

Readers' Letters 30

Editor's Note: The Readers' Letters files consist of correspondence between PB and his students, followers, fellow philosophers, spiritual leaders, friends and family. Most of these letters were sent to PB by readers of his books. They are in no particular order, and there may be letters by the same person in other files as well. Most of the letters in this file were written between 1930 and 1981.

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

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

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

L30.001

1 – 2

Letter in French from {Janina Brunton}
{Brignac la Plasie} France

Undated handwritten letter from France addressed to "Mon cher Paul"

Extract: None

L30.003

3 – 4

Incomplete letter from {Unknown}
Christmas Eve 1955

Each practice of {illegible} Zen I shall join you. I {illegible} be you. The two blend into one entity. The {illegible} shall take form temporarily, for the benefit

those who dwell in the world of the seen. In {illegible} state of Za Zen and to that being who shall {illegible} into this form for that time, the name of Healani is to be given, for it applies to the new {illegible} who is born out of this union.

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

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

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

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

L30.005

5 - 8

Letter from {illegible}

Sri Ramakrishna Ashrama, P.O. Vanivilasa Mohalla, Mysore

29 4 41

My dear Dr Brunton,

I am sorry I could not reply to you earlier and acknowledge your kind letter of {3 illegible words}, as I had another relapse and a severe one too. I suffered very much for over 10 days, but thanks to Dr {illegible} who came to my rescue in time and arrested the progress of illness. Even now I don't feel better, yet I hasten to pen a word or two to you.

I need hardly tell you how much I am thankful to you for your kind letter which has of course passified the {illegible} . They now know what is what and {illegible} growing complexes of Mr {illegible}. The less said about is better.

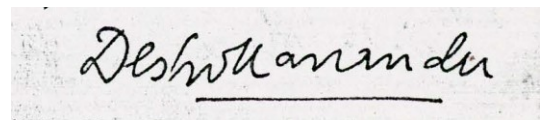
When you say that we should spend some time together in a quiet place, I feel so happy, but when¹ it would come, He alone knows. That I would take a few months rest outside Mysore is certain. May that day come when we shall spend a few weeks together is my sincere wish.

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

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

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

Yours in the Lord

A handwritten signature in dark ink, reading "Deshbandhu", with a horizontal line underneath the name.

L30.009

9 - 16

Letter from {T.V. Krishnasami}²

Mylapore, Madras

14 4 1938

My dear Brunton,

I spent a few days in Ramanasram last week. Then I read your latest book "Quest of Overself". You have in it, removed the 'mist' from "mysticism". Particularly the chapters on the "eye" and the "heart" are very refreshing and quite helpful. It is a great privilege that there is such a book. Very few people who go to the Asram really care for spirituality and the³ management there seems to be the enemy of spirituality and so he is waging a campaign against your book.

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

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

My circumstances are now much better.

The Maharishee is not looking⁴ so well in body as formerly.

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

¹ Page 7

² "K" is handwritten in the top right corner of the page.

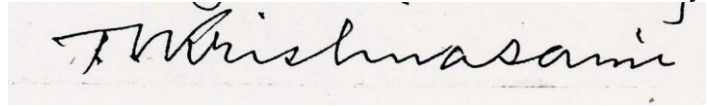
³ Page 11

⁴ Page 13

Yogi Ramaia has now begun to speak for some months as Maharishee has asked him.

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

Yours sincerely



P.S.⁵ I have applied for the post of Assistant Secretary of the Council of University of the Benares Hindu University. I have mentioned your name for a reference. I hardly expect to get it. It carries a salary of R150 a month. The Pro-Chancellor of the University who is to appoint is a Maharaja of a Native State. TWR 14.4.38

L30.017

17 - 20

Letter from {T.V. Krishnasami}⁶
312, Thambu Chetty Street, Post Box 70, Madras
6 11 1936

Dear Mr Brunton,

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

I⁷ have sent most of my {illegible} manuscript of 'The Secret Path' through Mr {illegible} for revision by Mr {2 names illegible} and then the perusal of Sri Bhagavan. I have got half a dozen pages more to rewrite and I shall send the remainder in 2 or 3 days at the most. I myself may be able to go to {illegible} in about 10 days at the most. I have told the Publisher Mr {illegible} that I shall send him the manuscript in about a fortnight after the {illegible} of Bhagavan.

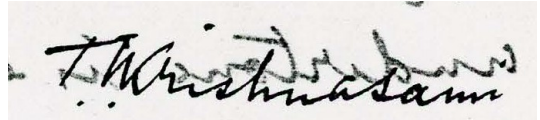
Mr {illegible} has sent {illegible} asking me to find a suitable Hindi translator of "Search in Secret India". I shall try to find out and {illegible}. You may tell him this if you happen to meet him.

Yours sincerely

⁵ Page 15

⁶ "K+" is handwritten in the top right corner of the page.

⁷ Page 19



L30.021

21 - 24

Letter from {T.V. Krishnasami}⁸

Undated

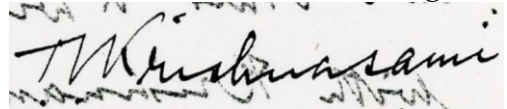
I met Mr Frydman in one of the meetings at which J. Krishnamurti talked. Mr Frydman had something to tell Krishnamurti after the talk was over. I was also waiting with two other widows to have a separate word with Krishnamurti. We had a special interview with him on the 12th evening when I acted the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

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

I⁹ shall meet Mr {illegible} and write to you.

When are you likely to go to Madras?

Yours {illegible}



L30.025

25 - 28

Letter from {T.V. Krishnasami}¹⁰

312, Thambu Chetty Street, Madras

27th April '36

Dear Mr Brunton,

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

⁸ "{K+}" is handwritten in the top right corner of the page.

⁹ Page 23

¹⁰ "K" is handwritten in the top right corner of the page.

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

There in Ramanasram I read portions of your entrancing book "Search in Secret Egypt."

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

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

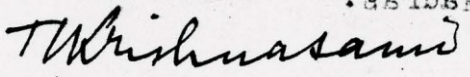
I take it as a great honour your mention of my translating your Secret Path in Tamil. I shall certainly take the help of men like Dindugul Visvanathar and Muruganar. I shall try to get the translation ready by August.

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

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

I¹¹ wonder whether you can now arrange to send me those copies and oblige. I hope when you return in August I will be in Madras to meet you on arrival. I can arrange for you the typist Secretary and the cook servant when you come.

Yours Sincerely,

 . 28 10 38 M

L30.029

29 - 30

Translation of letter from Otto Wilhem Barth

6/9/47

We received your letter of July 9 with no little surprise and could not answer until today because Mr Werle was sick a long time. You bemoan the fact that you have received no settlement or payment of any sort since the appearance of "A Hermit in the Himalayas". The "Hermit" appeared toward the end of December 1937; as the first settlement was due in the middle of 1938, we were already forbidden –as you cannot realize—to pay foreign bills. This situation did not change since then, as war began officially soon after in 1939. On our side, everything has been done both in the translation and the establishment of your work that could in any way be done through a conscious sense of responsibility toward work and author. The impossibility of payment rose through no intent of ours but through the intervention of a higher power. If you believe today, therefore, you must pass this work on to the Swiss publisher Rascher, that can be done only by a breach of contract of which we had thought any

¹¹ Page 27

author but you, dear Mr Brunton, to be capable. It seems to us like morally strange conduct at a most painful moment for the German reader to be left in the lurch by the very people in whom and in whose spiritual deportment he believed most. You are the only one of our foreign authors who has come to us with such a request. That is the more grievous as you are also the only one who advocates putting a spiritual philosophy of life into practice in his works. If you really wished to make the change with regard to the "Hermit", you would force us to inform your German admirers of your act. As you apparently are unfamiliar with conditions here, we would like to tell you that no interested German can buy books printed in Switzerland: by the same token, your book, "The Quest of the Overself" published by Rascher is as good as unknown here. We ask you therefore in the interest of your again clamant reading public to re-consider your decision. It is quite possible for Switzerland to buy books in Germany while the reverse is provisionally not the case and apparently will not be the case for a long time. General conditions, which are so deplorable for us in view of the fact that we must reckon with understanding from outside, are responsible for our not being able to settle the account and your inability to dispose of it. This state of affairs is very distressing for us, too, and we would rather it were otherwise. But you may rest assured that you will receive the account at the first opportunity of making payment. We are looking forward to further word from you and send you our deepest respect.

L30.031

31 - 32

Incomplete letter from {Josef Hoznourek}to¹² Sri Ramana Maharishee

Germany

June 20. 1939

The carbon copy of the letter to Sri Ramana Maharishee.

Your Holiness,

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

¹² Name appears in the letterhead.

weeks of his valuable time to instructing us every day. He made clear that he did not represent ...¹³

L30.033

33 - 34

Letter from {illegible}

This letter is a request from the Association for Hindu Dharma in Madras, requesting PB to contribute an article about His Holiness Sri Shankaracharya for a seminar they are planning for early 1969.

Extract: None

L30.035

35 - 38

Letter from Unknown

This is a letter to PB from an acquaintance requesting advice for a business venture. It is sensitive as it involves mutual friends. PB has written notes in the margins but it is unclear if a formal response was actually sent.

Extract: None

L30.039

39 - 40

Letter from A. Bose

Amco Ltd., Bangalore City, South India,
21st August 44.

My dear Brunton,

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

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

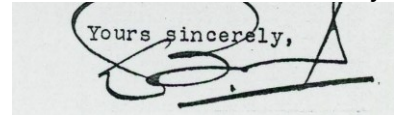
Thanks very much for the list of books. I am ordering them immediately.

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

¹³ The following pages are missing.

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

Yours sincerely,

A handwritten signature in black ink, appearing to be 'A. Bose', written over the printed text 'Yours sincerely,'.

L30.041

41 - 44

Letter from A. Bose
Bangalore City,
22nd June 1939

Dear Dr Brunton,

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

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

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

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

Besides, you will agree with me when I say that no organization of¹⁴ the nature as the Ashram management can claim to be perfect. It will have its natural shortcomings in view of the fact that it has to deal with different persons of different mentalities and the more so because the same person may change his outlook and mentality.

I feel that the seekers when they come to the Ashram maintain their old ways and expect individual attention and discrimination which is neither possible nor desirable.

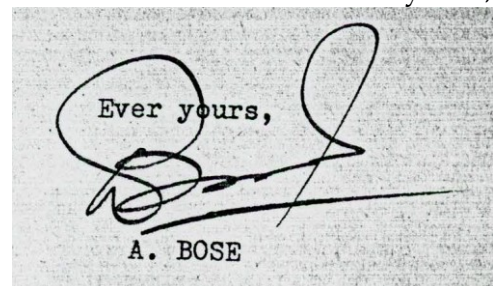
I have taken the liberty to address you in this strain as I do not want to conscientiously deceive myself and my friend. I feel that if we can excuse ourselves for our actions, a lot of the world's complications will be over.

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

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

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

With fraternal spirit,
Ever yours,



A. BOSE

L30.045

45 - 56

Letter from {illegible}
Sri Ramakrishna Ashrama, P.O. Vanivilasa Mohalla, Mysore
4-4-1941

My dear Dr Brunton,

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

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

I ¹⁵ am sorry to tell you that Mr V. {Subrahmanya} Iyer's (Uncle) misunderstanding about you is increasing day by day, and the {illegible} of ill feeling is growing wider and wider. And he is, for nothing, dragging me into it. No day, I am told, passes in the class without his telling something or other about you and that His Highnesses money was spent for nothing on you as the whole teaching is lost on you. And the Swamis tell me that Mr Iyer thinks that I am partly responsible for all your behaviour against him e.g.

I you carried all sorts of tales against Mr Iyer to me when you used to meet me at night in the Ashrama while I was ill and before you kept out of the Ashrama classes

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

III (1) we both talked much about Mr Iyer Mr¹⁶ Iyer and his classes when you met me at Mr Wadia's place to enquire about my health on 25-3-'41. The enquiry of health was but a plea, he thinks.

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

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

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

(IV) Mr Iyer has been told that you have met H.H. the Maharaja of Mysore before before¹⁷ you left this place, and that you have done in consultation with me.

¹⁵ Page 47

¹⁶ Page 49

¹⁷ Page 51

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

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

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

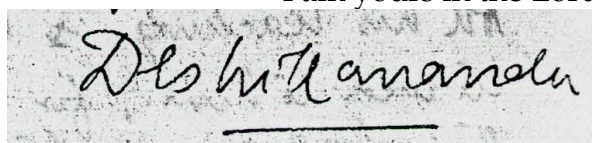
Mr Iyer, I may tell you, has lost all patience, neither does he think of using his scientific method to get at the truth of¹⁸ the allegations he makes now. His complexes are multiplying and he is not able to make use of the benefit of his knowledge of his scientific method and psychology in his own case of which he speaks so much to others. What a pity that Truth and Honesty have been divorced nay banished from this practical world! Where is the "ego" (the black serpent) of which he speaks so much? All his teachings to others should be now turned to him, for he must learn first all that he speaks to others?

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

I¹⁹ am sorry I did not like to disturb you with this kind of things now when you are so busy. But I could not help doing so under the circumstances. Hope, you will kindly excuse me. I do know that a few minutes thought of this kind upsets me and my health a good deal when my nerves are so much prostrated and weak.

With love and kind regards

I am yours in the Lord



L30.057

57 - 60

Letter from Ramayogi²⁰

Mylapore Madras

{1960}

¹⁸ Page 53

¹⁹ Page 55

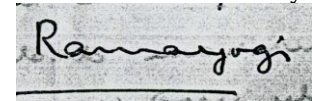
²⁰ "[illegible] of Dr T.N. Krishnaswamy Iyar" is handwritten at the top of the page.

Dear Mr P Brunton,

All well. I hope you are getting on well. In your letter you have made mention that Ramanasram did not treat you properly and you were troubled about it. Myself and Mr Bose pleaded on your behalf as much as we can to Sri Bagawan and Sarvatrikari. We {illegible} do not know the result of the same. We have always been cherishing good feelings towards you.

I wanted to talk to you certain matters connected with what you had written to Sri {illegible} in two of your letters to him. You said you were busy. I shall discuss the²¹ same with you at your convenience. Please be writing to me about your welfare.

Yours truly,



L30.061

61 - 68

Letter from {T.V. Krishnasami}
4 Rajindra Prasad St, West Mambalam
29/30-3-39

My dear Brunton,

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

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

Some efficient stenographer can be secured for you. He wants to know the terms you may offer him. He expects about R 70 per {illegible}.

In February 39 issue also of the "Science of Thought Review", there²² is an extract from your book "Secret Egypt" about the value of practising daily meditation.

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

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

I realize with great force how invaluable²³ for that very reason your work is. The cross has fallen on you and you have not shirked it as the others have done either meanly or hypocritically. I fell foul of some of my friends on account of their attitude towards you and am somewhat estranged from them for good. Ah! Awful is the inertia

²¹ Page 59

²² Page 63

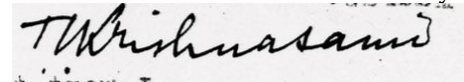
²³ Page 65

or {illegible} among our people masquerading as spirituality. It is far better to be frankly materialistic.

For²⁴ a diversion, I attended a cinema yesterday in which Paul Muni figured. It was far more enlivening than the destructive and negative gossip of so-called Ramana Bhaktas.

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

Yours sincerely,



L30.069

69 - 72

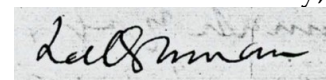
Letter from Dr Sarma K Lakshman
Pudukotah S. India
31st March, 1939

Dear Dr Brunton,

Since I left {Tiruvannamalai} I had been going along with Sri {Ramaya Yogi} and I returned a few days ago. I learned the news of the {illegible} latest while I was on the tour. For some inscrutable reason it does not occur to Bhagavan to interfere. I take it that he does not approve of these ways of the {illegible}, but at the same time does not think it proper for us to resist; in the long term it will come out right. I thought you would have been able to get Bhagavan's answers to some of the questions we were considering last. I²⁵ should like you to rewrite your foreword to Mahayoga for the next edition as soon as you find time for it, and send it to me.

Are you now fully recovered?

Yours truly,



L30.073

73 - 74

Incomplete letter from {Unknown}
23rd January 1940

My dear Dr Brunton,

²⁴ Page 67

²⁵ Page 71

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

The Maharishee is truly wonderful but I do not think that all the other people there are living up to his example. The more educated of them seem to delight in talking the most terrible slander and indulging in back-biting; so much so that I was absolutely bewildered....²⁶

L30.075

75 - 78

Letter from Dr M.R. Krishnamurthi²⁷
33 Anarangatta Street Tiruvannamalai
19-11-1952

Dear Dr Paul Brunton,

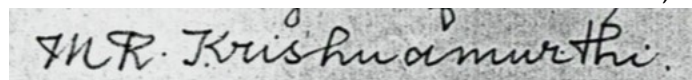
Your kind, touching, and loving letter duly to hand and thanks much for the same. You are so well known to me, that I can never mistake your sudden departure under extraordinary circumstances. I love you so much that I cannot misunderstand you for not taking leave of me but feel extremely sorry for not being able to meet you again in time to have talks with you on spiritual matters and about Sree Baghavan. You are a gem among Baghavan's devotees and I may say that you are Sree Baghavan's pet and therefore we all look up to you to spread the Message of the Maharishi - His day to day talks with visitors and devotees. Hope you would give us the pleasure of your company for a few days at Tiruvannamalai before your departure for the West.

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

"May Sree Baghavan Shower his choicest Blessings on you and May He bless you to carry the" Olympic Torch of his spiritual Message to the World."

With deep love and regards

Yours²⁸ for ever,²⁹



²⁶ The following pages may be missing.

²⁷ "K" is handwritten in the top left corner of the page.

²⁸ Page 77

²⁹ PB inserted "he was Maharishi' Personal Physician" and "ARCHIVE" by hand.

Dear Sir!

Probably you do remember my letter {illegible} you from Europe, of September 1945, and your kind reply, which I received in December 1945. Now I am 4 months at Ramanashram, in 1 week I am going back to Australia, where is my second country from 1947. The conditions in Ashram are now completely different, as in Search in Secret India. I think I can now understand, what have you mean, used in {illegible} letter to me the phrase: I am changed my mind after I wrote my book "...sorry, - it is a truth. Now in ashram (it is a wealthy {illegible} now) - there is not more the {illegible} spiritual atmosphere. The {illegible} and people around Maharishi is of a little value. The manager - Mr. Nagasundaram {illegible} Swami " {illegible} is a dictator here. We call him an evil spirit of Ashram. I³¹ have nothing personal against him, no, he is apparently very polite, but I can not forget that in my (and others also) opinion he is a killer of Maharishi. The Maharishi is sick, he has a rheumatism, and a sarcoma (bad ulcer) on his left arm. For he is indifferent to his health, {illegible} allows to many experiences in his Brother's body! One operation is going after other and always without good result...very much doctors from Madras etc are coming here, and each is making his own cure...This sickness is incurable for the present medical science, - all doctors allow this truth. But {illegible} do not allow to the others systems of healing (i.e. homeopathy) which have the means against sarcoma-to help to Maharishi.

Now Maharishi is not more accessible for the visitors. Only 2 hours daily we can be in the temple where dwells now the Master. All {illegible} and letter are subdue to the control of {illegible} and against his will Maharishi cannot oppose. It is a thing what is difficult to understand. Because Maharishi is ever and always the same, as before 15 years, - when you did write your books. The same atmosphere of peace and sanctity, of high spirituality - is always around him. But it is clear - he is passing away from us. I have met here one American lady who does not know you, and she told me, that you ever love Maharishi. It is because I write to you this letter. I am an old occultist, yet of 25 years. Maharishi helped me to progress³² in development of my consciousness. I wrote here a book over Him, - what I did seen here. The book will be translated in English, French and Portuguese. From 1945 in my voyages on the world - I have founded in France, Brazil and Australia the Arunachala groups, - they study the teachings of Maharishi, apart of all exterior conditions in this ashram. I meet here also many persons, who did know you, when you were still in India. Please excuse me for

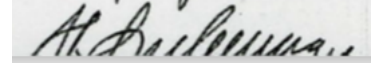
³⁰ "S" is handwritten in the top right corner of the page.

³¹ Page 81

³² Page 79

my bad English, and for this long letter. I will be very glad to receive from you any words, if you have a little time for this purpose. My Australian address: (M. Supowski, 608, Lt. Bourke St, Melbourne C 1, Australia. I beg you to accept my best and fraternal wishes on the Path of Spirituality.

Yours sincerely



L30.083

83 - 84

Extract from a letter from Dr M.R. Krishnamoorthy, L.M.P. and Newsclipping
Tiruvannamalai
October 10. 1952³³

To Paul Brunton

I consider you as the 'Vivekananda' of Sri Ramanasramam.' What Vivekananda was to Bagavan Sri Ramakrishna that you are to Bagavan Sri Ramana Maharishi has chosen you as the most gifted man among his foremost disciples to spread his message of Atma-vidya to the world. It is common among yogis to be jealous of each other 'as cited in the Upanishad' and the prayer in the form invocation to the Lord is to protect them from such evil tendencies. Bagavan Ramana's love for you is something unique-unparalleled, none, nay his extraordinarily liking and affecting for you.³⁴

L30.085

85 - 86

Letter from Y.P. Chimathamby
Ramanasraman
20-6-55

I am very anxious to hear from you, my Divine father; Since it is more than a year that I heard from you. I hope that by God's Grace you are keeping good health and discharging your duties in the Spiritual atmosphere for the good of humanity. It is only by the proper growth of Spiritualism that the present world will really become safe, happy and prosperous. An investigation into the experiences of Great men and sages enlighten us to the fact that our true happiness lies not in men's material prosperity and that it lies only in the regulation of our own minds. Such regulations which will qualify us to arrive at the Happy Abode of God, are maintained by the practise of Yoga

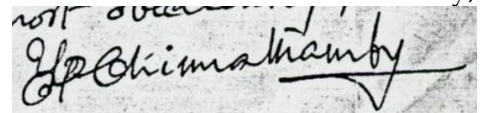
³³ "-one of the physicians who attended Maharishee during his last months of life" and "Extract from a letter dated October 10, 1952" are handwritten by PB at the top of the page.

³⁴ The rest of this letter is a Newsclipping from the Sunday Times titled "My Research Not a Waste: Brunton's Reply to Jogendra Singh" on Sunday, February 18, 1940.

exercises. By our sincere and intense efforts in the line, we get HIS blessings. My Divine Father, I am sparing no pains in my perseverances and am actually feeling in myself new feelings in respect of The Almightyness and HIS governance over all. Undoubtedly I am growing inwardly and I hope that HE will bless me soon for selfless activity towards the good of our brothers and sisters. Because I have not attained maturity yet, I find myself in a melancholy mood often as I am not able to meet my ordinary wants. Monetary troubles, no doubt, torture me. Sometimes. What I can do when I am not blessed with such a mind at present as to enter into the world and stand on my {illegible} legs in financial affairs. By your contribution last year (Rs. 37./-) I was in fact stimulated and was {illegible} happy that month and the next one and got on with my work with redoubled vigor and enthusiasm. I hope the Almighty will dwell in you on my behalf and induce you for a second contribution, because all my work are only to arrive at HIS Great Abode of eternal bliss. In Simple terms, I Should say that all my efforts are only to become a true son to God. Therefore I believe that {illegible} God will take the trouble of living in you now on my behalf when I am badly in want and encourage me for further progress. Under the prevailing conditions, I am forced to approach my Divine Father, for support and protection. In connection with our divine relationship, HE only knows my heart-felt feelings, arising when I think about you and your divine nature. From my bottom-most, I am praying for your true happiness and prosperity. God only knows my burning heart to get perfectly right with HIM.

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

Yours most obediently,



L30.087

87 - 88

From {G.} Ramasami³⁵

Ramanasramam, Tiruvannamalai

Undated

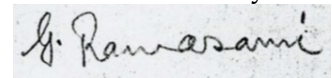
Dear brother,

For the last few days, the following thoughts are constantly passing in my mind. "His period of training and probation is over. He has to begin his life-work. The time is now and the place is here". So please take the earliest opportunity to go over here. God will help you in propagating the Philosophy and the Teachings of Bhagvan. I need not tell you much about the efficacy and the Greatness of Bhagvan and His Teachings. You are born for it and know it best. One poor namma from Calcutta had been here and stayed some weeks in Teleyarkhau's house and we had a very good time of it. Her

³⁵ "Y.P. Chinnathamby" is written on the Air mail form on the back of the letter.

husband came and has taken her back to Calcutta. I am indebted to her for writing this letter to you. You know the best and so do the best.

Ever yours



L30.089

89-90

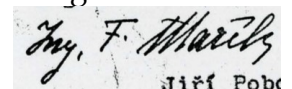
Incomplete letter from Ing. Frant. Marik, Ing. Arnost Capek, Ing. Josef Blaha,
Josef Hoznourek, Jiri Poborak, Ing. Milada Capkova and Lida Zelenkova
Undated

...³⁶ the ashram nor Your Holiness but only himself. When the time for his departure arose, we felt so grateful to him that we offered him some money as a contribution to his other expenses. This was offered quite voluntarily. Dr. B. refused several times to accept the money and yielded only under great pressure from us. The sum of two hundred English pounds mentioned by Weinfurter is absolutely ridiculous, as no such large sum would have been permitted to take out of the country by the law. We feel and know that a grave injustice has been done to Dr B. and Mr Weinfurter's false accusations and by the ashram in believing them, and we are so disgusted with Mr K.W's actions that we have severed our connections with him. We have the highest respect for Dr Brunton and trust in his unselfish desire to help others, therefore we cannot permit him to remain slandered when we know the truth. He has promised to revisit our country entirely at his own expense, as he knows we are now no longer in a position to send the cost.

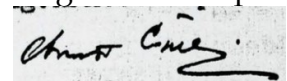
Yours respectfully

For THE STUDENTS IN DR BRUNTONS CLASS

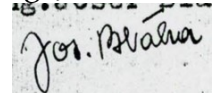
Ing. Frant. Marik



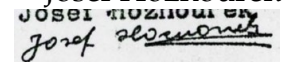
Ing. Arnost Capek



Ing. Josef Blaha



Josef Hoznourek



Jiri Poborak

³⁶ Previous lines are missing.

Jiří Pobořák
J. Pobořák

Ing. Milada Capkova

Milada Capkova

Lida Zelenkova

Lida Zelenkova

L30.091

91 - 94

Letter from Margaret Spicer to Kenneth

August 14, 1981

Dear Kenneth,

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

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

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

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

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

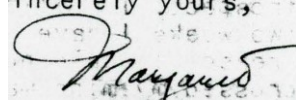
Ted, Sue and the children, have moved to Redding, which is up near Mt. Shasta. It is beautiful country and I was up there early in June. It is an awkward place to get to

since there are no direct flights, and most of your time is spent going from terminal to terminal rather than in the air. But it is

So³⁷ now I am quite alone in Ventura so far as any family is concerned. In any event, I am a little short on relatives whether here or elsewhere. I still enjoy being by the water and the freedom from excessive heat and the smog.

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

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

Sincerely yours,

Margaret Spicer

L30.095

95 - 96

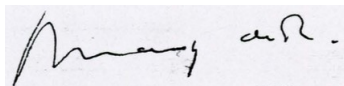
Letter from Armany de Riencourt³⁸

995 5th Ave NYC

Undated

Dear Dr. Brunton,

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



L30.097

97 - 98

Letter from {Unknown} to Dr Brailsford

May 5, 59

Dear Dr. Brailsford:

³⁷ Page 93

³⁸ "R" is handwritten in the top right corner of the page.

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

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

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

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

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

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

With this letter I send you my peace.

L30.099

99 - 100

Letter from Albert E. Cliffe³⁹

Church of St. Columba 4040 Hingston Ave., Montreal
{date illegible}

Dear Paul

You are so often with me in {illegible} {friends} I feel that {illegible} has seen my greatest development of spiritual matters - the results have been amazing!

{illegible} now numbers 1100 - {illegible} {times}! {illegible} {illegible} {illegible} {the place} packed every Sunday.

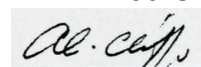
We hope to return {illegible} {illegible} a {illegible} lectures continue {here} until June 15 after which I hope to take a month of complete rest - not even a sermon!

{illegible} {illegible} {illegible} I'm in fine shape - in spite of 18 hours a day {illegible} days {a week} the results are well worth the effort.

Trusting that this finds you both happy & well

³⁹ "C" is handwritten in the top right corner of the page.

Yours⁴⁰



L30.101

101 - 104

Letter from Dr Erwin Baktay⁴¹

Horthy Mikolos-ut 126, Budapest, XI. Hungary

30.10.{193 }

Mr Paul Brunton,
c/o Thos. Cool/Bankers/Ltd.
Berkley Street
London W.1.

Dear Mr Brunton,

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

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

I added a synopsis written in English to the book, and it gives a clear idea of the nature of my work. I hope you will succeed in interesting the Publishers for⁴² my book, putting it in the proper light, for you were right in stating that the British public might be interested in the life of Csoma, the Hungarian scholar, who sacrificed himself in British service for science.

⁴⁰ There is a hand written note at the top: "Thank him for {illegible and crossed out} the Church Bulletin."

⁴¹ "B", "London interpreter" and some illegible words are handwritten at the top of the page.

⁴² Page 103

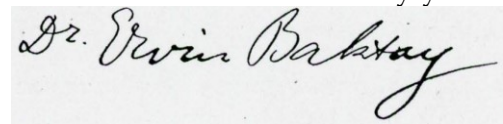
More than anything, I depend on your kind promise to do the possible in my interest. I am certain that your opinion has much weight with the Publishers.

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

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

With kindest regards and greetings

sincerely yours



L30.105

105 - 106

Incomplete letter from {Unknown}⁴³

Church of St. Columba, 4040 Hingston Ave., Montreal⁴⁴

December 29th, 1953

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

Dear Paul:

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

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

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

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

⁴³ "Norman E. Peterson" and "Albert E. Cliffe" appear in the letterhead.

⁴⁴ Address appears in the letterhead.

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

It is a wonderful thing to even think that when you write a book, as you do so wonderfully well, that the message you are writing is going to have an influence upon thousands of lives. How great is your responsibility when you pen those words....⁴⁵

L30.107

107 - 110

Letter from Rev Roy McVicar⁴⁶

East Manse of Carmyllie, (by) Arbroath, Angus, Scotland

31st. August, 1940

Dear Mr Brunton,

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

I am a minister in the church of Scotland, and I am only 26 years of age. It may seem strange to you that the minister should appreciate your "unorthodox" philosophy (?), but I can assure you that I have found in it more real religion than in all the theologies which I studies at college. I might say there is more real Christianity in these books of yours than in all the ones I have read by bishops and their like. I have started to follow the Path you showed, for there is nothing in it contrary to the fundamental teaching of the church. In fact, I would say that in the few weeks that I have practised this Path, I have already found a deeper experience than ever before. I was beginning to despair of such an experience until I chanced to pick up your "Search in Secret India," and was so gripped by the account of the Maharishee that I immediately sent for the "Secret Path," hoping that the title was not misleading in the promise it gave. It was not.

The⁴⁷ only thing I am sorry about is that having been trained for the church, I have no means of livelihood without it, so that I must continue in it just now, and try to infuse into it such new life as I myself find. If I had only myself to consider, it would be different. But I do not think this is inconsistent, as I believe that the teaching of Christ is the best for the Western world: though I should like to see other teachers and teachings given their due place. Could you help me by telling me what you think about the position?

⁴⁵ The following pages may be missing.

⁴⁶ "Mc" is handwritten in the top right corner of the page.

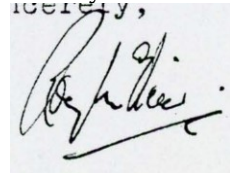
⁴⁷ Page 109

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

I have only one request to make of you. I know you do not like to be called a "Master," but I took you as mine from the start. I should like nothing more than that you would accept my loyalty and devotion, and think of me as your student. One day I think I shall meet you: but until then, will you help me by telepathy? To one like myself who is just at the beginning, such a way must help, until I progress far enough to stand on my own feet.

I do hope you will find time to write me, wherever you are. If you knew how much I long to know the truth and to find the peace of soul I need, I think you would help me. May God bless you.

Yours very sincerely,
From: Rev Roy McVicar



L30.111

111 - 112
Letter from Harold Stacy⁴⁸
7 W Southington Ave, Worthington Ohio
Nov. 9, 1954

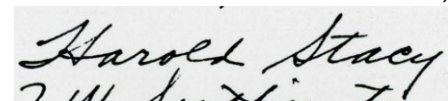
Dear Dr Brunton:

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

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

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

With affection,



7 W Southington Ave

⁴⁸ "S" is handwritten in the right margin.

Worthington Ohio

L30.113

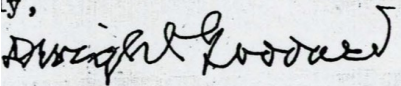
113 - 114

Letter from Dwight Goddard⁴⁹
Fellowship Following Buddha, Thetford, Vermont⁵⁰
October 16, 1938

My dear Mr Paul Brunton: - {POB789, Holly}⁵¹

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

Yours sincerely,

y,


L30.115

115 - 116

Incomplete letter from S. Duraiswami Aiyar⁵²
Palace Grove, Mylapore, Madras
Jan. 3, 1936

Dear Mr Paul Brunton,

I got your letter yesterday at Pondicherry.

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

I told Mother that you intended to review the {conversations}. Mother said that the book being intended for the {use} of the Sadhakas in the Asram and those specially

⁴⁹ "G" and "dead" are handwritten at the top of the page. "No reply" was handwritten and crossed out at the top of the page.

⁵⁰ Address appears in the letterhead.

⁵¹ "{POB789, Holly}" was inserted by hand.

⁵² Name appears in the letterhead. "Re Sri A" and a small triangle are handwritten in the top right corner of the page.

interested in Sri Aurobindo's Yoga, and {illegible} being only a limited number - quite a
...⁵³

L30.117

117 - 120

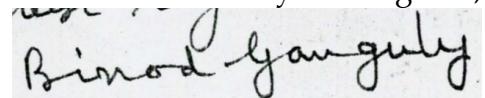
Letter from Binod {Ganguly}
P. 39, Block 'B', Lak Town, Calcutta
25.3.1980

Most Respected Dr Brunton,

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

Your very kind letter with Warm greetings and sweet remembrances to Dr Sarker was duly passed on to her for her perusal. She was so happy to receive your news after a long time. She remained silent for some time with great reverence and talked about what she got from you as complete transformation in life and she became a new changed soul with complete Bliss and Happiness. I am not in the least interested⁵⁴ to encroach upon your valuable retirement and inner needs which we all crave for. However one request if you are not otherwise inconvenienced kindly send me a photograph of your good self for our guide and inspiration. Please do send us something which will give us a New Light and life to follow your path and realise the Bliss which caused the change in Dr Sarker.

With⁵⁵ my best regards,



L30.121

121 - 122

Letter from {Puruiwa} Sircar⁵⁶
Vidyasuyar Nikelau, Salt Lake {sect I}, Calcutta
15.4.80

PB

A message from you is a grace indeed. Your thought melts the ego as it {illegible} and stills the mind. A deep peace {illegible} where words are superfluous. Even then it is {heartening} to Know that the same sun is shining on you and your

⁵³ The following pages are missing.

⁵⁴ Page 119

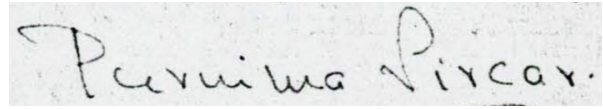
⁵⁵ Page 117

⁵⁶ "S" and "ARCHIVES" are handwritten at the top of the page.

gracious presence is with us. All that you said has come true, some of those who read your book somehow find their way to consult us about you. 'Such a state of effortlessness can of course arise only through long novitiate.' - how long?

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

Your's



L30.123

123 - 126

French language letter from Professor Edouard Ades⁵⁷

French letter dated le 13 Novembre 1935.

Extract: None

L30.127

127 - 130

French language letter from Professor Edouard Ades⁵⁸

French letter dated le 1er Octobre 1935.

Extract: None

L30.131

131 - 132

French language letter from Prof Edouard⁵⁹

French Letter dated le 8/12/36.

Extract: None

L30.133

133 - 140

Incomplete letter from {Unknown}⁶⁰

⁵⁷ "A" is handwritten in the top right corner of the page.

⁵⁸ "A" is handwritten in the top right corner of the page.

⁵⁹ "A" is handwritten in the top right corner of the page.

⁶⁰ "M" and "(died)" are handwritten at the top of the page.

Woodlands, off Queen's Road, Colombo, Ceylon care of A.G. Mathewson Esq.
March 12, 1952

Dear Paul,

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

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

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

It is splendid news that you are coming to England. I shall really be {furious} if Karam prevents our meeting again. You don't say how long you propose to⁶¹ remain there. Probably you don't know. I fear I shall not arrive until the middle of May. Then I am supposed to treat in Jersey for the next three weeks. After that I don't know. I expect to sail from Colombo on April 24th on a ship called the Ceylon which goes to Antwerp. Just in case you might be within hailing distance. We are due to arrive in about three weeks of sailing date. Possibly we could meet in France - if you were there.

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

I can't remember but I think I wrote you from Devon during a period when I was absolutely at sea as to what Heaven wanted. My intuitive faculties were cut off and for the first time in my life I was being battered by sex problems and such depression as I had never experienced. I learned a great deal from all this. Eventually, I was told intuitively to return to London immediately. I did so and was led to a perfect flat. I mean literally led. I assumed this indicated I was to resume my practise. I took the flat and by a series of minor miracles achieved enough money (overdraught and borrowing from friends) to move in. By Feb. I was treating full blast.

In April I was informed by my landlord's solicitors that due to an unfortunate oversight on their part I had been given a lease which was not in accord with that they held from the ground landlord. One of those things which can't happen but did. I tried an appeal to Lord Ilchester who was kind but adamant. My work had to stop. My solicitors informed me that I had a cast iron case to claim for expenses in moving in and out and loss of fees. The only snag being that I had not been working long enough to accumulate any capital on which to make another move. This resolved itself into an absolute impasse. I couldn't put in a claim against the landlord until I had moved. I couldn't move {illegible}⁶² I had no money. I tried to find out from Heaven A what I was supposed {to} do. B. What I was to learn from this experience. During this time the pre-pressure⁶³ from frustrated and angry patients (some of whom had been waiting for a year) was terrific. It all became more than I could handle nervously. My left leg became so painful I couldn't walk more than a few yards (a neat bit of symbolism there) and altogether I was falling apart. I borrowed some more money and went to Spain. A fishing village near Malaga.

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

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

I had been back a fortnight when Victor Golancz telephoned me to say he had accepted my book on the strength of the first 5 Chaps and that he wanted the remainder immediately. This news produced a major conflict. But my meditation kept repeating "Let your light so shine etc." So, I made myself go to work. Against the incessant telephone and doorbell I finished the book in a month. As I couldn't write without reliving the experiences even repercussions physically, I was a wreck when it was finished. My leg flared up again and I had a serious heart attack. Nor organic damage was done however. But it did indicate that I must let up on the pressure.

Nancy Spain - literary editor of the English Good Housekeeping Magazine cooked up the bright idea of giving the book advance publicity by publishing a leading article on me in the Christmas issue. I knew nothing of this until it was too late to stop it. Then I was warned I would have 2,000 letters a⁶⁴ week for a while. Paul, I couldn't face it.

I decided that perhaps Heaven wanted me to make my trust more complete. I had always worked without script and staff - perhaps not I was to go forth without

⁶² A word is missing because the page is folded.

⁶³ Page 137

⁶⁴ Page 139

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

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

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

Just to complete this tome, Curlew house is back on my hands at £7.7 a week. The man who took over my lease has defaulted on the rent and left town. He is a solicitor with a wife and four children. If I force him into bankruptcy he will not be able to practice again. So how that will work out I don't know. The flat has to be dropped as I can't afford to pay my solicitor to Press the case. Anyway, I hate the idea of a court case. Geoffrey has decided not to reprint This is my Heaven on the grounds that it is against his principles when I am not practising in London. In the next sentence he informs me he has (without my knowledge or consent) agreed to sell the re-print rights to some firm in which Nancy Spain is director. However, he would consider printing ...⁶⁵

L30.141

141 - 144

Letter from {illegible}⁶⁶

May 18 - 55

{Dear} friend -

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

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

However - we miss you here.

Do return.

⁶⁵ The following pages are missing.

⁶⁶ "G" and "photo enclosed" are handwritten at the top of the page.

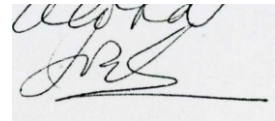
The⁶⁷ visit to Joseph was interesting but provided nothing in the way of spiritual Light. He has confined himself to the mental level, with a mixture of the somewhat orthodox religions - approaching the cosmic consciousness but not the mystic.

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

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

And so -

Aloha



with {love} {for} Emma and Floyd.

L30.145

145 - 146

Letter from Satchidananda,⁶⁸

Hotel Edmond Meany, University District, Seattle 5

22nd October 1954

Dear Dr Paul Brunton,

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

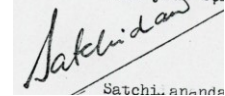
As you already know our programme we are reaching Los Angeles on the 1st November 1 P.M. Friends there have arranged for our stay in Chancellor Hotel, 3191 West 7th Street Telephone Dunkirk 3-1183.

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

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

With love and pranams,

Ever your Self,
Ever your Sp.



Satchidananda

L30.147

147 - 150

Letter from B.K.S. Iyengar⁶⁹

⁶⁷ Page 143

⁶⁸ "S" is handwritten in the top right corner of the page.

1213 Purandare Colony, Poone 2, INDIA
Undated

My dear Paul Brunton,

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

By the grace of God and the blessings of the past yogis and of my Guru {illegible} for the teaching of yoga to my fellow men in India and abroad has been well received and appreciate. The credits and the merits of all these go entirely to the Science and Philosophy of yoga and not to my Self. About me it is not fair to Say that I have often drunk the nectar of that being which is the Source of everything and to speak of it only Silent Smile answers that question. Silence is complete awareness without the feeling of very existence and joy glowing in the face. None can answer or explain that. I am not good at english and I find it difficult to convey you what I mean.

Soon you will have the occasion to hear Menuhin playing in New Zealand I hope you meet him also. He was in India for twenty days and I was with him all these days. He left day before to New Zealand and I am wishing this in a {illegible} so that you get in time to meet him. Such a Charming enlightened Soul.

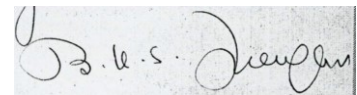
Again I pray God to Bless you with your new book and I hope it will be useful to all of us. The {illegible} is in good spirits and was with me and Mr Menuhin when⁷⁰ Menuhin visited my yoga class in Bombay.

Mr {illegible} of {illegible} Publishers visited me to bring out a book with illumination on yoga. I am also doing the work taking the help of my pupils.

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

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

Thanking you
Yours



L30.151

151 - 154

Letter from {Munogala} S. Venkatramiah
Sivan Kovil Street, Sholavandan
17 July 1940

Dear Dr Brunton,

After writing to you from {Allahabad}, I went to {Tyrabad}. There I was surprised to find Yogi {Ramiah} as the guest of Mr and Mrs Dar. Without going into

⁶⁹ "I" is handwritten in the top right corner of the page. PB inserted "(Hatha Yoga Guru of Yehudi Menuhin, etc.)" by hand on page 149.

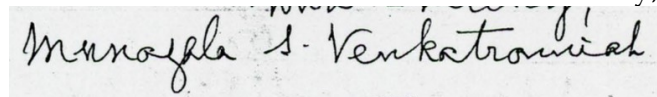
⁷⁰ Page 149

details, I can only say that we proceeded together to Dehradun via Lucknow, Delhi, {Krusukshetre} and {Harduar}. On the way, he was obliged to confess to me that {illegible} Dr Syed connived to open my letters waiting with Syed. You can now judge the character of these two men. In Dehradun, I was shocked to find how debased this man was. I told him so to his face and threatened to expose him. The man simply broke down, was in tears, called upon God to prove his pretended innocence and asked me to relent. But I did not relent. I said that I could not believe him still. Because I found him a coward, I would not proceed further in the matter. We separated. However, the fellow tricked me, even later. Consequently I was {put} to some trouble. He seems to have gone out as the guest of a Sikh Chief to a sanatorium in the Punjab and⁷¹ is now having a triumphal march in Kashmir.

I later went to Ayodha, Benares, {Gaija} and Calcutta. While in Dehradun, Mr {illegible} Prasad Singh and the other lady met me. Mr Singh was then suffering from jaundice. I hope that he has now recovered from the attack.

On arriving in Tiruvannamalai on the 10th inst, Mr {V. G. Sastri} told me that you had come down to Madras from Ooty. I have now come to my village for a short stay. Hoping that this letter finds you in sound health.

Yours Sincerely,



L30.155

155 - 156

Letter from Sister Pavati

Sri Aurobindo Ashram, Pondichery

May 12th 1939⁷²

Paul,

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

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

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

⁷¹ Page 153

⁷² "P" and "She still in ashram (1943)" is handwritten at the top of the page.

Mother welcomed me back most beautifully and it is good to be here again, but a profound change has taken place in me despite myself; I do not know whether it is due to Mr Aiyar (!) or to something that had already taken place before I came to Ooty, but I have come back "detached" from the Ashram as such. My faith and devotion to Sri Aurobindo and Mother remain intact; my belief that I must pursue the sadhana is also intact, but over and above these things, that "hope" and "expectation" of results has quite gone – I know now that if I go on, it will have ...⁷³

L30.157

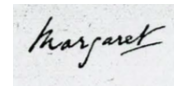
157 – 158

Incomplete letter from Margaret
Undated

...⁷⁴ This time I do not feel any need to add "my best wishes" or anything regarding your own future, for the same Force that is guiding me is also guiding you – we can but leave everything in Its hands.

It is strange that the beauty of the place is affecting me more deeply now than when I was actually there – I find now that the hills, the lovely forests and the vast, undulating sea of greenness has entered deeply into my consciousness – it has become like an inner oasis to which my spirit returns in moments of aridity – and that "return" has nothing to do with you now, it is simply the return of the *primaeval* essence to its Source – Nature – which is only another aspect of the Divine and Universal Mother.

With an affection which is abiding because it is not of this world,



P.S. Please give my kindest regards to Mr...⁷⁵

L30.159

159 – 162

Letter from W.Y. Evans-Wentz⁷⁶
11 Wellington Square, Oxford
August 16, 1934⁷⁷

Dear Mr Brunton, -

⁷³ The following pages are missing.

⁷⁴ Previous pages are missing.

⁷⁵ The following pages are missing.

⁷⁶ "E" and a small triangle are handwritten at the top of the page.

⁷⁷ "Tues or Wed" are handwritten at the top of the page.

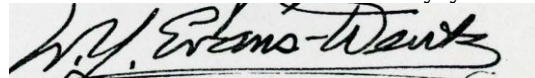
Your own researches in India have been so much akin to mine, which altogether extend over a number of years, that I should be glad if we could meet here in Oxford. Almost any day in the near future could be chosen according to your convenience, providing I am advised of the day well in advance.

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

I myself am probably returning to India in October. No doubt we shall be able to exchange experiences with mutual benefit.⁷⁸ I have wandered throughout the four quarters of India, but know the Ganges Valley and the Himalayas best.

I have greatly enjoyed A Search in Secret India.

Sincerely yours,



W.Y. Evans-Wentz

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

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

L30.163

163 - 166

Letter from Dr J.H. Van Der Hoop⁷⁹

Amsterdam

28th May 1948

Dear Dr Brunton,

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

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

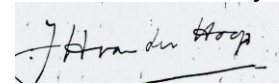
⁷⁸ Page 161

⁷⁹ "H", "Urgent", "I wrote Aug 3 and asked {him} meet my {place}" and "promised send comments on {his} article page 557 {illegible} journal" are handwritten at the top of the page.

There are various problems I should like to discuss with you. I am a practicing psychotherapist first of all and there are two practical questions that arise when reading your books. One concerns the treatment of the patients: in how far can these Indian methods help to improve our methods of psychotherapy? The second concerns the therapist: what can we do in addition to our present self-analysis to improve our objectivity and our personality as an instrument to help others? Besides being a therapist I have always been a bit of a philosopher and I have studied cultural and religious problems. I quite agree with you that we are in a very severe crisis of Western civilization and that we ought to understand⁸⁰ the fundamental problems at stake. During the occupation I have started writing a book on Spiritual Freedom. It has become quite a large study. The first part: The Masses, Democracy and the State has now appeared in Dutch. I am finishing the second part: The Revelations of the Spirit. These give a critical historical expose of the social and the spiritual problems of the West. A third part: The Future is at Stake, has still to follow. In describing the critical points of the present situation I am coming very near to your points of view, though approaching them from a different side. It is a curious fact that our spiritual foundation has shrunk to next to nothing and that our world has lost its sense as a result. I greatly admire your endeavours to restore this sense. I try to do it in a few individual lives with my patients, but at the same time I am trying to do my bit for the general situation as well. If possible, I should like to discuss these problems with you. I greatly admire the clearness of your exposition and I feel certain that your books must help many people to find their way in this jungle of modern life.

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

Yours sincerely,



L30.167

167 - 170

Letter from J. Cameron⁸¹

Lowther Castle, Penrith, Cumberland, England

March 8/44

Dear Dr Brunton,

Your letter of last winter is now at hand, and I wish to thank you very much for your remarks. I agree with you that now more than ever before, perhaps, occult knowledge and philosophy should be as widely disseminated as possible. In England

⁸⁰ Page 165

⁸¹ "C" is handwritten in the top left corner of the page.

alone more and more people are turning towards these fountains of truth and knowledge that have been preserved for us.

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

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

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

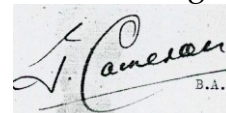
I would make no accusation against Michael, who in my opinion is a fairly advanced clairvoyant, and a follower of the Right Hand Path. He helped me through several difficult periods of mental darkness, and introduced me to many occultists, all White who⁸² helped and guided me, when I was even more in need of guidance than I am to-day. However, he did hold me back from knowledge for nine years by his criticism.

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

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

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

Yours in the Light



L30.171

171 - 174

Letter from Swami {Premataramananda}⁸³
Sri Ramakrishna Ashrama, Ootacamund, India
25th September, 1934

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

Dear Sir,

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

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

Thanking⁸⁴ you very much.
Yours truly,

⁸³ "P+" is handwritten in the top right corner of the page.

⁸⁴ Page 173

Swami Prematmananda
Secretary.

Secretary.

L30.175

175 - 178

Letter from Palmer⁸⁵

Portishead

8/12/37

Dear Mr Brunton,

I feel I must write to say how much I have enjoyed your books the Search in Secret India and Egypt. In each I think you have captured the spirit of the country. I introduced the former to a friend of mine who was in India (on much the same line) and he said it brought his visit very vividly before him again – he knew some of the people you name. You do not seem to have met Om {illegible} of the Nilghiri Hills, I think. His name is a power in S. India.

I am myself perhaps, more keenly interested in Egypt. Perhaps you have read my little book (also by Riders) The Secret of Ancient Egypt. I am the more interested in your account of the night inside the Gt. Pyramid because I had for years entertained the idea of doing the same thing but the opportunity for travel never came my way and now that I am retired it seems less likely than ever. What you say as to the existence of the crypt (or interior chapel) bears our very surprisingly the argument of my book which I got from the 'Book of the Dead'.

You⁸⁶ {derive} the Gt. Pyramid from Atlantean time and this would suit my argument but I cannot reconcile it with the statement of Herodotus that it was built by {illegible} and the finding by Howard {illegible} of the builders {illegible} in the top constructional chamber. It seems to me that if no hieroglyphics had been found we could have ignored Herodotus but when the cartouche was found, it seemed to confirm that statement beyond reasonable doubt. Can you throw any light on this? I agree with you about {illegible} but one cannot prove anything.

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

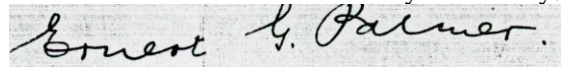
I think your general exposition of the process of initiation excellent – it seems an extension of that in my book.

With all the Compliments of the Season

⁸⁵ "P" is handwritten in the top right corner of the page.

⁸⁶ Page 177

Yours very sincerely,



L30.179

179 - 182

Short handwritten note

Giving address and directions of Mr P Ouspensky's to PB

Extract: "Mr Ouspensky will expect you at 4 pm on Wednesday He is very glad you can come"

L30.183

183 - 186

Letter from A.V. Ramaswami⁸⁷

Annamalai University Library, Annamalainager, Chidambaram (S. India)

March 1, 1936

Dear Mr Brunton,

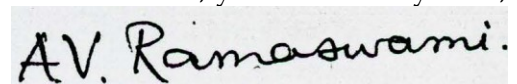
Here is the extract treating of {illegible} {illegible}, which you wanted. May I wish you a happy and prosperous journey to Tibet?

If you will allow me to say so, it is only men like you, that make us feel, despite despondency of an incalculable degree, that the heart of the West is still sound. Notwithstanding the achievements of religion, philosophy and science, the brute in man still plays a large and dominant part in the Occident. That it is possible to find a Mr Brunton, who will feel a spiritual and intellectual kinship with any part of the world, no matter where⁸⁸ it is, is a consideration that brings solace to those who still believe in the solidarity of race and unity of life.

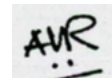
God be with you for ever and ever!

With best regards,

I am, yours sincerely ever,



Encl: the extract from the Imperial {illegible} of India



⁸⁷ "R" and a small triangle are handwritten in the top right corner of the page.

⁸⁸ Page 185

L30.187

187 - 188

French language letter
French letter dated 2 septembre 36

Extract: None

L30.189

189 - 190

Form letter sent on PB's behalf
Explains that PB is no longer giving personal instruction and is in retirement.

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

L30.191

191 - 202

Letter from Dr Victor Mansfield
Cornell University, Department of Astronomy, Ithaca New York
September 6, 1975

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

Dear Dr Brunton,

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

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

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

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

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

"This⁸⁹ state of affairs is best described by saying that all particles are basically nothing but different stationary states of one and the same stuff. Thus even the three basic building-stones have become reduced to a single one. There is only one kind of matter but it can exist in different discrete stationary conditions. Some of these conditions, i.e. protons, neutrons and electrons, are stable while many others are unstable." (Werner Heisenberg, The Physicist's Conception of Nature, Harcourt, Brace and Company: New York, 1955, p. 46)

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

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

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

⁸⁹ Page 193

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

In the next two quotes Heisenberg states very eloquently an idea on the importance of symmetry structures (only expressible mathematically) that is shared by a majority of theoretical physicists⁹⁰ today. However, only a few would agree with Heisenberg on the philosophical importance of this idea.

"Like the regular elementary bodies of Plato's philosophy, the elementary particles of modern physics are defined by the mathematical conditions of symmetry; they are not eternal and invariable and are therefore hardly what can be called 'real' in the true sense of the word. Rather, they are simple representations of those fundamental mathematical structures that are arrived at in the attempts to keep subdividing matter; they represent the content of the fundamental laws of nature. For modern natural science there is no longer in the beginning the material object, but form, mathematical symmetry. And since mathematical structure is in the last analysis an intellectual content, we could say, in the words of Goethe's Faust, 'in the beginning was the word' - the logos. To know this logos in all particulars and with complete clarity with respect to the fundamental structure of matter is the task of present-day atomic physics and its unfortunately often complicated apparatus. It seems to me fascinating to think that there is today a struggle in the most diverse countries of the world and with the most powerful means at the disposal of modern technology to solve together problems posed two and a half millennia ago by the Greek philosophers and that we shall perhaps know the answer in a few years or at the latest in a decade or two." (Werner Heisenberg, Max Born, Erwin Schrodinger, Pierre Auger, On Modern Physics, Clarkson N. Potter, Inc.: New York, 1962, p. 19)

Or as Heisenberg states in his most recent work:

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

⁹⁰ Page 195

physics.” (Werner Heisenberg, Across the Frontier, Harper and Row: New York, 1974, p. 116)

The⁹¹ next set of quotes is from Wolfgang Pauli, again one of the giants of 20th Century physics. Unfortunately very little of his philosophical work has been translated from the original German (and I cannot read German) so the following quotes are taken from translations made by Heisenberg in an essay he wrote entitled “Wolfgang Pauli’s Philosophical Outlook.” As you probably know, Pauli worked quite intimately with Jung on the archetypal nature of scientific discovery and epistemology in general. His works usually have a strong Jungian flavor but the following quote seems to transcend psychology:

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

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

“I have gone into some detail here, in order to make you feel that neither the physicist’s description, nor that of the physiologist, contains any trait of the sensation of sound. Any description of this kind is bound to end with a sentence like: those nerve impulses are conducted to a certain portion of the brain, where they are registered as a sequence of sounds. We can follow the pressure changes in the air as they produce vibrations of the ear-drum, we can see how its motion is transferred by a chain of tiny bones to another membrane, and eventually to part of the membrane inside the cochlea, composed ⁹² of fibres of varying length, described above. We may reach an understanding of how such a vibrating fibre sets up an electrical and chemical process of conduction in the nervous fibre with which it is in touch. We may follow this

⁹¹ Page 197

⁹² Page 199

conduction to the cerebral cortex and we may even obtain some objective knowledge of some of the things that happen there. But nowhere shall we hit on this 'registering as sound,' which simply is not contained in our scientific picture, but is only in the mind of the person whose ear and brain we are speaking of." (Erwin Schrodinger, Mind and Matter, Cambridge University Press: Cambridge, 1958, p. 94)

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

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

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

"I submit that both paradoxes will be solved (I do not pretend to solve them here and now) assimilating into our Western build of science the Eastern doctrine of identity. Mind⁹³ is by its very nature a singulare tantum. I should say: the over-all number of minds is just one. I venture to call it indestructible since it has a peculiar time-table, namely mind is always now. There is really no before and after for mind. There is only a now that includes memories and expectations. But I grant that our language is not adequate to express this, and I am now talking religion, not science—a religion, however, not opposed to science, but supported by what disinterested scientific research has brought to the fore." (ibid, p. 620)

The last quote from Schrodinger reads:

"Most painful is the absolute silence of all our scientific investigations towards our questions concerning the meaning and scope of the whole display. The more

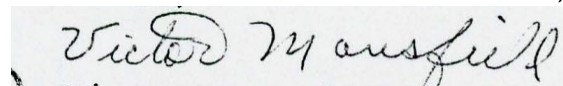
⁹³ Page 201

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

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

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

Yours,



(Dr) Victor Mansfield

L30.203

203 – 204

Letter from {PB}⁹⁴ to Mr Harper
Sept 6 59

It is true to say, Dear Mr Harper....

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

⁹⁴ This letter is unsigned – it appears to be a copy of a response by PB to L30.205.

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

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

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

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

May Peace be with you!

L30.205

205 - 206

Letter from Mr Gerald B. Harper
725 Mercado Ct., Orlando, Florida U.S.A.
August 28, 1959

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

Dear Mr Brunton:

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

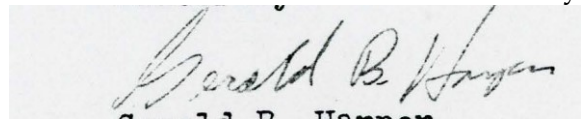
In Mr Aldous Huxley's "Doors of Perception" as well as in William James' book, "Varieties of Religious Experience" it becomes painfully evident that moments of mystical awareness--intuitions from the Infinite can be produced or obtained artificially (though perhaps imperfectly) by the taking of drugs or intoxicants such as Mescaline, Alcohol, Chloroform, Peyote and others. It seems vain, in the face of the evidence, to deny this fact, and yet I cannot find a place for it in my philosophy. It would seem grossly unfair of the Deity if a man could purchase an intoxicant which would allow him the same insights as a yogi or a monk who had renounced all and

practiced for a life-time. What turn must Philosophy take to include these artificial insights? Is the testimony of the Mystics invalidated, their Divine Awareness a natural phenomenon produced by chemical activity of the brain? Does the slowing of the breath-rate and assuming yogi positions produce chemical changes in the body which, in turn, somehow allow Mystical Awareness? Is the Kingdom of God a subject for Psychiatry?

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

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

Sincerely

A handwritten signature in cursive script, reading "Gerald B. Harper". The signature is written in dark ink on a light-colored background.

Gerald B. Harper