THE DIVINE VISION

A Periodical on Spirituality and Health



LIFE SCIENCES FOUNDATION

Fonderd by : Dr. O.P. Kohli

Regd. Office:

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THE DIVINE VISION

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 sufferingsof 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

I know Guruji (Dr.O.P.Kohli) for over 15 years through 'Life Sciences Foundation". I have been told that for this period and many many years before that, he has been getting up at 2.30 AM in the morning, without missing a single day, and meditating plus doing 'Kriya Yoga' for over three hours. That undisturbed and concentrated practice in early hours of the day gives him all the strength and energy and access to deeper spirituality. According to him, this is the only meaningful activity of his life and wonders how people live life without devoting some time on meditation.

It is as a result of deeper concentration he comes out with thought provoking articles such as 'Samadhi Super Consciousness" and "Ways to develop Self-Devotion" as included in this issue of 'The Divine Vision'. By advocating positive thinking he has always helped hundreds of his devotees to overcome depression during bad patches of life.

In our spiritual discussions with him we find answers to all our doubts explained in a simple manner. He is equally versatile in other fields of activities such as politics, legal, tourism etc etc. Reacting to BJP clean sweep over Congress in the last Lok Sabha election he firmly believes that God intervenes directly or through someone to set the path of righteousness. May be Mr Narendra Modi has been assigned this difficult task and fortunately the entire country is behind him to achieve his objectives.

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This issue of The Divine Vision contains useful topics of 'Forgiveness' and 'Anger' as also very informative articles like 'Wisdom from ancient Hindu Scriptures' by Bhai Sahib and 'How music effects our body' by Dr . Manoj Pabrai.

We are all looking forward to economic growth and prosperity under the newly formed Government and expect the country to be free from deep rooted corruption and money swindling out of our hard earned money.

May God bless us all in achieving our objectives.

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THE DIVINE VISION

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SAMADHI - SUPER CONSCIOUSNESS

By: Dr. O.P.Kohli

A state of perfection: -According to Patanjala Yoga Darshan of Patanjali, when you try to consternate on object mentally in a closed eye condition the object will not stay for long. This is the phase of Dharana. Dharana is the confining (or fixing) of the chitta in a single area. The practice of meditation right away puts the chitta into the stream of the subtle sound of Om. according to Vyasa, the focusing [vritti] of the chitta, held in that place without being dispersed, is called Dharana, as a purely mental process. It functions simply as the awareness of that area without any disturbance. When is the object is slightly stable for minute the mental state is called Dhyana. Dhyana [meditation] is the unbroken flow of awareness [ekatanata] of that [desha or object]. Ekatanata can also mean the unbroken extension or movement along something–in this case the subtle stream of Om. Meditation is the unbroken experience-awareness-movement within the subtle sound-mutations of Om. It is the highest form of baptism that leads to the true resurrection of the dead. Whereas in Dharana there may be other impressions of peripheral thoughts even though the chitta has been settled on the object of meditation alone–for the chitta is functioning on the location [desha] as a pure mental process–it is not so with Dhyana, for there it [the object of meditation] is only the stream of a single vritti untouched by any other vritti of a different kind. Samadhi is the state of consciousness in which oneness with the object of concentration. In Samadhi phase the object becomes stable in your mind for several minutes. Patanjala discusses two forms of Samadhi: samprajñata and asamprajñata Samadhi. Samprajñata Samadhi is that which is accompanied by reasoning [vitarka], reflection [vichara], bliss [ananda] and sense of pure being [asmita]. Vitarkanugata samprajñata Samadhi is the capacity for rational concepts to arise in a reflective or illuminating stream. Suppose when

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the doorbell or the telephone rings we are aware of it and also aware as to whether we need bother to answer or not. A momentary "discussion" in the form of a chain of conceptualizations may occur, but still the primary meditation-Samadhi state is retained. This then leads us to realize that in time, with practice and progress, the state of samprajñata Samadhi may be maintained even outside meditation– virtually all the time. vitarka is the power of conceptualization related to outer phenomena, vichara relates to inner happenings during meditation such as inner distractions. Swerving from his true nature he may see before him bright effulgence's, etc., or hear (unusual) sounds or regard as real the visions of gods appearing within or outside himself. He should not be deceived by these and forget himself. For example, when a memory of something arises we realize that it is a distraction and refuse to ruminate over it; when we find our mind floating up and out of meditation we consciously induce meditation again. Ananda is internal bliss, or joy. Meditation produces profound peace and relief from the internal effects or ravages of the outer storms of life, When this great peace and ease of heart are experienced in meditation. Asmita is I-am-ness, the sense of individuality, of pure being, the feeling of "I exist". The pure consciousness of consciousness itself in the form of the true self, or spirit, prevails in samprajñata Samadhi. Asampajñata Samadhi is the cessation (nirodha) of modifications (vritti) in the mind-substance (chitta). This is a state of mind empty of thoughts. Samprajñata Samadhi is savikalpa Samadhi, and asamprajñata Samadhi is nirvikalpa Samadhi. Savikalpa means "with content" and nirvikalpa means "without content or thought.

Thoughts arise by themselves. In meditation, we are not looking to control thoughts any more than we are looking to control the rain. So allow the thoughts to come but watch them. If your attention is strong enough in meditation that you are aware of the thought arising, then you are at choice. You can choose to let go of the thought. You are aware of the thought arising and you instantly let it go. You never identify

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with it. You recognize it as a thought without ever making it personal and you let it go. In Savikalpa samadhi, you will experience the thoughts arising as energy out of energy and disappearing back into energy. And in Savikalpa samadhi, you will no longer feel any desire to identify with thoughts. It is like the bond between you and thoughts has been broken. In samadhi, the idea of a 'me' as a person with problems and desires has been transcended and you exist in your pure state of awareness.

You will experience everything as energy. You will be immersed in a peace beyond what could be imagined. As though every cell has been reset to its natural vibration of bliss.

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DEVELOPING SELF-DEVOTION

8 ways to Develop Spiritual Devotion

(Excerpts taken from writings of Sri Paramahansa Yoganandaji)

Dr. O.P.Kohli

Self Devotion is intense devotion of oneself to an activity or to a field or profession, as art or science, it is devotion of oneself to the care or service of another or others; self-sacrifice. It is the feeling of ardent love that drives commitment and dedication to a purpose related to self-betterment. Though some people may associate this with egotism and self-centeredness when expressed in an extreme form, self-devotion in the right dose can be a useful tool of self-growth, self-development, personal success and achievement.

So how does one become self-devoted? Begin by understanding who you are. Your self-image, self-esteem, body image, and sense of physical, mental, emotional and spiritual well-being must be defined in its positive yet natural form. Eliminating social impositions and cultural influences, you will discover more about who you innately are. Avoid thinking about who you think you should be and embrace the person you were born to be by focusing on your natural talents and abilities. Our purpose in life is to discover our uniqueness by respecting the indications of our skeletal, muscular, neurological and creative selves. Remember: who you are is the sum of the qualities that distinguish you from all others• .

To further discover yourself within you, follow your inner compass by using your likes and your dislikes as guides. To do this, you need to be in-tune with your senses, as it is through our senses that we interact with the world around us. Learn to be close to internal and external signals will allow you to become familiar with what feels good, and what does not. When you learn to follow your inner feelings, you will be learning to follow your True Self indicated by your subconscious intuition.

The subconscious is a powerful tool that processes 4 billion bits of information per second (whereas the

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conscious mind can only process 2000) and always knows what is best for you as its priority is your survival. Intuitive information comes without searching through the learned concepts and memories of the conscious mind. When we access our intuitive capacity we immediately obtain insight. This is the most effective tool for achievement, learning, performance, self-healing, and positive relationships with others. The quickest and most efficient way to develop and nurture your intuition is to be self-trusting. When you believe and have faith in your intuitive insights, you encourage the intuition to be clearer and more precise. In turn, information becomes more accessible to you and your conscious mind. Repeat this regularly and the doubts your conscious mind brings forth will fade, leading to less mental critique and judgment and more intuitive insight. Learn to follow the guidance of your subconscious and you will naturally succeed in life.

Once you have come to the deeper understanding of the Self, take responsibility of who you are. By being accountable for your choices, your actions, your thoughts, your desires, and your health, you will open yourself up to learning from your mistakes, following through on your promises (whether to yourself or to others) and ensuring a constant devotion to the goal of self-development. Success will be your proof that you are doing well.

8 Ways to Develop Devotion (Excerpts taken from writings of Sri Paramahansa Yoganandaji)

Meditation is when the mind is still and the heart is open. Stilling the mind is not easy, but we are given wonderful meditation techniques like Hong-Sau to help with the process.

What to do about opening the heart? Sri Yukteswarji says we can't even put one foot in front of the other on the spiritual path without "the awakening of the natural love of the heart."
How do you open your heart? How do you love God more and more? How do you overcome feelings of dryness, or "I really don't feel anything right now," or resistance to meditation? Here are a few tried and true ways to develop devotion:

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1. Sri Yogananda ji says: "Chanting is half the battle!" It's the #1 way to develop devotion! Chant as much as possible. With a group. Alone. Silently. Aloud. Any time you can remember to do it! A chant is like an affirmation or a prayer set to music, and is often even more powerful than an affirmation because it bypasses the brain and goes straight to the heart. Even if you feel you have no musical ability at all, chant anyway! Go to Kirtans (group chanting sessions). Learn to play an instrument like the harmonium, guitar, electric keyboard, or whatever and play and sing the chants. It's a perfect way to lead yourself or others into a deeper meditation.
2. Practice the presence of God. Take a walking meditation. Walk slowly and deliberately and feel God in everything around you. Feel God walking, breathing, and thinking through you, present in every cell. Walking in nature is wonderful for this! Gradually extend this feeling to every activity of every day.
3. Love the God within others. Forget and forgive their personality quirks and disorders — go beyond that and perceive their soul, which is ever perfect and pure in every way. You don't need to love their actions or how they are behaving, but you can love their pure essence. This is the beginning stage of divine unconditional love for all! Pray for people all the time. Learn how to do healing prayers and do them regularly. If you feel you simply can't love somebody or forgive him, ask God to do it for you.
4. Feel yourself to be a part of everything and everyone. This is the truth — all is one! Sri Yogananda ji says: "It's not 'love thy neighbor as thyself.' Rather it's 'love thy neighbor for he is thyself!'" Extend your love beyond just loving people to loving all creatures, all creation.

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5. Selfless service. Never go to work again. "X" out the word "work" from your vocabulary and your consciousness and substitute the word **"service."** Service is purifying and uplifting and opens the heart perfectly and naturally. You forget the little self in offering your energy to others or to a cause greater than yourself. This is a great way to develop love and devotion.
6. Transmute emotions into devotion. Good or bad, emotions are just energy. And energy can always be re-directed. When you perceive the stirring of emotion in your heart (at the heart chakra) offer it up the spine from the heart to the spiritual eye at the point between the eyebrows. Keep the energy firmly fixed there for a while and then offer it all to God.
7. Live in joy, not sorrow. It's your choice. Choose to love in a divine, unconditional unselfish way as much as possible. Meditation with love and devotion cannot fail, in the long run, to bring you bliss everlasting and final union with God, who is love. Master says: "Kriya Yoga and devotion — together, they work like mathematics; they cannot fail!"
8. Meditate on this statement by a great saint: "If you knew how much God loves you, you would die for joy." Then take that love and offer it to everyone you meet. Pray this simple prayer as often as you can remember to do so: ***"Divine Mother, awaken your love within me, and then let me awaken that love in all!"***

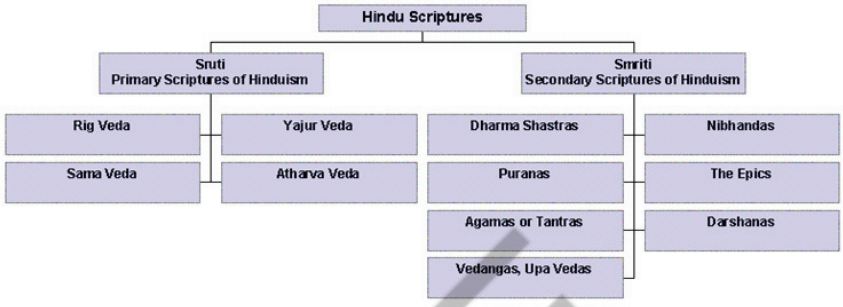
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WISDOM FROM ANCIENT HINDU SCRIPTURES

Compiled By DR. O. P. KOHLI

"Wisdom is the ferry to beatitude across the ocean of hell".

Classification of Major Scriptures



Note: Each of the four Vedas consists of four parts: Samhitas, Brahmanas, Aranykas, and Upanishads.

The Bhagavad Gita is a part of the Epics (The Mahabharata).

All ancient books which have once been called sacred by man, will have their lasting place in the history of mankind, and those who possess the courage, the perseverance, and the self-denial of the true miner, and of the true scholar, will find even in the darkest and dustiest shafts what they are seeking for, — real nuggets of thought, and precious jewels of faith and hope.
— Max Müller, Introduction to the Upanishads Vol. II

The Hindu Sacred Writings

The original **Vedas** are the oldest sacred writings of the Hindus and are composed of spiritually focused wisdom written in Sanskrit between 2000-1000 B.C. The spiritually inspired thinkers who wrote these early Vedas often imply a oneness with the Divine. The Vedas are the ancient scriptures or revelation (Shruti) of the Hindu teachings. They manifest the Divine Word in human speech. They reflect into human language the language of the Gods, the Divine powers that have created us and which rule over us. There are four Vedas, each consisting of four parts. The primary portion is the mantra or hymn section

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(samhita). To this are appended ritualistic teachings (brahmana) and theological sections (aranyaka). Finally philosophical sections (upanishads) are included. The hymn sections are the oldest. The others were added at a later date and each explains some aspect of the hymns or follows one line of interpreting them. The Vedas were compiled around the time of Krishna (c. 3500 B.C.), and even at that time were hardly understood. Hence they are very ancient and only in recent times have their spiritual import, like that of the other mystery teachings of the ancient world, begun to be rediscovered or appreciated even in India. Like the Egyptian teachings they are veiled, symbolic and subtle and require a special vision to understand and use properly.

More recent Vedas are known as **the Upanishads** – a name implying sitting at the feet of a teacher – and are the Hindu sacred texts next in antiquity dating from circa 600 B.C. The Upanishads uphold views that maintain that people are capable of a profound interior spirituality.

The Upanishads are one of the most concise expositions of the spiritual experiences that lie at the heart of all the great religions. Although nearly three thousand years old, their teachings are as relevant today as when they were first given by the forest sages of India.

The Universe is profoundly One

"The Universe is profoundly One." This unity can best be understood by exploring the Hindu concepts of Brahman and Atman. The Upanishads, which form part of the Hindu scripture, speak of Brahman as "Him the eye does not see, nor the tongue express, nor the mind grasp." Brahman is not a God, but rather the ultimate, unexplainable principle encompassing all of creation. Because creation preceded language, words cannot grasp the totality of Brahman. Any and every definition falls short. Brahman then becomes a word

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used to speak of what can be called a "macro" metaphysical principle. But there is also a "micro" metaphysical principle. The subtle presence intuited within, identified as "soul" or "self" by other traditions, is called Atman. Atman, thus, perceives Brahman. But this perception leads to a central meditation discovered by the Hindu rishis, or sages, described in the Chandogya Upanishad:

In the beginning there was Existence alone – One only, without a second. He, the One [Brahman], thought to himself: "Let me be many, let me grow forth." Thus out of himself he projected the universe, and having projected out of himself the universe, he entered into every being. All that is has its self in him alone. Of all things he is the subtle essence. He is the truth. He is the Self. And that … THAT ART THOU!

When one discovers that Atman, the inner self, and Brahman, the essence of the universe, are indeed one, the experienced result is said to be one of immense peace and harmony, of coming home. The human perception of life is often that of a small, fragile being gazing out into an infinite, unknowable space. Hinduism teaches that the intuitive leap of realizing "that art thou" tells us we belong. We have a place. We are one with the stars and the consciousness that brought them into being.

In the Upanishads the sages teach that Brahman is infinite Being, infinite Consciousness, and infinite Bliss.

It is said that Brahman cannot be known by empirical means – that is to say, as an object of our consciousness – because Brahman is our very consciousness and being. The whole universe came into existence from Brahman the Seed. Brahman is not only the principle and creator of all there is, but is also the sum totality of the universe and its phenomena.

Strictly speaking everything in the universe is a manifestation of Brahman only. Innumerable are his

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forms and manifestation, but He is One and Alone, without a beginning and without an end. He pervades everything, is hidden in everything and enveloped by all that is here and elsewhere. In the Upanishads we come across many verses on Brahman extolling his universal dimensions and infinity. However at the primal level of classification, we can say that the scriptures speak of mainly two aspects of Brahman. On the one hand we have the unmanifest Brahman and on the other we have the manifest Brahman. The former is the pure state of Brahman without qualities and the latter is the manifest state of Brahman with qualities. In the manifest state we believe there are several planes of consciousness, dimensions, time frames, worlds or planes of existence and realities. ***There is the material universe that is known to the senses and the transcendental universe known only to the gods and beings of the highest planes.*** Brahman is remote and mysterious, known only to few. No one truly knows why and how of his manifestations, but attribute his actions and movements to some kind of absorbed and blissful ideation. In each world he manifests himself according to the need and the plan he works out.

In Vedanta, the word "Satyam" (Reality) is very clearly defined and it has a specific significance. It means, "That which exists in all the three periods of time (past, present and future) without undergoing any change; and also in all the three states of consciousness (waking state, dream state and deep-sleep state)." This is therefore the absolute Reality — birthless, deathless and changeless — referred to in the Upanishads as "Brahman."

The Cosmic Cycle as various aspects of One Supreme Being

Just as a single force in space can be mathematically conceived as having various spatial components, the Supreme Being or God, the personal form of the Ultimate Reality, is conceived by Hindus as having

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various aspects. A Hindu deity (god or goddess; note small g) represents a particular aspect of the Supreme Being. For example, Saraswati represents the learning and knowledge aspect of the Supreme Being. Just as sunlight cannot have a separate and independent existence from the sun itself, a Hindu deity does not have a separate and independent existence from the Supreme Being. Thus, Hindu worship of deities is monotheistic polytheism and not simple polytheism.

Hindus declare that there is only one Supreme Being and He is the God of all religions. There is no "other God." Thus the Biblical Commandment "Thou shalt have no other God before me," really means, "Thou shalt not deny the Ultimate Reality or worship any power other than the Ultimate Reality."

Hindus view cosmic activity of the Supreme Being as comprised of three tasks: creation, preservation, and dissolution and recreation. Hindus associate these three cosmic tasks with the three deities, Brahma, Vishnu and Shiva.

- **Lord Brahma** brings forth the creation and represents the creative principle of the Supreme Being.
- **Lord Vishnu** maintains the universe and represents the eternal principle of preservation.
- **Lord Shiva** represents the principle of dissolution and recreation. These three deities together form the Hindu Trinity.

The Great Trinity of Hindu

One must clearly understand that Brahma, Vishnu and Shiva are not three independent deities. They represent the same power (the Supreme Being), but in three different aspects. Just as a man may be called a doctor, father or husband based upon the tasks he performs, the Supreme Being is called Brahma, Vishnu or Shiva when conceived as performing the three different cosmic tasks of creation, preservation, and dissolution / recreation. **"The oneness of the three gods Brahma, Vishnu and Shiva is brought out by the mystic symbol AUM where 'A' represents**

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Vishnu, 'U' Shiva and 'M' Brahma."

The three major Hindu deities include Brahma (Creator), Shiva (Destroyer), and Vishnu (Preserver), which constitutes the Great Trinity.

Shiva as the Lord of Dance Shiva (or Siva) is often presented in his form as the cosmic dancer. He is believed to be the source of all movement within the cosmos, and so his dancing is what makes the world go round. The dance is said to be performed in a sacred place called 'Chidabaram', the center of the universe, which is in reality within the human heart. The many hands form gestures called "mudras", each intending to represent a different aspect of the god.

The whole Universe is Brahma

"This whole universe in Brahman. Let a man in all tranquility meditate on this visible world as beginning, ending, and breathing in the Brahman. Now a man is possessed of will. According to what he wills in this world, so will he be when he has departed from this life. Let him therefore exercise this will. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose self is like space (all pervading and invisible), from whom all works, all desires, all odors, all tastes proceed, he encompasses this whole world. He is without speech and without concern. He is myself within the heart, smaller than a grain of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the germ in a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds. He from whom all works, all desires, all odors, and all tastes proceed, who encompasses all this world, who is without speech and without concern, he, my self within the heart, is that brahman. When I shall have departed from hence, I shall obtain that self. He who has faith has no doubt; thus Shandilya, yea, thus he said" [Chandogya Upanishad 3.14. 1-4].

"They say: 'If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence he became everything?' Verily in the beginning all this was Brahman. That Brahman knew Self only, saying, 'I am Brahman'. From it all this came. Whichever Deva became aware of this, he indeed became all this (Brahman); and so also some rishis and men. The rishi Vamadeva saw and understood it, singing, 'I was the moon, I was the sun'. It is so also Now. He who knows that he is Brahman, becomes all this, and even the devas cannot prevent it, for he himself is their Self"

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[Brihadaranyaka Upanishad, Chapter 3; 4.10].

The Hindu "Brahmavivartapura" contains a story that reveals a post Vedic view of the ancient king of the gods, Indra.

Here are (below) a few gems from this story.

"O King of Gods, I have known the dreadful dissolution of the universe. I have seen all perish, again and again, at the end of every cycle. At that terrible time, every single atom dissolves into the primal, pure waters of eternity, whence originally all arose. Everything then goes back into the fathomless, wild infinity of the ocean, which is covered with utter darkness and is empty of every sign of animate being. Ah, who will count the Universes that have passed away, or the creations that have risen afresh, again and again, from the formless abyss of the vast waters? Who will number the passing ages of the world, as they follow each other endlessly? And who will search through the wide infinities of space to count the universes side by side, each containing its Brahma?, its Vishnu, and its Shiva? Who will count the Indras in them all — those Indras side by side, who reign at once in all the innumerable worlds; those others who passed away before them; or even the Indras who succeed each other in any given line, ascending to godly kingship, one by one, and, one by one, passing away? King of Gods, there are among your servants certain who maintain that it may be possible to number the grains of sand on earth and the drops of rain that fall from the sky, but no one will ever number all those Indras. This is what the Knower knows

"The life and kingship of an Indra endure seventy-one eons, and when twenty-eight Indras have expired, one Day and Night of Braham? has elapsed. But the existence of one Brahm?, measured in such Brahm? Days and Nights, is only one hundred and eight years. Brahm? follows Brahm?; one sinks, the next arises; the endless series cannot be told. There is no end to the number of those Brahm?s — to say nothing of Indras.

"But the universes side by side at any given moment, each harboring a Brahm? and an Indra: who will estimate the number of these? Beyond the farthest vision, crowding outer space, the universes come and go an innumerable host. Like delicate boats they float on the fathomless, pure waters that form the body of Vishnu. Out of every hair-pore of that body a universe bubbles and breaks. Will you presume to count them? Will you number the gods in all those worlds — the worlds present and the worlds past?" This wisdom is the ferry to beatitude across the ocean of hell.

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"Life in the cycle of the countless rebirths is like a vision in a dream. The gods on high, the mute trees and the stones, are alike apparitions in this phantasy. But Death administers the law of time. Ordained by time, Death is the master of all. Perishable as bubbles are the good and the evil of the beings of the dream. In unending cycles the good and evil alternate. Hence, the wise are attached to neither, neither the evil nor the good. The wise are not attached to anything at all."

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"ART OF FORGIVENESS"

By

Suresh C. Pahwa

Forgiveness is closest art to Godliness. Forgiveness is an act of release-and-let-go. When we forgive, we are saying, "What you did was not fair. It hurt me deeply. But I will no longer hold it against you in our relationship. I will not carry the grudge or harbour resentment. I will absorb the pain, and release you. I choose to let you go. After all, I realize that I am not faultless. "

Forgiving does not negate what was done and condone what has been done. It is a big art which is very difficult to understand and practice. How do we go about forgiving someone who has hurt us and yet maintain our respect and esteem? It is equally important that the offender also should get the message of forgiveness clearly and feel guilty so as not to repeat such offences in future.

A bit of calm thinking on the subject leads us to following useful tips which can lead us to adopt the art of forgiveness:

1. Ask God for a willing heart. Many times this is one of the simplest reasons why you refuse to forgive. You just don't want to forgive; you would rather nurse the resentment and punish the other for his offense. Once you see your own sin, you need to ask God for a willing heart to forgive. He will give it to you if you sincerely ask for it.

2. Invariably we do not see sufficient reason for other person to act the way he did in a given situation. Under what compulsions and helpless conditions the act was performed. Let us judge only when full facts are known to us and the offender have benefit of doubt- as the common law advocates.

3. The Christianity teaches us a unique way of forgiveness. It says that we should pray for those who have injured us. When we pray to God to bless the offenders with wisdom the resentment and hatred within us just melts away.

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4. It is natural to have feeling of forgiveness contrary to choice or act of forgiveness. Hence it is important to have choice of forgiveness uppermost in your mind. **"Art of Forgiveness"** is a gradual process and takes time. One has to be patient with oneself and the offender.

5. True art of forgiveness lies in never to condemn the person in future on his/her past faults. Even such forgiveness should not be told to third person or openly revealed in gossip.

6. Best is to stop grumbling or brooding about the issues which lead you to forgiveness. Forgive completely as if nothing had happened and start with fresh slate in dealing with the person.

Forgiveness is so powerful that it can transform a person's life. Forgiveness is an act of faith born out of our love for the well being of others. It is known fact that acts of forgiveness can have a tremendous impact not only on us but also on the life of the person receiving it. It ignites the divine in us and worth constantly working on practising it so that it is fully embedded in our soul, mind and body. The happiness which it brings is immense and is worth practising and preaching others as well.

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HOW MUSIC AFFECTS THE BODY

Six Ways it can bring Well-Being into our Lives

Compiled by Dr. Manoj Pabrai

From the first cry of life to the last sigh of death, from the beating of our hearts to the soaring of our imaginations, we are enveloped by sound and vibration every moment of our lives.

Like meditation, yoga, biofeedback, and other practices designed to unify mind and body, ***music*** *with a pulse of about sixty beats per minute can shift consciousness from the beta toward the alpha range, enhancing alertness and general well-being.*

We are living in an exciting time of exploration into the most mysterious and complex object known to man: the brain. Recently created technological procedures such as Positron Emission Tomography (PET SCAN) and Magnetic Resonance Imaging (MRI SCAN) now allow researchers to study the working brain in great detail. This research is rapidly increasing our understanding of various mental disorders and disabilities, of the neurological basis for behaviour, of memory and learning — of quite literally how we think.

As early as 1989, it was noted the enormous rate at which scientific information on the brain was amassing. The sophistication of computer science became sufficient to process neuroscience data, maximizing usefulness to both researchers and clinicians, and the advances in math, physics, and brain imaging.

For nearly a century, the science of the mind (psychology) developed

independently from the science of the brain (neuroscience). ***Psychologists*** were interested in our mental functions and capacities — how we learn, remember, and think. ***Neuroscientists*** were interested in how the brain develops and functions. It was as if psychologists were interested only in our mental software and neuroscientists only in our neural hardware. Deeply held theoretical assumptions in both fields supported a view that mind and brain could, and indeed should, be studied independently. It is only in the past 15 years or so that these theoretical barriers have fallen. Now scientists called ***Cognitive Neuroscientists*** are beginning to study how our neural hardware might run our mental software, how brain structures support mental functions, how our neural circuits enable us to think and learn. This is an exciting and new scientific endeavour, but it is also a very young one. As a result we know relatively little about learning, thinking, and remembering at the level of brain areas, neural circuits, or synapses; we know very little about how the brain thinks, remembers, and learns.

One area that has generated much interest in the scientific and business communities, as well as the media, ***is the role (or roles) that music plays in the processes of thought and learning.*** There is an ever building volume of research suggesting that music may actually hard wire the brain, building links between the two hemispheres that can thereafter be utilized for a variety of cognitive activities. The effect of learning to play music is thought to be strongest in early childhood, but there may be a connection between merely listening to music and improved intelligence throughout maturity.

What is this magical medium that moves, enchants, energizes and heals us?

In an instant, music can uplift our soul. It awakens within us the spirit of prayer, compassion, and love. It clears our minds and has been known to

make us smarter. Music can dance and sing our blues away. It conjures up memories of lost lovers or deceased friends. It lets the child in us play, the monk in us pray, the hero in us surmount all obstacles. Music is a holy place, a cathedral so majestic that we can sense the magnificence of the universe, and also a hovel so simple and private that none of us can plumb its deepest secrets. Music helps plants grow, drives our neighbours to distraction, lulls children to sleep, and marches men to war.

Music can drum out evil spirits, sing the praises of God, invoke the Buddha of Universal Salvation, enchant leaders and nations, captivate and soothe, resurrect and transform. Yet it is more than all of these things. It is the sounds of earth and sky, of tides and storms. It is the echo of a train in the distance, the pounding reverberations of a carpenter at work. From the first cry of life to the last sigh of death, from the beating of our hearts to the soaring of our imaginations, we are enveloped by sound and vibration every moment of our lives. It is the primal breath of creation itself, the speech of angels and atoms, the stuff of which life and dreams, souls and stars, are ultimately fashioned. Most of us enjoy listening to music without being fully aware of its impact. Sometimes it's stimulating, at other times over stimulating – even invasive. ***Whatever our response, music produces mental and physical effects.*** To come to understand how to heal with music, we have to look more deeply at what it actually does. Once we have this knowledge, we can – no matter what our level of musicality – learn to change our "sound channels" as effortlessly as we would our television channels so as to produce the specific effects we want.

Here are some of music's possible therapeutic uses:

- **Music can slow down and equalize brain waves.** It has been demonstrated repeatedly: brain waves can be modified by both music and self-generated sounds. Ordinary consciousness consists

of beta waves, which vibrate from fourteen to twenty hertz. Beta waves occur when we focus on daily activities in the external world, as well as when we experience strong negative emotions. Heightened awareness and calm are characterized by alpha waves, which cycle from eight to thirteen hertz. Periods of peak creativity, meditation, and sleep are characterized by theta waves, from four to seven hertz, and deep sleep, deep meditation and unconsciousness produce delta waves, ranging to .5 to three hertz. The slower the brain waves, the more relaxed, contented and peaceful we feel.

- **Music affects the heartbeat, pulse rate and blood pressure.** The human heartbeat is particularly attuned to sound and music. The heart rate responds to musical variables such as frequency, tempo, and volume and tends to speed up or slow down to match the rhythm of a sound. The faster the music, the faster the heart will beat; the slower the music, the slower the heart beats, all within a moderate range. As with breathing rates, a lower heartbeat creates less physical tension and stress, calms the mind, and helps the body heal itself. *Music is a natural energizer.* Music can also change blood pressure. A study of expectant mothers conducted at the College of Nursing at Haohsiung Medical University in Taiwan found that they showed significant reductions in stress, anxiety, and depression after just two weeks as a result of listening to CDs of a Brahms lullaby, music by Beethoven and Debussy, nature sounds and traditional Chinese children's songs. Like meditation, yoga, biofeedback, and other practices designed to unify mind and body, music with a pulse of about sixty beats per minute can shift consciousness from the beta toward the alpha range, enhancing alertness and general well-being.

- **Music can regulate stress-related hormones.** Anaesthesiologists report that the level of stress hormones in the blood declines significantly in those listening to relaxing, ambient

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music – in some cases replacing the need for medication. Those hormones include adrenocorticotrophic (ACTH), prolactic, and human growth (HGH) hormone. Political leaders, trial lawyers, surgeons, and other people who operate under great stress intuitively sense the power of music to calm and relax. *"I cannot listen to music too often," Lenin confessed after listening to a soothing Beethoven sonata. "It makes me want to say kind, stupid things, and pat the heads of people."*

- **Music and sound can boost the immune function.** If the body proves successful at resisting disease, it is because the system works in harmony; the blood, lymph, and other fluids circulate properly and the liver, spleen, and kidneys maintain their overall integrity. Research in Immunology suggests that insufficient oxygen in the blood may be a major cause of immune deficiency and degenerative disease. Scientists in a study at Michigan State University reported that listening to music for only fifteen minutes could increase levels of interlukin-1 (IL-1) in the blood from 12.5 to 14 percent. *Interleukins are a family of proteins associated with blood and platelet production, lymphocyte stimulation, and cellular protection against AIDS, cancer, and other diseases.*

- **Music can boost productivity.** Research into health and memory in work environments has radically changed the way music is used in the workplace. The University of Wisconsin reported that in a study of ninety people copy editing a manuscript, accuracy in the group listening to light classical music for ninety minutes increased by 21.3 percent. By contrast, the skills of those listening to a popular commercial radio format improved by only 2.4 percent. Meanwhile, those subjects editing in silence were 8.3 less accurate than those working alongside the usual office noise.

- **Music can strengthen memory and learning.** When we exercise, music can extend our stamina. The same is true when we study. Playing light, easily paced music (for example, Mozart or Vivaldi) in the background helps some people to concentrate for longer periods; others it may distract. Listening to Baroque music while studying can enhance one's ability to memorize spellings, poetry and foreign words.

In addition to noting how rhythm aids memory, researchers have found that memory has its own circadian rhythm. Short term memory processes are at their peak in the morning, while long-term storage is best attempted in the afternoon. Playing an instrument or participating in a music program in school (or incorporating music into classroom activities in such areas as history and science) has been shown to have broadly positive effects on learning, motivation, and behaviour. Such effects are real and measurable. Studies have shown, for example, that:

- Music can calm or stimulate the movement and heart rate of a baby in the womb.
- Premature infants who listen to classical music in their intensive care units gain more weight, leave the hospital earlier, and have a better chance of survival.
- Young children who receive regular music training demonstrate better motor skills, math ability, and reading performance than those who don't.
- High school students who sing or play an instrument score up to fifty-two points higher on SAT scores than those who do not.
- College students who listen to ten minutes of Mozart's Sonata for Two Pianos in D Major tend to score higher on the spatial-temporal portion of IQ tests immediately afterward.

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- Adult musicians' brains generally exhibit more EEG (brainwave) coherence than those of no musicians – and even differ anatomically in cases where the musicians began their training before age seven.

- For the past century, we have looked at how to move music and the arts into the sciences, but it may be more useful to see the sciences as a subset of music and the arts. "Music for the millennium" does not imply that we will have ten times more albums to buy, while being stimulated by market research- driven music beamed into our local department store by satellite. Rather, it suggests that music holds the map to integrating multiple systems of intelligence, with broad applications in health, education, and business.

Music might be a polyglot, but its many languages are understood instinctively by nearly everyone. Through its judicious use in our schools, workplaces, and daily lives, we can stimulate our intelligence and unlock our creative potentials. In its broadest sense, the Mozart Effect reveals a path to a higher, more comprehensive IQ than any of us had previously envisioned.

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TOPIC FOR CONTEMPLATION

Anger- Good or Bad for us

By Suresh C. Pahwa

There are two schools of thoughts on our Emotion called 'ANGER':

1. Anger is NOT good for our health as when you get angry, your heart rate and blood pressure go up , as so do the levels of your energy hormones, adrenaline etc. When angry, the mind is not under your control and this leads to many actions which can be damaging for self and others.

2. Anger is GOOD as not reacting against ill behaviour of others all the time not only makes you timid but encourages others to take advantage. Non Expression of anger will lead us to a state of permanent stress leading to great damage physically, emotionally, psychologically and spiritual energies.

Contemplation on the subject can lead to self discovery and solutions as to how best to deal with ANGER which arises and cannot be avoided while living in this difficult daily stressful business or home life. The main objective of this study is to overcome the unavoidable situations without being effected with the toxicity of ANGER in our system.

Anger can be caused by both external and internal events. You could be angry at specific person (co-worker, junior or boss), or event (traffic jam, a cancelled or delayed flight etc), or your anger could be caused by worrying or brooding on your personal problems physical or otherwise etc etc.

Under all such events it is natural to express anger mildly or aggressively to relieve the building stress in the body. Certain amount of anger, when expressed at appropriate moments and situations, is necessary to our survival and is healthy. Holding on to anger and resentment can tax our immune system; can lead to stress and insomnia which can lead to many other ailments.

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A bit deeper contemplation leads us to a simple observation that people use a variety of both conscious and unconscious processes to deal with their angry feelings. The three main approaches are:

1. Expressing Anger:

Expressing your angry feelings in an assertive—not aggressive—manner is the healthiest way to express anger. To do this, you have to learn how to make clear what your needs are, and how to get them met, without hurting others. Being assertive doesn't mean being pushy or demanding; it means being respectful of yourself and others.

You should maintain your calm, not lose your mind, and get over your anger by expressing your annoyance.

This is most healthy way to overcome anger. You can put up small act of anger to reinforce your argument but knowing very well within that this is just acting and nothing is taken to heart.

2. Suppressing Anger:

Anger can be suppressed, and then converted or redirected. This happens when you hold in your anger, stop thinking about it, and focus on something positive. The aim is to inhibit or suppress your anger and convert it into more constructive behaviour. The danger in this type of response is that if it isn't allowed outward expression, your anger can turn inward—on yourself. Anger turned inward may cause hypertension, high blood pressure, or depression.

Unexpressed anger can create other problems. It can lead to pathological expressions of anger, such as passive-aggressive behaviour (getting back at people indirectly, without telling them why, rather than confronting them head-on) or a personality that seems perpetually cynical and hostile. People who are constantly putting others down, criticizing everything, and making cynical comments haven't learned how to constructively express their anger. Not surprisingly, they aren't likely to have many successful relationships.

3. Calming Anger:

Finally, you can calm down inside. This means not just controlling your outward behaviour, but also controlling your internal responses, taking steps to lower your heart rate, calm yourself down, and let the feelings subside. This is difficult and needs full control over your emotions.

Conclusion

It is important to understand how body-mind-soul connection works. Our emotional turmoil in the form of anger or jealousy or hatred can wage war within ourselves and lead to any physical burst like ulcer or even cancerous growth.

Negative emotions like Anger, if not vented out suitably, can lead to all kind of diseases in physical body . Hence it is better to lead a stress free life either through forgiveness from heart or through firmly but calmly Expression **of anger**, as stated above. Let the toxic waste of anger not seep through our body and tamed properly so as to lead a stress free healthy life.

Meditation is the best tool to understand the emotions and ways to overcome them.

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SECRETS OF SELF –HEALING

Bhai Sahib has been healing hundred of his devotees by his natural gift/touch of healing or through simple treatments- both when the patient is with him or distantly located. His articles on health are very revealing medically & scientifically. This is his contribution.

It has been scientifically proved that human being is made of 50 trillion cells. The experiment in the lab has shown that the culture medium can control the fate of the cells and what the mind thinks that controls the chemistry of the blood. When people fall in love, they have lots of energy that gives vitality to cells. Fear releases inflammatory hormones and kills the healthy cells.

Mind has two parts:

1. Conscious mind
2. Sub-conscious mind.

Both parts have different functions. The conscious mind is creative and imaginative. The sub-conscious mind is inactive and has programmes put into it. So the behaviour that we use to deal with life , with our family, our parents, our partners, comes from the programming picked up from the family and the community until the age of seven when the child is not thinking , only recording. About 70 % of programmes that a child gets are negative, limiting and not healthy. The stress hormones are released by programmes of the sub-conscious mind and today, we are stressed out all the time. Mental and social unrest create stress, which breaks down immune system. And then the joy does not reside there. The body loses its capacity to repair itself and creates symptoms of disease.

Self-healing needs your attention to go within with deep prayers and find out the links which are missing. Beliefs are the seeds which you sow in the soil of your mind. When you alter a belief, your experience changes.

Go on calling Him silently. Pray for that intimate relationship with God in which you know that He is real and that He does respond to you. It will transform your life from all sufferings. Never cease to keep on praying to do better, to spiritualize your life in every way.

DEVOTEES' QUESTIONS

Bhai Sahib Answers

Q1. Who is the greatest protector and well wisher of the disciple?

Ans. The Guru is the greatest Protector and well wisher. Try to know him and talk to him. If you do that day after day you will come to the realization that he is always silently with you.

There was a sixteenth- century Carmelite monk, Brother Lawrence, a simple brother who was a cook in the monastery .He began talking to his Guru, Jesus, all the time, sharing his whole life , asking for help in everything he did, even the small things, when he was frying a little pancake, he would turn the pancake and thank God for the opportunity to turn it. He created a deep personal relationship with his Guru and in his own lifetime he was revered as a saint.

Q2. Why we cannt go deeper into our daily meditation?

Ans. In worldly life everyone is involved in his current emotional drama. When one drama ends, another starts, after a short break. *Maya* never stops unless we stop it. *Maya* is not gripping us but we are gripping *Maya*.And we can make the choice to let go of it by devotional intensity in our practice of *Kriya Yoga* and the other techniques.

It is our duty to take care of the persons and responsibilities entrusted to us. But in meditation they become distractions. We have to acquire the discrimination to make this distinction; otherwise we can try for years, even lifetimes, to go deep in meditation, but never reach our goal.

Q3. How do affirmations react on the mind?

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Ans. Strong conscious affirmations react on the mind and body through the medium of the sub-conscious mind. Stronger affirmations reach not only the sub-conscious mind, but also the super-conscious mind, the magic storehouse of miraculous powers.

Q4. What are the two most important necessities for success?

Ans. We must be enthusiastic and goal oriented. Enthusiasm draws cosmic energy into our efforts and it also makes us open or receptive to divine assistance. Then we need to have a definite goal – a clearly defined concept of what we are seeking and why. If we are vague about what our aim is , we cannot effectively concentrate our efforts and enthusiasm toward that goal.

Q5. How can we remove tension at the moment?

Ans. As Guruji Sri Sri Parmahansa Yogananda has taught, tense every muscle in the body, inhale deeply, and then just 'let go". Do this several times. Another wonderful way to relax is to find a private place where you will not be disturbed, lie down on the floor, and practise *Savasana* for a few minutes, forget your duties and worries, and let the body and mind rest in God's peace.

Q6. Why do we have sorrows and sufferings when we are in His image?

Ans. Somewhere, sometime in the past, we have broken the various laws of God, and accordingly have brought about lawful results. Man has misused the God-given independence and this has brought upon himself ignorance, physical suffering, premature

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death and other ills. We reap what we sow as the law of *Karmas* applies to all.

Qn.7 How does God respond to our prayers?

Ans. God does respond when you deeply pray to Him with faith and determination. Sometimes He answers by dropping a thought in the mind of another person who can fulfil our desire or need. God's power operates mathematically and faith is the proof of things unseen.

Qn.8 What is the best prayer?

Ans. Say to the Lord, "Please tell me Thy Will." Don't say, "I want this and I want that." You will see that you get much better things when He chooses for you. Concentrate only on your real needs.

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NEWS AND EVENTS

1. LSF ANNIVERSARY CELEBRATIONS

The 19th LSF anniversary was celebrated on 13th April 2014 in the Ashram and meditation centre at Chattarpur farms, New Delhi..

There was gathering of about 400 people sitting quietly and listening to highly valuable spiritual discourse of Bhai Sahib, Dr OP Kohli. In a short span of one hour he covered all important aspects of humanity, our origin, our duties on earth, need of meditation in one's life, lessons & important aspects of knowledge given by our Gurus Lahiri Mahasaya, Yukteshwar Giri Ji and Sri Sri Parmahansa Yogananda. In the evolution process he clearly explained how various human beings can be classified as leading life comparable to minerals, plant life, animal life, human life and moon like super human life. Short stories and incidents to illustrate the points were enjoyed by all.

The discourse was followed by very interesting Question and Answers session which satisfied the quest of many devotees who travelled from Mumbai and far off places to be blessed by Bhai Sahib.

This was followed by melodies *bhajans* by some of the LSF members.

Mrs Arora in a brief talk informed on the importance of charitable donations with examples from early scriptures.

The function ended with Havan conducted by LSF devotees courtesy Mrs Arora and later *bhandara & prasad.*

Liberal donations were made by all towards auspicious missions of LSF and up keeping of the ashram. It was a great reunion of members of LSF who arrived to attend this function from all over India. Programme started at 8.00 AM and ended at about 2.00 PM. This also gave some chance to devotees to talk to Bhai Sahib on personal basis.

2. VISIT TO SRINAGAR

A party of LSF devotees visited Srinagar on 13th June 2014 from Jammu. Nestling in the lap of the dazzling, snow capped Himalayas; the Kashmir valley is undoubtedly a jewel in India's crown. Over the years, Kashmir has been loved as it looks after its tourists, fulfilling their every whim and desire. Srinagar's abundant nature's beauty did not long escape the attention of those great aesthetes, the Great Mughals. In Kashmir they found their paradise on earth, and they poured their creativity into further beautification of this lovely city. The city changed hands in the 19th century, from the Mughal's to the Sikhs, to the British , then the Dogras until in 1947 when the democratic process look over and it became the capital of the state of Jammu and Kashmir.

There are many places of pilgrimage within Srinagar; on its highest hill is the Shankracharya temple which dates back to 2500 BC. To the West of the city is the much lower hill of Hari Parbhat , which is surrounded by a fort. On this hill is the temple of Sharika Mata or Shakti.

Goddess Sharika (Kali)

The Bhagvati Sharika is the most adorable and magnificent deity with eighteen arms. The Devi is believed to be incarnation of Goddess Kali. The sacred hillock is the permanent abode of Sharika Mata Ji which, according to a legend grew out of a pebble dropped by Parvati to crush a

demon known as "Jalodghav". Over the ages, the sides of the hill have provided sites for many temples and shrines. Many great saints have performed meditation at this place from time to time and got blessed. The dedicated and firm devotees of Mata Sharika like Bhagwan Gopi Nath Ji, Pandit Madhov Dhar and Shri Krishna Kar were blessed with the actual appearance of Mata.

The goddess has manifested herself in the form of a rock smeared with Sindoor. The devotees of LSF paid their obeisance at the Shila on a marble platform constructed for the purpose. After visiting other places of pilgrimage like Kheer Bhavan, Chathi Badshahi Gurudwara , Shankracharya temple , Makhdoom Sahib Shrine and Jama Masjid Srinagar, the party returned on 20th June 2014.

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There is no profit motive for the authors, the printers, the editor and the publisher.

The spiritual knowledge in the periodical and other activities of LSF will lead many from darkness to light.

All DONATIONS and proceeds from ADVERTISEMENTS will go to LSF TRUST and shall be used only for meeting the Aims and Objectives of the Trust.

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