

THE DIVINE VISION

A Periodical on Spirituality and Health



LIFE SCIENCES FOUNDATION

Founded by : Dr. O.P. Kohli

Regd. Office:

1-Rose Avenue, Chattarpur,
DLF Farming Area, New Delhi



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Founded by
Dr. O.P. Kohli

(A periodical on Spirituality and Health by Life Sciences Foundation.)

Devoted to enlightening the mankind on spiritual evolution through techniques of meditation: raising one's limited consciousness to expanded consciousness; enabling on to liberate from threefold sufferings of physical, mental and spiritual ignorance; and offering spiritual healing when medical facilities and medicines fail to respond.

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(The publication of this periodical is based on sea knowledge in Gita, Ramayana, Vedas and other Hindu Holy Scriptures and teachings of our Revered Guruji 'Premavatar Sri Sri Paramahansa Yogananda')

EDITORIAL

The ‘News and Events’ of this issue of ‘The Divine Vision’ covers an excellent visit of Guru Ji Dr. O.P. Kohli with a devotee, MrKhajuria to Sri Lanka. Apart from the beauty of this island it has significant of being resort of Ravana who kept Sita as captive during Rama avatar as per famous religious book Ramayana. They visited the Ashok Vatika and other famous places mentioned in Ramayana.

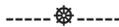
As per the recent studies done by America, through NASA Satellite images, the submerged stone bridge built by Hanuman and Vanar sena about 5000-7000 years back , can be seen connecting south tip of India with Sri Lanka.

During July 2018, we also had a very successful Medical Camp held in the LSF Ashram at DLF farms Chattarpur, New Delhi which benefitted over 100 needy patients belonging to poor families who had free diagnosis and were also given free medicines.

With the LSF management committee now looking after the LSF development, under able guidance of Guru Ji, Dr. O.P.Kohli, the Ashram is getting a face-lift. The rooms have been painted and refurbished; the temple will soon get new set of beautiful marble idols and the plan is to tile the surrounding and approach so as to avoid muddy pools during rainy season.

This issue of The Divine Vision, as usual, contains thought provoking articles on Hindu religion and spirituality, Guruji’s answers to some most sought after questions asked by members of LSF devotees of Guru Ji.

The LSF management committee has plans to improve the looks of the Ashram and seriously pursue the aims and objectives of LSF and requests all the members to contribute in cash and kind. Introduction to new like-minded members is also solicited so that we have more hands to serve the needy schools, render medical assistance and donate to flood relief-suffering regions.





THE DIVINE VISION

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AWAKENING YOUR MIND AND BODY TO HIGHER CONSCIOUSNESS

By: Dr. O.P.Kohli

True awakening is not just about spiritual enlightenment or liberation. Awakening implies knowledge, wisdom, awareness, mindfulness and responsiveness to the problems and situations in life.

You spend a whole life time thinking and working about your job, your family, your relationships, your successes and failures and your problems and struggles. Then suddenly you realize one day that there is more to life than the mere pursuit of things that do not last for long. It is an awakening.

One day, you realize that a close friend of yours whom you have trusted all along betrayed you and revealed some private details of your life to others which he only knew. It is also an awakening. When your mind wakes up to a new reality, a new lesson or a new realization, it is an awakening.

Each day life brings you new revelations about the world and people. Sometimes you notice them and sometimes you do not. Sometimes you not only notice them but also learn valuable lessons from them. All such experiences where you wake up to new truths about

life and yourself constitute your awakening to the truths of life.

Spiritual people tell you that true awakening is waking up to the reality of one's own essential nature by knowing the distinction between truth and falsehood and between reality and delusion. With an insight into the nature of his own existence and consciousness, an awakened person can pierce through the veil of ignorance and see the reality that generally eludes ordinary people.

An awakened person is mindful of his mind and body and their modifications. He pays attention to his own breath, thoughts, feelings and actions, without becoming involved with them. You might have either seen such people personally in your life or heard about them.

Following are some of the distinguishing features of a spiritually awakened or enlightened person.

1. He is awake when others are asleep.
2. He is awake even when his body is resting.
3. He is attentive to everything that happens to him.

4. He has control over his senses.
5. He is equal to both pain and pleasure.
6. He is free from ignorance and delusion because he has discernment.
7. He is virtuous.
8. He is not easily disturbed, although you cannot say that he is not disturbed at all

However, an awakened person need not be a religious person or a believer in God. The awakening may happen in different ways. It may be spiritual, mental or even physical. One may awaken to a new truth or a new realization. A scientist may suddenly find an unexpected solution to a problem on which he might be working for several years. One may gain a new insight into the nature of a relationship, a person or problem. People may wake up to a new reality when they grow through adverse situations or experience a sudden change of fortune. An accident may open one's eyes to the value of life. Each of these awakenings has the potential to transform a person and change his whole attitude towards life and relationships. Many events and circumstances in life can trigger such experiences. You cannot say only good experiences awaken you.

In most cases, the opposite is true. It is why adversity is considered a blessing in many spiritual traditions.

Whether it is spiritual or otherwise, an awakening is a state of mind in which the mind is open to a new reality or a paradigm shift in awareness. It can happen to anyone who has focus, dedication and discipline and in any field, an art, craft, profession or branch of knowledge. It may happen with regard to oneself or some external thing. When it happens you know that it happened to you and your have woken up to a new realization. On the spiritual path, an awakened person has discerning wisdom and intuitive ability as he gains profound knowledge and insight into the nature of things through his mindful attention, whereby he can discern truth choose wisely. Yet he remains non-judgmental and unassuming, in his thinking and attitude.

Many people spend their lives in a state of ignorance; unmindful of what is going on in their lives and what happens to them. They have no idea why they do what they do and why they live. Without specific aims and interests, and without concern for their future of spiritual wellbeing, they live rather mechanically and habitually. They go by their surface impressions,

yielding to their weaknesses and impulses without making any effort to transform themselves.

You can awaken your mind and body to higher truths and transcendental reality. You can overcome your limitations and see life with a great vision and understanding. With practice, you perceive the reality hidden behind the visible world. Following are some of the time tested method to awaken your mind and body to experience higher consciousness and realize transcendental truths.

1. Mindfulness practice
2. Breathing techniques
3. Practice of compassion, non-injury, truthfulness, selflessness, humility and similar virtues
4. Silencing the mind and body through detachment and self-restraint
5. Meditation and concentration
6. Devotional services
7. Performing actions without expectation and selfishness
8. Becoming familiar with your own thoughts and feelings
9. Letting go of things

True awakening means developing right thinking, right view, right attention and right actions.

It is knowing truth without the interference of the impurities of your mind such as selfishness, egoism, desires, and prejudice. It is bringing your mind to concentrated attention and perceive the world with the clarity of a seer.



MAKING PEACE WITH THE IMPERFECTIONS OF LIFE

By: Dr. O.P.Kohli

This essay is about idealism and realism and tells you from the Upanishad perspective why it is important to pursue your ideals without hating their opposites, and why you should treat the opposites and the dualities of life with sameness. You will understand the importance of sameness and why you should make peace with the imperfections of existence as you pursue your ideals and values with the spirit of a warrior and the wisdom of a seer.

What is perfection?

Perfection is defined as a state, quality or condition that is free from flaws, defects and errors, or a condition that does not require further improvements, additions, or embellishments. It denotes a “state of completeness, or flawlessness.” We may perceive such perfection in the configuration of a thing, its value, utility, function, output, or performance. We seek perfection in our lives, and in the things we seek or create, because we believe it improves the quality of our lives, happiness, achievement, and fulfilment.

We also entertain several assumptions about perfection. For

example, we believe that God is a perfect Being who is endowed with numerous perfections. We also believe that certain objects, shapes and forms such a circle or a square, are perfect in themselves. We also assume that certain numbers, conditions, products, behaviour, conduct, thinking, techniques, and accomplishments are perfect. You might have also read about perfectionists who want to achieve perfection in all things they do or seek, or about the problem of perfectionism, which compels people to seek perfection in all aspects of their lives and behaviour, setting high standards of performance and impossible goals, and subjecting themselves to constant critical self-evaluation and even self-condemnation.

The problem of perfectionism

Most people seek perfection in their lives as part of their self-improvement and goal setting. It is very normal and human to pursue ideals, and seek perfection, in those areas where you may believe you are imperfect or incomplete. Indeed for many people, the ideal of perfection is an enabling and empowering factor. It helps them set goals and grow. However, in some

cases people go overboard in their pursuit of perfection as they act out of a compulsive feeling to deal with their low self-esteem or feel unduly disturbed by their weaknesses and imperfections.

Seeking perfection in everything you do, or having excess concern about your imperfections and weaknesses is an undesirable trait. Life is unpredictable. Even your most skilful actions may produce negative results against all expectations. From the Bhagavad-Gita we learn that it is better to perform your actions without any expectations and let God determine their outcome. It will not only free you from the burden of expectations and feelings of guilt, etc., but also help you focus on your performance and improve your effectiveness.

Many factors influence your notions of perfection and excellence, and why they are important to your progress and wellbeing. You begin to seek perfection early in your childhood, as you learn from your parents and others that you are not as perfect or bright as another person or a role model, whom they present to you as their ideal. From books, teachers, parents, friends, society you learn to fit into society by seeking the ideals which they represent.

The comparison with others also makes you competitive and adaptive to the standards and expectations of your family and society and win their approval. As you learn to adapt yourself in such a world of comparisons and critical evaluations, you seek perfection in what seem to enhance your life or abilities or earn recognition and acceptance. In many cultures, parents expect their children to achieve what they have failed to achieve and want their children to embody the values that society cherishes and upholds. The pursuit of such ideals creates in you high expectations, which may eventually culminate in positive or negative outcomes.

Appreciating and accepting the opposites

The point of this discussion is not to discourage you from pursuing your ideals or seek perfection, but to suggest that you must seek them without detesting their opposites. Your pursuit of ideals should not be motivated by your aversion for their opposites. This is the message. You cannot become a good person by hating bad people. The same holds true for every virtue and ideal in your life. You cannot bring true peace into your life or build your character, unless you make peace with all kinds of imperfections, weaknesses, and

inconsistencies that you perceive in you and around you and remain undisturbed by them.

For example, you may seek abundance, but without despising poverty. You may practice cleanliness, order and discipline to your heart's content, but if circumstances put you in a situation where they do not exist, you should remain peaceful and undisturbed. You must do the same with the imperfections in you. You should not be uncomfortable for being imperfect in any aspect of your behaviour, consciousness, or personality. While you may seek success in every action you perform, you should not feel pained by any failures and setbacks that you may experience.

If you do not do it, you will subject yourself to cruel self-evaluations, and excessively critical behaviour which impairs not only your health and mental peace but also your self-image and relationship with others. Your love for the ideals and the perfections you seek should not arise from your hatred for their opposites. It is a self-defeating approach, because when you are caught between your attraction for your ideals, and your aversion for their opposites, you will experience emotional highs and lows and may end up feeling defeated and

dissatisfied.

The importance of sameness

How can you make peace with the imperfections and the opposites of what you cherish? For example, if you like people who are self-righteous, truthful, honest, charitable, etc., how can you avoid negative feelings, such as anger, fear, or aversion, when you meet someone who does not possess them? In other words how can you avoid labelling yourself, or others, in particular ways that may define your behaviour or limit your thinking?

From study, observation and understanding, we learn that the best way to pursue any ideal in life is by cultivating tolerance and equanimity. Some people want to achieve success as a form of revenge to respond to those who might have caused them pain and suffering and humiliate them through their success. It may give you temporary satisfaction, but it is not why anyone should be successful. It may be counterproductive. Your pursuit of any ideal must be grounded in a positive purpose.

Hinduism suggests that equanimity or sameness (*samatvam*) is the best solution to deal with the opposites of life. It enables you to treat the

dualities of life with grace and remain peaceful in response to both. By all means, it is one of the most transformative qualities having the power to prepare you for any situation or eventuality. All spiritual people, and yogis, cultivate it as part of their self-purification. It gives them the strength and the stability to practice renunciation and cultivate virtues such as detachment, impartiality, non-judgmental awareness, keen observation, mental clarity, discernment, magnanimity, compassion, nonviolence, truthfulness, peace, and balance. When you make peace with the imperfections that exist in you and around you, you make peace with yourself and others, and remain undisturbed by what happens to you, in you, or around you.

The imperfections of existence

What is common to the diversity in creation or to you, the world, universe, and nature? They are all imperfect and incomplete in several aspects. We learn the same from our scriptures. All our divinities possess some weakness or the other, which makes them personal and distinctly endearing to the humanity. Their imperfections also trigger events that play a vital role in the continuation and transformation of things and worlds. Their presence

is probably part of the design to bridge the gap between humans and gods so that they can have better rapport and closer interaction and cooperation. It is also true with all other realities that are present in creation. Existence itself is a reality between the polarities of perfection and imperfection, or order and chaos. Hence, you find the same polarity in everything that represents it. Each and everything that manifests in the universe is a work in progress, and facilitates change and improvement in combination with others. Even if you think you have found a perfect person or a relationship in your life, in due course you will perceive some flaw or weakness in them, which often leads to feelings of disappointment, distrust, and betrayal.

Take for example any invention. When the iPod was invented, people thought it was the ultimate gadget for listening to music. Nowadays not many people prefer buying it because you have better gadgets that combine more functions. The same is true with any invention or discovery. Things are perfect until you find better ones. Things become increasingly imperfect as our knowledge and vision grow. The best athletes of today may be considered mediocre after a hundred years. What the best of the scholars

of past civilizations used to know about the world in their lifetimes we now know in a few hours or days.

Our notions of perfection and imperfection are therefore mostly relative. The same is true with ideals. Ideals are the impossible things which humanity pursues relentlessly. They may help you find direction and purpose in your life, but you cannot take them literally because most of the ideals that you seek in your life are practically unachievable. You may achieve them partially, or mostly, but seldom completely. As goals, idealism and perfection are but the illusions, which you seek as part of your conditioning to fulfil your desires.

You pursue them to complement yourself, or add value and purpose to your life. It may be part of your desire for finding God, liberation, success, happiness, peace, stability, beauty, or any of the myriad things which you desire to enhance and perfect your life and character. They are all meant to improve your life or your character. However, in pursuing them you do not have any means, except your own discretion and judgment, to know whether you have reached the end or the desired level of perfection.

Nature itself is an imperfect

mechanism. She took billions of years to produce intelligent life forms upon earth. If it was a perfect mechanism, it would have produced them instantly and it would not have groped in the darkness for so long. So is the case with the universe. It is perfect in many aspects where order, symmetry, and regularity are clearly visible. However, it is also imperfect in many other aspects. For example, 99% of space is empty or do not possess any life forms. It contains numerous, unstable, and asymmetrical objects, which can be technically classified as great cosmic failures.

In our solar system itself, you will find that most of the planets and moons are practically useless for the purposes of biological life. It does not make sense that you require so many lifeless and inhospitable planets to create and preserve life upon earth. In a perfect world you would have seen each planet having some distinction and value for life in general and the humanity in particular, whereas in reality they form part of a vast, lifeless, and useless, cosmic, waste yard.

Gratitude for the imperfections

The point is not that such imperfections have no place in creation. They are probably part of

the design. Imagine if you have to live in a house that is fully stacked with everything all the way up to the roof with no room to move? What can you do with such a house? Can you live in it? Perfection and completeness in themselves are great hindrances to any growth or change you wish to see in the world. It is good that our existence is a work in progress, because it gives you enough leg room to move around, and use your knowledge and wisdom to manifest the little world in which you want to live.

If the world is completely and utterly perfect, there would have been no scope for any improvement, and no need for preservation and destruction, or for the death and renewal of things and beings. Let us, therefore, be grateful for the imperfections and inequalities that exist in the world. It gives us the hope and reason to rejoice in the innumerable possibilities that we can wrought in the furnace of life. Because the whole existence is imperfect, we can hope for change and improvement. If everything is perfect, life would be meaningless. No one will feel the need or experience any desire to do anything or improve anything.

The wisdom of the sages

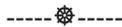
It is why wise people do not despise

imperfections. They use them as the starting points for their own progress and self-transformation. Since they perceive them as part of the universal design, they accept them without judgment as part of God's Will, and live in harmony with their own imperfections as well as with those of the world around them. In short they do not condemn an atheist as an enemy of God or turn away from a heresy because it contradicts what they believe to be true. With sameness that arises from their renunciation of attachments and polarities, they make peace with all that which common people generally despise, while not abandoning their effort to seek the ideals and perfections they cherish.

In truth, imperfection and incompleteness are the reason we are here, and why the universe exists. God the perfect Being creates an imperfect world that can exist only by the presence, absence, or combination of polarities and dualities. Our reality becomes possible only when something is present, or absent, or partially present or absent, somewhere between the extreme opposites of existence and nonexistence, light and darkness, perfection and imperfection, life and death, freedom and bondage, and order and chaos. They form the basis

of your knowledge and perceptions. You may pursue whatever that perfects you and complements you in such an impermanent and phenomenal world, but you cannot achieve stability and equanimity unless you make peace with the dualities and remain equal to them. The same holds true with your own imperfection and weaknesses. You may build your life and character within the space of opportunities that manifest in your life, but without torturing yourself by the weight of morality or the oppression of authority.

You should also extend the same attitude to the people in your life and the world around you. When you have peace within and without by embracing the dualities of life without hatred or resistance, and without passions and notions, you will have the strength to embrace life with the vision of a seer and the resolve of a dutiful warrior. In the silence of your heart and in the din of your life, you will become the quiet one (muni) who is endowed with the intelligence of an undisturbed mind (sthitaprajna), and the vision of Brahman.



SELF DISCOVERY, OPENING THE DOOR TO SELF-REALIZATION

By: Dr. O.P.Kohli

Set aside everything that seems too mystical or mysterious. Empty your mind of all notions about immortality, heaven, the gods and God, truths that you cannot validate other than through scriptures.

In your search for truth, knowledge, especially the learned kind, is an impediment. Therefore, keep your mind free from the affectations of intellectuality and the deformities of social conditioning.

YOUR PHYSICAL AND SUBTLE BODIES

In that cultivated emptiness and silence, taking shelter in innocence and humility, begin to pay attention to your own body, its various parts, its movements and activities.

You can practice this in five stages.

1. Pay attention to your physical body, the organs of actions, the openings in your body, physical sensations, and the pain and pleasure you experience when you establish physical contact with the external world. Observe how your body undergoes the modifications of aging, sickness and eventually death. Imagine how your body will eventually die and return to the elemental world. Remember that your body is a sacred creation. It may contain the impurities of gunas. Yet it is your vehicle of existence. It supports your actions and movements and bears the burden of your karma / Meditate upon the notion that your body is a replica of the body the Cosmic Self and it is the microcosm representing the entire creation. This is the body meditation.

2. Pay attention to your breath. Observe how you are connected to the world and the region of space through inhalation and exhalation. Notice how your breath circulates in your body during your exhalation and inhalation and keeps it alive and energized. Imagine the five channels in your body through which your breath flows and how they are connected to the various parts of your body. Practice different breathing patterns to know how your breath affects your mental states and how you can literally prolong the silence of your mind by withholding

your breath. Meditate upon the fact that your breath is superior to all the organs in the body because it is incorruptible and its work is not influenced by your will, intention or desire. Through inhalation and exhalation, your breath extends you until the end of the mid-region. This is meditation upon breath.

3. Pay attention to each of your five senses individually, their location and their actions. Observe how they are oriented outwardly and connect you to the external world. Understand how your senses dwell upon various objects and invoke in your various perceptions, desires and attachments. Think of the attachments you formed because of their activity and how those attachments compel you to act in certain habitual ways and lead to your bondage and suffering. Analyze how each of your senses is associated with a specific element and divinity and how those elements and divinities influence their movements and actions. Meditate upon the fact that while your organs of actions have limited reach, your mind and senses can go as far as you can see, hear, shout, smell, feel, taste and think. Through their outward movements, your senses not only extend you into the infinite universe but also connect you with many things, widening your reach and field of activity.

4. Pay attention to your mind and its movements. Observe how your mind is always in a state of flux, how your thoughts, emotions, feeling's rise and fall, what triggers them and how your mind reacts to various external and internal situations. Notice how your mind connects you to the external world through the senses and recreates parts of it within your own consciousness. Meditate upon the faculties of the mind including, reason, intuition and creativity and how you made choices in the past, using them. Meditate upon how with imagination and visualization you can manifest worlds and things. Focus upon both positive and negative emotions, what triggers them and how they influence your thoughts and actions. Your mind travels faster than your perceptions and farther than them. With your mind you can travel to distant parts of the universe instantly. Know how your mind can transcend the limitations of time and space and extend your reach.

5. Pay attention to the space inside you. Experience the emptiness that pervades your body. Centre yourself in that emptiness, feel it and experience it. See how that emptiness not only pervades your body but also extends beyond it into the infinite space outside. That space is formless, invisible, all pervading, without qualities and divisions. It is hidden in all and envelops all. Become that

emptiness and feel oneness with the entire universe. Your subtle body made up of space is the innermost body of yours. It is infinity in itself, and it is closest to the inner Self that exists in you. Experience that space, its infinity, silence, stability and peace.

THE FIVE WORLDS IN YOU

There are five worlds inside you. To know the deeper aspects of yourself, you should meditate upon them successively.

The five worlds are:

1. The physical or material world. Your body and bodily organs, including the

Sense organs, made up of the five elements constitute your world of names and forms. Just as your body has a name and form, so also all the parts in your body. Your world of names and forms extend as far as your organs of actions and sense organs can reach.

2. The breath world. The breath that circulates in your body through the five channels constitutes your breath world. The five breaths are Prana, the incoming breath, Apana, the downward breath, Samana, the equalizing breath, Vyana, the diffused breath and Udana the upward breath. Your world of breath extends until the end of the mid-region in which air circulates.

3. Mental world. Your lower mind, ego, thoughts, memories, consciousness, feelings, emotions, imagination, and dreams constitute your mental world. It extends as far as your thoughts go.

4. Intelligence world. Your higher mind, discretion, reason, intelligence, and the higher faculties of your mind constitute your intelligence world. It extends as far as you can communicate with the higher divinities in the subtle planes of your consciousness in deeper meditative states.

5. Bliss world. You enter this world only in deep sleep or in a state of self-absorption. Since neither your mind nor your sense can reach it, you do not experience in your wakeful state. This is the transcendental world, which is infinite, indestructible, stable and eternal. In this state, you are one with your eternal Self.

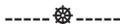
BECOMING AWARE OF YOUR CENTER AND CIRCUMFERENCE

The sum total of the awareness and knowledge you acquire out of these mindful explorations of your physical and subtle bodies, prepare you well for your liberation. These aspects of your mind and body constitute your core being. Through austerities and the practice of yoga you will realize that you are not just your body and brain, but the sum total of all your gross, subtle and spiritual selves.

Together they constitute your personality, of which your subtle body made up of breath, mind and intelligence is hard to define, invisible and largely unknown. Still it is a part of you and within the field of your experience. While your organs of actions have limited reach, your mind and senses can go as far as you can see, hear, shout, smell, feel, taste and think. These experiences not only extend you into the infinite universe but also connect you with many things, widening your reach and field of activity. In your expansive state, you cannot say you are just a name and form. You are a being with a centre and circumference that stretches out into the objective world through the mind and the senses.

This is also your extended personality, but created by the mind rather than the sense. It is the deeper dimension of the extended personality, which extends you farther into the world than the senses do. It extends into the external world, through your own thoughts, desires, feelings, emotions and attachments.

You have to know about this aspect of your extended personality in greater depth, before you go farther, especially the way it extends you into the external world, the desires it creates and sustains and the illusions and attachments it forms in the pit of your own consciousness. You cannot explore the external world beyond a point. However, in your inward journey through concentration, meditation and self-absorption you can reach the centre of your being and become one with your inner Self. In that state you will realize that you are the centre of everything with no circumference. While you may have name and form, your essential nature is infinite, eternal and indestructible. You become vast as space and as stable as the silence of the deep space.



THE FLOW OF LIFE ENERGY

By : Mr Suresh C Pahwa

My first introduction to spirituality was under Swami Chinmayananda way back in 1990 followed by reading the book “Autobiography of a Yogi” written by Sri Sri Parmahansa Yogananda. I was enchanted by the revealing mysteries of molecules, atoms, electron protons, neutrons and the concept of extension to thoughtrons by Guruji. Later I got opportunity to undertake YSS lessons to become Kriya Yogi, under direct guidance from DR. O.P.Kohli, which opened my eyes and mind to the world of spirituality. The concept of this Universe being nothing else but infinite intelligent flowing energy, called Cosmic Energy, is the reality and is the ultimate ingredient which powers this Universe in life and inert format. This remains in static state as potential energy and moving state as kinetic energy. It is the fundamental entity in the Universe, which remains constant and cannot be created or destroyed. It changes from one form to other vibrating in different frequencies as solids, liquids, gases, consciousness or awareness.

The Sun, for example, is the source of energy for life on Earth. It releases mainly enormous quantities of light and heat energy to sustain life on earth. Life is also one such form of aware energy, which is transmitted from in the field of consciousness. Awareness is the essence of our being and consciousness gives us a unique individuality. These both energies give us unique experience of transformation to ego and have potential to realize Divine Consciousness.

The way in which nutritious food and proper exercise provide extra energy to improve our physical health, similarly, a positive attitude enhances the psychic flow. Life is nothing but kinetic flow of aware energy, coming from nothing, passing through our body and brain and going back into nothing. It is aware conscious energy, which gives us something called existence that makes us alive and the flow of these conscious moments becomes everything for us. This connects us to infinite formless energy, taking care of us when our mind expands and evolves- physically, mentally and spiritually.

In context of flow of Life Energy it is most essential to understand that the raw energy awareness manifests itself in our mind and flows in two different directions. The first is towards desires for material attachments and possessions, passion and sex and second direction is towards our spiritual self, character and personal power. The spiritual flow of energy is fundamentally our actual reality, representing the presence of our inner being and it journeys from the lower to the higher self, from material to spiritual,

from passion to compassion and from sexual attractions to awareness in higher consciousness.

On the spiritual path, the flow of energy evolves from personal to impersonal and from separateness to oneness; this is an experiential journey leading us towards divine consciousness. The presence of awareness usually transcends into higher consciousness, reaching the final stage after realizing its totality in purity, which, spiritually, we refer to as the Self or God realization.

Understanding 'Flow of Life Energy' also helps us to lead a balanced life. Happiness and sadness are a part of life, the first boosting our energy and the second depleting it. They both are relative and originate from the mind. For maintaining the balance, we need to surrender our mind, accept the reality and bring these two flows together. We should neither go overboard with excitement or ecstasy nor go down troubled when negativity hits.

The Universe, as we know, is sea of energy, vibrating at different frequencies. We have the ability to absorb, transfer and utilize this energy creating our own field through the energy centres provided to us. Energy, as claimed by spirituality, moves throughout our body from seven energy- spinning centres in a vortex called Chakras. These chakras can be aroused to higher state of consciousness by tantras and yatras and an article written by Guru Ji, Dr. O.P. Kohli , in various issues of "The Divine Vision" explain beautifully the whole process. To understand "Life", one needs to understand "Flow of Life Energy" and to understand "Flow of Life energy" one needs to understand Seven Energy Chakras provided in our body which help us to go from lower consciousness to higher consciousness.



CONQUERING FEAR

By : Dr. MANOJ PABRAI

Fear is the natural, emotional and instinctive response to a perceived or imaginary threat. It is expressed or experienced as an emotional reaction towards something such as a person, animal, object, activity or situation. It is the single most important emotion experienced by us as well as the animals, especially those with well-developed nervous system.

Fear is an expression of our self-preservation instinct. Its purpose is to serve as a warning signal in the face of danger and instability and induce the subject either to face it or avoid it. Fear is also used in nature by both animals and men to establish dominance over others or force others into subjugation. Fear is both instinctive and learned. Our experience of pain and suffering teaches us to learn defensive ways in which we can deal with fearful situations and our memories associated with them.

We experience fears both physically and mentally. Comparatively, our mental experience of fears is more problematic because it can be triggered by our imagination rather than actual events with its ripple effects being felt in our bodies also. In some ways, fear serves both as the cause and the effect. Our fears feed upon one another and perpetuate themselves. They take on many disguises and may become mixed up with other feelings and emotions in our consciousness so deeply that we may find the task of resolving our deep-rooted fears very challenging and time consuming.

Fear as the Driving Force

Fear is perhaps the single most important factor responsible for the development of our civilization. Our civilization is a product of our collective effort, guided by our larger vision of self-preservation through social contract. Our fear of the unknown, of the perils of nature, of the insecurities of forest life and of being alone and vulnerable, led to the emergence of communities and civilized life and all the good things that came out of them, including the orderly society in which we live today with a certain degree of freedom, dignity and feelings of security. In the earlier days, the kings and rulers managed their subjects through fear of authority and fear of God. The fear of punishment and public disapproval continue

to be major deterrents, without which orderly maintaining law and order in our society would not have been possible.

Fear is the most dominant under current in our consciousness. Most of our thoughts and actions are induced by it. In fact there is no exaggeration in saying that we spend our whole lives in trying to cope with our fears and in finding effective remedies or defences against it. We can trace our successes and achievements, our behaviour and responses, our relationships and interactions directly to the fears and anxieties hidden in us. Fears can either make or break us. Depending upon how we react to them, our fears may act either as destabilizing or motivating factors in our lives.

We are prisoners of our own fears. We are bound to them and limited by them. What we do and what we achieve in our lives are defined by our fears and our ability to cope with them. Our lives are but dramas written and enacted according to our fears and feelings of insecurity. Our dreams, aspirations, achievements and talents are shaped and hewn in the furnace of our fears. They are bound to them, like a boat to its rudder. In our anxiety to find stability and security in our lives, we indulge in various actions and inactions. We cultivate certain attitudes, beliefs, prejudices, thoughts and behavioural tendencies, which define what we are, what we do and who we are. We control and regulate our lives and of others and resolve our vulnerabilities in a world and a reality that is impermanent, unreliable, ever changing and in many ways incongruous. We create plans to deal with a future that defies certainty. We become egoistic, aggressively selfish and self-cantered, sacrificing our values upon which rests the integrity and continuity of our world. We build walls of defence all around us, from which we rarely find ourselves free. We create a structured life, which in the end leads us to the very situation from which we wanted to escape at the outset.

The Manifestations of Fear

Fear manifests itself in various ways. Fear is responsible for personality disorders and abnormal or subnormal behaviour among people. Some of the problems arising out of fear are: anxiety and nervousness, panic attacks, feeling stress, lack of confidence, aversion to people and places, introversion, inferiority complex, timidity, shyness, hesitation and lack of initiative and so on. Fear induces negative responses and negative feelings such as

avoidance, withdrawal, neurosis, low self-esteem, inadequacy, timidity, conformity, aggression etc. Fearful people tend to avoid facing problems and situations that are emotionally upsetting, resulting in procrastination, silence, pretension, falsification, guilt, blaming others etc. Sometimes fear may manifest itself as aggressive tendencies, as a defensive and subconscious reaction against intense fear. Aggressive people are usually timid people.

Types of Fears

Fears can be either simple fears, which most of us experience in our day-to-day lives, or more intense fears caused by extreme conditions and situations, which expose us to intense danger or insecurity or phobias which are deep rooted, persistent, irrational and unrealistic fears of particular objects and situations, grounded in our past and usually independent of our current reality. Some examples of phobias are fear of darkness, of crowded places or of heights and of narrow spaces. Fear knows no age. We experience different fears during different phases of our lives. As time goes by, we may leave behind some old fears and acquire new ones. Fear in its extreme form assumes the shape of terror, an emotion that is often used by people to coerce and control others. In the mythology of the world terror is associated with evil and evil characters using terror in order to achieve their ends.

The Causes of our Fears

While phobias are caused by some experiences rooted in one's past, the following factors are usually responsible for the more ordinary fears.

1. Intense situations. People suffer from fear and anxiety when they are exposed to some extreme physical stimuli such as severe cold, or high temperatures or a hostile terrain that is unsafe and dangerous.
2. Unfamiliarity. We are usually anxious and distrustful of things about which we have no previous knowledge. People are usually afraid of the unknown, the inexplicable and the unfamiliar.
3. Lack of information. When we do not have sufficient information about an event or situation, we suffer from feelings of anxiety and fear depending upon how important the information is.
4. Uncertainty. People who are familiar with the stock markets know

how uncertainty causes volatility in stock prices. Uncertainty produces anxiety and fear, the reason why many people seek astrologers and fortune tellers to feel comfortable about their future.

5. Past experiences. Many fears of ours are learned from our past, from our own experiences or from those of others. If we find ourselves in situations where we experienced fear before and have not been able to resolve them, we will experience fear repeatedly.

The Spiritual Dimension of Fear

From a spiritual perspective, fear is an indication of egoism and lack of trust in oneself and in God. When we believe that we are all alone in the universe and that we have to face the hurdles of life all by ourselves in a competitive environment in which we are uncertain of our future, we suffer from anxiety, fear and uncertainty. It puts great burden on us, physically and mentally, and subjects us to stress. This is the burden of a non-believer who wants to travel all the way through the dark tunnels of life all by himself, which requires great strength and character that are rare to find. As the Bhagavad-Gita emphasizes time and again, when we believe that we are the doers of our works and are the rightful owners of our possessions and achievements, we take upon ourselves a great karmic burden and the pain and suffering that come with it. The greatest fear of an egoist, atheist or agnostic, who believes in himself but not truly in a higher power, is the fear of death and of the emptiness and nothingness that may possibly come with it. People who entertain such views about themselves and about God cope with such fears by not thinking about them or by making themselves busy in the illusion of activity or some life purpose. Belief in eternity and unity with God is a hope and a possibility that soothes and comforts, but denied to us if we come to accept our sensory reality as the only reality and our existence but a brief interlude between birth and death.

Our clinging and attachment also cause fear. The possibility of separation from what we like and union with what we dislike produce feelings of anxiety, fear and pain. When we are attached to things dearly, we are constantly gnawed by the fear of losing them. When we are not willing to let go of things we become stuck with our memories and subject ourselves to conflicting emotions and pairs of opposites. When we are attached to things

and memories, we cannot enjoy the present moment. We cannot let go of the past and all that has happened in that space. It is a baggage we carry all the time and in the process lose sight of the truth of being us and of staying with the moment here and now. The anxiety arising out of the illusion of time as a linear movement, the conflicting emotions associated with the constant aging of our physical bodies and the processes of becoming and changing, sickness and death, and of loss and gain, arise from the attachment and clinging that is so deeply intertwined with our thoughts and emotions in our consciousness. Fear of death, of sickness and diseases and of loss and suffering are the major motivating factors in our spiritual quest for liberation. We have a great example of this in the early experiences of the Buddha before he left his luxurious life to seek answers for them.

Comparison or comparing oneself with another as one of the reasons for fear. Comparison implies measurement and as long as we are measuring ourselves against others in order to become something and achieve something, we are susceptible to fear. Another reason for fear, according to him, is desire, the desire to be something or achieve something, which creates conflict, competition, struggle and influences the way we think and act unmindfully.

Coping with Fears

Fear is our natural and instinctive response to a perceived threat that may be either real or imaginary. The positive aspect of fear is that it is intended by nature to be a protective mechanism to safeguard us against the perils of life. While it is true, our fears can potentially interfere with our lives and greatly limit our capacity to live peacefully and realize our goals. They can prevent us from being who we and what we are capable of. They can limit our vision of life and perpetuate feelings of inadequacy. However since most of our fears are learned responses, we have a choice to stand-up to our fears. We can change our thinking, our responses and our actions to manage them courageously. We can learn to live confidently by making a conscious and self-directed effort in that direction.

Become aware of your fears by practicing mindfulness

We can manage most of our fears by becoming aware of them through self-introspection, by paying close attention, being mindful, alert and attentive to

their movements, not in a meditation room but all the time. As we become mindful of our fears, we realize how they arise and what activates them, which in turn will teach us how we can respond to them differently and break the habitual patterns of thinking associated with our fears. When we find ourselves in fearful situations, we have a choice either to let our emotions take control of ourselves, or remain in control and let the emotions play out their movements without affecting us.

Confront you fears by being in the present

Fearful people tend to deal with their fears usually by surrendering to them or by not taking risks or by avoiding them or by withdrawing from fearful situations or by simply doing nothing. This strategy may give temporary relief, but not without creating long-term negative sense of inadequacy, helplessness, low-self esteem, frustration and unhappiness. People who suffer from these feelings end up either as victims or victimizers letting out their negativity in undesirable and harmful ways. You have a choice either to continue to suffer passively or fearfully when you are invaded by fearful emotions or stand up to them with full attention and trust in yourself. We have to accept the simple truth that life is all about choices and in case of our fears too we have choices to deal with them. Since most of our fears are either irrational or imaginary, we can learn to deal with them firmly and realistically, with awareness, attention, maturity and understanding, by doing what we fear most, guided by our reason and grounded in the reality of the present, rather than by our fears and memories of our past.

Exorcise the demons through visualization

In Tibetan Buddhism monks use a special visualization technique called Chad to gain control over their fears. This is a tantric practice said to have been introduced in Tibet by a Buddhist monk from India sometime during the medieval period. In this practice, a monk spends time, in a place usually avoided by ordinary people, such as a graveyard or a dark cave or in an underground cellar, in the dark or the middle of the night, all by himself to practice meditation, where they visualize their fears, giving shape to them in all gory detail, and feed themselves mentally, with compassion, to ferocious monsters and hungry demons. The technique is said to be very effective in exorcising one's fears permanently and bringing peace and quiet to one's

mind. In Tibetan Buddhism we see the Buddha being depicted in ferocious forms. There is a reason for this. It is not because God is evil or ferocious. It is because in God we find a reflection of our own fears and aspirations, of what we are and what we think. By contemplating upon these images, the monks learn to know about the dark side of their own consciousness as well as the world in which they live and learn to live with them, with understanding and compassion, without being touched by them. In tantric Saivism also similar techniques are used to stabilize our minds and release our fears.

We also can gain control over our fears by practicing visualization. We do not have to go to graveyards or secluded places. We can do it right here and now. We can practice it wherever we are and in whatever situation we find ourselves. It is a powerful technique available to us right now. We can use it to change our thinking and attitude towards our fears. We can conjure up vivid images of objects and situations in which we experience fear and learn new responses to deal with them. We can visualize our worst fears and imagine ourselves facing them courageously and emerging as winners. We can dissolve our fears by the power of our own thoughts and images.

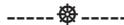
Transfer the burden of your fears to God

Your fears are born out of your belief that you are separate from the Creator and the rest of the creation. It is a sign of lack trust or faith in you and in God. You are afraid because you do not believe “sincerely” that God is with you or God is part of your life. You do not believe that you are part of a larger divine plan and that you are playing a role assigned by yourself. You do not see the larger picture that stretches beyond this life and perhaps several more lives yet to come. Fear is the price we pay for our egoism and lack of trust in God. We can burn our fears and anxieties in the altar of our devotion, by offering our lives and ourselves to God as a mark of surrender, accepting Him as the real doer and performing our actions with complete trust.

Let go of your fears through detachment

Attachment does not mean simple attachment with material wealth or some particular relationship or object. Everything that is holding you back from being who you actually are is an attachment. Your memories, your likes and

dislikes, your faith, your prejudices, your thoughts, opinions, judgments, your relationships, your concerns, your anxieties, your fears, your love, your anger, your envy, your name, your identity, your family, your wealth, your habits, your talents, your skills, your beliefs, your knowledge, your gods, your friends and relations and a myriad other things are different manifestations of the same attachment that has now become so much part of your consciousness that you are now part of an existence in which you are not what you are and you do not know who you are. When you overcome this attachment, when you learn not to cling to things, you become free not only from your fears but from everything. You may try to accomplish freedom in bits and pieces, by overcoming one weakness or the other. But these are piecemeal solutions. It is like trying to chip away a huge mountain with a little hammer. The permanent solution comes when you pay attention to all your attachments and deal with them comprehensively through a spiritual solution, by seeking an enlightened guru and following his path of wisdom, light and detachment.



SIGNIFICANCE OF TULSI IN HINDUISM

18 BENEFITS & FACTS OF TULSI

By : Manoj Pabrai

Tulsi is a revered, holy plant in Hinduism. It also finds its place in the ancient science of Ayurveda. It is commonly found in two varieties – the green coloured Lakshmi Tulsi and the purple hued Krishna Tulsi. It is easy to grow and widely found in the Indian subcontinent and in tropical regions of most Southeast Asian countries.

Tulsi is worshipped, is offered to gods and is grown in many Hindu households for a well-established reason – this humble, inexpensive herb comes loaded with a host of benefits.

Tulsi is extremely beneficial for humans. From warding off some of the most common ailments; strengthening immunity; fighting bacterial & viral infections to combating and treating various hair and skin disorders. Just a few leaves of Tulsi, when used regularly, can help resolve a host of health and lifestyle related issues. Tulsi assumes utmost importance when it comes to Ayurveda and naturopathy. Its essential oils are used to treat number of ailments.

THE FOLLOWING ARE 18 BENIFITS OF TULSI:

1. It acts as a detoxifying, cleansing and purifying agent – both from within and without.
2. Therefore it is good for skin – both when consumed and applied topically.
3. It is also effective in treating skin disorders, itching and issues like ringworms.
4. It can be made into teas or can be had raw, powdered, paste or in form herbal supplements.
5. It has antibiotic, anti-viral, anti-bacterial and anti-carcinogenic properties.
6. It helps in relieving from fever, headache, sore throat, cold, cough, flu and chest congestion.

7. It is also beneficial in treating respiratory ailments like chronic bronchitis, asthma etc.
8. Helps relieve stress, strengthens immunity, and facilitates proper digestion.
9. It is loaded with phytonutrients, essential oils, Vitamin A and C
10. Regular tulsi consumption can also aid in balancing various bodily processes.
11. It counters elevated blood sugar levels and is therefore beneficial for diabetics.
12. It helps in regulating uric acid levels in body, thereby elimination risks of developing kidney stones. It is also beneficial for those who have kidney stones.
13. According to the Central Drug Research Institute, Lucknow, India, tulsi can help in maintaining normal levels of the stress hormone – cortisol in the body.
14. It can ward off harmful effects of free radicals.
15. It is great for dental health and for healthy gums.
16. It is an effective insect repellent and can aid in treating insect bite.
17. It is also beneficial in treating conditions like hepatitis, malaria, tuberculosis, dengue and swine flu.
18. It is also known as adaptogen.

SIGNIFICANCE OF TULSI

The leaves of the tulsi plant are important in worship. They are superior even to fragrant flowers. Flowers are fragrant only when they bloom. But every part of the tulsi plant has fragrance. Its seeds, its leaves, its stem, its roots- all have fragrance. Even the soil in which it is planted acquires the fragrant smell of the plant.

All we need to do is to use a single tulsi leaf in worship. Nothing will please Lord Narayana more. Using tulsi leaves in worship will bring prosperity.

One day, Tulsi went to the Lord with a complaint. She had a grievance. Like Goddess Mahalakshmi, Tulsi too came from the milky ocean. Her grievance was that while Lakshmi adorned Lord's chest, Her permanent abode, Tulsi got no such honour. Tulsi had come from the scattered drops of nectar and deserved equal honour.

Story behind birth of Tulsi and her significance goes as under:

The Lord had an explanation that Laxmi did penance and had reached Him . Lakshmi, however, was going to appear on the Earth, as the daughter of Sage Markandeya. Tulsi should go to the Earth too, and there spread herself as a bush, that would shelter Lakshmi, who would appear under the bush. Lakshmi would be brought up by Sage Markandeya. The Lord would come down too, and would marry Lakshmi later on.

As per the Lord's instructions, Tulsi appeared on the bank of the Cauvery River. She appeared in such profusion, that the whole place resembled a tulsi forest. So dense was the vegetation. Sage Markandeya, who was on a pilgrimage, reached the place where Tulsi had taken root. He bathed in the river, and began to meditate. In his mind's eye, the sage could see the Lord. And as long as the image of the Lord filled the sage's mind, he was oblivious to everything else around him. He did not even notice the child who was under the tulsi bush.

This child was none other than Goddess Mahalakshmi. In order that the sage should open his eyes and see Her, the Lord caused His image to disappear from the sage's mind. Only then did the sage open his eyes, and upon seeing the child, he picked her up, brought her up, and later got Her married to the Lord.



TOPIC FOR CONTEMPLATION

For full enjoyment of life -Turn Spiritual.

It is a common belief that joy and pleasure only lies in worldly possessions by multiplying wealth and enjoying the same in the form of eating, posh living and bodily pleasures. To a common man, to be religious and spiritual means withdrawal from world, moving away from family and worldly possessions and leading an ashram life in austerity.

Contrary to the above, the spiritual life offers a much higher level of enjoyment and is like getting hold of higher branch of enjoyment on the tree while leaving the lower branch of temporary and false pleasures. The sense pleasures are all short lived, offer temporary pleasures and ultimately lead to displeasure.

Spirituality teaches us detachment as attachment is nothing but love polluted by selfishness. It teaches us unconditional love which in simple terms means love without any selfish motive. It teaches us detachment which is not physical separation but mental independence. It teaches us higher and subtler joys rather than transient and temporary joys offered by the world.

Spirituality connects us to the source of everything. It relates to consciousness, mindfulness and oneness. Contemplation and meditation lead us to experiences and behind these experiences are those subtle thoughts that lead to the reality. If we need completeness in life, fulfilment and well being, we have to go within. This inner self is referred as spirit, consciousness or soul, which alone can guide us to spiritual power and insight knowledge on a safe journey in this chaotic world.

One has to resolve to go on the path of spirituality, sooner the better. Kriya Yoga and lessons offered by ‘Yogananda Satsang Society’ is a good start and if one can find a true living Guru on this path, the journey can be enjoyable and fast.

I found DR. O.P. Kohli (True disciple of Sri Sri Parmahansa Yogananda) as my Guru for taking me on this sacred path and would always remain indebted to him.



DEVOTEES' QUESTIONS

Answered by: Bhai Sahib

Question 1: In USA and West the term “Spiritual but not religious” (SBNR) is getting very popular. What does this term mean?

Ans: Being spiritual has become a popular phrase to signify those who do not accept traditional organized religions such as Christianity, Hinduism, Muslim, Jews etc in furthering their inner growth.

The term is gaining popularity with evolving new-age spiritualism where reference to God is more towards a higher power or cosmic consciousness/energy, having no connection with religious affiliation.

All religions, when practiced and followed with pure intentions, do lead to spirituality.

Question 2: What is the best way to define a successful life? Whereas some consider accumulation of materialistic wealth as success and others take spiritual wealth as real success.

Ans: Success or failure can only be measured against ones aims and purpose in life. Since purpose of life is normally ill defined and misunderstood by many, scale of success or failure is also confusing.

Best way to define success in life is to have continued expansion of happiness and progressive realization of worthy goals. No doubt that material success is important but success includes good health, energy and enthusiasm for life, creative freedom and a sense of well – being. With the power of our inner Spirit we must contribute our life in continuous co-creation of beautiful world which The Creator has gifted us.

Question 3: Knowing very well that wars bring in destruction and devastation, unfortunately this world is progressively moving towards it. The trade wars have started between powerful countries and days look not far when for materialistic gains the human warfare will start. Is the Creator playing any role in creating such eventuality?

Ans: All our religious and sacred books say between the good and bad, the Good must prevail ultimately. For the good to prevail if war is inevitable- it must be fought.

The message is clear from Mahabharata in the form of counseling from Lord Krishna to Arjuna.

Question 4: US president, Donald Trump, today is shouting at top of American roofs that America cannot please all the countries all the time. Time has come when this has to stop and America must start doing what pleases itself for its growth. From spirituality point of view what are your comments on these developments?

Ans: In today's global world no country can live in isolation- be it USA, Russia or China. Fortunately or unfortunately USA has assumed strength and wealth as the top nation of the world which automatically carries the development interest of the world as well.

To improve the internal scene in America is fine but this cannot be at the cost of threat and sanctions on the weaker countries as otherwise consequences leading to disruption in the world are inevitable.

From Spirituality point of view it is human race which suffers if there is any warfare and disruption and this needs to be avoided till the last efforts.

Question 5: Mind is the most miraculous instrument given by God to living creatures and best of the mind is gifted to human beings with full freedom of expression. Unfortunately the divine gift today is being misused as misery- manufacturing machine. Why this is that same mind is pleasant experience for some and misery for others?

Ans: By stating that God gifted the mind to human beings with full freedom of expression, you have yourself answered the question. The Spirit enlivens the mind by consciousness and awareness and gives freedom to take decisions and direct the body for any actions positive or negative. However to face the consequences of actions and inactions - Law of Karma follows.

To guide the mind towards right side of law spiritual books, mediation and true Guru play important role.

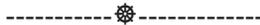
Question 6: The world is shrinking because of mobile phones, video conferencing, TV sets etc. We can talk to and reach out to anyone located in any part of the world through internet. Is this God's plan to unite the world?

Ans: You are right in some way but very wrong in the other way. I find that the world is not shrinking but falling apart. In terms of human relationship humanity is suffering from loneliness. Today it is common sight to see children not talking to their parents, husbands not talking to their wives but glued to their mobile phones. Text messaging and video messaging while

being in one house or place is common leading to distancing, while they are close by.

TV sets, no doubt are a boon, but hours and hours are spent in front of TV entertaining all kind of murders, drunkards, rapists serials spoiling the young vulnerable minds of today's youth.

How to control the children from watching sudden explosion of unwanted stuff over mobiles and TV is the biggest problem facing the world.



NEWS AND EVENTS

Medical camp at LSF Ashram- 29th July 2018.

A medical camp was arranged at LSF Ashram, 1 Rose Avenue , Chattarpur farms , NEW DELHI from 9.30 AM to 1.00 PM .

Guru Ji Dr O.P.Kohli and members of LSF management committee plus family members were present to over- see the arrangements.

Medical camp was arranged with assistance of Dr. S.K.Goyal Cardiologist. Dr. Subham Goyal also assisted the medical camp for health check up with ECG machine, Blood pressure and blood sugar testing instruments.

Over 100 poor patients from nearby schools and slums were pre-informed and took advantage of getting free diagnosis plus free medicines from the camp and were quite satisfied with the arrangement. Light refreshment was also served.

Dr.S.K Goyal was also satisfied with arrangement made by the LSF management committee and promised to assist such camps in future also.

Guru Ji Dr. O.P. Kohli thanked and blessed Dr S. Goyal and his team for the free services rendered at the medical camp. The management committee decided to hold such medical camps more frequently say once in a quarter or so with more doctors and facilities.

VISIT TO SRI LANKA

Dr. O.P. Kohli with Mr. J.L Khajuria, a Kriya Yogi and a very humble and open minded person, visited Sri Lanka on 23rd August 2018 onwards. During the trip the team realised that no matter how competent you may be in your respective field, you need to be humble and open- minded if you want to find solutions.

From the seas emerge the green and lovely island of Sri Lanka, its crystalline Eastern beaches lapped by the Bay of Bengal, the golden sands, coral reefs and harbours of its Western coast facing the sweeping expanse of the Indian ocean across which sailed, for many thousands of years, traders, travellers, conquerors and missionaries from the four corners of the world to this land.

It is incredibly beautiful, the last remnant of a great pre- historic continent now sunk in the deep ocean. It is lush Green Island with its granite peaks such as a glistening gem set in an indigo –blue sea. Sri Lankan's boast that their sea-grit little island of 25000 square miles, contains every variety of

landscape other than snowy mountains.

The topography of the island slopes gradually upwards from its beaches, to plains of paddy fields, coconuts and dense forests, through mountain valleys and slopes thickly competed with tea and rubber plantations to cloud-topped mountains set in a temperate landscape of fir and pine. The streams cascade in waterfalls and rapids to become sedate rivers nourishing rice fields before they flow into the sea.

The beauty of Sri Lanka lies in its blue seas, golden beaches, jungles, mountain peaks and Ramayana Trail. The history of Sri Lanka lies buried in its fertile sands and hidden treasures. NO doubt it is called the ***Pearl of the Indian Ocean.***

The people of Sri Lanka are divided into four major ethnic groups, the Sinhalese, Tamils, Muslims and Buddhist. The people enjoy a unique, humble and artistic lifestyle and they deeply enjoy entertaining and touching hearts with their hospitality, which has been known for centuries.

Our first stop in Sri Lanka was at Pandamus Beach Hotel &Resorts, a charmed location at the center of un-spoilt beach. In my view only a few locations in Sri Lanka could match the Villa's superb panorama –blessed promontory, which benefitted from the infinite views from the location.

Our superior stylish suite was ocean – facing boasting a bare-foot luxury, dramatic sea view, with private verandah and swimming pool. It was so spacious and serene that we rarely moved around to see the resort.

It provided a chic, elegant and calming space. Furnishings were beautifully crafted and rooms brought alive by cotemporary color splashed batik.

The open sided restaurant offered some of the island's best dishes. Located along the quieter southern coastline, it was just 150 yards from the beach hence, providing an excellent uninterrupted view of the crimson sunset and the Indian Ocean.

Our next stay was at Nuwara Eliya a charming hill destination, located 6200 feet above sea level. The mists roll as one climbs along the winding roads with endless views of tea-carpeted valleys and tumbling waterfalls providing a great photographic background.

Our luxurious hotel was at a seclude place on a hill top . The suite at Mandira Strathdon Bungalow was designed with classic elegance in the colonial hill architectural style and blended seamlessly with lush surrounding landscapes. With a serene and natural feel it was a heaven in itself with luxurious beds, perfectly appointed bathrooms with bathtubs overlooking the landscaped

gardens with a picture perfect view. It was valley facing with secluded private gardens, which spelled luxury and enchantment.

Our last stop in Sri Lanka was at Colombo's Bandaranaike Boutique Hotel. Basking in its pin drop peaceful setting and lovely tended gardens. It is super sensitive restoration of 200 year old manor house, where graceful original features have been spiced up with luxuriant interiors. Ours was a garden suite, sumptuously upholstered sitting area and a private perch.

There are many places worth visiting in Sri Lanka; Some of the well known places are:

Nuwara Eliya, Region of the Ashoka Vatika

Gayatri Pitam in Nuwara Eliya

Dedicated to Gayathri Amman (Saraswati Devi) in Sri Lanka. The Shiva Lingam for this temple was brought from the Holy River Narmada. Ravana's son Meghanath propitiated Lord Shiva with penance and worship and in turn was granted super natural powers by the mighty god.

Sita Amman Temple and Ashoka Vatika in Sita Eliya

The Sita Amman Kovil is a colourful temple, dedicated to Sita Mata. Situated 7km southeast of the hills of Nuwara Eliya. It is a place with an interesting history. The beautiful temple has magnificent sculptures. It is treated with enduring devotion by Hindus

It is here that Mata Sita spent most of the time during her captivity on the island of Lanks;

Ravana's wife Mandodari use to visit her and Hanuman too met her here for the first time.

Sita is said to have bathed in the nearby stream. There are remarkable holes in the rocks at the river bank believed to be footprints of Lord Hanuman.

Hakgala with Botanical Gardens

Hakgala rock is a few kilometres away from the Ashoka Vatika. It is said that the rock is one of the pieces of the Himalayas that fell down when Hanuman carried Mount Dronagiri to Lanka.

Divurumpola place of Agni Pariksha

Divurumpola is said to be the location where Sita Mata underwent the famous fire ordeal Agni Pariksha, in order to prove her chastity. Today the

temple is respected as a suitable place for oaths that shall be helpful setting disputes between parties.

Mani Katthuter at Labookellie tea estate

Mani Katthuter is a small and flat rock boulder on top of a hill. It is believed that Lord Hanuman, after meeting Sita Mata, rested on this hill. The hill can be seen from the main road between Nuwara Eliya and Kandy.

Sri Bhakta Hanuman Temple in Ramboda

Chinmaya mission trust, committed to promote the Ramayana philosophy as well as Ramayana Trail pilgrimages in particular, has built a temple with Hanuman as the presiding deity in Ramboda at the Kandy to Nuwara Eliya main road.

There is new five metres tall granite statue of Lord Hanuman as the central icon worshipped in the temple.

Sita Pokuna near Pussellawa

Abote to Sita Mata during her captivity in Lanka, before being transferred to Ashoka Vatika.

It is a barren piece of land in the jungle called Sita Pokuna, also known as Sita Tear Pond. Remarkably no vegetation except grass grows on this piece of land.

Ravana Goda in Kotmale Valley

The Kotmale valley is another place where Sita is said to have stayed during her transit from Mandodari's palace to the Ashoka Vatika. It is believed that the caves belonged to an underground network of tunnels in Ravana's Kingdom.

Other interesting sites from Ramayan Trail:

Lankatilaka Buddhist Temple:

With Vibhishana shrine

Rattota:

One of the very few Hindu temples in Sri Lanka dedicated to Lord Rama.

Yudaganawa:

The arena for the final battle between Rama and Ravana.

Dunuville:

Place from where Lord Rama fired the deadly Brahmasthram weapon at Ravana.

Lakgala Peak:

It served as a watch-tower for king Ravana's army.

The flat speak is resulted from being hit by the Brahmasthram fired from Dunuvila by Lord Rama, killing the target Ravana on this rock.

Ravana's dead body was kept upon this rock for his fellow countrymen to allow them to pay their last homage.

Gurulupotha:

An aircraft repair center for the Pushpaka Vimana and the Dandu Monara.

Sita Kotuwa:

The area is said to have been the beautiful palace of queen Mandodari. Sita Mata was held captive in this palace until she was moved to Ashoka Vatika.

Ishtripura Caves:

The caves were another hideout where Ravana shifted Sita Mata as a precautionary measure.

Ravana Ella:

The famous valley called Ella gap too was used by Ravan to hide Sita Mata.

Pathala Lok:

A high plain where Ahiravan had captured and hidden both Lord Rama and Lakshmana. Later Lord Hanuman rescued them and carried them back on his shoulders.

Dova Cave Temple

The ancient rock temple, marks the entrance, now closed tunnel which is said to be 11 kms long and leading to the Ravana Ella cave and to be a part of an underground network of tunnels built by Ravana.

Kirinda Beach

Sita Mata was kept in captivity here too.

Ussangaoda:

A strange coastal area because of its lack of trees. Its serpentine rock's contains toxic heavy metals. It is a result of the burning tail which Lord Hanuman used to torch parts of Ravana's empire.

Rumassala:

This spot is believed to originate from parts of Mount Dronagiri.

Sitawaka:

Sita Mata was imprisoned by Ravana in a nearby grove, hence the name Sitawaka. There is a stone in this area called Rampathagala as it has one footprint left by Lord Rama himself.

Panchamuga Anjaneyar Kovil:

This kovil is the first chariot-ridden Anjaneyar temple and the only one on the island dedicated to Lord Hanuman in his Panchamuga form.

Munneshwaram Kovil:

It is one of the 5 major Shiva temples of Sri Lanka and Rameshwaram island, called Ishwarams.

The temple is situated at a place where King Rama prayed to Shiva to free him of Brahmahatya Dosh.

Lord Rama prayed to God Shiva asking for a remedy. Shiva advised Rama to install four lingams at Manavari, Trinco, Mannar and Ramalingam for this purpose.

Manavari:

The first place where Lord Rama installed a Lingam, as a remedy to Brahmahatya. This Shiva Lingam is called Ramalingam because it was made by Lord Rama.

Only two Lingams in the world are named after Lord Rama, the other one being that of Rameshwaram in India.

Dolukanda:

It is part of the Dronagiri Parvat. Hence it has abundance of Ayurvedic herbs.

Ketheeshwaram:

It is the third Lingam in Lanka, which was installed and prayed by Lord Rama to get rid of the Brahmahatya dosham.

Thalladi:

Part of Dronagiri Parvat. It marks the eastern end of Rama Setu, connecting Rameshwaram with Mannar island.

Nilawari Giant Well:

Giant natural underground water well of unknown depth. Legend says that Lord Rama shot an arrow into the ground to quench the thirst of his army.

Kachchativu:

A small island in the middle of the Palk Strait, formed by the rocks from Dronagiri Parvat.

Thiru Koneshwaram:

Built by Rishi Agastya, on the instructions of Lord Shiva, as a reward for Ravana for his undying devotion towards him.

Lord Rama offered his prayers here too in order to get rid of Brahmahatya Dosha.

Ritigala:

Ritigala too formed from rocks of Dronagiri Parvat.

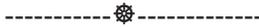
Palustya Statue:

A famous rock-cut sculpture of Rishi Pulastya, one of the saptrishis during that manvantara and grandfather of Ravana.

Naguliya cave in Sigiriya:

Cobra Hooded Cave is a world Heritage Site is one of the many places of Sita Mata's captivity in Lanka.

The multi-ethnic, multi-cultural and multi-religious culture and people shape and make the Sri Lanka a warm and friendly nation worth visiting.



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