

YOGA

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Hari Om

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Plates: Paduka poojan of Sri Swami Sivananda, Sivananda Ashram, Rishikesh



GUIDELINES FOR SPIRITUAL LIFE

Satya – truthfulness

Truth is truth and falsehood is falsehood. They are as wide apart as the terminals of a diameter of a circle or the north and the south poles. Truth and falsehood cannot be linked together. Truth alone triumphs but not falsehood. A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by all. Truth is Knowledge. Truth is Bliss. Truth guides you in all your actions. Write in bold the words **Speak Truth** on cardboards and hang them in different places in your house.

—Swami Sivananda Saraswati

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The Yogi is superior to the ascetic. He is deemed superior even to those versed in sacred lore. The Yogi is superior even to those who perform action with some motive. Therefore, Arjuna, do you become a Yogi. (*Bhagavad Gita VI:46*)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

O God, Bless this Yogi

Swami Satyananda Saraswati



There is no false pomposity in Swami Sivananda's appearance; there is no secret in his yoga; no selfishness in his love; no arrogance in his work – he is lauded and loved the world over for the example he has shown of what it is to live as a simple and good person. 'Simple living, pure thinking, good work, good inclination' – this has been the goal of his yoga, his dharma, philosophy and teaching; to understand this he took recourse to many different sadhanas.

For sure there are many practices in Sivananda yoga, but they all aid in the attainment of a noble life, righteous thinking and behaviour infused with good actions. What better purpose or goal can any religion or philosophy have than that? This is the definition of *moksha* or liberation; this is the distinguishing feature of a liberated existence; this is the challenge of realizing the soul, and life's ultimate progress finds fruition in this very state.

This is why Sivananda yoga is a complete, pure yoga, a yoga which brings auspiciousness and aids in living a full life. O God, bless this yogi with eternal life!

– *Published in Sivam Satyam Sundaram*

Living Swami Sivananda's Teachings

Swami Niranjanananda Saraswati

The month of September is dedicated to our paramguru Swami Sivanandaji for he represents the ideal nature and ideal personality which can help us overcome the limitations of life and attain transcendence.

In the sannyasa tradition there have been many luminaries who have come through the ages to tell us, "Transcend your limitations, overcome your negativities, connect with the good, the positive and the divine." This has been the main focus of all the teachings of sages and saints throughout history. Though they may have shown different paths and given different thoughts according to the need of the people and the times, the goal and the aim has always remained the same.

In this lineage of illuminated beings, three persons hold special significance and importance for us: Adi Guru Shankaracharya, who is the inspiration of the sannyasa tradition, Swami Sivananda, our grandfather, and Swami Satyananda, our father. We have direct connections with Swami Sivananda and Swami Satyananda, and it is their teachings that we follow.

The war within

The birthday or the incarnation day of our paramguru Swami Sivanandaji falls on 8th September and we dedicate this month to live his teachings, to live and apply the guidance he has given. What has been his guidance? What has been his direction – to overcome the negatives and to connect with the positives. There is a continuous war between the negative and the positive, the bad and the good, and this conflict, this war happens within everyone. Since the negatives are many, we

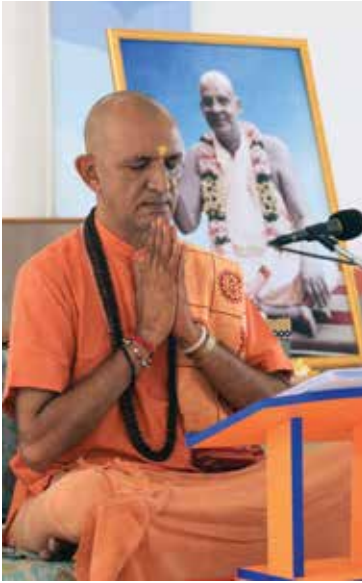
fail to see the few positives, however if we try to understand this in a specific manner then something may become clear.

You have heard of the Mahabharata war, the war between the Pandavas and Kauravas which was instigated by Sri Krishna. The Kauravas are the one hundred brothers and they represent all the negatives of life. When they appear in our life, we lose our own balance, harmony and peace. The Pandavas are five and they had to struggle to maintain their connection with positivity and to maintain their harmony and balance. The Pandavas are guided by the teachings of Sri Krishna, the Kauravas are not guided by the teachings of Sri Krishna. The negatives are not guided by the teachings of God, only the positives are guided by the teachings of God for they make us positive and help us overcome the negative.

If the Kauravas represent the negatives, which are many, and the Pandavas represent the positives connected to the divine, what are the five within us that can connect with the divine? Our senses, manas, buddhi, chitta and ahamkara. These five are like the Pandavas which are guided by Sri Krishna, the inner spirit, to maintain positivity in life. If these five Pandavas of our life - the senses, mind, intellect, chitta and ego - stay connected with the source of divinity in spirit, we are able to confront all challenges in life and emerge victorious.

To remain connected to positivity of the inner spirit, Swami Sivanandaji has said, "Live pratipaksha bhavana and change the negative into positive." It is not a small effort, it is a huge effort as negatives are hundreds and positives are few. Just imagine five people fighting against a multitude of negatives. The conflict is hard and difficult, five fighting against many, however these five derive their strength from Krishna, the inner spirit. As long as these five remain connected to that inner spirit, the *atma*, they will always emerge victorious in the war with the negatives.

The way to remain connected with the positive and with the inner source is through the practice of *pratipaksha bhavana* the continuous and constant effort to change the negative



into positive. Once the negative changes into positive, one becomes good and one does good, which is the instruction of Swami Sivanandaji, “Be good and do good.”

Sankalpa for September

This is a simple thing, however we have to make a constant effort to live it, practise and apply it. That is the sadhana we should undertake this month to honour Swami Sivanandaji, his descent into our midst and the teaching that he has given to

all so freely. Let us start with this and for the limited mind to follow the direction of the divine, there has to be conviction, faith and will. People can have faith and conviction, however they lack will.

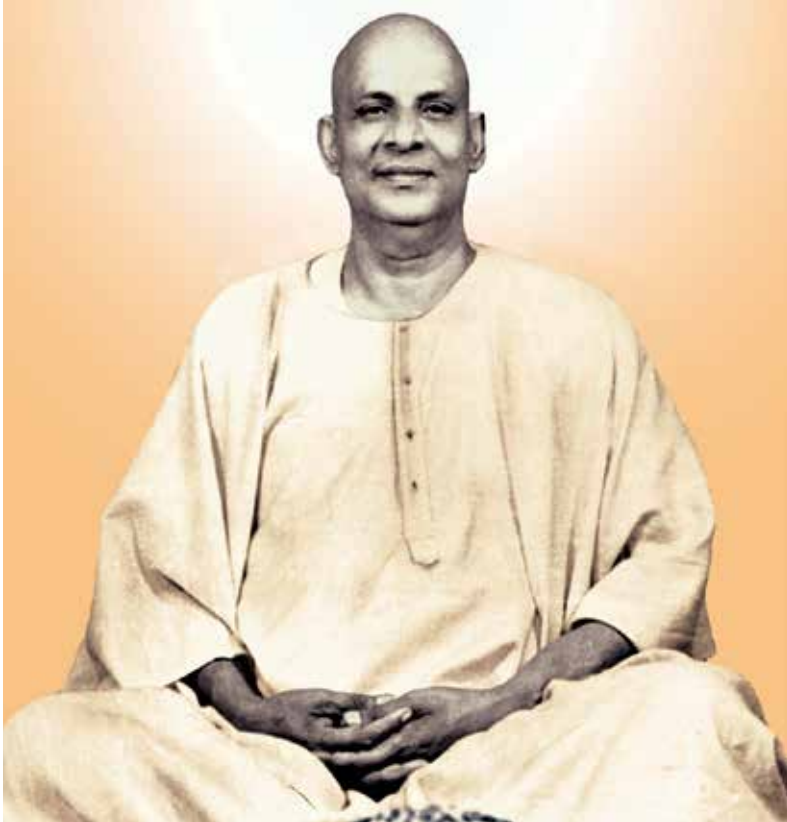
Everybody has gone through that and everybody has experienced it: you can have faith, you can have conviction but no will. It is the will that has to be developed and generated, that has to be our effort this month – Become aware of the Kauravas and the Pandavas, the conflict between them in your own life, and try to connect these five Pandavas with Krishna who is your inner spirit. Derive strength from the inner spirit to manage the senses, mind, intellect, memory, impressions and the expressions of ego.

Just as October is the month of happiness, September has to become the month of living the teachings of our paramguru, moment-to-moment, hour-to-hour, day-to-day. The choice is yours. Take the sankalpa to live the teachings of Swami Sivananda this month, one hundred and eight percent.

– 4 September 2020, Ganga Darshan, Munger, India

Sadhana Tattwa or the Science of Seven Cultures For Quick Evolution of the Human Being

Swami Sivananda Saraswati



- a) An ounce of practice is better than tons of theory. Practise yoga, religion and philosophy in daily life and attain Self-realization.
- b) These 32 instructions give the essence of the eternal religion or *Sanatana dharma* in its purest form. They are suitable

for modern busy householders with fixed hours of work. Modify them to suit your convenience and increase the period gradually.

- c) In the beginning take only a few practicable resolves which form a small but definite advance over your present habits and character. In case of ill health, pressure of work or unavoidable engagements replace your active sadhana by frequent remembrance of God.

Health Culture

1. Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.
2. Avoid chilies, garlic, onions, tamarind, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine entirely.
3. Fast on Ekadashi days. Take milk, fruits or roots only.
4. Practise yoga asana or physical exercises for fifteen to thirty minutes every day. Take a long walk or play some vigorous games daily.

Energy Culture

5. Observe silence or *mouna* for two hours daily and four to eight hours on Sundays.
6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of abstinence for your whole life.

Ethical Culture

7. Speak the Truth. Speak little. Speak kindly. Speak sweetly.
8. Do not injure anyone in thought, word or deed. Be kind to all.
9. Be sincere, straightforward and open-hearted in your talks and dealings.
10. Be honest. Earn by the sweat of your brow. Do not accept any money, things or favour unless earned lawfully. Develop nobility and integrity.

11. Control fits of anger by serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt yourself to men and events.

Will Culture

12. Live without sugar for a week or month. Give up salt on Sundays.
13. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussions with materialists. Do not mix with persons who have no faith in God or who criticize your sadhana.
14. Curtail your wants. Reduce your possessions. Have plain living and high thinking.

Heart Culture

15. Doing good to others is the highest religion. Do some selfless service for a few hours every week, without egoism or expectation of reward. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.
16. Give two to ten percent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness.
17. Be humble and prostrate yourself to all beings mentally. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy.
18. Have unwavering faith in God, the *Gita* and your Guru. Make a total self-surrender to God and pray: "Thy Will be done; I want nothing." Submit to the Divine Will in all events and happenings with equanimity.
19. See God in all beings and love them as your own Self. Do not hate anyone.
20. Remember God at all times or, at least, on rising from bed, during a pause in work and before going to bed. Keep a mala in your pocket.

Psychic Culture

21. Study one chapter or ten to twenty-five verses of the *Gita*, with meaning, daily. Learn Sanskrit, at least sufficient to understand the *Gita* in the original.
22. Memorize the whole of the *Gita*, gradually. Keep it always in your pocket.
23. Read the *Ramayana*, the *Bhagavata*, the Upanishads, the *Yoga Vasishtha* or other religious books daily or on holidays.
24. Attend religious meetings, kirtans and satsangs of saints at every opportunity. Organize such functions on Sundays or holidays.
25. Visit a temple or place of worship at least once a week and arrange to hold kirtans or discourses there.
26. Spend holidays and leave-periods, when possible, in the company of saints or practise sadhana at holy places in seclusion.

Spiritual Culture

27. Go to bed early. Get up at four o'clock. Answer calls of nature, clean your mouth and take a bath.
28. Recite some prayers and kirtan. Practise pranayama, japa and meditation from five to six o'clock. Sit in padma, siddha or sukha asana throughout, without movement, by gradual practice.
29. Perform the daily Sandhya, Gayatri japa, *nityakarma* or daily vedic routine, and worship, if any.
30. Write your favourite mantra or name of God in a notebook for ten to thirty minutes, daily.
31. Sing the name of God in kirtan, prayers, stotras and bhajans for half an hour at night, with family and friends.
32. Make annual resolves on the above lines. Regularity, tenacity and fixity are essential. Record your sadhana in a spiritual diary daily. Review it every month and correct your failures.

– *Published in Light, Power And Wisdom*

Thoughts on Yoga

Swami Niranjanananda Saraswati

Pashupat Yoga was the teaching of Shiva, the original Guru, who brought forth the system of yoga. He made it very clear that yoga is actually a lifestyle, not a practice.

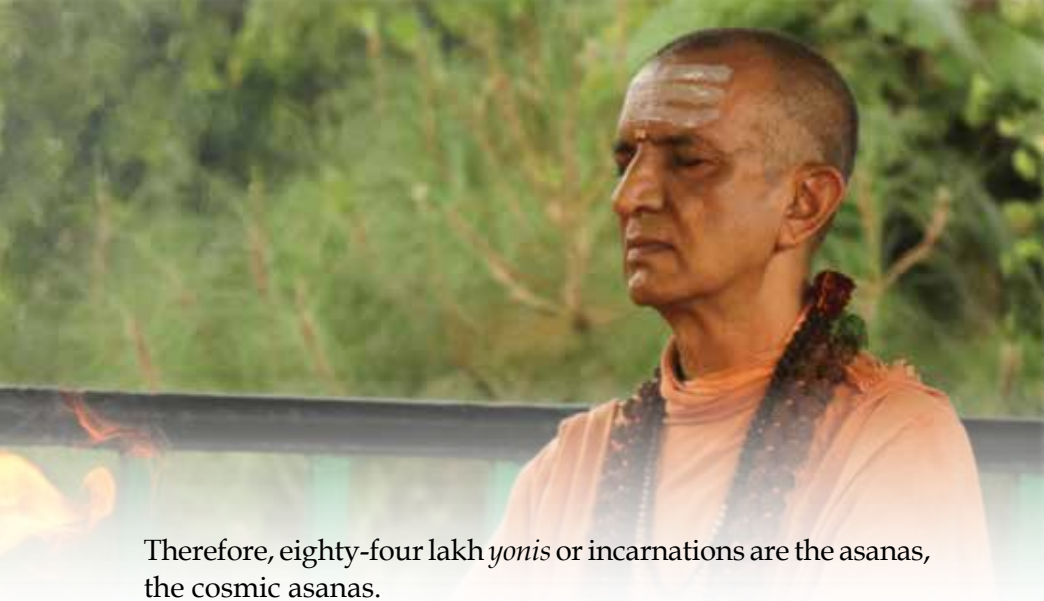
He mentions that there are 84 lakh asanas or 8 million, 400 thousand asanas. Shiva did not mean that 84 lakh asanas were the physical postures. After all what is an asana? Is asana a body posture? Is it a conditioning or a state of the body? Asana is not a posture, it has nothing to do with a form adopted by the body. Then what is an asana? When somebody comes to your place you give him an asana to sit upon. So *asana* literally means seat, and when you sit down on a seat you are comfortable and at ease.

84 lakh

The concept which has been given by Patanjali, *sthiram sukham asanam*, is that you place yourself in a seat and become comfortable. If you are poor, you will sit on a bamboo mat, if you are rich you will sit on a sofa. The bamboo mat and the sofa are asanas, the seat where you are comfortable, where you are stress free. So asana is the seat.

When we say asanas in yoga, what does it mean? A posture in which you can be comfortable and study. Whatever posture you are in is an asana. Asana is any physical posture in which you can make yourself comfortable and stable. When you sit on a sofa you move, you adjust your cushions, you adjust your body and become comfortable. The same thing has to happen in asana too. You can count the asanas in hatha yoga texts and you will find that they come to about eighty-four. Approximately, the major and the minor ones put together will amount to about eighty-four asanas.

Yet to eighty-four zeros have been added to indicate that each form of life is a seat where the spirit is comfortable.



Therefore, eighty-four lakh *yonis* or incarnations are the asanas, the cosmic asanas.

When we die and go back to our original form, we will be saying, “Oh I was practising the human asana.” As that was my life. If I was a tiger, I would say after death, I was practising vyaghrasana, for I was contained in the body of a tiger, I was living there, I was comfortable there, I was at ease in that. Just as I am comfortable and at ease in my own body, so I am doing human asana this life, becoming comfortable in my humanness in this physical body. That is the meaning of eighty-four lakh asanas. Even a bacterium is comfortable, even Corona is comfortable. It is creating havoc all around, but it is very peaceful and comfortable by itself.

Specific purpose

One person said that asanas are nothing but a dance form, as in dance you perform your mudras. The ancient armies in the past were taught dances as a form of exercise to avoid and save oneself from incoming weapons. If you know dancing and somebody throws a spear at you, you shift your neck a little bit.

There are two traditions of yoga: the South Indian tradition and the North Indian tradition. In the south, yoga was part of the army training once upon a time. Iyengar, Deshikacharya, Krishnamacharya, who taught the southern yoga, had military backgrounds. For generations they were teaching yoga to the

army of the Mysore kingdom. All the props they use, are the army props to attain flexibility, mobility, stamina and strength. The southern yoga tradition of hatha yoga asana was applied by the army to train the soldiers for warfare, defence, and as exercise.

In North India, the focus of yoga was not physical, it was more mental. There is an interesting background to it. In ancient days, it was the people of South India, which was the populated area of India, who would embark on ocean journeys for trade and commerce. The people of North India were landlocked. The South had people coming in for trade and commerce and as armies, whereas the North was isolated and landlocked by the mountains. In the mountain regions people focused more on the mental, meditative, spiritual component. In the South they focused more on the physical component. In the North you will find kriya yoga and raja yoga, yet asana is an influence of the South.

In olden times asanas were divided in three categories, the Brahma asanas, the Vishnu asanas and the Shiva asanas. Shiva asanas were meditative, as Shiva represented *vairagya*, detachment. Shiva was the only person who would be in meditation for days and months, and the postures which he would use like padmasana, siddhasana, sukhasana, were categorized under the Shiva group of asanas.

The Vishnu group of asanas were meant to maintain and nourish the body like chakrasana and garudasana. The Vishnu group of asanas was for maintenance of the body. These asanas are mentioned more prominently in the hatha yoga books. A lot of physical benefits are described in those asanas, not psychological or spiritual benefits.

The Brahma group of asanas is very simple, like a beginner's group. Pawanmuktasana and TTK would come in the Brahma group of asanas, where you prepare your body, where you bring flexibility, stamina and strength into your body. When you are attacked by illnesses, the Vishnu group comes forward. When you are meditating then Shiva asanas come forward as

they represent vairagya. In this manner in ancient times asanas were devised and I don't think there is anything wrong in dividing the asana in this manner.

Lifestyle and true yoking

Let us look at your car. Your car is manufactured in a factory, you don't see where it is manufactured, but when you acquire it, it is your duty to maintain it. You do not create it yet you maintain it, and when the car is old it is your duty to dispose of it. Narayana and Shiva become your focus in maintaining and then in disposing of the car. Brahma created the car and you bought it, so that is happening in the background, but your actual involvement with the car is Narayana and Shiva: maintenance and disposal.

In the same manner with yoga, you practise pawanmuktasana, TTK, surya namaskara, for they are the basic asanas and belong to the Brahma group, as they prepare you – they remove imbalances, they realign the forces of the body, the senses, the mind. You are always looking forward to the Vishnu asanas for good health and the Shiva asanas to help you meditate.

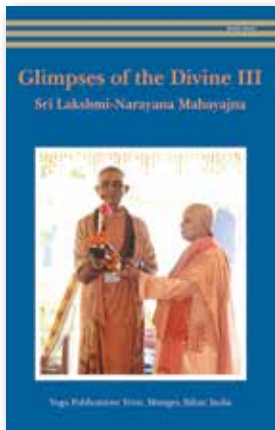
Today people practise yoga in the form of exercise, yet can there be any spiritual enlightenment? The answer is a straight no. If the practice of yoga asanas is in the form of exercise, the pranas won't be balanced, the mind won't be stilled and there won't be any spiritual development. Therefore, we should stop calling that type of performance asanas or yoga, for yoga is different, yoga is a lifestyle.

Philosophers say yoga is the union of the individual consciousness with the Supreme. Religious people say yoga is the merger with your perception of divinity. An atheist will say the experience of peace is yoga. Each one will give a different interpretation to yoga, yet the best interpretation that defines the complete process of yoga is Swami Sivananda's - integration of head, heart and hands. That is the actual yoking, that is the actual yoga.

– 20 April 2021, Ganga Darshan, Munger, India

Purity, Harmony and Balance

Swami Niranjanananda Saraswati



Once I asked Sri Swamiji, “What was Swami Sivananda like?” for I have never seen him. I had darshan of Swami Sivananda as a child, but I was too young to have any memory of it. He blessed me but I don’t recall that moment; I sat on his lap but I don’t recall that moment. So I asked my guru what Swami Sivananda, my grandfather, was like.

Sri Swamiji replied that he was like Christ, very kind, compassionate and caring. He said that he was like Krishna, very practical, he knew how to apply knowledge in the right place at the right time, he lived practical wisdom. He said that he was like Rama, he knew what he could do to help others, he knew what his limitations and boundaries were, and he respected those limitations and boundaries yet they did not deter him from expanding continuously. He said that Swami Sivananda was like Buddha, he was the epitome of peace; anybody who came to him with a confused, conflicted, angry or agitated nature, would instantly fall silent, become quiet and peaceful in his presence.

I asked Sri Swamiji which trait he saw most highlighted in Swami Sivananda, what did he perceive as his innate quality? He said that everybody has an objective in their spiritual life; some people have the objective to be self-realized, some people to meditate and attain samadhi, some people to express their creativity, some people to discover peace. Each one has an aspiration according to their choice.

In the life of Swami Sivananda, the effort was to attain internal purity, harmony and balance. That is what he tried for

in his life, and that was the instruction he gave to all his followers and disciples: try to cultivate the faculties of head, heart and hands through yoga, explore the faculties of intelligence, feelings, sentiments, emotions and action, involvement, participation and creativity. Discover the possibility and the potential that lies in head, heart and hands, and live a life in which you do good to everyone.

Swami Sivananda's principles were to serve, to love, to give, to purify, to be good, do good, to meditate and to realize. These were the eight principles that he followed in his life, starting from serving to loving, to giving, to purification, to being good, to doing good, to meditating, and then ultimately realizing the oneness in everything and everyone. To come to this point, all his efforts and sadhanas were towards attaining inner purification.

*– Lakshmi-Narayana Mahayajna, 8 September 2015,
Paduka Darshan, Munger,
printed in Glimpses of the Divine III*



Emotions Needs Culturing

Swami Sivananda Saraswati



Devotion is ingrained in you all. Love dwells in the heart of every creature. Without love, life itself cannot exist. Even the most cruel-hearted man loves something or the other.

As everything else, this love also needs culturing. What is the difference between gardens and forests? In forests, too, there are flower-beds, there are fruit-bearing trees. Yet, man is afraid to enter the forest. The earth is strewn with thorns; there are ominous looking bushes here and there that hide wild animals. The trees also grow so haphazardly that a violent storm produces a fire which destroys the entire forest.

Not so in the case of a garden. The plants are beautifully and artistically laid out. There is order, harmony and pruning. The ground is swept clean and you take a delight in walking on the lawns. All foul-smelling things are removed from the garden and the sweet fragrance of the flowers wafts around.

The garden of love

Similar is the case with love. Love grows wildly in the ignorant man's heart. There is the luscious fruit of love in a corner of the heart; but the entire heart is strewn with thorns of hatred, jealousy and so many other vicious qualities that the charm of love is marred. There are the bushes of lust, anger and greed which hide within them the wildest animals. Love lies hidden far beneath and far beyond reach.

It is as good as non-existent. But, in case of a true devotee of the Lord, this love is cultured, and the garden of his heart is cleared of the thorns of vicious qualities, of the bushes of lust, anger and greed. Love of God, which is the sweetest of fragrances, wafts from such a heart.

Turn your gaze within. Look into your own heart. Find out your love. Take firm hold of this love. Cultivate it consciously and deliberately. Find out the thorns and the bushes. By intelligent methods, throw them out. They have no place in the beautiful garden of your heart where the Lord dwells. See what great preparations you make for the reception of a king, a Governor or a big leader! How nicely you sweep the roads, how beautifully you decorate your houses! How much more preparation is necessary for receiving in the temple of your heart the Lord of the universe, the Governor of the universe!

Five kinds of emotion

When you eradicate the vices that lurk within and cultivate virtues, you will more fully manifest the hidden love. The great Masters of Devotion have classified bhakti into five bhavas. You can adopt any one of these *bhavas* or attitudes towards God. These bhavas are natural, sublimated human attitudes of love. You love your child, correspondingly there is the *vatsalya bhava* towards God where you treat Him as your child. You love your friend, so there is the *sakhya bhava* or attitude of friendship towards God. You love your master and there is the *dasya bhava* where you serve the Lord as your master. You love your husband or wife and there is *madhurya bhava* where you take the Lord as your supreme lover. Some people are loving by nature and their love is distributed on all; they have no particular love-attitude. Corresponding to this there is the *shanta bhava* where the devotee loves the Lord in his heart, in peaceful contemplation.

Love of God gives liberation

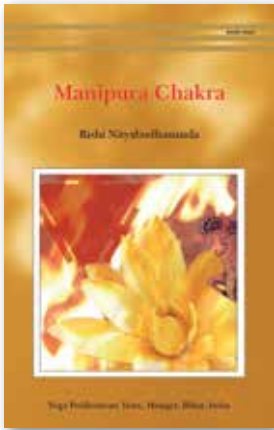
Find out where your love lies, whom you love most in the world. Adopt the same love attitude towards God, your indweller, your Lord, your real friend, who resides within your heart. Love for your friends and relations is *moha* or deluded attachment. It binds you faster to the wheel of samsara. It is fleeting; and it is fraught with all sorts of unpleasant consequences.

Love of God is liberating. It will lead you to perennial bliss and immortality. It is bhakti which will bring about an eternal union between you and the Supreme Lord of the universe. It will enable you to realize your identity with Him.

– 23 October 1950, Hyderabad

Beginning of Spiritual Life

Rishi Nityabodhananda, Australia



Swami Sivananda has written, “If one’s mind becomes purified, the mind rises to the manipura chakra, or the centre located at the navel, and he experiences some power and some joy.” He says, ‘some power and some joy’. His description of manipura chakra is not expansive, it is limited. Swami Sivananda was a master; he knew that there is more power in store with the awakening of higher chakras, so he qualifies manipura with ‘some

power and some joy’.

The joy we can have in awakening manipura is the joy of being able to decide and do; not decide and think about it, but decide and do. One decides, ‘Today I will start an anushtana and every day I will continue, two hours morning and two hours evening.’ The aspirant sits down and unfalteringly, just proceeds to do it. At the end of three months, the aspirant says, “Ah, I have completed my decision, my anushtana” and he can give himself a tick. This is a joy; it is the joy of personal power. It is a kind of pleasure, being able to achieve what you set out to do.

It is only in manipura that the first glimpse of personal power and personal will comes, along with the freedom from bondage to desire. In ordinary life there are two pursuits: one is the pursuit of happiness through enjoying just where we are, enjoying our own presence, our own breath, our own thoughts and our own being. The other pursuit is for achievement.

These two pursuits are in varying proportions amongst individuals. The happiness of having fun is always tinged

with the urge to achieve. In our early years it manifests in our attitude toward school work and studies, but even after graduation, after establishing a career and a marriage, there is still an urge to achieve. There is an infinite variety of quests all fired up by the urge to achieve. The ability to bring the urge to fruition is an expression of willpower, and achievement in this brings an automatic balance of our emotions and a state of 'some joy'.

Working with manipura is the beginning of developing spiritual values. The powers of manipura are separate from the earthly realm. We can start to behave like human beings, like mental beings. We're not just tied to habit, we're not just tied to the ordinary stuff consisting of what we have to do, and we're not slaves to our own creations; we have risen above this and we are free to be able to decide and do other things at a higher level, through willpower. The ability to imagine and manifest at will is a joy and the power comes from within. Manipura is the crossroads from where personal power and spiritual potential begin to unfold.

When manipura becomes the base for kundalini, it represents the beginning of our spiritual journey beyond mental turmoil. Buddhists traditionally call manipura 'the home of kundalini'; they don't consider the lower chakras for this purpose. Buddhist texts say that until kundalini sits in manipura, there is no spiritual insight. Therefore, manipura is the beginning of the spiritual expansion.

In swadhisthana we dealt with mental turmoil and problems. They are the confusions that we live in; the emotional problems and the trauma and the innumerable loads of karmas and samskaras that life seems to challenge us with. Due to our choices we have created these karmas and samskaras ourselves, and while kundalini rests in the lower chakras, it seems as though many of our sufferings are caused by life itself and not by us! It is only with kundalini being seated in manipura that clarity dawns.

Power of will

The world contains many people who are highly educated, and some very highly educated. Through their academic achievements, these people manage high positions in educational realms and within institutions, yet when they go out into the field of life they simply can't manage. Companies are in the hands of very clever business administrators. First, they qualify for and graduate from prestigious schools such as Harvard Business School, and then they begin managing the big companies while trying to follow everything by formula. Everything is done according to the formulas that they have learnt in school. Where is the will in this approach, where is the creativity?

At a grassroots level, yoga teachers simply strive to make yoga programs happen; they don't need to be a business school graduate to do that. They just have to make it happen. To launch a yogic event is not easy. They cannot just advertise with flyers, make some announcements on a social networking site like Facebook and wait for things to happen as though some machine will do the work for them. It doesn't work like that. To make a project a success, you have to make it happen. You really have to put your will behind it, and when it happens in this manner, you get a very pleasing result. When a new project is started, some fire is ignited inside and energy pours into every aspect of the new project, and the more energy you put into a project, the more successful it will become.

Once I was putting together one of these yogic events, which is really not easy as usually the capital is limited and one can't employ people who are lacking in willpower, something I have known for a very long time. So when the 'Create an Event' feature came into existence on Facebook, I thought, 'Wonderful, I can create this event simply by sending a message to the whole world that my kirtan or satsang program is on.' Even though I knew that necessary personal willpower had not been injected, I still pursued the lazy path of event creation, because in my head, *tamas*, the quality of inertia or laziness,



always has a say. The result was predictable; I brought about the opposite of achievement.

It was a flop and there is not much joy in that. You really have to put your will behind event creation and then it happens, and you get a very pleasing result. When the fire of will burns, the mind wakes up and becomes sharp, the details needing attention become obvious: talking to people, inviting people, spreading enthusiasm and interest, and the result is the creation of a wave of success. If you have the inclination you can write brilliant things, you can come up with wonderful passages; poetry pours out of you with the power of will. It wakes everything else up in the whole brain. It's a wonderful thing.

– *Published in Manipura Chakra*

Stand on Your Own Feet

Swami Satyananda Saraswati

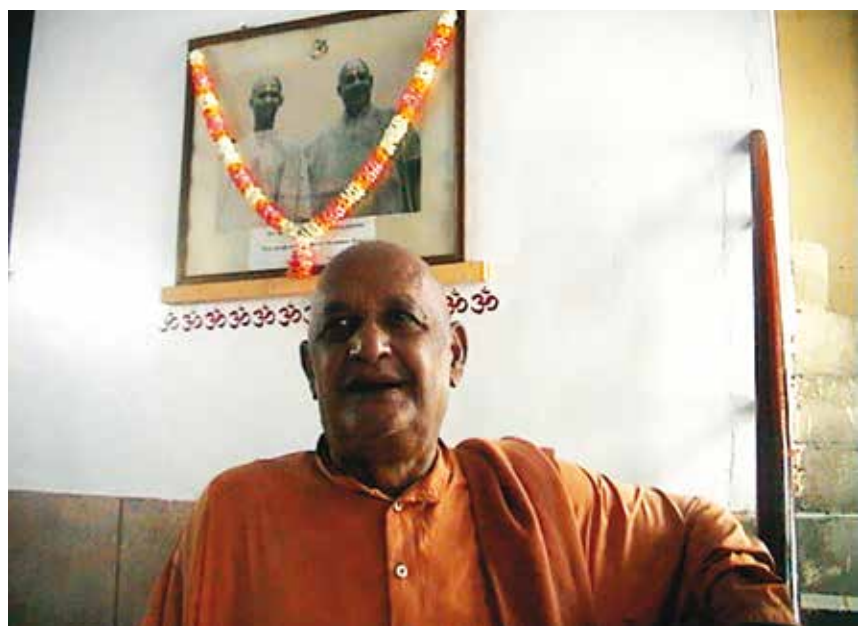
The temperaments of my guru and myself were diametrically opposed. He was like the humble, holy cow, whereas I was like a ferocious Alsatian dog. To this day there is still some vestige of that diehard habit left in me, but my guru was very calm and serene and I placed all my trust in him. He invariably said that everyone must learn to stand on their own two feet. I believed him because he told me that I should never think of living in the ashram permanently. I would never become a frog in the well.

He gave me just one piece of advice, which was to have unshakeable faith in God. He told me not to be ruffled by hope and dejection, not to worry about my talents or the powers I would obtain later. I followed his words with full faith. I never planned to do this or that. I decided to do as he bade me. Everyone is born with a predetermined destiny. We are all pre-programmed and our journey through life follows that program.

It is extremely difficult to explain what kind of relationship I had with Swami Sivananda. I think of him very often, but it is not like the way you think of your near and dear ones. My guru always guided me and put me on the right track.











Are there different types of ego?

Swami Niranjanananda: Ego is only personal identity. It is an assertive state of life in relation to the existence of the body; it is related to one's social behaviour and mentality. Enlightened beings like Saint Augustine in Christianity or Ramana Maharshi and Buddha in India have egos, but not the arrogant ego. Their ego is the humble ego, which only keeps them connected to their body. In normal situations, due to success and failure, people's ego becomes different. It matures and grows big quickly.

What are some of the methods for dealing with the ego?

Swami Niranjanananda: The expression of the ego takes place in the mind, and to fight with the ego is like fighting an elephant. It only ends up being hurt. It is said that one should kill the ego, but that is not possible as long as one exists in this body and is drawn to sense enjoyment. It is the ego that ties one down to karma. A person has tied himself down and wants to be free. First he must free himself of the ego-eccentricities and then he will be free of suffering, troubles and delusion, *maya*.

The ego is like a dog's tail, which can never be straightened. The only way out is to cut it off in one sweep. The sword that can quieten the ego is humility. Once an aspirant adopts humility in his life the ego will become quiet, and he will save himself from big trouble. He will not be able to save himself by practising meditation. Through meditation he can become the witness of the ego, see its nature and cause, but he cannot modify it.

To modify the ego, it is necessary to adopt humility. If a person is being abused, he need not accept the abuse. Lord Buddha said to the man who abused him, "I am returning your gift to you." One can retreat gracefully and the mind will remain peaceful, without being affected. If one enters a fight to prove one's might, there will be hurt and pain. However, one needs to know when to advance and when to retreat; and an aspirant should have that much discriminative power.

How can the ego be quietened?

Swami Niranjanananda: The ego can be quietened with humility. Humility is not a weakness, but a powerful force. Only a force that is stronger than the ego can quieten it. Humility is a power that can free one of the results of the karmas committed due to the ego. Ego is a negative force, and therefore the counterforce has to be positive and of greater strength. That force or quality is humility. The ego raises the head; in humility one bends the head.

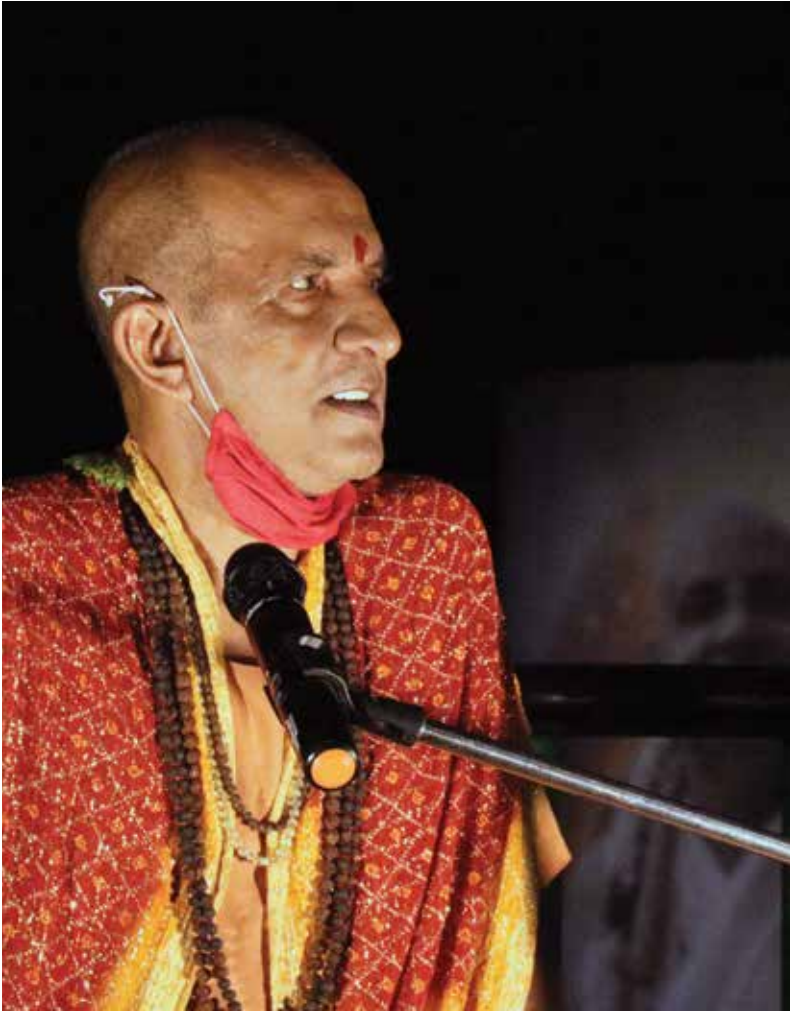
How can one learn to act without ego?

Swami Niranjanananda: Karma yoga means performing action with meditative awareness. Even when one is involved in activities to sustain and nurture the personality, mind and emotions, those activities have to be observed. One has to see whether the actions are ego-centred or done without ego. Ninety-nine point nine percent of actions are ego-centred. This kind of action is known as *sakaama karma*, actions performed with a purpose or desire which has been guided by the ego principle. Being without ego means leaving aside the idea that 'I am performing', 'I am achieving', 'I am doing'.

Initially, in order to experience action without ego, a person has to use intellectual ability to analyze the situations and experiences that he is having. Eventually, he tries to stabilize himself at one point, which is not guided by the ego. In karma yoga it is not the surface reaction that is important but the subtle reaction that has to be observed. By observing the subtle reactions, it may become possible to convert the ego-centred actions into an expression of one's being where there is no ego. It is said in *Yoga Vasishtha* (4:33:70):

*Ahankaara anusandhaanavarjanaadeva raaghava;
Paurushena prayatnaachcha teeryate bhavasaagarah.*

By investigating the nature of ahamkara and forsaking gross selfishness, one crosses over the ocean of the world through one's own efforts.



Being without ego implies that one has to be simple, sincere and desireless. To cultivate egolessness, these three important qualities are essential: sincerity in commitment, goal and direction, simplicity in thought and action, and a state of desirelessness.

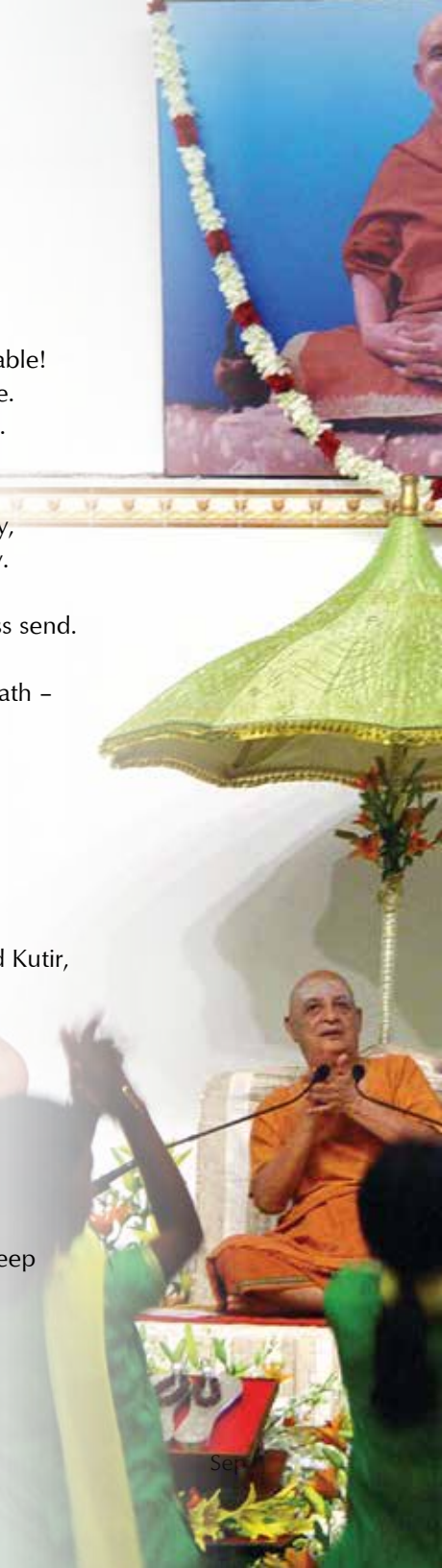
– *Published in Conversations on the Science of Yoga -
Karma Yoga Book 5, Expressions of the Mind*

Satyam's Ode to Sivananda

O thou Light of Consciousness incomparable!
Keep Thou forever Thy blaze imperishable.
Gaily illumining the darkness of age's end.
Man's bountious homage constantly take
And limitless spaces full beauteous make.
When numberless aeons have rolled away,
Raise again the bright monarch of the day.
Do Thou unto this vast infinitude,
The dawn Light of Effulgent Consciousness send.

When poverty, disease and the fear of death –
These agonising experiences of man,
Under the thralldom of nature –
Overtake him at every step forward;
He cries out in despair;
And looks askance for help and guidance
And there could be seen
An Effulgent light of Consciousness
Emerging from the Power-house of Anand Kutir,
Showing him the way to –
Existence, Knowledge and Bliss.

Hail! Thou Great Sivananda,
Dweller in the Abode of Bliss!
Infinite is Thy transcendent Sport.
All universe Thou seekest to awaken
with Thy Clarion Call.
Hidden Voice and Word of the Infinite Deep
has become human gaze,
Self revealed and resplendent –
Thou bestowest strength of spirit
and final freedom unto all.





The Ecstasy of Mother Earth

Swami Dharmashakti Saraswati

The train brought Dharmendra to Haridwar. Roaming all around the town, he gathered information and finally proceeded towards Rishikesh. There he stayed at the Kali Kamli dharmashala. The wheels of destiny had brought him all the way to Rishikesh. Now he was only a short distance away from his final destination, and that distance, too, was about to be bridged very soon.

Meeting his guru

A large spiritual gathering had been organized in Rishikesh, which was being attended by thousands of sadhus and sannyasins. His holiness, Swami Sivananda, had also come to grace the occasion. Amongst the thousands milling about, his gaze rested on one bright and spirited youth. Although the youth was nineteen years old, he looked like a fourteen or fifteen-year-old boy. The youth also looked back at Swami Sivananda in amazement and wonder. The two souls connected at first sight.

Swami Sivananda beckoned him. Dharmendra's mind had already flown towards the majestic swami, now at his signal



his body too rushed towards him. "Ohji," Swami Sivananda addressed him in his usual manner of greeting, "come and meet me at Ananda Kutir tomorrow morning." Once the rushing river bursts forth from the mountain's bosom, sooner or later it finds the ocean's shore and merges itself in its limitless expanse. In a similar manner this youth had somehow or other made his way to the doors of Ananda Kutir. The omniscient guru looked into the depths of this youth, he asked him to come to the ashram.

The next day, on April 19th 1943, this radiant youth, ardently intent upon the experience of transcendental consciousness and bliss, set out towards Ananda Kutir. It must have been a grand moment indeed when the youth bowed his head at the feet of the helmsman he had been searching for. Mother Ganga must have danced with joy on witnessing this momentous meeting of guru and disciple. And Mother Earth must have felt ecstatic as well.

– *Published in Mere Aradhya*

A Disease Called 'Ego'

Swami Satyananda Saraswati

I have always been a difficult person, even in the ashram in Rishikesh. The ashram rule was that before food was served, a swami would collect a tiffin from the kitchen and carry it to Vishwanath Mandir. There the food was offered to the deity and pooja took place. Tulsi leaves and Ganga jala were sprinkled on the tiffin of food before it came back to the kitchen, where it was mixed with the rest of the food. Only then would the bell go. That was the tradition and discipline of the ashram.

One day a professor came to the ashram. Swami Sivananda liked him very much because during his days as a mendicant he used to move about with Swamiji and sing kirtan and bhajan. It was about 10 am. Swami Sivananda told me, "Swami Satyananda, give him food." I said, "Swamiji, pooja is not over!" He said, "He is also God, serve him first!" I said, "So why did you make that rule? If he is God, I am also God and everybody who eats at 10 am is also God! Why did you make the rule that the food must be offered first to Lord Vishwanath, sanctified and brought back to the kitchen before anyone is served? Where is the rule today?" Swamiji was about ten or fifteen yards away from me. I took the bunch of keys and threw them at him, saying, "You look after the kitchen!"

Straight away, I went to my room and locked myself in for three or four days. I did not open the door. I was so angry, so suffocated, so frustrated. I did not know what to do! He was my guru! I could not beat him! I could not abuse him and I could not complain to anyone! I did not know how to make peace with him. Sometimes it becomes difficult to make peace even if one wants to. Being an egoistic man, I did not come out at all for three or four days.

Finally, my body gave way. I went to the kitchen and quietly took a little food! The swamis were quiet and did not disturb



me. When I came back, Swami Sivananda met me on the way. He said, "Om Namo Narayanaya. How are you?" I said, "I am all right." He said, "Will you have a cup of coffee?" I said, "Yes." I thought, at least it could be a point of reconciliation. Swami Sivananda never took coffee, but he used to keep coffee, particularly for me. Whenever I went to him about some work he would make coffee.

He did not mention this incident at all to anybody and never admonished me by moralizing and saying, "Look here, God is in every face!" He knew that I was suffering from a disease called 'ego' and that it was difficult for him to perform an egodectomy on me. So he thought it was better to keep quiet.

It is difficult to define what surrender is and what the shape of the ego is. Does it mean that when I have a personality, views and principles and am arrogant about them, that I am not a disciple? I am also a disciple because I have accepted Swami Sivananda as my guru, not ninety-nine point nine percent but one hundred and ten percent! He is the guru and therefore he will perform the egodectomy operation on me. He does it with a good motive, not a bad motive. A sadhaka or aspirant has to be humble, not offensive. He should not be bitter or revengeful. Intellectually I understood everything, but still I could not accept it!

– *Published in Sivam Satyam Sundaram*

Sivananda Gita

Swami Sivananda Saraswati

I was born of P.S. Vengu Iyer and Parvati Ammal on the 8th September 1887 at Pattamadai, Tinnevely District, Tamil Nadu in the line of Appayya Dikshit. My star is Bharani. I was extremely mischievous in my boyhood. I studied in the S.P.G. College, Trichinopoly. I was a Doctor in the Malaya States for 10 years. I took sannyasa in 1924 in Rishikesh. I did tapas and meditation for 15 years. I went on teaching tours for 10 years. I founded the Divine Life Society in 1936 and the All-World Religious Federation in 1945.



I am childlike in my swabhava. So I mix with all. I become one with all. I am ever happy and joyful and make others also happy and joyful. I am full of educative humour. I radiate joy through humour. I respect all. I do salutations to all first. I always speak sweetly. I walk quickly. I do japa and meditation while walking and while at work also.

I am ever hard-working. I have intense application to work. I never procrastinate any work. I finish it then and there. I am very quick in doing things. I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in service. Service has elevated me. Service has purified me. I know well how to extract work from others. I extract work through kindness, service, respect and love.

I am very regular in doing asana and exercises. I do pranayama also regularly. These give me wonderful health and energy. I run round the Bhajan Hall daily. I cannot deliver fiery lectures sitting on a special seat. A special seat pricks me. I stand up or throw the seat away and then begin to speak. I never sat on a special seat when I presided over spiritual conferences. I rejoice in giving. I always give.

I am 73 now. I ever feel I am quite young. I am full of vigour, vim and vitality. I am ever cheerful. I sing, dance, run, jump in joy. I am robust and strong. I can digest any kind of food. I continuously work, read and write. I never go to hill-stations or seaside for holiday. Change of work gives rest. Meditation gives abundant rest. Work gives me delight. Service gives me happiness. Writing bestows joy. Meditation energizes and invigorates me. Kirtan vivifies me.

Aham Brahma Asmi, Shivoham, So Ham, Sat-Chit-Ananda Swarupoham. This is my favourite formula for vedantic meditation. Song of Chidananda is my favourite song for singing.

Hare Rama Hare Rama

Rama Rama Hare Hare,

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare.

This Mahamantra kirtan is my favourite kirtan.

At the present moment I am the richest man in the whole world. My heart is full. Further, all the wealth of the Lord belongs to me now. Hence, I am King of Kings, Emperor of Emperors, Shah of Shahs, Maharaja of Maharajas. I take pity on the mundane kings. My dominion is limitless. My wealth is inexhaustible. My joy is inexpressible. My treasure is immeasurable. I attained this through sannyasa, renunciation, untiring selfless service, japa, kirtan and meditation.

I am tall. My height is 6 ft. I have a sinewy frame. I have symmetrical limbs. I am a first-class gymnast. I fast on Ekadashi. I do not take even a drop of water on that day. I take

milk and fruits on Sundays. I lead a simple natural life. There is a fountain of youth in me. I beam with joy. I observe fasting, resting, airing, bathing, breathing, exercising, sun-bathing and enjoy freedom, beauty, courage, poise and health.

I love nature, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, yoga and Vedanta. I am humble and simple. I am frank and straightforward. I am perfectly tolerant and catholic. I am merciful and sympathetic. I have spontaneous and unrestrained generosity. I am bold and cheerful. I am patient. I can bear insult and injury. I am forgiving. I am free from vindictive nature. I return good for evil. I serve that man who has injured me, with joy.

I love Ganga and the Himalayas. Ganga is my Mother Divine. Himalayas is my Father Divine. They inspire and guide me. I take bath in Ganga. I adore Ganga. I feed the fishes of Ganga. I wave light to Mother Ganga. I pray to Ganga. I do salutations to Ganga. I sing the glory of Ganga. I write about the grandeur and glory of Ganga. Ganga has nourished me. Ganga has comforted me. Ganga has taught me the Truths of the Upanishads. Glory to Mother Ganga!



My daily routine is like that of Lord Buddha. I always remain in the room. I do japa, kirtan and meditation. I study sacred books. I write. I come out of the room for a short time for work, service and interviews. I talk a little. I think much. I meditate much. I try to do much and serve much. I do not waste even a single minute. I ever keep myself fully occupied. I lead a well-regulated life. I perform worship of Atman at all times. I work for the good of others.

Gita, Upanishads, Bhagavata, Yoga Vasishtha, Avadhoota Gita, Vivekachudamani are my constant companions. I am a strange mixture of service, devotion, yoga and wisdom. I am a follower of Sri Shankara. I am a Kevala-Advaita Vedantin. I am not at all a dry lip Vedantin. I am a practical Vedantin. I practise and advocate the Yoga of Synthesis. I practise ahimsa, satyam and brahmacharya. Glory to Sri Shankara!

I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and all creeds. I serve all, love all, mix with all and see the Lord in all. I stick to my promises. I serve the poor. This gives me delight. I do mental prostrations to asses, dogs, trees, bricks, stones and all creatures. I respect elders and sadhus. I obey. I please all through sincere selfless service. I attend on guests very carefully. I run hither and thither to serve them. I shampoo the legs of sick persons and sadhus.

I give very prompt reply to all letters. I do several things at a time. I write with electric speed. I spend everything. I do a lot of charity. I do not keep anything. I take immense pleasure in feeding the poor and my students. I try to be a mother to them. I talk to others on things which I have myself practised. I look within always, introspect, analyze and examine. I hold the Trishul – spiritual diary, daily routine and resolve.

I served my Masters with great sincerity and intense faith and devotion. I learnt many useful lessons for life. I developed many



virtues. I wandered without food during my parivrajaka life. I slept on the roadside at night without clothing during winter. I ate dried bread with water. I stick tenaciously to my principles and ideals. I do not argue much. I live in silence.

I pray and do kirtan for the whole world, for the health and peace of sick people and for the peace of the departed souls and the earth-bound spirits also. I take a dip in the Ganges in the name of all those who are longing for a bath in the Ganges. I sing the names of all saints of all religions in the Bhajan Hall. I observe All-Saints day and All-Souls Day.

I constantly meditate on the following: *Prajnanam Brahma, Aham Brahma Asmi, Tat Tvam Asi, Ayam Atma Brahma, Satyam Jnanam Anantam Brahma. Shantam Shivam Advaitam. Aham Atma Gudakesha, Aham Atma Nirakarah, Sarvavyapee Svabhavatah. Brahma Satyam Jaganmithya Jivo Brahmaiva Naparah. Akarta, Abhokta, Asanga Sakshee. Ajo Nityah Sasvatoyam Purano. Jyotishamapi Tat Jyotih.*

To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted and to cheer the afflicted and suffering are my ideals. To have perfect faith in God, to love my neighbour as my own Self, to love God with all my heart and soul, to protect cows, animals, women and children are my aims. My watchword is love. My goal is *sahaja samadhi avastha*, or the natural, continuous superconscious state.

– Published in Light, Power And Wisdom

A Guide to Millions

Swami Satyananda Saraswati

Swami Sivananda was a man of learning, he was a scholar, he had written more than three hundred books on yoga, on tantra, on every spiritual subject, but his main thing was absolute faith in God. That was his greatness. I have never come across any man like him in my life so far. I've seen the greatest intellectuals and read their books. I have met many people in East and West who are dedicated, sincere, honest. But faith is something else. It is not knowledge.

If anybody went to him with difficulties, Swami Sivananda always said, "It will be all right." He had so much faith. That was one thing I saw in him for twelve years. He was so intelligent, had so much learning, he was a doctor himself, yet so much faith did he have. He used to tell me many times, "Ay, why do you rack your brain so much? You just pray to God and it will happen."

Swami Sivananda led a life of completeness and homogeneity, and possessed what could be rightly called an integrated personality. To this day the whole world is obliged to him for the great knowledge of the path he has shown to millions of seekers in every part of the globe.

To talk about saints is not an easy matter. They are like icebergs - one can only see a small part of them above the water, the rest is hidden. Therefore, it is definitely not possible for me to make an accurate assessment of the personality of Swami Sivananda, with whom I lived for only a short period of time, but who was responsible for changing the whole current and concept of my life.



Over the year 2021, YOGA magazine will publish the poem *Light Fire and Darkness*, written by Dhiru Desai (1932–1991)

Light Fire and Darkness

*A modernized version of the Bhagavad Gita,
by Dhiru Desai*

A Word from the Author

In the ancient Hindu epic called the *Mahabharata*, the Pandavas, five brothers who epitomize good, go to battle against their one hundred cousins, the Kauravas, the forces of evil. Before the battle Arjuna, one of the Pandavas, hesitates to fight against friends and relations. Sri Krishna then expounds his philosophy, which came to be known as the *Bhagavad Gita*. In *Light Fire and Darkness*, Arjuna becomes the devotee and Sri Krishna becomes the divine voice. Chapters 1 and 11 are spoken by the devotee and the rest of the text is the divine message.

This is not a translation of the *Bhagavad Gita*. This is a modernized version. I am not a scholar of Sanskrit and in this work I have not used any Sanskrit words, nor have I linked it in any way to Hindu philosophy. I have tried to write in a way that is likely to appeal to one not familiar with vedic culture.

– *Dhiru Desai, May 14 1987, Memphis, USA*

CHAPTER 16 – THE BATTLEGROUND

The human mind
is battle ground
for two rival forces: good and evil.
The forces of good
are fearless,
believers in truth
and nonviolence,
devoted to knowledge
and selfless action,
pure at heart
and clean in body,
peaceful, generous,
valiant, courageous,
soft, non-covetous,
kind, unmalicious,
sacrificing, self-denying,
austere, self-controlled,
serene, disciplined,
forgiving, stable,
studious and simple,
filled with humility
and without enmity.
When the good is victorious,
the soul becomes free
to come and join me.

The forces of evil
are ignorant and arrogant,
filled with pretence
and deceit,
pride and conceit,

cruelty and anger,
and greed and desire.
When evil takes over
the mind does not know
what to do; what not to do;
what is true and what is untrue.
With hearts impure,
their conduct unsure,
the evil lust for
wealth, pleasure, and power.
They foolishly
indulge in rituals and rejoice in vain.
In ignorance they say:
"I am victorious and wealthy
and soon I shall be
A millionaire;
I have excelled foes
and I shall crush those
who cause me woes;
I am noble and powerful,
I pay taxes and donate,
I am paymaster
to church and state,
and everywhere I call the tune."
Filled with delusions
and ensnared by lust,
such evil persons
will reincarnate
again and again, into misery.
They enter the three gates of hell:
lust, greed, and anger
and become enslaved forever.

CHAPTER 17 – FAITH AND CHARACTER

Human faith emanates
from the light of truth,
or the fires of desires,
or the darkness of ignorance;
and character
comes from faith.

The true offer
prayers to me,
the greedy bow to the wealthy,
and the foolish beseech
ghosts, spirits and witches.

The true enjoy food
which is clean and fresh,
energizing and nourishing,
digestible, health giving,
tasty and juicy;
food which produces
joy and contentment,
and longevity.

The greedy yearn for
food which is sour,
saline, pungent,
bitter and hot,
burning, peppery
and unsavoury;
food which produces stress,
discomfort and sickness.

The foolish feed on food
which is stale and rancid,
rotten and polluted.

The true offer sacrifice
out of mere duty,
and with no expectancy,
yearning only for the truth.

The greedy do so
out of vanity,
hoping for reward.

The foolish offer sacrifice
out of obsession, without faith,
without self-denial,
and without method,
thereby causing pain
to self and others.

A gift given
with the right person,
place and time in mind,
and without wish
for reward or result,
is a true gift;

a gift given
with hesitation
and expectation,
is a selfish gift;
and a gift given
without care,
out of contempt
and without honor,
is a false gift.

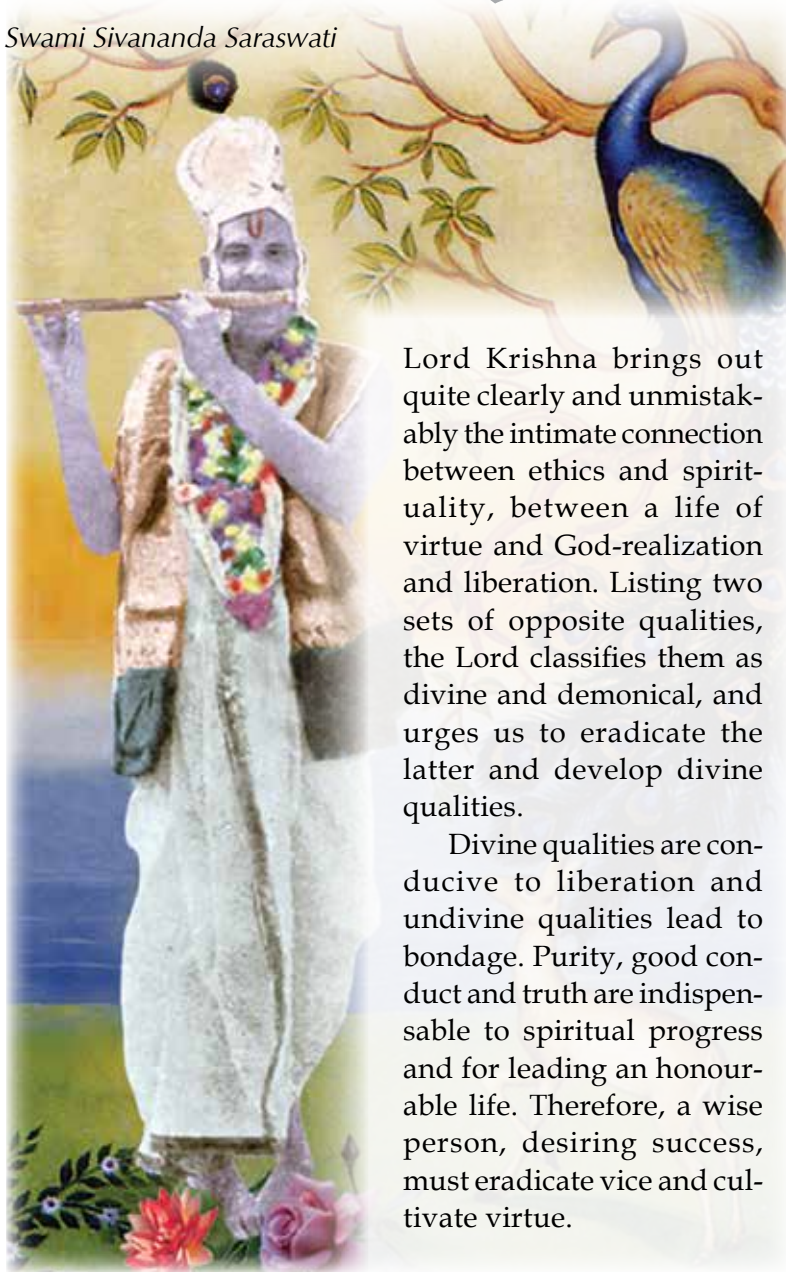
The true exercise the body
through selfless activity,
nonviolence and chastity,

purity and simplicity;
they exercise speech
with love and truth
and tenderness;
and exercise the mind
through self-control, gentleness,
serenity and silence,
and through meditation.

The stable-minded
who exercise
body, speech, and mind
without selfishness
and with faith
will learn the truth.
The wise know
that truth is god,
I am that god,
the god of truth.

Cultivate Divine Qualities

Swami Sivananda Saraswati



Lord Krishna brings out quite clearly and unmistakably the intimate connection between ethics and spirituality, between a life of virtue and God-realization and liberation. Listing two sets of opposite qualities, the Lord classifies them as divine and demonical, and urges us to eradicate the latter and develop divine qualities.

Divine qualities are conducive to liberation and undivine qualities lead to bondage. Purity, good conduct and truth are indispensable to spiritual progress and for leading an honourable life. Therefore, a wise person, desiring success, must eradicate vice and cultivate virtue.

Faith – the Ultimate Spiritual Armour

Swami Satyananda Saraswati



Man's biggest strength is not intellect; it is faith and trust. If faith and trust become solid and stable, then they switch on God's power.

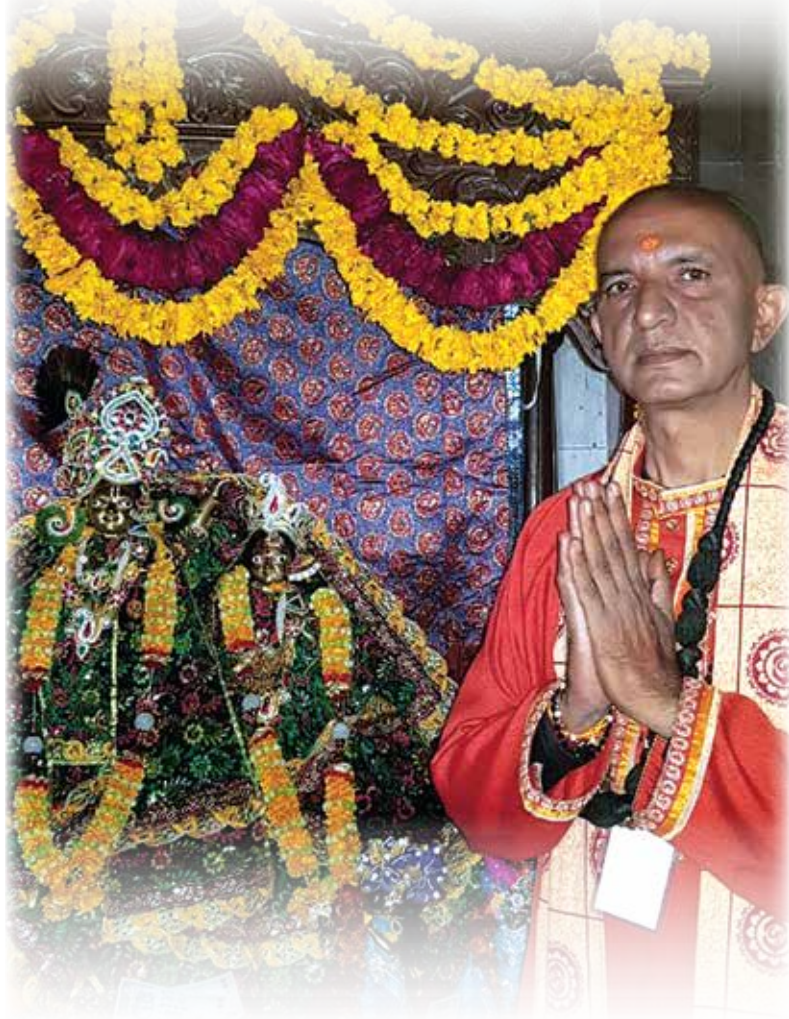
Faith and belief, or faith and trust, are the basis of bhakti. They are also the basis of your life. Faith and belief are innate qualities in you. Without faith and belief, you would not survive even for a single day. Faith and belief provide an individual with an identity.

Shraddha or faith is the *brahmastra*, the ultimate weapon of spirituality. It is the ultimate armour, the ultimate power of spiritual life.

I have come to the conclusion that if you have faith, you have God in you. I can also assure you that every one of you has faith. You are not bankrupt; you are rich in faith. If I tell you that your faith is more powerful, effulgent and rich than your intellect, you will not understand. So far as intellect is concerned, you are a pigmy, but your faith is vast, cosmic, pure and great.

An Honest Appraisal

Swami Niranjanananda Saraswati



As a part of your own *swadhayaya*, self-study, I would like you to make a list of the characteristics given in slokas 7 to 16 (Chapter 16 in the *Bhagavad Gita*) and truthfully tick what applies to you.



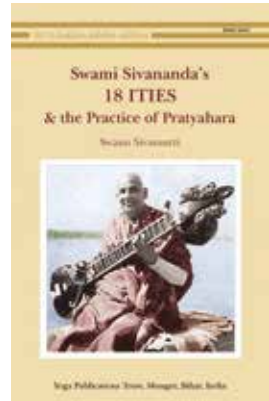
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Swami Sivamurti

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You will be notified from time to time regarding the magazines and any new developments.

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With prayers and blessings of Sri Swami Satyananda Saraswati for your health, wellbeing and peace.

Om Tat Sat
The Editor