

Everyman's Philosophy  
OF  
SWAMI SIVANANDA

By  
Sri Swami Omkarananda



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# The Dawn Of Divine Life

*By Sri Swami Omkarananda*

The quintessence of divine life in all its multifarious aspects is laid bare to the meanest intelligence in this stirring book by Swami Omkarananda. The young Swamiji's writings are characterised by his depth of learning and breadth of vision.

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—**Hindustan Standard.**

It is written with spiritual fervour and is therefore an inspiring book.

—**The Life Natural.**

# Everyman's Philosophy of Swami Sivananda

By

ADHYATMA KAVITA BHASKARA  
SRI SWAMI OMKARANANDA, M. Ph.



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Fix the mind on God and  
enjoy Supreme Bliss.

—SIVANANDA



## PREFATORY NOTE

This little publication carrying as it does, some of the enlightening and life-shaping ideas from the voluminous spiritual philosophic literature of Swami Sivananda, to everyman, is in a general way comprehensive enough to cover a good many of the main issues in the field of formal philosophic thought and practical life of metaphysical experience. The aims of life, the existence of God, the nature of the world, the problem of the method of knowledge, the character of cosmic consciousness, have all been briefly dealt with. From over two hundred publications of Swami Sivananda, I have drawn such passages that play the representative role of his "innumerable" works and presented them as answers to everyman's questions.

Section one gives a glance at a few fundamental questions of philosophical science. The matter under the title *The Goal of Life*, is an earnest discussion on the higher values of existence; the heading next to this presents us in a few words Swamiji's 'theistic' metaphysics; the chapters on Intellect and Intuition bear in themselves hints on the Swamiji's logic and epistemology; and, an idea of his ethics could be formed by going through the chapters, Guiding Lights and Sadhana. The chapter on Cosmic Consciousness which considers the exact nature and general marks of a personality has for a prolonged period of inner discipline and development lived the philosophy, is peculiarly a feature as much of Indian philosophy as it is of Swami Sivananda's. This aspect of the philosophical studies is altogether absent in Western philosophical treatises. Swami Sivananda is himself a sage of Cosmic Consciousness and therefore may be said to be a supreme practical philosopher.

Answers to some of the secondary questions of philosophy and philosophical life are provided in section two under the general title 'Some Problems of Practical Philosophy'. The passages in this section have been of utmost interest, importance and illumination to me, and this endows me with a right to suppose that no man would fail to find them to be so.

—Swami Omkarananda

# SRI SWAMI OMKARANANDA

( *Sri Swami Venkatesananda* )

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. He is the best interpreter of Sri Swami Sivananda's Philosophy.



## HIS SAGE AND HIS APOSTOLIC DISCIPLE



**SRI SWAMI OMKARANANDA WITH HIS MASTER  
H. H. SRI SWAMI SIVANANDA**



## EVERYMAN'S PHILOSOPHER-GUIDE

(*Sri Swami Omkarananda*)

The cultivated intellect coexisting and coextensive with a life of liberal culture, is constrained to express that there is something not easy of comprehension about a many-sided spiritual Colossus who evokes a deep universal admiration, and is much more than what meets the eye in the world's foremost religious leaders and traditional prophets. Unless the action and appeal of Swami Sivananda are not only not merely intellectual or exclusively spiritual or purely 'pragmatic', but something exceeding the effect of the combined three, he would not have so imperiously commanded an ever deepening and growing general awe, reverence and adoration.

Promethean in motive, intention, effort and endurance, Platonic in depth and horizonless ranges of thought, a Buddha in the most enlightened and compassionate nature, a Confucius in endeavouring to bring mankind to moral wisdom and happiness, a John the Baptist in initiating tens of hundreds of aspirants into the Holy Order of highest spiritual experience, a Christ in the performance of 'miraculous' deeds, and in eloquence a Saint Paul, Swami Sivananda has been successfully engaging himself in an overpowering Cyclopean task concerning a diffusion of divine illumination in all mankind, and making Herculean efforts to improve human nature around the world and enable individuals realise their own greatest inner possibilities. A fair visualisation of the swift and palpable influence of the action of the stupendous power of the Swamiji's Presence and personality on mankind, is necessitated to say that his prophetic fire has, by the added high warmth of a divine compassion, consumed a large portion of the world of humanity in a conflagration of transmutation and transformation. But his appeal is not restricted to a powerful spiritual action, influence and eminence.

We run our eye through this not very long list of the representative titles of the voluminous works of Swami Sivananda: 'Mind, Its Mysteries and Control', 'Essays in Philosophy', 'World's Religions', 'Ethical Teachings', 'The Family Doctor', 'Bazaar Drugs', 'Household Remedies', 'Practice of Nature Cure', 'Health and Long Life', 'Health and Happiness', 'Yogic Home Exercises', 'Science of Breathing', 'A Trip to Kailas', 'Conquest of Fear', 'How to Become Rich', 'Students' Success in Life', 'Ideal Womanhood', 'Divine Life for Children', 'Sure Ways to Success in Life', 'Psychic Influence', 'Practice of Karma Yoga', 'Yoga in Daily Life', 'Vedanta for Beginners', 'Upanishads for Busy People', 'Guide to God-Realisation', and find in him an amazing range of a new type of "genius" that leaves no level or point of life untouched and unilluminated! Such titles as 'Yoga in Daily Life', 'Practice of Vedanta', clearly bring out the fact that Yoga and Vedanta are fitted and meant for an application to the ordinary life of everyman in the world, and that worldliness consists in not utilizing these two guides for inner spiritual development and realisation that result in a fulfilment of the whole life. Swami Sivananda is himself a living illustration of the ancient Upanishadic Vedanta, not as metaphysical abstractions embodying doubtful visionary mystic experiences, but as a body of the highest intuitive thought that infuses itself into everyday life. Books entitled 'Health and Long Life', 'Practice of Nature Cure', 'Family Doctor', 'Sure Ways to Success in Life', bring out in expressive lines the special characteristics of Swami Sivananda's spiritual-pragmatic philosophy that accepts the body and keeps it in health and strength so that it may not bring about any distraction in the achievement of one's inner spiritual development, peace and happiness, by making one succumb to disease, weaknesses or ill-health, that takes up life, endows it with success engendered by service and love, and makes it an effective medium for the expression of Divine Life and Light.



Everything that enriches everyman's inner and outer existence is clasped by Swami Sivananda and made a subject for exposition. Spiritually, morally, intellectually, materially, he is all things to all men. Dynamic psychology, practical philosophy, institutional religion, ethical life, family doctor, bazaar drugs, household remedies, nature cure, indoor exercises, technique of breathing, elevating excursions, conquest of fear, becoming rich, student's development, women's ideal, children's culture, everyman's success in life, influencing others, all branches of Yoga, Vedanta, spiritual knowledge, methods of God-realization—all these and many more themes have found the ablest and authoritative treatment at the enlightened hands of Swami Sivananda, the Philosopher-Guide of students, women, children, busy people, of everybody.

A versatile spiritual genius that the Swamiji is, he employs the most fertile methods in presenting us with the powerful living thoughts that build our bodies, improve our minds, strengthen our spirits, enspire us with new hopes and energy, and release the light of our inmost beings to our overt empirical existence. An examination of the following publications of Swami Sivananda, Radha's Prem—Three Acts Play, Upanishadic Drama, Dialogues from Upanishads, Illuminating Stories, Lives of Saints, Sivananda's Lectures, Inspiring Letters, Conversations on Yoga, Philosophy and Yoga in Poems, Inspiring Songs, Wisdom in Humour, would attest this fact. "Play", "drama", "dialogue", "story", "biography", "lecture", "letter", "conversation", "poem", "song", "satirical essay" [corrective] in purpose—all these forms of literary art the Swamiji exploits energetically to cater for the individual tastes of all persons.

Such biographical works on Swami Sivananda, by different authors, as, People's Preceptor, The Modern World-Prophet, Sivananda the Enlightened, Light

Fountain, Saint Sivananda, Women's Light and Guide, Mystic, Sage, Yogi, reveal to us the many sides of the Swamiji's God-realised philosophic life that strike responsive chords in all hearts.

This spiritual luminary of supernal splendour and greatness, Swami Sivananda, is the Philosopher-Guide of everybody. Whether you seek success or Self-Realisation, health or happiness, personal medical aid or a knowledge of metaphysical abstractions, wealth or long life, light on marriage or meditation, tips on conquest of fear or hints on influencing people, guidance on practice of Vedanta or of Yoga—Swami Sivananda would enlighten, help and serve you with breathless earnestness and boundless love. To his correspondents from every part of the world, he gives answers and solutions to questions and problems pertaining to philosophy, religion, psychology, ethics, politics, sociology, jurisprudence, music, art, literature, medicine, to everything in fields secular and sacred.

To people with their depressing psychological problems, a word from the Swamiji has always carried a peace and a power that worked their way into their whole beings, built in them a new mental attitude, reconstructed their spirits, renewed their energies and made them happy liver of their normal lives with a spiritual goal to work for. Men in the moments of bitterest pain have drawn from his pen philosophic consolation. Persons of rank and fortune receive from him a most helpful light on everyone of their problems. Housewives and spinsters from every altitude of society send him, as they would to their own dear mothers, personal epistles pouring out their hearts, and seeking light and joy. By the power of their pens, students entreat him to help them pass their examinations. Potentates and prelates, administrators, officers and university professors, intellectual lotus-eaters and illiterate masses—to be brief, everybody in every nook and corner of the world, receives from this universal Philosopher-Guide,

enlightenment, special cheer and strength and a new life of inner fullness.

A many-faceted messiah, with 'hands' all over the world, Swami Sivananda has been arousing all sections of humanity to higher values of life, guiding millions to peace, health, success, philosophic poise, spiritual discipline and divine attainment. Even at this minute, somewhere in the world, some or the other is either reading any one of the Swamiji's inspiring works, or putting into practice precepts, or contemplating upon his spiritual personality of all-pervading divine magnetism. Many are the occult spiritual powers released by the liberated divine consciousness of Swami Sivananda. To hear the Swamiji's voice, or see him in a vision, or experience his invisible presence, or receive his aid, has been quite a common phenomenon with innumerable aspirants all over our planet. The number of continental European ladies who have contacted and communed with the Swamiji in thought and spirit, in dream and vision, is greater than the one in India. The Swamiji works oftenest by invisible ways. It is evident that the light and transforming force of Swami Sivananda is spread throughout the civilized world, not only by almost all the contemporary means of communication, but by innumerable indirect channels.

By an *a post-riori* reasoning we are compelled to say that this prophet-philosopher is born into our times to bring peace, happiness and enlightenment to everyman's doors. Our special study of the depths and the many aspects of the consummately perfected spiritual personality of Swami Sivananda, makes it obvious that his mental function is largely intuitive, his capacities are supernormal, his excellences are rare and numberless, his greatness is transcendental. This spiritual Superhumanhood the Swamiji owes to years of voluntary subjection to a process of unsurpassing self-disciplinary action, to an intense aspiration to



make the Omnipresent Reality an object of his immediate experience, to a minute-by-minute contact and consciousness of the inmost Self in every man.

The Swamiji is an example of the spiritual possibilities of our nature and being ; and the philosophy and thought he has given us in his innumerable publications, embody for us those lines of philosophic action that enable us to work our way right up to the heights of the transcendental greatness he has scaled. The ennobled, elevated and enlightened lives of hundreds of spiritual aspirants around the world speak effectively to us that to exercise a powerful shaping force on our natures and wield a transforming and illuminating influence on our minds and souls, has been one of the many distinguishing characteristics of Swami Sivananda's spiritual philosophy. In the words of the eighteenth century English Divine, Richard Cecil, the philosophy of Swami Sivananda says to every man, "here are rest, grace, pardon, peace, strength and consolation."

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**EVERYMAN'S PHILOSOPHY OF  
SWAMI SIVANANDA**





## THE GOAL OF LIFE

### What is the Goal of Life ?

The Goal of Life is God-realisation.

All sorts of fears, miseries, and troubles will melt away when the knowledge of God dawns. Form a strong habit of remembering God at all times. Be balanced in pleasure and pain, heat and cold, praise and censure.

Friend ! Is there not a higher mission in life besides the daily round of official duties, eating, drinking, gossiping and sleeping? Is there not any higher form of eternal happiness than these transitory and illusory pleasures? Is there not a more dignified life than the sensual life? How uncertain is life here ! How insecure is your existence on this earth-plane beset with various kinds of fear? How painful is this mundane life? Should you not attempt diligently now to reach a divine place—the immortal abode of your original sweet home of pristine purity and divine splendour, where there is eternal sunshine, absolute security, perfect peace and where there is neither disease nor death nor want.

Aim high! To become an advocate, or a doctor, or an engineer, or a millionaire is the height of your ambition. Can this give you real freedom? Do you not like to attain perfection? Do you not wish to achieve the *summum bonum* of existence ?

The so-called cultured and educated people too have no idea of introspection, meditation and spiritual practices. They develop their intellects, earn money, hold some rank and position, get vain and empty titles and honour, and pass away from the terrestrial scene without attaining knowledge of the Self or the goal of life. Is this not really sad?

Be bold and struggle for higher things. Soar always high in the realms of diviner pursuits and higher spiritual knowledge and realise the Lord of Life, Love and Joy : this, indeed, is the Goal of Life.

## G O D

If the Goal of Life is God-Realisation, what and where is God ?

There is a living, unchanging, eternal Consciousness that underlies all names and forms, and that holds all together,—that is God.

God is the unseen Seer, the unheard Listener, the the unthought Thinker, the unknown Knower. Unseen, He helps you with faithful hands. Unheard, He hears your speech. Unknown, He knows your thoughts. He is Absolute Power and Infinite Awareness. He is the Eternal behind all instabilities, the Supporter of all functions and phenomena.

God's Will expresses itself everywhere as law. The laws of gravitation, cohesion, relativity, cause and effect, the laws of electricity, chemistry, physics, all the psychic laws are expressions of God's will.

Whatever reality is in existence by which all this universe of appalling immensities subsists is God. Beauty, Wisdom, Love, Goodness, Peace and Bliss are the attributes of God. He is the Light and Truth, the fountain-source for all Energy. Meditation on the Omnipotent Lord is a dynamic method for augmenting one's energy, strength and power.

Whether you accept the existence of God or not, He always exists. He is at once immanent and transcendent, manifest and unmanifest. He is closer to you than your breath and nearer to you than your hands and feet. Realise the supreme fact of the Lord's Omnipresence in sound, colour, form, taste, smell and in every inch of His creation.

God is beyond the reach of the senses, but you can realise Him, know and feel Him, here and now. The taste of an apple can never be made known to one who has not himself tasted it; even so, the nature of God can not be known without direct intuition or realisation.

Knowledge of God is the ultimate cure for all evils and sufferings of life. God is the supreme panacea for your weaknesses, unhappiness and limitations. He is boundless Grace and illimitable ocean of Mercy, the rock-basis and goal of all beings. Seek Him. Realise Him. Only then can you be Perfect and Free.

## WORLD

If God is the sole Reality, what is this world that I experience ?

This world of our experience has no fundamental reality. This is a flimsy world of our sensuous experience and mental knowledge. It is set up by the powers of Ignorance, and lives by Ignorance. It is made of names and forms. It is an appearance.

This world is relatively real, while God is absolutely real. The unseen Self is the real: the seen is the unreal. All sensuously observable state of affairs constitute the world of appearance. The world is ever changing.

There is no world in deep sleep. From this we can draw the conclusion that wherever there is mind there is the world. When the mind is slain, there is no world. If the attractions and attachments of the mind are completely overcome, there comes Manonasa, that is to say, the death of the mind. If you can consciously transcend all the limitations of the mind, through purification and meditation, this world would be a non-entity for you. You would realise the one Divine Being everywhere.

If one continues his meditation and rests in the inner Self, the world disappears. To the realised Sage all is Brahman. He becomes one with the Divine Reality

that underlies world-existence and all forms of life. The Self in himself, the Self in the world, the Self in all forms and figures of existence, are experienced by the sage as the single transcendent Self. He sees the Self everywhere. He lives and moves in the Reality of Divine Consciousness.



## M A N

Who am I, and how is God related to me ?

Thou art not this perishable body. The outer cloak, this mortal physical sheath, is an illusory Mayaic production. You are neither the mental intelligence nor the vital existence. This biological being, this psychical entity, are but your outer formations. The secret Self that is concealed by these various sheaths, is your true Being; that is the true individual; that is in reality, in truth, God. Thou art that.

Owing to mental impurities and limitations, you mistake your material self for the inner God. When the mind is illumined, when the heart is purged of all petty desires and impurities, when your entire nature is totally transformed by protracted spiritual Sadhana, you realise your inner transcendent Being here and now.

O Niranjan! Thou art the Immortal Self! Your essential nature is Sat-Chit-Ananda - Existence Absolute, Knowledge Absolute, and Bliss Absolute. The true "I" in you, is the Divine Reality. You are the son of King of kings, an Emperor of emperors, the Brahman of the Upanishads, the Atman who dwells in the chambers of your heart, *hridaya guha*. Act as such. Feel as such. Claim your birth-right now, from this very second. Feel. Assert. Recognise. Realise. Tat Twam Asi.

## I N T E L L E C T

Can the cultivated powers of my intellect enable me to know God?

The intellect is finite and frail. It is conditioned in time, space and causation. It cannot know things which are transcendental. Intellect cannot work when there is delirium, fear. It cannot function when one is under intoxication, when one is hungry for two days, when one gets pain or when one is suffering from a disease.

Reason studies the superficies of things, analyses and categorises the external nature of things; intuition experiences the very heart and truth of things. While reason reasons *about* things, speaks to us of things as they appear, intuitive apprehension recognises and experiences the very heart and life of things, brings us an awareness of the things as they are in themselves, in their essential nature.

Intellect can give you only conceptual knowledge and conceptual knowledge does not give you knowledge of the Reality in its wholeness, in its totality, but it divides, fragmentises and breaks things into pieces.

In matters transcendental such as the existence of



God or Brahman, of after life, of final release, the pronouncements of human intellect can never be perfectly free from doubt because these are matters not within the scope of intellect. They are beyond its scope. God is inconceivable and consequently unarguable.

Thinking fails to penetrate the heart of Reality but intuition experiences the very soul of truth. You can realise God only through intuition.

# INTUITION

## What is Intuition ?

Intuition is an experience in which the mystic feels his oneness with God or the supreme Being.

Intuition is direct supramental knowledge of God. In Sanskrit terminology, intuition is called Divya Chakṣu, Prajna Chakṣu, Jnana Chakṣu, through which the Yogi or the Sage experiences the supreme vision of the all-pervading Brahman. It corresponds to the Brahmakara Vritti of the Vedantins. It is the third spiritual eye of the Yogins. It is the eye of wisdom through which the sage clearly discerns in everything the unseen Presence of Reality. It is an active inner awareness of the immortal blissful Self within.

Intuition includes and transcends intellect. Intuition is the eye of wisdom ; intellect is the eye of worldly knowledge. In intuition, the consciousness moves upwards, towards Atma and its illumination. In intellect the commonsense moves downwards towards the world of illusory objects.

Intuition is immediate knowledge of the Absolute through the eye of wisdom as opposed to knowledge of the objects through the senses and intellect. It is truth obtained by internal apprehension without the aid of perception or the reasoning powers. It is the direct perception or realization of the divine Reality underlying the manifested and the unmanifested universe.

## SADHANA

What is the path that leads to Intuitive Realisation ?

Without Sadhana no one can achieve the goal of life. Sadhana means any spiritual practice that helps the Sadhak to realise God. Purification, concentration and meditation are the three main Stages on the path of intuitive realisation.

Purify the mind first through the practice of Yama and Niyama. A man whose mind is filled with passion and all sorts of fantastic desires can hardly concentrate on any object even for a second. His mind will be jumping like a monkey. Unless the mind is set free and casts away all desires, cravings, worries, delusions, pride, lust, attachment, likes and dislikes, it cannot enter into the domain of supreme Peace and unalloyed Felicity—the Immortal Abode. A glutton or a sensualist, a dullard or a lazy man, cannot practice meditation.

He who practises concentration will possess a very good health and very cheerful mental vision. Through concentration you will get mental vision. You will evolve quickly. You can achieve anything. Nothing is impossible for a man of concentration.

Meditation is the flow of continuous thought of one thing or God. Meditation is the pathway to divinity.

Meditation leads to the knowledge of the Self which brings about Eternal Peace and supreme Bliss.

Leading a virtuous life is not by itself sufficient for God-realisation. Concentration of mind is absolutely necessary. A good virtuous life only prepares the mind as a fit instrument for concentration and meditation that eventually lead to the Self-realisation or God-Realisation.

One-sided development is not commendable. Karma Yoga purifies and develops the hand. Bhakti Yoga destroys Vikshepa and develops the heart. Raja Yoga steadies the mind and makes it one-pointed. Jnana Yoga removes the veil of ignorance and develops will and reason. Therefore, one should practise all the four Yogas. Taking Jnana Yoga as the central basis the Sadhaka can practise the other Yogas as auxillaries to bring in rapid progress on the spiritual path.

## GUIDING LIGHTS

Could you please throw more light on the path of Sadhana ?

1. Cultivate a melting heart, the giving hand, the kindly speech, the life of service, equal vision and impartial attitude.
2. To be jealous is mean, to be selfish is ignoble ; to be compassionate is divine, to be patient and enduring is manly, to be dispassionate is praise worthy and to be equanimous is laudable.
3. God pervades the entire universe. He walks in the garb of a beggar. He moans in pain in the guise of the sick. He wanders in the forest clad in rags. Open your eyes. See him all. Serve all. Love all.
4. Grow. Expand. Build up all positive virtuous qualities, the Daivi Sampat, viz., fortitude, patience and courage that are dormant in you. Tread the spiritual path and realise : "I am the Immortal Self."
5. There is a vast inexhaustible magazine of power and knowledge within. Learn the ways to tap the source. Dive deep within. Sink down. Plunge in the sacred waters of Immortality.
6. That which gives you peace, joy, satisfaction, exhilaration, expansion of heart is virtue ; that

which brings restlessness, dissatisfaction, depression and contraction of the heart is vice.

7. Be mild but firm; be gentle but bo'd; be deep but straight-forward; be humble but courageous; be simple but dignified.
8. The best way to remove an evil trait is to think of the opposite virtue for at least ten minutes in the morning and to practise it during the day.
9. Practice of the presence of God always is the easiest, nearest and surest way for attaining God-realisation.
10. To be child-like is good; but to be childish is not good. To be devotional is good; but to be emotional is not good. To have a strong will is good; but to be self-willed is not good.
11. You are not this perishable body. In essence you are this Atma. Identify yourself with this Atma.
12. The light of saintliness is universal love. The garb of saintliness is virtue. The mark of saintliness is equal vision.
13. Endure courageously. Persevere patiently. Concentrate single-mindedly. Meditate seriously. Realise quickly.
14. Close the door of the intellect; shut the windows of the senses; retire into the chamber of the heart, and enjoy the sleepless sleep of Samadhi.



## COSMIC CONSCIOUSNESS

What is the character of Cosmic Consciousness ?

The state of Cosmic Consciousness is beyond description. It induces awe, supreme joy and unalloyed felicity. This state of cosmic consciousness is below the absolute consciousness (Nirguna-Brahmic consciousness) wherein the seer, sight, the things seen, or the knower, knowable and knowledge, or the subject and object become one. In cosmic consciousness there is yet the seer and the seen.

Cosmic consciousness is perfect awareness of the oneness of life. The sage feels that the universe is filled with one life, that there is no such thing as blind force or dead matter and that all is alive, vibrating and intelligent. He experiences a sense of universality, a consciousness of Eternal Life. He who has cosmic consciousness feels that the universe is all his. He is one with the Supreme Lord, with the Universal Knowledge and Life. He gets the eye Celestial and experiences bliss beyond understanding and description.

A Yogi of cosmic consciousness develops the cosmic sense and has universal understanding. He is conscious of being in the immediate presence of God. During Illumination the flood-gate of joy breaks and he realises that the deep, ever-lasting foundation of joy exists in every heart, that the immortal life underlies all beings,

that this eternal, all-embracing, all-inclusive love envelops, supports and guides every particle, every atom of creation. Sin, sorrow, death are now but words for him, without meaning. He feels the elixir of life, the nectar of immortality flowing in his veins. His face shines with a radiant light. His eyes are lustrous. They are pools of joy and bliss. He feels that the entire world is bathed in a sea of satisfying love, which is the very essence of life. He feels that the whole world is his body, that all hands and all feet are his. Chair, table, tree have a cosmic significance. He could never feel strange or alien to any place.

Cosmic Consciousness is an inherent, natural faculty of all men and women. It is inactive, or non-functioning in the majority of human beings. Yogic training and discipline are necessary to awaken the exalted blissful state of Cosmic Consciousness.



## THE ENLIGHTENED SAGE

How may I know a man to be a God-realised being ?

The true greatness of a realised Yogi is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring and impressive. His gait is magnificent, his touch purifying; his looks are merciful, gestures illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration, in his presence.

A realised Yogi is liberated even while living on earth. He is a great spiritual hero, an enlightened sage, a powerhouse of divine energy. He looks on all with great love and compassion. Just as the man who wears green spectacles sees green objects everywhere, so also a realised Yogi sees the all-pervading self-luminous Consciousness everywhere. He actually feels that all is himself only, that snakes, scorpions, tigers, bears and lions are as much part of himself as his own eyes, nose, ears, hands and feet. He is one with the flower, ether, sun, ocean, mountain and sky. He has cosmic vision and cosmic feelings.

A Yogi who has attained liberation even while living

in this physical body, is not swayed by the blind forces of attraction and repulsion. He is not affected by the dual throng. For him there is no distinction between a rogue and a saint, gold and stone, honour and dishonour. He beholds the One Reality or God everywhere and in all things. He is bathed in the cool ambrosial nectar that dribbles from a contented heart and quiescent mind.

He has not a bit of selfish interest in him and is absolutely free from worries, difficulties, troubles, tribulations, sorrows and anxieties, under all circumstances. He is not a slave of his moods; he is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him. Every one of his weaknesses and limitations is burnt in toto. He shines in his own pristine Glory, in his own essential Nature of Divine Consciousness. He radiates peace and joy everywhere.

*Section Two*

**SOME PROBLEMS  
OF PRACTICAL PHILOSOPHY**



## PHILOSOPHY

Contemporary Western schools of philosophy have made a 'mess' of metaphysics and thereby engendered a new problem of the concept of philosophy. What is your definition of philosophy?

Philosophy is a moral and intellectual science which tries to explain the reality behind appearances. It is the methodical work of the intellect which aims at the knowledge and realization of what "really is". Philosophy can also be explained as the art of perfect life, the way not simply of explaining what ought to be, but of directly experiencing that which eternally exists. It is love of wisdom or striving for wisdom.



## PHILOSOPHISING

To help us understand the term 'philosophising', could you please illustrate any one of its modes ?

When the aspirant sees the tempting and alluring form of a beautiful lady or a fascinating flower or any attractive form he should philosophise thus: "This beautiful lady with lustrous eyes and rosy cheeks and scarlet lips, though very tempting now, is after all a mass of flesh, fat and bones. It is nothing more than a combination of bones, nerves, skin and hair, and therefore, subject to decay. This beautiful flower will fade away in a few hours. It will turn to dust ere long. The beauty in the feminine form, in the fine flower is but a reflection of that Beauty of Beauties, the unchanging, never-dying Self within, the immortal glory of glories. May that all-pervading Presence of the All-Beautiful Lord, the source of all life, thought, consciousness and beauties, be the sole object of my love and adoration.

## THE QUEST

What must be the reason for the residual emotion of dissatisfaction in the human heart that has all that it hungers for and therefore no grounds for any form of uneasiness?

Spiritual hunger is the ultimate meaning of every activity in life. The dissatisfaction and restlessness that remain even after obtaining all the necessities of life show that everyone, consciously or unconsciously, does suffer from spiritual hunger, and it is not appeased until the Spirit within is realised. Without this divine discontent there is no real progress.

## THE ASPIRANT

To whom is the ultimate wisdom of the Truth given ?

The *Uttama Adhikari*, who is ever ardent, silent and serene due to the dawn of proper knowledge, ever the same among the diverse men of the world, undisturbed by the distracted activities of the work-a-day world, calm and peaceful, withdrawn himself from the bustle of life, unmindful of what is happening on earth, disinterested either in this or that, indifferent to the pleasures of a so-called successful life,—that is really fit indeed to receive the ultimate Wisdom of the Lord and the Truth. Even if there is the slightest desire lurking inside other than for the realisation of the Divine, that person will not be able to comprehend the true import of the Upanishadic teachings or the instruction by the spiritual teacher. He will have thousand doubts and distractions in the mind that make impossible all spiritual activity.

## THE APPROACH

Is it true that there are as many Paths and 'philosophies' as there are individuals ?

The Absolute can be conceived of in manifold forms, and manifold are the methods of approach to It in accordance with the nature of man's mind-stuff. Every cogitating creature has in fact its own religion based on a firm background of thought which men call 'philosophy'. Philosophy is theoretical religion of the stuff of spiritual practice. It declares that beings, in spite of themselves, are urged by the truth of indivisible existence to find themselves in Its centre of experience. The human aspiration culminates in the blissful possession of eternal life ; nothing short of it.

## DISCOVERY

Profound philosophical reflections and reasonings do provide the greatest pleasure to the thinking beings. Could you give us a chain of reasonings that would lead us to an intellectual knowledge of the Self within ?

What gives you light, during the day ? Sun. At night ? Moon, stars and lamps. When there are no sun, moon, stars, what gives you light ? Buddhi or the intellect. Who observes the workings of Buddhi and knows its defects and limitations ? Aham : 'I' : the self-luminous Light within. It is the inmost Principle in all, the Universal Ground. Do Sadhana and experience this Light of lights.



## INTELLIGENCE

As the Menton Book Publishers of Lincoln Barnett's "The Universe and Dr. Einstein," tell us, Dr. Einstein, the greatest of the contemporary scientists, is strongly convinced of the creation of the universe by a Supreme Intelligence. Could you give us a few evidences of the presence and operation of this Intelligence in the universe ?

The display of Intelligence is seen in every inch of creation. Can the psychologist manufacture a mind ? Can the scientist explain whence the Nature's laws are ? Ever since the beginning of creation some miraculous and mysterious power has, undoubtedly, been at work. You may call this "Mysterious Power", or "Father in Heaven," "Jehova", "Allah", "Substance", "Brahman", "Ahura Mazda". Realise this Truth : all *power* and *knowledge* shall be added unto you.

## INTERROGATIONS

Are there any philosophic pointers in man's present pursuit of perfection and peace that exert a contradictory force on the lurking disbelief that he entertains in the existence of God ?

How do you account for the ceaseless aspiration in Man for perfection, if that perfection does not exist ? How can this constantly changing universe ever have any value except on the presupposition of a permanent, unchanging Substance ? Why do you cry for perpetual peace in a world which is ever-changing and dying ? Is there not God who is never-dying and the never-diseased Being supporting this ever-dying and ever-diseased shallow world ?

## L I F E

Is human life an end in itself or is it instrumental in reaching something beyond itself?

God, the supreme Almighty Spirit is the only Truth of life. Link yourself with Him through spiritual Sadhana. All suffering and sorrow is all due to your losing touch with your Divine Source. To regain your contact with That Blissful One, you have been given this human body. The meaning of life is not merely to live as long as life lasts and then die when it ends. This is absurd. Life is purely intended for the attainment of Immortality and Eternal Bliss. Start your spiritual life now.

## IGNORANCE

What breeds individual and collective troubles ?

Hindu and Buddhist thinkers, with a singular unanimity declare that *avidya* (ignorance) is the source of our anguish and all our trouble. Man's nature of oneness with the living universe is lost. He develops an ego-centric view of life and puts his individual preference above social welfare. He develops an acquisitive instinct and looks upon every other being as his potential enemy. He clings to nature, to his neighbours, in short, to everything, which is evanescent. He becomes a divided being, tormented by doubt, fear, suffering. There is a split in his oneness. The world in which we live to-day is the world of incessant fear. But the tragedy is that we are not as yet fully conscious of our ignorance. The more sick we are, the less sensible we become. Religion is the conquest of fear, an antidote to failure and death. We cannot dispel our doubts by drugging ourselves with myths and illusions. A temporary psychological peace may be obtained, but it cannot endure. True freedom from fear can only be obtained by *Jnana*, wisdom,

## EVIL

What is the central cause of all aberrations and evils in one's life ?

The erroneous imagination that you are the body, is the root of all evils. Through wrong thinking you identify yourself with the body. Dehaadhyasa arises ; you are attached to the body : this is Abhimana. Then Mamata (mineness) arises. You identify yourself with your wife, children, house, and so on. It is identification or attachment that brings about bondage, misery and pain. You never felt miserable when millions of Germans died in the war. Why ? Because there was no identification and attachment. On account of attachment you weep profusely, when your sister dies. The word 'my' produces wonderful influence on the mind. Note the difference in effects produced in the mind when you hear these two sentences : 'Horse is dead' and 'My horse is dead'.



## MIND

Why is the human mind metaphorically termed a house-fly and a gross-hopper ?

The tendency of the mind is always to move downwards. It would rather revel in darkness and multiply and die there, than come and live for a short time in the sunshine, like flowers. Man's mind is something like the house-fly. Of course, sometimes, if some sweet-smelling object is kept, it may perch upon it for a moment. But the next moment it would prefer to alight upon a dung-heap. Its nature is there. So, perhaps, a nice tune might attract your attention for a while, but the next moment if something is given, to which it is accustomed always, this house-fly of the human mind at once goes and sits upon that. It is used to frivolities, mere flippancies. It is used to taunt and give torment to others. When a very delicious dish is put before it, it forgets the spiritual path and alights upon it.

Mind is ever restless, never stays on a fixed point for a considerable period. It jumps hither and thither. Mind is ever changing and oscillating. Its wandering habit manifests itself in various ways. The mind in the vast majority of persons has been allowed to run wild and follow its own sweet will, inclination and desires. The mind of worldly persons is gross : it is unfit for concentration, self-analysis and introspection. Rajasic mind is

restless and turbulent : it agitates the body and the senses and makes them subject to foreign influences. An aspirant's mind is calm, collected, sharp and subtle. A well-disciplined mind alone constitutes the powerful process of reaching the highest state of liberation. Spiritual enquiry must be set afloat in the mind.

## THE SUB-CONSCIOUS

If there is a stratum of consciousness beaneth the conscious mind what is the method of consciously contacting the contents of this lower layer ?

It is an admitted psychological fact that the mental processes by which you obtain knowledge are not merely confined to the field of consciousness but also cover the field of subconsciousness. If you know the technique of speaking to your subconscious mind and the art or science of extracting work from it, all knowledge will be yours. It is a question of practice. All that you have inherited, all that you have brought with you through innumerable crores of births in the past, all that you have seen, heard, enjoyed, tasted, read or known either in this life or in the past lives, are hidden in the regions of your inner mind. Why don't you master the technique of concentration and the way of commanding your subconscious and superconscious mind and make the full and free use of the latent powers and knowledge ?

## INTROSPECTION

Most of the mind's mischievous inward operations are too subtle and airy to be easily perceived and detected. Could you point out a few effective ways of overcoming its fiendish movements ?

Deep introspection alone can reveal a little of the mysterious workings of the mischievous mind. Probe and probe into the mind. Do not be lenient to the mind. The mind will try to compromise with you. Relentlessly hunt out its hidden motives. Subject yourself to keen self-analysis everyday without fail. Oust all sentiment in this process. Become an intelligent, serious and earnest self-C.I.D. Carry on a ceaseless search and a vigorous enquiry inwardly. Pray for the Grace of God who alone can vanquish the mind and enable you to master it. Thus alone, through introspection, analysis, discrimination, vigilance and prayer can you understand the subtle jugglery of this wonderful thing called 'mind' and transcend its deceptions and tricks.

## CONCENTRATION

Are there aids that help the growth of one's powers of concentration ?

A man whose mind is filled with passion and all sorts of fantastic desires can hardly concentrate on any object even for a second. Celibacy, Pranayama, reduction of wants and activities, renunciation of sensual objects, solitude, silence, discipline of the senses, annihilation of lust, greed, anger, non-mixing with undesirable persons, giving up of newspaper reading and visiting exciting cinemas—all these increase the powers of concentration. Concentration is possible and most successful only when you are free from all distractions. Concentrate on anything that appeals to you as good or anything which the mind like best. Regularity in the practice is of paramount importance.



## RESTRAINTMENT

Is physical passion hydra-headed ?

The moment there is a lustful craving for any sexual person there is a psychological perpetration of adultery. The astral body operates in thinking. Further Brahmacharya is defined as not merely restraint of the forces of self-reproduction but also of self-preservation. Gluttony, arrogance, anger, greed or miserliness, audacity, jealousy, infatuation and such material tendencies are a fall from Brahmacharya and a failure of the endeavour to attain spiritual perfection. Anger is the product of passion; excessive sleep and inertia form the negative phases of cupidity. Talkativeness is a misuse of constructive energy and is a break of Brahmacharya. Brahmacharya is a fasting of the objective tendencies of the mind and a directing inward of the same to help in Self-Illumination.

## SUBLIMATION

Have you a specific method for the sublimation of the emotion of anger ?

Should the wave of anger possess you, repair to a quiet room and have a good loud hearty laugh and make it effervesce into a pure upsurge of good-cheer and laughter. Or sit still and send out wave after wave of love, of blessing and goodwill, to the entire universe, from the bottom of your heart. Repeat again and again the sublime verse of Shanti-path of the Upanishads. You will be filled with overflowing cosmic love. All anger-Vasanas will vanish in toto, leaving in their stead a continuous thrill of motiveless love. This feeling is indeed indescribable. This Sadhana will give you a positive asset of Sattva and Prem. You will find yourself a tangibly different being after even a single genuine attempt at this process of deliberate conversion.

## **SPIRITUALITY**

Does not the act of taking to Sannyas implicate the idea of one's high spiritual nature ?

So vehement, self-assertive and rebellious is the egoistic self of man that it refuses to be changed from its vicious state to the state of virtue, goodness and saintliness. It is a great blunder to think that the mere act of renunciation is a sufficient achievement in the spiritual life. The eradication of egoism in all its aggressive forms comprises the very core of spirituality and all spiritual Sadhana.

## EVOLUTION

What is the End of Evolution and what are the means of arriving at It ?

The end of the Evolution of the Thinker is reached when the evolving mental life becomes, by expansion, identical with the all-including life, the universal Self. If however, his thoughts and actions are directed exclusively towards personal and selfish ends, his mind contracts more and more and recedes more and more from the path of evolution. He should therefore think only such thoughts and do only such actions as may widen his mind and expand until the limiting mind-covering becoming very thin is torn asunder when the limitations of the Thinker ceasing to exist any longer, his Inner Self shines in his infinitude of existence, consciousness and bliss, for, it was only He, the only One and Real Self that was appearing till then to be enclosed in a covering made of mind-stuff.

## SCIENTIFIC LAW

Should I acquiesce in the prevailing general opinion that the doctrine of Karma is a synonym of fatalism ?

Belief in Karma is diametrically opposed to the doctrine of fatalism. Fatalism causes inertia, lethargy and weakness of will and bondage. It annihilates faith, induces terrible fear in the people, destroys ethics, checks growth and evolution, whereas the doctrine of Karma is an incentive to action to better one's condition. It is a source of solace and peace. It gives opportunities for growth and evolution. It gives a positive, definite word of assurance that, although the present, of which man himself is the creator or the author, is unalterable or irrevocable. He may better his future by changing his thoughts, habits, tendencies and modes of action. Even a forlorn and helpless man is made cheerful when he understands this doctrine of Karma. It affords a most rational and scientific explanation of what is called fate.

## NIL DESPERANDMU

Certain experiences are of such distressing nature that they succeed in tyrannising sensitive souls into despair. Give us a philosophic light that could lead us out of it.

There is a lesson in everything. There is a lesson in each experience. Learn it, and become wise. Every failure is a stepping stone to success. Every difficulty or disappointment is a trial of your faith. Every unpleasant incident is a test of your trust in God. Every disease is a Karmic purgation. Every temptation is a test of your spiritual strength. Therefore, nil desperandum. March forward, hero !



## POISE

What is the nature of the precursory spiritual disciplinary action for an achievement of philosophic poise ?

By conscious exercise of the power of the will, in the light of the knowledge acquired after a profound study of Prasthanathraya and experience, one has to throw out secret thoughts, eliminate inner hankerings, overcome subtle desires, abandon selfish interests and lift the soul out of all human passions and prejudices, predilections and cross-purposes: this Sadhana engenders in the aspirant an 'emptiness' of the heart, the stillness of the mind, a philosophic poise and a spiritual vision.

## PERSONALITY

What are the overt indications of the covert spiritual development of a practical philosophic soul ?

A growing Yogi or an aspirant who meditates regularly has a magnetic and charming personality. Those who come in contact with him are much influenced by his sweet voice, powerful speech, lustrous eyes, brilliant complexion, strong healthy body, good behaviour, virtuous qualities and Divine Nature. People derive joy, peace and strength from him. They are inspired by his speech and get elevation of mind by mere contact with him.

## REPUTATION

In *Lycidas*, Milton sings of Fame as "the last infirmity of Noble mind". Should not a spiritual aspirant pursue a life of great reputation?

Even noble minds run after the shadowy toys of name and fame. Name and fame are illusory, mere vibrations in the air. Nobody can earn an everlasting name in this Mayayic plane. Does anybody remember Sri Vyasa, Vasishtha, Vikramaditya, Yajnavalkya, Vam Dev, Jada-Bharata, now, except remembering one or two political leaders? A few years hence, the names of these political potentates would have disappeared. Treat earthly reputation as paltry. Consecrate your life to selfless service, without a view to cut a fine figure. Contact the everlasting Reality.

## GREATNESS

What should be the standards of true greatness ?

Great men are not those who speak much or run fast, but think deep and live rightly. Right thinking consists in the sinless attitude of the mind, and sin is belief in things that perish. They are great heroes who have gone to the other shore of the ocean of death and suffering and greater still are the saviours who offer the redeeming hand to the soul that writhes to have a glimpse of the Light that shall never flicker, that shall never fade away.

## TRUTH

Perhaps there is no other term that is generally employed with such looseness and vagueness as 'Truth'. What is your special spiritual conception of its connotation?

To the spiritual aspirant Truth is more than truth-speaking. Truth is God or the Absolute. It is Truth that triumphs not untruth. Truth is right, untruth is wrong; that which elevates one and takes one nearer to God is right, that which brings one down and takes one away from God is wrong. God is the indivisible unity of conscious existence. Control over passions constitutes the essence of truth. Self-denial or refraining from greedy indulgence is truth. Truth is eternal life and existence, untruth is change, decay and death. Love is truth; hatred is untruth. There is no greater sin than hatred and battle. Relative truths are valid only so long as they do not contradict absolute truth which is eternal in the highest sense.

## PEACE

We are vulnerable to criticism ; therefore, mental peace eludes our grasp. Can you soothe and sustain our spirit by offering us the consolation of a dynamic philosophy ?

Don't grieve at the unkind words of the world. Is it possible to please the people ? There are so many tongues, so many talks, so many opinions, so many remarks. This world is a strange mixture of the forces of Sattwa, Rajas and Tamas. Tamasic people are in abundance; and, it is their second nature to find fault and pronounce unnecessary criticism. They experience the world through their primitive emotions ; their judgment is prejudiced; their natures are small; they are a prey to the sins of sense and perversions of will; they are more governed by ignorance and egoism than by intelligence and light. Therefore, follow the dictates of your own conscience and the promptings of your soul. If you are satisfied, the whole world must be satisfied.



## THE VISION

What is the character of the realised Sage's experience of the outer world and what his inward achievement ?

In the crying babe, playing boy, fiery youth, puzzled man, and the disillusioned old man—the sage perceives the same Atman. Outward form and peculiarity of nature do not matter with him. The apparent change which the worldly call death does not belong to the Divine Spirit within. Life continues beyond. Man sleeps with one encasement and wakes up after a short while with another encasement ! Death has lost its dread for him. He has achieved the impossible, known the Unknowable—he has eluded the grasp of Death Itself !

## SELF-KNOWLEDGE

Have you any courses of action that could carry us into a consummate knowledge of our inner divine Self ?

Man cannot know himself save through meditation, through a deep dive into the calm chambers of the heart and a direct glance at the mirror of life within. To have a comprehensive understanding of what we are, we must impress on our minds the two facts, viz., the existence of the Eternal Reality and the radical unity of all manifestations from star to mineral form, from inanimate nature to organised life. Every human being is a manifestation of the Lord ; and, therefore, it is possible for everyone to become one with the Infinite. Reflection on the above truths of essential existence, generates faith and conviction. Direct vision of the Reality supplants all vain arguments. Realisation of truth makes everything clear and self-explained.

## **Philosophy Doctors Pay Homage**

THE UNIVERSITY OF CHICAGO

## PHILOSOPHY DOCTORS PAY HOMAGE

Let us realise inwardly the meaning of those profound mysteries that God has expressed to us through Swami Sivananda. We have our responsibility for the further development of mankind as illustrated in the marvellous personality, enormous work and unparalleled zest of the Swami.

—Prof. Frederic Spiegelberg, M.A., Ph.D.,  
University of Asiatic Studies,  
San Francisco.

**Cicero and Sivananda:** When Cicero took up the issue of the problem of peace or war by writing to Atticus, "I prefer the most unjust peace to the justest war that was ever waged", he expressed the sincere desire of the majority of the war-weary people of his turbulent time. But the great Roman orator failed to suggest the remedies by which the evil of war, the curse of mankind, could be successfully eliminated.

Sri Swami Sivananda gave us this remedy. His definitions of peace and war are eternal truths, as pure and sparkling as the wisdom contained in the Upanishads. When the Sage of Ananda Kutir wrote to me, he knew about our plight in Central Europe. Although living far away in the country of the awe-inspiring loftiness of the Himalayas, he wrote about our problems as if he had been living with us in Europe all his life. His whole heart was in the words he conveyed to me, and on reading them

I knew that one, to whose mind the barriers of time and space were non-existent, had spoken.

I was deeply moved by his eternal wisdom, by his willingness to guide, to befriend, and to help. I realised that Swami Sivananda has spoken not to me alone, but to us all, and that the voice of faith must be heard.

—Dr. Oscar C. Pfaus, Ph.D., D.Litt.,  
Hamburg, Germany.

The supreme quality that strikes the western student who has not been honoured by the presence of Sri Swami Sivananda is his unique genius to express the profoundest mysteries in simple three-word sentences. Sometimes we feel ashamed, for what has taken volumes to explain to educated understanding that limits all comprehension, the Swami reveals in three words that any child can understand. Wisdom is most evident and simple but in the West, especially, the tendency is to clothe it in secrecy requiring a fortune to uncover, and a university education even to approach Truth in Spirit. Swami Sivananda is a great spiritual writer of our time. May the Swami's teachings circle the globe with his wonderful unity of purpose in universal religious rebirth.

—Dr. J. Lovewindom, Ph.D., D.D.,  
California.

Swami Sivananda's life has been a poem in mysticism. This poem unlike many other poems dealing with similar subjects, has been composed in a different meter. Service to the people, the land and the humanity has been the central theme of the poem. If any Sanyasi has set himself



about as a glorious example to others, of a life of service, help, guidance, moral, mental and spiritual uplift, it is Swami Sivananda. He began his life in the humanitarian cause as a medical man, and has followed it up in the same humanitarian cause on a higher and spiritual level.

—Dr. M. S. Natarajan, M.A., Ph.D.,  
New Delhi.

An awareness of God-consciousness, which gradually dawned in me while wandering on the Sivananda-ashram Ghats and watching the pilgrims on their way to Gangotri or communing with them before they boarded a boat to cross the Ganges to some other temple, while hearing them chanting their love to Mother Ganga as they crossed the stream, while taking part in the devotions and meditations at sunrise and sunset and talking with disciples regarding their life-purposes, while seeing the daily blessings and charity work of Sivananda to all pilgrims and passers-by and while singing Kirtans with the Sadhaks in the evening under the stars of Sivananda's varandah which overlooks the Ganges, I felt like the Alice in Wonderland, for I was in an absolutely different realm of consciousness, motive and life, where God was manifest and acted as the driving force to action.

—Dr. Judith Tyberg, M.A., Ph.D.,  
California.

In a world tormented by prejudice and fear and mistrust, a being like Swamiji Maharaj is of incomparable worth. It is not for me to try and estimate that worth or to try to explain all that Swamiji stands for. But I can express myself best by saying simply that

however valuable his writings are in reaching out to so many thousands of aspirants, it is sufficient—it is almost more than sufficient—that Swamiji simply 'is'. By being what he is, his goodness, tranquility and wisdom reach far beyond the shores of India. And may those of us who are privileged to know him be given strength to reflect, in some small way, the light that is his.

—Dr. Colins Turnbull, M.A., Ph. D.,  
Canada.

We live, particularly so in Europe, in an age of threatened values. What are these values which are threatened? They are only material ones, and the fear of losing them causes people to do wrong things, to think and act in a negative way, to destroy, instead of creating something. Why do they do that? Because there is no spiritual leadership here. This need for a spiritual leader, but one who understands the needs of the various peoples living in this world, is very apparent. But until a year ago, when I had the fortune of being introduced to the teachings of Swami Sivananda, I too was at loss when people asked me wherefrom periodicals arrived at my doorstep and still do arrive every month giving hope and courage to many here in London. May it please God to bless the work and our beloved teacher Swami Sivananda for many, many years to come. If one knows him and manages to live in tune with his ideas and thoughts it certainly does take away any feelings of threatened values, because he teaches that within every one of us is the Light of Eternal Truth however dimly it may be.

—Dr. Manfred Lowengard, M. A., Ph. D.,  
London.

The other day I gathered from the papers that despite his convalescence at Don Hospital, Swamiji administered to the spiritual needs of the people there. That is typical of His Holiness and the steady stream of Divine Life literature that owes its fount to his majestic vibrant inspiring personality. His books and writings wean one away from the sub-world of sensual pleasures and the unending quest for self and make one realise what the true riches are. These waves of bliss uplift worldly people like me and prompt us to seek wisdom at the feet of immortals like His Holiness.

—Prof. S.N.Dhar, M.A., LL.B., B.T., M.F.S.  
New Delhi.

I value Swamiji's books relating to Brahma Vidya immensely. I expect to find them very useful in my search after the eternal reality.

—The Right Hon'ble Dr.M.R. Jayakar,  
P.C, M.A., D.C.L., LL.D.,  
Vice-Chancellor, University of Poona.

*Wisdom In Humour*: The volume opens with four essays on Swami Sivananda by Dewan Bahadur K S. Ramaswamy Sastriar, in the course of which the talented author has laid his finger unerringly on what constitutes the element of permanent value in Sivananda's message to mankind in these days of pinchbeck philosophers and pseudo-prophets who are roaming about in both the hemispheres creating unparalleled intellectual confusion and moral chaos. As I have had occasion to observe elsewhere, there is *nothing* secret, nothing hidden, and nothing esoteric about the teachings of Sivananda. They

are all restatements of the teachings of ancient Acharyas in a manner calculated to make a ready appeal to modern minds saturated with so-called modern notions. Here is precisely where Swami Sivananda excels, and very deservedly too.

—Dr. R. Nagaraja Sarma, M.A., Ph.D., D. Litt.,  
“The Astrological Magazine”, Bangalore.

As a founder of the Divine Life Society, Swami Sivananda's work is in many ways unique. It is so well-organised that its members in distant parts of India are really knit together in bonds of spiritual comradeship, and they greet each other as brothers and fellow-workers. In obscure corners of India where materialism has its sway today, in those very places one hears the name of God, devoutly and reverently repeated. This is by no means a small achievement and the credit of it all goes to one solitary Sannyasi, Sri Swami Sivananda, who may rightly be called the true representative of ancient Rishis in modern times. May his work grow from strength to strength, and may he be spared to us for many more years to come to help and guide us on the path of spiritual development—is the prayer of a humble aspirant.

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

By dint of his hard work, through great and noble aspirants, by virtue of his extraordinary organising capacity, on account of his making use of up-to-date methods of propaganda, and by God's Grace, Swami Sivananda has been able to establish a great Centre of Hindu Culture at a place where there was nothing a few years



ago, and certainly it is a great achievement of which any man or his associates could be proud. Quite a lot of people get inspiration, peace and solace from his contact, from his speeches, sermons and writings. His ideas are spread and cast over the world through the up-to-date methods of organization and propaganda. Swamiji has done a great service to Hinduism by reviving its old and dying ideas, traditions and practices. And I have nothing but admiration for all that.

— Dr. B. L. Atreya, M. A., Ph. D., D. Litt.,  
Banaras.

True international understanding and spiritual co-operation is a Victory of Culture. Within the walls of the Ashram, resounds the blessed Call for spiritual aspiration and mutual esteem—this is a glorious step towards true achievement.

Let us send our veneration to Swami Sivananda Saraswati who is an untiring Ploughman on the Stony field of Culture.

In the name of pan-human Love, ennobling Labour and all-conquering spiritual Beauty, we greet you, Great Swamiji !

—Sir Nicholas Roerich,  
Naggar, Kulu.

The teachings contained in the literature of the Divine Life Society and the record of its services to humanity inspire one with the highest ideals of love and devotion.

—Dr. D.M. Dutta, M.A., Ph.D., F.R.S.,  
Patna.

Swami Sivananda, with other Sannyasins, is engrossed in the Truth of Tattwamasi. He is an inspiration for selfless service, to the young man; and with boys and girls, he evokes joy and divine mirth by his Kirtan. In fact, he is anxious to open the being in every way and beauty in human soul. I wish and pray that he should live long and at this critical period of Indian history, should revise the basic principle of human life, handed down from the Vedic and Upanishadic Seers.

—Prof. Mahendranath Sircar,  
M.A., Ph.D., D. Litt.,  
Calcutta.

I will endeavour to give a faint idea limited by my own insufficient study and meditation on a small part of the vast literary output of the most versatile writer of our times, a Guru who has books for all types of minds, masterly treasures on philosophy which can be placed side by side with Plato's or Aurobindo's and homely fire-side chat-like articles, Essays, booklets, and pamphlets to administer homeopathic wisdom-treatments to the busy masses, heedless asses and superficial lasses, which abound, so much in our Western 'milieu' and which do not seem to be entirely absent, not even from the sacred soil of Bharat Varsha in our degenerate war-mongering so-called Atomic-Era.

—Dr. Edward A. De Bittencourt,  
M.A., Ph.D., D. Litt.,  
Santiago, South America.

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