoughts³⁰⁸ please, for I need every one of them.

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

I have had two nice evenings with Dorothy. Mrs. Beach³⁰⁹ came here to see me, specially to learn firsthand how you were and how you were getting along. Hesper helped Bobby fit and distribute gas masks during the mess and was undisturbed until

³⁰⁸ Page 177 ("2" was typed at the top of the page)

³⁰⁹ Referring to Mrs. Constance Beach, a strong devotee of PB until his marriage with Evangeline Glass.

she was informed a flock of East End children were going to be billeted on her, and another flock of East End aged!! That really got her down. She remembered the "hoppers" of Spelmonden and was appalled! She minded the thought much more than the bombs. It made her quite ill and she had a good deal of nervous shock from it all – thanks to her vivid imagination, which, useful as it is in her creative work is apt to be rather a dreadful thing at such times. However, she is better now and she tells me that she was not pleased with the picture she got of herself. Well, I expect we can all say that, and as long as we profit from it all, it will be something. Unfortunately, I can only see her rarely these busy days and then only for a brief hour or two. "Dharma" exacts a lot sometimes, doesn't it? But the peace deep inside persists. And it is a refuge to which one turns with profound longing just now.

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

Well – that is a great deal about me and "us." I wonder how YOU are getting along. I have not heard from the Lawyer anent Janina.³¹⁰ Have your plans settled themselves as yet? Anyway – take good care of your bodily health, for we all need you and, it seems to me that possibly after this trial, maybe lots of others will be more ready for your message too. With my deepest love and affectionate greetings, I remain,

Devotedly,

[Ted]³¹¹

L29.179

179 - 182

Letter to PB from Ted Spicer³¹²

47, Basildon Court

Devonshire Street

London, W.1.

28 September 1938

My dear Paul:

Your letter of September 12 has just come, and we are living through rather stirring times. Last night, after the Prime Minister's speech, it seemed war was inevitable, and the stupidity of provoking a world war over the precise manner in which territory, already ceded, should be occupied, seemed too footling for words. This whole country is so incensed at the brutality of it all that everyone in every class is determined to put a

³¹⁰ PB himself inserted "ring McCullough" by hand at the bottom of the page with lines pointing to "Janina."

³¹¹ Ted Spicer inserted "Ted" by hand.

³¹² This letter is typed on letterhead.

stop to Hitler³¹³ once and for all – so anything may happen. Tonight it is stated that there is another chance, since Hitler, Mussolini,³¹⁴ Chamberlain³¹⁵ and Daladier³¹⁶ are going to meet for further conversations in Munich tomorrow. Meanwhile, we have all received our gas masks; trenches are being dug in the parks for air raid shelters; the same is being done in gardens and beside our factory. Rooms are being made gas proof and everyone is perfectly calm about it. So – we shall see. By the time you get this, some history will have been made, one way or another.

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

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

Sales³¹⁷ have completely gone to pot and they are losing about £300 a month, so it looks as though it is up to me to do something about something!!

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

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

³¹³ Referring to Adolf Hitler.

³¹⁴ Referring to Benito Mussolini.

³¹⁵ Referring to Arthur Neville Chamberlain.

³¹⁶ Referring to Édouard Daladier, the French prime minister at the outbreak of WWII.

³¹⁷ Page 181 ("2" was typed at the top of the page)

If Mrs. Moeller is still there, please give her my best wishes. I sent the manuscript to the Royal Geographical [(machine³¹⁸ broken) also am trying to get hold of Miss Faulkner!

Do take care of yourself. With much love to you and kindest thoughts,
Affectionately and Devotedly
Ted]

L29.183

183 - 186
Letter to PB from Ted Spicer³¹⁹
47, Basildon Court
Devonshire Street
London, W.1.
25 April 1938

My very dear Paul:

Well – you are arriving in New York today, and I have just arrived back here after seeing you off – which shows how time flies! After leaving you, we went to Beaulieu Abbey, in the New Forest, and stayed there until Thursday morning. Then I had to go back to Watford and accompany Reg and his family to Devon, to help them pick out a place for their holiday, and so finally reached here today. I have your things from Miss Faulkner³²⁰ – letters and typewriter. The letters will be done and posted tomorrow. Kenny³²¹ is coming in here at 6 o'clock today to get the machine, etc. I delivered the books and envelope of letters and postcard to Mr. Potter at Riders. So I think we are all in order now.

With³²² this, I enclose a letter and folder received by Edith³²³ from Sierra Madre. The folder only gives the general information a tourist would want, but it is helpful. The letter may be of use, if the Mt. Wilson place proves no good. About Mount Wilson, it is 6,000 feet high. The Inn is near the top, so the bungalow would be also. The drawback is that the variations in temperature are great. It is somewhat warmer by day than lower down, and colder by night, so that in summer, it might reach 100, and go down to 55 in the night. It is a question whether such a range would be good for you. Think about that.

³¹⁸ Ted Spicer inserted the remainder of this letter by hand.

³¹⁹ This letter is typed on letterhead.

³²⁰ She is mentioned several times as PB's secretary in pre-war England. – TJS, 2020

³²¹ Referring to PB's son Kenneth Hurst, who was 15 at this time, and something of a ward of Ted Spicer's. – TJS, 2020

³²² PB himself inserted large brackets in both left and right margins encompassing the last two paragraphs of this page.

³²³ Probably referring to Edith Hamilton Daily. – TJS, 2020

On the other hand, there is a one way road to the top and buses run regularly, so it is not inaccessible from the point of view of supplies.

Sierra Madre, as you will see, is about 1,500 [feet]³²⁴ and is said to lie “in the lap of Mt. Wilson.” It is a place of about 5 or 6,000 so if you could find a bungalow on the extreme outskirts, it would probably be preferable. However, your friends out there would soon see to that. If, by any chance, Sierra Madre is not suitable, look at Mount Arrowhead – not far away, and also secluded and very beautiful.

Since³²⁵ you left, it seems that a completely new chapter is beginning. One misses enormously the constant contact with you and as I look back on the little episodes of eating soup off your brass tray, or watching while you “lamped,” I realise how good it was to be with you; to be able sometimes to look into your eyes, even if we only discussed Mr. Hitler. There was so much I wanted to say to you on the boat, but it couldn’t be done. I did not want to burden you and you were so tired. Just let me say this, however: That I am going back to work at Watford, etc. because there is nothing else for it, at the moment, but I regard it as just as temporary as I have always regarded the work I have done for my living all my life. I want to be by your side and to be allowed to take some part in helping you toward the great work that is coming. I don’t care what I do for or with you and I am only working to that end.³²⁶ Meanwhile, all I can do is to see to it that the seeds you have sown are nurtured so that they bring forth good fruit in due time. And please always remember that if there is anything whatsoever that I can do for you here – command me.

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

Devotedly,
[Ted]³²⁷

³²⁴ Ted Spicer inserted “feet” by hand.

³²⁵ Page 185 (“2” was typed at the top of the page)

³²⁶ PB himself inserted underline and a line in the left margin by hand.

³²⁷ Ted Spicer inserted “Ted” by hand.

187 – 188, 221-222³²⁸
 Letter to PB from Ted Spicer³²⁹
 Essex House
 160 Central Park South
 New York
 22 June 1938
 11.30 A.M.

My³³⁰ dear Paul: Your letter of June 20 has just this minute come. I am sitting here waiting for Professor Maisin³³¹ and Dr. Koch to turn up, as the former is sailing on the Queen Mary at 2 o'clock. I am answering so quickly, because of something in your last paragraph but one, which I must clear up instantly. Mentioning Hesper, you say "by all means stay in England so that you may have the profound happiness of her nearness." Now what I am going to say implies no disloyalty to Hesper. I do not have to tell you that I love her, in the most profound manner that those three words can express – BUT – my first loyalty is to you and to my own spiritual development and to your work. Hesper knows that and recognises all of its implications. The only reason I am not at your side now, happily content, is a money reason. Since I cannot jettison my obligations, I am compelled against all my desire and all my inclinations, to carry on this business matter, in the great hope that it will release me from financial stress. My dear Paul, don't you KNOW that if I had the money – to keep myself and you too – I would be out there so quickly that one couldn't see me for dust! Oh yes – of course to be with Hesper³³² is profound happiness. Were she with me all the time, I should have little more to ask of this world. But all of that is in its proper place, seen in proper perspective and if I told her today that things were now fixed so that I could come to you and be your bodyguard and anything else I could be, she might weep a tear – and I suppose I should think it funny if she did not (!!), but I would come with her blessing, be sure and I would have profound happiness in coming. It is utterly immaterial to me whether I am in England or in Timbuctoo. You say that I can choose. I HAVE chosen – and my choice is to put everything I am and have and can be at your feet to be used in the great work you alone are capable of doing.³³³ You say "destiny is also at work." I pray that destiny will work fast, so that my duties and obligations may be fulfilled and I can come to you FREE. Hesper and I have said to each other that perchance, if we are true and do that which comes to our hand loyally, then even in this life we may yet be permitted to be together some day. But that is conditioned in both our hearts by the more overwhelming desire

³²⁸ The pages of this letter appear on page 221 and 187, in that order.

³²⁹ This letter is typed on letterhead.

³³⁰ Page 221

³³¹ Referring to Joseph Maisin (1893-1971).

³³² Referring to Hesper Le Gallienne Hutchinson, his mistress.

³³³ PB himself inserted underline and lines in both left and right margins to highlight this text.

of which you know. So my dear Paul and Beloved Guru – know once and for all that I – that WE – are first and foremost your eager disciples. I would not attempt to deny that there are moments when my head bows in loneliness and longing for her sweet presence. That is but human and I am not yet sufficiently developed always to exclude it from my consciousness. But the very longing drives me more deeply inside to offer up to the Overself that sacrifice of the personal ego. Wherefore I say, whatever you think, know always that, separate, or together, my first loyalty and desire (and I know I can say OUR) is³³⁴ to You and to the Path on which you have so graciously set out feet.

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

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

I am going to talk to Koch about those coast mists – I know what you mean and if they are detrimental, you will have to move at once and not in three months. When I have seen Koch, I shall, if necessary, talk to Ariel³³⁵ about it. Your health must be guarded at all costs and your body must be cared for so that it does not hamper you. Now I will stop, because my visitors are due. But when I tell you that my entire love and homage and devotion are yours, there are no exceptions, no exclusions and this holds good for Hesper too. So – Guru and loved Friend, I salute you.

Devotedly,
[Ted]³³⁶

L29.189

189 - 196

³³⁴ Page 187

³³⁵ Possibly from “Ariel Lotus” (which would seem to be an assumed name), found in L12.079.
– TJS, 2020

³³⁶ Ted Spicer inserted “Ted” by hand.

Letter to PB from A.N. Sharma³³⁷³³⁸
Jhelum Punjab {Pakistan}³³⁹
3 August 1938

My Beloved brother Paul Brunton,

Thank you for your kind letter just received. I am always delighted to read your letters. There seems to be something between us which I cannot explain but which seems to bind us together. It must become clear sooner or later. Your book Quest of Overself is really wonderful. I have not yet heard of any other book after that one – but should always like to buy it as soon as it is published.

Now why call me Col Sharma – why not plain Sharma. I am so far far below³⁴⁰ you in spiritual path that I deserve to sit at your lotus feet. You are responsible for bringing me again into the path which I had left years ago.

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

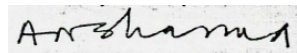
But things are improving – it is due to Chopra that I now never miss my morning meditation.³⁴¹ I get up at 3.30 a.m. or 3.45 a.m. and after a quick bath I sit down till 6 a.m. – then I recite God's name. "Om Shri Ram Jai Ram Jai Jai Ram." This seems to help me and give me real joy. I then read something up to 7.30 a.m. or 8 a.m. This routine is seldom missed – Chopra of course is up from 2.30 a.m. He³⁴² is a saint now and really his place gives me more peace than Maharshi's³⁴³ Ashram – I quite agree that the people outside the Hall cannot possibly attract anyone.

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

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

With best wishes and love,

Yrs humble slave in Lord



A.N. Sharma

PS: If you want anything done in India – I shall be delighted to do it.

PS:³⁴⁴ Have you ever visited Ananda³⁴⁵ Ashram in South India?

³³⁷ This letter was written entirely by hand on Indian Medical Service stationery.

³³⁸ See L28.289 ff. – TJS, 2020

³³⁹ We inserted "Pakistan" per context (though it was in India in 1938).

³⁴⁰ Page 191

³⁴¹ Page 193

³⁴² Page 195

³⁴³ "Maharishee's" in the original

³⁴⁴ This postscript was written in the left margin.

³⁴⁵ "Anand" in the original – the Hindi version of the same word. – TJS, 2020

L29.197

197 - 198

Letter to Arthur Brockhuysen from S. Balakrishnapillai³⁴⁶
Atmananda³⁴⁷ (of Trivandrum's) Personal Secretary
(Camp) Chandra Vilas – No: 4/585
Puthur Palakkad³⁴⁸
Kerala State, South India
11 July 1966

Dear Mr. Arthur Brockhuysen,

Your first letter of July 1, 1965 and the money order³⁴⁹ for the amount were both duly received in July 1965 itself. At the close of the letter you had made a reference to the 4th line on page 324 of the book of discourses which called for a careful reply – so I specially took that letter and placed it on page 324 of the book with the edge of the letter protruding a bit outside to attract easy notice – unfortunately somehow that edge of the letter went in as a result of some movement of the book and I did not notice it for some days. Afterwards when I remembered the money order I could not find the address and I was in a terrible fix. I could find no remedy – I kept waiting for some reminder from you, but was disappointed. It was only when I got your second letter of the 9th June 1966 that I was relieved – I was then residing at Palakkad,³⁵⁰ another town in Kerala State. Soon I came to Trivandrum where I received your first letter and ransacked my brains about the misplaced one and got it at last. I beg you humbly for kind pardon for this criminal misconduct, for which I could find no practical solution, without your address which was misplaced – I thank you heartily for helping me out of this debacle – I am sending the “Notes on the discourses of Sri Atmananda” today by registered book post. Kindly drop me a line when you receive the packet. The reply to your first ref is attached herewith.

Yours Sincerely,
S. Balakrishnapillai

L29.199

199 - 204

³⁴⁶ This letter was written entirely by hand on Indian Medical Service stationery.

³⁴⁷ Referring to Atmananda Krishna Menon.

³⁴⁸ “Puthur – Palghat-I” in the original.

³⁴⁹ “MO” in the original.

³⁵⁰ “Palghat” in the original.

Letter to PB from Professor Shyama Charan³⁵¹
M.A.; M.Sc. (London)
Head of the Dept. of Mathematics
Agra College
34, Hari Parvat
Agra, India
16 August 1936

Dear Mr. Brunton,

I trust you will not mind a complete stranger writing [to]³⁵² you. Ever since I read your first book "Search in Secret India" I wanted to visit Ramana Ashram;³⁵³ and I had my wish fulfilled last month when I had an opportunity [of]³⁵⁴ sitting at the feet of Ramana Maharshi.³⁵⁵

There is no need for me to describe the wonderful experience that we had there. My wife actually went into a trance, I suspected it was an attack of hysteria (the last attack had taken place three years before) – but later in the evening I was assured that it was not [so.]³⁵⁶ Major Chadwick,³⁵⁷ who was there at the time will also be able to give you more details. Later in my letter I shall again refer to this hysteria.

On my way back from Tiruvannamalai,³⁵⁸ I purchased at Madras your two new books: – "Search in Secret Egypt" and "Message from Arunachalam"; and read them during the two days' journey to Agra from Madras.

Your experiences in the Pyramid and [the]³⁵⁹ description of the Ancient Egyptian Mysteries suddenly made me think of³⁶⁰

phenomena³⁶¹ of life after death let out the secret that the final initiation among them enables a man to experience all the effects of death while still living and in full possession of his consciousness.

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

³⁵¹ This letter is typed on letterhead. PB himself inserted "7/9/36" and "C+" at the top of the page by hand.

³⁵² Shyama Charan inserted "to" by hand.

³⁵³ "Ramnashrama" in the original.

³⁵⁴ Shyama Charan inserted "of" by hand.

³⁵⁵ "Raman Mahirishi" in the original.

³⁵⁶ Shyama Charan changed "hysteria" to "so" by hand.

³⁵⁷ Referring to Major Alan W. Chadwick, who took up permanent residence at Sri Ramana Ashram in 1935 and remained there until his death in 1962. – TJS, 2020

³⁵⁸ "Trivanamalai" in the original.

³⁵⁹ Shyama Charan inserted "the" by hand.

³⁶⁰ The second and third pages of this letter are missing.

³⁶¹ Page 201 ("4" was typed at the top of the page)

While on this topic, please let me know what you think of the book “Practical Astral Projection” by Yram,³⁶² published by Rider.

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

Her body became rigid and eyes fixed, while she was standing conversing near the mantelpiece. It seemed that she had swooned. We lifted her and took her to a bedroom. The ordinary methods of reviving had no effect and we returned to the drawing room. We were guests at the house of a Medical man – Major B. Prasad I.M.S. He [was of opinion]³⁶³ that it was a proper fit of hysteria – all a sham. To test if she was shamming, I was asked to open her eyelids and try to touch the pupils. I did so – the pupils were immovable.

The major had to admit that the case passed his understanding. When she recovered after some time, she said that she³⁶⁴ was conscious of all that we were doing and talking about when she was in that condition, only she could make absolutely no movement. Is it possible that her astral body [had unconsciously left]³⁶⁵ the physical body and returned after a time?

When she had the “fit” at the Ashram³⁶⁶ at Tiruvannamalai,³⁶⁷ as she explained to me afterwards, she felt as [if]³⁶⁸ some mighty force was pulling at her and trying to make her throw herself [at]³⁶⁹ the feet of the Maharshi³⁷⁰ and weep there. But all the time her inhibitions, that she must not make an exhibition of herself, were working and restrained her.

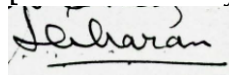
After she had recovered, she did not feel any weakening after effects, as she [usually did]³⁷¹ in the course of ordinary hysterical attacks.

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

In the end, let me thank you for having shown me the intelligent way of meditation – it is easier to concentrate on the annihilation of thought than to think of some object.³⁷²

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

[Yours Sincerely,



³⁶² Referring to Paul Yram (“Practical Astral Projection” was first published in 1935)

³⁶³ Shyama Charan changed “said” to “was of opinion” by hand.

³⁶⁴ Page 203 (“5” was typed at the top of the page)

³⁶⁵ Shyama Charan changed “could unconsciously leave” to “had unconsciously left” by hand.

³⁶⁶ “Ashrama” in the original.

³⁶⁷ “Trivanamallai” in the original.

³⁶⁸ Shyama Charan inserted “if” by hand.

³⁶⁹ Shyama Charan changed “and” to “at” by hand.

³⁷⁰ “Mahirishi” in the original.

³⁷¹ Shyama Charan changed “did usually” to “usually did” by hand.

³⁷² PB himself inserted underline by hand.

S. Charan]³⁷³

L29.205

205 - 206

Letter to PB from W.H. Haddon Squire³⁷⁴

21, Paultons Square

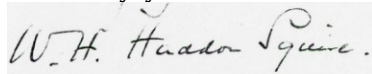
{London} S.W.3. {England}³⁷⁵

1 October 1934

Dear Mr Brunton,

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

Sincerely yours,



W.H. Haddon Squire

L29.207

207 - 208

Letter to PB from W.H. Haddon Squire³⁷⁶

21, Paultons Square

{London} S.W.3. {England}³⁷⁷

12 September 1934

Dear Sir,

With much hesitation I am venturing to ask if you could possibly spare the time to give me a short interview. My excuse for bothering you is that over a long period of years I have eagerly explored all the Eastern literature I can get hold of – from Buddhism (Himayana, Mahayana, and Zen) to Tantric Yoga. But fascinating as this reading is, one gets no nearer to the practical side of these various Systems. I have just read your book with the most profound interest. It seems to open a door to real knowledge and that is why I am venturing to write. Mr Watkins of Cecil Court says that I can use his name as

³⁷³ Shyama Charan inserted "Yours Sincerely S. Charan" by hand.

³⁷⁴ This letter was written entirely by hand on letterhead. PB himself inserted "S" at the top of the page by hand.

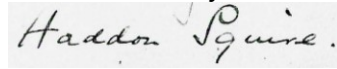
³⁷⁵ We inserted "London" and "England" per context.

³⁷⁶ This letter was written entirely by hand on letterhead. PB himself inserted "S+" at the top of the page by hand.

³⁷⁷ We inserted "London" and "England" per context.

a kind of introduction. Should you be able to spare the time, any morning or afternoon next week would be possible for me and if there is no objection I should like to bring a woman friend who is also deeply interested in your work.

Yours sincerely,



Haddon Squire

L29.209

209 - 220

Letter to PB from J.E. Armstrong, C.I.E., O.B.E.³⁷⁸

c/o Lloyd's Bank Ltd.

Cox's and King's Branch

6, Pall Mall, London S.W.1.

29 November 1934

[Dear Mr. Brunton,]³⁷⁹

I feel I must begin with apologizing for trespassing on your time, fully realizing as I do the very heavy demands on it from enquirers like myself. I am, [however,]³⁸⁰ much encouraged in making this request by the inspiring and selfless dedication to The Wisdom of the Overself, and I should be more than grateful if you could see your way to help me out of the difficulties I am experiencing.

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

³⁷⁸ PB himself inserted "A" at the top of the page by hand.

³⁷⁹ J.E. Armstrong inserted "Dear Mr. Brunton" by hand.

³⁸⁰ J.E. Armstrong inserted "however," by hand.

necessarily be involved in grosser elements, notwithstanding that, as explained at p. 194, in its ultimate nature it is Mind centralized as the "I" – the individual observer – but it must have some sort of vestment, unlike the OVERSELF which is pure Mind – necessarily ineffable and to our finite minds incomprehensible, except perhaps vaguely as the FORCE that pervades and sustains all things. But what is the nature of the vestment when at death the 'psychic being' (as Aurobindo terms it) pulls out and persists until it reincarnates again? – It is perhaps not³⁸¹ an essential or important point – but my mind works in that way and I feel in need of the clarification which only you can give me. It would be very kind of you.

A further point in this connection: If the 'new creatures' or 'individual minds' (p. 34) appear simultaneously with 'the dawn of cosmic manifestation' and the individual and the world manifest together (p. 35), the cosmology as given out by HPB³⁸² is perhaps roughly correct as it allows of the adaptation that must take place progressively between the new creatures and their environment? But while appreciating the difference in degree that must ever exist at any given stage of the evolutionary process between conscious and self-conscious creatures, – for, obviously, all the "dew-drops" (to use Edwin Arnold's picturesque phrase) do not attain enlightenment at one and the same time and slip into the "Shining Sea," the evolutionary manifestation [and 'pralaya']³⁸³ being an eternal [rotation,]³⁸⁴ – can even 'the meanest creature on its upward way' possibly have an 'individuality' from the very beginning? Or does 'individuality' only appear with the attainment by the creature of 'self-consciousness'? – The theosophical teaching, as far as I have been able to understand it, seems to be that until 'self-consciousness' is attained, all lives or souls below the level of self-conscious man slip back at dissolution of the physical vehicle into a general pool or reservoir, whence only such entities as have acquired by experience and environment the necessary rudimentary characteristics of self-consciousness, – e.g. the soul of a highly intelligent dog closely associated with man, – emerge (at the next manvantara) in some appropriate form, say, as primitive man? That has been so far my vague understanding of it. How can the case of these lower and lowest forms of life be fitted into the mentalistic creation? Are the 'monads' of the theosophical terminology the 'individual minds' of mentalism?

People³⁸⁵ such as myself owe you a debt of deep gratitude for pointing the way out of the maze in which we wandered bewildered for so long. I had not come across 'Mentalism' before, or merely in a way that conveyed nothing of its real meaning. Your exposition is marvellous, if I may say so, and a revelation to me, and a comforting and reassuring one too, for from my own independent thinking and dwelling on all that I have read, I had come to the conclusion, if only nebulously, that that, as you have [now]³⁸⁶

³⁸¹ Page 211

³⁸² Referring to Helena Petrovna Blavatsky.

³⁸³ J.E. Armstrong inserted "and 'pralaya'" by hand.

³⁸⁴ J.E. Armstrong changed "one" to "rotation" by hand.

³⁸⁵ Page 213 ("2" was typed at the top of the page)

³⁸⁶ J.E. Armstrong inserted "now" by hand.

so lucidly and comprehensively set forth, was how the Manifestation might work. – Unfortunately I missed seeing anything about THE WISDOM OF THE OVERSELF when it came out during the war and later confused the title with ‘The Quest of the Overself’ which (together with all your other books) I had left in my house in Jersey. It was only last year when in Kumaon and reading your “Spiritual Crisis” that I realized that THE WISDOM was the promised complementary volume to the HIDDEN TEACHING, and immediately wrote to our mutual friend, Nigel Watkins, of 21, Cecil Court, W.C.2, to send it out to me. My reading of it was interrupted by my wife and myself deciding to return to Europe, and it is only during the last six months that I have been able to get down to it and study it to the best of my ability. – After selling up our home in Jersey after the war we had to reduce to a minimum the belongings we carried around and so it was that I left all your other books with a friend of mine who was interested, but in addition [to]³⁸⁷ THE WISDOM I have by me THE HIDDEN TEACHING and THE SPIRITUAL CRISIS, and I trust these three books are sufficient for the purpose of the present reference. I feel it is only my imperfect understanding that is at fault when I ask for this further elucidation.

I much regret not having made it my business to try to meet you during those years you were in Mysore and Madras, for I myself was 8½ years in Hyderabad (1926-35) as Director-General of Police & Jails, HEH the Nizam’s Govt., stayed with Mirza Ismail on one or two occasions and met the late Maharajah of Mysore, and so perhaps it could have been arranged. I was unlucky also in just missing you in Kashmir where I think you had been staying with Mrs. Gasque whom we knew quite well. Incidentally, I met a young Kashmiri – a Muslim, surprisingly – who had just returned from a visit to you in the South and imparted to me the injunction you gave him: Think metaphysically, Act altruistically, Feel mystically.³⁸⁸

I had also thought of going to Arunachala and to Pondicherry, but perhaps I was not ready to benefit from any of these contacts till now when your message has helped me more than anything else, and I hope I have seen the Light [however dimly].³⁸⁹ – I have of course Aurobindo’s Life Divine, which he was good enough to autograph at the {insistence}³⁹⁰ of an Indian friend of mine, although our only contact had been in 1908 – he in the dock and I in the witness box! – For my sins, I had a great deal to do with the terrorists in Bengal, and it was really during a period of special duty to write a report on their organization, methods and crimes for the use of the Rowlatt Commission that I first made a study, however inadequately, of the Gita, which was the first lesson expounded to the young revolutionary by their ‘organizers,’ who needless to say gave it a special interpretation of their own. – I met Annie Besant first in 1908 and again in 1912 when I enrolled as a member of the T.S.,³⁹¹ but later I became more interested, through my friend

³⁸⁷ J.E. Armstrong inserted “to” by hand.

³⁸⁸ Page 215

³⁸⁹ J.E. Armstrong inserted “however dimly” by hand.

³⁹⁰ We changed “instance” to “insistence” for clarity.

³⁹¹ Referring to Theosophical Society.

[the late]³⁹² Theodore Crombie, in the ULT and of course I know B.P. and Sophie Wadia very well. You must know our friend Doraiswami at Bangalore; my wife and I have known him since he was a lad. Then again Ernest Wood, many of whose books I have, including Practical Yoga to which you have given an Introduction: It is over forty years since we met in Mussoorie, but unfortunately our paths did not cross again. It was indeed unfortunate for the T.S. that he was not elected President. – I have been to Mirtola and know Sri Krishna Prem very well; I also knew Mrs. Chakravarti and Bernard Keightley. I knew Sir John Woodroffe in Calcutta and have some of his works. – I mention these personal matters in order that you may know some of my [background,]³⁹³ and that I have long been interested in the Perennial Philosophy, to employ Aldous Huxley's phrase, but I am afraid in rather a desultory way, and even now my circumstances do not allow of my giving it all the time and attention I should like to, although I realize of course the truth of what is said that even a little understanding of it [is]³⁹⁴ vital and priceless.

India, of course, I know intimately, having spent most of my life there and in work that brought me close to its peoples. I was born in India, in Sept. 1875, my father having been a cavalry officer, first [British...]³⁹⁵

I³⁹⁶ have many and intimate Indian friends, and after we had to sell up our home in Jersey as a result of the war we have seriously thought of settling in India and went out twice in order to do so, but eventually decided to come away. Your Prefatory chapter, however, encourages me to think that so far as the Quest, and especially the approach that most appeals to me, is concerned I have not perhaps lost very much by coming away, though of course my wife and I have many regrets.

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

I should be very interested to know whether you think there is anything of real value in Gurdjieff's³⁹⁷ teachings? They seem to me fantastic and I have been suspicious of the genuineness of his 'schools' ever since reading Rom Landau's³⁹⁸ account of G.³⁹⁹ in his "God Is My Adventure,"⁴⁰⁰ but I hesitate to reject them as charlatanism when men like Ouspensky⁴⁰¹ and Kenneth Walker⁴⁰² accept his teachings as authentic. It seems to

³⁹² J.E. Armstrong inserted "the late" by hand.

³⁹³ J.E. Armstrong changed "contacts" to "background" by hand.

³⁹⁴ J.E. Armstrong inserted "is" by hand.

³⁹⁵ The last line of this page was cut off.

³⁹⁶ Page 217 ("3" was typed at the top of the page)

³⁹⁷ Referring to George Ivanovich Gurdjieff.

³⁹⁸ "Landou" in the original.

³⁹⁹ Referring to Gurdjieff.

⁴⁰⁰ "God Is My Adventure" was published in 1935.

⁴⁰¹ Referring to Peter D. Ouspensky.

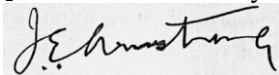
⁴⁰² Referring to Kenneth Macfarlane Walker.

me all wrong that the soul or spirit of individualized man can in any circumstances become extinct, however perverse he may be; a time must come in the evolutionary process when he too will see the light. And yet here is a passage from K.W.'s⁴⁰³ "Commentary on Age" (1952 - Jonathan Cape), p. 32: 'My philosophy happens to have come from an Eastern source. I follow its guidance and believe that if during the probationary periods of our earthly lives we have struggled to preserve and to develop the spiritual essence within us, something will survive death. But if we have given the higher part of our being no thought and have been content to be carried along by the current of bodily desires, then death brings everything to a close.' - I cannot think this is right and should be grateful for your authoritative view. - Please again forgive me for encroaching thus on your time and labours.

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

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

[Yours⁴⁰⁴ Sincerely,



J.E. Armstrong]⁴⁰⁵

[If⁴⁰⁶ there is any other literature which you would recommend as helpful to me for a fuller understanding of Mentalism in its bearing on these ultimate things, kindly let me know.]⁴⁰⁷

L29.223

223 - 224

Letter to PB from L. van Straten, Doctor of Osteopathy
20, Harley Street
LONDON, W.1.
29 January 1936

Paul Brunton, Esq.,
C/o Messrs. Rider,

⁴⁰³ Referring to Kenneth Walker.

⁴⁰⁴ Page 219

⁴⁰⁵ J.E. Armstrong inserted "Your Sincerely,
J.E. Armstrong" by hand.

⁴⁰⁶ J.E. Armstrong inserted this postscript by hand.

⁴⁰⁷ Page 221 is the beginning of the letter from Ted Spicer that ends on page 187, so we have moved it to L29.187 in this file to keep it with other letters by Ted Spicer.

{Paternoster}⁴⁰⁸ House,
E.C. 4.

Dear Sir,

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

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

"A supreme relationship originated in that shadowy day when hunger and fear, love and hate, ruled the ancestral state. Perhaps the psychic influences of this relationship have lost none of their magic. Our emotions and our capacity for acquiring knowledge are hereditary. Emotions may be said to be the outgrowth of those experiences which we call instincts in the lower animals, reactions which existed before the development of the true intellectual centres. Unstriated muscle is unconsciously controlled; striated muscle is under conscious control. But the heart is⁴⁰⁹

L29.225

225 - 226

Letter to an unknown person from PB⁴¹⁰

Date Unknown

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

⁴⁰⁸ The first two letters are obscured by a hole punch; an internet search provides "Paternoster" as our best guess.

⁴⁰⁹ The end of this letter is not found in this file.

⁴¹⁰ This letter fragment has neither author nor addressee. Even so, it reads as a typical PB reply, so I am assigning authorship to him. — TJS, 2020

because I have been busy seeing people. I have seen very few – hardly more than in India – as I am living in retreat, avoiding both large cities and social contacts. As you know I am primarily a mystic, and so you must expect me to do strange things like this from time to time.

L29.227

227 - 228

Letter to J.E. Armstrong from PB

Circa 1934-1935⁴¹¹

5.⁴¹² There is no special literature on mentalism of the kind you mention, but some of the Mahayana Buddhistic translations do contain fragments that pertain to it. Evans-Wentz's book may be useful for the Tibetan version, and Gile's translations of Chung Tzu may be useful for the Chinese version. Although I have not seen it I understand that Hara Prasad Sastri has published [an abridged]⁴¹³ translation of the Yoga Vasistha. There is also a book which I piloted through the press by Krishna Menon (Sri Atmananda). I helped them with the publication of this when I revisited India three years ago. It is entitled Atma-Nirvriti, and was published at Trivandrum, but possibly Nigel can secure a copy of it.

L29.229

229 - 230

Letter to Hesper Le Gallienne Hutchinson⁴¹⁴ from Mikhail Naimy⁴¹⁵

Baskinta,⁴¹⁶ Lebanon

10 January 1954

Another treat, dear Hesper, and so soon after the first? How very generous you are, and how happy I am to see you re-tap the well of poetry within you which you have neglected for so long! I read with genuine pleasure the three new poems included in your last letter. The one entitled "Scala Sancta" is quite impressively built and happily worded. It breathes warm faith and firm conviction. As much can be said of

⁴¹¹ This fragment of a letter appears to be a response to L29.209, a letter from J.E. Armstrong to PB dated 29 November 1934.

⁴¹² "2" was typed at the top of the page.

⁴¹³ The typist changed "a" to "an abridged" by hand.

⁴¹⁴ Wife of Bob Hutchinson, lover of Ted Spicer since 1936.

⁴¹⁵ This letter was written entirely by hand on Mikhail Naimy's letterhead. Mikhail Naimy is the pen name of Mikha'il Nu'ayma (October 17, 1889 – February 28, 1988), a Lebanese Greek Orthodox poet, novelist, and philosopher, famous for his spiritual writings, notably The Book of Mirdad.

⁴¹⁶ "Biskinta" in the original.

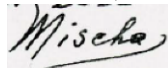
"Meditation," especially the opening and closing stanzas – they are beautiful. Why don't you send some of those poems to our friend, Mr. Nadia? I am certain he would be delighted to use them either in his "Aryan Path," or in "The Theosophical Movement." Both publications are quite serious and well brought out. Such poetry is not, of course, for the general public.

It will be a great pleasure for me to meet Mr. Brunton and to entertain him to the best of my ability. I would even go to the point of meeting him on his arrival at the air or sea-port, if I only knew of the date and the hour in advance. Very likely he will find our climate of great benefit to his health.

This is your second day on the waves. May the voyage be pleasant throughout, and may England and the rest of Europe meet you with a smiling face and a heart free from fear and anxiety about the present and the future. There are grand harbingers in the air, and a few clearings in the foggy international atmosphere.

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

As ever,



Mischa

L29.231

231 - 232

Letter to PB from Mauno Nordberg⁴¹⁷

11, Rue de la Pepiniere (VIIIe)

Paris

2 October 1935

Dear Mr Brunton,

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

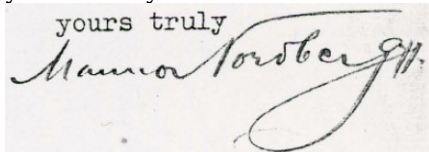
I intimated at our meeting in Paris, that I might ask you for the permission to translate your book, but at present I feel unable to do it. It must be left until I return home

⁴¹⁷ PB himself inserted "Consul of Finland" above Nordberg's name in the letterhead at the top of the page by hand.

some day or other and get time to do what I like; it would be necessary to secure in advance an editor etc., which I cannot do now.

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

Hoping to see you here soon,
I am,
yours truly

A handwritten signature in cursive script, reading "Maunon Nordberg". Above the signature, the words "yours truly" are printed in a small, serif font.

[Maunon Nordberg]

L29.233

233 - 234

Letter to PB from Maurice Nicoll⁴¹⁸

34A Netherhall Gardens

{London N.W.3. England}⁴¹⁹

11 October 1934

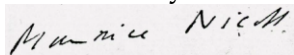
Dear Mr Brunton,

Mr Ouspensky sent me a message yesterday asking for your address. I had put your book into his hands earlier.

You will really be careful of your health in Iraq?

Jita raho! I hope you will not forget me.

Yrs sincerely,

A handwritten signature in cursive script, reading "Maurice Nicoll".

Maurice Nicoll

L29.235

235 - 236

Letter to PB from C.R. Nanda⁴²⁰

Vellore {India}⁴²¹

6 March 1944

⁴¹⁸ This letter was written entirely by hand.

⁴¹⁹ We changed "N.W." to "London N.W.3. England" for clarity.

⁴²⁰ This letter was written entirely by hand.

⁴²¹ We inserted "India" per context.

Respected Doctor,

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

If, still, you get critics or criticism – you know how best to meet it all. I know you have mastered the Lesson of “Sermon on the Mount.”

Now,⁴²² doctor, may I worry you with a few questions? I do this a little boldly because you have already given me the kind and benevolent permission to do so.

I feel you are serving humanity both in bringing {illegible} ⁴²³ the highest knowledge but also trying to clear up doubts. Which is a double service. Kindly permit me to mention that I have avowed? you as one of my sincere gurus. I think I must have earned some good merit in an earlier incarnation to have deserved this stroke of spiritual luck. Luck indeed it is for me.

Question 1. (Ref are to pages in “Wisdom of Overself”)

You have brought – not only the whole world but also the consciousness of the personal Self – within the grip of the “Law of Momentariness” – leading one to believe that this sort of vibratory movement or succession of flashes stops when the Overself or Mind is reached (p. 40): And yet on pp. 64 (last two paras) and 75 (second para) – the impression is given that even Overself and Mind is subject to vibrations: Am I right in understanding this?

Quest. 2. You have described the Overself or true “I” as ?ful (p. 115 Para 1). Yet you call it “relatively” permanent or changeless. Why? (p.84 last para)

With grateful Namaskars.

Your disciple



C.R. Nanda

L29.239

239 - 242

⁴²² Page 237

⁴²³ Possibly “humanity” or “the world”; between the handwriting and the poor xeroxing, it’s hard to tell! – TJS, 2020

Letter to PB from C.R. Nanda⁴²⁴
Vellore {India}⁴²⁵
6 March 1944

The⁴²⁶ visitors from outside average from two to three dozens every day – not to talk of the unending stream of devotees that pour into the Hall every 5 minutes to do their prostrations and offer their fruits or flowers. What struck me as unusual was that Maharshi does not so much as care to look at these devotees nor accept their Namaskars etc – he often looks away from this unending file of Devotees – but if a squirrel happens to peep in from the window – he is at once attracted – and he takes special pains to feed it with grain etc. Neither does he look at the unending audience that sit meditating in the Hall hour by hour!

Probably a careless observer might attribute this to sheer callousness and indifference on the part of the Maharshi –

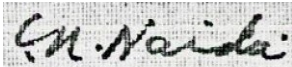
And I have my own theory – He is somewhere sure that he is doing the very best for these audiences and devotees – [on]⁴²⁷ the inner plane of being – by sending out silent and invisible waves of Grace. Am I right?

I⁴²⁸ ask these questions because I want your opinion in the matter – as you are fortunately blessed with occult vision and so would know these things by direct experience where others like me just grope about in the darkness of mere faith and belief.

We do not get much by way of discourses and teachings – except as answers to questions from stray visitors. The stoic atmosphere in the Hall prevented me from putting questions myself. Of course I have nothing to complain. Maharshi himself has said in one of his Gospels “How do you know that I am not teaching – Mauna⁴²⁹ is the best method of propagating Truth.”

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

Doctor, I have got certain doubts to be cleared up – especially as regards the yoga of Mental stillness so fascinatingly expounded by you. If you permit me, I shall send my doubts in the next and future letters. With highest regards.



C.R. Nanda

PS: May I know the full address of K. Mahadevan – Mylapore

⁴²⁴ This letter was written entirely by hand.

⁴²⁵ We inserted “India” per context.

⁴²⁶ C.R. Nanda inserted “3” at the top of the page by hand. The first two pages of this letter do not appear in this file.

⁴²⁷ C.R. Nanda deleted “such good” from before “on” by hand.

⁴²⁸ Page 241 (C.R. Nanda inserted “4” at the top of the page by hand)

⁴²⁹ “Mowna” in the original; Mauna means teaching by silence, which Ramana certainly practiced.

– TJS, 2020

L29.243

243 - 244
Letter to PB from Barnett D. Conlan
26 Bis Rue de la Gare
Chatillon-sous-Bagneux
Hauts de Seine 92. FRANCE
15 March 1967

Dear Mr Brunton.

I have appreciated your books for some years now. Your Indian and Egyptian adventures interested me, because I had friends who had visited A. Ghose⁴³⁰ and Maharshi.⁴³¹

I also heard of you from Jourde⁴³² who has a big domain in the Morbihan where I stayed last year. He knew all the Maharajahs and I think still keep in touch with some.

To me this is a thing of the past. It is the apocalyptic future which interests me, and much of the spiritual India may have to be sacrificed while it acquires Science and Techniques.

Of course it can never be lost.

Of Irish descent, I have been here all my life in Paris and acted as Art critic for the Daily Mail here, for ten years. I am still active in this line with American and English art periodicals. When young I wrote for A.E. who directed the Irish Statesman. I also knew W.B. Yeats.

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

yours sincerely,
Barnett D. Conlan

L29.245

245 - 256
Letter to Mrs. Stewart from Guy Carolin
1 Dewey Avenue
Amityville, N.Y.
26 August 1962

Dear Mrs. Stewart:

⁴³⁰ Referring to Aurobindo Ghose.

⁴³¹ "Maharishi" in the original.

⁴³² Referring to Paul Jourde, a French resident of India (and Brittany), author of "L'Inde des Maharajas 1943." – TJS, 2020

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

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

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

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

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

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

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

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

As to the contradictions, I read through an account of the various theories of the scientists, including Einstein,⁴³³ and was told that they were inconclusive and unreasoning and un-philosophical with which I agree (the author says "Einstein is a mathematician and a physicist, and wishes to keep strictly to his trade. Hence he refuses to consider the further implications of his work, i.e. he refuses to philosophize"). And then I expected to find in the book some⁴³⁴ effort at reconciling scientific theories with philosophical conclusions.

Instead, I was told that there is nothing material in the universe – that everything is a product of our "perception" of it. I am given a theory entitled "Mentalism." Since the only way we can know anything about anything is through the impressions it makes

⁴³³ Referring to Albert Einstein.

⁴³⁴ Page 247 ("2" was typed at the top of the page)

on our minds and consciousness, therefore nothing material exists except this mental impression we have of it.

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

So what is the discussion all about?

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

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

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

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

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

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

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

I⁴³⁵ think one of the points that escapes most thinkers on these subjects is the fact that in studying problems of this kind some factor is frequently left out of the equation. Particularly in studying the subject of Time, a very essential factor is omitted. However I will not go into this in detail, or attempt to go over all the notes I have made, as it would make this letter too long. I will simply remark that some people try to add three apples and five pears and get a result of five apples; and some people try to add 3/8 and 3/17 and come up with a result of 6/17; and some people say that if it is 5 p.m. in Amityville,

⁴³⁵ Page 249 (“3” was typed at the top of the page)

it is 6 p.m. in Lindenhurst, because it takes an hour to walk from Amityville to Lindenhurst.

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

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

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

I think I should mention in addition to "The Phenomenon of Man" Dr. Alexis Carrel's book "Man the Unknown," which I read 30 or more years ago - for a lucid exposition of some of the mysteries of what we conveniently call "Nature" - an exposition of the subject which he⁴³⁶ also made after a lifetime of study in the Laboratory. He also admitted honestly that he "did not know."

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

⁴³⁶ Page 251 ("4" was typed at the top of the page)

If I did not believe this, I would think whole show a very cheap and shallow Farce.
Sincerely yours,
Guy Carolin

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

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

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

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

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

So why not take this to heart and "get down to cases" and try to tell us why we are here on earth at all? There is only one reason I know of, and it has nothing to do with the three meals a day we eat, or⁴³⁷ the latest scientific discoveries, or the complex and involved philosophic theories we expound. It is a very plain and simple thing which even a child can understand – and many of them do. I think it is something that cannot be passed off lightly by giving it a name. Using the names "mind" and "mentalism" do not account for it, any more than they can account for a new Life arriving in the world, and a few years later saying "I would like to write, and I am going to write. I am going to write a book." There is a more apt word for it, which is "miracle" – not in the orthodox religious sense, but in its true meaning.

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

P.P.S. Referring to his various references to Buddha, whoever prefers to take this plain and simple thing I speak of from Buddha, is of course free to do so. I prefer to take it

⁴³⁷ Page 253 ("5" was typed at the top of the page)

from a different source, because the Buddhistic teaching also includes a number of other things which do not appeal to me. I do not think that the civilization developed under Buddhism has been a very great credit to it. I realize that our own civilization has many very serious defects, but I prefer it.

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

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

As⁴³⁸ an afterthought, let me say that one of the most important manifestations of Love is not a matter of either "Mentalism" or "Materialism."

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

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

L29.257

257 - 260

Letter to PB from Charles Lohman⁴³⁹

3703 19th Avenue South

Minneapolis, Minnesota 55407

20 August 1981

Dear Mr. Brunton,

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

⁴³⁸ Page 255

⁴³⁹ This letter was written entirely by hand.

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

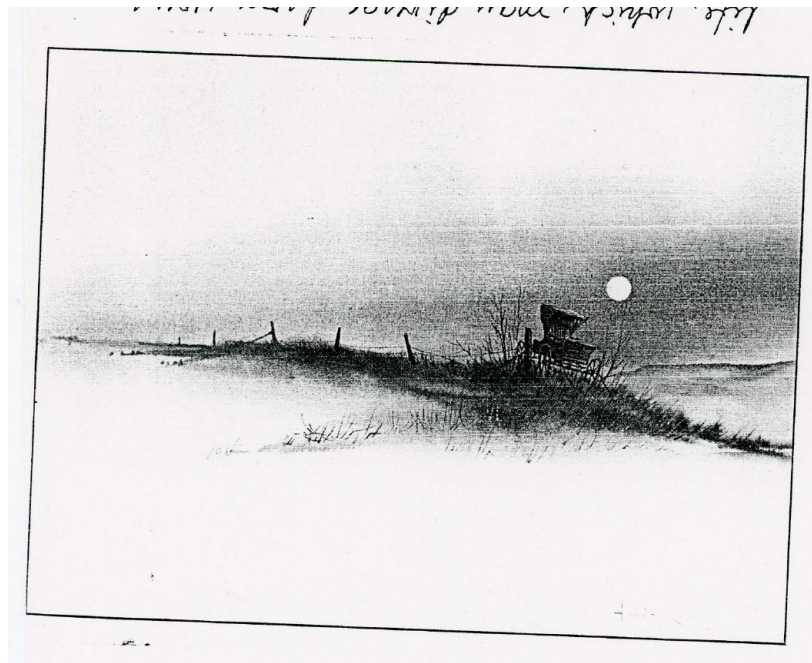
Would you condescend kindly to fulfill this wish of a young Lutheran Seminary student who has inclinations toward the Mystical? Could you briefly note for me, in response, a summary comment of your 80 plus years of spiritual endeavour. Is there a climax – comment at this point in your life⁴⁴⁰ which may diverge from your previous writings? Or what parts of your early works are most representative of your purview now? Is there more to say?

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

With deepest appreciation,

Charles Lohman

Charles Lohman



441

L29.261

261 - 262

Letter to PB from Miss Gifty Perpetua Prah⁴⁴²

233c Kingston Road

London S.W.19

20 July 1981

⁴⁴⁰ Page 259

⁴⁴¹ This card was evidently part of the original letter. — TJS, 2020

⁴⁴² This letter was written entirely by hand.

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

Dear Dr Brunton,

I am writing to thank you most sincerely for giving me a purpose in this life. I think of you most days and my only regret is that you have retired from public life and surprised that I never heard of you until I came across your book "A Search in Secret India." It was like a rope thrown to a [drowning]⁴⁴³ woman.

I am now a student of yours and I adore you unseen. God bless you forever more.
I come from Ghana in West Africa.

Yours sincerely,
Gifty Perpetua Prah (Miss)

P.S. I would love to meet you.

L29.263

263 - 266
Letter to PB from Professor J.E.⁴⁴⁴ Marcault⁴⁴⁵
Mysore⁴⁴⁶ {India}⁴⁴⁷
19 January 1936

Dear Sir,

My friend Prof. Monod-Herzen⁴⁴⁸ has spoken to you of the work which my colleague Dr Brosse⁴⁴⁹ of Paris and myself are doing in India... namely to register by means of delicate instruments the effects of the concentration of consciousness on the physiological functions. Begun in France with the available subjects for experiment there, this study has brought us to India, where there is a science and a training for concentration.

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

⁴⁴³ Gifty Prah changed "dying" to "drowning" by hand.

⁴⁴⁴ Referring to Jean-Emile Marcault

⁴⁴⁵ This letter was written entirely by hand.

⁴⁴⁶ This letter is typed on J.E. Marcault's letterhead, which gives an address of "4, Square Rapp. Paris VIIeme" but Marcault inserted "Mysore" at the top of the page by hand.

⁴⁴⁷ We inserted "India" per context.

⁴⁴⁸ Referring to Gabriel Monod-Herzen.

⁴⁴⁹ Referring to Therese Brosse.

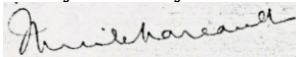
We⁴⁵⁰ have obtained enough results to convince us that we could go back to the (?) with overwhelming and {irrefutable}⁴⁵¹ proof of the reality of yogic powers. Kundalini seems to be identifiable on our graphs, and the various actions experienced upon the heart are clearly depicted there.

But we need to record more than just a few cases and we would be grateful indeed if you would help us by awakening the interest of the yogis present at the Maharshi's ashram⁴⁵² in our work. Our technique means only a trifling annoyance to them, a band round each wrist and a small elastic drum on the chest.

We are not mere curious people, interested only in "exotic" physiology – we are students of yoga and lovers of India ourselves, and our work, as we know, is rich with results affecting both medicine and education.

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

I understand I might stay at the Ashram⁴⁵³ but could my colleague, Miss Brosse, find a room for the two nights we would probably spend at Tiruvannamalai? There is no time for you to answer, so we shall take our chance for Dr Brosse's lodgings, and are very grateful to you for your kind interest. We are sincerely yours.



J. Emile Marcault

L29.267

267 - 274

Letter to PB from Bryan Wells⁴⁵⁴
c/o Mr. C. Jensen
251 Archway Road
Highgate, London
3 October 1958

Dr. Paul Brunton
c/o Rider and Co. Publishers
178-202 Great Portland Street
London W1

Dear Dr. Brunton,

⁴⁵⁰ Page 265

⁴⁵¹ We changed "unconfulable" to "irrefutable" for clarity.

⁴⁵² "ashrama" in the original.

⁴⁵³ "Ashrama" in the original.

⁴⁵⁴ This letter was written entirely by hand.

Having dipped into your “Search in Secret India,” about 12 months ago, and having read your “Wisdom of the Overself,” in the past few weeks – with a period of searching in India between the readings of the two books – I am interested to write to you with a few questions in the hope that you might find time to send a reply, and clarify my ideas toward a higher unity.

After a Scientific training in Geology completed three years ago, my attention was suddenly directed towards the path of integration or unity as distinct from the separation or disunitive, and India seemed to be the country in which to pursue the search.

I spent 7 months there from September 1957, and in that time, came in contact with a teaching in Trivandrum, with which you might be familiar (Krishna Menon). Subsequently I read the “Wisdom of the Overself” (9th imp.) and was struck by the similarity of the two teachings, which appeared to differ in only two respects –

1. The importance placed on the waking state (the Trivandrum⁴⁵⁵ teaching regarded waking and dream as similar, and may be referable to your page 50 para 5.)

2. The precise significance of deep sleep, the Trivandrum⁴⁵⁶ teaching regarding it as something identical with the absolute.

I can see that every perception implies the presence of a hidden Perceiver, who must necessarily be un-perceived and changeless. Thoughts, feelings and objects must all be included under “perceptions” or “mental images.” The waking subject erroneously regards himself as perceiver (e.g. of dreams), but thereby oversteps himself, as you point out on page 83, para 2. Actually there can be only one Perceiver, and he will always remain unperceived (page 95⁴⁵⁷ para 2). Since these mental images can never be thought of as distinct/apart from their perceptions, the Perceiver and the images must be made of one stuff or one entity – your mind stuff or pure thought i.e. the entire world, including the waking self is “an appearance in consciousness.” (page 24, para 3).

It⁴⁵⁸ seems that the realisation of the unity or non-duality between observer and images is fundamental, and indeed, the final realisation that has to be made, but I find it hard even to begin to grasp this.

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

The transcendent relation which the hidden observer bears to the world must be a relation of this kind, but I find it hard to reconcile with the example just given, perhaps⁴⁵⁹ because reason has itself to be transcended, and the scientific example cannot step out of reason.

⁴⁵⁵ “TVM.” in the original.

⁴⁵⁶ “TVM.” in the original.

⁴⁵⁷ This is either “93” or “95”; a crease in the letter makes it hard to tell. – TJS, 2020

⁴⁵⁸ Page 269 (Bryan Wells inserted “2” at the top of the page by hand)

⁴⁵⁹ Page 271

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

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

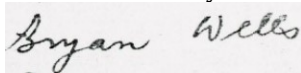
To expect or hope to have a world in which complete unity exists is not possible. As long as separate images are perceived, disunity will to some extent prevail.

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

Finally, I have come across a movement known as Scientology, initiated by a Dr Hubbard (Washington, DC) who also searched in India. At present I find it hard to assess the data of Scientology in comparison with Vedanta, or the Hidden Teaching. If you have any knowledge of Scientology's fundamentals, I should appreciate⁴⁶⁰ some kind of an assessment, purely for the clarification of my own confusion on the subject.

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

Yours sincerely,



Bryan Wells.

Permanent address: 29 Beatrice St, Burwood E13 Melbourne, Victoria, Australia. U.K.
address good for 4-6 months

L29.275

275 - 276

Letter to PB from Murshid G. Masulh
Chez Williamson
32, Rue Mathurin Regnier
Paris (XVe.), France
12 April 1938

Dear Paul Brunton: -

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

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

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

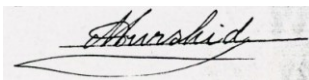
Cajzoran⁴⁶¹ is back in Paris and her health is much improved. I have given her the good news of “Rider’s promised to you concerning her Book.” Cajzoran ask me to ask you if you have “received the Manuscript on Breath that was left at your Hotel for you, whilst you were in Paris”?

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

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

Always ready to serve you “Command me.”

Yours as-ever.

A handwritten signature in dark ink, appearing to read 'Murshid', with a horizontal line drawn underneath it.

Murshid

L29.277

277 - 278

Letter to PB from Murshid G. Masulh

c/o M. Williamson

8 Rue de Presle

Paris (XVe.), France⁴⁶²

17 January 1935

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

⁴⁶¹ Referring to Cajzoran Ali who taught yoga classes and published her bizarre “Divine Posture Influence upon the Endocrine Glands” in 1928.

⁴⁶² PB himself inserted “(near Duplex Metro Station)” in the right margin by hand.

Dear Sir,

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

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

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

I am at your service.



[G. Masulh]

M. Williamson. (Sec-)⁴⁶³

L29.279

279 - 280

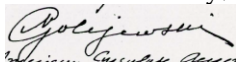
Letter to PB from {Golijewsaj}⁴⁶⁴
c/o American Consulate General
1, rue Boissy d'Anglais
Paris VIIIe.
17 May 1939

Dear Sir,

My cousin Leon de {Hague}⁴⁶⁵ whom you visited in {Peking}⁴⁶⁶ in 1937, died in Paris on April 30th.

I succeed him in his work. It would be a great pleasure and a great help if I could establish touch with you and maintain it.

Yours sincerely,



Golijewsaj

⁴⁶³ PB himself inserted "appt 2:30 today" at the bottom of the page by hand.

⁴⁶⁴ This letter was written entirely by hand. The name is taken from an illegible signature.

⁴⁶⁵ Illegible; this appears to be "Hague" or "Hayu." — TJS, 2020

⁴⁶⁶ Illegible; this appears to be "Peking" (China), but we have no corroboration that PB was there then. — TJS, 2020

Dear Miss Daily,

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

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

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

Your part in helping humanity will also come at the right time. The new order will not be set back a thousand years and you will find Destiny disposing of Mr Hitler at the time when it will be most effective to do so. In that sense the tide has already begun to turn toward the emergence of a chastened mankind from this ordeal.⁴⁶⁸

⁴⁶⁷ This is probably to Edith Hamilton Daily; it is not signed or otherwise identified as by PB himself, but the tone of the letter strongly suggests that PB wrote it. —TJS, 2200

⁴⁶⁸ There is no indication that this is or is not the end of the letter, nor is there any closing note or signature. —TJS, 2020

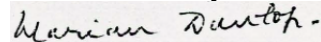
Letter to PB from Marian Dunlop⁴⁶⁹
Rosland
Baughurst
Basingstoke⁴⁷⁰
25 September 1950

Dear Dr. Brunton,

Here are the copies of the notes on Meditation which you said you would like to have –

With best wishes,

Yours sincerely,



Marian Dunlop⁴⁷¹

L29.285

285 - 292
Letter to PB from John Evans⁴⁷²
27 Curre St.
Aberaman
Aberdare
Glamorgan⁴⁷³/S. Wales
17 January 1957

Dear Mr. Paul Brunton,

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

I have read several of your books and find myself deeply attracted to your writings on mentalism and philosophy. Until a few months ago I bothered with neither subject and to be perfectly frank had never been aware of the mentalistic⁴⁷⁴ theories. (In passing I should state that I am twenty-five years of age.) However the subject has greatly appealed to me and I am endeavouring to get to closer grips with its actuality. Herein lies my greatest and important difficulty – my intellect comprehends but my soul accepts with confidence only spasmodically. Why? or am I expecting to run before I can walk.

⁴⁶⁹ This letter was written entirely by hand.

⁴⁷⁰ PB himself inserted "(now moved to Surrey 1954)" in the right margin by hand.

⁴⁷¹ PB himself inserted "ack receipt and send warm thanks" at the bottom of the page by hand.

⁴⁷² This letter was written entirely by hand.

⁴⁷³ "Glam" in the original.

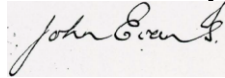
⁴⁷⁴ Page 287 (John Evans inserted "2" at the top of the page by hand)

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

I⁴⁷⁵ sometimes think I wander in a state between the neurotic and the philosophic although I yearn only for the latter stage. There are occasions when the 'quest' seems clearly defined and I find a sample of the Overself's peace; there are others when my brain is agonised and depression fills my moments – yet always I return to the 'quest.'

Can you help me guide my life? Am I kidding myself when I think that I am called to this search? Could I be ready for this inner reality? I turn to you because I believe you can help me. Forgive if⁴⁷⁶ my plea bespeaks frustration but my whole outlook needs guidance desperately.

Yours sincerely



John Evans

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

L29.293

293 - 296

Letter to PB from K.D. Sethna⁴⁷⁷

Hamilton Villa
Nepean Sea Road
Bombay {India}⁴⁷⁸
9 March 1947

My dear Brunton,

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

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

What has really taken you to America? Could it be you were helping the filmisation of Somerset Maugham's Razor's Edge? I can't think of a better adviser. It

⁴⁷⁵ Page 289 (John Evans inserted "3" at the top of the page by hand)

⁴⁷⁶ Page 291 (John Evans inserted "4" at the top of the page by hand)

⁴⁷⁷ a.k.a. Amal Kiran

⁴⁷⁸ We inserted "India" per context.

seems Tyrone Power went to see Christopher Isherwood⁴⁷⁹ and others connected with the Ramakrishna⁴⁸⁰ Mission in America to get [a]⁴⁸¹ first-hand impact of those who have turned to the Spirit via the Indian illumination. I wish he had seen you.

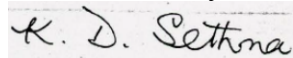
The film hasn't arrived here. But I have reports about it. I wonder whether the true spiritual attitude or even the outer bearing of a spiritual man is imitable by an American actor. Certain situations with a religious motif I have witnessed on the screen, but they all seemed so unnatural and false: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

I have been going on as usual with my article writing. Now the number of my articles has become big enough for a couple of books. But there is no inducement in India to bring out a book of them. First of all, publishers fight shy of literary stuff, much more of stuff with a mystical trend. In the second place, if it is accepted the terms⁴⁸² are so measly. Do you think there is any chance of some American publisher being interested either in these articles of mine or in an American edition of The Secret Splendour?

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

With kindest thoughts and best wishes,

Yours sincerely,



K.D. Sethna

[P.S.⁴⁸³ You must have seen Huxley's⁴⁸⁴ Perennial Philosophy. There is in it a short quotation from Sri Aurobindo's Life Divine, with a comment on it. When Sri Aurobindo was shown the comment he had something to say, which was taken down. I am sending a copy of it to you. It will interest you.]

L29.297

297 - 298

Letter to PB from Mozelle Sassoon⁴⁸⁵

6, Hamilton Place

London, W.1.

26 April 1940

Dear Mr. Brunton,

I thank you for your very kind answer to my troubles; you have helped and comforted me. When I wrote to you, I did so knowing that you would give a reply based

⁴⁷⁹ Referring to Christopher William Bradshaw Isherwood.

⁴⁸⁰ "Ramkrishna" in the original.

⁴⁸¹ K.D. Sethna changed "some" to "a" by hand.

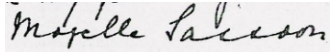
⁴⁸² Page 295 ("2" was typed at the top of the page)

⁴⁸³ K.D. Sethna inserted this postscript by hand.

⁴⁸⁴ Referring to Aldous Huxley.

⁴⁸⁵ This letter was written entirely by hand on letterhead that reads "Mrs. Meyer Sassoon."

on knowledge and not just an opinion. I shall not need a talk with Mrs. Beach, as I have a friend and guide who has helped me these last two years. He told me substantially the same as you did; if I wanted confirmation, it was not for my own satisfaction, but to make sure that those I loved were not suffering through any carelessness on my part. Again my most heartfelt thanks.

A handwritten signature in cursive script, reading "Mozelle Sassoon", written in dark ink on a light-colored background.

Mozelle Sassoon