EDITORIAL

We had a very severe winter this year and the 'Global warming warnings' are coming true with expected extreme climates such as excessive rains, severe summer and now severe winter. The carbon emissions in the atmosphere have to be lowered fast, as otherwise the earth is heading for more and more disasters.

This issue of 'The Divine Vision' includes a very thought provoking article by Guruji Dr. O.P. Kohli on 'The Nature of a Soul' which tries to explain the mystery on "How does the soul experience its individuality and oneness with God at the same time" Through limited mind consciousness human being cannot comprehend the complex nature of soul keeping its identity and yet taking various bodies birth after birth to achieve its mission to finally merge with God. Nothing is by chance. All is preplanned and destined by the Almighty God. We have to abide by this drama of God as otherwise how can one explain brief meeting of an American lady(Day Mata) with our Guruji Sri Sri Parmahansa Yogananda in 1931 and then taking over the 'Self Realization Center' and YSS for almost 55 years and very successfully carry on the mission. This issue of 'The Divine Vision' also carries an article describing peculiar circumstances in which she met Guru ji and mysterious way in which Guruji instantly cured her from her health problems.

Sri Sri Daya Mata is no more with us and through this medium of 'Life Sciences Foundation' we thank her from depth of our heart for her contribution to society with her dedication in line with wishes and aspirations of Guru Ji. May her soul rest in perfect peace in the Eternal home of God.

Other very interesting and useful article in this issue is on Positive living by always dwelling in the present. Guruji Dr O.P. Kohli has always imbibed positive thinking in his disciples based on golden theory of 'Concentrating on the Present' by 'Learning from the Past' and not worrying about the unknown future.

Dr. Manoj Pabrai's article on' The wonders and awe of Super Conscious mind' is also very informative and adds to the wonders of the Creator.

With this issue we wish all our readers "WITH GOD'S BLESSINGS--- A VERY HAPPY AND PROSPEROUS NEW YEAR 2011"

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THE DIVINE VISION

Volume XXIV **February, 2010**

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The Nature of Soul

By: Dr.O.P.Kohli

Hinduism believes in the existence of eternal and indestructible soul or atman What is a soul? Is it an entity? Is it an individuality of some kind? Is it an energy field? Is it consciousness or subjectivity? How does the soul experience its individuality and oneness with God at the same time? Does it have a distinct shape and size and a will of its own? How does it come into existence and where does it go when it is liberated from the body? What happens after the death of an individual and when the soul reincarnates in another form? How does a soul get entangled in a life form and why it has to suffer so long before it finds its release? Is it possible for us to experience it consciously with our ordinary mental awareness? Upon its liberation does it continue to exist as an individual entity or does it cease to exist? These are perhaps some of the most difficult questions to answer because the soul is described by the Hindu scriptures as indescribable and indefinable.

Most of the speculative philosophies and darshnas or various schools of philosophical thought in Hinduism attempt to answer these questions. But there is no unanimous opinion among them as to the nature of the soul and its relationship with God. The individual souls are said to be different from God. But this is not a universal standpoint. According to some traditions, God does not exist but only individual souls. Among those who believe in the existence of God, some believe

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that God and the individual souls are the same while others believe them to be different. Some traditions hold that although God and an individual soul are the same, they do have some subtle dissimilarity which makes them distinct. So you can say that they are the same from one perspective and different from another. It is difficult to prove which of these opinions are correct because no one has been able to establish the truths about the individual soul objectively.

The problem is aggravated by the fact that the individual soul is beyond the objective experience of the mind and the body and cannot be comprehended other than through subjective experience of transcendental nature, which so far has remained inconsistent and different among different subjects because of the limitations of the human mind to record those experiences accurately. There is also some speculation regarding whether all beings possess souls. Hinduism holds the belief that all living beings including plants and animals possess souls. Souls are classified in some traditions into different categories, such as free souls, bound souls, semi free souls and forever bound souls.

The Bhagavad-Gita acknowledges the existence of both God and the individual souls. It believes in the incarnation of the individual souls, their delusion and bondage to the cycle of births and deaths because of their gunas or qualities and desire ridden actions. It also suggests various solutions for their salvation. The book touches upon various subjects like death, release of the soul from the body, its ascent to the higher worlds, it reincarnation or return to the earth to continue its cycle of births and deaths, its relationship with God and how it can find itself with the help of God and so on. According to it, the

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soul, or atman, is indestructible and eternal. It neither slays not can it be slain. It is never born, never dies and after coming into existence never ceases to be. It is nitya (always), sasvatah (permanent) and purana (very ancient). It does not suffer and cannot be tainted. At the time of death it does not die, but leaves the body and enters into a new one. Weapons cannot pierce it, fire cannot burn it, water cannot moisten it and wind cannot dry it. It is impenetrable, incombustible, all pervading, stable and immobile. It is invisible, imperceptible and immutable.

The Bhagavad-Gita knows the limitations of human consciousness to gauge the true nature of the inner soul. So it concurs with the popular notion that no one can exactly know what a soul is. One looks at It with great surprise, another speaks about It with great surprise, another hears about It with incredulity and yet another after hearing about It knows it not. The soul is superior to everything else in the human being. It is said that the senses are great, greater than the senses is the mind, greater than the mind is buddhi and greater than the buddhi is the Self. This concept is similar to the concept of the tattvas explained in the various schools of Hindu thought where the soul is described to be the highest in the hierarch of the tattvas.

The soul residing in the body is referred as the indwelling witness, the Adhiyagna. We are told that when Purusha, also known as the Adhidaiva (Controlling Deity), resides in the body as the inner witness, He becomes Adhiyagna or the Seat of Sacrifice. These descriptions are in accordance with the internalization of the ritual process and its symbolic representation in the human body

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which happened in the later part of the Vedic period. The embodied soul is caught in the grip of Prakrit and cannot escape on its own without adequate spiritual effort and divine help. At the time of death it leaves the body and goes to a higher world depending upon its karma and time of death. According to the Bhagavad-Gita, the mental condition in which an embodied soul leaves the body at the time of death is very important, because whatever the person thinks of at that time, that alone he achieves thereafter. Thus if someone departs from the body thinking of God alone, he would undoubtedly attain Him.

A liberated soul is different from the soul that is inside in a living body which is referred by the Hindu scriptures as Jiva or the embodied soul. The embodied soul is caught in the snare of samsara or the causative world through desires and attachment, where as the liberated soul is free from all entanglements and is forever free from the control of Prakriti. What it does and where it stays in its liberated state only the adepts know. Even though there is a soul within every one, people cannot feel its presence because they remain distracted by the activity of their senses and minds. If they succeed in withdrawing their senses and look inwards, they have a chance of coming into contact with it. As the Bhagavad-Gita declares, the striving yogi perceives Him, as seated in the body enjoying the sense objects, united with the gunas, departing the body at the time of death, but the ignorant ones whose hearts are impure, do not perceive so even after much striving.

Self-realization is the ultimate goal of all the yogas or spiritual paths discussed in the Bhagavad-Gita. The purpose of any spiritual discipline is to restrain the senses

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and stabilize the mind. These are the two barriers everyone must overcome in order to know their true selves. The Bhagavad-Gita says, "That condition is the aim of all yoga, in which through the practice of yoga, the mind become stilled, in which the self behold the Self within and is absorbed in the Self, in which the yogi finds supreme ecstasy," And when the yogi develops the unified and holistic vision through the practice of yoga, he sees the Self in all and all in the Self.

Apart from the senses, the gunas or the qualities of the mind, namely sattva (purity), rajas (egoism) and tamas (grossness) play an important role in the bondage of the soul. When a soul is drawn into the body through the divine power of Shakti or Nature, it becomes bound to its physical personality and the illusory world through attachment arising out of the interplay of the triple gunas. Its consciousness becomes clouded and covered by a new identity which we call the ego. The ego consciousness acts and behaves as if it is the real one, where as it is just a shadow, an illusion that survives through the mechanism of Prakriti. When through yoga the indwelling soul overcomes the triple gunas, It becomes free from birth and death, old age and sorrow and attains immortality. This is in brief the concept of the soul we find in the Bhagavad-Gita.

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Forget the Past and Future- Control the Present

10 Tips to Start Living in the Present

Dr. O.P Kohli

"Forget the Past, for it is gone from Your Domain! Forget the Future, for it is Beyond Your Reach! Control The Present! Live Supremely Well Now! This is The Way of the Wise..." ***Sri Sri Paramahansa Yogananda***

"The secret of health for both mind and body is not to mourn for the past, worry about the future, or anticipate troubles, but to live in the present moment wisely and earnestly..." ***His Holiness Buddha***

One of the best, unforeseen consequences of simplifying our lives is that it has allowed us to begin living our lives in the present. Eliminating nonessential possessions freed us from many of the emotions associated with past lives that were keeping us stuck there. And clearing our home has allowed us the freedom to shape our lives today around our most important values.

Choosing to live in the past or the future not only robs you of enjoyment today; it robs you of truly living. The only important moment is the present moment. With that goal in mind, consider this list of ten tips below to start living your life in the present:

1. Remove unneeded possessions. Minimalism forces you to live in the present. Removing items associated with past memories or lives frees us up to stop living in the past and start living in the present.

2. Smile. Each day is full of endless possibilities! Start it with a smile. You are in control of your attitude every morning, keep it optimistic and expectant.

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3. Fully appreciate the moments of today. Soak in as much of today as you possibly can - the sights, the sounds, the smells, the emotions, the triumph, and the sorrow.

4. Forgive past hurts. If you are harboring resentment towards another human being because of past hurts, choose to forgive and move on. The harm was their fault. But allowing it to impact your mood today is yours.

5. Love your job. If you just "survive" the workweek constantly waiting for the next weekend "to get here," you are wasting 71% of your life (5 out of 7 days). there are two solutions: 1) find a new job that you actually enjoy (it's out there), or 2) find something that you appreciate about your current career and focus on that rather than the negatives.

6. Dream about the future, but work hard today. Dream big. Set goals and plans for the future. But working hard today is always the first step towards realizing your dreams tomorrow. Don't allow dreaming about tomorrow to replace living in today.

7. Don't dwell on past accomplishments. If you are still talking about what you did yesterday, you haven't done much today.

8. Stop worrying. You can't fully appreciate today if you worry too much about tomorrow. Realize that tomorrow is going to happen whether you worry about it or not. And since worry has never accomplished anything for anybody, redirect your mental energy elsewhere.

9. Think beyond old solutions to problems. Our world is changing so fast that most of yesterday's solutions are no longer the right answers today. Don't get locked into a "but that's how we've always done it" mentality. Yesterday's solutions

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are not today's solutions and they are certainly not tomorrow's solutions.

10. Conquer addictions. Addictions in your life hold you hostage. They keep you from living a completely free life today. Find some help. Take the steps. And remove their influence over your life.

If you can only live one moment at a time, you might as well make it the present…

"Every morning I offer my body, my mind and any ability that I posses, to be used by Thee, O infinite creator, in whatever way Thou dost choose to express Thyself through me. I know that all work is Thy work, and that no task is too difficult or too menial when offered to Thee in loving service."
Sri Sri Paramahansa Yogananda

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The Law of Vibration

Dr. O.P. Kohli

Just as a pebble creates vibrations that appear as ripples, which travel outward in a body of water, your thoughts create vibrations that travel outward into the Universe, and attract similar vibrations that manifest as circumstances in your life.

The Law of Vibration which is awesome and creative force, is perceived by many as something that is beyond simple comprehension, and entirely too complicated for the average person to understand.

The reality is, the Law of Vibration, like anything in creation is actually a very simple concept and made to appear complicated by man.

A thorough and correct understanding of this principle called the Law of Vibration will allow you to see that it is possible to attract the unlimited supply of abundance that is and always has been available to you. Becoming aware of it's immutable, unwavering and flawless operation will provide you with a renewed sense of hope and crystal clarity with regard to how to align your thoughts, emotions and actions with it's never failing or wavering operation to begin intentionally, purposefully and consistently attracting the desired events, conditions, and circumstances into your life, that to this point, may have seemed to elude you. Developing an understanding of and combining that knowledge with the magnetic force of the Law Of Attraction and reviewing the law of Cause and Effect

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will allow you to conclude that you are able to attract to yourself, life experiences that to this point you may have considered and "perceived" to be wishful thinking.

This knowledge will allow, and empower you (if you choose) to become conscious of and free yourself from the negative thoughts and emotions which serve as the "unseen" cause and attract with unwavering certainty and precision, the very things that you fear, creating anxiety, unpleasant circumstances in your physical reality, and begin to replace them with thoughts and emotions that harmonize and are consistent with attracting and creating a life of Abundance, Happiness, Fulfillment.

To fully understand how this law can change, and positively effect the course of your life, you must first have a basic understanding and awareness of its operation. and Joy, above and beyond your wildest expectations.

Let's Get Started With the Law of Vibration from a Scientific Viewpoint:

The first thing that is important to understand is that all that exists, whether seen or unseen, broken down into it's simplest and most basic form, consists of a form of, or rate of vibration.

Let's begin by looking at something as simple as a piece of paper. As you pick it up and look at it, it appears to be a solid object that you can sense with all of the five basic human senses of sight, touch, taste, smell, and hearing. If you were to tear off a small piece of the corner, and place it under a microscope, you would find that it now appears to transform into a different form than when you held it in your hand or as it laid on the table. As you observe it closely you will find that there appears to be

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movement within it. Not only does it appear to be so, but there really is! The movement that you see is millions of individual forms of microscopic matter that make up the piece of paper, which are called molecules. Everything in our world that you can sense with the five basic human senses are made up of these tiny wonders. Actually billions and trillions of them. Now let's take one of those molecules and place it under a much more powerful microscope and as you look through the lens you will find that there appears to be movement from within the molecule. Not only does there appear to be, there is! This movement is created by something known to the scientific community as atoms, which broken down and analyzed further consist of a proton, which is at the center and an electron which constantly orbits the proton, creating a vibratory pattern (energy). We could continue this process until we get down to the smallest known discovery by the scientific community to this point, known as a quark.

Without getting into all the mathematical equations and specifics of the scientific discoveries of this reality, everything that exists, either physical (seen) or non-physical (unseen), contains some variation of atoms and subatomic particles. The varying amounts of each of these put together, form various shapes or energies which determine form, or rates of vibration. Depending on the specific amounts of each of these ingredients determines the structure of each object that can be seen and determines whether the thing is solid, liquid, or gas, and which also determines whether it can be sensed with the 5 human senses or not. Regardless of its form, broken down into its most basic structure, everything that exists, seen and unseen, consists of a rate of vibration.

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A good example of this that everyone is familiar with would be the wind. Although it can be felt, at a certain vibration it cannot be seen with the human eye or heard with our ears. When the rate of vibration changes to the point that it causes the rate of the wind to increase and became strong enough to pick up dirt or debris, it would then be at a level (vibration) that would allow all 5 of the human senses to experience it.

Now that we've looked into some aspects of vibration that can be experienced with the five basic human senses, let's look at rates of vibration that are above or below our ability to comprehend in the physical world. Consider oxygen. It is something that we use everyday and each of us realize how crucial it is to our survival, yet we aren't able to experience it with touch, taste, smell, hearing or feelings. The fact that we can't experience it with these senses certainly doesn't mean it doesn't exist. We know it does. The reason that we are unable to sense it with our physical sensory perception is because its rate of vibration is outside of our physical ability to do so.

Another unseen example of the Law of Vibration that far fewer are "aware" of, or put another way, "unconscious to" is consciousness itself.

An experiment done many years ago shows us the law of vibration at work. Although I don't necessarily agree with the methods utilized, the experiment proves that vibration in the form of consciousness does exist in all things, seen and unseen, and most certainly validates the Law of Vibration.

A mother rabbit was taken down into a submarine and one of it's babies was kept in a laboratory thousands of miles away. The mother rabbit was

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hooked up to sophisticated equipment that measured the brain waves (brains rate of vibration measured in Hertz Hz) to determine her reaction to the upcoming experiment. The scientists in the laboratory then killed the baby rabbit and observed the brain waves (Hz) of the mother rabbit which went absolutely haywire at precisely the same time even though they were thousands of miles apart!

The conclusion being that consciousness (vibration) consists of, and is interconnected, providing a distinct vibratory pattern and is immediately received, with no concept of space or time when released into the universe, and doesn't require time to travel even thousands of miles. It was a step in proving that vibration exists as an ever present consciousness that exists in the entire universe!

Everything in our universe consists of vibration. If the rate of that vibration falls below or rises above certain intensity, it becomes unmeasurable or invisible to the human senses. That doesn't mean that it doesn't exist, as we've proven in the examples above that it does.

Now that we've established the fact that everything that exists in our Universe is, in it's purest form, a vibration, let's determine where this vibration comes from and exactly what it is.

Let's Look at the Law of Vibration from a Spiritual Perspective:

Since anything and everything that exists must come from somewhere or something (a Source) we must assume that vibration comes from a Higher Force or Higher Power - the Source of the vibration. This Higher Power or Source is known as Universal Consciousness or The Super Conscious

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Mind. Universal Consciousness is The Source of all that is, was or ever will be. Although He / She / It is referred to in many ways, regardless of the names attached to it by man, it exists and is always present everywhere. It is omniscient, omnipresent, omnipotent, all knowing, all seeing, the Alpha, the Omega, the beginning, and the end etc.This Source exists as a spirit being or thought consciousness. (Vibration) We, like this spirit being, broken down into our purest, most basic form, consist of vibration (spiritual) as well.

Each of us, as an individual being, are an integral yet individual part of this Universal Consciousness, and collectively make up the whole of the Universal Consciousness, much like a drop of water is a part of and makes up the body of water referred to as a lake. We like the Source (and everything else within our universe), in our most basic form, exist as a vibration. You could say that we, although individual are an integral part of the whole. Everything is...EVERYTHING.

The smallest particles known to man are vibrations. Thoughts are vibrations. Words are vibrations. Sounds are vibrations. Light is a vibration. Our planet is a vibration. Our entire universe and everything within it (seen and unseen) is a vibrating mass of atoms and subatomic particles.

By learning to become consciously aware of this Higher Truth, and learning to control what vibrations we are creating and emanating within ourselves and projecting into the field as scientists call it or "The Kingdom" as spiritual circles refer to it, in the way of thoughts and emotions, it is possible to align and harmonize those vibrations with, and to consistently attract the things we desire to experience in our lives.

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By learning to master a conscious, intentional and harmonious vibration in your day to day existence, and through developing the ability to focus your thoughts on that which you have a desire to see manifest, you will have mastered the creative power of the Law of Vibration and the ability to attract the life of Abundance and Happiness that is, always has been and always will be available to and for you which you were created and exist here in "physical form" to enjoy.

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Sri Sri Daya Mata

(January 31, 1914 - November 30, 2010)

A Life of Love, Humility, and Devoted Service to God

Mr. Suresh C. Pahwa

"The ability to love purely and unconditionally comes from meditation, from being in love with God and silently conversing with Him in the language of your heart. I don't think there is a moment in my life that I am not talking to Him. I am not much concerned whether or not He talks to me. Perhaps I'm odd in thinking so. But I only know what joy comes from inwardly conversing with God, and then suddenly feeling a great thrill of divine love or bliss or wisdom pouring through my consciousness. Then I know: 'Ah, Divine Mother, it is You who give that which I seek in this life.' God is the only Reality; He alone is life."----Sri Sri Daya Mata

November 30, 2010, our beloved president and sanghamata, Sri Daya Mata, peacefully left this world for the joy of her eternal home in God. Chosen by our Guru to lead his work and serve as a spiritual mother to those drawn to his teachings, she has been a guiding force of inspiration, wisdom, and compassion for Self-Realization Fellowship/Yogoda Satsanga Society of India monastics and members alike as spiritual head of Paramahansa Yogananda's worldwide society for more than 55 years. She will be deeply missed by all those whose lives she touched by her love and understanding, and by the integrity of her spiritual example. Yet, as she often said, "Divine love reaches beyond the boundaries of this life," and she will ever remain in our

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minds and hearts, as one who lived Gurudeva's ideals to the fullest and who cared for all of God's children.

Sri Daya Mata led an extraordinary life - nearly 80 years of which were spent as a monastic disciple in her Guru's ashrams, her thoughts ever permeated with love for God and her actions dedicated to serving Him. She radiated a rare strength and love for all while at the same time carrying out the vast responsibilities of overseeing Paramahansa Yogananda's spiritual and humanitarian work. She was a true "mother of compassion" -as her name signified- offering unconditional love and kindness to all who crossed her path and praying daily for the countless souls who asked for her spiritual help.

An exceptional example of true humility, Daya Mataji always put God uppermost in her consciousness. She once said, "I often remind myself: I am what I am before God and Guru, no more and no less. I make no claims to being perfect or to possessing great talents or abilities; my endeavor in this life is to perfect one thing -my love for my God." In her faithfulness to that goal she became a pure channel for His love to flow to so many souls.

Her life was one wholly given to serving God and humanity through her Guru's teachings. She was a supreme example of how to live a balanced life, remaining steadfast in her spiritual routine and finding joy and fulfillment even in the midst of her demanding responsibilities. She once said, "I am able to carry on all these duties not in spite of our spiritual routine, but because of it. That is where my strength, inspiration, and guidance come from -meditation in the morning, noon, and evening; and keeping my mind constantly focused on God in between meditations, as Paramahansaji taught us."

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A Yearning for Something More Satisfying

From her earliest years, Daya Mata had a deep longing to know God. At the age of eight, when she first learned about India in school, she felt a mysterious inner awakening, and with it a conviction that India held the key to the fulfillment of her life. When she returned home she told her mother that she would never marry and that she would go to India.

She began to feel that something was missing from her church experiences and yearned for something more satisfying. When she was 15, she was given a copy of the Bhagavad Gita, which had a profound impact on her because through it she learned that God was approachable and knowable, and that His children were divine beings who, through self-effort, could realize their spiritual birthright -oneness with the Divine. It was then that Sri Daya Mata resolved that she would devote her life to seeking God.

Sri Daya Mata's First Encounter with Paramahansa Yogananda

In 1931, at the age of 17, Daya Mata attended a public lecture with her mother and sister at the Hotel Newhouse in Salt Lake City. The speaker was Paramahansa Yogananda, who had been travelling across the country giving lectures and classes on the science of Yoga to capacity crowds in America's most prestigious auditoriums. It seemed unlikely that this shy young girl from Salt Lake City would have any opportunity to meet the Guru. However, Daya Mata had long suffered from a severe blood disorder, and, while attending the great swami's classes, attracted his attention because of the bandages covering her swollen face.

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She described her meeting with Sri Yogananda: "My whole being was absorbed in the wisdom and divine love that were pouring into my soul and flooding my heart and mind." She was determined to become the great yogi's disciple.

Sri Daya Mata Joins the SRF Monastic Order

Sri Daya Mata recalled Paramahansaji's asking her if she believed that God could heal her. When she said yes, he touched her between the eyebrows and said to her, "From this day forward you are healed. In one week the bandages will no longer be necessary. Your scars will be gone." It happened exactly as he predicted. Soon after, with the support of her mother, Daya Mata moved to Los Angeles and joined the Self-Realization Fellowship Monastic Order on November 19, 1931. With an eager and receptive heart, she absorbed her Guru's guidance, and he saw in her the potential for the vital role.

Sri Daya Mata's Leadership

Self-Realization Fellowship has grown and expanded around the world under Sri Daya Mata's leadership. Today there are more than 600 SRF/YSS temples, meditation centres, and retreats in over 60 countries, over a dozen thriving monastic communities of dedicated monks and nuns, a publishing division which oversees the publication of Paramahansa Yogananda's works as well as those of his monastic disciples, lecture series and classes on the teachings of Sri Yogananda in cities around the world, beautiful SRF Retreats in several countries, a Worldwide Prayer Circle devoted to healing and world peace, and other spiritual services and activities.

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In the nearly 80 years of her devoted service, she never sought prominence or position. Her one-pointed goal was to safeguard the purity and integrity of her Guru's teachings, to perfect within herself the qualities of a true disciple, and to reach out to all who came in search of spiritual strength and understanding. Through her single-hearted faithfulness to those goals, she has blessed and inspired countless truth-seekers the world over.

Sri Mrinalini Mata Elected President and Spiritual Head of SRF/ YSS

On Friday, January 7, 2011 The Self-Realization Fellowship Board of Directors announced that Sri Mrinalini Mata has been elected president of Self-Realization Fellowship/Yogoda Satsanga Society of India - to succeed the late revered Sri Daya Mata as the spiritual leader of Paramahansa Yogananda's worldwide work..

Mrinalini Mata is one of the close disciples of Paramahansa Yogananda personally chosen and trained by him to help guide his society after his passing. She has dedicated more than 60 years to selflessly serving the Guru's work.

Since 1966, she has held the position of vice president of Self-Realization Fellowship. In this capacity, she closely assisted Sri Daya Mata in overseeing the spiritual and humanitarian activities of SRF/ YSS, including the worldwide dissemination of Paramahansa Yogananda's teachings, the establishment and guidance of temples, centres, and retreats, and the spiritual direction of the SRF monastic communities. She has also served as editor-in-chief of SRF books, lessons and periodicals, a responsibility she will continue to hold.

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Om Namah Shivaya

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Dr. Manoj Pabrai

Om Namah Shivaya (Panchakshara Mantra, five syllables) is a most potent and popular mantra, which is at the heart of the Vedas and Tantra, and is widely used in this and other variations in the Himalayan tradition, as well as by others. While there are other descriptions of the mantra, the following focuses on meanings for mantra meditation leading to Self-Realization.

OM / AUM: The three parts of Om (A-U-M) encompass the three states of waking, dreaming, deep sleep, the three levels of gross, subtle, causal and the three levels of conscious, unconscious, subconscious as well as the three universal processes of coming, being, and going. Absolute silence beyond the three levels is the silence after AUM. It also refers to Tripura, the one who live in the "three cities" as in Mahamrityunjaya Mantra, as well as the light referred to in Gayatri Mantra.

Namah / Namaha: Adoration, homage, respect. Nothing is mine (as an individual person); everything is thine (as the Absolute Reality). The three levels of Om, the three worlds of gross, subtle, and causal, along with the three states of waking, dreaming, and deep sleep states of consciousness, as well as the three levels of conscious, unconscious, and subconscious themselves are "not mine" as the true properties of who I really am. Truly, "nothing is mine." Rather, everything, all of these triads is "thine" or the "other" as the Absolute Reality.

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Shivaya / Shiva: That Absolute Reality that is the ground out of which the others emerge. It is that "ink," so to speak, that is not separate from the many forms which may appear to manifest or be created from that ink. In the Realization of this, one comes to see that he or she is one and the same with the Absolute Reality. The Mahavakyas, the great utterances, are seen to be true. Shiva (the static or ground) and Shakti (the active or creative) are seen to be one and the same. She (Shakti), while one with Shiva is realized in direct experience as the one in the three worlds (Tripura) outlined in Om.

The Five Sacred Syllables: The Om Namah Shivaya mantra has five syllables: na-mah-shi-va-ya (sometimes called six syllable mantra by including Om). Thus, Om Namah Shivaya mantra is called five-syllable mantra, or Panchakshara Mantra (panch means five). Among other things, these five represent the five elements of earth, water, fire, air, and space. Thus, the Om Namah Shivaya mantra leads awareness in the reverse order from manifestation back to the source from which manifestation arose.

40 day practice:

The period of 40 days has been widely recognized as an auspicious period both in the East and the West since ancient times. A traditional way to do an extended practice of Om Namah Shivaya mantra is to choose a number of repetitions per day, and to do that for 40 days. The mind likes to have a beginning and end to a practice, a sense of completion, such as comes with a 40 day (or longer) practice.

1. Fixed time per practice session: Mind finds comfort in knowing that it will do the practice of one round of 108 repetitions (or

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some other number of rounds), and that each round will take a predictable amount of time.

2. Same number of rounds: Mind also likes the predictability of doing a certain number of rounds done per day. Mind may resist at times, but once it gets started in the practice, mind likes the habit.

3. Specific number of days: Mind also likes the plan of knowing how many days or months a practice will take to complete. This can be very beneficial in stabilizing a noisy mind, which is a common complaint.

A mala is a set of counting beads with 108 beads. Only 100 are counted, with the other 8 considered an offering to the divine, however you personally hold that. You might choose to do 1, 2, 3, 4, or more rounds of 108 mantras per day, counting with a set of mala beads.

It has been said that there is freedom in discipline; choosing to do a regular practice frees the mind from wondering what practice will be done that day. It is also important not to do the mantra practice with rote repetition, but rather, with feeling and awareness.

By running your own experiment for 40 days, you can decide for yourself whether or not the practice of Om Namah Shivaya mantra is beneficial.

Extended Practice

A noticeable level of mantra siddhi (power of the mantra) is said to come with 125,000 repetitions of a mantra (Such an extended practice is called a purascharna). This is equivalent to 1250 rounds of a mala.

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Such an extended practice with Om Namah Shivaya mantra can have a tremendous effect in stabilizing the mind in preparation for advancing in meditation. Such a practice simply must be done personally to understand the benefits. It does take quite a commitment to do this practice every day for such a long period, but it is well worth the effort.

In choosing the level of practice per day, it is important to have stability from one day to the next, and to not skip any days. It is best to choose the level that works for you consistently, rather than changing the number from day to day. For example, if two rounds per day is a good number, then it's better to stay with that amount each and every day, not to do none on one day, but four on the next day.

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THE THREE GUNAS

Sattva, Raja and Tama

Dr. Manoj Pabrai

Guna is a Sanskrit word that signifies "rope". In an abstract use of the word, it can signify "subdivision", "species", "type" and generally "quality". According to the Bhagavad-Gita, a Guna is the subtlest quality in nature and exists in all human beings, in various grades of concentration and combination, moving in different physical, emotional and mental levels. Basically, they are three qualities that compose the universe.

In the philosophy of Samkhya, one of the six schools of orthodox philosophies of Hindu, Guna is one of the three tendencies: Tama, Sattva, and Raja. They are in charge of categorizing behaviors and natural phenomenon, and can be utilized in medicine as well. Ayurveda is used in diagnostic systems with various conditions and diets. According to Ayurveda, medicine and food are Sattvic, Rajasic, or Tamasic, or a combination of the three. Each one cannot exist without the other.

Sattva: (core) grace, kindness. It is intelligence and maintains balance. Sattva or grace is calm and clear, light and luminescent. If Sattva dominates a person, they will always do things right, Sattva unites the spirits and the body with happiness and understanding. When grace and knowledge are present in you, they flow towards the exterior, letting Sattva dominate. Sattva is the quality of intelligence, your virtue

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and grace. It proves the length of happiness and satisfaction and is the strength of love that unites all people. When we die, if Sattva is dominating our lives, we go to heaven, the pure world where we find the enthusiasts of the supreme life.

Examples of Sattvic people

Sattvic people are very difficult to identify because they are so humble they do not know that Sattvic dominates their lives. Psychologically they are graceful, calm, alert and meditative.

Sattvic foods

- Give the necessary energy that your body needs

- Have the tendency to go towards pureness, mental peace, and a healthy body

- Products that are fresh and soft, also nourishing the body while being sweet and delicious

- Examples: fruit juices, fresh vegetables that are easy to digest, fresh milk and butter, alfalfa, soybeans, grains, and nuts

Raja: (active) passion. It is energy and creates imbalance. Raja, or selfishness, is seen in people who follow materialistic dreams or are egocentrics. Raja begins with desire and is the result of working. Raja unbalances and disrupts the existing harmony; the quality of change is turbulent. Greed, activity, passion, agitation, and selfish intentions occur when Raja dominates our lives. It leads to division and suffering. The consequence of a rajasic action, a selfish action, is pain. The rajasic person is reincarnated in the mortal world, or Earth.

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Examples of Rajasic people

They are people who work extremely hard, or cannot stop working. The majority of the time they are wealthy people who are preoccupied about their house or cars; they will do anything for money. They live selfishly, tormented, agitated, and they have a very active lifestyle and are emotionally disturbed. Fluctuating from euphoria to depression, they are worried and anxious.

Rajasic foods

- Foods those are acidic, hot, dry, sour, spicy or very salty.

- They increase the speed and excitement that the body can handle

- The basis of movement are action and pain

- Examples: fried foods that require a lot of cooking, or foods that are eaten in excess, exciting foods and spices, coffee, salt, and tea.

Tama: (inertia) matter, ignorance, obscurity. It creates inertia. Tama or inertia joins the spirit with laziness, ignorance and excessive tiredness. Tama unites us to ignorance, laziness and neglect, concealing knowledge. It has a downward movement that produces disintegration and decay. It is associated with the dark and disillusionment. Whatever activity Tama does, it will result in ignorance. Negligence, disillusionment and ignorance out of Tama. Tamas are reincarnated in the lowest creatures of humanities.

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Examples of Tamasic people

Tamasic people really do not do anything. They wake up late, eat, and generally drink alcohol all day; they are lazy and ignorant. They are not interested in learning anything, and generally spend most of their time trying to change their mind. They refuse to do many activities, and are not interested in other people. They are self-destructive people or the activities that they do are self-destructive.

Tamasic Foods

- Dry foods, fermented, deteriorated, without flavor, in decomposition or rancid

- They consume energy when it should be spent digesting

- They are the basis of ignorance and are pessimistic

- Examples: Foods that have been heavily processed, packaged, frozen and/or are old, or are not compatible with each other: meat, fish, eggs, alcohol, cigarettes, and drugs

There are saints and prophets that can survive with sattvic food. They stress that we must maintain a balance of food of sattvic and rajasic, avoiding tamasic food as much as possible. Those who conquer the Gunas, according to Bhagavad-Gita, reach eternal happiness. When one realizes that they can conquer the Gunas, they are free of their birth, aging, illness and death. When we are liberated from the Gunas, we are not sattvic or rajasic or tamasic. We can put ourselves above the Gunas and see everything as a single thing. For example, treating everyone the same way like a cloud, stone, or gold, everything is the

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same, nothing is more precious than the other. Another example is when we do not feel proud when people talk to us, or angry when we trip or are embarrassed, or we treat our enemies as friends. By dominating these types of situations, it is said that we have overcome the Gunas.

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TOPIC FOR CONTEMPLATION

Living without fear

By Suresh C Pahwa

What is fear?

Why should fear rule and dominate our day to day activities?

Most of us, as human beings, live in one form of fear or another. We are afraid of yesterday, today, tomorrow, success or failure.

When there is fear, there is a certain expectancy of harm and alarm. What must concern us all, as human beings, is the total freedom from fear. Understand that such fear has no meaningful place in our lives.

Our Guru Ji Sri Sri Parmahansa Yogananda used to say, "Fear is a psychological disease that is destroying the very intelligence of humanity."

As long as one is in the claws of fear, one's life is tainted and unfulfilled. When there is fear, there is distortion, and therefore a lack of perception. As long as the mind clings to this self that thinks, feels and lives, know that you will be forever haunted by fear.

As long as you are trying to escape from the facts of your life, fear is imminent. Best is to face the facts squarely in life and when you do so,

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fear loses its stronghold. Fear is something of your own creation. At the center of all fear there is thought. When you see through that something is causing problems, its power over you must end.

Some deep contemplation on the subject leads us to the fact that Fear finds roots in us because of lack of knowledge or out of ignorance or our acts against the consciousness. To see the truth of this, you must watch the working of your own mind without resistance, contemplating and meditating.

When there is fear and all its anticipation, there is no love. Fear is the absence of love and beauty. To understand the immediate need of being free of fear is the urgency of the present moment in which fear cannot enter. Fear is a hindrance that prevents and destroys the clarity.

In meditation, there is this watchfulness that flows without analyzing, conceptualizing and directing. Let fear, desire and idea flow throughout the mind without the slightest intent of changing whatever arises and falls. In that stillness and quietude, where is fear? It is the realization within the silence of your being. This supreme silence is beyond the mind. If you are alert, you will discover that this quietude has no beginning and no end.

Yogananda Satsang society teaches firstly to silence your mind and then to mediate on God and reach the realms where fear has no place to exist. To live a life free of fear is only true way to realizing full potential of this life.

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Personal Experiences of Devotees

1. Ms. Kamal, Delhi

I am thirty years old and had have been suffering from Mumps. The medicines gave me temporary relief. Someone fortunately referred me to Dr. O.P. Kohli who is well known for treatment of all ailments may be physical, mental or spiritual.

Dr. Kohli patiently listened to me. He diagnosed the problem to be because of viral infection and swelling of the salivary glands. These glands are located in the cheeks, just in front of the ears. As a result there is swelling in front of and below the ears. This results severe pains in the ear. Other glands can also be affected at times, in women the inflammation occurs in the ovaries and in men with pancreas.

To cure my problem he chanted some mantras on the mustard oil and gave me for application on the affected parts. He also gave me two months Talismas to use with certain precautions.

After the treatment given period I became fully cured.

May God bless Dr Kohli for his selfless service to the sufferers.

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2. Ms. Monu, Jammu

I am 35 years old and had been suffering from acute pains in the muscles of jaw and neck. Pain killers tablets and ointments gave me only temporary relief.

I met Dr O.P.Kohli during his visit to Jammu. After a spiritual discourse given to his devotees and followers of LSF, I was able to have a private hearing from him.

He studied my problems and informed that a bacterial infection causes acute contractions of the muscles of the jaw and the neck. The patient experiences stiffness and pain in the jaw, with rise in temperature. Swallowing becomes difficult. There is also headache and sweating.

He touched the affected part and gave me Talismas for use with precautions. I am fully cured now and leading a normal life.

I pray to God for Dr.Kohli's long life and put him on honour to do better.

3. Mr. Vikas, Ludhaina

I am 30 years old and have been suffering from colitis. I consulted many doctors and got different opinions and treatments but the medicines suggested by them had no effect on me.

Then a friend of mine suggested me to go and see Dr. O.P. Kohli. Dr. Kohli listened to me with patience and told me that colitis is a chronic problem caused by inflammation of the lower bowel. The symptoms

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include severe cramping pain of the abdomen, constant pressure on the rectum and diarrhea which can be watery but has mucus and blood.

He gave me two months of Talismas for use with certain precautions. I am fully cured now and leading a contented life. He healed me by the Divine Power of meditation and the vibrations of certain mantras brought quietness into my mind and life.

May God bless Dr. Kohli on his path and contribution to the needy.

4. Ms. Rani, Jammu

I am forty years old and have been suffering from flatulence. The medicines given by doctors gave me only temporary relief.

Fortunately I met Dr. O. P. Kohli during his visit to Jammu in November 2010.at Jammu. After listening to me he told that excessive formation of gas in the stomach or intestine causes flatulence. Certain type of food also causes this ailment. It gives a feeling of heaviness and discomfort.

Dr. Kohli gave me two months Talismas for use and by God's grace I am fully cured now.

I was also very much touched by Dr. Kohli's remarks that God lets us suffer because He knows that the suffering will teach us to be good and to return to our heavenly Love.

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Devotee's Questions & Answers

Bhai Sahib Answers

It is not feasible to print in this column all the questions & answers which are asked by the devotees during various discussions & discourses by Bhai Sahib. However, an attempt is made to give the frequently asked & interesting questions which can be helpful & a source of knowledge & inspiration to all.

Qn.-1. What is the way to achieve real happiness and peace?

Ans. Heaven or Heavenly abode is not the biggest achievement. Those who wish to surpass it will have to work hard by dropping minor wishes and breaking ties with worldly wants. This can be achieved only through Yoga and Sadhana.

Qn-2 How do we quench the thirst for knowledge?

Ans. Till the cravings for sensual pleasures persists; steadiness in Brahman cannot be had. Lack of true discriminative power is the cause of new desires from day to day living. The wishful thinking of the mind makes it unclean, but one must try to make it clean.

Without practicing Pranayam the Pran will not become steady, without which the mind also will not be still. Unless steadiness of mind and heart are achieved it will not turn towards the Atma which is the aim of the cleansed soul.

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Qn-3 How does one achieve steadiness of Pran?

Ans. The Yogi' say that long hours of meditation for a long time will have to be practiced.

By doing 12 Pranyams accurately you get to 'Pratyahara'or retreat your organs; By 144 you get 'Dharana'or an understanding by which you can steadily obstruct your mind ; By 1728 Pranyams you attain a good stage of meditation; Sitting in one place on one asana, the mind gets concentrated as if in a Void or above the usual level and by 20736 Pranyamas you attain Samadhi where all the acts of Indriyas and Pran are curtailed (Text -44 -Spiritual Gita by Shree Shyam Charan Lahiri)

Qn.-4 When does a prayer work?

Ans. The best time to pray is at night, when there is less disturbance and distractions. If necessary, sleep a little in the evening so that you are wide awake when you have your prayers at night. At first it will seem hard, but as you keep on trying it will become easier.

As soon as your will becomes powerful, God begins to answer and then you will not be able to contain your joy. If you commercialize it, you will lose that power and God will respond to you no more. He comes only when you are sincere and when you love Him for His own sake and not for fame and glorification of your ego.

Qn-5 How can we weaken the influence of 'Maya' on us?

Ans. As long as causes exist, their affects may manifest and contribute to either pleasure or pain. The Maya blurs awareness and

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distorts perception that one is other than an immortal spiritual being. These influences of Maya can be weakened and eliminated by regular, sustained yogic practice of meditation.

Qn-6 How can we differentiate an individual from another individual?

Ans. Meditative contemplation on the ideas presented by another person provides knowledge of the contents of his mind and states of awareness.

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NEWS AND EVENTS

1. Visit to Jammu- Bawa Jitto and other Dieties

Bhai Sahib along with other devotees of LSF visited Jammu on 15th November 2010. Jammu is winter capital of Jammu and Kashmir State and the city is urbanising very fast.

As per 2001 census report, urban population of J&K State was 25 lakhs i.e. 24.81% of total state population against the national average of 27.80 %. Within the State 58.63% of total state urban population lies in Kashmir province, 39.81 % in Jammu province and only 1.55% in Ladakh province respectively. The end result of this urbanisation pattern is over congestion in the capital cities and relative stagnation in the economic growth of most of about 75 small and medium towns leaving few exceptions like Udhampur, Kathura and Anantnag town etc. The big reason for this is the economic growth potential capable of nurturing economic activities to attract and absorb rural migrants.

Jammu is justly famous for its temples and that is why it is known as the city of temples. However the very fame of its temples tends to overshadow its palaces, forts, forests and powerful Ziarats.

If Bahu Mata is the presiding deity of Jammu, the dargah of Peer Budhan Ali Shah (Peer Baba) is the other shrine that protects

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Jammuites. On Thursdays Hindu and Sikhs devotees vastly outnumber their Muslim brethren at the shrine which was renovated in 1985. Peer Baba, a bachelor and a vegetarian who lived mainly on milk, was born in Talwandi (Punjab- West Pakistan) in the 15th century and was a contemporary of Guru Nanak Dev.

Among the fairs and festivals, the celebrations of the Jhiri fair in the Jammu district are pre-eminent in the nation's cultural list. During the stay in Jammu, Bhai sahib along with other devotees visited the spot on 21st Nov 2010. Jhiri fair, constitutes one of the biggest cultural cum historical fairs of the state. The history of the state will never forgive us and remain incomplete if we forget the sacrifice of a revolutionary who led a campaign against the feudal order.

Bawa Jitto sacrificed his life as a peasant for the just cause of the farming community and the farmers pay their obeisance at the Amar Samadhies of Jit Mal and his daughter Bua Kaudi.

The village Shama Chak Jhiri is about 22 kms away from Jammu on the Jammu and Akhnoor road in the North- West side. The area comes to full life during the Jhiri fair for seven days. The fair usually comes off in the month of Kartik every year on full moon day- Poornima according to the Bikrami era. In the fair lakhs of Bawa Jitto's devotees from locals as well as those from every nook and corner of North Indai , particularly from the state of Punjab, Haryana, Himachal Pradesh, Uttarkhand, Delhi Rajasthan, Jharkhand, Bihar, Bengal and Madhya Pradesh and even from abroad, especially Indians settled in USA, Australia and UK pay homage to Bawa Jitto.

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Legends: It is believed that Bawa Jitto was born about 556 years ago at village Aghar in a Brahmin family amidst the Trikuta hills, near the shrine of Goddess Vaishnu Devi. Subsequently, the village came to be known as "Aghar Jitto"

However, according to Chib and Putto (2004), Bawa Jitto was born in the 14th century in the year 1343.He was a great devotee of Goddess Vaishnu Devi and used to visit the shrine every day. It is said that Bawa Jitto had a vision of mata Vaishnu Devi a number of times. It is also believed that his daughter Bua Kaudi, also known as Gauri, was the manifestation of Goddess Vishnu Devi . Bawa had no real brother or sister and his wife had already died after Gauri was born. His aunt, uncle and his cousins made up their mind to do away with him for claiming all property of their forefathers. Fed up with this harsh attitude, he left the village and came down to Jammu where he met Mehta Bir Singh, the minister of the King of Jammu , Ajaib Dev Singh, through his friend for obtaining a piece of land for cultivation. He was allotted land with the condition that one fourth of the produce grown in the land will become the share of Mehta Bir Singh.

Bawa Jitto worked hard and there was a good harvest. Seeing this Mehta started demanding more than his share and tried to snatch forcibly the share of Bawa Jitto. Accusing Bir singh of committing injustice, he declared that under no circumstances he would allow anybody to snatch his due. Bawa collected whole of produce and stood upon it and laid down his life piercing his stomach with his sickle. His daughter also reached the spot, lit the pyre and jumped into it and burnt herself.

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The duo thus ended their lives but did not let anybody harm their dignity and bow to injustice.

There is a stern belief that then there came a fierce storm and torrential rains, and all the produce was totally washed away. All the human beings and animals and birds that had a chance to consume the scattered produce, became under Bawa Jitto's debt. So it became mandatory for them to VISIT the place of Bawa Jitto's sacrifice every year and pay their obeisance to shun any anger of duo's souls.

Now-a-days Jhiri fair has attained the status of a big fair. The Govt. Of J&K finalizes all arrangements about a month prior to celebrating this fair. A number of temporary shops of sweets, toys and other eatables are well decorated by the locales and outside vendors. A well organised exhibition is also arranged and a number of stalls concerning agriculture, horticulture, animal husbandry and others to latest technology are exhibited. The seven days Jhiri fair culminates with free style wrestling match in which number of prominent wrestlers participate. The devotees also take a bath in the holy Talab known as 'Bawae ka Talab' The water of this Talab is known to have miraculous powers for curing skin diseases etc.

The LSF party along with lakhs of pilgrims on the occasion of Kartik Purnima also participated in the special Pooja, archna and meditation held in traditional way at Temples. Jhiri. This mela was inaugurated by Dy. Chief Minister Tara Chand on November 18th and it culminated on November 27th. The devotees also took dip in the holy water.

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2. Visit to Mata Vaishno Devi on 12th December 2010

Jammu is the starting point for the holy pilgrimage to the famous cave shrine of Vaishno Devi which attracts lakhs of devotees and tourists from all over the country and abroad.

At Katra, 48 kms from Jammu , accommodation is available in the tourist bungalows , pilgrim hostels, rooms of tourism department, large number of hotels, private lodging houses and sarais. The journey onwards from this point can be done by ponies, dandies, helicopter and on foot.

A shrine of immense religious significance, the cave of Vaishno Devi is about 30 meters long. The old entry to the cave through a narrow opening of knee deep water has since been closed and now there is a new entry of going and coming back. Inside are the images of Mahasaraswati, Mahakali and Mahalaxmi. The normal rush periods are during Navratas or March- April and Sept- October.

Bhai Sahib along with other devotees of LSF meditated at the Bhawan premises for half an hour and prayed to the Mother to bless all the devotees with inspiration, wisdom, unruffled patience and realization of God as the Giver. On the way back to Jammu the love of Divine Mother was flowing through all of us in the way we most needed.

3. Bhai Sahib's Birthday celebration 17th December 2010

Bhai Sahib's birthday was celebrated on 17th Dec. At Jammu. It was attended by friends, doctors, advocates, associates, devotees and many members of LSF who travelled to Jammu from Pathankot, Gurudaspur, Ludhiana and other cities of J&K state.

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The devotees brought in cakes of various sizes and colours along with gifts etc to celebrate the occasion.

Few devotees got an opportunity to ask some question- one interesting one being, "What is the best way to transform emotion into devotion" Bhai Sahib answered, "It can be done depending upon the company you keep. The company will determine in what direction your feelings develop. In the company of religious devotees those feelings will more easily become devoting. When you meditate you should always remember that you are not alone as you are being observed by your Guru and God."

The celebration lasted till midnight and everybody departed with a feeling of internal bliss in their mind.

Devotees very much wished that Bhai Sahib should stay in Jammu more often so that they get opportunity to visit nearby religious places with him . This can help the devotees to go more deep in the path of Sadhna and remove their obstacles and sufferings and ignorance.

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4. A Visit to Varindavan on 31st December 2010

The team of LSF visited Varindavan on the eve of New Year Day. The whole night was spent on practising the art of Sadhna of controlling the Pran or breath of Life. As long as there is Vibration in the Pran , the worldly wants do not end nor is the threefold grief killed and neither do we get fully dependant on the Lord. To achieve this, the blissful guidance of a Guru is needed.

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Bhai Sahib told us that Gita should be read for the love of Lord Krishna everyday with great devotion and then only will the Gita free us from worldly bondage. The Lord says, "Gita is my heart." So if you enter the Gita you can get an entry into the Lord's heart and even mortal sins are forgiven and forgotten. We should not read Gita for our own self alone but for all. When you think of the good of the world, then only will you get the love of Krishna. A sweet smile will come on your attractive face, seeing which you will become blessed.

With the ushering of the New Year 2011, Bhai Sahib blessed all the devotees and prayed to God and Gurus to lead us to a power that may light our way to health, happiness, peace and success on our Yoga Sadhna path.

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