Yogi Gupta poses in front of the Ganges River with the Onkeshwar and Swarga Niwas Temples of Kailashanand Mission Trust in background

Neutralizing Unfavorable Influences Part II, The Moon

(Continued from "Neutralizing Unfavorable Influences", in Volume 3, Issue 3.)

The Moon governs the left eye. Negative influence of the Moon on the left eye makes one become become a drug addict or makes one "out of his head." This is called madness. The Moon being the closest planet has the greatest influence on thoughts, emotions and desires. When the Moon enters the Fourth House, you become emotional. Jupiter in the First House or Fifth House in conjunction with the Moon and also with the influence of sinful planets (Jupiter itself is a neutral planet) makes you prone to lose your head.

So by having your astro-calendar reading done you will be able to know what month and what time to neutralize the sinful planets. Man can always be in control and rule his stars. It is only those who do nothing who become sitting ducks. Don't be like persons who watch things happen, be one of those who make things happen.

(To do a psychic treatment you need good concentration, because without it you will not have good visualization. When you have good concentration, good visualization and good meditation, you have peace of mind. First there has to be detachment, then, with less and less involvement, the mind will be calm and will have good concentration, visualization and meditation. That is how Babaji could have ten or twenty meetings at the same time.)

Epilepsy is caused by the negative influence of the Moon. Due to the negative influence of the Moon, thoughts are fully disturbed and you start to believe in things which don't exist. Rahu, Dragon Head, is more dangerous than the Moon. When

Dragon Head is jointly influencing with the Moon, it is worse, and that makes epilepsy surface. [At Yogi Gupta's apartment there was a photo taken in the 1950s of Him treating an epilepsy patient at the Nature Cure Sanitarium division of the Kailashanand Mission in India. –eds.]

Jupiter rules the windpipe, the Moon rules liquids and blood circulation. When Jupiter and the Moon both cast negative influences and there is also the influence of sinful planets (Saturn and Dragon Head), that gives birth to the chronic disease of asthma. Then you have to live with asthma the rest of your life. Of course, the exception is when you know how to neutralize it.

By Astro-Divine Remedies you keep disease at bay, for example, by using memory root. Why lose your memory?

Lung diseases, these are caused by the fourth part of Kāla, when the Moon unfavorably influences the Fourth House; then a person gets tuberculosis.

The Moon has sixteen facets. On the full moon, when all sixteen facets are shining, that is when the ebbs and tides are most powerful.

When the Moon is unfavorable, a person is prone to drowning, especially when the Moon is joined with other negatively influencing planets, that also represent the element of water, like Venus.

If you want to know about a person's mind or nature, whether he is sensual with outbursts of temper, or peaceful, or unsteady, all this is understood as the nature of the mind, ruled by the Moon.

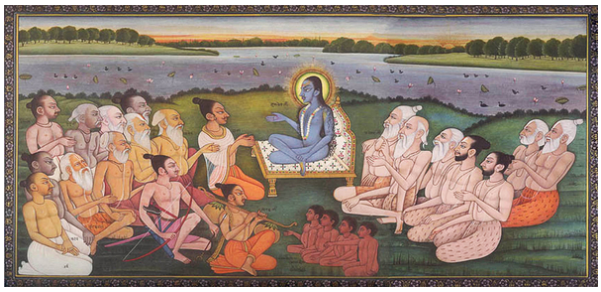
(Anger generates tamas and leads to worldliness and sensuality. Before you can reach Samadhi, you have to make your mind steady; you don't get involved, therefore you practice the first part of Raja Yoga, Yama and Niyama, and you go right away into Samadhi. You have to go step by step up the ladder, so you don't fall off. It is safer not to put all your eggs in one basket, that is why there are all these courses.)

Leprosy occurs when the Moon (representing the blood), Mars (representing muscles) and Jupiter (representing skin) are unfavorable, especially if they are joined by Dragon Head; that is a bad situation.

Now comes detachment. Another name is renunciation. Detachment or renunciation has its root in the mind, ruled by the Moon. Getting detached from exciting the senses is a property of the Moon, because the Moon is the ruler of the mind, and Saturn, because Saturn represents detachment. When both the Moon and Saturn influence the birth chart, a person becomes completely detached, not like a "hippy dippy" type, somebody who doesn't take a shower, hair matted like a bird's nest, wandering here and there, not like that; it is another type of detachment.

When the Moon is in the birth house and the vision of other friendly planets focus on the Moon, it brings wealth, riches and prosperity. For example, Jupiter is focusing its attention on the birth house, which is ruled by the Moon, then the person is rolling in wealth, always hitting the jackpot. The birth house depends on your sign, the house when you were born.

— *Disciple notes from a 10-lesson course in Self Realization given by Yogi Gupta. These notes are from Lesson 6, April 26, 2000.*



A Guru and His Disciples
During Satsang In Ancient Days

The Importance of Satsang

Satsang literally means "Closeness to Truth," and is the natural result of staying close to a Knower of the Truth, also known as a Holy Man, a Saint, or Guru. Satsang, especially in the beginning of discipleship, means physically "hanging out" with the Holy Man to achieve a state of Bliss and Holy Communion. Later, with efforts, the maturing disciple can progress to mentally concentrating on the Holy Man to achieve the same state of Bliss and Holy Communion. Satsang contains elements of both Bhakti Yoga (Kirtan) and Jnana Yoga (Discourse on Truth). During Satsang, the disciple moves closer in his heart and mind to his Guru, enabling the Guru's Grace and Compassion to shower upon the disciple. Satsang is the very embodiment of the Grace of the Guru. The negative influences of the planets (karmas) are at least partially neutralized by regular attendance at Satsang. It is the easiest way to attain Self-Realization in the present Kali Yuga (Iron Age), when austerities, renunciation and meditation have become difficult for the average person.

My first experience of Holy Satsang was at the Melbourne, Florida Ashram run by Videha Kumari, the

senior-most disciple of Yogi Gupta. Her carpeted apartment was completely devoid of furniture and she had decorated a small altar against one wall with a photo of the Master. Satsang began with the ringing of a bell, then invocation of the Guru's spiritual presence, followed by the chanting of both Hindu and Christian hymns (Kirtan) while facing the Guru's picture over the altar. After Kirtan, each person present had an opportunity to say what was on his heart and mind. Then there was a reading either from one of Yogi Gupta's books, or from the Christian Bible, or from Hindu Scriptures. Kumari always provided some insights into the reading from a yogic perspective. Then Holy Prasad was distributed according to the rules laid down by Guru Jee (see "Guidelines For Holy Prasad for Satsang" in Volume 1, Issue 7). After Satsangs at Kumari's, I was struck by how peaceful and uplifted I always felt. I soon became sure that I wanted to become a disciple of Yogi Gupta too, if this learned Holy Woman and the other excellent disciples I met there were the products of such a Guru.

The first time I experienced Satsang with Yogi Gupta, I felt the difference that being in his physical presence made on my state of mind, as soon as I entered the apartment and paid the Guru Dakshina (fee set by the Guru for Satsang). It wasn't just that incense was burning and a hushed crowd of expectant disciples was gathering in the waiting room. It wasn't just all the beautiful flowers that many disciples had brought, it was a feeling not only of anticipation but also of spiritual elevation, of contemplation. We had yet to go into the room where Guruji was, but already the air was effulgent with His Divine presence. Suddenly, from inside the room came the very loud sound of a conch blowing, the signal for us to go into the Satsang room. Upon entering, there behind a desk was the Master. His head was shaved and He had red sandalwood tilak on his forehead. His face was large, with large open eyes that took in everything, and large ears with especially long ear lobes. He was dressed in silk robes and His neck was adorned with necklaces of jewels, and a medallion of nine precious stones – one for each planet. Rings set with large stones of various colors were on each of His ten fingers. His right hand held a mala (rosary). Later I understood that Guruji used these articles as stores of positive planetary influence, which He had charged and activated ahead of time, to transfer their spiritual charge to the disciples in His presence. Disciples talked about being in the aura of the Guru, because when you sat there, after a while, you might feel as if you were pinned to the wall by the force of His aura charging your own spiritual and psychic batteries. There seemed to be a light emanating from His aura, some disciples claimed, even beams of light shooting out in different directions as though on a long distance journey to send energy to far off disciples in need of His Grace. There He was, this spiritual dynamo, sitting right in front of us.

The Master with tilak on his forehead

Everyone reverentially bowed before Him (pranama) and took their seats in front of the Guru. The disciple in charge of Kirtan (sankirtanist) was sitting at His right side. A disciple who was His personal assistant, came in and counted how many were present, and then came back again bringing Holy Prasad: small paper cups each containing a tiny bit of fresh orange juice, one for each person. I learned that Guruji had left instructions with the assistant to only squeeze juice from six oranges, so if there were more attendees at Satsang, there was correspondently less juice per attendee. The benefit of Holy Prasad is not based on the quantity, but the satvic (pure) quality. We waited for Guruji to lift His cup and offer the Holy Prasad to the health of everybody present, and then we each drank the Prasad. The assistant collected the cups and left. Then Guru gave the invocation in Sanscrit and the sankirtanist started the Kirtan by leading Sanscrit chants with a small hand-pumped harmonium. The

disciples chanted together and played cymbals, bells and drums, or simply clapped their hands as they sang.

Following the Kirtan, those disciples who wished to do so each stood up by turns and said what was on his heart or on his mind. First we heard the senior disciples, such as Shanti Devi, Tribeni Devi and Shiva Dularee; some of these were wonderful mini-discourses of their own. Then other disciples spoke. Guruji reacted specifically to each disciple who spoke. He let you know by his expression if you were on the right track in what you said, or not. If you said something that pleased Him, He would nod His head, or had a smile or twinkle in His eyes, or even a laugh. Later He might even refer to what you said in His discourse. But if what you said was not appropriate for Satsang, He looked away from you, or looked at His watch and started fiddling with the pen and paper on the desk, as though He were getting impatient, or if what you were saying was really off the track, He would open a desk drawer and started looking for something in there that He could not seem to find. If you didn't pick up on those signals and kept going on and on, you made a specacle of yourself, and everybody saw that you weren't paying attention to the Guru to obtain the full benefits of Satsang.

Harmonium

The group from Melbourne had been coached by Kumari to make sure to take this opportunity; that it was a source of great spiritual merit to stand up in front of the Guru and say something before everyone in Satsang. The leader of our group was Sivadasi, who, when it was her turn, stood up and said some words of thanks on behalf of all of us from Florida and then cued us all to stand up and sing one of our favorite hymns from Melbourne Satsangs, "Amazing Grace." I saw that Guruji listened to our song with an expression of enjoyment on his face, and after finishing the song, we pranammed and sat back down with a feeling of accomplishment.

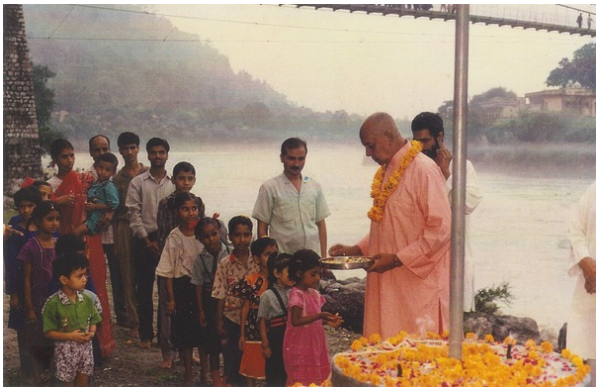
Then followed the "Words of Truth". Guruji gave a discourse based on His spiritual enlightenment. He chose His words with great care. His words hit me like thunderbolts, and not only the words, Guruji had a way with his eyes. He was never just looking out into the distance during His discourse, no, He was focusing His gaze on individual disciples one by one as He spoke. He was looking at all the disciples, in some order that I could not perceive. His eyes twinkled when He looked at you, so that you felt you were getting filled with spiritual energy. When He said something of particular import to you, he was also looking at you, eyes flashing. Guruji was that rarest of speakers, He was able to address everyone

Finger cymbals for use during Kirtan

as a whole and at the same time address each person as an individual. His discourse was a distillation of what was needed to be said to each disciple since the last time Guruji had spoken to that disciple, a combined public message that went to all, and a private message that went just to you. It was as though the thoughts of each of the disciples had been as plain as day to the Guru during the week, or month or year since you had last been to Satsang, and He was saying what needed to be said about your spiritual evolution. I have never before or since seen or heard someone who could so pull together the heart strings of everyone listening to Him. We were a diverse group of human beings in that room, of all ages, races, economic backgrounds and astrological signs, a combination that without Him would likely explode into fragments, yet He held us all together, as members of His spiritual family. Long time disciples were no longer surprised by this, but for the new disciple, it was astounding.

During His discouses, Guruji explained that each individual has some special quality that is unique to him and him alone, that makes him an individual, different than anyone else. There is something, unique to each person, that is waiting to be refined and brought to the surface; it is the nicest and finest part of who we are; it is the individual spark of the Divine. Guruji let disciples know that problems and

difficulties happening in life were not accidents, but were the results of the soot or impurities in the individual's aura, that had been darkened by voilitional transgressions (sins of the present and of past lives), and prevented that special Divine spark from shining through. He explained that the Guru is the laundry man, who rolls up His sleeves and washes the soiled aura of the disciple, but the disciple has to learn not to repeat the same mistakes, or the aura will get dirty again.



The Master performing Selfless Service

During Satsangs, Guruji armed us with all the knowledge we needed to make positive changes in our lives, by ruling our stars instead of letting our stars rule us. He explained that the disciple cannot just depend on the Guru to do everything, but needs to make efforts to prevent or alleviate these problems by neutralizing these karmas through right actions. He said that it is the obligation of each human being, made in the image and likeness of God, to take control of his own destiny, and that we had the means to do so; that we were not to be like sitting ducks. For example, he would show us some of the articles of Astro-Divine Medication; precious gems, stones, herbs, yantras, malas, and other articles that He had brought from India; and explain how they could be worn or used to benefit disciples who would purchase them. Later, He wrote down and organized the benefits of these articles in a large notebook and held auctions on a regular basis after Satsangs to make these articles available to disciples. He also explained the importance of the spiritual services performed by the priests at His Mission in India, the Kailashanand Mission Trust; the planetary paths, paths for good health, for material wealth and good fortune, for spiritual progress, the Shradha and Navaratra ceremonies, and all the various services He had made available to us to help us change our karmas and change our destinies for the better (see Making Donations or Requests to Kailashananda Mission Trust at yogiguptasociety.org). He explained to us the importance of Selfless Service, the service of God in Man, to help the disciple make spiritual progress.

After an hour of Satsang, the outside world had disappeared, and we were totally enveloped in the spirituality of the Guru. Guruji called it the bubble of Treta Yuga, the Silver Age. That's because during the Silver Age, although there was some degree of tamas (ignorance), the Golden Age already having passed, satva (truth and purity) still predominated, and every place was like an ashram. During Holy Satsang, satva also predominates. He said that for most people the bubble only lasted as far as the elevator on the way down from Guruji's apartment. By the time the elevator reaches the lobby, the average person has already descended back into the material world, full of all the distractions from the spiritual path. The trick is to hold onto that bubble and not let it burst in the midst of all the tamasic influence that predominates in the Kali Yuga, until you can get back to the safety of the next Satsang. Hence the importance of regularly attending Satsang.

After the discourse, everybody then stood up and chanted the Mantra for Illumination, also known as the Hymn to Lord Siva, some blew conches, one disciple waved a chauri (cow's tail), another a bell, during the chanting of the hymn. After that Guruji pronounced His Blessings on all of us, we then pranammed and left the room.

Sacred Conch used for Satsangs

So Guruji kept at it, holding Satsangs week after week, year after year, decade after decade. For 56 years, His Satsangs uplifted the consciousness of His disciples and through them all Americans. This is how the spiritual advancement of the seeker through Satsang helps not only the seeker, but also helps him to become a better citizen of his country.

When we returned to Florida and Kumari's ashram, I remarked to her that Guruji's Satsang was much more formal than the way she ran Satsang. She responded that the way she conducted Satsangs is exactly the way that Guruji used to conduct Satsangs many years earlier, and that times had changed, for example, Guruji had placed a big desk between Himself and the disciples when some disciples had become too familiar and attempted to touch His feet. So this distance, chairs to sit on, having a separate waiting room, etc., occurred over time due to the behavior of the disciples. In the beginning, she said, Guruji sat there on the floor with everybody else, very informally. The exact form of Satsang is not the important thing. The important thing is the result, the spiritualization, the renunciation from the fruits of one's actions, the Holy Communion with the Saint, the imbibing of Satoguna (positivity), the Union with God, all of these are the results and the true purpose of Satsang.

Anybody can conduct a Satsang. If they have the will to do it, there is no impediment. You can sit down in your own apartment or house and have a Satsang as long as you invoke the Divine Presence of the Guru, the Holy Man, the Saint or the Lord. As long as your mind is focused on that, you can have Satsang. The most importance thing is the preponderance of Satoguna or Truth. The formalities of Kirtan, scripture readings, discourses and Holy Prasad are there to help you; as long as the guidelines for Satsang in the scriptures are respected, you can vary them as needed

To hear a rare recording of a Satsang with the master, see Satsang with the Master, March 19, 1972 on yogiguptasociety.org.

Now, during the season of Guru Purnima, observed this year on Friday, July 31st, is the most auspicious time to make effort for spiritual progress, and there is no better effort to make than establishment of Holy Satsang as a regular part of your sadhana (spiritual practice).

— *Mohan Dass*

2015 Shradha and Navaratra Dates

KMT has announced that performance of Shradha and Navaratra ceremonies will be performed for the year 2015 at the Swarg Niwas Temple, Laxmanjhula, on the banks of the Holy Ganges. They also have confirmed that the prices for these services are unchanged from last year. We have not yet received from KMT the exact dates, however, according to some published Hindu calendars, the approximate dates that Shradha will be performed this year are from the 28th of September, 2015, to the 12th of October, 2015, and the approximate dates that Nav-Durga Path will be performed this year are from October 13, 2015 to October 22, 2015. When we receive the exact dates from KMT we will forward them to all those on the YGS newsletter mailing list. Our deadline for receiving Shradha requests is August 28, 2015. Our deadline for receiving Nav-Durga requests is September 13, 2015.

Shradha

Shradha — offering food, water, mantras and blessings to the departed relatives and ancestors — is an essential and necessary duty in life. Through Shradha, a new body is provided for the ancestor's spirit who is thus aided in its progress from lower worlds to higher. The departed ones receive the benefit of Shradha even though they have been born again.

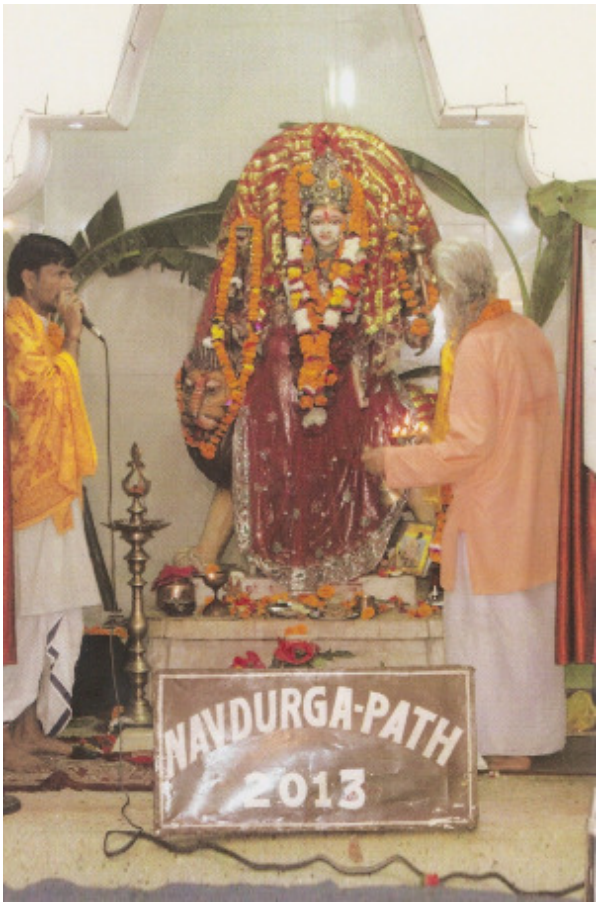
Everyone has this obligation toward deceased relatives and the *manes*. Deceased spirits expect from their living relatives performance of Shradha rites. The Manes get pleasure and satisfaction from it and in return, they favorably influence the family fortune and happiness of the performer. Through Shradha the performer gets peace, happiness, success, and affluence, and achieves fulfillment of his worldly obligations and responsibilities.

The gifts and feasts made on behalf of the departed souls of your ancestors are received by the said souls as the fruits of their own acts, and the sense which they thus acquire fills them with better hopes and desires for their future state, and "hence rises the hope of redemption by means of the redeeming Son of Man."

The contribution to KMT for each Shradha beneficiary is $110.00 USD.

Sponsors are expected to sponsor it yearly, they should provide KMT with the full name and dates of birth and death for the deceased and inform KMT of their wishes as soon as possible before the Shradha dates.

Yogi Gupta Society, Inc., offers assistance in sending Shradha requests to KMT. See the section below, "Neutralizing Negative Influences – KMT Religious Services" for details.



Navaratra Path

This worship of Divine Mother Durga Ma, who rides a lion and wields weapons to destroy the evils of mundane existence is conducted in Laxmanjhula at KMT.

The Autumn Navaratra has a high significance and brings great blessings occurring as it does at the end of the rainy season that has washed away all the dirt of the earth and has brought the bright, clear and charming autumn.

The Brahmin priests during nine days of Navaratra live a life of austerity, i.e., sleeping on the floor, eating only satvic food, and praying and chanting the mantra of the scripture "Durga Sapta Sattee" and perform *yagna* on the ninth day and beg for the Grace of Mother Durga on your behalf for the fulfillment of your specific desire you have requested.

On such an occasion, the following benefits may be obtained by the worship of the Goddess Durga on the dates above.

No.	Benefit
1.	Victory over enemies.
2.	Deliverance from poverty, adversity, fear and pains.
3.	Prevent calamity and grief in your life.
4.	Protection from all the afflictions and evil influences.
5.	Protection from troubles caused by supernatural spirits.
6.	Protection and freedom from physical, mental and emotional problems.
7.	Protection from fire, weapons and burglaries.
8.	Freedom from bad dreams and negative influences of bad stars.
9.	Protection from fire accidents.
10.	Deliverance from all kinds of sufferings.
11.	Bestowing upon one fame, glory, riches, wealth, prosperity, satisfaction of heart-felt desires (whether temporal or spiritual) and wisdom.
12.	Attainment of long life.
13.	Attainment of the desired goal.
14.	Avoidance of accidents and unexpected death.
15.	Prevention of physical, material and spiritual agonies.
16.	Achievement of happy marriage and satisfying family life.
17.	No separation from one's dear ones, whom you love.
18.	Achievement of self respect and respect in society.
19.	Achievement of good luck and victory over all obstacles.
20.	Welfare, success and joy to the family.
21.	Attainment of spiritual knowledge here and salvation hereafter.

Those requesting Navaratra Path should inform KMT as soon as possible before the Navaratra dates. The contribution for each item is $501.00 USD.

Yogi Gupta Society, Inc. offers assistance in sending Navaratra Path requests to KMT. See the section below, "Neutralizing Negative Influences – KMT Religious Services" for details.

May Durga Ma grant you the blessing you seek.

Rainbow over the Mission Temples

Neutralizing Negative Influences KMT Religious Services

Yogi Gupta taught that there are several ways to neutralize the negative influences of past karmas, including: yoga, herbs, yantras, mantras and religious services. Religious services (paths, pujas and other religious services) are performed at the Kailashanand Mission on the banks of the Ganges River by the Mission's Brahmim priests, as trained by Yogi Gupta. These services are prescribed by the Vedic Scriptures as remedies for suffering both here in the Mortal World and Hereafter and the tapas (asceticism) done by the priests to perform these services are credited to the person requesting them. These services are the best way for the sincere devotees of the Lord to permanently remove the negative planetary influences (karmas of past actions) before they strike. The performance by the Brahmin priests of the Shradha rites for the pitries (souls of the departed ancestors) fulfils the spiritual obligation to one's ancestors and the consequent blessings of the pitries creates good fortune for the sponsor. The performance by the Brahmin priests of the Nav-Durga Path brings the Divine blessings of Durga Ma to fulfill the heartfelt wishes of the requestor.

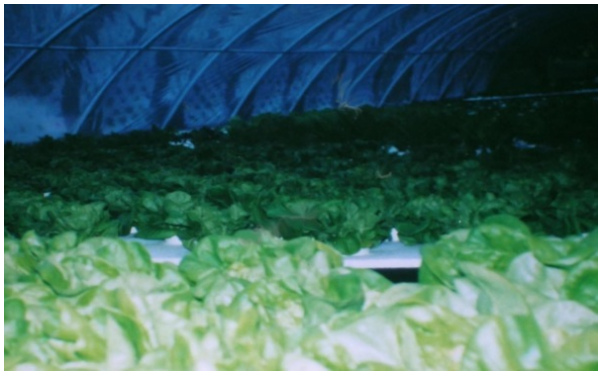
The Kailashanand Mission Trust has provided us with two lists of religious services provided by their priests. The first is a list of general religious services and their prices. The second is a list of Shradha services and Nav-Durga Path and their prices. Patrons may send their requests either directly to KMT or via YGS, as described here. There have been some recent changes to this request procedure, so please review the instructions carefully before sending your requests.

The procedure for making payments to KMT via YGS is as follows: Send to YGS a cashier's check or USPS money orders made out to "Yogi Gupta Society, Inc." as payment for KMT donations or request. Patrons should include with payment instructions for requests, which we will forward to KMT along with the payment. YGS charges a 10% mailing and handling fee over and above the total amount to be sent to KMT, so please include this additional amount in your payment to YGS. Please allow for sufficient time for any checks to clear, as YGS cannot send a payment to KMT until checks have cleared and payment has been credited to the YGS bank account. The address for payments and correspondence is: Yogi Gupta Society, Inc., 629 W. 170th St., Apt. 2B, New York, NY 10032.

Yoga and Nutrition

Sustainable Agriculture - Part I

In our last article, "Upcoming Series on Sustainable Agriculture" (Vol. 2, Issue 8), we defined the history and concept of sustainable agriculture. Now we would like to provide a means of starting a growing system. In 1996, we built three 30' x 90' greenhouses; each built with plywood sides lined with plastic, and a foam insulated top with holes pre-punched to suspend the plants into a nutrient solution. We grew lettuce, greens, herbs, some cucumbers and tomatoes. We produced 10,000



Low Cost, Low Power Greenhouse

heads of lettuce per month supplying local restaurants, country clubs and retail markets, all on less than 1/4 acre of production space. Great return on a small piece of land! The online manual "The

Secret of Non-Circulating Hydroponics", by Terry Cadle, goes into great detail on this method, without using electric pumps or expensive equipment used in most hydroponic operations. For your apartment dwellers there is a wide variety of upright vertical grow systems taking up minimal space on your porch or apartment lanai. We will discuss these systems in the next article. So, let your mind dream up the perfect growing system for your personal system.

—*William "Shiva Dass" Cadle*

The Holy Mango

In many countries, the mango tree (Mangifera indica, family: Anacar diacea), now in season for its edible fruit, is known as a holy tree used for oblation to God. In the Holy Vedic Hymns, both the fruit for Prasad and the wood as fuel for fire are prescribed in most pujas and fire ceremonies.

The mango originated in India. This oldest type is known as the Mulgoba mango. Later, slightly different varieties became prevalent in the Philippines and Polynesia. The differences are mostly in shape; the basic Indian mango is round shouldered, while the Filipino mango is shaped like an Arabian sword and normally more fibrous.

A ripe mango fruit

Nutritionally, mangoes are superb, high in vitamin C complex and vitamin A complex, plus calcium and other trace minerals and even some essential fatty acids.

The Mango tree can be large, with deep roots systems. Wild mangoes can be rather fibrous and stringy, but many varieties have come up fiberless, like the Ice Cream mango, and are reproduced by grafting, as a mango seed will never reproduce true to seed. There are hundreds of varieties now, and due to kind souls with good karma, they are named after their first growers. However, today cross grafting has developed commercial brand with trade names. Some of the traditional and best varieties are: Julie, Haden, Carrie, Zill, Tommy Atkins, Osteen, Kent (one of the best) and Keitts. Other later varieties, but also tasty, are: Grape, Coconut, Honey and

A mango tree with ripe fruits

Edwards mangos. Mangoes are best somewhat tree-ripened, picked when their skin starts to blush. Today, many are picked early and gassed, making them sour. A good mango is unbeatable in flavor.

Mango wood is prescribed for use in Vedic ceremonies (the pits and the fruit also, but they must be well-dried). Mangos belong to the same botanical family as poison ivy and the sap of the mango tree and leaves can give one "mango rot", which I have had from working in mango groves here in Florida. It is worse than poison ivy; if you were to inhale smoke from the green wood you might get a rash in the lungs. However, when dried, the sap undergoes a chemical conversion and becomes aromatic and quite uplifting, like incense opening the Third Eye.

Here in Florida, we prune mangos after the fruit season and dry the wood, so no problem. But if you purchase wood from an Indian store, make sure it is dry, and usually it is.

For puja or for eating, the mango will open your nadis (psychic channels).

Be Blessed.

— *Swami Jnananand*

Podcast on Yoga versus Alcohol

Swami Jnananand's recent podcast on the topic of "Yoga, Health and Alcohol" can be heard on his website, "kyaam.org/podcasts." He discusses the negative effects of alcohol on the human body and mind, as well as the dangers that alcohol use presents to persons on the spiritual path. He provides insights about the incompatibility of alcohol ingestion and the practice of yoga, as well as several yogic methods to overcome the alcohol habit.

Membership in the Yogi Gupta Society

Yogi Gupta spent his time in America tirelessly bringing better physical, mental and spiritual health to this country. Now the essential mandate of Yogi Gupta Society, Inc., a non-profit religious organization incorporated in the State of Florida, is to further his aims by protecting, preserving and promoting the great yogic legacy of Yogi Gupta. Membership is an opportunity for Seva (Selfless Service or Karma Yoga), to maintain the continuity of Yogi Gupta's teaching, to keep these teachings alive.
Membership in the Yogi Gupta Society, Inc., is open to all disciples, former students, devotees, patrons of Yogi Gupta and any other persons who subscribe to its mission and purposes as stated in the Articles of Incorporation. Further information about becoming a member can be found at yogiguptasociety.org/home/membership-in-the-yogi-gupta-society/.

Contacting Us

Yogi Gupta Society, Inc. is a 501(c)(3) Non-Profit Tax Exempt Religious Organization. YGS is a society of volunteers – your contributions, comments, questions, feedback, or requests are welcome! To be on our emailing list, you can send us email at info@yogiguptasociety.org. Past newsletters are archived here.