

Chapter 1 : Inspired thoughts of Swami Rama. (Book, ) [calendrierdelascience.com]

*Inspired Thoughts of Swami Rama has 11 ratings and 0 reviews: Published May 1st by Himalayan Inst Pr, pages, Paperback. Inspired Thoughts of Swami Rama has.*

Humanitarian Born in in Uttar Pradesh to a learned Brahmin family, Swami Rama was raised from early childhood by a great yogi and saint of Bengal who lived in the foothills of the Himalayas. In his youth he practiced the various disciplines of yoga science and philosophy in the traditional monasteries of the Himalayas and studied closely with many spiritual adepts, including Mahatma Gandhi, Sri Aurobindo, and Rabindranath Tagore. He also traveled to Tibet to study with his grandmaster. Kurtkoti to the highest spiritual position in India. During this term he had a tremendous impact on the spiritual customs of that time: He renounced the dignity and prestige of this high office in to return to the Himalayas to intensify his meditative practices in the monasteries. With the encouragement of his master, Swami Rama began his task by studying Western philosophy and psychology, and teaching Eastern philosophy at many Western universities. He worked as a medical consultant in London and assisted in parapsychological research in Moscow. He then returned to India, where he established a clinic and ashram in Rishikesh. He completed his degree at the medical college in Darbhanga in Later he went to Japan, where he established a major spiritual center. At the request of his master, he came to the United States in When Swamiji asked his Gurudev for advice on his journey to the West, his master replied: The second message is to be aware of the Reality within. Be spontaneous and let yourself become an instrument to teach spirituality without any confusion of religion or culture. All spiritual practices should be verified scientifically, if science has the capacity to do so. Let Providence guide you. His teachings combine Eastern spirituality with modern Western therapies. In an interview with Giovanna Breu for People Magazine, Swamiji said that he lives to teach and share. I teach them how to serve selflessly, how to live, and how to be happy and giving. He is a free thinker, guided by his direct experience and inner wisdom, and he encourages his students to do likewise. My job is to introduce you to the teacher within. For twenty-five years he has lectured throughout the world in monasteries, churches, universities, and medical schools. His nonsectarian and universal approach towards life and the teachings he imparts are accepted by all religious faiths and communities, making him a binding force between the East and the West. Swami Rama directed his life towards the unification of science and spirituality. His Master suggested that he could help bring Eastern and Western science closer together by working with psychologists and medical doctors who were studying mental and physical phenomena. He came to America upon the instruction of his Master. Elmer Green of the Menninger Foundation of Topeka, Kansas, invited Swamiji to be a consultant in a research project investigating the voluntary control of involuntary states. Swamiji intended to present his case to science. This is done through control of the autonomic nervous system, which is involved in the development of most psychosomatic diseases. He participated in experiments that helped to revolutionize scientific thinking about the relationship between body and mind. He amazed scientists by his demonstration, under laboratory conditions, of precise conscious control of autonomic physical responses and mental functioning, previously thought to be impossible. Under these scientific conditions, Swami Rama demonstrated his ability to stop his heart from pumping blood for 17 seconds, to produce a ten degree difference in temperature between different parts of the palm of his hand, and to voluntarily produce and maintain specific brain wave patterns on demand. He first generated brain wave patterns that were predominately characterized by beta waves; then he produced alpha waves, which are generally associated with a relaxed state. Finally, he was able to demonstrate the production of theta waves. Theta waves are associated with unconscious states, in contrast to alpha and beta waves, which are associated with conscious states. While producing theta waves, Swami Rama appeared to be in a state of deep sleep. However, he was able to recall everything that had transpired in the room during that period. Journals and newspapers across the United States reported on the experiments. In Swami Rama founded the Himalayan International Institute of Yoga Science and Philosophy in order to create the means to scientifically verify, document, publish, and teach the experiences of his ancient heritage. The Institute is a nonprofit organization dedicated to teaching the

various aspects of yoga and meditation as a means to foster the personal growth of the individual and the betterment of society. The approach is one that addresses the whole person, body, mind and spirit, in order to lead people toward happier, healthier, and more creative lives. From its humble beginnings in a rented house in the Chicago suburb of Barrington, Illinois, the Himalayan Institute had expanded to include branch centers throughout the States, in addition to several international centers in Germany, England, Curacao, Italy, Malaysia, Singapore, Japan, and Canada. In the fall of , the headquarters was moved to its present location in Honesdale, Pennsylvania. The central headquarters is on a acre campus nestled in the rolling hills of the Pocono Mountains in Northeastern Pennsylvania. There, the various educational, therapeutic, research, publishing, and residential faculties of the Institute are surrounded by spectacular views of wooded hills and valleys. Approximately residents and guests can be accommodated in individual rooms. In addition, classrooms and offices, medical facilities, an auditorium, a library, a bookstore, and an import gift shop, are all housed in the main building. Dana Research Laboratory and private apartments were located in separate buildings. The grounds included an organic vegetable garden, an orchard and apiary, hiking paths through lovely woodlands, a small lake ideal for swimming and ice skating, abundant countryside for cross country skiing, and recreational facilities for tennis, handball, volleyball, and other outdoor sports. The Himalayan Publishers press and distribution facilities produce numerous books and periodicals on holistic health, psychology, yoga, and other topics related to consciousness and physical well being. The Himalayan Institute also published Yoga International magazine. The innovative programs of the Institute provide a highly respected and reliable source of information and practical training to those interested in self directed change. There are also training programs for physicians, biofeedback therapists, psychologists, and other health professionals. The Combined Therapy Program, one of the first inpatient holistic health treatment programs in the country, was a vital part of the work of the Institute. This program had been a model for holistic health care for nearly twenty years. Based on the principle that each individual possesses the responsibility and the tools to regulate his or her own well being, the CRX combined biofeedback, hatha yoga, aerobic exercise, nutrition, breathing and relaxation skills, and meditation and self awareness techniques to provide a unique, innovative, and comprehensive approach to the treatment of chronic disease. In order to provide a true synthesis of the best of the East and West, there should be a bridge built between these two great orientations. The Institute in India is intended to become a reservoir of ancient wisdom with the potential to benefit all of humanity for generations to come. Swami Rama, a yogi, scientist, researcher, writer, and humanitarian. The mission of HIHT is to develop integrated and cost-effective approaches to health care and development for the country as a whole, and for under-served populations worldwide. Swamiji started this project in with an outpatient clinic of only two rooms. The hospital at HIHT currently has beds and is serving approximately 10 million people of Garhwal, Kumaon and adjoining areas. The newly established Cancer Research Institute is providing radiation therapy in addition to chemotherapy and surgical oncology. The Rural Development Institute is providing healthcare, education, income generation opportunities, water and sanitation programs, adolescent awareness programs and other quality of life improvement programs in the villages of Uttarakhand and adjoining rural areas. The University runs undergraduate M. The Himalayan College of Nursing offers a four-year B. The uniqueness of these nursing programs is that the nursing students are provided hands-on training in the community and with the rural population. The Combined Therapy Program, pioneered by Swami Rama, has been a unique model of holistic health care for more than 30 years. The Combined Therapy Program combines biofeedback, hatha yoga, aerobic exercise, nutrition, breathing, relaxation skills, meditation and other self-awareness techniques. Swami Rama was the author of many books. Several of his works have been translated into different languages throughout the world. His contributions to literature include profound commentaries on such spiritual works as the Bhagavad Gita and the Upanishads; practical guidelines on the application of the ancient wisdom of the East to the fields of psychology and health; a poetic rendition of the Valmiki Ramayana in two volumes; an inspiring account of his experiences with the great teachers who guided his life and spiritual development; and a deeply personal collection of prose poetry of his own spiritual experiences. Art of Joyful Living, Book of Wisdom: Swami Rama has also co-authored the following books: Equally adept with a brush or pen, his paintings and poetry reflect the divine spark within. In addition, he was

a highly trained and gifted musician. His book, *Indian Music*, represents one aspect of his efforts to make the Indian system of classical music more easily accessible to the Western world. A firm believer in the value of education, Swami Rama provided countless scholarships to needy, deserving students. He established a charitable trust from which many students received scholarships toward college studies and Swamiji built and upgraded to degree level a science college near Lansdowne in the Himalayas. In addition, he founded two eye clinics. On October 20, a devastating earthquake struck the foothills of the Himalayan including the Uttarkashi and Chamoli districts, which were the worst hit regions. Hundreds of people were killed, tens of thousands of homes leveled, and major landslides were triggered. Initially there was strong government help for the victims. Tragically, however, those efforts were soon stalled by red tape and politics. The death toll continued to rise and hundreds of thousands of people were without food, water, medical care, clothing, or shelter from the bitter cold. Swamiji actively organized the relief effort, knocking on every door possible to ensure adequate relief and rehabilitation for the earthquake victims. In recognition of his selfless service in India and the United States, as well as around the world, Swamiji received numerous awards and honors. In , he was honored with the Martin Buber Award for his service to humanity; in he received the Gandhi Community Award. In , the Shiromani Award was bestowed on him for his service to humanity. He had also been honored by the Poetry Society of Chicago. Due to his excellent contributions to the spiritual literature of Sikhism, he was awarded Saropa from the Guru Nanak Foundation in New Delhi. Each of the many facets of the unique personality of Swami Rama represents only one aspect of a magnificent diamond, whose brilliance humbly reflects the divinity shining within. To describe him as a yogi, scientist, philosopher, humanitarian and mystic poet provides merely a glimpse of the totality of the remarkable individual known as Swami Rama. Having reached the heights of spiritual enlightenment, he also strove with seemingly endless energy to attain perfection in his actions in the external world.

Chapter 2 : Swami Rama Tirtha Quotes | Hindu Blog

*Inspired Thoughts of Swami Rama. Swami Jnaneshvara . Hosted by Swami Jnaneshvara . From Abhyasa Ashram Monastery and Yoga Meditation Center. Public group?*

October 16, If you live in unison with your true Atman or Spirit, if you always keep yourself in touch with God in you, with your own Self or Atman, you are inspired all the time. What is wrong with you is that your mind comes in contact with earthly magnets on all sides, worldly attachments which magnetize you and put you out of order, you are no longer in running order, deranged. If you are not inspired today, the sole reason is that you do not keep yourself isolated, or insulated enough. You allow worldly objects to magnetize, to hypnotize you, you allow them to play foul and fast with you. If you want to regain your original powers and inspiration, keep yourself insulated, isolated for a while. Bury yourself in the Reality, in Divinity, in God, in the true Atman. Keep yourself buried in the Spirit, in the Truth. Live alone for a time, set apart sometime of your day for keeping in touch with the Reality; merge yourself, bury yourself in God. Do that and the spoiling magnetism and wrong hypnotism that you have got from these worldly objects will leave you, your mind will be running in order again. You will be again inspired. Truth is your birth right. Assert it and be master of universe. Heaven is within you, seek happiness not in the objects of sense; realize that happiness is within yourself. No great genius could ever draw real inspiration except from living Nature. If you must realize unity with God, realize first your unity with the Whole Nation. Let this intense feeling of identity with every creature within this land be throbbing in every fiber of your frame. When you wake up to your oneness with Life, Light and Love and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and of both wisdom and virtue. This is inspired life, this is your birthright. You have simply to shine as the Soul of All. Then energy, life activity will naturally begin to radiate from you. The flower blooms and fragrance begins to emanate of itself. The way to gain anything is to loose it. Myself, the self, is all to me, The body, whither it goes, what care I, If tossed here and there, or left to die. Come on, ye pleasures, come on, ye pains! To me ye are equal, the same, the same. The sun lights the gardens, as well as the waste, Alike I do light all changes of fate. Vast ocean of heaven-blue, pure and high, Is never affected, clouds rise and die. Life or death, and health or disease, In me, like vapours rise, play and cease. The smooth brow of youth, and the wrinkles of age, Are surface figures on me as a page. Success or failure makes no difference to me, For I am free. I am free, I am free! All planets, suns, stars and skies, My twine-less kite of Liberty, Leaves far behind and higher flies, With full breast sing I songs of glee: I am free, I am free, I am free! The world, the world is naught to me. Swami Rama Tirtha Thoughts on Inspiration The very moment inspiration is there, the idea of "I know" and "I do it" is absent, it cannot be there. This is what the great masters have said on the subject. You cannot be your own master and at the same time write poetry. Nobody can write and be conscious of the fact that he is writing. When he becomes the consciousness itself, then is the point of inspiration reached. The artist must be sacrificed to his art. When you are playing the part of the greatest artist, there in the eyes of others you are a great artist, but from your own standpoint you are not. You are no artist from your own standpoint; there the interpreter, the interpretation, the writer, the writing "all have become one. There all the difference has been annihilated. This is the nature, the secret of inspiration.

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They ebb and flow, merge and part, form ripples, tides, currents, eddies, and whirlpools. They become units of all sizes, from atoms to stars, from individual souls to cosmic beings, and again they dissolve into each other. As rays, streaks, streams, rivers, oceans of light, they flow into each other and separate again, changing frequencies--and in changing frequencies, they become suns, galaxies, spaces, airs, winds, fires, liquids, solids. They become the bodies of human beings into which the energy called consciousness comes and is embodied. Of all the flowing energies in the universe, consciousness is the most dominant, the one from which all the others proceed and into which they all merge. The ancient texts are fond of the phrase, "from consciousness down to the solid earth," for all this is a single matrix, a tantra of energy, and within it are myriads of matrices, woven and interwoven. The human being is one such matrix of energies--ebbing, flowing, dancing at frequencies ranging from those of solid bones all the way to the subtlest waves of consciousness. Those who can understand this personality matrix will understand the whole universe. Observe the creation of a single human personality. As two human streams of consciousness love each other, the force of their love invites a third one for whom they provide a minute body. This third one brings along in its wake a matrix of energy, and its body grows along the lines of this energy. The fetus is connected to the mother at the navel, and it is from the navel that seventy-two thousand energy channels, or nadis in Sanskrit, fan out into the personality system. Since the energy pattern is arranged in a symmetrical manner, the body grows in a beautifully symmetrical way. For instance, look at even the hairlines of the body, and you can see how they are patterned along the symmetrical paths of the energy flow. The personality of the fetus or of a fully grown human being is not separate from the universal dance of energies. Observe how many forces interact with the biosphere, how many energies enter into it and emerge from it unceasingly. Observe how the body clock responds to solar, lunar, and stellar times, and how the blood responds to the tides in the oceans. Although all these times, tides, and forces often seem to operate individually, each answering to its own constituent rhythm, their patterns are all vibrant subsystems within the single master system of consciousness, whose dance it all is. The vast, all-pervading oceanic energy of consciousness barely touches us with its outer fringes, and we come alive, becoming persons. The vibration frequencies in us that are too solid, too dense, not subtle enough to flow in consonance with consciousness, become our material body, the non-I. Energy thus condensed becomes a cell. The cell is filled with the vital energy called prana, which is maneuvered by the mind-energy. The I in us is pure consciousness. It owns and operates the body-vehicle, and it guides the mind. It is the purest, finest vibrating energy. Through the process of meditation and self-awareness, however, it is possible for us to attune ourselves to these energy processes. In fact, all of our information in this regard comes to us from the experiences imparted through the oral tradition by great meditation masters. Others who follow this path of self-awareness will eventually know the dance that the personality, and the universe, and all the energies flowing between and within them, are dancing. There is no greater excitement than that of suddenly discovering that the universal ocean of prana is flowing right through us, that our brains are but so many stepping areas in the great dance of the universal mind, and that all I claim to be is simply a "thrill" passing into this person I from the universal consciousness. And then the single point of this dynamic thrill becomes diffuse, and its millions of sparks, like an incredible display of fireworks, rush out into a vast network of energy channels that are spread throughout my person, to vitalize me, to make me mentally and physically a living being, to illuminate me so that I can say "I". Those whose awareness is bound to the earthly level frequencies know, as the real person, only the physical body. Others, who refine their self-identification by attuning to finer frequencies, know of an undying consciousness. To know this is to know that we are immortal. But before we can reach the point of comprehending the immortality of our universal consciousness, it is essential that we understand the relationships between and among various hierarchical levels of energy. This understanding is not an intellectual process. It is a matter of letting our interior

awareness travel along the lines of diffuse patters of energy so that we can actually perceive all their modes of power and its operation. The yogi does this. He sends his awareness on this incredible interior journey and returns from it to chart for others the maps of consciousness. There is no other way to comprehend what consciousness is, what roles it plays in running our personalities. The yogi finds that the energies of various levels of subtlety ranging from the low frequency, earthly, solid manifestation to the very high frequency, almost undetectable mental waves all interact with each other in many forms; he finds that the relationship between the denser and finer energies is that of interdependence. The denser ones affect the finer ones in a more immediate way, but the finer ones turn out to be the masters in the long run. Take, for example, our dense body. Its bad posture adversely affects the flow of breath, but when the will in our consciousness decides that the breath be made to flow perfectly, the body has to arrange itself in a posture that will facilitate the flow. The relationship between the body and prana may be viewed similarly. A bad posture clogs the pathways of prana. What is more, many practitioners of kundalini yoga report that as a result of their practices, an involuntary cleansing of internal systems takes place, which affects the prana matrix and thereby influences the body. The relationship between prana and mind energies is no different. An incidence of low prana may befog the mind for the time being. But again, the will of consciousness infuses the mind with a certain illumination, and then prana has no alternative but to obey the mind. Thus, through deep meditation, the mind can be used to intensify the strength of prana. As we have hinted above, the key to the relationship between the various energies is the will that is inherent in consciousness. Will, however, should not be confused with the much-used term will power, which has become a word that almost connotes violence. Will power is an exertion of the lower mind. Will is simply an inherent quality of consciousness through which consciousness directs all its operations. These operations then affect our exterior environment and become our actions. One who cultivates self-awareness observes and, through the will, consciously controls all the interior operations of mind, prana, and body. The higher-frequency energies contain within themselves all the power of the lower frequencies, but not vice versa again, they are hierarchical in nature. It is for this reason that some modern scientific instruments can measure physiological signs of a certain mental state but are powerless to measure the state itself. In other words, one may measure delta brain waves, but a "depth gauge" to measure the experience of sleep itself has not yet been invented. This leads us to some very interesting observations about the mental state of sleep. An examination of the body, of course, reveals that one is asleep. The question then arises as to whether the signs seen in the body can tell us everything about the mental state of sleep. The answer, certainly, is no. The yogis say that only a certain surface of the mind is asleep but that a vast area of the mind never sleeps. For if the entire mind were to sleep, who is it that would continue the digestive processes during that time? Who would keep the lungs breathing and the heart pumping? If the entire mind were to sleep, who would wake us up again? Seeing that the body which is run by the mind maintains some of its operations during sleep, we surmise that a part of the mind must remain awake; but if we simply depend on body consciousness to experience that mind which remains awake while we sleep, we are left helpless. Yet we know that the will of consciousness is operant in the mind in order to keep the body functioning and to wake us up again. Thus it becomes clear that the finer energies cannot be contained in, or measured by, the denser ones, but the opposite is not the case. In the average individual, consciousness has gravitated to identification with the densest energy level, the body--or so it appears. But, in fact, consciousness can identify with each of the forms the energy takes and call them all I. For instance, a person may identify his relationships with various members of his family. Consider these four statements: The person saying "I" has the experience of being in all four roles--those of son, brother, husband, and father. But each of his relatives can play only a single role with him. The wife cannot know him as a son, the sister cannot identify with the "father" role in him. Yet he is all four states within himself. He is also apart from these--just himself--when sitting and writing a poem to his divine lover. He is free of all human relationships at that time, yet he is even closer to his true identity. It is thus with consciousness. At the level of the body we identify consciousness with the body and it says, "Yes, body too is made of my being, but I also breathe in breath, animate the body through prana, and think when I am mind. And yet I dwell in my own nature apart from these at all times. They are my modes, but I am not their mode. They are my variations, but I am the theme. On a still deeper level, how could they

have internal emotions and other forms of thought? Obviously, consciousness is operant in and identified with each of these forms of energy even though it appears that their main identification is with the surface of the body. As we cultivate meditative self-awareness, we gradually proceed from the exterior to the interior self-identification of consciousness--first with the body, then the prana, then many stages of mind, one after another, and finally, with pure consciousness alone. A question is often asked, "How did consciousness ever lose its purity in the first place? But the full and pure consciousness continues on, taking care of all its children--the lower-level frequencies that are powerless to contain and measure it. Regarding this question of the purity of consciousness, the ancient texts on the nature of consciousness have repeatedly made this assertion: Just move a bit on the spectrum. All of those colors reflect the same light. When did light ever cease to be light? The green is green and the red is red, but the light is always the light. Only when you identify the light with one of its modes do you see blue or red. See all of consciousness, and your body is included. Are there special procedures, processes, or connections that consciousness follows in running our personalities? The universal consciousness principle may be compared, for our purpose here, to a current into which, through many sockets, various electric appliances are plugged.

**Chapter 4 : - Inspired Thoughts of Swami Rama by Swami Rama**

*Energy of Consciousness in the Human Personality by Swami Rama From Inspired Thoughts of Swami Rama By Swami Rama ISBN ()Energy of Consciousness in the Human Personality.*

I collected these along the way for myself to be inspired again and again, to keep fathoming this practice, which is one of the practice of this Tradition! I thought I share them with you! so you can be inspired too link to amazon Prayer means: Prayer means closeness to the Almighty, to the absolute truth, to the source of energy, to the source of strength. When you pray whole-heartedly, your mind and heart run one-pointedly to the source. During that time you become an instrument of that power, you become a channel of that power. To whom to pray? God is the source of all energies, the center, the powerhouse of light, life, and love. Through prayer we can reach to that powerhouse and draw the energy for expanding the field of our mind and the horizon of our consciousness. There is only one absolute Reality that exists, and the same exists within you. Egocentric prayer, is called sakama prarthana, sakama upasana, sakama bhakti, that is desire-filled prayer, desire-filled practices and desire-filled devotion. Egocentric prayer makes you very poor and petty and you cannot go beyond that. O Lord, give me that. Sometimes it is answered and sometimes it is not, because it is just to feed your ego. Though it works, it does not lead one to nearness to the Absolute. Such prayer regularly conducted in all great religions, reduces the magnanimity of prayer to a selfish petition. It does not lead one to go beyond the mire of delusion created by the ego. Prayer that makes you aware of the reality within you is the right type of prayer. To become aware of the reality, go to the deeper aspects of your being, to the source from where you get energy, from where you get strength. The aspirant cannot conceive or grasp this in full but from the very beginning, he or she should learn to take his or her own body as a shrine and the inner dweller, atman, as the ultimate deva bright being. The most beneficial prayer is that which comes from within. In inner prayer, one is not actually praying to someone else; he is becoming aware of the finest part of himself. Grace me so that I have that strength. A person should feel some deep meaning when he prays, or else it is just mere speech and does not help. Prayer without faith is not helpful either, so one should learn to have faith in his prayers. Faith is the leader in the path of bhakti. It is said that faith can move mountains, and it does. When one prays properly, his whole being is intense. Prayer is a method of soul-searching that purifies the way of the soul. One should pray to his full capacity, and he should know that the highest of all powers is the power of love. Once I prayed for ten hours, but my internal state remained the same. I prayed feeling I was different for the Lord, with no results. There is no place for me elsewhere but you. Between the inner Self and the person there lies a veil. In inner prayer, one removes that veil. Prayer is always answered; there is no doubt about that. Mantra is very powerful and essential, a compact form of prayer. If remembered constantly, it becomes a guide. Lead me from the unreal to the real. Lead me from darkness to light. Lead me from mortality to immortality. Asatoma sada gamaya, tamasoma jyotir gamaya, mrtiyorma amritam gamaya. Three desires are expressed in the prayer. Lead me from untruth to the truth. Untruth, means this apparent reality which seems to be real but is not. Lead me from this to the ultimate truth. Dispel all the ignorance that is created by our karma, our mind, our action, our speech. So far we are aware of the mortal aspect of life. A human being dies and then you do not know anything about what happens after that. He is born, he grows, becomes a youth, grows old and then he dies. There is another aspect of life and that is called immortality. Lead me from mortality to immortality, my Lord. So there are three prayers. Pray in your own language to the Lord of Life, who is seated in the inner chamber of your being. He knows you better than anyone else. He guides you, protects you, and helps you. Prayer should be conducted in your own language. Which is your language? You see how a newborn baby communicates with the mother. Speak in any language, the child will have nothing to do with it. But when the mother says na, na, na, na, na, chu, chu, chu, chu, chu, she communicates well with the child. Which is that language? The language of love. When our mind, our thoughts, our emotions, our whole being is integrated, when our mind and emotions go together, when we become one-pointed and with that feeling we pray, that prayer never goes in vain! It is essential twice a day, morning and evening, to pray. Prayer is a petition for extra energy for our success. There are many steps of prayer, and the first is to say a

few mantras and then to mentally remember those mantras; then wait for the answer to be received. Every prayer is answered. My abilities are limited. Help me Lord, give me power, so that I can solve all the problems boldly and without getting flattened like a ball of clay, or crumbled as a house of cards is crumbled by the touch of a finger. This inward process is meditation cum prayer. All other prayers are futile, enveloped by wants and desires, fully colored by selfishness, and are just for the sake of pleasing the ego. Pray to the Lord so that your mind receives energy and the Lord motivates you to do what is right for you and for others. That which cannot be accomplished through any other means can be accomplished through prayer. Prayer and repentance are the greatest purifiers that purify the way of life and lead us to Self-realization. Prayer without repentance does not help much. Prayer and repentance purify the way of the soul. Self-realization leads you to your goal. Just as karma is a law, prayer is also a law. Prayer can help you by strengthening your determination, so that you do not perform those karmas which create barriers for you. Prayer cannot liberate you, prayer can inspire you, but in practical life, selfless service alone is the real prayer that gives you freedom from the bondage that you constantly create for yourself. It also gives freedom to others, for you become an example. Performing your duties consciously and renouncing the fruits of your actions for the sake of selfless service is the greatest of all worships. Some modern teachers today think that by teaching the scriptures they will help students to attain Absolute Truth. This is not true: Therefore, prayer and contemplation are auxiliary to meditation.

#### Chapter 5 : Swami Rama Books & Topics

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