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**STUDIES IN
THE PERSONALITY OF
SWAMI SIVANANDA**



By
Sri Swami Omkarananda

A NEW VISION OF PERSONALITY

Why is it that men of spiritual character command enduring universal respect, imprint the deepest impression on all minds, befriend the worst of men, charm the best of them, and reach final heights of personality? What must be the magical secret of the never-dying and ever-growing memory of the magnificent personalities of the Buddha and the Christ? Why was it that even birds and beasts could not but experience a strange kinship with, and paid an explicit homage to, Saint Francis of Assisi? Again, why are the presence and influence of Swami Sivananda so intensely agreeable, magnetic and decisive, spiritually so satisfying, psychologically a source of maximum mental peace and happiness? What are those subtle factors pervading his presence, his sight, his company that inspire in us an irresistible instinctive respect which at times rises to levels of adoration and compels us to term him a Buddha, a Christ, a Saint Francis? — Answers to such stimulating questions, this great little work abounding in brilliant ideas dressed in a vigorous prose style, seeks to uncover by implication in the illustrative life of Swami Sivananda, for the first time in the history of the vast literature on the development of personality. By taking the reader behind the attractive vestures of Sivananda, the work throws light on the inner mechanism of a self-expressing richness of divine nature and experience, arousing his interest to explore and examine the luminous psychological and dynamic spiritual processes that govern the formation of a marvellous *persona*, it initiates him into a new and comprehensive vision and view of personality.

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SRI SWAMI SIVANANDA

Studies
IN THE PERSONALITY OF
Swami Sivananda

By

ADHYATMA KAVITA BHASKARA
Sri Swami Omkarananda
(Master of Philosophy)



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PERSONALITY OF SIVANANDA

Still the race of hero spirits
pass the lamp from hand to hand.

—Charles Kingsley : *The World's Age*

I teach you beyond Man.
Man is something that shall
be surpassed. What have
you done to surpass him ?

—Nietzsche [This quotation
taken from *Thus Spoke Zarat-
hustra, Prologue-3*, is here
meant to yield a special
Indian spiritual connotation,
and for a critical remark on
the Nietzschean concept of
Superman, see the chapter
in this book, entitled 'The
Superman'.]

ODE TO HEAVENLY PARENT

Heavenly Parent, Eternal Being, who art both,
Grant us the power to realise inwardly
The meaning of those profound mysteries
That You have expressed to us through Swami
Sivananda.

Grant those who love him to remain in awareness
And in immediate and constant touch with
The Miracle of Existence
That underlies all being.

May they live through
The rich and difficult years to come,
With a feeling of responsibility
For the further development of mankind
And of this earth.

Take our deep-felt gratitude for the power
You have sent to us in Swami Sivananda,
In his marvellous personality, his enormous work
And his unparalleled zest in his performing the task
That You have set for him.

May we keep in our hearts the Light and Glory
Of Higher Being now and forever. Amen.

—*Dr Frederick Spiegelberg, M.A., Ph.D.,
Stanford University, California, U.S.A.*

Prefatory Note

The persuasion to present in this publication brief popular statements on various aspects of the most powerful personality of the impersonal spiritual Man of consummate Self-realization that Sri Swami Sivananda is, came to me from the effective interest and attraction held for my mind by the phrase, "marvellous personality", found in the Ode on the Master, to the Heavenly Father, so reverentially composed by an eminent German scholar and Professor, Dr. Frederick Spiegelberg of Stanford University, a great lover and impassioned preacher of the Ideals of Indian Culture.

—Swami Omkarananda

Mark the perfect Man,
and behold the upright.

—The Holy Bible : *Psalms*, 37, 37.

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The Mind of the Master

The kings of moriden thought are dumb.

—Mathew Arnold :

Stanzas from the Grande Chartreuse.

Every thought which genius and piety
throw into the world, alters the world.

—Emerson : *Essays : Politics.*

Thought must brighten the eyes, touch sentiment, inspire intelligence, and impart illumination to life. Thoughts that fail in this adventurous function, betray the impoverished and the impious sources of their origin, and become nothing better than a mischievous burden. Ideas should emanate from the burning furnaces of our deep inner experiences, and breathe into men's external life, a prodigious power ; but, whatever may be the traditionally well-assessed and much acclaimed intellectual value of the academic philosophy, no life was touched and transformed, no nature controlled, new-made and impelled towards an achievement of things excellent, no being Enlightened by the most ardent pursuit of its alluring content. A deliberate straining of the uncommonly functioning faculty of their reasoning intelligence and the cautious employment of reflective language, capacitated the master-

minds in the field of formal philosophy, to erect imposing structures of speculative and abstract thought ; but the fascinating ideas made to dwell in them by the vigorous action of a conscious conceptual cleverness, possess no power to exert a shaping influence on the conduct of our everyday life in the world of hard struggles. Therefore, for a true enlightenment of the intellect by the guiding wisdom of life a message or lesson for resolving every perplexing circumstance of personal experience, for high moral and spiritual inspiration, and where the problem of life-enrichment is seriously involved, it is the transforming thought and the quickening word of Swami Sivananda, that we seek.

The mind of the Master is ever engaged in ceaselessly transmitting thoughts of power—thoughts that determine the tone and colour of our character, thoughts that shape our spiritual destinies, thoughts that link our beings to the living Presence and Power of the omnipresent Divinity. Unlike the restless, seeking, inquisitive, discursive intellect of the academic philosophers, the high intuitive intelligence of the Master offers itself as an unfailing and most powerful instrument for the radiation

of the divine wisdom, for embodying the eternal values of the Spirit in simple forms of sublime speech. The mind in him is no tool for learning, but a happy means for the manifestation of the light of spiritual life and experience. Everyone of his aphorisms, broken paragraphs, innumerable publications imparts to us numberless suggestions, intimations, communications of the true integral Divine Living; he is a dealer not in the proud products of intellect, logic, language but in the bald lessons of life, in the dialectics of inner psychic phenomena and progress, in the expressions of an evolving soul and of a Consciousness that lives in an unbroken continuity of relationship with the Divine Being in all formulations and figures of existence, in the scheme of this vast cosmic manifestation, in its own aspect of attributeless transcendence. To introduce an uplifting power of thought into our natures to refine, energise and elevate our minds, to alter the outlook of our life, to change and reconstruct our human consciousness, to pour courage and strength into our finite endeavours, to throw floods of light on our difficult path to the consummate spiritual Experience — these have always constituted the sole and

dynamic function of the mind of our divine Master. In every word of his thought, men have discovered a message addressed peculiarly to their particular individual cases, and received a power, the power irradiating from the rich inner recesses of his spiritually illumined personality. If among men he has acquired an immortal memory, it is because his thought profits the very soul of mankind, immensely and permanently.

The Heart of Joy

The greatest happiness of the greatest number.

—Beccaria : *Treatise of Crimes and of Punishment*

Mankind are always happier for having been happy ; so that if you make them happy now, you make them happy twenty years hence by the memory of it.

—Sydney Smith : *Lecture on Benevolent Affections.*

The search for happiness is universal ; and, the greatest lovers of all mankind, the saints and sages, have successively distinguished themselves as the tireless distributors of joy to every seeking soul. Nothing should be such or so said as would jerk and jolt the feelings of someone, the whole tone of the entire inner and outer nature of Swami Sivananda seems to say. Give gifts of happiness before you could promise heaven—becomes at once the central theme of his supernal life of Self-realization and the restless argument of his endless works of soul-redeeming world-activity. Loving appreciating, comforting, encouraging syllables always precede his instructing, chastening, pruning words.

Not mere Compassion but positive overwhelming Love flows from the numberless gentle god acts of his most winsome

life and energetic presence; and, many of the legendary traits in the compassionate gods of all mankind, are a living reality in the dynamisms of his personal character. A scrupulous concern for human happiness, is implicit in everyone of his utterances; a profound respect and love for the intelligence of the student is evident in his talks; not to blame individual life as a sob and a misfortune but to discover and expatiate upon such elements in existence that would render it into a blessed field for fulfilment; not to cry down the world of men as a vale of tears and a pit of live-coals, but to open the vision of man to the principles and values that would turn the world into a grand ground and the one needful environment for the growth of the Soul, seems to be the special mission of the Master. Not to disconcert and teach but to impart pleasure with lessons, to concert the countenance before illuminating it with the light of saving wisdom, is the eminent feature of the method of his teaching.

And, the happy outward expressions and methods are but the graceful manifestations of the achieved inward immeasurable joy of the imperceptible Oversoul. In the luminous fences of the finite form, Swami

Sivananda is a realised representative of *Satchidananda*; from beginning to end, his is, essentially, a heart of Joy, the heart of universal love that attracts to itself all responsive human hearts and infuses into them a new delight of persisting power.

Killjoys possess no personality. Though the maudlin faces of famous philosophers like Heraclitus never fail to hold an impressive appeal to agents of gloom, there is practically none either in the animal or human kingdom, who is not always on the move to pay any prize to be put into the disposition of even counterfeit forms of happiness. Such is the constitutional capacity of, and the consequent demand in, man, that he should either become a buffoon or pay for one, whether the type be Shakesperian or Shavian; or, if he be a serious spiritual individual, he would work his way probably through a trying and cathartic process of self-imposed suffering, into unlimited and undying Delight of the Divine. From Baccaria, Priestly taught Bentham to pronounce the sacred truth—that the greatest happiness of the greatest number is the foundation of morals and legislation. But, as happiness depends less on external things and lies more within

ourselves, the joyous Sivananda exercises an irresistible attraction on a great number of hearts and awakens in them the activity of a native Joy which is truly the greatest Happiness. And, having received from him the tribute of a smile, who would not say, he is a unique personality ?

His Words of Honey

Sweeter also than honey and the honeycomb.

—*The Holy Bible : Psalms 19, 10.*

Instead of dirt and poison, we have rather chosen to fill our hives with honey and wax, thus furnishing mankind with two noblest of things, which are *sweetness* and *light*.

—*Swift : Battle of the Books.*

Supreme sweetness characterises his speech. Swami Sivananda, the perpetually impassioned giver of spiritual guidance, gives it with a good grace, with sweet smiles, with humour, with requests, gives it in the benevolently created atmosphere of a strange personal awareness that the receiver is superior to the bestower. The very manner of his imparting words of wisdom not only serves to evoke in us the most pleasantly elevated emotions but also arouses an earnest aspiration to abide by the light of his guiding thought. To captivate and command the best of the awakened parts of our affective life, to seize upon with the power of sweetness the soul of the noblest of our feelings, to inform our aimless energies with the force of a direction, to enkindle our minds with a far-reaching discernment, to inspire

the activity of our individual religious endeavour—these are some of the tasks he assigns to the pleasant words of his spiritual wisdom; and, they in their happy turn, explain in a measure, the success of this universally admired and respected Teacher.

No caustic notion, no keen cold analysis, no specially sharpened intellectual subtlety come to animate and poison his simple spiritual thought of metamorphosing sweetness. One can easily sense in his speech the boundless sympathy his warm heart holds for all forms of suffering human nature and life; in every gesture of the Master an endearing understanding of human failings and a strong genuine love for all breathing beings, is unmistakably present; he would never reconcile himself to posting a single letter unless he assures and reassures himself that it carries what he terms, HONEY. And he wins, because, as Abraham Lincoln maintained, "a drop of honey catches more flies than a gallon of gall,"—wins for the forces of the good, the sublime and the spiritual.

The Chanter of Personality

His Providence

Out of our evil seek to bring forth good.

—Milton : *Paradise Lost*, Bk. I; L. 112

I am pleased to be praised by a man
so praised as you, father. —Hector

Incontrovertibly, his traits and qualities are the attributes of a most powerful personality firmly centred in the Nature of God-Experience. There is magic in his majestic tenderness ; and, the meanest of mankind merits his considerate attention, moving reverence and the delicate touch of his finest spiritual sentiment that inform with activity their 'dull' thought, instill into their entire lives a strange sense of dignity, and, unnoticed leave in their efforts a mighty mission. Notable among the many gifts in his ethereal magnanimity, is the gift to lavish praise, praise in which resides a power; and, the praise poured so indiscriminately and on those so undeserving, has become a force for remoulding character, a something that makes the whole system feel nourished, that impels the glands to let in their juices into the blood, that quickens the powers for moral and spiritual development.

There is no man on earth, who does not deserve the tonic of a little praise. There is no soul of evil altogether devoid of an element of goodness which our Sage would discern and make it the enviable object of many an appropriate pean of praise. Essentially, man is a Divinity slowly struggling its circuitous way out of the restrictions of consciousness in the human environment, out of the heavy encumbrances of an age-old lower nature. Sin is a mistake into which an evolving intelligence inadvertently slips for the purpose of receiving a sound lesson of experience; sinner is but a saint-in-the-making, he writes ; and, goes on to heap praise on the redeeming aspects of the character of the apparently unfortunate one, praise couched in such words that do exert on his or her mind a specific influence.

An enhancer of every excellence, an admirer of every merit, a promoter of everything good and noble, a contributor to the cohesive forces of culture, harmony and integration, he has for everyman a word of generous praise, for every artistic piece of some intrinsic worth a written testimonial, for every expression of elevated character a high eulogy; and there is no limit to the

number of titles he awards, of the gifts he gives, of the letters of encouragement he posts. Out of every twenty letters he writes, seven are invariably commendatory, complimentary, benedictory, encomiastic: the result is, men are made conscious of the vaguest of their possibilities, of their nascent powers of goodness and greatness, of their talents and capabilities, and goaded to unfold and exercise them, to make them operative and dynamic. The thought of a Heart that loves so persuasively, so overwhelmingly, so continuously, of an admiring spiritual Guide, obliges them; they are bound by a potent new tie of psychological affiliation and responsibility and for that very reason, cannot but exert the best of their energies and rise to the height of his praise, up to his expectations. So many personalities are formed; so many powers of goodness developed; so many excellent qualities latent in the inner layers of consciousness, made patent and active; so many beauties of the Soul aided to blossom—lo, by a single Heart of highest spiritual magnanimity! And the minds that are made strong, the hearts great, the characters virtuous, the natures excellent,

love in their turn, under the constraints of noblest obligation, the Master, with moving gratitude!

What magnetic power is not hidden in a Singer who sings of the discovered seeds of the best basic traits in individual personalities, a Chanter who not only lives by the belief that every man is an exalted creature but makes endless efforts to enliven and galvanize the noblest qualities in the amorphous units of organised human nature? Down through the centuries, was there a far-famed saint, who did not hold fast to his own experiential doctrine that every individual is somehow his Brother, his deity deserving or rather evoking reverence, love and service? And which intellectually conceited human heart is not secretly pleased to be praised by an overpoweringly considerate, loving and serving person of high spiritual eminence? Or, should we doubt that the cautious cleverness of the self-withdrawing critic is but a comment on this shrewder aphoristic observation?—"A refusal of praise is a desire to be praised twice."—La Rochefoucauld: *Maxims*, No. 152.

The Miracles of Memory

Hail, memory, hail ! in thy exhaustless mine
From age to age unnumbered treasures shine !
Thought and her shadowy brood thy call obey,
And Place and Time are subject to thy sway !

—Samuel Rogers : *Pleasures of Memory*,
Pt. II; L. 428.

Developed in every direction, the most marvellous memory of Swami Sivananda holds, hourly, for our awe-inspiring and delightful enlightenment, numerous activities of a miraculous nature. With amazing ease and accuracy, to recall the very words that some visitor to the Ashram spoke within the hearing of the Master, to someone else, some decades ago, and at a time when his mind was apparently invaded by the heaviest distraction from a dozen discordant voices; to recognize, even after the lapse of some twenty-five years, the countenance of a person whom the Master saw just for a few moments—may be reckoned as the two quite minor among the many miracles constantly performed by the power of the memory of the Master. Among the millions of men he knows, no face is unfamiliar, no name beyond the reach of quick memory, no detail of their house-addresses incorrect. Of the bewil-

dering length of the inventory of his day-to-day works, no item however small and insignificant escapes his notice; and, there is no piece of knowledge respecting any aspect of human experience and any phase of the processes leading to the integral Divine Living that does not emerge suddenly at the command of his will into the conscious field of his mind, from the many mansions of his mysterious memory.

Though quick, flexible and wide in range, the startling memory of Macaulay expressed but one-sided precocity for the verbal material such as long pieces of *Paradise Lost*; the extraordinary memory of Mozart was restricted to music, and was incredibly bad at recalling numbers; and it is precisely on account of this lop-sidedness of the memory of the memory-prodigies that Swami Sivananda's extensive memory of intensive light, with its added unusual merit of rapidly reproducing just that number or event or face or thing or word that is demanded by the context on hand, or is relevant to his immediate needs, that strikes us as so very miraculous in function. The more we exercise our informed intelligence in a keen observation of the most engaging feats of the many-sided memory

of Swami Sivananda, the more are we made to realise the piecemeal, fragmentary and inadequate character of the existing knowledge on the matter of memory presented to us in the writings of Plato, Aristotle, Hartley, Brown, Mill, Hamilton, Hering, James, Ebbinghaus, Dr. Furst and many others. The mystery of the startling workings of memory persists because,—as a well-known scientist, the late Dr. Carrel makes, on behalf of the scientific knowledge, a blatant confession in his book *Man, the Unknown*,—the nature of memory like that of psychological time, remains unknown. What exactly, then, is the action of his inner spiritual illumination and transcendental perfection that has endowed the memory of the Master with numberless amazing powers, is, indeed, an issue over which the judgment of our academic intelligence must be one of prudent silence.

Forgetfulness is a heavy disadvantage to any public figure of vast dimensions. It is common knowledge that to recognize the face and address a man by his own name, is the sweetest experience the great Man can grant him. The power of memory in certain types of spiritual leaders is so extraordinary that it holds within its

apparently strange chambers everything of every form of experience they ever had and ranges supremely over a perfect knowledge of the full details of their own past lives and of those who come in contact with them. Where remarkable powers of mental memory are concerned, Swami Sivananda, seems to remain unrivalled in the gallery of the great ; and, the men who have in some measure received a benefit or two from his manifold spiritual blessing, are rich in the memory of the heart ; for,

The heart hath its own memory, like the mind,
And in it are enshrined
The precious keepsakes, into which is wrought
The giver's loving thought.

—Longfellow : *From My Arm-Chair, St. 12*

Ecce Homo

Man's Unhappiness, as I construe, comes of his Greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite.

—Carlyle : *Sartor Resartus*, Bk. II, Ch. 9.

I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

—Emerson : *Essays : History*.

Maybe, it is an instinctive intuition or an imaginative insight or an intelligence inwrought in a romantic feeling or some strange spiritual sense struggling for a total rise into the field of waking consciousness from the deeps of our being, or a peculiar power of profoundest perception belonging to our occult nature and corresponding to the order of Reality that the divine Master is, that suffuses us, in the Presence of the Master, as the Master walks, as the Master speaks to us, with a knowledge and an experience that he is a refining Figure formed entirely by a Light that is to be apprehended by a sense other than that of the merely mental vision, an endearing Power that promotes every excellence vouchsafed to our human

nature, a Wisdom that sees not by a perpetually illuminated mind but by the omniscient sight, by the self-luminous light of the self-existent Reality, a beautiful uplifting Presence, a delicate Gentleness of the unknown Omnipotence, a Form wholly made of Love, a Love that softly constrains the nature of the Godhead that he is, to continue living in a visible garb and labour for the spiritual enlightenment of mankind.

But our experience exceeds expression, more by reason of its elevated, intensive, comprehensive character, its total complexity and the complicated references implicit in each of its constituting components than by the academically recognized limitations inherent in the medium of a reflective or an imaginative or a descriptive language; and when formal reason with its short-ranged knowledge and pragmatic intellection with its worm's eye-view of life, question our experience or summon it to their tribunals, we feel constrained to laugh at their limited light and petty power, and answer them in an authentic tone that there are limitless ranges of unexplored realities lying beyond the silly little circles of their own arrogant obscurantist jurisdiction in

the 'unconscionably' restricted realms of normal empirical experience.

The eye of an illumined intelligence, enriched experience, widened wisdom, finds nothing strange or incomprehensible and ethereal about the Master or about the experience the power of his living presence evokes in us : ages ago, the supreme genius of spiritual India made a quite intelligible formulation in the most meaningful and revealing of all words under the sun, *Narayana*, its intuitive experience of the fact of the immanence of the infinite consciousness in the fold of the individual, the truth of the inalienable presence of the Godhead in the being of man; and this Godhead which is very much veiled over and completely obscured by the opaque mental, vital, material sheaths of the average consciousness of the ordinary individual, is made aggressively manifest and patent in the life of the divine Master, for the seeking vision of the half-lit mind of man. The subtle sight generated by a mentally, morally and spiritually disciplined and energized nature, easily perceives behind the veils of his opulent outward life of immense service and value to mankind,

the fact of his intensely realized oneness with the Infinite, and the consequent sense in him of the fullness of happiness, the plenitude of power which feels itself, in its own unlimited awareness and strength, to be the source and author of every excellence we, as mortals prize, the excellence of Caesar's hand, of Plato's brain, of Lord Christ's heart, of Shakespeare's strain.

Unless man achieves this sense, perception and experience of his oneness with the vital reality in the law and essence of his being, of the foundational Principle of the Infinite, replaces the discords of his narrow heart by acts of universal love, rules the demands of his 'stomach' by the dictates of the Spirit reproduces in his external life the actualized potentialities of his own inner Soul, and lives in a constant awareness of the dynamic powers of the all-conscious Absolute,—he can never be restored totally to his own Greatness, and never will he recover his true Happiness. Here is the divine Master, an actualization in living experience, of the highest spiritual Consciousness 'latent' in us; he is a universal man bearing in his bosom the experience of the Transcendental; he is an

individual rendered into the terms and substance of an impersonal spiritual Person, a new-born heavenly human soul consciously expressing the supernal character of the Divine Self, an eloquent essay within the limits of life here, of every one of the secrets of our essential spiritual nature.

This illustrious example of the Master as the scintilla'ing Guide to the supreme fulfilment of the life of finitude here on earth, we seek to study,—else, Thomas Carlyle would throw up a challenge: "Will the whole Finance Ministers and Upholsterers and Confectioners of modern Europe undertake, in jointstock company, to make one Shoeblock HAPPY? They cannot accomplish it, above an hour or two; for the Shoeblock also has a Soul quite other than his Stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, and no less; *God's infinite Universe altogether to himself*, therein to enjoy infinitely, and till every wish as fast as it rose."

"Humanity in order to bear its burdens," maintains Ernest Renan in his learned and literary biography of the Nazarene, *Life*

of Jesus, a realistic, skeptical account of the Christ, against the background of Roman Judea, "needs to believe that it is not paid entirely by wages. The greatest service which can be rendered to it is to repeat often that it lives not by bread alone" But it must be emphatically added that the principle that humanity "lives not by bread alone" can never be brought down to the status of an innocent belief enabling mankind to bear their burdens, but has to be raised in our everyday pragmatic life to its own rightful place as a pointer to the positive spiritual endeavour the human individual has to take to in order to seek a supreme satisfaction and fulfilment of the inexorable organic demand in the whole make-up of his conditioned consciousness, for the illimitable delight co-existing and co-extensive with the infinity of existence and being that he is in the law and essence of his own inner nature. Transcendent and dependent satisfactions and fleeting pleasures can never succeed long in deflecting the self-asserting urge in man for the conscious possession of the infinite happiness of his own absolute Self-Awareness. Living here amidst us from a subjective experience

and immanent consciousness of the Infinite Being, holding in his personal experience the Joy of the Brahman, as the Brahmaid, the knower of Brahman, how often did not the Master restate in his speeches and in his written works, the Upanishadic teaching that there is no joy in the finite—the Infinite alone is the Delight? Even such forms of address which he so freely employs in speaking or writing to us, as "Blessed Divinity", "Adorable Immortal Self", themselves, besides portraying the beauty of his own inward experience with regard to us, arouse our intelligence to a sensitivity to the truth of our own essential nature, liberate us in thought and feeling, as long as we are under their magical spell, from our obsessive preoccupation with the material affairs, mental conflicts, artistic achievements, with partial and limited expressions of our poor personalities, and give us a glimpse of what we ought to be or are in the truth of our inner selves.

Few who know anything of the various facets of the Vedantic, Yogic, devotional and socially serviceful spirituality of India would fail to find certain close similarities and yet many fundamental

differences between this Master of boundless spiritual knowledge, power and realization and that Great Teacher, the story of whose pre-eminent life displayed the moral perfection of man "in its root and unity", "the Edict of universal Love", presented to us by Sir John Robert Seely in his *Ecce Homo*, a widely discussed work that acquired for him the reputation of a writer. And there is the other *Ecce Homo* of the fierce Antichrist, an autobiographical work wherein we see Nietzsche energetically soiling his own figure of genius with insane self-praise. Broken, bitter and sick in soul and spirit, eager for pleasure and enjoyment, breathless after "a Will to War, a Will to Power a Will to Overpower", he is a brimstone personality of bad bravado capable of commending with unbecoming vehemence nothing but the virtues of wild deeds and at best the serene blessedness of selfishness and haughty aesthetic contemplation and intellectual creations. Well were the frenzied words of King Lear, said to reveal the soul of his mad power philosophy.

I will do such things—
What they are yet I know not—but they
shall be.

The terror of the earth.

Not a Neitzschean ideal of supermanhood fabricated by the imbalances of the provoked impetuous human genius, nor the ideal abstract "man" of Kant, nor the diety-bearers of Samul Alexander, nor a partial manifestation of a prophetic religious genius, however powerful and enduring be its hold and influence on the mind of mankind, but a consummate expression in life, thought and activity of the spiritual Genius of the Vedantic India of Devotion, Knowledge and Service, can demonstrate to us a diversity of potentiality and brilliant possibilities of the true Hero in man. The renowned mystical lyric Irish poet, A.E., in his little volume "*The Hero In man*," apprehends an unseen power as pervading all being and creation and conceives it as the Hero in Man; but with him, the discerned Truth in the human formulation of existence remains a content of sheer poetic insight and therefore does not afford us a joyous knowledge that could bear resemblances at least to some of the warm living touches of the most beneficial manifestations of the *Hero* in Swami Sivananda.

Everyman's Friend

Friendly was he to behold, and glad as the heralding angel. Walked he among the crowds.

—Longfellow : *The Children of the Lord's Supper*, L 50.

His Magic was not far to seek—
"He was so human ! Whether strong or weak,
Far from his kind he neither sank nor soared,
But sate an equal guest at every board :
No beggar ever felt him condescend
No prince presume; for still himself he bare
At manhood's simple level, and where'er
He met a stranger, there he left a friend.

—James Russell Lowell : *Agassiz*, II. 2.

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 mental development, women's ideal, children's culture. Everybody'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

an able and authoritative treatment at the enlightened hands of Swami Sivananda, the Philosopher-Guide of students, women, children, busy people, of everyman.

A versatile spiritual Power that the Master is, he has employed the most fertile methods in presenting us with the powerful living thoughts that build our bodies, improve our minds, strengthen our spirits, inspire us with new hopes and energy, and release the light of our inmost beings into our overt empirical routine of 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 Master 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 facets of life of the Master, which strike responsive chords in all hearts.

As much in his daily life as in the performances of his thought, this spiritual luminary of supernal splendour and greatness, is a Friend of everyman. Whether one seeks success or Self-realization, health or happiness, personal medical aid or a knowledge of metaphysical abstractions, wealth or long life, light on marriage or on meditation, tips on conquest of fear or hints on influencing people, guidance on practice of Yoga or of Vedanda—Swami Sivananda would enlightens help and serve him or her with breathless earnestness and boundless love. To his correspondents from almost all over 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 Master has always carried a peace and a power

that worked their way into their whole being, built in them a new mental attitude, reconstructed their spirits, renewed their energies and made them happy liverers of their normal lives with a spiritual goal to work for. Men in moments of bitterest of mental agony have drawn from his pen effective philosophic consolation. Persons of rank and fortune receive from him a most helpful light on everyone of their problems and quandaries. 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 almost all countries of the world, derive from him enlightenment, special cheer and strength and a new life of inner fullness. In the words of the eighteenth century English Divine, Richard Cecil, the practical philosophy of Swami Sivananda announces to everyman, "here are rest, grace, pardon, peace, strength and consolation."

The Spiritual Awakener

Knowledge alone is the being of Nature,
Giving a soul to her manifold features,
Lighting through paths of the primitive darkness,
The footsteps of Truth and the vision of Song.

—Bayard Taylor : *Kiimasdjoro* st 2.

Swami Sivananda, the living liberated Man has powerfully wrapt himself in the fire and force of a special prophetic pre-occupation with the soul-redeeming world-activity, with what the Bhagavadgita would designate by means of a pregnant compound-word, *lokasangraha*. Liberated in spiritual Consciousness, formally delivered from all the manacles of human limitations and Self-ignorance, this Argus-eyed Sage of colossal spiritual capacity, is living and labouring on a large scale for the general good of mankind, for the conscious, and therefore rapid, inner evolution and progress of the thinking but unwise mortals in this eternally sobbing world of soul-making suffering.

Happily for the scrambling twentieth century world of world-wars, multiplied vital pleasures, mechanical progress, soulless specialists, distraught technicians, this Spinozistic deity of our divine Master,

the greatest of the living builders of the inner life of humanity, is seen present everywhere, more in the divinely operative intensity of his own extended spiritual consciousness, in the minds and lives of hundreds of men around the world as a Name that bestows peace, comfort and strength, as a shaping force fashioning them after the image of the Divine, a guiding light leading them to the fulfilment of life in personal 'religious' experience, than in the instructing and transforming printed pages of his widely distributed innumerable publications.

The impassioned endeavour of the divine Master resides in plunging the powers of his spiritual Being, as a Friend of all living things, as a mother to their needs, as a Guide to their moral and 'religious' goals, in an energetic expression of himself in those tasks of the specially incarnate Godhead that are destined to result in a steady dispelling of our spiritual ignorance, in an increasing actualisation of the noblest potentialities of the mind and soul of mankind. But to restrict our attention and consideration to an observation however full, of the magnitude and many-sidedness of the Mission of our

Master for mass-welfare, mass-awakening and mass-enlightenment, is to sneak away from the compulsion of facts brought to our awareness from the other important phase of his mission constituted by the particular spiritual achievement of those few of his individual disciples who in their psychic sensitivity and spiritual nature have come closest to his heart, on whom he has exercised an incalculable esoteric influence, the very springs of whose lives he has stirred, and the very foundations of whose being, he has profoundly touched.

Who loves not Knowledge ? Who shall rail
Against her beauty ? May she mix
With men and prosper ! Who shall fix
Her pillars ? Let her work prevail.

—Tennyson : *In Memoriam*, CXIV.

The Multiple Mission

It is the East that has taught another wide, more profound and a higher understanding, that is, understanding through life.

—Dr. Jung : *The Secret of Golden Flower.*

Unless the action, appeal and influence of Swami Sivananda are not only not merely mental 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. The cultivated intellect co-existing and co-extensive 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.

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 happi-

nese, 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 state that his prophetic fire has, by the added high warmth of a divine compassion, consumed an appreciable 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 Teach-*

ings, *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 Kailash, 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-Realization*,—and find in him an amazing range of a new type of spiritual intelligence 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 everyone in the world and that worldliness consists in not utilizing these two guides for inner spiritual development and realization that result in a fulfilment of the whole life. Swami Sivananda is himself a living illustration of the ancient Upanishadic Vedanta, Vedanta not as metaphysical abstractions embodying doubtful visionary mystic experience, 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-pragmatistic philosophy that accepts the physical 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, weakness, or ill-health, that takes up life, endows it with success resultant upon the practice of love and service, and makes it an effective medium for the expression of Divine Life and Light.

Symbol of Spiritual Destiny

Spiritual realities exist not for the mind of the ignorant.

—*An Ancient Theme : Rig Veda*

The light above the light is, to the deluded vision, darkness.

—*The Modern Variation : Josiah Royce*

To the struggling aspirations and lingering evolutionary activity of the awakened mind and 'psyche' of the contemporary humanity the luminous all-encompassing spiritual phenomenon of Swami Sivananda not only affords an abundance of light, strength and encouragement, but also illustrates and illuminates right here amidst us in the earthly dungeons of a seemingly irremediable ignorance, falsehood and suffering, the most splendid possibilities of a consummate achievement and dynamic expression of the integral divine living. The Power-laden living presence and Example of the divine Master expressive as they are, of the splendours of the fully unveiled Godhead, through the active transformed radiance of a human appearance, rouse our sensitive psychic nature into a new inspiration and dynamism, wield on the whole of our consciousness an irresistible attraction,

and release into activity its deeper layers, higher principles and characteristic powers, and through the instrumentality of their combined action make possible the steady epic movement of our inmost being towards the summits of spiritual realization so cryptically portrayed in the all suggestive axiom of the supreme among the Upanishadic teachers, *tat twam asi*, an axiom of Identity whose secret content the divine Master imparted on the day of our initiation, to the very soul of our life's basic self-awareness.

The argument of the irrefutable personal experience of most of us bears out that the appeal and the action of the sovereign influence of the Master, whose self-luminous life is a continuum of divine iridescence, have been dovetailing into our daily lives an inner Yogic discipline, engendering in us yet higher aspirations, stimulating our slow-moving spiritual activity, graciously stretching the stature of our soul, and extending the power of our consciousness beyond the body we inhabit, beyond the limited thought of our rational mind, beyond the lure of our psychic powers, into the intensities and rich beauties of the Life

Divine. Living as he does from the intensely real and essentially 'vital' spiritual domains of the divine Being which the ordinary man does not even believe can exist, the divine Master represents in reality, here on earth, in the material body, to any critical intelligence of appreciative assimilation, a profoundly inspiring scintillant symbol of the most magnificent commingling of God and Man—God with His great power of Consciousness, absolute attributes, characteristic deeds of love and concealed acts of grace and Man without his defects and deficiencies of nature and impurities and imperfections of existence. The symphonic rhythms of the mission of the Master are unmistakably formations from the numberless notes emanating from an exquisite coalescent activity of the Force of the fully descended Divinity and the ascended power of the transfigured and perfected humanity.

Eye hath not seen it, my gentle boy,
 Ear hath not heard its deep songs of joy
 Dreams cannot picture a world so fair—
 Sorrow and death may not enter there,
 Time doth not breathe on its fadless bloom,
 Far beyond the clouds, and beyond the tomb,
 It is there, it is there, my child !

Revealer of the Inner Reality

He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day.

—Pope : *Messiah*.

The Self-obtained central Power of a constant relation with the Light of the Beyond, an entire unification and complete identity of his Consciousness in its own essence and substance with the supreme Being, holds for Swami Sivananda in his heightened awareness of all-comprehensiveness,

the Sovereign Light
From whose pure beams all perfect beauty springs,
That kindleth love in every godly spright.

Even the love of God. *

A telling phrase of Plato, in a tone of metaphysical mysticism, delineates the divine Master as "a form, a meaning wholly spiritual and incorporeal"; Suso would formulate his figure into the framework of a being "become all-living in the wonders of Godhead"; and Meister Eckhart might represent him to our minds as a complete emergence of the radiant new Man, the Friend, the Aristocrat Though the Centre of his Consciousness

*Spencer : *An Hymn of Heavenly Beauty*.

is elevated into the Principle of the Absolute Reality of the Advaita Vedantins, he is not an individual who having ascended to its transcendental reaches and heights, lost his way there in the voiceless and colourless stretches of Perfect Silence and Nirvanic Poise, but one who has descended from such an experience with the retained active awareness of the heights thereof, into the divine dynamism of manifested expressions of spiritual enlightenment in a terrestrial state of life.

Being in the vastness and richness of his achieved actual experience all that we are 'potentially' in the law and essence of our inner witness-consciousness, he sports and delights in the sacrificial act of a self-imposed 'compassionate' mission of continually making manifest to our enlivened minds of aspiring activity, so many palpable and persuasive aspects of truth and splendour of the integral realization of the immanent and transcendental Reality, through the translucent and plastic confines of the conditioned human existence, in this meaningful field of our material cosmos, here on earth, *ishava*, as

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the significant term employed in the Mundaka Upanishad, clearly expresses.

Quis coelum possit nisi coeli munera nosse ?
Et reperire deum nisi qui pars ipse deorum est ?
Who can know heaven except by its gifts ?
and who can find out God, unless the man who
is himself an emanation from God ?

—Manilius : *Astronomica*, II. 115.

The Transfiguring Touch

Give us a God—a living God,
One to wake the sleeping soul,
One to cleanse the tainted blood
Whose pulses in our bosoms roll.

—C.G. Rosenberg : *The Winged Horn, St. 7.*

Nothing like the transfiguring touch of a living Master of transcendental greatness; and, it must be deemed the most blessed circumstance of our spiritual aspiration and endeavour that the divine Master should, besides engaging himself in that *lokasangraha*, in that mission of an indefatigable application of the powerful touches of spirituality to the life of humanity, energise his divine Thought in imprinting on a few of us the lineament and colour of the stamp of his Presence, his Example and his Influence.

The mere Presence of the Master obliges us: the proof of his palpable spiritual influence on us, is the reverence we are, inspite of ourselves, driven to give him, the change of heart we suffer in his presence, the sense of a possession of deep peace we feel in his proximity, the conversion of nature we undergo at the Word he imparts. Moreover, the

experience of worthy initiates maintains that the rich nature of the dynamic life of the divine Master carries in itself so many irresistible internal powers which when the Master brings into conscious play, touch the chords of men around him, alter the very tenure of their life, transform the inner stuff of their natures, illuminate their whole being. But, the measure of profit that pours itself into the very soul of our inner life and external expression from his Presence, his Example, his Influence, his instruction, differs from individual to individual—an inequality of distribution brought about not by the will of the Master but by the operative law of the varying intensity of the receptivity we individually display to them by yielding to them through a laborious liberation of ourselves from the more or less number of subtle crudities and persistent errors lurking in the crannies of the yet insufficiently transfigured psychological material of our consciousness, an admittance to act upon our entire nature and being.

This, then, is the supreme value of the warm living Presence of the dynamic divine Master, that there are not only hundreds of men around the world as living

monuments to the innumerable gifts of peace, strength, light, encouragement he has bestowed upon them from his inexhaustible spiritual resources, but also dozens of disciples bearing his direct Touch and increasingly growing into his own Image in his inner achievement though not in the 'vital' accomplishments of the outer aspects of his integral divine living.

What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.

—Milton : *Paradise Lost*, Bk. I, L. 22.

The Simple Greatness

Turn, gentle Hermit of the Dale,
And guide my lonely way
To where you taper cheers the vale
with hospitable ray

—Goldsmith : *Vicar of the Wakefield*, Ch. VIII

Always a spiritual Colossus, yet, paradoxically, he is always a Child—an excellently formed breathing picture of gentleness galvanized and energized by superlative goodness; a rare spiritual mildness gleams from his eyes and a total guilelessness orders the daily acts of his social life; a spontaneous benevolence exercises itself all around him. Attuned as he is to the Delight of Existence, effortlessly aware as he is of the profound purpose implicit in the throes, tragedies and triumphs of each little thing set within the subtly designed vast framework of creation, he is asleep in human reason and awake in divine intelligence and like a child 'pleased with a rattle' and 'tickled with a straw'. Having found within himself the light of the largest Life, a Kingdom of Heaven, he wonders at every trifle with the wonder of a babe, yet he sanctifies the commonest of topics with a spiritual significance, draws out most skilfully the soul of goodness from

the shells of evil; there is no individual however wicked in nature whose bright side he would not instinctively unveil; there is nothing so paltry that would not arrest his attention and have him unearth and mirror for itself its own hidden mission. Any excuse is sufficient to enable him to spread a laughter around.

It is impossible not to be humanly joyous where he is, yet few persons pronounce his name without experiencing a powerful emotion of sacred veneration. Innocent merriment is inseparable from him, yet the merriment is invariably fraught with a spiritual message. Notwithstanding the ribbon of highest spiritual estimate we stick in his coat, he is always a soul at play; by a casual remark, by a funny gesture or by a few lines of an unrhymed and rhythmless verse of humour, he has the knack and gift of setting at naught the biggest of sorrows hidden in our heart; the shifting delightful colours on his countenance inspire in us a strange comfort and dispel the most carefully guarded of our sullen cares. Unmistakeably his is a Joy of God-consciousness, his a nature revelatory of a character determined by pure spirituality.

Far from dwarfing us, the magnitude and magnetism of his intrinsic greatness adds new dimensions to the stature of our being. This is the Great Man who not only does not reduce us into a sense of smallness, but by the power of his presence and the magic of his words, uplifts and elevates our spirits and enkindles our zeal to be like unto him. Adoration is the finest form of inspiring and elevating appreciation, and the very air around him informs, with us that The spell lies in innate simplicity. From the perspective of spiritual psychological understanding, all spectacular demonstrations are sure signs of a falling pride. Staggering deeds are the egoistic shows of small natures; constricted in consciousness, noble meanness renders obvious service and looks for signs and symbols of acknowledgement, recognition, reward; but, gods oftenest work under veils, work inaudibly, silently, simply, spontaneously, naturally, ordinarily. Christ-like men teach a charity of the right hand which the left hand would not know. The daily deeds of simple goodness freely flowing forth from a constant divine disposition of all-embracing love—this is the Master. What else can account for the sort of a

popular Divinity that he is with most men, but an unnumbered acts of kindness, a daily procession of most benevolent works, plain acts of genuine spiritual love, a few words of wisdom scattered? They are indeed the minute points on which the magnificent results of his mighty prophetic activity revolve. By endless feats of kindness and generosity, by feats of service and succour, and never by high asceticism nor by the thaumaturgy or by a well-guarded solitary loneliness of a Self-enlightened Being, nor yet by the repeated exhibition of 'miracles, the Master has won almost all the earth as a province for his spiritual reputation. "Be good and do good"—is the keynote of his teaching, a teaching which is more than the first principle in elementary ethics. Moral in import, it is spiritual in content, significance and results; and the life of the Master is itself a constant commentary on this maxim of simple greatness.

Lo! all earth is mine—

Mine by chief service!—tell him—mine by love!

—Edwin Arnold: *The Light of Asia*, IV.

The Physique

His Limbs

And his whole figure breathed intelligence.

—Wordsworth: *Excursion*, Bk. I.L. 424.

A pleasing countenance is no slight advantage.

—Ovid : *Epistolae Ex Ponto*, 11. 8. 54.

What catches so easily the wandering and untrained eye of the multitude, but a splendid bodily appearance?—a fact that sets a specific value on the pleasing exterior, and thus renders it an essential element, a needed additional attraction in the appearance of a 'marvellous' personality. One cannot controvert that in the world of higher intellectual, moral, spiritual interest, thought and expression, such aesthetic adjuncts or assets are of little avail; therefore, not unoften completely ignored. But, though such immortals as Heraclitus, Socrates, Dante, Kant, Schopenhauer, Nietzsche, are neither less immortal nor less magnetic for their unpleasing physiques, yet who would dispute that the advantage in question would have during their respective lifetime, had irrelevantly yet definitely more force on the minds of man? Be that as it may, the mischievous Nature,—notwith-

standing the tall claims of evolutionists has never yet learnt to come with both hands full, has never yet learnt to recant its cruel dictum of "brains or body". However, far and between, many exceptions there are, exceptions that have tricked Nature herself from her uncompromising accustomed course of action: one such is Swami Sivananda—in every detail, aspect by aspect, and in composite view, a 'marvellous' personality.

Despite the serious injuries and permanent impairment that certain of the parts in the organic structure of the body of the Master have received and sustained, under the frightening rigours of intense spiritual physical austerities that he took to, years ago, in comparative isolation, for a decade and over,—it maintains, even at the present age of seventy, its strength, substance and suppleness. In his teens and twenties, he distinguished himself not only in the powers of mind and in the expressions of an essential goodness of heart, but in a first-rate athleticism. The many passages on the higher forms of bodily rejuvenation, vim, vitality, vigour, re-building, and transformation, which he has presented in such works of his as *Kundalini Yoga*,

Science of Pranayama, Hatha Yoga, have after all their source in his own personal experience. Not fancy, but a cultured sense of the scholar discovers that the anatomical aspiration of the Greek artist is fulfilled in no mean measure in the bodily phenomenon of the Master. Many have been the saints and in not a few the physical eye of the masses of men missed the look, the visage and the appearance of a saint; but, here is one amidst us whose saintliness which in its many-sidedness and profundity, in the essence of its operation bears a comparison only with itself, is seen reflected in his very physical presence; thus, from top to toe, visibly, sensibly, palpably we have a Saint before us.

Poets have perceived the explicit expressions of intelligence in the features of men; masters of classicist sculpture have made every muscle speak; and one does not find it difficult to understand that the physical charm of a saint in truth is but a soul made visible, visible to the measure of vividness of apprehension granted to our own observing sensibility. Common knowledge too contends that one can discern in our eyes the secret processes of our minds, the stamp and seal of our

inner reality; in fact, no physical frame however harmonious in build and muscle, in stateliness of structure, can really possess a personality, can truly be beautiful unless it derives its beauty from the informing psychological and spiritual material within, from an intrinsic wholesomeness of temper, from that intangible quality of spiritual character or of limpid purity of nature.

Among the personalities of a man the personality of bodiliness claims its own distinct importance. Height, weight, complexion, facial expression, voice, dress, do affect other persons powerfully; they are rather the first to affect others; and generally these physical traits are mistaken to constitute the personality proper; still when the moral and spiritual energies of a person are thrown into a constant and dynamic activity, they intensify the magnetism and heighten the impressiveness of the physical personality, so that his body cannot but become a spokesman of the spirit. Psycho-physical Yogic discipline and certain types of spiritual experience impart to the body a great subtilty and a capacity to reflect the purity, the luster, the poise of an internal life; through them the

bodily being in every one of its component elements can be largely submitted to the vigorous action of a superior consciousness and a divine life, purged of its vital and physical demands, limitations and impurities, sustained in existence by the forces drawn from the universal energy, made plastic, pliable, luminous and possessed of unusual potencies permitting extraordinary functions. We receive a magnificent aesthetic impression when the greatness of form exhibiting itself in a tall and muscular figure is also aureate with the beauty of an exalted spiritual life; for the masses at least, a message from such a person goes home with a telling convincingness, increasing a peculiar confidence in the truth and effectivity of the message conveyed. As the Master commands, added to these advantages, the prestige of a septuagenarian, the belief that he is like unto our Father comes easy to the hearts of all men and women. This bodily floridness, this advanced age untouched by superannuation, the vibrations around it, the benign influence of his presence, the exceptional magnetism accompanying his build and carriage—these indeed make for a marvellous per-

sonality that conveys to us an impression of force and adequateness which make us trust him completely as well as love him without reserve.

The Superman

Nietzsche was a confirmed life Force worshipper. It was he who raked up the Superman, who is as old as Prometheus; and the 20th Century will run after this newest of the crazes when it gets tired of the world, the flesh; and your humble servant.

—Bernard Shaw : *Man and Superman*

Act. iii

Depend upon it, the spiritual is the real; it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence. I could believe you, but you never, never can convince me the *I* is not an eternal reality, and that the spiritual is not the true and the real part of me.

—Tennyson : *A Memoir by His Son,*

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Whether in the heroes painted in mythology or in the heroes presented by history, the vision, spirit and image of Superman were obviously wrought in the direction of an exceptional and overpowering development and exercise merely in such excellences that are shared by the common run of humanity, in strength of muscles, in vital energies, in the power of will, in mental acumen and force. An ascension of the life, character and consciousness into the intenser, higher, vaster realms of the actualized potentials of our inner spiritual nature, has ever remained something alien

to their very tone and temper. Stemming as they do, from biological, vitalistic and voluntaristic interpretations of life, the Nietzschean and Shavian notions of Superman, the Siegfried of Wagner, the diety-bearer of Samuel Alexander, form but so many subtle modern variations of the figures of mythical and historical Supermen. Therefore, these theatrical formulations of Superman on paper, having missed the richness and depth of awareness of what so intricate a being as man is, bear no significant reference to the true spiritual foundations of human existence, the foundations from which have graciously emerged men of divine supermanhood, the immortal Gods of an ever adoring mankind—the Upanishadic men of Self-realization, the Christian Saviour, the Bodhisattva, the Yogis of Patanjali Sutras and Swami Sivananda of our own times. In the illustrious lives of the spiritual leaders, the religious history of humanity has conclusively proven the truth that the Supermanhood of man does not consist in an effectuation of an exaggerated increment in the vital, volitional, psychological, moral, artistic powers but in a complete affirmation and a dynamic realization of profundities, prin-

ciples and powers of the deepest and the widest layers of our inner Consciousness. It is from this self-luminous substance and powers of Godhead brought into an active manifestation through the expressive medium of his outer life, that the personality of a living Eastern spiritual Superman that the Master is, has come to acquire its divine perfection and its extraordinary power. Such a pattern of powerful personality is fashioned not by highly heightened human qualities, but formed by a spontaneous florescence of all that is excellent in an unfolded spiritual consciousness.

Our special study of the depth and the many aspects of the impersonal spiritual personality of the Master, makes it clear that his mental function is largely intuitive, his capacities are supernormal, his attributes are rare and numberless, his greatness is transcendental. Many are the occult powers released by the liberated divine being of the Master. To hear his voice, or see him in a vision, or experience his invisible presence, or receive his aid, has been quite a common feature with hundreds of aspirants in distant corners of the world. The number of continental

European ladies who have contacted and communed with the Master in thought and spirit, in dream and vision, exceeds the one in India. A direct action of Consciousness seems to be the method of his knowledge; and generally he works by ways invisible to our perceptions. This spiritual Supermanhood he owes to years of voluntary subjection, to a process of unsurpassing self-disciplinary action, to an intense aspiration and Yogic effort to make the Omnipresent Reality an object of his immediate experience, to a stabilized normal minute-by-minute contact and intense awareness of the Divinity hidden in the heart-chambers of every man.

The inner urge in man to build himself beyond all that he is in the present, to surpass himself, to seek for light and resolve the many contradictions involved in all forms of empirical life, the function of certain self-exceeding capacities, the desire and dynamism in him to transcend his normal manhood and put on the poise, the peace, the power of a mighty God, are essentially activities determined and occasioned by the genius of spiritual evolution inherently operative in the formula of human existence. Incapable of

a right response to the working of the spiritual factors in their personality, men have given this basic urge many wrong turns; and certain modern thinkers who have discerned its presence in men, have envisaged for it different goals. In the year 1954, this "principal appetite of the soul," this "urge to transcend self-conscious self-hood," the craze, as Bernard Shaw calls it, for Superman, has taken in Aldous Huxley the turn of a resort to mescalin as a means to achieve the end. However amusing and naive in intention, may the idea be of achieving perfection by dosing oneself with a drug, Huxley has submitted himself as a 'a guinea-pig' to this chemical surrogate, and the experiment yielded him a total suspension of his normal self-hood and a superimposition on it, of a semblance and a substitute of Nirvanic experience. Frederic Nietzsche treated this urge in man as an imperative will for power, and demands from the noble individual, a boundless unfolding of the crude egoistic potencies in a selfish life of wild deeds. His Superman revives in himself the old Greek affirmation of the will in a combination of the Dionysiac and Apollonian tendencies. In startling

sphorisms of ambiguity and brilliant obscurity, Nietzsche promulgates a Superman who dominates the environment around him, asserts his primitive rights, his impulses and instincts over against the common herd of ordinary men, as the end of evolution, and the aim of history. More than Thomas Carlyle, Nietzsche had an express contempt for those who failed to pursue power and push the secondary component capacities of personality to their optimum strength and force. Needless to state, the fundamental factors for the full development and perfection of personality, the practical value of man as an energetic spiritual being, escaped the notice of the philosopher to whom Lincoln is abject and Napoleon most admirable

As against this Superman of Nietzsche, Swami Sivananda, an example of integral self-development, intent on a creative display of his full-fledged divine nature, has released from the spiritual sources of his personality, into the conscious field of his outer life, a diversity of most benefic powers. The greatness of a Heart that is full of a conquering power of all-inclusive Love, the greatness of a mind that is

replete with the purifying rays of a wisdom above the farthest height of human knowledge, the greatness of a Will that exercises itself with amazing sweet prowess in an unstinting giving of its energies, in self sacrifice, in constant spontaneous endeavour for securing peace, happiness, light and strength for men around it, the greatness of a Soul that wraps itself in an austere vision and a deep awareness of the transcendent Reality imminent in the essence of its own being, the greatness of aureate eyes tranquillized by an intimate experience of the universal consciousness, of the Spiritual Being in man—this is the Superman that stands revealed in Swami Sivananda.

All His glory and beauty come from within, and there He delights to dwell, His visits there are frequent, His conversation sweet, His comforts refreshing; and His peace passing all understanding.

—Thomas a Kempis : *Imitation of Christ*
Bk. II ; Ch. 1.

An Impersonal Personality

That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-striving souls.

—Myers : *Human Personality*, ii, p. 277.

So far we have spoken of the personal and supra-personal as applied to the supreme spiritual Being. But what is true here is no less true of that which was created in its image, our own human soul or spirit. In us, too, all that we call person and personal, indeed all that we can know or name in ourselves at all, is but one element in the whole. Beneath it lies, even in us, that 'wholly other', whose profundities, impenetrable to any concept, can yet be grasped in the numinous self-feeling by one who has experience of the deeper life.

—Rudolf Otto, *The Idea of the Holy*.
p. 203.

The human individual as a dynamic functional unit acquires personality value in the circumstances of social life. A person inspires our reverence or stimulates our repugnance, attracts our attention or is unnoticed, derives worth or is denounced, in accordance with the personal appearance, the quality of behaviour-tendencies and emotional traits, the nature of abilities, the beneficent or adverse influence, and many situational meanings such as selflessness or selfishness, spirit of sacrifice or self-aggrandisement, he or she brings into

expression and active play. In common practice, the measurements of a personality are taken in terms of the definite meaningful situations made manifest by the prominent characteristics and activities or products of the individual in question, with specific regard to the human environment. The very ascription of sainthood and divinity to Swami Sivananda, presupposes our instinctive or deliberate assessment and appreciation of his highest spiritual value to the society; and that sainthood rated in relation to the most wholesome power of conduct and life he has been tirelessly exercising on fairly large sections of mankind, is itself the magnificent compound of a general functional phenomenon constituting his personality as a whole. The unusual degree of admiration and veneration we are individually drawn to offer at the altar of his rich and many-sided operative presence, determines the degree to which he is for us, a charming and marvellous personality. The profundity of the favourable impression he imprints on our minds, the intensity with which he affects and influences the development of our internal spiritual life, the palpableness of the modifications

in our external character, he has brought about, bring out the power of his personality. The uniqueness of his personality consists chiefly in the rarity of the qualitative nature he expresses in the pattern of his subtle relationship with us, in the splendid vitality of a spiritual persuasion he wields on us. Above all, the non-prohibitive, disarming and endearing character of his personality, is attributable to the fact that his beaming countenance is pre-eminently human in its beckoning.

But, is he a merely human personality divinely perfected in its main strands? Does not a deeper analysis disclose to us that the beauties of his unique personality expression, the spiritual powers of his character-elements, his actions of singular value to a spiritually dormant humanity, are but so many emanations from the Godhead he has integrally realised within the field of his own consciousness? Should we doubt that his intelligence, will, action and life are fully instinct and aflame with the multiple energies of a Divine Awareness? What are these excellent colours and beneficent characteristics of his flexible personality but outward self-expressions of a self-revealed spiritual Power

within him? Is not his imponderable spiritual nature, a dynamic flux of various impersonal powers of knowledge, love and service, which are being constantly organised under the cohesive and ordering power of his master-sentiment to uplift and enlighten the masses of men, into an apparently permanent personality forming the necessary medium for the conveyance to mankind, in the measure possible, the light and contents of his divine consciousness?

Therefore, personality with him is not, as it has always been with the greatest personages of the world, fixed in a settled character, in its dignified but petrified formations, in its pattern of most pleasing traits; it is ever changing unique systems of spiritual quality structures erected from time to time, to meet the demands of the specific occasions, by a vigorously operative self-luminous inner Nature; it is flexibly constructed under the directing power of a Prophetic being determined to labour for the spiritual salvation of man, out of the limitless possibilities of the light and substance of a Consciousness deeply seated in the widest of mystic experiences that belong to the unfathomed reaches of

man's true being. In individuals unliberated in consciousness, personality is on the objective side, phenomenal, subject to a split, to disintegration, to regression in strength and appeal, capable of organisation or integration or progression in its powers and influence; it is enlivened and energised by mental brilliance or moral splendour, or greatness in some field of human thought, activity, life; it is characterised by the pursuit of high aims and ideals, or governed by altruistic feelings or depending on an imposing appearance. But in a Master of Self-realization, the confines of human personality are broken, and he brings into being, in reaction to different occasions, different personalities moulded by the divine Spirit within him, and through this instrumentality expresses in a seeming human way, a divine love, the nature, intentions, will of a God, the cosmic powers of Wisdom and Harmony, a divine thought, a divine feeling, a divine mission. The beneficial bustle of the busy daily life of the Master is a purposeful stir of the awakened Divine Soul.

Eluding our mental measurements, exceeding the best of our understanding, he inspires our intelligence, elevates our feelings, appeals to our purified natures,

and reveals himself to our spiritual vision as a divine being who is entirely impersonal in his integral Self-Experience. To sum up all, he is an impersonal personality, a transcendental individual, a universal Man, a Consciousness untyrannized by the yoke of human thought, a Presence liberated from but yet playing through the confines of a happy human form, a wholly non-personal Spirit projecting its rays through the mould of a personality. Where the manifestation of the pure Light and Nature of the realized Godhead, in the marvellous expressions of his everyday individual life, is concerned, these two lines of Alfred Tennyson are peculiarly appropriate :

Thou seemest human and divine,
The highest, holiest manhood, Thou.

Transcending man's most liberal conceptions, the Master imparts to the awareness of our aspiring being, a sense of the Infinite; the most personal of all his life's touches are striated with the strong veins of impersonality; in tones of individuality he presents for our experience the terms of universality; and just where in our heightened perception we see him to be universal in life, he discloses to our spiritual sense the Touch of the Transcendent.

THE PERSONALITY OF SIVANANDA
HOMAGE FROM GOVERNORS

HOMAGE FROM GOVERNORS

Acclaimed as an incarnation of the great Sankaracharya, Swami Sivananda is a realized soul. Today he has become the grand sentinel of India's spiritual domain. He has attained the Truth, and has played his part to sublimate the existence of others, exerting himself for the welfare of his fellow human beings.

Can we really requite the immensity of the love and compassion of the Swami for his fellow-creatures? Can an article like this do full and adequate justice to the multi-phased and versatile personality of this 'Siddha Jnani'? These doubts assail me as I endeavour to offer homage to Swami Sivananda.

Indeed, he is an adorable Satguru, a scientist turned a saint. He is a divine light in human form, a fountain of spiritual power, saint of saints, doctor of doctors, people's preceptor—as he has been variously acclaimed, and he leads an integrated life such as has been given only to a few in modern India. He has socialized religion and philosophy. Such Jivanmuktas have shed a lustre on the Hindu name, and

the Lord of the Gita has said that the Vibhuti of His own Amsa is in all holy men.

—His Excellency Sri Kumaraswamy Raja,
Governor of Orissa.

I have a vivid recollection of my meeting with Sri Swami Sivananda in Poona, a few years ago, when he had come there in the course of his tour in India. I was greatly struck by his personality which reminded me of the description given in some of our ancient books of the Rishis of old and of other men of realization. There was about him an air of great serenity which characterises persons devoted to the pursuit of spiritual well-being.

—His Excellency Sri B. G. Kher,
High Commissioner for India, London.

The personality and teachings of Swami Sivananda have been exercising considerable influence in the country, and his broad outlook, inspired by the universal teachings of our Masters, has rightly appealed to men and women with modern views in India and abroad.

—His Excellency Sri K. M. Munshi,
Governor of Uttar Pradesh.

Sri Swami Sivananda has both in word and deed, tried to show the path of spirituality in these days, when materialism seems to be the ruling influence. May he live long, and may his example be beacon-light to all the seekers of true and sincere spiritual life.

—His Excellency Sri Ranganatha Diwakar,
Governor of Bihar.

The Swami will not grow old. He has a spiritual force in him which enables him to compete with Father Time. His activities and those of his Shishyakotis are prodigious.

—His Excellency B. Pattabhi Sitaramayya,
Governor of Madhya Pradesh.

Swami Sivananda is known very widely in the world. He has also served to create an atmosphere of good-will amongst the men of East and West. May God let him continue in this world for the longest period possible and may Swamiji continue to do the noble service he has been rendering to the motherland and the humanity at large, for a long time.

—His Excellency Sri C.P.N. Singh,
Governor of Punjab.

The Divine Life Society of Swami Sivananda aims at the dissemination of spiritual knowledge. We live today in a materialistic world, in which there is not a true synthesis of the real values of life. This spreading of spiritual knowledge is one of the surest key to a good life and real happiness.

—His Excellency Chandulal N. Trivedi,
Governor of Andhra.

I am very happy to say, of the increasing desire of a good, few Australians to learn more about our philosophy and ways of life. I am sure, Swami Sivananda's writings which are so simple, so sincere and so practical, would help these people thirsting for knowledge, to achieve their aims considerably more effectively than by any other way of doing it. His teachings contain the best solution for all the problems that face humanity to-day. I am happy that I have been able to visit the Ashram to inhale the atmosphere of peace, calm and godliness that fills the entire place.

—His Excellency Gernerel K.M. Cariappa,
High Commissioner for India in
Australia.

Swami Sivananda has not only been guiding the disciples who are under his personal attention, but has endeared himself to a vast body of admirers all over the country to whom he has been interpreting the teachings of the ancient Rishis of our land, reinforcing them by the example of his own life.

—Hon'ble C. Rajagopalachari,
Chief Minister of Madras.

No one who has had the good fortune to come into contact with Swamiji can, I think, fail to be impressed by his radiant personality. It was very kind of him indeed to have spared a little time for us in the midst of his crowded engagements, and we were all greatly inspired by the blissful atmosphere around him.

—The Hon'ble Sri Manilal C. Shah,
Minister of Revenue and
Civil Expenditure, India.

HOMAGE FROM
DOCTORS OF PHILOSOPHY

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 his marvellous personality, in his enormous work and unparalleled zest.

—Prof. Frederic Spiegelberg, M.A., Ph.D.,
University of California,
U.S.A.

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

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

By being what he is, his goodness, tranquillity 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.

If one knows him and manages to live in tune with his ideas and thoughts, it certainly does take away the feelings of threatened values, because he teaches that within everyone of us is the Light of Eternal Truth however dimly it may be.

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

Swami Sivananda represents the most excellent attitude of service and sacrifice. He radiates cheerfulness, love and universal brotherhood. The beaming smile on his face is but the outward symbol of the inward peace which he has found because in a turbulent world, he has been able to rule his spirit. I shall not attempt to pay any tribute to him. Instead, may I, by

associating myself with his noble endeavours, draw inspiration from him.

—Dr. George Jacob, M.A., M.Sc., Ph.D., I.A.S.,
Bhabua.

SOME BOOKS ON SIVANANDA

By

SWAMI OMKARANANDA

BOOKS BY SWAMI OMKARANANDA

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1. Shakespeare On Sivananda.
2. Everyman's Philosophy Of
Swami Sivananda.
3. The Story Of An Eminent Yogi.
4. The Dawn of Divine Life.
5. First Among the Foremost.
6. Swami Sivananda and the Modern Man.

[All the above books are out of print]

In the Press

7. The Religion of Sivananda.
8. Sivananda and the Educational
Process.
9. Sivananda and Schopenheur.
10. Sivananda and Nietzsche.

SOME BOOKS ON SIVANANDA

Dr. Rudolf T. Werther, Musician,
Cultural Director of the Cottesloe Civic Centre,
Claremond, West Australia.

After staying in this Ashram for four weeks, I have been drawn to share the admiration Sri Swami Omkarananda has for the Holy Master Sivananda, and the feeling grows in me that my heart must melt, daily, more and more, so that I may lay myself at the feet of the Holy Master before I leave this place and carry from here, the torch of his truth and love into the dark world where I live. Here in my endeavour of disseminating the wisdom of the Holy Master in the modest way possible for my abilities, I am much encouraged by the words of inspiration that came to me from Swami Omkarananda and also by his glorious example.

The burning flame of his enthusiastic soul combined with the scrutinising eye of his mind penetrates through all the layers of the objects of his observation and seems to see truths with the promised third eye which we average Sadhaks try to cultivate through repeated exercises in

concentration. Indeed my soul felt gravitated towards his, when in Australia, I had the great good fortune of reading his books, *Shakespeare on Sivananda*, *Sivananda and the Modern Man* and *Everyman's Philosophy of Swami Sivananda*, but more am I pulled closer to him since I came in contact with his sweet nature which combines again features which are promised to an advanced humanity — male and female elements in one. Evidently his soul has already made so long a pilgrimage on the rugged roads of spiritual existence and through the magnificent avenues of spiritual experience, that it is able to express in spite of his young age, so much of the intangible spirit of Reality, so many pearls of wisdom that could be expressed only by the earlier Sages and thinkers; so many gems of truth and novel conceptions of spiritual phases of life fall into his lap without any effort, as the harvest of previous efforts and merits. I am nothing more than a baby soul when compared with his, although I am probably a mature soul amongst our Western people who have a long way to go before they will have the good fortune to be born in his surroundings.

There is that dithyrambic music in what he writes ; and the most abstract and abstruse points of philosophy he bodies forth in such stimulating literary expressions of rare beauty. One wonders to know how deepest thoughts ceaselessly pour themselves into his mind ; he is, in fact, a constant dweller in the profoundest thoughts, and communicates to us his deepest perceptions. His scholarship is a marvel, and he is himself a miracle of human intelligence. Take for instance his article, *The Religious Aspiration* published in the October (1955) issue of *The Divine Life* magazine, an article supposed to be the first chapter in his forthcoming book, *The Religion of Sivananda* ; it needs a patient study ; it necessitates chewing and digesting. One cannot merely read through it ; its background has to be surveyed, its rhythms felt, its lofty associations appreciably understood, before we could lay claim to a complete comprehension of its meaning. And there is that other article in the November issue of *The Divine Life* on the *Personality of Sivananda*. Not once but twice, I have read every word in this article, and read it with

great profit and admiration. One wonders only to re-wonder: from where does he acquire so much of knowledge! Unlike *The Religious Aspiration* which appears to be a majestic pouring out of the quintessence of his deep thought, this article acquaints us with his acquaintance with the very best literature in the English language. Here, with great facility he rivets into the contexts the most appropriate quotations from classical writers. More than read, he needs to be personally contacted. He is so very interesting a person, the more I know of him, the more powerful grows my wish to know him more and yet more. This brilliant spiritual boy is so learned, so wise, at such a young age.

Camp : Sivanandashram,
21st December, 1955.

provoking; each sentence of his is full of clusters of sublime ideas; his manner and vigour of expression strike me as typical of the important German philosophers; and, he works so fast and so well because he is in constant contact with inspirational and intuitional planes. Though a dweller in the realms of love and wisdom, he has also the other endowment of a marked native tendency to function, at times, in spheres of sharp uncompromising reasoning.

—Mrs. Hanaa Hermann,
Winterthur, Switzerland, Europe.

The small volumes of Swami Omkara-
anda convey in a very easy form a good
impression of the practical side of Swami
Sivananda's teachings.

—Prof. Frederic Spiegelberg, M.A., Ph.D.,
Stanford University, California.

A brilliant genius!

—Dr. Audrey Kargere, M.A., Ph.D.,
New York.

Shakespeare on Sivananda, is a charming
book for the *literati*; especially, of course,
the Shakespearians and Occultists.

—*The Voice*, Sussex, England.

A Few Tributes To SWAMI OMKARANANDA

Swami Omkarananda has the intellectual energy, literary skill and cultural background to answer most of the modern challenges. Hearty appreciation of his intellectual and spiritual brilliance !

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

A soul full of sensibility, art and wisdom.

—Dr. R.T. Werther, Cultural Director of Cottesloe
Civic Centre, Clearmond, West Australia.

The writings of Swami Omkarananda are quite the talk of several radio stations in Ohio, lately. It is a matter for amazement that the author is so young for the wealth of his powerful ideas, his profound wisdom and his deep spirituality. His vision is incomparably wide and he grows "microscopic" in insight, feeling, and expression. Being the finest fulfilment of the best of my aspirations, his fascinating genius has a valuable message for our civilization.

—Lady Florence La Fontaine, Ph.D., D.Litt.,
Dillsboro, Indiana, U.S.A.

The works of this gifted writer and illumined thinker, are greatly thought-

[Continued overleaf