

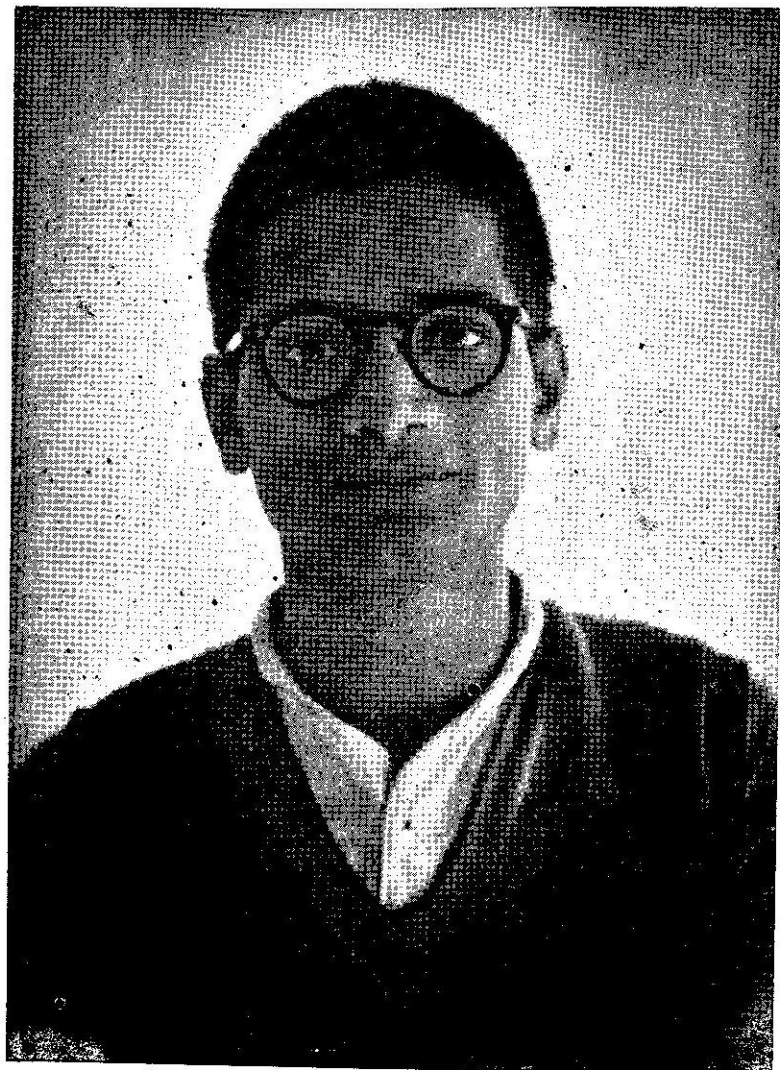
SWAMI OMKARANANDA

This intuitive genius possesses the wisdom of a sage at a very young age. He has been literally burning with such a fire of thirst for knowledge that at an astoundingly early age of 25, he shines as a master of several fields of knowledge; and in his insatiable eagerness to expand the frontiers of his knowledge he often exalts himself to heights of wisdom, from where he is able to direct the gaze of the very authorities on a subject to the truth in it that they missed. This intuitive capacity has been made possible in him, not only by his penetrating insight into men and things, but by an inborn ability to realise within himself all that he perceives and desires to understand.

This ability to realise everything within himself, it was that lit within him the Lamp of Discrimination and Dispassion while he was yet in his teens. "I realised that even the life of a monarch or a millionaire is not worth my aspiring for," he said once. This realisation was born of his actually living the life of a monarch or millionaire within himself.

Endowed with this supreme dispassion, Omkaranandaji shines today as a Bala-Jnani, a great lover of seclusion and solitude, with a fiery spirit of renunciation that knowingly, willingly, gladly and constantly spurns all the enjoyments of the universe as straw. Like Sri Sankara and Sri Jnaneswar, Swami Omkarananda has, even while he is so young, been guiding spiritual aspirants all over the world with sublime and deep wisdom born of his enlightened intellect. He hides himself and you can hardly meet him; but his fame and his life-transforming thoughts have girdled the earth today. Hard working and devoted to the Master, Sri Swami Sivanandaji Maharaj, Swami Omkarananda blends in himself the best among Karma Yogis, the devout Bhakta, the fiery Yogi and the resplendent Jnani. To read him is to be inspired at once.

SWAMI SIVANANDA AND THE MODERN MAN



SRI SWAMI OMKARANANDA

SWAMI SIVANANDA AND THE MODERN MAN

The enlightened section of humanity to-day is often obsessed with ideas distilled in the brains of the scientist groping in the darkness of impenetrable ignorance, and often actually misled into the blind alleys of materialism and sensual pursuits. Here is a powerful challenge to scientists and even the self-styled philosophers : Sri Swami Omkarananda has, in this volume posed questions based on the cream of the knowledge contained in the works of these scientists and presents the wisdom of H. H. Sri Swami Sivanandaji Maharaj to point out where the scientists err and where the sage excels.

Books by

SWAMI OMKARANANDA

1. **Story of an Eminent Yogi.**
2. **Dawn of Divine Life.**
3. **Shakespeare on Sivananda.**
4. **Everyman's Philosophy of
Swami Sivananda.**
5. **Daily Readings (Compiled)**

SWAMI SIVANANDA
and
The Modern Man

Sri Swami Omkarananda

SWAMI SIVANANDA and THE MODERN MAN (PART ONE)



BY
Sri Swami Omkarananda, M.Ph.
(Master of Philosophy)

15th July, 1954.

Guru Purnima
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PUBLISHERS' FOREWORD

Two blind men were walking along a forest-path. One led the other ! The leader's foot struck against a heavy basket. "Lo and behold !" cried he, "I am going to uncover for your gaze and discover for your profit a treasure-trove to possess which I have led you hither." The other blind man was all eagerness. The leader pulled the lid off the "treasure-trove" which disturbed the angry cobras inside so much that they promptly bit the two blind men ; ere the snake charmer could run to their rescue, the poison had released them from the body !

Such is the case with the modern man who is tempted to his destruction by every whimsical "scientist who discovers a wonder." The scientist and his followers are all sacrificed at the altar of this blunder !

Nature's hidden powers are colossal. Only a Master who has entirely subdued it can make profit out of this poisonous reptile. From the melodious music of such a Master—His Holiness Sri Swami Sivananda—a few basic notes have been drawn and presented here in this volume. Equipped with them, the Modern Man would be able to avoid being cheated by the blind scientist, and with his sight restored by the collyrium of wisdom that the sage applies to his eyes, the Modern Man would at once discover that those to whom he had entrusted his life are themselves blind, would discard them and then pursue the Path of Divine Life to the Goal of Divine Light.

That is the purpose of this small treasure which is presented to you as our humble Guru Purnima offering.

P.O. Sivananda Nagar, }
15th July, 1954.

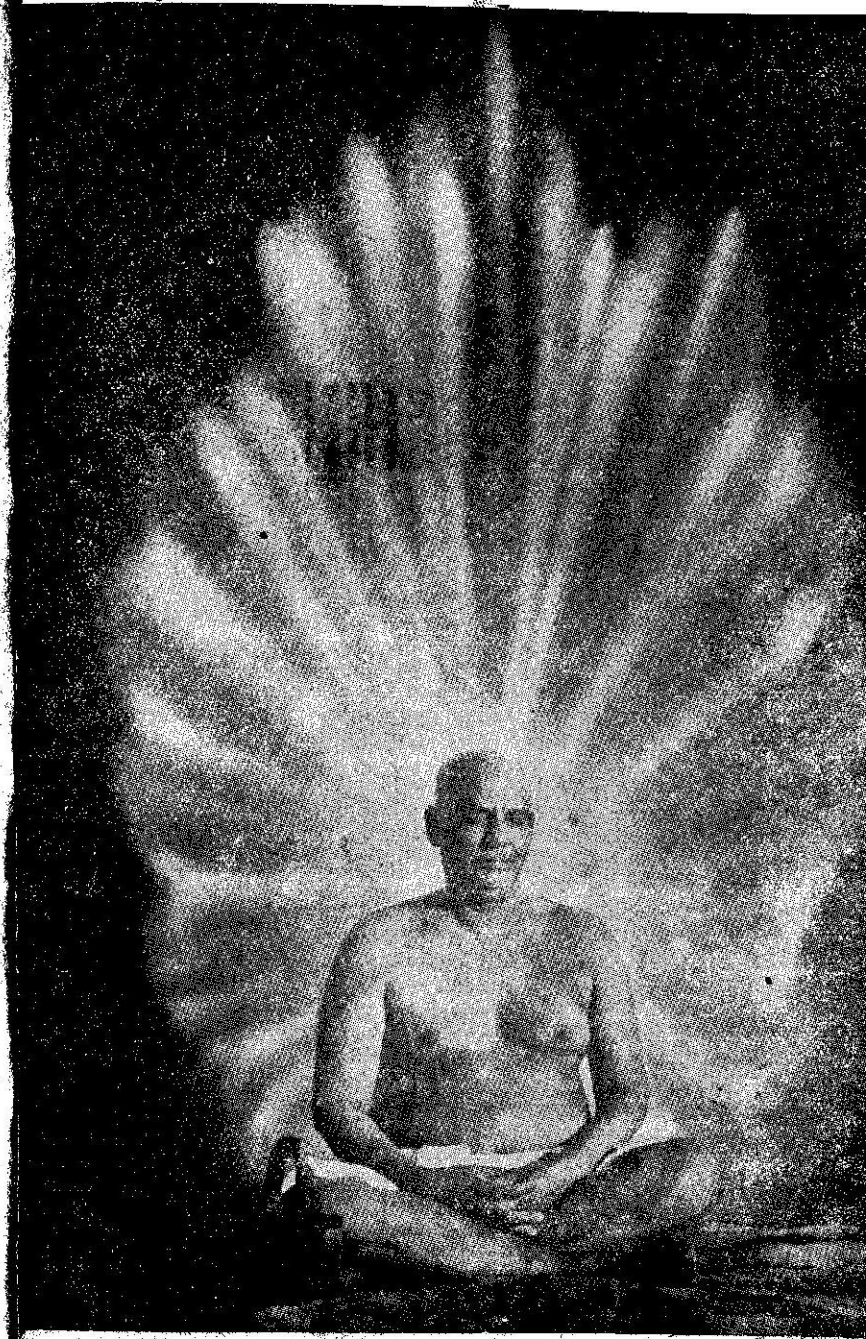
Publishers.

THE SUPERMAN Sri Swami Sivananda

(*Sri Swami Omkarananda*)

To those of us who are familiar with Nietzschean concept of Superman, a being embodying the excellences of Titanic egoism and power-madness, and with Shaw's ill-conceived, infra-spiritual Superman, it would be a happy relief to observe the healing, illumining perfected life of Swami Sivananda, that has made patent in itself all the potentialities and powers of Divine Consciousness. Sivananda is a being cast in the mould and spirit of a Buddha and a Christ. To scale the highs of perfection and reach the End of Evolution, he never needed to think like Newton, compose like Bach, write like Racine, paint like Van Eyck; for, in him we find operative a heart of universal compassion, a dynamism of the Divine Will-Force, a higher intuitive mentality that embraces in its being the soul of all things, the symphonic harmonies of the fully awakened Awareness. A life-metamorphosing immortal message, he has handed to the humanity at large, and won mankind's permanent admiration. The dynamic divine presence and Power of the Swamiji, have been penetrating, colouring and refashioning the lives of sensitive spiritual souls who have consecrated their lives to a contemplation of, and a communion with, his Spiritual Greatness.

Not a moving matter-moulded form cast after the fashion of Michael-Angelo's painting, nor the speculative intelligence grappling with the subtle metaphysical problems in the mind of a Plato, nor yet a 'supreme' aesthetic soul composing undying symphonies like the Benedictus in Missa Solemnis through the being of a Beethoven, but a breathing Spirit that wields Wisdom and Power, a Presence that pours into us consciousness and delight, as Swami Sivananda is, is the concluding couplet of the evolutionary Nature's Epic.



Swami Sivananda & The Modern Man



SRI SWAMI OMKARANANDA & SRI SWAMI SIVANANDA

SRI SWAMI OMKARANANDA

— A Brief Life-Sketch —

(*Sri Swami Venkatesananda*)

“He should have been a Sanyasin in his previous birth itself. It is only after several births as a monarch and several others as an ideal spiritual aspirant is one granted a birth in which he is able to embrace the Holy Order of Sanyasa,” said His Holiness Sri Swami Sivanandaji Maharaj, pointing to the youthful, radiant figure lending lustre to the resplendent ochre-robcs. Sri Swami Omkarananda would melt away from the place where his glories are sung, where the reward of his hard work or of the manifestation of high moral and spiritual excellence awaits him. We neophytes on the spiritual path, struggling vainly even to lift our foot from the earth to place it on the first and the lowest rung of the spiritual ladder, will readily recognise that such Vairagya and such burning spiritual aspiration can only arise in one after many, many births of striving — *Anekajanmasamsiddhastato Yati Param Gatim*.

It was significant, therefore, that Sri Hari Krishna (as Swami Omkaranandaji was known before he entered the Holy Order of Sanyasa) was born on the Christmas Day, i. e., 25th December, 1929. When we were at Hyderabad during Sri Swami Sivanandaji's All-India-Ceylon Tour in 1950, Sri Hari Krishna's sister revealed to us that on the day of his birth, they saw a brilliant halo around the baby's face. They were puzzled ; and

they decided not to tell anyone about it! The child born on Christmas Day perhaps partook of the Miracle of His Birth. Perhaps some old members of the family would have muttered to themselves that the child would grow up into a brilliant star of the family.

Hari Krishna grew up as other children in the family grew up; and the phenomenon noticed at birth was practically forgotten by the family, and with it the premonition they had, too, vanished.

When as a school-boy, Hari Krishna devoted a great part of his out-of-school hours to study of spiritual literature, his parents were not greatly surprised nor thoroughly dissatisfied. They, too, were made that way, and they often prided themselves that their son would in time become a learned Vedantin,

But, strangely enough, in his attitude towards life, Sri Hari Krishna was very different from his parents and forefathers. They were pious Grihasthas; the boy was an unyielding seclusionist. They were devoted to Dharma, and they discharged their duties and obligations to a world which they took as it appeared to them; the young man knew only one Dharma, viz., to realise his intellectual conviction that "there is no world in the three periods of times." His father Sri Subba Rao was a Vedantin; so were his forbears. They had their own spiritual preceptor who gave them initiation into certain meditations, etc. They led a detached life; but Hari Krishna burned with a zeal to actually detach himself from the world, to renounce the world altogether and to realise the goal he had set before himself.

His earlier education Hari Krishna had at the S. P. G.

School, Secunderabad; a coincidence again! for Sri Swami Sivanandaji Maharaj whom Hari Krishna was later to adopt as his Guru, also studied in an S. P. G. College (at Trichinopoly). From here Hari Krishna passed on to the Islamia College.

Apace with his secular education grew inner discrimination. Hari Krishna felt that he could take nothing at its face value: his spiritually awakened intellect questioned everything in the world "What is the effect of these things? Of what ultimate use is this to me? How am I related to these things?" Jñaneswari (Saint Jñaneswar's commentary on the Gita) gave him a timely fillip. Sri Swami Sivanandaji's "Spiritual Lessons" and later Swamiji's "Sure Ways for Success in Life and God-realisation" set the future course of the zealous young man. He found a "familiarity" in these books which was lacking in others. He found that even the otherwise congenial home would not permit him to pour over these books as he yearned to. He would slip away late in the evening, go to a restaurant, stay there till past midnight reading them and return home often at 2 a.m.

In Swami Omkaranandaji's own words: Swamiji's, i.e., Sri Swami Sivanandaji's teachings had become the blood of my blood, bone of my bone, marrow of my marrow, life of my life." Intense study of Swamiji's works led him to the natural conclusion that his path lay through Nivritti, renunciation. In 1946 he left his home and entrained for Rishikesh which he reached on 7th June 1946. Once at Ananda Kutir, he felt that he had come "back to his home." He felt as happy as would a Bhakta be if he suddenly found himself in Vaikuntha,

Kailasa or Param-Dhama. Surcharged with the teachings of Sri Swamiji Maharaj he could not be at ease with himself till he feel prostrate at the feet of Sri Swamiji at Ananda Kutir; as though by a miracle, he at once regained his mental composure.

To understand Omkaranandaji's attitude towards Gurudev, one has to bear in mind that Jnaneswari was one of the first books that had the greatest attraction for him; the ideal of Guru-Bhakti that Saint Jnaneswar places before the Sadhaka, Swami Omkaranandaji adopted as his own. Anything even remotely connected with Gurudev is sacred to him; "to be grass under his feet, to be a door-mat in his kutir," to be in any position where he could be of any service to Gurudev, was to him the highest Sadhana. On arrival at the Ashram the "little boy-Sadhak" was promptly put to the dish-washing service, by the Ashram-authorities. When he was transferred to Sri Swamiji's Kutir on the same duty, Hari Krishna felt that he had actually attained the Supreme.

Sri Swamiji soon discovered the genius in Hari Krishna and with his characteristic tact, love and insight, took him into the office. Hari Krishna minded neither this nor that. To be at the feet of Gurudev and to serve him in any capacity was his sole aim and ambition. Wherever he worked, he wore himself out in service. When he was entrusted with preparing the press manuscripts of Sri Swamiji's writings he converted night into day and worked not less than twenty hours a day.

Hari Krishna was initiated into the Holy Order of Sanyas on the 12th Sept. 1947. during the Sashti-purti

celebrations of Sri Swami Sivanandaji Maharaj, with the Yoga-Patta, Swami Omkarananda Saraswati, and this only brought the Guru and his dynamic disciple closer together. Swami Omkaranandaji now became the right-hand of Sri Swamiji Maharaj. When anything had to be done "in a minute", Swamiji would call "Omkar Swami." If some particularly heavy work had to be rushed through, Omkarswamiji was always ready at hand. Omkaranandaji was one of the members of the Sivananda Yatra Mandal during Swamiji's all-India Tour, and rendered yeoman service to the divine cause.

What he is today is what he aspired to become, ten years ago—a first-class Sadhak to whom none exists in the world except the Guru, to whom there is no Dharma except Guru-Seva, to whom there is no scripture except Guru-Vakya, to whom there is no Moksha except to perpetually live in union at heart with the Guru.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्
मन्त्रमूलं गुरोर्वचनं मोक्षमूलं गुरोर्कृपा ।

The story of Swami Omkaranandaji's career at the Ashram is only a vivid commentary on this Sloka. All his talents are at Gurudev's service. He is an excellent writer: and he takes the greatest delight in writing of the Life and Teachings of Gurudev and in presenting Gurudev's philosophy to the world. He is a powerful orator: but you can break down his impenetrable fortress of reticence only if you wish him to speak of the glory and greatness of Gurudev. His face lights up with a glow when Gurudev is glorified. He is an unrivalled Editor and many of the books published by the Sivananda publication League owe their charm to him. Perhaps with a

view to demonstrating to the world that his disciples would prove to be *au fait* with any kind of work they are entrusted with, Sri Gurudev appointed Sri Swami Omkar-anandaji to be in charge of the Forest University Press for some time. The young brilliant scholar, and Bala-Jnani, who had till then maintained a stoic aloofness, at once plunged himself into the Press-work. He had to learn from scrap; but he became a master-technician within an astoundingly short time. His dealings with workers and office-bearers of the Society were so cordial that he proved by his conduct that a Vedantic recluse would be a perfect gentleman, too.

Sri Swami Omkaranandaji has achieved the goal he had set before himself, viz, the realization of oneness with Sri Gurudev or, in other words, a complete surrender of his individual personality at the feet of Gurudev so that His will worked through him. Total self-surrender to a Brahma-Jnani by dedicating oneself heart and soul to the Master's Mission is the secret of instantaneously becoming one with the Brahma-Jnani, one with Brahman Him-Self. This is the easy way to Self-realisation, a way open to all, but which only those rare blessed souls like Omkar-anandaji with an eye whose vision is purified, with a heart untainted by sin, and an intellect that is not blurred by vanity, who can perceive the door kept ajar Gurudev's feet, for all to enter and be blessed.

May the Almighty endow Sri Swami Omkaranandaji with robust health, long life, peace and Kaivalya Moksha ! May we all be enabled by Gurudev's Supreme Grace to walk in the footsteps of Swami Omkaranandaji and thereby make our own lives blessed.

PREFATORY NOTE

Modern European philosophic traditions fashioned after the leading characteristics of the ancient Greek mind, make it far from easy to evaluate Swami Sivananda as a philosopher in the academic sense of the term. Notwithstanding, such an appraisement may mean a cruel consigning of the Swamiji's luminous life-metamorphosing *Promethean 'metaphysics'* to the Procrustean bed of occidental standards.

Nevertheless, our former intellectual sense could easily satisfy itself by measuring the Swami against the broad conception of philosophy as formulated by Plato, or by the German philosopher Hegel in his *Philosophy of Religion*, volume I, page 19, or by the French philosopher Bergson in his concluding line to his *Introduction to Metaphysics* or by the British Neo-Hegelean Idealist, Bradley, in his introduction to his *Appearance and Reality*, and find him figure as a great philosopher. But, such an evaluation of the Swami as a philosopher, though highly flattering to our drilled and cultivated rational mentality, would mean an injustice and violence done to him; for, we must bear in mind that what we conceptually conceive and reflectively name as the Noumenon or the *thing in-itself* as Kant did or what we intellectually declare in the agnostic vein of Herbert Spencer, as the Unknowable, has been pragmatically seized and profoundly experienced in the depths of the Swamiji's being. As a result of a twelve-year inner spiritual discipline, the Swamiji has established organic relations with the Power and Beauty of the Divine Being; he lives and moves in God. To the liberated

consciousness of the Swamiji, the ultimate principle of philosophy that has continued to remain totally out of the scope of the knowledge of the Western metaphysicians, is a matter of the immediacy of intimate personal experience. The Swamiji is not only a philosopher, but a spiritual luminary cast in the spirit of an ancient Indian sage. His personality is so great that it has the Mystic, the Yogi, the saint, the philosopher, the prophet, for its aspects.

My intention to give a critical consideration of the philosophic position, and to present in a systematic and sufficiently exhaustive manner the philosophy, of Swami Sivananda, prevented me from complying with the Publishers' request made to me to give a book to their Press, on the "Philosophy and Teachings of Swami Sivananda", within the period of *four days*. That short specified span of time, having precluded the possibility of executing my intention, gave me an idea of pulling out such passages from the writings of Swami Sivananda that interest me as providing solutions to some of the general problems that haunt a philosophically or spiritually inclined modern man, and adopting a catechetic method for presenting them under the title, *Swami Sivananda and the Modern Man*. The only hope of my four-day labour is that this book containing certain aspects of the philosophic wisdom of Swami Sivananda, and presented in the form of questions and answers, would go a long way in chastening, inspiring and illuminating the seeking intelligence of the modern minds. It is not easy to exaggerate the value of the enlightened views of a Self-realised philosopher-Yogi.

—Swami Omkarananda

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Swami Sivananda
AND
THE MODERN MAN

THE LIMITATIONS OF SCIENCE

While jubilating over the recently shrivelled boundaries of the present-day scientific concepts, many a 'spiritually' inclined intellectual has been taking an avid interest in a study of their potentialities, philosophical aspects and implications. So great is the pleasure of perusing *The Limitations of Science* by J. W. N. Sullivan, who died in my seventh year, 1937, that one is constrained to put aside one's critical weapons and grow noetically 'sentimental' about this 'creative scientist's approach to the Unknown.' Whatever be the ambiguities and contradictions, that he makes reference to, in our knowledge of natural processes or the concluding notes of hope and confidence in science that he strikes, I would without getting into details, place before you this question: what are the limitations of modern science in the light of your Yogic experience?

Science is partially unified knowledge. A scientist observes the laws of Nature, experiments in his laboratory, investigates, infers and draws exact conclusions from his observations. He understands the outward surface and the physical aspects of Nature and knows nothing of the origin, the occult intentions and destiny of Nature. The scientist does not know as to what made and bestowed upon the ultimate particles of matter their marvellous power of varied interaction. On the contrary,

the Yogi gets inner divine realisation, sees with his Yogic vision the subtle rudiments of matter, has an intimate experience of the Supreme Power and Being behind all Nature. He gets control over the five elements, clearly understands the whole mystery of creation through direct intuitional knowledge. While science is experimental knowledge, Yoga is completely unified knowledge.

Scientists have not understood the whole code of Nature's laws. They have no knowledge of occult side of things, of the astral, and higher planes such as Brahma-loka. The unseen world is of far greater importance than the sense-universe which is visible to the naked eye. A fully developed Yogi can function in all the planes and so he has full knowledge of the manifested Nature. Scientists have no knowledge of the subtle rudiments of matter. Life will become fuller and richer, when one develops the inner eye-sight by the practice of Yoga. The knowledge of the scientists is only fragmentary or partial, whereas the knowledge of the Yogi is full and perfect.

Science perceives things as they appear to normal human perception, i.e., as they *appear* to be, whereas the Yogi perceives them as they *actually* are. The Yogi perceives things intuitively and knows them in their essential state. While each theory, each discovery of science, that is put forward one day is contradicted and falsified by a fresh one the next, the realisations arrived at through Yoga are infallible, as they are the direct perceptions with the highest instrument, namely, the purified mind attuned to the Infinite.

WIRELESS TELEGRAPHY

One of the marvellous achievements of modern science is wireless telegraphy. Have you, as an Indian saint, no admiration for such high results brought about by practical science?

Great Yogis like Jnandev, Bhartrihari and Patanjali used to send and receive messages to and from distant persons through mind-telepathy (mental radio) and thought-transference. Telepathy was the first wireless telegraph and telephone service ever known to the world. Thought travels with tremendous velocity, through space. Thought has weight, shape, size, form and colour. It is a dynamic force. 'Psychic' transmission of messages by Indian sages, was a common phenomenon.

DELPHIC INJUNCTION

In his monumental work, *A Study of History* published in six volumes, the British scholar Arnold J. Toynbee, gives us an excellent study of the breakdown of the Hellenic civilisation. Now, would it not be possible for you to single out from amidst the ruins, something that could survive the very death of our planet?

The greatest of the Greecian culture's contribution to the world of higher thought is the Delphic injunction, Know Thyself. It is an undying precept of wisdom born of a high cultural life. It is around this Self-knowledge that all philosophies, monistic religions and spiritual sciences revolve. Self-knowledge is not acquired through any intellectual or occult processes. It is knowledge by identity. It is knowledge of the essential nature of our Self, by experience. Those who have known themselves are those who have consciously contacted the Kingdom of Heaven present in the hearts of all.

THE CRITIQUE OF MODERN TEMPER

Modern intellectual temper is exclusively preoccupied with the mental, emotional and bodily aspects of man. What is your reaction to it?

The saying that man is the measure of all things is perfectly true. Man is a many-levelled being and has various sheaths which conceal his real personality. He may identify himself with the gross physical body and look to its needs as an animal does, or he may feel his oneness with his real Self which is the eternal Witness of both. The vital aims, however valuable they may be in their own place, cannot take control of the spiritual being for a long time without complete disorder to one's personality. In the modern man, self-conscious intellect, with all its natural limitations takes the highest place, and suicidal scepticism is the result.

Profound insight tells us that there is something more in man than is apparent in his ordinary consciousness: something which originates all thoughts and emotions, a finer spiritual presence which keeps him ever dissatisfied with mere earthly pursuits. The doctrine that the ordinary condition of man is not his final state, that he has a deeper self, an immortal Spirit, a Light that can never be extinguished, has the longest intellectual ancestry.

Man is not merely a biological phenomenon. There is in him a psychical apparatus packed with latent potentialities, powers and possibilities; saints, prophets and Yogis are a living proof of this fact. A philosophi-

cal insight into the psychical being of man drives us into believing in the reality of the Cosmic Consciousness, of the Divine Life-Force as the basis, as the life of psychical entities. We need to understand man not only at his biological and mental, but at his psychical and spiritual, levels.

All the greatest thinkers of the world unite in asking us to know this Self. While our bodily organization undergoes change every moment, while our thoughts gather like clouds in the sky and disperse again, the real Self is never lost. It is all-pervading though distinct from all. It is the source of the sense of identity through numerous transformations; it remains itself though it sees all things; it is the one constant thing which remains unchanged in the multiple activities of the universe. Our limited personality is conscious only by fits and starts. There are large gaps in it. Even if death overtakes a man, this Seer in him cannot die.

PSYCHO-ANALYSIS

After the birth of psycho-analysis in the West, there has been created in the life of civilized humanity the world over, a tendency, labelled as wholesome, to give a free play to its instincts. Do you approve of it?

Those who have discriminatively grasped the spiritual character of human life refrain from the instinctive practice of self-multiplication and devote themselves to the glorious task of directing the potencial energy to conscious contemplation on the Spiritual Ideal through the triple transformation of the active, emotional and intellectual aspects of the general human nature. Such integrated persons possess a mighty power of understanding, analysis and meditation. Such Brahmacharins glow with a lustrous spiritual strength which handles with ease even the most formidable of the diversifying forces of nature. Fear is unknown to them and their divinised energy is centred on the Self, to be utilised in transcending the realm of the ego-sense. They have learnt to expand their formative power into the plenitude of limitless life.

DREAM PSYCHOLOGY

Are you conscious of any inadequacies in the wealth of information given us by the Occident, on dream psychology?

The Western psychologists' exposition of dream psychology, though having much to its credit in the shape of research and some valuable information, yet leaves much unexplained. It lacks much that can be supplied only from the theories of the East. They can only be explained by thoughtful inferences from the theories of rebirth, the law of Karma, the operation of external factors like the Akasic records and occult factors like thought-transference and action of astral entities like Pretas or deceased persons. Only a sincere attempt to make a deep study into the working of these factors can form a full and more adequate exposition of the mysterious subject of dream. To the Yogi who has successfully transcended the three states of waking, dream and deep sleep, the knowledge of all these comes perfectly. To the Jnani, no doubt with intuitive perception, the mystery of dreams becomes perfectly solved.

PSYCHOLOGY OF PRAYER

Dr. Alexis Carrel, who was, as you know, awarded a Noble Prize for his work in suturing bloodvessels and the transplantation of organs, in his popular book, *Man, The Unknown*, devotes two to three paragraphs to a delineation of the power of prayer. But he speaks of the intellectuals as less capable of saying their prayers in self-denial than the poor and the ignorant. A psychological consideration of prayer would greatly help me.

Psychologically, it should be remembered that prayer is not merely uttering of words but an intense and sincere feeling of and a longing for contact with a Power which is all-pervading, which includes everything within itself and which is the most real of all beings. The nature of thinking and feeling is such that it is not possible to think of or feel anything without transforming the psychological organ into the mode of the object which is thought of or felt. And because, in the case of prayer, the object is infinite Power itself, the mind takes such a powerful mode, that the devotee gets endowed with super-human powers in addition to his achieving the purpose for which the prayer is offered.

The 'irrationalities' of the institutional religionists have always been a matter of revolt to the modern mind. Secularism seems to be the proud insignia of the contemporary civilised life. Of such strutting secularists Bishop Berkley's statement, quoted in R.H. Tawney's *Religion and the Rise of Capitalism*, that 'he who hath not much meditated upon God' 'may possibly make a thriving earthworm' is a well-drawn description; but the present-day prosperous bodily beings are not without their struggles, depressions, psychological or emotional abnormalities. In America especially, many that were on the verge of a total frustration in life were led by the famous scientific psychologist, Henry C. Link, the author of *The Return to Religion*, a work printed over forty times within nine years, to a sane living and a happier adjustment to life in the light of the discovered values of a discarded religion. Now, Swamiji, what is the character of personal religion and can we live without it?

Religion is not a dogma or a comfortable fancy or a hobby of a certain group of people. Religion is the expression of the universal impulse *which none can resist*. Every person thinks differently, and yet, thinks towards the one Supreme Being. Differences are in the roads and the ladders, not in the city reached or the roof

climbed over. It is not the human aspiration but the subhuman propensity that ravages the very values of life through contempt for alien temperaments and hatred towards other inhabitants of the earth, ultimately resulting in religious wars, poverty, grief and restlessness. Modern civilisation despises religion because it understands by religion an outburst of the irrational spirit. Far from it! Religion is the Light that enlivens the most rational life, the manifestation of the eternal glow of intelligence that peeps through even the mightiest genius of the world. There can be no civilisation without religion, and there is no worth in religion if it is destitute of spirituality. There is no Asiatic or European, no Hindu or Christian or Muslim, but there are sons of God, worshipping Him in the Temple of the Universe.

PSYCHO-PHYSICAL FACTS

A famous Buddhist Bhikku, during the course of his lecture delivered to an enlightened audience of Colombo, said that a baby suckled at the breast of an angry mother, died instantaneously of poisoned milk. If there is an intimate relation between the play of emotions that possess us and our physiological organisms, please explain this in brief and point out the ways out of the most unwholesome forms of emotion.

Very few people realise that evil qualities like hatred, jealousy, anger, touchiness and impatience, are harmful to themselves rather than to those towards whom they are directed. A fit of anger that lasts ten minutes takes away more energy than would the work at the plough for two days without food. Oversensitiveness, impatience and worry bring on grey hairs scores of years earlier than they are due. Be serene. Look into the good qualities of others; you will hate none. Learn to admire others' achievements; jealousy will disappear. Jealousy will create an inferiority complex, will disable your mind and ruin your health. Jealousy is at the root of the nervous breakdown of millions of people all over the world.

PSYCHICAL RESEARCH

To Dr. Rhine's students of parapsychology, could you suggest a few subjects for research?

Eyes can only see; ears can only hear; tongue can only taste; skin can only touch; nose can only smell. But the mind can see, hear, taste, touch and smell. All the sense faculties are blended in the mind. You can see and hear directly through the mind by Yogic practice—clairvoyance and clairaudience. This blows out the Western psychological theory of perception. Mind is a mass of Indriyas. Mind is a consolidated Indriya. Indriya is mind in manifestation. Indriya represents backwaters. The desire in the mind to eat has manifested as tongue, teeth and stomach. If you can control the mind, you can control the Indriyas. If you have controlled the Indriyas, you have already controlled the mind.

According to Western medical science, light vibrations from outside strike the retina and an inverted image is formed there. These vibrations are carried through optic tract and optic thalamus to the centre of vision in the occipital lobe of the brain in the back part of the head. There, a positive image is formed. Only then does one see the object in front of one. The Vedantic theory of perception is that the mind comes out through the eye and assumes the shape of the object outside. If you see some objects through a telescope, they appear different. If you can see with the mind

directly, you will have a different vision altogether. Hiranyagarbha or Karya Brahma has a quite different vision. He sees everything as a vibration or movement within himself, as his own Sankalpa, just as you can imagine within your own mind that a big war is going on and many people are dying on either side. You withdraw the imagination at will.

There was a blind saint in Maharashtra, who could take any book and read well without any hesitation. Is this not a wonder of wonders to the common intelligence of ordinary men? But this is no marvel because he developed the inner psychic sight and could directly see with the mind itself—clairvoyance—without the aid of the physical eye. Every man can do this by practice of Sadhana. The mind can see, hear, taste, smell and feel by itself without the help of the Indriyas. In the mind, all the Indriyas are blended.

CARNEGIE PRINCIPLE

Not less than four million copies of Dale Carnegie's *How to Win Friends and Influence People* have been sold. Is there any Indian text that could be comparable in its content to the wisdom of Carnegie?

Panchatantra is the everyman's text-book on worldly wisdom, good-sense, prudence and Fabian policy; it is an immortal ancient Indian book of fascinating fables that lay down lines of action for a most successful, rich, full and happy life. Many countries of the world have long-ago assimilated into their popular thought the wisdom ladden in this master-piece of Indian literature. The *Nitishataka* of Bhartrihari is yet another work replete with golden rules concerning a more than successful life; it gives you over hundred epigrammatic hints on wise policy, worldly wisdom and ideal conduct. These two books would tell you that 'winning of friends' is only one among the many main principles that should govern the most successful, prosperous and joyous life.

"Win friends and influence people": this Dale Carnegie principle is but a leaf out of the ancient Indian volume on the psycho-spiritual science—*Raja Yoga*. Practise Yoga: the entire world will worship you. You will unconsciously attract to yourself every living being; even gods will be at your beck and call. Even among wild beasts and blonde brutes you will "win friends". Serve all; love all. Unfold your inner powers, through the practice of Raja Yoga.

It is interesting to note that you have made a comparative reference to Christ and Canute, in your contribution to the second volume of *Where Theosophy and Science Meet*, published by the Adayar Library, Madras. I would be certainly enlightened if you could give me the context which necessitated a comparison between the Light of the World and Canute the Great, king of Denmark and England.

The human body is the copy of the cosmic structure in miniature and Prana enlivens and animates the organism. Each element has gone into its constitution. The key-force behind all forces of nature is Prana. Prana is the manifest essence of all the forces that exist. The Cerebro-spinal system forms man's subtle switch-board. The different subtle psychic centres dominate particular elements of forces in nature. By gaining mastery over the vital astral centres located therein, man obtains control over every force of nature.

Herein we have an unparalleled instance of the most marvellous human economy ever perfected. What the engineer and the scientist of today strive to do through gigantic projects with prodigious output of man-power, money and material, the method effectively achieves with the utmost vital economy and a technique ruled by a surprisingly simple logic. This is what makes the difference between a Christ and a Canute. The former stills

the tossing waves of stormy waters with a single motion of his hand whereas the mighty monarch of a proud land, despite all the wealth of his kingly coffers and countless horses and men even, has to move his royal throne further up the beach.

Credulous persons have been attributing to you miraculous powers. "Renan," writes John Haynes Holmes in his laudatory and defensive introduction to the Modern Library edition of Ernest Renan's *Life of Jesus*, "discarded every last vestige of the miraculous; 'miracles,' he wrote, 'are things which never happen,' and therefore, *things which Jesus never did.*" But this statement of Mr. Holmes is clearly an exaggeration attributable as much to a wresting of a clause from a compound sentence and the rest of the context as to his prejudice in favour of Renan's immortal rational genius. Though the *Life* is a very realistic, sceptical portrayal of 'the Nazarene,' nowhere, either in his introduction to, or in his special chapter on Miracles in, his undying work, does this celebrated French author grow so very unkind to the phenomena of Miracles, as Holmes would have us believe. Whatever that be, don't you think that as an intellectual spiritual soul, you should defend yourself by disproving such supernatural powers claimed of you by the public?

The divine touch of sages healing incurable diseases and at times even bestowing back life to the dead are actually facts in the spiritual realm. These miracles baffle reason, no doubt; but, more often than not the miracle implies not merely the nullifying of a known law but rather

the evoking and bringing into play of a higher law of which the uninformed observer is quite unaware. Hence the latter's wonder and astonishment at the occurrence. When the cause is hidden from your ken and in the absence of the connecting sequence the effect alone is beheld, you feel it as something supernatural.

Some saints do not consciously exercise the many psychic and spiritual powers they possess; but their devotees by the power of their faith work upon themselves or call the powers of these saints they love to work miraculous phenomenon while in serious ailment or in any predicament or physical danger. Moreover, the purified consciousness-force of the saints rushes to the rescue of those devotees who pray in thought and spirit, for their aid and help. You must remember, the very physical presence of a saint on earth, is a continual blessing to *all beings* all over the world.

DELUSION ILLUSTRATED

The Upanishad styles men as deluded mortals. Can you illustrate human delusion in terms of modern man's everyday experience?

You go to the market in a bright *cadillac*, have a peep at the *cabaret*, visit the Capitol, then you step into a *cafe* with a smart gait, then on to a luxury store to buy a piece of *gaberdine* cloth for a suit—oh yes! you have made none in all these forty days!—and then on your way back to home you see a funeral procession. This creates a sense of renunciation, a vague disgust for mundane things. But in a short time this evaporates. How sad is one's plight when one loses one's property, when one gets an incurable disease, when the bank has failed, when one's son dies. Even then one does not relinquish one's sinful conduct, one's leech-like tenacity for the '*Venecian show*'!

THE MAN OF 1954

Though we believe that the ideals of life framed and formulated by the Twentieth Century civilization, are the best and the highest, a sense of *dissatisfaction* is the residual emotion of the man of 1954. Only three years ago, it was this malaise that formed the central theme of the first article in a special number of '*The Times Literary Supplement*', London, that gave us an examination of the thought and feeling recorded and reflected in the literature of philosophy, theology, psychology, law, architecture, painting, music, science, fiction, sport, world politics, etc., etc. It is said, 'in the pages which follow it will be evident that this sense of dissatisfaction is deeply rooted in our times.' What must be the reason for this universal sense of 'uneasiness' that is eating into the vitals of everyman the world over and we would be too glad to know your ideal that could pour permanent peace and happiness into our lives.

A divine perfection of the human being is our aim. That man is capable of self-development and of some approach to an ideal state of perfection which his mind is capable of conceiving, is common to all thinking humanity. But some conceive it as a mere mundane change and others as a total conversion of the human personality. The mundane ideal is something outward,

social, political, economic, a rational dealing with our fellowmen and environments, a better and kindlier way of living. It also includes development of the intelligence, will and reason, a noble ethical, a rich aesthetic, fine emotional life. Education and the creation of better and favourable social environments is the method adopted for achieving this aim.

The mundane ideal has for its field, the present life and its activities only. Intellectual, emotional, ethical and aesthetic development, political freedom, economic well-being are all good and absolutely necessary for an all-round growth of the individual as well as of the race, *but without any definite purpose in life, without any delivering and illuminating aim, they end invariably in frustration.* They form a constant movement in a circle. To realise the Eternal Truth and to express it through the perfected instruments, the mind and the body, is the principle and whole object of spiritual life and this is the only ideal which can give permanent *satisfaction* and peace to thinking mankind.

THE RAZOR'S EDGE

The spiritual path is compared to *the razor's edge*. Somerset Maugham has written a novel bearing that title. Why is the path that leads to Perfection, so perilous?

Sisyphæan is the character of the preliminary efforts on the spiritual path. Temptations are too many. Vices wear the visage of virtue. The forces of darkness and ignorance, passing for powers of light, sway the less vigilant aspirants. The Sadhak falls just where he thinks he is sure-footed.

To walk the path of Life Divine, to grow in Yoga is not an easy joke. Sinning and evil has become so much a habit with man that he never feels that he is committing them even though day and night he is doing so constantly. And the greatest harm is done by the fact that even while in this unregenerate state, the aspirant becomes deluded by Maya into thinking that he has already progressed considerably in spirituality. He deceives himself with the thought that as far as he is concerned, he is pretty advanced in Sadhana. He thinks that he has acquired that Nirlipta, unattached attitude where he can commit any form of act and yet remain unaffected by it.

Under this grave delusion he allows himself to be unrestrained and runs wild, intolerant of criticism, resentful of the least opposition, utterly disregarding of others' feelings and absolutely unamenable to advice and

correction. All sense of discrimination, sane judgment and introspection vanish from him. Even the common courtesy and culture possessed by an ordinary lay man take leave of the aspirant on account of his presumption of spiritual advancement and growth in wisdom. These are a few of the perilous pitfalls on the Path.

One should fully realise the importance of becoming a changed man ethically and morally, before one can claim to be a Sadhak. The aspirant should carefully avoid the dangers of self-deception by constant vigilance and introspection. When his nature is changed, purified prepared, the Divine Grace will spontaneously flood his heart and enlighten him.

Right from the very beginning of one's spiritual life, one must understand clearly that in true 'humanity'—sincere desire to root out gradually pride, egoism and jealousy, earnest and unceasing introspection to find out one's own defects and improve oneself—lies one's hope of progress. Without this basis, any form of Sadhana becomes a delusion and a waste. It makes the aspirant puffed up, more proud and egoistic. When this happens, all good advice and instructions fall flat upon him. Higher influences cease to have any effect as the aspirant becomes deliberately and obstinately non-receptive to them. Eternal vigilance should be exercised if he is to avoid falling into this dangerous state. Spiritual life is not a light matter.

NIMBUS EXPLAINED

There does not seem to be a picture of a saint or a prophet, either of the Eastern or of the Western hemisphere, without a nimbus surrounding his head. Could you kindly give us a brief 'non-theological', rational explanation of the aura.

Mark the influence of a highly developed mind over a less developed mind! It is not possible to describe what it is like to be in the presence of a Master or a developed adept. To sit in his presence, though he hardly speaks a word, is to feel a thrilling sensation so much as to feel new inspirations touching one mentally. Mind has got aura (mental aura or psychic aura). Aura is Tejas, brilliance or halo that emanates from the mind. The aura of those who have developed their minds is extremely effulgent. It can travel long distance and affect in a beneficial manner a large number of persons who come under its influence. The spiritual aura is more powerful than either the psychic or Pranic aura.

ASANALOGY & WESTERN EXERCISES

Are not the modern Western modes of exercise superior to Indian Asanalogy ?

The practice of Asans controls the emotions, produces mental peace, distributes Prana evenly throughout the body and its different systems, helps in maintaining a healthy functioning of the internal organs and gives internal massage to the various abdominal organs. Physical exercise draws the Prana, *energy*, out but the Asans send the Prana in. The practise of Asans cures many diseases and awakens Kundalini Shakti. These are the chief advantages in the Yogic system of exercises which no other system has.

CHEMISTRY OF FOOD & THOUGHT

Surprising as it may seem, not a few of your disciples are *sathwic*-food 'fads'. Supply a convincing reason for their scrupulosity in choosing only such foods that are *pure*.

Mind is directly influenced by the body. Chemical components of different articles vibrate at varying rates. The intake of certain foods sets up discordant vibrations in the physical body. This throws the mind-stuff into a state of oscillation and disequilibrium. Concentration is disturbed. High thinking is rendered difficult, because elevating thoughts imply fine vibrations. The appetites of the physical body are to be controlled; the nature of its food is strictly regulated. Purity of food is an invariable adjunct to the progress on the path of Yoga.

DO-NOTHING YOGIS

How do the do-nothing Yogis of the Himalayas help the suffering humanity?

Through their spiritual vibrations and magnetic aura the 'unknown' real Yogis help the world more than the "Yogis" of the platform. Preaching from the pulpits and platforms belongs to men of second grade spirituality, who have no knowledge and never put to use the super-normal faculties and powers latent in them. Great adepts and Mahatmas transmit their message through telepathy to deserving aspirants in different corners of the world. Means of communication that are super-normal to us are quite normal to a Yogi.

CULTURAL GREATNESS OF INDIA

Why is ancient Indian culture generally set against modern civilization, and repeatedly referred to as great and glorious?

Modern civilization has not cared to understand the fundamental meaning of life, but it is satisfied with mere floating upon the perceptible surface of the physical existence. The present day science, however penetrating it may be, is after all an investigation into the world of common experience in the waking state; it has discarded the deep significance of the changes that man undergoes in the states of deeper life. India has got the credit of having divided into the root of life and of having discovered the Permanent Ground upon which is played the drama of life. If there is anything valuable in life as a whole, it is the knowledge of the solution of the apparent riddle of existence, and this is the glorious heritage of India.

METAMPSYCHOSIS

Four years ago Bertrand Russell, in his argumentative essay, published in the *Rider's Review*, reasoned against the view of the possibility and reality of the transmigration of the soul, advanced by Shaw Desmond, the famous author of *How You Live When You Die*. Could you please put forward a few proofs in favour of metempsychosis?

We have boy-geniuses and child-prodigies. We have known the cases of five-year old boys exhibiting baffling skill in performing on musical instruments. Even when he was barely fourteen, the great Maharastrian saint, Sri Gnandev wrote his immortal commentary on the Bhagavad Gita, *Jnaneshwari*. There had been boy-mathematicians. And there was a boy-Bhagavatar in Madras, who conducted Harikathas at the tender age of eight. Such instances are not uncommon. How could we account for these strange phenomena? To say that they are freaks of nature, would mean nothing more than an irrational dismissal of the facts in question. Only the theory of transmigration could provide a satisfactory explanation for these apparently unaccountable phenomena. If a person has deep grooves formed in his or her mind by a whole-hearted learning of music and mathematics during the course of his or her present life, he or she carries these indelible impressions to the next birth and becomes, even while too young, a prodigy in these sciences.

JAMES' TWO FORMS OF KNOWLEDGE

Sri Aurobindo states in his magnum opus, *The Life Divine*, that 'it is by an error that scholars sometimes speak of great debates or discussions in the Upanishad', that wherever there is an appearance of controversy, it is not by dialectics but by a comparison of intuitions that it proceeds. If the knowledge of the sages of the Veda was intuitive in nature, what is the character of modern man's knowledge?

The age of the Upanishad was an age of intuitional perception. It was an age when intuitional experience was the guarantee of Truth. Intuition is immediate knowledge in contrast with mediate knowledge. Intuition is the only way by which the Absolute can be realised and experienced in all its totality and integrality. These mortal limited senses and the finite intellect cannot comprehend the all-pervading Reality. Reason can give you only conceptual knowledge and conceptual knowledge does not give you the knowledge of the Reality in its whole, in its totality, but it divides, fragmentises and breaks things into pieces.

But the modern age is an age of questioning and criticism. Today the guarantee of truth is the test of sensual perception. That which man can perceive through his sense-organs or know through his intellect, that he accepts as the reality. That which the senses cannot perceive, he rejects as unreliable.

WISDOM OF THE EAST

Wisdom seems to be the monopoly of the East. The American *Modern Library* has, twelve years ago, published Lin Yutang's *The Wisdom of China and India*; Transatlantic Arts issued a series on the *Wisdom of the East*; then, there is the British publication, *The Oriental Caravan*, 'a collection of Asia's hoary wisdom'. A few more titles could be easily added to the list. With this background, I would like to have from you, the Eastern sage, your connotation of the term 'wisdom' as contrasted with knowledge. To whom is wisdom given?

Wisdom is the knowledge of the deepest truth of life. It is the perception of non-difference; ignorance is the reverse of it. Knowledge ascends by steps in sense, reason and intuition. Sensing is comparatively fragmentary and false knowledge and reason is midway between right and wrong and can be utilised to serve either end. Human knowledge ends with reason and reason is always used to serve sense-knowledge. Logic that turns against intuition is untrustworthy. Reason is a hindrance to Self-realization only when its logic gets perverted through selfish interests.

Wisdom or knowledge of the Self, Brahma-Jnana, never dawns upon the mind which is filled with greed, anger, lust and jealousy, which is under the control of desires and expectations and which is devoid of contentment. Wisdom dawns only in a pure and calm mind. Therefore, purify your mind and develop serenity.

DANGEROUS IDEOLOGIES

What have you to say concerning certain 'ideologies' stalking in the cock-pit of the contemporary political life of the world, whose character your spiritualised and synthetic mind must have long-ago graped?

There can be no sense in thinking that one can be happy after denying God, condemning religion, over-riding ethics and morality, and sheerly by directing powers against others. The faces drenched by tears and the stomachs scorched by hunger shall bear witness to the criminality of the hands which have upst the peace of the world. Peace is theirs, who see themselves in all. Those who disrupt the happiness of others cannot be happy. Woe is experienced as a reaction against the woe that is given to others. Joy is the fruit of joy given to others. "Do unto others as you wish to be done by."

A MENTOR FOR THE U.N.O.

The League of Nations collapsed under impracticabilities and utter failure; the U.N.O. seems to wend its ways towards the same goal. Could you suggest a few practicable ideals for the Nations?

The aim of nations should be to direct their power towards the transformation of the hearts of the people from the sub-human and the weak human nature into the rightly human and divine natures through right government, right education and insistence on right living, based on perfect Truth. This shall effect the great renaissance for the healthy and peaceful life of all on earth, and also for the Eternal Life transcending the earthly life.

The ideal of the social ethics of the Gita is Loka-sangraha, the well-being and solidarity of the world. This is brought about by each individual through the performance of Swadharma in the spirit of non-attachment and self-surrender. Swadharma aims, at the same time, at Sarvabhutahita or the good of all beings. The fabric of society is to be so constituted as to aid its members to realise the supreme Ideal of life. As all beings share the one Life which is the whole and of which they are parts, their development lies in being in harmony with that Life. The perfection of the part is in the Unity of the whole. Mutual love and the execution of duty is loyalty to the whole, is the means to the

blessedness of the individual and the society. When each one does his own duty without reluctance or desire in his mind, the welfare of the society is ensured, for wherever action commingles with the knowledge of the Divine Purpose that is behind this visible universe there shall be 'prosperity, victory, glory and firm policy.'

Where the spirit of selfless service is concerned, religion meets moral philosophy and sociology; for the first posits that the one Divine Self alone pervades all existence. Hence every piece of service rendered to others amounts to benefit conferred on ourselves. The more this sublime basis of human action is recognised and adopted the more rapid will be man's evolution towards perfection and divinisation.

MIND'S MACHINATIONS

Most of the Indian saints of all periods, have referred to the mind as sinful and wicked. What are the reasons you would advance in their support?

One of the vexing paradoxes on the spiritual Path is that your mind is both your best friend as also your bitter enemy. Mind becomes a true friend only after being gradually trained to be so. Until then it should be regarded as a troublesome and treacherous enemy inside us. It is extremely diplomatic, cunning and crooked. It is an arch-deceiver. One of the master-strokes of the mind's artfulness is to make the aspirant feel and smugly imagine that he knows his mind perfectly well and cannot be led away by it and at the same time to delude him totally.

The mind has the knack of making the unwary aspirant confidently think himself its master, while it makes a hopeless fool of him. Its deceptions are subtle. You have heard the saying, "The Devil can quote scriptures for its purpose." Similarly the mind can use a virtue to indulge in a vice. It has an inborn inclination to perversion. It can even take the support of a perfectly good principle seemingly to justify the most unprincipled sort of action. Unless it is scrutinised dispassionately its tricks are never fully discovered.

EVEREST HEROES

Ten Singh and Sir Hillary are the first of the brave human heroes to have conquered the world's highest peak, Mt. Everest. Is not a life dedicated to an achievement of such victories commendable in your view?

Victory over mind is certainly victory over death. The inner war with the mind is more terrible than the outer war with the machine-guns. Conquest of the mind is more difficult than the conquest of the world by the force of arms. Self-conquest is the best all conquests.

Lust, anger and pride are the root of all human ills. They are the enemies of peace and are the parents of all the hosts of evils. One should get up in the morning and meditate on the havoc that these three bring about in one's life. If one works himself up to a feeling that they drain out one's vitality, physical and mental, and that for one's own good, one should eradicate them, then the conquest of these three foes will be an easy affair. Victory over these three arch-enemies of man, is the greatest conquest.

CRITICAL OPTIMISM

The Western pessimistic philosopher, Schopenhauer, in his main work, *The World as Will and Idea*, a philosophical classic phrased as 'an anthology of woe' by Will Durant*, employs persuasive logic and language to convince us that life is essentially an evil. Do you corroborate his view?

Life as such is not an evil. But the evil consists in the delusion and the blind attachments in which life is involved, and the danger to which life leads man, namely, getting through ignorance into worse states than he is at any one time. Life, free from desires or passions of all kinds, is not evil.

Evil derives its origin from the many limitations in which the human life is set. It is only a side-phenomenon of a growing 'life'. Absence of the knowledge of the spiritual goal, the Destiny of the evolving soul here on earth, and a failure to move consciously towards an arriving at that End, is the cause for mistaking life as something essentially evil. Evil is in the process of being outgrown, with the growth of our beings. It is a helplessness, a wrong action, a wrong thought, a wrong movement of feeling that accompany the nascent stages of life, the 'childhood' of existence. Perfected men bear witness to the fact of the essential goodness and beauty of life.

* *The Story of Philosophy*

CONTEMPORARY EDUCATIONAL MISADVENTURE

Despite the much boasted results of the modern researches in the field of education, there is as yet no true psychology of teaching, no real knowledge of the nature and the potentialities of the human mind, no worthy technique to tap the many powers of, and to bring to life the best in, the individuals. The Indian intellectual finds it refreshing to read Professor M. V. C. Jeffreys' wise asseveration in *Glaucon*, "The ends and means of education must be seen in relation to the ultimate problems of life—problems that concern the nature and destiny of man both as a member of historically developing society and as a being in the presence of eternity." But, to the question what exactly is man, all the contemporary "un-psychological" psychologies, "un-philosophic" philosophies, and grotesque modern concepts of man, flounder and stammer out neoteric nonsense. Except the late Professor A. N. Whitehead's *The Aims of Education*, I know of no book in the world that could give us a great flood of light for reorientating our ideals of education. This internationally known mathematician, educator and philosopher pleads for a development of the whole personality of the students and for providing them with effective means for expressing themselves fully. Obviously, I do not hesitate to elevate the importance of Whiteheadian educational

thought over the valuable views expressed in John Dewey's most influential writings, *Democracy and Education* and *The School and Society*, and over the English publications like Sir Percy Nunn's *Education: Its Data and First Principles*, Dr. Eric James' *Education and Leadership*. Sometime back, Dr. A Lakshmanaswami Mudaliar's convocation address at the Agra University, was a long lamentation over the disquieting deterioration of the standard of university education in our country. He referred to the National Government's initial enthusiasm for reforming university education taking shape in the setting up of the Radhakrishnan Commission, as having died down. As for the primary and secondary stages of education, it may be said that they are woefully defective and the Government have as yet taken no steps in the reorganisation of these important lower stages of education. To the indictment of the present outmoded system of education annually delivered at the sessions of the All-India Educational Conference, our leaders have been untiringly adding their now thoughtful, now platitudinous contributions. The noble and highly cultured mind of our Maulana Abul Kalam Azad, the Union Education Minister, has been formulating and framing excellent educational ideals; but so far, due to the difficulties known to our Government, they have not found their way into dynamic activity. The Project Method, the Dalton Plan and other modern reforma-

tory procedures have, for a few sound reasons, failed to revolutionise the educational ideology and technique; to-day, the whole world of education, including the grammar schools in England and Wales, seems to look to the aid of the American experiments and efforts in general education. Whatever be the recent advancements in the British system of education, or the fine results of the many American educational endeavours or of the English counterparts of the American attempts introduced, a few years ago, in the new University College of North Staffordshire, — to be general, whatever be the much blazoned efforts of current educational reform the world over, all our endeavours at educating the students, must remain, as long as we have no true philosophy of man or no well-founded psychology of the human mind and its real needs in relation to itself and the society, nothing more than a magnificent misadventure. We appeal to you, Swamiji, to lend us your helping hand in the matter, by illuminating the aspect of the true purport of education.

Education has been well said to be the process of the finding of the divine perfection which is already in man. It is meant to universalise the self and not to thicken egotism and self-consciousness. The ideal in education is the integral development in the students of the multiple facets of human personality and life. The purpose of true education should be to enlighten

humanity, to destroy the lower nature in man, to better the social order, to promote human well-being by training the students both for external achievement and for internal attainment. The consummation and test of true education are to be found in the all-round development of the faculties of Knowledge, of Love and of Service.

The glorious achievement of a thoroughly accomplished humanity is its moral and spiritual excellence which is the test of its genuine greatness; for this purpose, education should aim at evolving the finer nature in the students and raising the standard of conduct and behaviour and preparing them for economic, social, moral and spiritual perfection, the struggle for the attainment of which is innate in the heart of humanity. The making of man into a perfect, integrated being and a real systematic, enlightening education are not different; indeed, they are inseparable. The objective should be, not a mere training of the intellect, but an illumination of the very being and stuff of the individual.

The purpose of education is to feed the intrinsic subtler faculties in the students, to answer the greatest need and the deepest aspiration of their soul, to reveal the real nature of their Self, to uncover the hidden powers, to tap the infinite possibilities that are buried in their heart, and to discover that which is in all. Educational centres should beside imparting vocational and technological education, provide means for an all-round harmonious development of the entire personality of the student.

As our age has achieved phenomenal technological developments, it is inevitable or necessary that certain

branches of learning and skill should remain marketable commodities; but if the whole course of education that any student receives is essentially vocational or commercial in view, and not rooted in the psychology of the whole man, then the prevailing human situation would never grow better.

Scrapes of information imparted to the individuals at the educational institutions, as the content of education, may make men qualified enough to hold governmental posts, and keys of administrative service, but do not create thinking beings that are receptive to human feeling, who could exercise a most valuable influence of culture on the mass of mankind and thus accelerate its upward movements towards better and finer states of living and civilization. A firm grasp of the psychology and the philosophy of man, a penetrating insight into the obtaining social situation, enlightened public opinion, and political conditions, would enable us to create a scientific scheme of right education. The true purport of such an education would be to rare a race of young men in whom there exists a happy blend of high intellect and keen pragmatic sense, of moral excellence and spiritual understanding and material and mundane efforts.

TO THE MODERN STUDENT

One of the dominating characteristics of the modern student's temper, is a fervid love of the 'pleasures' that the civilization of the Twentieth Century affords us. Being just a student-turned-Sannyasin, my full sympathies are with the world of students; for this reason, while feeling disinclined to give you my figures of the mental and moral measurements of the modern students, my analysis of their 'calibre,' moods and movements, I seek from you, your intimate advice to them.

The student's academic period is to serve him as a precious period of serious inner culture, a time concerned with the vitally important task of laying the foundation of his character and personality upon which alone depends the making or the marring of his or her future life. This period is certainly not meant to be a happy-go-lucky game adorned with tweeds and pork-pie hat, pollaroid glasses, Rollex wrist-watch, tennis-racquet, tins of Three Castles and cinema season-ticket. Sport and recreation at the modern centres of pleasure, have their place but their importance is strictly secondary and subordinate to the prime purpose that education is to serve, the purpose of making him a full Man, a grand person who would be valuable to the world not only as an economic unit, but also as an elevator of its moral and spiritual standards. If the type of education imparted at our educational institutions, is not conducive to producing

such full Men, the students must make strenuous efforts to add to their academic education, a great amount of self-education. I wish that every student reflects calmly and carefully and understands first the true meaning and the true purpose of Education. Without such an understanding blind pursuit of diploma and degree becomes a dry mockery ending inevitably in bitter disillusionment. I request every student to first of all a fine selective discrimination to discern clearly that which is really valuable, true, pure, noble, worthy, abiding and great and detect at once the unworthy, the impure and the ignoble conduct and things. Alongside this exercise of this faculty of discrimination, they must develop an intense aspiration and strong determination to stick to the abiding and worthy values in life and unhesitatingly reject the petty and the ignoble.

By a delicate stroke of his characteristic nobility, Sir John Woodroffe, in his Foreward to *The Garland of Letters*, administers quite a mild reproach to a distinguished member of 'the Class of English-educated Indians', who described Mantra as "meaningless jabber". With my apologies to Sir Woodroffe, with whom must lie the eternal gratitude of every Indian, for the inestimable services that he has rendered to one of the important branches of our perennial practical philosophy, I must say that the 'technicalities', the 'untranslated' Sanskrit terms*, and the elaborate "Metaphysics" of Mantra, in that book, were prohibitive of my attempts at a deep study of it. The cursory glance that I gave it did not disclose to me the many palpable uses of Mantra. Constrained by the pressure of our pragmatic propensities and present impatient nature, we seek to gain from you a knowledge, in a few words, of the practical value of Mantra-chanting or -repeating.

Chanting of Mantras generates potent spiritual waves of divine vibrations. They penetrate the physical and astral bodies of the patients and remove the root causes of sufferings. They fill the cells with pure Sattva or

* In his review of Sir and Lady Woodroffe's *Hymns to the Goddess*, Sri Aurobindo wrote: 'The one slight defect is the preservation of untranslated Sanskrit words other than names which might well have been rendered into English.' See, *Views and Reviews* pp. 25-26.

divine energy. They destroy the microbes and vivify the cells and tissues; they are more potent than ultra-violet rays or Röntgen rays.

Mantra is Daivi Sakti, divine power, manifesting in a sound-body. Constant repetition of the Mantra with faith, devotion and purity augments the Sakti of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka Mantra Siddhi, illumination, freedom, peace and immortality. By constant repetition of the Mantra the Sadhaka imbibes the virtues and powers of the Deity that presides over the Mantra. Repetition of Surya Mantra bestows health, vigour, vitality, 'brilliance', removes bodily and eye diseases, wards off all danger and harm.

SCIENCE OF THOUGHT

A host of facts militates against Miss Coster's following opinions expressed in her famous work, *Yoga And Western Psychology*: "To the westerner the idea that a feeling or a thought has spatial existence is merely funny, whereas to the Hindu it is an everyday fact. To the European the dictum 'thoughts are things' suggests a crank religion, to the Hindu it is a platitude." It would be too presumptuous on anyone's part to think that any truly science-minded modern Western 'man' of Miss Coster's generation, was ignorant of the name of so famous a British physicist and chemist, the Daniel of Huxley and Tyndall, Prof. Sir William Crookes, the inventor of electrical radiometer and the discoverer of a fourth state of matter, and of the many popularised implications of that discovery. As I would do well to let a modern physicist express himself on the *radiant matter** of Sir Crookes, I here present a passage quoted in W. Britton Harvey's *Science and the Soul*,

*Sir John Woodroffe's *Power As Mind*, pp. 22-23, "The Mind, as *Antakharana* or the *Yoga-darshana Chitta*, is neither all-pervasive nor atomic and partless. It is not therefore eternal, has a beginning, and has a limited extension, that is, it is a thing of finite dimensions. It is radiant, transparent, light, like the Solar rays, light and mobile. It is a kind of 'Radiant Matter' (to use the term of Sir W. Crookes)." For some relevant and important comments on radiant matter, see pages 90, 94, 155-156, 159-160, 351, of *The Complete Works of H. P. Blavatsky*, Vol. 4.

a work that was widely read towards the beginning of our century, 'Prof. E. L. Larkin, Director of the Lowe Observatory in California, thus writes: 'When William Crookes made his first experiments with high vacuum tubes, matter was put on an entirely new condition. He called it 'Radiant Matter.' This was in 1879. The glowing bombarding particles he called 'corpuseles', others, 'electrons.' But the point is that nothing else, whatever, is in existence. All atoms of matter and of mind are made of corpuseles, and these are made of pure electricity and nothing else. Telepathy consists of a flow of corpuseles away from a mental centre and impact on another...*Thoughts are things—currents of real corpuseles.* Cells in brains are transmitters and receivers of real corpuseles. An atom of hydrogen, the lightest known body, weighs as much as 1,700 corpuseles. Our very thoughts, conscious and sub-conscious are flows of corpuseles. *Thoughts are as real as these corpuseles.*" Thirty years before Miss Coster, most successful experiments of Dr. Baraduc, of Paris, at photographing the effects of emotions and thoughts, and the astonishing feat of telepathic photography given by a medical practitioner of Bucharest, Dr. Hasdeu and his friend Dr. Istari, were publicised. As early as 1897, Ralph Waldo Trine in his world-renowned work, *In Tune With the Infinite*, wrote, "In our laboratory experiments we are demonstrating the fact that thoughts are forces. They have form, quality, substance, and power, and

we are beginning to find that there is what we may term a *science of thought*." The dictum, 'thoughts are things' is purely Western in origin, and was, during the last two decades of nineteenth, and the earlier years of twentieth, century, given a wide currency by such New Thought publications, each of which have been sold by hundreds of thousands, as Printice Mulford's *THOUGHTS ARE THINGS*, *Thought Forces*, Dorothy Greneside's *Thoughtships*, James Allen's *As a Man Thinketh*, Lily L. Allen's *Our Creative Imagination*, Dr. C. G. Davis' *The Philosophy of Life*, O. S. Marden's *The Miracle of Right Thought*. And there are the publications of sister movements of Christian Science and Unity. Among the Theosophical publications that were devoted for a special study of thought-nature, are Dr. Annie Besant's *Thought Power* and C. W. Leadbeater's *Power and Use of Thought*. In books on Spiritualism like *The Proofs of the Truths of Spiritualism* by Rev. Prof. G. Henslow, the well-known author of *Christian Beliefs Reconsidered in the Light of Modern Thought*, we have special chapters exclusively dealing with 'Thoughts as Things.' Besides giving us a sufficiently detailed knowledge of the supernormal faculties in the constitution of the human mind and the nature of thought, the literature of the Society for Psychical Research founded in England in the year 1882, by its illustrious Presidents like Prof. Henry Sidgwick, Prof. Steward, Earl of Balfour,

Prof. William James, Sir William Barrett, Sir Oliver Lodge, Prof. Charles Richet, Prof. Henry Bergson, Prof. F. C. S. Schiller, Prof. Guilbert Murray, Prof. William McDougall, Prof. Hans Driesch, and by its active members as embodied in Its Proceedings and other publications, makes many references to thoughts as things and to the spatial extension of thought. I here reproduce, disregarding dates, two passages from two of the books that I could easily lay my hands upon. In Dr. Paul Joire's *Psychical and Supernormal Phenomena* we have this line "Thought creates a picture, which without being perceptible to our sense is able to impress the photographic plate" and in Dr. Johnson's *The Great Problem* we read thus, "Thoughts are objective things, which can be seen and heard, or else photographed on a sensitive plate...like any ordinary visible object, and can be projected to a distance and persist, or reappear, after an indefinite time." In Indian English literature born of high-levelled East West interaction of thought, that is generally read with fervour in England and America, and by the English-knowing continental Europeans, has such passages as this (written in 1920) in Swami Abhedananda's *Our Relations to the Absolute*, "Thoughts can be photographed. If you hold a sensitive plate in front of your forehead, and if you are allowed to think of a particular thought or image, that image will

be photographed on that sensitive plate. These experiments have been made..." Lead-beater, in the year 1903, wrote in his work, *Some Glimpses of Occultism*, that many a man has heard that thoughts are things, and in over six places in that book dealt detailedly with the power of thought. Speaking of thoughts as things and the many powers of thought, C.D. Larson writes in *How to Stay Well*, that they are facts no longer disputed, "facts that are being firmly established among all who discern." Some of the liberal-minded medical psychologists and mental cure specialists have long ago recognised thoughts as things and their literature has enough matter that embodies the variations of this theme. Before nineteen thirties, leading men in the field of Psychical Research had expressed themselves to the effect that among the occult facts that of perception of thoughts of one another has been the least disputed from the very beginning of scientific parapsychological research, and that the discovery of perception of thoughts meant the end of the theory that thoughts and feelings are merely subjective. In the month of July of 1922, Sir John Woodroffe wrote in his book, *Power As Mind*, "what is called 'The New Psychology' in the West (cf. E. Boirac's *Psychology of the Future*, and *Our Hidden Forces*) is establishing Mind as a Force, capable

of energising in uncommon ways and hence ushering in the Philosophy and Practice of so-called 'occult powers' and Yoga." Long ago, G.N.M. Tyrrell, who visited Mexico for the Marconi Company to introduce into the Western Hemisphere, and later dedicated himself entirely to Psychical Research, expressed himself to the effect of the reality of spatial extension of thought. The Western intellectuals could not have failed to peruse such publications as *Human Personality* (1903) by F.W.H. Myers, W. Osty's *Super-normal Faculties in Man* (1923) and Upton Sinclair's *Mental Radio* (1919) and known the far-reaching importance of supernormal mental phenomenon like telepathy concerning which a distinguished scientist, Sir Oliver Lodge said in his work *Man and the Universe* (1908) p. 189, that it has opened a new chapter in science and tended mightily to strengt en the argument for transcendence of mind over body. Being conscious of having wearied you with a little of the wealth of the information in the West on thought as thing and its spatial extension, existing long before the publication of Miss Coster's work on Yoga and, properly speaking, *Analytical Therapy* (that seems to assume an appealing character and importance in the proximity of 'Yoga') of which a writer in one of the 1951 issues of the *Times Literary Supplement* said 'that the value of the

analysis in the treatment of mental disorder has proved to be exceedingly limited' and that 'the methods of psycho-analysis, which deal solely with the psychological causes of mental symptoms, no longer enjoy general favour. In consequence, the psycho-analytic theory of neurosis has lost much of its earlier appeal', I sum up with the statement that the West, by the limping movements of its scientific methods, has been proceeding beyond the narrow bounds of epiphenomenal theory of mind, into truly psychological concepts of it, that 'thoughts are things' is a dictum discovered by it under strictly scientific laboratory conditions, and that to the ancient Hindu must go the credit of having given the last word on Mind, Self and the Reality, by a method infinitely superior to the modern Western scientific one. The West may have evolved a Science of Matter and a Science of Thought; the East has its Science of Consciousness that embraces the profoundest knowledge of both the new-born sciences of the West; and the Hindu, has his dictum, 'All indeed is Consciousness', '*sarvam kalu idam brahma*', '*sarvam brahmamaya*.' The Hindu is never preoccupied with either psychological or parapsychological realities and powers; the very first aphorism of the Yoga Sutra, demands of the Hindu or any aspirant, the world over, thought-transcendence and a

rejection of paranormal powers that may be given him during the processes of such an effort, and after satisfying the pre-conditions, the aspirant is asked to let his whole purified being possess a knowledge of the Divine Consciousness, by communion, by experience and identity. The Hindu has a firm grasp of the origin, the nature, and the boundaries of thought; thought, he tells us, is a creator of fictitious realities; to deal with thought is not his aim, but to let the Consciousness work through him, for his own happiness and for the welfare of the world. Yoga is a Science of Consciousness. Here the relevant thought-content laden in the literatures of the fields of parapsychology, spiritualism, occultism, physical science, and of such movements as Christian Science, New Thought, Unity, is, I am constrained to say, a little vulgarised modern versions of the 'idealistic' wisdom presented in an extremely realistic spirit and manner in the philosophy of *Yoga Vasishtha*. Acquainted as you are with the many branches of modern Western knowledge, and the philosophic wisdom of the East, bring us more enlightenment by throwing a little light on the nature of thought and the importance of right thinking.

Thought is the greatest force on earth. Thought is the most powerful weapon in the armoury of a Yogi. Constructive thought transforms, renews and builds up. Destructive

tive thought disintegrates, harms, and reacts harmfully upon the thinker. Positive thinking rejuvenates and imparts strength and power. Negative thought stunts personality and stifles all efforts. It kills initiative. Pure thoughts lift man to the status of Divinity. Impure and base thoughts vitiate the entire atmosphere. The far-reaching possibilities of this force were most accurately developed to perfection by the ancients and put to the highest possible use.

For thought is the primal force at the origin and back of all creation; the genesis of the entire phenomenal creation given as a single thought that arose in the Cosmic Mind. The world is the Primal Idea made manifest. This **FIRST THOUGHT** became manifest as a vibration issuing from the eternal Stillness of the Divine Essence. This is the reference in classic terminology to the *Ichchha*, desire, of the *Hiranyagarbha*, Cosmic Soul, that originates as a *Spandan* or vibration. This vibration is nothing like the 'rapid oscillation to and fro' of physical particles, but is something infinitely subtle, so subtle as to be even inconceivable to the normal mind. But this has made it clear that all forces are ultimately resolvable into a state of pure vibration. Modern Science also has newly arrived at this conclusion after its prolonged researches in external physical nature.

Thought is a subtle matter. Every thought has got weight, shape, size, form, colour, quality and power. A spiritual thought has yellow colour. A thought charged with anger and hatred is of a dark red colour; a selfish thought has a brown colour and so on. A Yogi can see all these thoughts directly with his inner Yogic eye.

Thoughts are like things. Just as you hand over an orange to your friend and take it back, so also you can give a useful, powerful thought to your friend and also take it back. Thought is a great force; it moves; it creates. You can work wonders with the power of thought. You must know the right technique to handle and manipulate a thought. This science is very interesting and subtle. The thought-world is more real relatively than this physical universe.

Thought is a vital, living dynamic power,—the most vital, subtle and irresistible force that exists in the Universe. Thoughts are living things. A thought is as much solid as a piece of stone. One may cease to be, but ones thoughts can never die. Through the instrumentality of thought, you acquire creative power. Thought passes from one man to another. It influences people: a man of powerful thought can influence readily people of weak thoughts. There are now-a-days numerous books on thought-power, thought-dynamics and thought-culture. A study of them will give you a comprehensive understanding of thought, its power, its workings and usefulness.

Mental actions are the real actions. Thought is the real action; it is a dynamic force. Thought is very contagious; nay, more contagious than the Spanish Flu. A sympathetic thought in you raises a sympathetic thought in others with whom you come in contact. A thought of anger produces a similar vibration in those who surround an angry man. It leaves the brain of one man and enters the brains of others who live at a long distance and excites them. A cheerful thought in you produces cheerful thoughts in others. You are filled with joy and

intense delight, when you see a batch of hilarious children playing mirthfully and dancing in joy. A thought of joy in us creates sympathetically a thought of joy in others. So do sublime and elevating thoughts. Evil thoughts will die by themselves. A noble thought is a potent antidote to counteract an evil thought.

While electricity travels at the rate of 186000 miles per second, thoughts virtually travel in no time, their speed being as much faster than electricity as their vehicle *Manas* is finer than ether, the medium of electricity. In broadcasting, a singer sings beautiful songs at Calcutta. You can hear them nicely through the radio set in your own house at Delhi. All messages are received through the wireless. Even so, your mind is like a wireless machine. A saint with peace, poise, harmony and spiritual waves sends out into the world thoughts of harmony and peace. They travel with lightning speed in all directions and enter the minds of thousands and produce in them also similar thoughts of harmony and peace. Whereas a worldly man whose mind is filled with jealousy, revenge and hatred sends out discordant thoughts which enter the minds of thousands and stir in them similar thoughts of hatred and discord.

Thought actually leaves the brain and hovers about. When a thought, whether good or evil, leaves the mind of a person it gives rise to vibrations in the *Manas* or mental atmosphere, which travel far and wide in all directions. It enters the brains of others also. A sage living in a Himalayan cave can transmit a powerful thought to a corner of America. He who tries to purify

himself in a cave, really purifies the world, helps the world at large. Nobody can prevent his pure thoughts coming out and passing to others who really want them.

Every thought that you send out is a vibration which never perishes. It goes on vibrating every particle of the universe and if your thoughts are noble, holy and forcible, they set in vibration every sympathetic mind. Unconsciously all people who are like you take the thought you have projected and in accordance with the capacity that they have, they send out similar thoughts. The result is that, without your knowledge of the consequences of your own work, you will be setting in motion great forces which will work together and put down the lowly and mean thoughts generated by the selfish and the wicked.

Just as the sun goes on continuously converting into vapour every drop of water that is on the surface of the earth and just as all the vapour thus rising up gathers together in the form of clouds. All the thoughts that you project from your own lonely corner will mount up and be wafted across space, join similar thoughts projected by those who are like you and, in the end, all these holy thoughts will come down with tremendous force to subjugate and destroy the evil forces which at present threaten to overpower the good.

FREUDEAN THEORY OF DREAMS

In the year 1946, the Candidates for B.A. examinations of the Calcutta University, were, for their eighth question, in their Second Paper on Psychology, asked to 'Discuss the statement that *dreams represent wishfulfilment situations*'. The question is obviously limited in scope, and for a critical treatment of the statement the criticisms advanced by the authorities in the field of psychology, like Woodworth in his '*Psychology*', p. 567, and William McDougall in his *An Outline of Abnormal Psychology* pp. 186-87, are just jumpy and inadequate. The Indian students as well as Professors of Psychology would feel profited to peruse some of your critical and comprehensive comments on Freud's theory of dreams.

Both in the Professor's definition of what constitutes Dream as well as in what he says regarding their form, their relation to sleep, to the age and temperament of the dreamer, to his physical condition and to his mind, there is much truth arrived at through astute analysis and study. Indeed, the learned Professor has done a great deal of deep and minute research into this subject. There is, however, one important point in which the Eastern mind has to be at variance with the Prof.'s theory. That is with regard to the almost absurd length to which the Western theory goes in making out that the sex urge is the most predominant factor in the causation of dreams. Almost the entire dream philosophy is vitiated by the

preconception of sex as the main causative factor of man's dreams. There is doubtless a partial truth in this, but it cannot and does not serve to expound fully the psychology and philosophy of dreams. It is lop-sided and most unreasonably overdone.

That the Western dream theory is sex-ridden, is due to the fact they start with a wrong notion of what in reality constitutes Man. To them, man is mainly a physical creature endowed with a mind and possessed of a Soul. This is just the contrary of the Oriental view that man in reality is a Spirit, expressing himself through the medium of a mind, which has the physical body as its counter-part to function upon the gross external plane. Thus, we see, to the Indian mind, the true Self of man is entirely devoid of sex. It is the body that suffers under the tyranny of a gender. This body is the least part of man as defined by the philosophic mind of the East. Sex is therefore just but one aspect—though a dominant one perhaps—of the individual soul that goes about as Man upon this earthly stage.

The Freudian theory of dreams attributes almost every kind of dream to the sex urge, tries to interpret every dream object in terms of sex symbols and carries this process to the utmost extreme. This is improper. This is directly the result of the failure to take into account many very important factors other than sex, in the make-up of man and the process of his evolution through successful cycles of Consciousness to the present human state. In approaching this subject, the Western mind labours under one serious handicap, viz., its non-acceptance of the fact of re-incarnation or re-birth. This

is a serious drawback, because the fact of re-birth and its corollary, the law of Karma, have a definite bearing upon the subject of the dream state of man.

The factors of sex-impulse, repressions and activities during waking hours, etc., are not exhaustive. Impulses arising out of the sum-total of the Karmic impressions of the individual's previous incarnations also, at times, provide material for dreams. That portion of the Karma allotted for being worked out in the present existence is named by the Hindu as Prarabdha. Though generally the major portion of this Prarabdha is worked out in the form of pain and pleasure in the external life, it is not unusual for a part of it to be repaid in the shape of dream experiences. The dream life of an individual is as vital and real to the individual *while it lasts*. At times certain serious and extremely painful experience that one has actually to undergo, becomes averted by being lightly undergone in his dream consciousness. This is particularly so in the case of fortunate devotees and aspirants who have surrendered themselves to God or taken shelter under a Godly man as Guru. The workings of Grace thus reacts upon its recipient by shielding him from the too violent repercussions of past Karma through enabling him to pay off certain of his Karmic debts in the form of some similar experiences during dream. This method is employed due to a mysterious peculiarity of dream consciousness, wherein lengthy periods, in terms of waking consciousness, of time manage to get packed into the short space of a single night's, nay, a single hour's dream.

Thus, apart from the merely physical or the occult, even deeper *spiritual* laws seem to have a part in the

making of man's dream. For instance, a person's previous lives' Sadhana has perhaps made him qualified and destined to obtain the guidance of a certain saint in his present incarnation. Though separated by thousands of miles, yet when the appointed time for their spiritual union approaches, the aspirant is enabled through graphic and insistent dream to find out the whereabouts of his would-be Guru and through his unmistakable dream-guidance, he attains the Guru's feet.

Then, take the factor of Sadhana. A person receives the initiation of the sacred Mantra or the Divine Name from the Guru. He begins to do Japa. Now it is a proved fact that the constant repetition of the Divine Name has a powerful transforming effect upon the mind-stuff. The impact of the Mantra-shakti actually affects and alters the mental substance.

Now it is this mental substance that provides the material for dream phenomena. Thus when the nature of this mind-stuff gets changed through spiritual processes like Japa, Dhyana, the nature of dreams undergoes a corresponding alteration. Thus the dreams of an aspirant who has attained Chitta-suddhi through spiritual Sadhana become different from what they were previously and from what they are in other worldly persons.

Again, there are instances of Swapna-siddhas, i.e., aspirants who were shown the way to Perfection or Siddhi through dream. It is how the Maharashtra Saint, Tukaram, had been initiated with the Mantra 'Rama-krishna Hari' through a dream. These are all the

phenomena which go to show that much deeper forces and factors operate than purely the suppressed or inhibited animal instincts of the dreamer. But these phenomena are such as can hardly be properly comprehended by the merely scientific mind of the West.

Moreover, some dreams there are that are definitely prophetic in their purpose. They keep the person forewarned of approaching diseases, calamities or bereavements. This is a definite purpose of the dream proved beyond doubt by countless concrete cases, a purpose that has nothing whatsoever to do with escapism, sexual expression or expression of repressed anti-social elements in the individual. Again, besides *forewarning*, at times simple forecast is also effected through dream. Here the ultimate motive of such fore-castings is not clear. But yet the fact is there. Cases are recorded where a person dreams vividly of certain sceneries, places and of objects as distinguishing landmarks in the place. Several years afterwards quite unexpectedly the person happens to come across the actual place which, to his astonishment, he finds tally, even in the minutest details, with the scene of his dream, seen years ago in young age. These are actual occurrences that make one marvel. In addition to the above, the countless millions of Akasic records or impressions embedded in the vast scroll of elemental ether sometimes operate as direct causative factors in a person's dream. It is not uncommon for a person happening to spend a night at some sacred place of hoary religious traditions or some historical place marking the spot of great and stirring events in the dim past, to dream of objects, persons and occurrences connec-

ted with the place, even though he may be totally unaware of any such thing with regard to it. This comes about due to the impact of the powerful Akasic records teeming at that place, upon the consciousness of the person during sleep. We have to take note specially of this phenomenon, for here we have a purely objective external factor giving rise to dream, demonstrating the error of too great emphasis being laid upon purely subjective causation of the dream process.

Two more varieties of such objective process is seen. These are rather occult than spiritual. First, is the phenomenon of close friends or twins influencing the dreams of each other. It is quite common for a person to have the dream of any extreme experience of danger or pain that his friend or twin is undergoing at the given moment. We have instances on record where the person upon death-bed appears in dream to a friend at a great distance, apprises him of his departure and bids him farewell. Secondly, there are countless cases where a person long dead appears in dream to some one connected with him or her when alive and urges him to do some particular thing. This astral entity or Preta keeps appearing continuously in successful dreams until the person thus visited satisfactorily does the thing required by it. All these, we must bear in mind having nothing whatsoever to do with the dreamer's temperament, predisposition, individual sexual life, early impressions, suppressed desires and so on. These above factors fail to account adequately for such phenomena.*

*See page 10.

Under an exceedingly sensational sub-title, an oversea journal published the following two instances as illustrative and representative of the possible powers of Indian Yogis: (1) (A person) was buried in a vault and a military guard posted on the tomb for six weeks, at the end of which time (the person) was released, alive and healthy; (2) the Swami swallowed sulphuric acid, carbolic acid, potassium cyanide and ground glass. Three hours later a doctor applied a stomach pump to the Yogi and removed the contents of his stomach. The poisons and powdered glass were still there. And some of the South Indian journals recently reported that (3) a certain Sadhu conducted a six-hour 'Agni Samadhi', that is to say, that the Sadhu was kept sealed in a circular pit, while during the entire period a huge fire was set ablaze at the top, and that the Sadhu came out at the end of the allotted time. The Westerners seem to come to Yoga for the prospects of the powers it promises than for its own sake. Some of the statements found in Western books on Eastern Yoga, betray such a thirst. In his book, *Practical Yoga*, O. Hashnu Hara says that the students of Yoga attain considerable powers, and are able to produce the phenomena dear to the heart of the Western

racés, and the achievement of such powers, he rates as a high state of perfection. Claude Bragdon complains in his work, *An Introduction to Yoga*, one of the best introductory books on the subject, that there "in the West the teaching of 'Yoga practices' by unscrupulous or unqualified persons has wrought an incalculable amount of secret harm." The famous author of *Bengal Lancer*, F. Yeats-Brown writes in his *Yoga Explained*, that "although there are many true Yogis, for every one of them there are thousand imposters. India is a land of honest piety, but it is also a land of slick and shameless fraud." What is more difficult to swallow to the sensitive Indian is the fact that the unsympathetic Occidental critics have not stopped conjuring up the most fantastic views to the very conception of Yoga. In some quarters of the Western world, Yoga is continuing to be equated with the dangerous methods of producing magical feats and mysterious phenomena. However, how do you account for the above given three demonstrations that succeed in gripping the fascination of the normal minds? And, give us a few words that could enlighten the Eastern, and especially the Western, Yoga-lovers, on the ideal of Yoga.

The aim of Yogic endeavour is to purify, elevate and transform our entire being and to restore to us a full experience of our essential divine Nature. To spiritualise dynamically every phase and part of our present personality composed of mental prejudices, vital passions and physical cravings, to produce in us such a nature as Lord Jesus possessed, to procure for us such peace that pervaded from Lord Buddha, is the sole purpose of Yoga.

By a constant practice of the subtle physical and breathing exercises as presented by the Hatha Yoga, one can establish a perfect mastery over the physical life-force and thus be in a position to defy all the laws considered by modern physical science to be inseparable from life in the body. It is a gross exploitation of this significant primary result of Yoga practice that made possible the much advertised phenomena in the *first two cases*. The *third* is a case of Jada Samadhi, comparable in its condition to deep sleep. Far from experiencing any state of divine consciousness, in this Samadhi, the aspirant is not granted even a trace of awareness. The self-luminous intuitional knowledge that makes the knower and the known one through knowledge, through conscious immediate experience, is altogether absent here. This acrobatic performance has absolutely no relation to the life-transforming enlightenment or to Mukti, the liberation of individual consciousness from the thralldom of self-separative dualistic experience. Any student of Hatha Yoga can easily attain to Jada Samadhi by the practice of Khechari Mudra. The successful practitioner of this Mudra, has his physical body

slide into a state of corpse; he can even be buried in a box underneath earth for any number of days. Students of Yoga should bear in mind that this Samadhi, far from being a high spiritual status, does not even effect a transformation in our instinctive nature. In this Samadhi no desire is destroyed; man remains the same old 'animal'; no Samskara, no age-old primitive disposition and propensity is exterminated. It is a common knowledge with the magicians of a high order, that all the above three demonstrations could also be easily given by taking to a few subtle tricks.

The Truth-lover's goal and guide is God; to deviate into paltry pleasures of acquiring and exercising 'powers' would be perilous to one's psychic being. Suspension of breath, stopping of respiration or a train, acrobatics in the mid air, walking on the waters of the lake, have nothing to do with Yoga which aims at making man one with his Maker. An all-consuming aspiration after the conscious experience of the all-pervading Divine Being, a rejection of every one of our cherished desires, a total reliance on His Power, an whole-hearted offering of one's mind and soul to His Will,—it is these that make the true path of Yoga; and, it is these that speed up your inner spiritual evolutionary process and bring you a concrete contact and communion with the Omnipresent Reality, even here in this body.

It is in order to save the Yoga-practitioners from getting lured into working for, and exhibiting, powers that Yoga Sūtras expect them to purify their minds, purge their natures of all dross and impurities, give a death-blow to egoism and the sense of separateness, as

some of the graded conditions for walking the way of spiritual Yoga. The real Yoga has for its purpose the complete destruction of age-old ignorance that dogs the foot-steps of man; the supreme end that it effects is the miracle of miracles which consists in bringing back to man the experiencing knowledge that he is the sole Reality, the one Consciousness Divine. Yoga introduces into the very heart of the nature of man, a radical transformation, a total change in his consciousness, and elevates him to the status of Divinity.

Calmness, self-possession, peace born of spiritual understanding, an ever present disposition to be good more and more and to serve others, are some of the conditions for rapid, yet not ostensible, progress of aspirants on the path of Yoga leading towards a conscious living of the Life Divine.

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Scholars Appraise Sivananda

SCHOLARS APPRAISE SIVANANDA

I have known Sri Swami Sivanandaji Maharaj for many years and have entertained the greatest respect and admiration for him and his work. His simple living and presence inspire those who meet him even casually. His dynamic and attractive personality has created interest in and enthusiasm for ancient Hindu culture and religion throughout India and abroad. His writings are as remarkable as they are numerous. On the one hand they deal with the profoundest problems of religion and philosophy, interpreting them in the simplest language; on the other they are so surprisingly practical that aspirants find in their pages helpful solutions of personal difficulties which they may encounter in their Sadhana. For instance, I find Swamiji's book *Japa Yoga* of much practical help and it answers several questions which had been in my mind for long. This is possible only when the writer is a complete master of practice as well as theory. I have myself read many of his books with joy and profit to myself. It is for this reason, too, that many who have not had the privilege of meeting him in person hold him in the greatest affection and respect.

—Dr. Pannalal, M.A., B.Sc., LL.B., D. Litt.,
C.S.I., C.I.E., I.C.S.,
Allahabad.

It is beyond me, how a single man can possibly produce so many books! and in so many fields! When-

ever the mailman brings me any parcel from Rishikesh (and that happens frequently) it is each time a great joy, and the consequent reading invariably an inspiration. My students profit by it. They are at present eagerly studying Swamiji's *World's Religions*.

—Dr. F. Spiegelberg, M.A., Ph.D.,
Stanford University, California.

The Divine Life Society has grown into a very big international institution. Sivananda's book on *Raja Yoga* is an excellent one. I have been recommending this book to my students of Psychology. Swamiji's *Health and Long Life* I keep in my shelf for ready reference. His *Bhagavad-Gita* and *Brahma Sutras* are excellent publications.

—Dr. B.L. Atreya, M.A., Ph.D., D.Litt.,
Benaras Hindu University.

Swami Sivananda's *Bhagawat Gita* is a book which I should read and digest at leisure. His energy and devotion to our religious and cultural lore are now proverbial. May he live for another three decades to do his work for Lokasangraha!

—A.S.P. Ayyar, M.A., I.C.S., F.R.S.L.
Madras.

I am greatly amazed at Swami Sivananda's infinite capacity to take pains and produce so many inspiring and instructive books. His efforts are unique in this as well as in other respects. I do not know of another writer in India or elsewhere whose literary output is so great as His Holiness'. I am hoping and praying that one day soon time will come when His Holiness will decide to

visit Western people and convey to them the message of Eastern Wisdom which he has been propounding with so much depth and learning.

—Dr. M. Hafiz Syed, M.A., L.T., Ph.D., D. Litt.,
Allahabad.

From a rapid glance through the pages of Swami Sivananda's books, I derive the impression that they are likely to prove useful to students in general and of Yoga in particular.

—Dr. Bhagavan Das, M. A., LL. D.,
Banaras.

Swami Omkarananda Saraswati, an ardent disciple of Swami Sivananda narrates in *The Story of an Eminent Yogi* in a concise and cogent manner the life-history of the master commencing from youth, college days, secular distractions and ending with psychological conversion of personality, renunciation and dedication to a life of Yogic Sadhana and social service to the poor, weak, and the downtrodden, through a country-wide organization known as Divine Life Society. If Rome was not built in a day, Yogis are not made and manufactured in a day. The volume has recorded the stages by passing through which the personality of the Yogi has emerged in final, full, efflorescence and fructification into Self-Realization.

—Dr. R. Nagaraja Sarma, M. A., Ph. D., D. Litt.,
Astrological Magazine, Banagalore.

Swami Sivananda is a living example of a worthily conducted apostolic mission.

—Dr. Sir C. P. Ramaswami Iyer.
Ootacamund.

A spiritual teaching, to be real, must be universal. It should be free from all narrow authority, and not restricted to a particular type of mind. Is there any such teaching? Yes, the teaching offered by Sri Swami Sivanandaji will serve our purpose very well. Indeed, he is a wise man. I wish everybody to study the message of Sri Sivanandaji. Those who help Sivanandaji, help the world cause. I wish I were younger and had more energy to help the great cause of Vedanta.

—Dr. Hari Prasad Sastri, M. A., Ph. D., D. Litt.,
London.

Siva, The Prophet of the New Age, By Rao Sahib A. B. N. Sinha: This is a neat book enthusiastically portraying the life and work of Swami Sivananda of Rishikesh. Swami Sivananda is an indefatigable worker in the cause of spirituality and world peace and individual realisation for the past few decades. He has a host of disciples whom he has been helping on the path of self-regeneration. In this work the author compares the works of the Swami with those of Christ and Buddha. He has combined the profound wisdom of Advaita with the dynamic activity of the Karma-Yogin and fulfils the aim of Siddha.

—Dr. K. C. Vradachari, M A., Ph.D.,
The Hindu, Madras.

As a thirsty wanderer on a desert, I imbibe every word of Swami Sivananda's sacred books with eagerness and reverence.

—Prof. Vladimir Novicky,
Czechoslovakia.

My first meeting with Swamiji is one of the most important events in my life. The most stubborn materialist must feel that aura, that magnetism, that serenity, that holiness which float about Swami Sivanandaji.

Whether it be psychology, medicine, philosophy or religion, Swami Sivananda has always something to teach us. I may say he is in the present century one of the most complete men I ever met.

It is probably because love and service are the driving forces behind Swami Sivanandaji just as they were behind Mira and Tukaram. And I never heard anybody else speak so nobly of love.

—Dr. (Mme.) Maryse Choisy, D. Psy.,
Editor, *Psyche*, Paris.

Sivananda's Lectures : All-India Tour: Edited by Swami Venkatesananda: A great man is great at all points. He is greater in his spiritual mission. This sumptuous volume veritably contains all that is noblest, wisest and best, in the forms of talks, addresses, lectures, in the teaching of Sri Swami Sivananda. In fact it is a succinct encyclopaedia of spiritual lore and wisdom.

Every reader will be immensely impressed by the great spiritual awakening caused by this triumphant tour on the All-India scale.

—Dr. D. G. Londhey, M. A., Ph. D. (Leipzig),
Nagpur.

I have read some sections of **Sivananda's Lectures** to my class. The Lectures are unusually varied in

wisdom. I shall always treasure it with great gratitude and devotion.

—Prof. Raymond F. Piper, Ph. D.,
Department of Philosophy, Syracuse.

What Becomes to the Soul after Death: This is an entirely original work of philosophy showing the vast knowledge of divine affairs. boyant style and freshness of material gives rare pleasure to readers. Swamiji is one of the most lively writers on Philosophy.

Science of Pranayama is an original contribution to the science of health. I was delighted to find that this book is all based on practical knowledge.

Easy Steps to Yoga is a unique volume on Yoga. The book is very popular with young and old alike. The essays are full of wisdom, charmingly expressed by one whose love of Yoga is evident throughout.

—Prof. R. C. Mahendra, M. A., D. Litt.,
Kotah.

In the evening hours of my life, on these wind-swept and water-laved sand-dunes of this ancient and holy village at the confluence of the Cauvery and the sea (Kaveripoompattinam), Swami Sivanandaji's books and writings are to me the greatest solace and inspiration and blessings. I see clearer and better the lofty, intricate, ascending spiral to the footstool of God, and my foot-steps have gained in faith, firmness and movement by his blessings and books.

— Sri K. S. Venkataramani, M. A., B. L.,
Kaveripoompatinam.

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