THE DIVINE VISION

A Periodical on Spirituality and Health



LIFE SCIENCES FOUNDATION

Founded by : Dr. O.P. Kohli

Regd. Office:

Regd. Office : 1 Rose Avenue,
DLF Farming Area
Chattarpur, New Delhi-110074

THE DIVINE VISION

Founded by
Dr. O.P. Kohli

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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

Magh Mela Prayagraj starts from today, 3rd January 2026, and will continue till 15th February 2026 at the sacred Triveni Sangam, Uttar Pradesh (Allahabad). Every year, millions gather at this confluence of the Ganga, Yamuna, and the mystical Saraswati—drawn not merely by tradition, but by an inner call for purification, renewal, and divine alignment. It is in this spiritually charged environment that *The Divine Vision* by Dr. O.P. Kohli finds its natural resonance, for the essence of the Mela mirrors the very themes the book advocates: self-elevation, inner awakening, and the timeless harmony between human consciousness and the cosmos.

Among the oldest living cultural rituals in the world, the Magh Mela is distinguished by its six sacred baths—each carrying a unique spiritual vibration and transformative potential.

The **Paush Purnima Snan**, marking the beginning of the kalpavas, invites the seeker to commit to discipline and purity. The **Makar Sankranti Snan**, when the Sun enters Capricorn, symbolizes new beginnings and the triumph of light over inertia. The **Mauni Amavasya Snan**, the most spiritually potent of all, encourages silence—*maun*—and the inward journey, aligning perfectly with Dr. Kohli's reminder that introspection is the path to divine clarity.

The **Basant Panchami Snan**, heralding the arrival of spring, celebrates knowledge, creativity, and the blossoming of inner wisdom. The **Maghi Poornima Snan** reinforces the power of devotion and the culmination of one month of austerity. Finally, the **Mahashivratri Snan**, dedicated to Lord Shiva, symbolizes the dissolution of ego and the awakening of higher consciousness.

These six baths are not mere ritualistic acts; they are milestones in a seeker's spiritual progression—purifying the body, stabilizing the mind, and elevating the soul. They reflect the very principles that Dr. O.P. Kohli articulates in *The Divine Vision*: that spiritual growth is a journey of disciplined practice, conscious living, and deep inner transformation.

As the Life Sciences Foundation continues its mission to nurture holistic awareness, this convergence at Prayagraj becomes a living testament to India's eternal pursuit of divine understanding. The Magh Mela reminds us that while the Sangam flows outside, the true

confluence—of faith, science, and self-realization—must ultimately arise within.





THE DIVINE VISION

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ADVAITA: SELF-AWAKENING AND LIBERATION

By: Dr. O.P.Kohli

In the Advaita (Non-dual) tradition, Self-Awakening and Liberation are not about "becoming" something new. Instead, they represent the removal of a deep-seated ignorance (Avidya) to reveal a truth that has always existed: you are already whole, infinite, and one with the Ultimate Reality.Here is a breakdown of how this tradition views the journey from bondage to freedom.

***The Core Realisation:**

Atman is Brahman*The foundation of Advaita is the identity between the individual self (Atman) and the universal absolute (Brahman). The Illusion (Maya): We feel limited and separate because of Maya—a cosmic "forgetfulness" that makes the infinite look like a collection of separate objects and people.

The Analogy:

Just as a person might mistake a rope for a snake in the dark, we mistake the infinite Self for a limited body and mind. Awakening is simply "turning on the light" to see the rope as it is.

2. The Path to Awakening (Sadhana)

Advaita emphasises Jnana Yoga (the Path of Knowledge). While devotion and selfless service help purify the mind, liberation is ultimately achieved through direct insight.-

Sravana (Hearing): Listening to or reading the great truths (Mahavakyas), such as Tat Tvam Asi ("Thou Art That").-

Manana (Reflecting): Thinking deeply about these truths to remove any intellectual doubts.- ***Nididhyasana (Contemplation):*** Meditating on the truth until it is no longer

just a concept but a lived experience.-

Atma-Vichara (Self-Inquiry): Popularised by Ramana Maharshi, this involves constantly asking, "Who am I?" to peel away layers of identity (body, emotions, thoughts) until only pure Awareness remains.

3. The Two Stages of Liberation

Advaita is unique because it claims you can be "liberated while alive."-

Definition State of Being:

- Jivanmukti: Liberation while living. The sage lives in the world, eats, and speaks, but knows they are the Witness (Sakshi), not the body. They are unaffected by pleasure or pain.- ***Liberation at death:****

- Videhamukti: When the physical body dies, the "drop" of individual consciousness merges completely into the "ocean" of Brahman, never to be reborn.

Key Concept: Neti, Neti

A renowned practice in this tradition is Neti, Neti (meaning "Not this, Not this"). To discover one's true self, one mentally discards everything that is not permanent:

- "I have a body, but I am not the body."
- "I have thoughts, but I am not the thoughts."
- "I have a personality, but I am not the personality.

"What remains is the "I AM"—pure, undifferentiated Consciousness.

Summary:

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Liberation in Advaita is "freedom from the person," not "freedom for the person." It signifies the end of the search because one realizes there was never anyone lost to begin with.



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BEYOND THE MATRIX - RECREATING THE REALITY YOU PREFER.

Dr. O.P.Kohli

In both the Advaita tradition and the SRF/YSS teachings, "The Matrix" is equivalent to Maya—the cosmic illusion that makes us believe we are limited, suffering individuals bound by the laws of matter.

To "recreate the reality you prefer," these traditions suggest that you shouldn't just rearrange the furniture of your life; you must change the projector.

1. Deconstructing the Matrix: The Three Levels of Reality

Before you can recreate reality, you must understand how it is structured. Advaita Vedanta describes three levels of experience:

Pratibhasika (Subjective): The world of dreams and personal hallucinations.

Vyavaharika (Objective/Relative): The "Matrix"—the shared world of time, space, and cause-effect.

Paramarthika (Absolute): The only true Reality—pure, unchanging Consciousness.

The Secret: The "preferred reality" is usually found at the Vyavaharika level, but the power to change it comes from the Paramarthika level.

2. The SRF/YSS Method: Thought as a Creative Force

Paramahansa Yogananda taught that the universe is literally made of "thought-stuff." If you are Self-Present, you realise that your mind is a spark of the Divine Mind.

The Law of Substitution

You cannot simply "stop" the Matrix from producing negative patterns. You must use the Law of Substitution:Identify the

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"Vrittis": Notice the circular thought patterns (anxiety, lack, fear) that create your current reality.Apply Affirmation: Yogananda taught "Scientific Healing Affirmations." By repeating a truth (e.g., "I am submerged in Eternal Light; it permeates every particle of my being") with deep concentration at the Spiritual Eye, you rewrite the subconscious "code" of your Matrix.

3. The world is like a screen on which the shadow-play of the ego is projected. To change the picture, look at the Light, not the screen." — Ramana MaharshiThe Advaita Method: Reality as a Mirror Advaita takes a more radical approach. It suggests that the world has no independent existence; it is a reflection of your state of consciousness.

Drishti-Srishti Vada:

This is the doctrine that "Perception is Creation." The world exists because you see it.

Recreating Reality: If you see yourself as a "poor, struggling person," the Matrix must provide a world that matches that identity. When you shift your identity to the Witness (Atman), the world loses its power to bind you. Paradoxically, when you stop needing the world to be a certain way, it often begins to align with your highest good.

4. Practical Steps to "Recreate" Your Reality

To move beyond the Matrix and manifest a reality aligned with your True Self, follow this integrated pathway:

The Morning "Code Reset" (YSS/SRF)

A. Before interacting with the world, use the Energisation Exercises to wake up your will. If your energy is low, you are a slave to the Matrix. If your energy is high, you are the master of it.

B. The "Who Am I?" Check (Advaita)Throughout the day, when things go "wrong," stop and ask: "To whom is this happening?" By

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detaching from the ego, you stop feeding the negative reality-loop with your emotional energy.

C. Creative Visualisation at the Spiritual EyeFocus your preferred reality (health, peace, harmony) at the point between the eyebrows (Kutastha Chaitanya). Yogananda taught that this is the "broadcasting station" of the soul. Sending a strong, calm thought from here is like sending a command to the Matrix.

” Change your thoughts and you change your destiny." — Paramahansa Yogananda"

The world is like a screen on which the shadow-play of the ego is projected. To change the picture, look at the Light, not the screen." — Ramana Maharshi.



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ATTAINING THE ALONENESS OF THE ULTIMATE REALITY

Dr. O.P.Kohli

In the spiritual traditions of Advaita and the teachings of the masters like Ramana Maharshi and Yogananda, "Aloneness" does not mean loneliness. It refers to Kaivalya—the state of absolute, pure oneness where there is no "other."

In the Matrix of worldly life, we are "all-one" (connected) but in the Ultimate Reality, we are "Alone" (Only-One). This is the state where the observer, the observed, and the process of observation melt into a single, infinite existence.

1. Kaivalya: The Supreme Aloneness

The word Kaivalya comes from the Sanskrit Kevala, meaning "only" or "alone." It is the pinnacle of the Yoga Sutras and Advaita

The Misconception: We often fear being alone because it implies a lack of company.

The Reality: In the state of Kaivalya, you are "alone" because you have realised that everything in the universe is a part of you. There is no second person to keep you company because you are the totality. It is the fullness of Being (Purnam).

2. The Path to Aloneness (The Inward Turn)

To attain this state, one must traverse the "pathless path" from the many to the One.

Stage A: Solitude (External Aloneness)

Before you can find the Aloneness of Reality, you often need the solitude of the world. This is why sages retreat to caves or quiet rooms.Purpose: To stop the constant "feedback loop" of the Matrix (social roles, expectations, and noise).

Stage B: Mental Detachment (Pratyahara)

In the SRF/YSS tradition, this is the "interiorization" of the senses. You learn to be alone even in a crowd.The Practice: Using Kriya Yoga or the Hong-Sau technique to withdraw energy from the peripheral nerves. When the energy enters the spine, the world "disappears," and you are left with the Self.Stage

C: The Dissolution of the "Other"

This is the Advaita stage. You begin to see that "others" only exist as thoughts in your mind.The Inquiry: If you fall into a deep, dreamless sleep, where does the world go? Where do your friends go? They vanish. Only "You" (as Awareness) remains. This proves that the world depends on you, but you do not depend on the world.

3. The "Alone" vs. The "Ego"

The ego can't attain the Aloneness of Reality. The ego needs an "other" to define itself (I am a teacher because there are students; I am a parent because there are children).

4. Practical Realisation: Living in the "Onlyness"

How do you practice this while living in "The Matrix"?

1. The "Only One" Exercise: Throughout the day, look at people and objects and mentally say: "This is my own Self in another form." This collapses the "otherness" that creates fear and desire.

2. The Silent Gap: Between every thought and every breath, there is a moment of pure Aloneness. Focus on that gap. That gap is the Ultimate Reality.

3. Surrender (Bhakti): In YSS/SRF, you achieve this by surrendering the small "I" to the Great "I" (God). When the devotee and God become one, only God remains. That is the Ultimate Aloneness.

Aloneness is the beginning of purity. When you are no longer dependent on anything outside yourself, you have found the Truth."

— Swami Sri Yukteswar

The Final Shift

Attaining the Aloneness of the Ultimate Reality is like a drop of water falling into the ocean. The drop is "alone" now because it is no longer a drop—it is the entire ocean. There is nothing else for it to be.



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WHY GURU NANAK JI IS RELEVANT FOR GEN Z

Dr. O.P.Kohli

Guru Nanak Dev Ji's teachings (from the late 15th century) are remarkably aligned with the values that Gen Z prioritises today—social justice, mental well-being, and authenticity. His philosophy offers a "spiritual blueprint" for navigating the complexities of the modern digital age.Here is why his message resonates so strongly with the current generation:

1. The Fight for Social Equity

Gen Z is often called the "Social Justice Generation." Guru Nanak's core philosophy was rooted in Manas ki jat sabhe eke paihchanbo (recognise the whole human race as one).

a) Abolishing Hierarchies: Long before modern activism, he rejected the caste system and religious elitism.

b) Gender Equality: He famously asked, "From her, kings are born. How can you call her inferior?" This aligns with modern intersectional feminism and the push for gender - neutral respect.

2. . Mental Health & The "Ego" (Haumai)

In an era of " Instagram envy" and burnout, Nanak's teachings on Haumai (ego/self-centeredness) are incredibly relevant.a) The Disease of Ego: He identified ego as a "deep-seated disease" that causes anxiety and disconnection. b) Mindfulness: His emphasis on Naam Japo (meditation/mindfulness) provides a tool for Gen Z to disconnect from the "noise" of social media and find internal stability.

3. Sustainability:

"Nature is the Temple"Gen Z is deeply concerned with the climate crisis. Guru Nanak described the environment in spiritual terms:"Pavan Guru, Pani Pita, Mata Dharat Mahat" > (Air is the

Teacher, Water is the Father, and Earth is the Great Mother).By elevating nature to the status of a parent/teacher, his teachings provide a moral and spiritual imperative for environmental activism and sustainable living.

4. Authenticity over "Aesthetics"

We live in a world of performative trends, but Guru Nanak was a staunch critic of empty rituals and "showing off" piety.Truthful Living: He taught that "Truth is the highest virtue, but higher still is truthful living." **Anti-Ritualism: He encouraged people to look for the "Divine within" rather than focusing on outward displays, mirroring Gen Z's preference for authenticity and realness over traditional or rigid social norms.

5. Community-Led Service (Seva)

The concept of Vand Chhako (sharing what you have with the needy) is the ultimate model for mutual aid. Langar: The community kitchen, where everyone sits on the floor to eat together regardless of status, is the purest form of decentralised, grassroots support—something Gen Z champions through community fridges and social crowdfunding.

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RAMANA MAHARISHI

Compiled by - Dr MANOJ PABRAI

"Your own Self-Realisation is the greatest service you can render the world." — Ramana Maharshi

Ramana Maharshi (1879–1950) is widely regarded as one of the most influential sages of the 20th century. He didn't teach from books or complex rituals; instead, he pointed directly to the source of consciousness.

His life and teachings provide the most "streamlined" version of the Advaita tradition.

1. The Spontaneous AwakeningAt age 16, a healthy and normal teenager named Venkataraman (his birth name) was suddenly overcome by a violent fear of death.Instead of panicking, he decided to "die" consciously. He lay on the floor, stiffened his body, and held his breath. He reasoned:"The body is dead. It will be carried to the burning ground and reduced to ashes. But with the death of the body, am I dead? Is the body 'I'? It is silent and inert, but I feel the full force of my personality and even the voice of the 'I' within me."In that moment, he realised that he was pure Awareness, independent of the body. The fear vanished forever, and he remained in that state of realisation for the rest of his life.

2. His Core Method: Atma-Vichara (Self-Inquiry)Ramana Maharshi's primary contribution to spiritual practice is the method of Self-Inquiry. He taught that the "I-thought" is the first thought of the mind, and all other thoughts depend on it. By tracing the "I-thought" back to its source, the ego dissolves.How to practice Self-Inquiry:The Question: Whenever a thought arises—whether it's a worry, a desire, or a memory—do not follow it. Instead, ask: "To

whom has this thought arisen?"The Answer: The answer will naturally be "To me."The Core Inquiry: Then ask: "Who am I?" * The Result: This is not a mental riddle to be answered with words like "I am a soul." It is a tool to turn the attention away from the objects of thought and back toward the subject (the Witness). Eventually, the mind sinks into the Heart and stays there.

3. The Power of Silence (Mauna)While he could speak and write beautifully, Ramana's "loudest" teaching was Silence.He often sat in total silence for hours.Devotees reported that simply sitting in his presence caused their restless minds to become still, often resolving deep spiritual doubts without a single word being spoken.He taught that silence is "unceasing eloquence"—the most direct way to transmit the truth of non-duality.

4. Key PerspectivesOn Effort: He said that searching for the Self is like a man with a flashlight looking for darkness. You are already the Self; you just have to stop looking at what you are not.On the Heart: He taught that the spiritual "Heart-centre" is located two digits to the right of the centre of the chest (not the muscular heart). This is where the sense of "I" originates and where it must return.On Destiny: He maintained that the body would fulfil its karma, but the Realised Self remains untouched by worldly events.



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BEING SELF-PRESENT - THE PATHWAY TO SELF-REALISATION

Compiled by - Dr MANOJ PABRAI

In the Advaita tradition and the teachings of Ramana Maharshi, Being Self-Present is the bridge between our daily experience and the ultimate state of Liberation. It is the practice of shifting from being "lost in the world" to being "found in the Self."

Here is the pathway of Self-Presence, structured as a progression from outward distraction to inward stillness.

The Trap of "Object-Presence"

Most of our lives are spent in Object-Presence. This means our awareness is entirely fused with the things we perceive:

External objects: Phone, work, people, environment.Internal objects: Thoughts, anxieties, memories, bodily sensations.

In this state, we forget the Subject (the one who sees). We are like a person so absorbed in a movie that they forget they are sitting in a theatre.

The Shift: The "I-Presence"

Self-Presence begins when you divide your attention. You become aware of the object, but you also become aware of the fact that you are aware.Practice: Right now, as you read these words, notice the screen. Then, notice the "one" who is looking at the screen.The Result: You move from being the victim of your thoughts to being the Witness (Sakshi) of them. This creates immediate psychological space and peace.

3. The Pathway: Tracing the "I"

Ramana Maharshi taught that "Self-Presence" is not about focusing on a point in space, but about following the scent of the "I" back to its source.

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The Three Stages of Presence:

Awareness of Content: "I am thinking about tomorrow." (Focus is on the thought).

Awareness of the Thinker: "I am the one thinking." (Focus shifts to the sense of 'I').

Awareness of Awareness: The "I" dives into its source. The thoughts vanish, and only the Presence remains.

The Obstacles to Staying Present

The mind is habituated to outward movement (Vritti). To maintain Self-Presence, Advaita suggests identifying three common "leakages" of presence.

From Practice to Being (Sahaja)

Initially, being Self-Present feels like an effort—something you "do" for 20 minutes of meditation.

However, the goal of the pathway is Sahaja Samadhi (Natural State).

Effortful Presence: You are trying to stay aware while working or talking.

Effortless Presence: You realise that Awareness is what you are. You don't have to "try" to be Aware any more than a lightbulb has to "try" to be light.There is no reaching the Self. If the Self were to be reached, it would mean that the Self is not here and now but that it is yet to be obtained. What is got afresh will also be lost. What is not permanent is not worth striving for. You are the Self; you are already That." — Ramana Maharshi

A Simple "Presence" Exercise

Whenever you feel overwhelmed today, try this 30-second reset:

Stop whatever you are doing.

Notice three things you can hear, then three things you can see.

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Now, turn the attention 180 degrees inward and ask: "Is the one who is hearing and seeing troubled?"
Stay in that "gap" for a few breaths.

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QUESTIONS OF DEVOTEES

Answered by: Bhai Sahib

Qn.1 ***You often talk about inner journey. What is this inner journey?***

Ans. The human body is a divine idea in the mind of God. He made us from rays of immortal light and encased us in a bulb of flesh and bones.

We have placed our attention on the frailties of the perishable bulb rather than the eternal life energy within it. Our attention should be directed inward to Him rather than outward to His creation.

Qn.2 ***Can we judge spiritual advancement of a person just by looking at him?***

Ans. He, who egoistically says he knows, knows nothing. He, who really knows, remains silent. Only a spiritually advanced person can truly find the level of other person – An ordinary person can easily be misled.

Qn.3 ***What kind of prayers is really worthwhile?***

Ans. Do not pray for little favours, but seek His presence and grace. If you are willing to sacrifice an hour or two of sleep for meditation every night, you will enter the kingdom of God and no prayer is bigger than this.

Qn.4 ***Why does Lord shower His grace more on certain men than others?***

Ans. Our Guruji Sri Sri Paramhansa Yogananda answered this question, "God chooses those who choose Him." The following example further elaborated the point:

"Two ladies used to leave their car unlocked when they parked. Guruji warned them to take proper precautions and lock the car but they cried, 'Where is your faith in God?' Guruji answered, 'I have faith in God but it should not mean carelessness.'"

The ladies ignored the message and continued to leave the car

unlocked. One day, when they had left many valuables on the back seat, thieves stole them. When they came to Master, he said, "Why expect God to protect you if you ignore His laws of reason and caution? You should have faith in Him but be practical and never tempt others for doing wrong things."

Qn.5 ***The subject of love but non-attachment is very confusing. How can parents not get attached to their child if they love him?***

Ans. The relationship between parents and child should be one of mutual fulfilment. There should not be desire of ownership and possessiveness on part of the parents as these become source of constant expectations and demands as the child grows. Give the best of guidance to your child but do not feel unhappy and react if the child responses are not your expectation level. In fact the bringing up of the child **should be just like a nurse who knows that the child has to be handed over to the parents and therefore has no attachments or expectations.**

Love under the yoke of attachment becomes subject to manipulation by the ego which expects a return on its investment. It is commonly observed that if love and affection are not being returned in kind, the ego gets hurt and angry. Pure love has no conditions attached and, therefore, is free from any retaliatory actions.

Non-attachment does not mean carelessness. On the contrary, those who are non-attached, have been found to be most caring and loving. Non-attachment gives us complete freedom from dependence on anyone or anything. Love can find full expression only without condition and demand.

Qn.6 ***Has anyone seen God with his own eyes? Many do say that they have experienced God which can be nothing but trick of the mind. What do we believe to be true?***

Ans. God cannot be defined by any human language or by the most elaborate imagination. Our mind has limitations of time and space and being finite cannot comprehend the infinite. Any power which is infinite and omnipresent cannot be confined within human thoughts.

Having said that, it is also true that God can manifest in any form to please His devotee and, therefore, to say that to see God or

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experience God is never true but trick of the sense mind is false. God is omnipresent and closer to you and in fact within you. You have just to aspire for Him with true heart.

Qn.7 ***How wise is it for parents to force their children into spirituality at early age? Doesn't this amount to sacrificing today's pleasures for unknown and uncertain future?***

Ans. Past karmas play a vital role in determining the bent of mind of a child. It is never wise for any one at any stage to force spirituality on any one. There also seems to be a total misconception about sacrificing pleasures and comforts for spiritual growth. Spirituality is best understood and practiced while in action and leading normal family life. It is wrong to separate spirituality from your work or your way of living as Spirituality is nothing except 'Art of Living – the best way'.

In fact it is Spirituality which safeguards us from pitfalls and earlier we understand this lesser will be the blunders committed in life. The conception or belief that one should go into spirituality at the fag end of life is totally unfounded. On the contrary, for reaping the best results and for having a rich credit balance in this life and for the lives beyond one should start, if possible, understanding spirituality the moment ego is born at early stages of life.

"God does not talk directly to you. He manifests Himself to you through the channel of a Guru and the Guru's teachings."

— Sri Sri Paramhansa Yogananda in 'Yoga magazine'



Grand Welcome to the New Year in Vrindavan — A Sea of Devotees Throng for Darshan

I (Guru ji), along with a few members of the Life Sciences Foundation (LSF), visited Vrindavan on 1st January 2026. What we witnessed was nothing short of divine grandeur. As the first sunrise of the year cast a golden glow over the temple town, Vrindavan awakened to an overwhelming surge of devotion. A sea of devotees—men, women, children, saints, and seekers—filled the streets, each heart carrying prayers for a year of peace, fulfilment, and spiritual upliftment.

Our journey began with the **Mangala Aarti at the historic Banke Bihari Temple**, where the sanctum was already overflowing with devotees hours before dawn. The sound of conch shells and temple bells, blended with the rhythmic chanting of "Jai Shri Radhe," created an atmosphere of spiritual ecstasy. As the curtain lifted for the first darshan of the year, a wave of divine bliss swept through the crowd. Many members of our group described the moment as deeply transformative—an experience that softened the mind, stilled the heart, and filled the soul with renewed hope.

Following this, we visited **Iskcon Temple**, where devotees from India and abroad had gathered for the first kirtan of 2026. The air vibrated with devotion as hundreds danced in unity, reminding us that spiritual joy transcends language, nationality, and background. The LSF team participated in the chanting, experiencing firsthand the power of collective spiritual energy.

Our next stop was the majestic **Prem Mandir**, which stood radiant in the early morning light. The intricate carvings depicting the leelas of Radha-Krishna offered a profound visual experience, while the serenity of the temple gardens allowed for moments of introspection. Here, we prayed for the well-being of all Life Sciences Foundation members and for the successful fulfilment of every noble initiative undertaken in the coming year.

The visit concluded with a Satsang session at the **Seva Kunj area**, where we reflected on the significance of beginning the year in Vrindavan. For many LSF members, the trip served as a reminder that spiritual grounding is the foundation of personal growth, clarity,

and purposeful action. Vrindavan's divine atmosphere reinforced the principles the Foundation stands for—compassion, introspection, service, and the unwavering pursuit of inner transformation.

As we returned from this sacred journey, we carried with us not just memories but a renewed determination to spread positivity, wisdom, and spiritual awareness through all LSF activities in 2026. Vrindavan gave us the perfect beginning—a reminder that when the year starts with devotion, the months that follow naturally align with grace.



BHAI SHIB'S BIRTHDAY CELEBRATIONS

On 17th December 2025 we celebrated Bhai Sahib's birthday at the Ashram.

Many devotees and members of LSF were present and the drawing room was full to its capacity.

During his brief discourse Bhai Sahib told that just taking the name of God with full faith, deep devotion, surrender and concentration can give salvation. We should meditate regularly and sincerely, sing to the Divine One with all the love of your Soul those chants that have been spiritualized by Gurudeva Sri Sri Paramahansa Yogananda and pray for devotion that your life becomes one great longing for God.

The function was celebrated with usual rituals of cutting eggless cake, serving of snacks, tea etc arranged by the devotees. The Sai Bhajans were sung by Shri Harish Abrol ji along with his team in all its purity, glory and joy expressing to God ardently , silently as if talking to Him inwardly.



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ADVERTISEMENTS AND DONATIONS

The main objective of LIFE SCIENCES FOUNDATION and publication of 'LIFE SCIENCES' Periodical on 'Spirituality and Health' is to serve the humanity at large.

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.

In order to encourage more advertisements in 'The Divine Vision', in the form of donations, the rates for advertisements have been revised as under:

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Half Page	:	Rs 2500 (Black and White)

1) Any sponsored page will cost half the advertisement cost.
2) Advertisement materials are to be approved by LSF and then shall be sent to the printer.

   For Advertisements and Donations please contact any of the following devotees at the given phone numbers:

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LSF MANAGEMENT COMMITTEE
(CHAIRMAN – DR. O P KOHLI)

Justice Permod Kohli	:	8826131111
Mr. Rajesh Jain	:	9810022108
Mr. R P Kohli	:	8860318053
Mr. Amrit Lal	:	9810019279
Mr. Mohinder Sharma	:	9810007721
Mrs. Rekha Grover	:	7508179709

LSF Contact Avenues

For further communication contact us through
email: dropkohli15@gmail.com

Donations can be made in Favour of 'LIFE SCIENCES FOUNDATION' by Cheques, Cash or NEFT on the below noted Bank of Baroda Branch

(All Donations to Life Sciences Foundation are exempted under section 80 G of Income Tax of India)

PARTICULARS OF OUR BANK ACCOUNT

BANK NAME	:	BANK OF BARODA
BRANCH	:	CHANAKYAPURI
IFSC CODE	:	BARBOCHANAK (0 – Zero)
ACCOUNT NUMBER	:	00940100007123

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LIFE SCIENCES FOUNDATION

THE DIVINE VISION

MEMBERSHIP FORM

i) Full Name:Mr/Mrs/Miss_____
(BLOCK LETTERS)
ii) Date of Birth_____Nationality_____
iii) Residential Address_____
iv) Phone Numbers: Res_____ Office:_____
v) Occupation:_____
vi) Educational qualification_____
vii) Present religious affliation(If any)_____
viii) Do you believe in Supreme Being?_____
ix) Which religious/philosophical books have you found most useful? _____
_____
x) Through what source did you learn of LSF?_____
xi) Your main reason for joining LSF is_____

Details of donations : ChequeNo:_____Date_____
Amount_____Drawn on_____

I/We confirm to abide by the Terms & Conditions of the Membership/Rules and regulations of the LIFE SCIENCES FOUNDATION

Signature of the applicant Place Date

PROPOSED BY_____ SECONDED BY_____

(For office use only)

FINAL APPROVAL: _____DATE_____

1) Membership fees in the form of donation by cheque/DDs should be in favour of 'LIFE SCIENCES FOUNDATION' as under:

MEMBERSHIP FEES (MONTHLY) : RS. 500 only
OR
MEMBERSHIP FEES (QUARTELY) : RS. 1500 only
OR
MEMBERSHIP FEES (ANNUAL) : RS.5000 only

2) Please contact the secretary or any member of Executive Committee for any details.

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