# heartfulness

Simply living





DAAJI ON: Selfish love - selfless love
THE MENTAL SIDE of sport

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# Heartfulness

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#### ISSN 2455-7684

Contributions — articles, images and letters to the editors, contributions@heartfulnessmagazine.com

Advertising — advertising@heartfulnessmagazine.com

Subscriptions — subscriptions@heartfulnessmagazine.com

www.heartfulnessmagazine.com/subscriptions

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Kala Jyothi Process Pvt. Limited, 1-1-60/5, RT C Cross Roads, Musheerabad,
Hyderabad-500 020, Telangana

Publisher — Sunil Kumar representing Spiritual Hierarchy Publication Trust
on behalf of Sahaj Marg Spirituality Foundation, Chennai.
© 2015 Sahaj Marg Spirituality Foundation
Printing, publishing, distribution, sales, sponsorship and
revenue collection rights vests with the Publisher alone.

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# Contributors

#### Dr H.R. Nagendra

Chancellor of S-VYASA University, Bengaluru, and President of the Indian Yoga Association, Dr Nagendra has been at the forefront of research into the benefits of Yoga on health and well-being since the 1980s, combining the best of the western scientific approach with the Yogic and Vedic traditions of ancient India. He has received many awards and honors, both in India and on the international stage, including the Global Peace Award from the World Peace Council in 2015 and Padma Shri from the Indian Government in 2016.



#### Megha Bajaj

An award-winning author, film writer and revolutionary educator, Megha Bajaj is the co-founder of Miraaya Holistic Growth Center, a premier and one-of-a-kind organization whose 'soul' purpose is to prepare children to be life-ready and not just exam-ready. With over 25,000 followers on her social network pages and two popular books in her name, Megha believes that her journey as a seeker has just begun. Her writings are soothing and inspiring in a way that they touch and evoke responses from deep within.



#### Devinder Singh Bhusari

Ranked #1 in men's tennis in Asia in the under-14 category; the first player from India to be included in the World Junior Team; co-founder of the Shaishya Tennis Academy, Gujarat, India; these are some of the laurels that Devinder Singh Bhusari has feathered in his cap. In addition to being a very successful tennis player, this young prodigy also received an MBA degree from one of the premier B-schools in India. What keeps him inspired and grounded amidst success and his current work is meditation.





Elizabeth Denley, Rishabh Kothari Meghana Anand, Sylvie Berti Rossi Genia Catala, Emma Ivaturi

## THE PROMISE OF YOGA

#### Dear readers,

In this issue, we celebrate International Day of Yoga on 21 June, now in its third year. We feature an exclusive interview with Dr H.R. Nagendra, President of the Indian Yoga Association, and bring you glimpses of last year's celebrations on 21 June in different parts of the world. We interview Devinder Singh Bhusari, an ace tennis player who has made a career guiding young talent, and Dr Gary Huber, an expert in integrative medicine. Llewellyn Vaughan Lee opens us to the art of cleaning, while Anne-Grethe Kousgaard's paintings are inspired by the beauty of nature. Daaji continues his series on Ashtanga Yoga, focusing this month on the most profound limbs, *Dharana*, *Dhyana* and *Samadhi*.

In nature, certain elements are able to dissolve into one another to become one. For example, have you ever wondered why a solid cube of salt or sugar easily dissolves in water while oil remains floating on the surface without mixing? The answer lies in their inner constitution. Similarly, by practicing Yoga, our inner constitution is molded so as to dissolve into the Ultimate. This International Day of Yoga is an opportunity to pause, practice, experience, absorb and dissolve.

The editors

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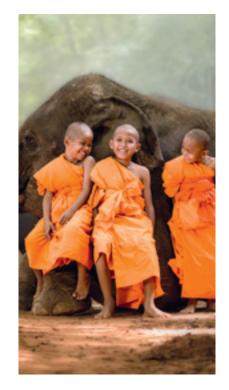
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There are 25 to 30 persons employed on-board a ship for up to 8 months at a stretch, away from family and facing various challenges at sea like bad weather, extended hours of working, commercial pressure, different cultures, and language and national barriers. In addition, we are challenged with meeting the high expectations of shipping companies, frequent audits and inspections by third parties and callings of the government, breakdowns of instruments and machineries at sea, emergencies like fires, collisions, grounding and piracy, and other medical emergencies.

A ship at sea is a world away from the world. Though life at sea seems very quiet from the viewpoint of a person on land, in reality it is full of action. Many times we have to push the boundaries, as the staff sailing on the ship handles all emergencies and affairs. This makes us stressed and disconnected, with health issues at times. Seeing all this, I had the instinct to initiate a Maritime Mobile Center where everyone could practice Heartfulness Meditation, develop peace, joy and connectedness, and thereby improve their work efficiency and manage stress in a better way.

Soon all the personnel were introduced to Heartfulness Meditation. When we finished the first session, everyone was astonished with the kind of experience they had, which reset and refreshed them as if someone had waved a magic wand. Upon completion of the introductory sessions, meditation sessions were held every Sunday and Wednesday, as well as individual sessions at other times.

My personal experience is that Heartfulness Meditation is a means to liberate ourselves from complexities, anxieties, fear and stress, and in turn fill us with joy, happiness and love. In



organizations like ours, where work stress is very high, it is like a *Ram-vana* (the arrow of Lord Ram), which never fails to find its mark. Before I had to shout to get things done in a proper way, but now I don't feel like shouting even if there is cause for it. Heartfulness has transformed me.

In the shipping industry, employees are rotated among the ships in a company and very few go back to the same ship. There is a change of staff on-board a particular ship every 4 to 8 months, so now Heartfulness sessions are conducted regularly for newcomers. Till now more than 200 seafarers have experienced Heartfulness and whenever they sign off the ship, the contact details of the nearest centers and trainers are shared with them so they may continue during their leave.

The effectiveness of Heartfulness Meditation is seen in that our ship has received the 'best performing ship' prize twice out of 120 ships. Many of the shore authority officers who come on board for official visits in different countries tell me that they feel positive energy and good vibes on the ship. Once a pilot who boarded the ship in Ruwais, UAE, wrote to the shipping company that on this ship everything is in order, and the staff is competent and the atmosphere very serene.

Visitors from Japan have experienced Heartfulness on board the ship, when we visited Chiba, Tokyo, as have dozens of British, French and Russian Navy Commandos, on-board to safeguard the ship in piracy-prone areas. The maritime community is thankful for Heartfulness on the high seas, far beyond the reach of land.





# FOCUS 5

Yoga takes you into the present moment, the only place where life exists.

Patanjali





# INTERNATIONAL DAY OF YOGA

21 June 2017





As Heartfulness is a practice with its roots in Yoga, Heartfulness Institute has been honoring and celebrating International Day of Yoga on the 21 June ever since its inception in 2015. There have been many community events around the world, which have brought Heartfulness together with various other groups and organizations in the spirit of 'union' to offer the benefits of Yoga to everyone. The momentum has been building every year. In this visual journey, we share with you some of the events of 2017, highlighting just a sample from different parts of the globe. The events planned for 2018 will touch even more hearts, and we invite you to join us wherever you are in the world. http://jyd.heartfulness.org



#### OMTO Distillery, Toronto Canada



300 people showed interest to know about Heartfulness, some 50 people experienced Heartfulness Relaxation and Meditation in our booth and many more when Heartfulness was conducted from the main stage at noon. It is our third time being part of the OMTO event, and it is a very good partnership. New seekers see us as part of the Toronto Yoga movement.

#### Munich, Germany



A full-day program was sponsored by the Consulate of India in Munich with many Yoga associations participating. The program began with an opening ceremony, oil lamps being lit by the representatives of the various Yoga associations, including Heartfulness.

#### Sydney, Parliament House, Australia



On the evening of 21 June 2017, in Sydney, Australia, International Day of Yoga was celebrated at Parliament House, with a program organized by the Indian Association of Australia for state parliamentarians, consuls and other dignitaries and friends. Our Heartfulness team guided the audience through Heartfulness Relaxation and Meditation.



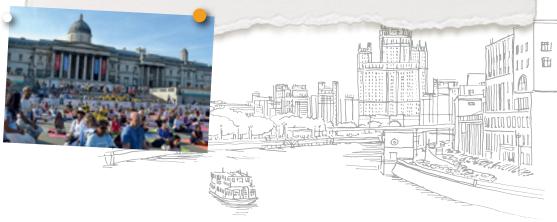
Uttarakhand, India

A Heartfulness Meditation Workshop was held from 19 to 21 June 2017 for the employees and family members of a hydroelectric project in the Himalayan state of Uttarakhand, India.



#### Trafalgar Square, London, UK

In London's iconic Trafalgar Square, on the hottest day of 2017, 40 volunteers from Heartfulness, UK, set up their stand to welcome thousands of visitors to the International Yoga Day 2017 event hosted by the High Commission of India. They gave interviews to national and international media as well as an experiential session of Heartfulness from the main stage.



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#### Heartfulness meditation for NCC cadets: Hyderabad, India

On the occasion of International Day of Yoga 2017, the National Cadet Corps Directorate in Hyderabad celebrated with all their cadets across Andhra Pradesh and Telangana, including half an hour of Heartfulness Relaxation and Meditation along with the standard protocol of Yoga as mandated by the Ministry of AYUSH. In most of the centers, Heartfulness Institute provided a Yoga teacher to conduct the standard government protocol and then a certified Heartfuness trainer introduced thousands to Heartfulness Meditation.



Indianapolis, Indiana, USA











#### Lille, France

Lille is a town in the North of France with a rich history, notably being occupied during two world wars and as an industrial center for textiles and coal. The local people went through very hard times economically and socially last century, but Lille has been experiencing a great renewal in recent years. There are now more than 150,000 students in the area, and many hearts are opening to meditation. For the International Day of Yoga, 21 June 2017, a Yoga and Heartfulness Meditation sessions was organized in the park. Through a Facebook event more than 200 people came, and 1000 people replied that they were interested to come. There was such a happy and peaceful energy. People experienced both Heartfulness Meditation and physical Yoga, and were very happy. Many stayed to listen to a lovely bansuri flute concert.

Because of this wonderful experience, a bigger event is being organized for 2018.

Many students are now aware of meditation in Lille. We do weekly Heartfulness Meditation sessions in EDHEC Business School, Sciences Po Lille, Université Catholique de Lille, and a few other colleges. EDHEC's students created a student association in the school called Inside-Out, to offer meditation sessions to the students every week (Inside), and to create events to promote meditation in local businesses (Out). Many students and staff from companies come to these outside events to experience Heartfulness and Mindfulness meditations.

One mother told us that her children could recognize if she had been to meditation on Friday because she was more relaxed during the weekend. One of her children recently said, "Mum, please relax! You should go to your meditation session. I am sure you haven't been this week. Don't forget to go next week, because you're so cool when you go there."

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#### Trieste, Italy



Meditation on the seafront was organized by the Trieste Heartfulness Center to celebrate International Yoga Day. The center invited other Yoga associations in the city to participate. The meditation session was held at 9 p.m., when many local people go for an evening stroll along the seafront promenade.





DR H.R. NAGENDRA, Chancellor of S-VYASA University and President of the Indian Yoga Association, speaks about International Day of Yoga and the impact Yoga is having globally.

Good morning sir. We would like to start with a very personal question. You were a scientist with NASA, and chose to come back to India to dedicate your career to spreading Yoga. What really prompted you to do this?

The search for Reality. When I started doctoral research I asked, "What is the real purpose of the research that we are doing?" We talk about a Doctorate in Philosophy, a PhD, but are we doing philosophy? What is the whole idea? And it all came down to the idea that the search for Reality is the objective of the research being done.

Are we really moving towards Reality with all the research that we do? The immediate answer was, "No." So what was the way out? These were the questions that were being raised among the faculty and students.

Then I got in touch with a professor of chemistry who was very well-versed in Sanskrit, the Upanishads etc. Through these interactions, I started getting a new direction from the Upanishads. They tell us that you have to go beyond the physical. What we were doing in science is essentially all about the physical world. And now a time has come where science is moving beyond the physical, to understand

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the deeper dimensions of this creation. What is *prana*? What is the mind? Can the mind exist without the brain and the body? What is the intellect? What is the relationship among the mind, the emotions, the intellect and consciousness? Do gods and goddesses exist? Into this field of subtlety and causality, science has started moving, and it was all here in the Upanishads thousands of years back.

I found the complete answer to all my questions, the Upanishads attracted me and I entered into this field. I had gone abroad to see what were the best institutions and the directions science was taking, how technologies were moving, and what I wanted to study. After that I came back to India to continue this process. I joined the Vivekananda Kendra in Kanyakumari to train people in this direction. The head of the organization, Eknath ji Ranade, told me, "Now your direction is here, and you have to train youngsters." That is how I became the director of training, and I stayed there for fourteen years before my current work started here at S-VYASA.

So it was the quest for Reality that drove you.

Yes, from mechanical engineering to human engineering.

What role do you see Yoga playing, especially in health and education, in the years to come?

Thanks to our Prime Minister, Yoga has now spread all over the world. One single speech by him at the UN Assembly, giving the holistic position of Yoga, not just as a physical exercise or other individual things, but as the science of holistic living, was I feel that health and education will be very much impacted by Yoga.

Swami Vivekananda said that the entire education system has to be remolded.

presented so nicely that it almost hypnotized everyone. 183 countries approved his suggestion that 21 June should become the International Day of Yoga. He was telling me that the most surprising thing was that 45 Islamic countries came forward offering their support. This global support opened up the possibilities for Yoga throughout the world in an unprecedented way. Now the scope has spread everywhere.

There are a lot of Yoga institutions in India and abroad, and he wanted to synergize their efforts, as they were all working in isolation. Therefore we formed the Indian Yoga Association, of which I am the President, and here you will find most of the main *sansthas* of India. This is how the synergy started growing.

I feel that health and education will be very much impacted by Yoga. Swami Vivekananda said that the entire education system has to be remolded. What is happening today is essentially Britannic education. There should be man-making education and nation-building education and for that Yoga is the right way. Meditation is the right way of doing it. So we must build this dimensionally into our education system.

So our Prime Minister said, "It should not be just one day of practice on 21 June by the largest number of people, but it should go into our education system." So we work with all the main government institutions to integrate Yoga with education at the center. For example, in India the National Council for Teacher Education (NCTE) is training 1,300,000 teacher educators every year in pre-primary education. Then we have the National Council of Educational Research and Training (NCERT), for primary and high school level, and the University Grants Commission (UGC) for higher education. In all these organizations, the committees have welcomed us, and we have gathered a number of Yoga masters to develop a syllabus, a curriculum, which will be compulsory.

Initially there was some resistance, and a group of people took it to the courts. But the Supreme Court ruled that Yoga is good for everyone, and has now approved a Yoga syllabus for schools. The Yoga syllabus aims to bring about the total development of the personality, at all levels.

The second dimension is the health scenario. Modern medicine deals very effectively with infectious and contagious diseases, but the non-communicable diseases like arthritis, diabetes, hypertension, heart disease, epilepsy, migraine, irritable bowel syndrome and cancer have ruined the possibility of bringing health for all by 2010. So the WHO did not succeed in its endeavor.

Why is this so? Because these modern ailments are not really physical. Our knowledge base in the physical may be total, but these diseases result from mental restlessness, emotional disturbance, and deep-rooted psychological conflict. It is a set of lifestyle diseases. So unless you bring about a totality of lifestyle normalization, you will not



find the solution. Yoga and AYUSH systems have been doing that over the last 40 years and publishing their findings with wonderful results. It has been put into the framework of modern scientific research.

Swami Vivekananda said: combine the best of the East with the best of the West. The best of the West is modern scientific research, and the best of the East is our wisdom way. The two have to be combined. This is how we started our movement and we started publishing papers in the best journals of the world. In 1986 we published the results of a four-and-a-half-year study on the

And now a time has come where science is moving beyond the physical, to understand the deeper dimensions of this creation. What is prana? What is the mind? Can the mind exist without the brain and the body? What is the intellect? What is the relationship among the mind, the emotions, the intellect and consciousness?

effect of Yoga on bronchial asthma, and all of a sudden there was acceptance worldwide that Yoga could be used to treat asthma.

Then we brought out a book, Yoga for Common Ailments. So for 18 different ailments, how do you bring Yoga in its full perspective? When that book came out it was published simultaneously in London, Sydney and New York. Then it was translated into many languages and became a bestseller. Now it has become a sort of textbook. Now we have produced almost 500 publications like this. Comparing all the institutions, no one else has been able to do this amount of research. In the field of Yoga worldwide, our contribution is probably between 50% and 70% of the total. That is why we call this organization Swami Vivekananda Yoga Anusandhana Samsthana or S-VYASA, as it is a research organization.

How well is the age-old tradition of Yoga being received by the modern scientific community?

Earlier there was a lot of resistance, because people thought:

- 1 Yoga is Hinduism
- 2 Yoga does not have a base
- **3** Yoga is some sort of physical exercise, and they started distorting all sorts of physical exercise into Yoga and bringing in animals as well, with dog yoga, cat yoga and what not.

So there has been a great need for revamping and bringing the essential language of Yoga to the world at large. And that is what our Prime Minister did in such a big way. So three years back, on International Day of Yoga, 21 June, around 1,800,000 people practiced this common protocol in India, and throughout the world people practiced in almost 130 countries. Last year in India we had around 2,800,000 practicing and this year our target is 4,000,000. And we hope that all countries will participate.

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# Swami Vivekananda said: combine the best of the East with the best of the West.

Our Minister of External Affairs has been very bold in following up to promote Yoga Day abroad. We want to share our tradition.

Can you speak more about the impact of Yoga on non-communicable diseases, like diabetes, cancer etc.? Can Yoga offer a solution?

What we did was to develop collaborations with the topmost institutions in the world, so that acceptability is easy. First of all with the Royal Free Hospital in London we worked on diabetes in the 1980s. Then at the Middlesborough General Hospital in the UK we worked on arthritis. After this, at the University of California, San Francisco, we worked on pre-diabetes and HIV. Then in Los Angeles we worked on irritable bowel syndrome. The biggest center for cancer research is the MD Anderson Cancer Center, so there we have our work on cancer, especially breast cancer.

In this way we spread our wings throughout and went to the best research institutions in the world to establish the efficacy of Yoga as an adjunct to conventional medicine. This is how Yoga was That's the beauty of Yoga.

If you are a computer engineer, it helps you to become more effective as a computer engineer, because while doing Yoga you will reduce your stress.

brought into the health field, particularly in cities. We have also been doing the same in India, with all the institutions here. In all the hospitals we have our Yoga teams supporting patients and doing research. Recently we wanted to bring this work into the All India Institute of Medical Sciences (AIIMS). So I gave a talk and they said they were very fascinated and would start working with us. Fortunately there was some space available in their tower, so they gave us around 4,000 square feet to establish an advanced center for integrative medical research. When we started, all the departments came with so much enthusiasm, so now there are 24 research projects going on there. In the next two to three years, AIIMS will produce a lot of research findings in this field. It will be a wonderful result.

AIIMS is the topmost research institute in the country, with the best brains, the best equipment, the best infrastructure, and the largest number of patients. When I asked them, "Are you producing papers in the best journals? How many papers have you published in good international journals?" they said, "None." So I told them, "This is what you have to do." Recently we have started publishing papers in the top journals, and now they are all

inspired. So the entire thing has to be brought with modern scientific research because everywhere people want evidence.

Diabetes is reaching epidemic proportions in India now; China is number one and India is number two. But we are racing to go beyond China, and the expectation is that by 2024 we will become number one in the world. Can we prevent that? We were very keen to find a way. So I said: let the government join hands with Yoga institutions and bring about a positive change, and we took up a project about two years back where we screened around 250,000 people in six cities all over the country and gave them three months of Yoga. Their medication started coming down, sugar levels were getting normalized, and there were wonderful results. Based on this study, we are going to take the Yoga module that we have developed as a national program. The Minister for Health and Family Welfare announced that this program would be taken up nationally.

Now he wants us to focus on cancer control, which he has given as a mandate for this year. It is called the integrative cancer project, and it is much bigger. We will be doing this in 125 districts, scanning 20,000,000 people. So we are seeking the help of all the different Yoga institutions because we have to scale up. We need the entire country to benefit from what we have found here in a small way. Once we do that, it will be a direction to the whole world on how Yoga is useful for health. There is a holistic vision to see that it brings about the delivery of a proper health care system. We should be very efficient and give immediate relief to people, with no side effects and, most important, cost effectively.



I was reading somewhere, sir, that Yoga practitioners don't need proof; it is only for the external world that we need to provide the impact analysis to convince them.

Many people think that way. Yoga and the Vedas are thousands of years old, whereas a western allopathic medical center may only be 400 years old. That is one way of thinking. But we also have to update our tradition, and to go on updating according to the times. There are things that were relevant 5,000 years back, 1,000 years back, 300 years back, which may not be so relevant today. Our requirements will be quite different. So we have to tailor our approach to the requirements of modern society, with the types of modules and other things we offer. This is what we are trying to do.

Research is very necessary, and once we show the results of the research the whole world is going to accept. Otherwise, many people will not accept. For example, now Yoga has been accepted, meditation has been accepted, but Ayurveda and Homeopathy are not yet accepted. So when we start integrative centers in different parts of the world, people have no problem with Yoga but some still do with Ayurveda. So we have started doing a lot of research in Ayurveda and other systems also, to see that they also come to the forefront. That is the dimension today.

# One last question, sir. Do you have any message for the younger generation?

To youngsters I would say that Yoga has a message for all. I invite them on International Day of Yoga to take up the simple module offered and practice it. Once they do the practice they will start growing very nicely in their own respective field. That's the beauty of Yoga. If you are a computer engineer, it helps you to become more effective as a computer engineer, because while doing Yoga you will reduce your stress. So all the IT companies have started using Yoga to help their employees relax. Like that, Yoga has its application in all fields. So the youth of today are welcome to start doing the practice by participating in International Yoga Day. Start doing the practice for yourself, and it will bring about changes. It will bring about real transformation.

Interviewed by Prasanna Krishna





A clear and innocent conscience fears nothing.

Queen Elizabeth the First



In the previous four articles of this series RAVI VENKATESAN reviewed a conceptual framework of the heart and mind vibrational field, and explored the four main emotional dualities that exist within the field of the Heart, and how to manage these during negotiations. In this article he will expand on the fifth duality, Clarity versus Doubt, and explore thoughts and ideas in more depth.



#### Clarity versus Doubt

We often hear comments like, "His judgment was clouded," "She wasn't thinking clearly," etc. In negotiations more than anywhere else, we sometimes feel a block in being able to perceive things clearly. This is all around clarity versus doubt or confusion. This duality is right at the intersection of the heart and mind and decides how effective the processes of the mind will be.

To understand the dynamics of clarity versus doubt, consider a simple negotiation between a parent, Janet, and her son Jason's teacher, Joshua. Joshua wants to retain Jason for an extra year in the 1st grade, as he believes he is not keeping up. Janet believes that she can provide him a little help and he will do fine, and that Joshua is way overreacting to some minor challenges with Jason's assignments.

JANET: Hi Joshua, I got your email recommending that Jason be retained an extra year in the 1st grade. I know he had challenges with a couple of assignments, but this sounds like an overreaction. I can help him keep up. Please consider letting him progress to the 2nd grade.

JOSHUA: Janet, I know you have a hard time as a single parent in looking after your son. We have to be objective though; Jason will have to repeat the year.

JANET: First of all, this has nothing to do with my marital status. I know what I am doing as a parent. I also know that when the same thing happens with other kids, they are not asked to repeat the year. You just seem to be biased against my son and me. JOSHUA: I apologize if I offended you. My intent wasn't to be insensitive. I only want to support all parents the best way possible. My concern is that if we let Jason go to the second grade, in spite of the challenges he had this year, he might struggle even more and get demoralized. If he repeats a year now, he may become more confident for life.

JANET: I am sorry I reacted that way. It has been hard to juggle my job, Jason's needs and the rest of my life. I see your point. I am just worried about being seen as a failure as a parent.

JOSHUA: I understand, but let's put Jason first. I am open to him progressing, if you feel you can truly support him more next year. Will you please take a day to relax, and with a calm mind consider my recommendation.

Janet comes back the next day with the following message: "You are right. I wasn't thinking clearly. I cannot let my fears about how I will be perceived impact my judgment in doing the best for Jason. When I calmed myself down and tried to listen to my heart in terms of the best decision to make, it was clear that your recommendation is the right one. Thank you very much for being patient."

This short scenario is loaded with insights for us. Remember the vicious and virtuous cycles of opposites we discussed in the last article.

In this scenario, we saw both of these cycles. Initially Joshua's comments about being a single parent, and seemingly hard line on having Jason repeat the year, threw Janet into a negative spiral. She wanted Jason to progress (discontent) -> She became restless as the conversation wasn't going how she wanted -> She got angry at the "single parent" comment -> She was afraid that she would be perceived as a bad mom -> Her judgement was completely clouded. She lashed out!

Later as Joshua apologized and articulated his perspective more carefully, she felt more content with his apology -> She calmed down -> She felt more positively towards him -> She felt like she could muster courage to make the right decision -> A timeout let her listen to her heart and decide with a clear vision.

What is fascinating is that both the vicious and virtuous cycles in this case were each triggered by one single comment on Joshua's part.

Here are some suggestions on managing clarity versus doubt:

- Frequently check internally, asking yourself, "Am I thinking and perceiving clearly?"

  Be alert to the downward spiral of discontent -> restlessness -> anger -> fear -> doubt.
- If you feel emotions are clouding your judgment, or the other person's, then take time out.
- Try and listen to your heart. The best clarity comes from a clear heart. This voice gets stronger as you listen to it more.

#### Thoughts and Ideas

Now let's explore the thoughts and ideas in the mind. Remember that learning how to manage feelings and emotions in the heart is foundational to being able to manage thoughts and ideas in

the mind. Consider the statement that, "We feel way before we think."

Let's explore the more important idea in the mind, our ego, which simply put is our mental model of ourselves. This model is constantly updating

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and going through micro refinements, though it has a long-term state, which manifests as our perception of 'Myself versus Others', in other words, the 'Me versus We' mode of operation. I deliberately use 'Me versus We', but let's begin by first understanding the 'Me versus You' perception that we carry.

Almost always, we consider ourselves to be right and the other person wrong, ourselves to be good the other person bad. We also often consider ourselves weak and the other person strong, or vice versa. Thomas A. Harris postulates in his bestseller *I'm OK – You're OK* that we stay in 4 ego states:

I'm not OK, you're OK I'm not OK, you're not OK I'm OK, you're not OK I'm OK, you're OK Rarely do we stay in the 4th ego state of 'I'm OK, you're OK', which is exactly where we need to be for Heartful negotiation.

Let's consider a short scenario to understand the impact of 'Me versus We' in negotiation.

Colin is the founder of SmartOffers, an exciting software startup that presents shopping suggestions and offers to users on their mobile phones, based on their locations. He is meeting with Kim, who runs the merchant offers business for a very large multinational corporation. If the meeting is successful then Kim's company could acquire Colin's startup, which would provide significant financial benefit to him.



KIM: Colin, it is exciting to meet with the founder of such an exciting new startup. Congratulations on the idea and getting this far.

COLIN: Kim, great to meet you as well. Not sure what you mean by getting this far, though. We have multiple pilots with real customers, and everyone likes our product.

KIM: Of course, great work. I meant that you did great getting it to some free pilots, but it will take a lot more experience and support to get customers to pay real money for a product like this.

COLIN: I do have a lot of experience in this space, and two patents as well. I feel like we're getting off on the wrong foot here. Let's get something

straight first, you are meeting with me because I have built something innovative that larger companies like yours struggle to build.

KIM: That may be true, but coming up with a good idea and scaling it are two different things. I have decades of experience with taking startups and making something real out of them. Frankly, we get approached by dozens of companies pitching their innovations.

COLIN: Let's not do business together. I find your approach arrogant and not appreciative of what I have accomplished.

KIM: I am sorry you feel that way, but my time is limited, and I get a lot of these ideas coming my way.

This is a classic case of a negotiation dying even before it has a chance to get started, because of ego. Not everyone in business operates this way, but this happens way more than any of us would like to believe. Arrogance and egotistic behaviors kill more deals than anything else. The consequences are unfathomable. A poor country doesn't get the aid it needs because the Prime Minister who went to negotiate with a rich neighbor felt like she wasn't treated as an equal. Millions suffer because of one person's ego. Two countries go to war because one leader insults the other publicly. In this case thousands die because of one person's ego. Hostages are killed because one negotiator wanted to be tough, and let his ego get in the way of continuing dialogue. A disease assumes epidemic proportions because the leader of the militia in control of an area will not provide access to humanitarian aid, as it may make him appear weak.

Here are a few tips to manage our egos through negotiations:

- Leave it off the table the other party praising you and inflating your ego should not be a prerequisite or a factor of negotiation.
- Shift yourself from the 'me' mode to the 'we' mode. Don't just think from the other person's perspective, but truly approach the negotiation as a team trying to solve a problem collaboratively.
- Be alert to the mode you are in, if you find yourself slipping into 'I'm OK, you're not OK', or 'I'm not OK, you're OK', or "I'm not OK, you're not OK' ego states, gently center yourself with a pause, and come back to 'I'm OK, you're OK' mode.

We'll continue to refine our techniques of managing the ego in subsequent articles where we understand other mental processes and how to manage them. Till then, observe the ego state you are in, even in day-to-day interactions, not just high stakes negotiations.

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# ENHANCING MEMORY & CREATIVITY

The new programme for Advanced Learning

# ALPHA

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Despite all the gadgets, technologies and virtual working styles in most modern offices, it is still relationships that matter most. Here are a few tips from ELIZABETH DENLEY on creating effective working relationships and teams:



Meet face-to-face when possible.

Effective teamwork needs the
human touch.



2 Look for everyone's genius.



Be open and welcome different points of view and styles of working.



When you speak, let your voice radiate calmness, cooperation and trust, without defensiveness, roughness or aggression.







Be willing to see past your own agenda. Harmony matters more than being right. All situations are opportunities to expand your consciousness.



Be patient. Pause. Be poised. Center yourself when necessary.



(8)

Consciously let go of any negative reactions and conflict that arise.

When there are differences of opinion, take up the challenge of integrating them into a higher synergy. A strong collective vision transcends individual perspectives. The whole is always greater than the parts.



Before sleeping at night, scan the events of your day. How can you do better next time? Resolve not to repeat mistakes and then you will sleep with a light, happy disposition.

# interview

When considering the stature of an athlete or for that matter any person, I set great store in certain qualities which I believe to be essential in addition to skill. They are that the person conducts his or her life with dignity, with integrity, courage, and perhaps most of all, with modesty.

Sir Donald Bradman





What attracted you to tennis, Devinder? What led you to pursue it as a full-time vocation?

My journey as a tennis player, even the career that I am pursuing now, started because of my father. He wanted me to be a sportsperson. He had wanted to be a cricketer himself, so in a way he wanted to live his dream through me. And he wanted me to be a cricketer, and like a lot of other Indian kids my journey also started with cricket at the age of three-and-a-half. He motivated me, and later on I went into athletics and then to tennis. I started playing tennis well, and I played competitive tennis at the international level. I think in those years growing up, tennis and academics were the only two things that I did.

Later on during my post-graduate days, as I was trying to figure out what I was really good at or what I would like to do, my heart guided me to realize that I really got a kick out of training and mentoring others. So after I did my major in human resources, I combined the two things that I really wanted to do: training and mentoring young kids and adults and tennis. That's why

today I am in this profession of tennis coaching and tennis counseling.

Did you ever feel pressured, or was there any clash between what you wanted to do and what your father wanted you to do?

I was motivated and inspired, actually. He used to put pictures and newspaper articles in front of me, or we would watch cricket matches together on television, and I would see the laurels that sportspersons got for the country and for their friends and families. My father used to say, "People usually come into this world and do something just to lead a normal life, get married, have children and so on. Your life should be different. You should become something." So that message stuck in my mind – that he wanted me to be different, he wanted me to be a sportsperson. I liked sports so there was never a clash between what I wanted to do and what my father wanted me to do, until I was 21 or 22. I guess since birth I was just very obedient to my parents!

But at the age of 21 or 22 I had the question: What do I want to do? And as I already explained, at the age of 22 I stopped playing competitive tennis and started exploring what I really wanted in life. After that things changed, I changed – not radically, but I found a balance between what my father wanted for me in life and what I want, and kind of combined the two. I'm leading a happy life right now!

During my MBA, I secured a placement with Indian Oil Corporation. My parents were super happy but I was dissatisfied; I wanted to do more. My father, especially, wasn't in favor of me quitting the job. It took six months to convince him to let me get into the field of tennis coaching.

Oh, beautiful. So how did you go about finding that balance?

It was very important to know what my strengths were. What is it that I really wanted to do in life? I had started practicing meditation at the age of 19, while I was doing my Bachelor of Commerce.











Heartfulness

Meditation helped me to be in touch with myself. Of course it helped me on the tennis court, but it also helped me off the tennis court, because I came to know who I really am, what are my strengths, and what is it that I really like doing.

At that point in time I knew a lot of people who were really struggling with the question of what to do in life, whereas in my case, the more I came to know about myself, the more options actually started opening up. So I never felt lost, or had the question, "What am I going to do next?" In fact I knew that I could do this, or this, or this. It was all about choosing the best option. So that was the beauty of meditation.

What is tennis counseling? How do you do it in Shaishya?

When I entered into coaching, I joined my own coach, Shrimal Bhatt, and started coaching with him. At the same time I founded a small firm called Samasam, which means 'balance' in Sanskrit. Within that I incorporated the idea of tennis counseling. Of course now I do counseling

and coaching at Shaishya Tennis Academy.

In tennis, the difference between players at the highest level is a mental one. It is not so much physical, it is not so much technical or tactical as mental. Experience had taught me that very few people actually train kids mentally. And to train kids mentally, you don't need to necessarily

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do it on a tennis court; it can be done off the tennis court, it can be done in an office or a classroom. So I started tennis counseling. In fact, if I look back, most of the students who have come back to me for tennis coaching are the ones who actually took counseling from me. I counsel the kids, the players, and I counsel the parents also on a variety of topics like the mental aspect, planning their tennis and tournament schedules, and even queries regarding their academics. So it's more like being a tennis doctor.

Are there any specific tools or steps that you use, or a curriculum that you follow, while counseling your students and their parents, especially on the mental front?

That's a great question. Mostly people look at a game like tennis as a physical sport. But it came to me with experience that, at the end of the day, it is largely a mental sport. I know so many kids who would play well during practice, but in a match they would just fizzle out; they wouldn't perform well. So how to train these kids on these mental aspects?

What I tell my students is that at the end of the day it's just a sport, it's just a game. So when I counsel the kids on the mental aspect, there's a whole set of values that I bring in. The better character and perspective the child has



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towards life and towards sport, the better they'll do in tournaments and be able to handle the pressure. The pressure in tennis, and even in life, comes from misdirected perspectives or misdirected ambitions. Tennis is not about winning or losing; a tennis match should be able to bring out the best in the child. I think that is also what challenges in life are all about. So in counseling sessions, all the time we keep reflecting back to what life is all about, and how tennis is just a miniature real-life situation without the real-life consequences. I am speaking about tennis, but it applies to all sports.

Can you share some practical examples of drastic changes in students through this type of counseling?

There was an instance where one boy would get very angry on the court, and in certain cases he did not have the adequate work ethic or willpower to do the exercises. So we started meditation sessions with him during the last four months, and there is actually a clear improvement. The graph in terms of his efforts and work ethic is only moving upwards. He has become so particular about the way he does things, we can see him motivated, and he plays at the international level. He is a 16-year-old boy playing at the level of international juniors.

I have also been fortunate to work with a couple of other players, one of whom is a national champion. This boy was in 10th grade, and in one of the unit tests leading up to the final board exams he failed, and his parents were pretty concerned regarding his future and what to do. So first I spoke to the parents without the child, and then we brought the child in and worked out a timetable. We worked out the priorities, keeping the right perspective and trying to find a balance between his academics and tennis. The boy finally did well in his board exams, and then he actually went on to win a national title and a couple of back-to-back international titles last year.

That's fantastic. So do you use meditation as a tool regularly in your counseling program in the academy?

No, not for every child because most of the children who come to me are less than 15 years of age. Lately there is a relaxation technique that we have been using on the court sometimes for the kids after the sessions, to help them relax, to help them focus. A lot of kids really like it, and some of them apply the technique on their own.

In fact the reason I took to meditation was that in the middle of a match I would get so many thoughts. Some of them were irrelevant, unnecessarily putting me under pressure. I think the best way to tackle pressure in a tennis match, or in life, is to get your thinking clear, and that is what meditation essentially does. Once you are able to regulate your mind in a positive direction, most of the things get sorted by themselves.

What changes did you observe on and off the court once you started meditating?

A lot of things! Some of the small things were: better control over my emotions, clearer focused thinking, precision, and better efficiency in whatever needs to be done. So that's at the lower level. But at a higher level, you need to have a right perspective towards everything. So I keep talking to the parents and to the children about what is the right perspective towards tennis. And the right perspective is to take it is as

a game. There are challenges involved, and the challenges should make us better as a person, as a human being.

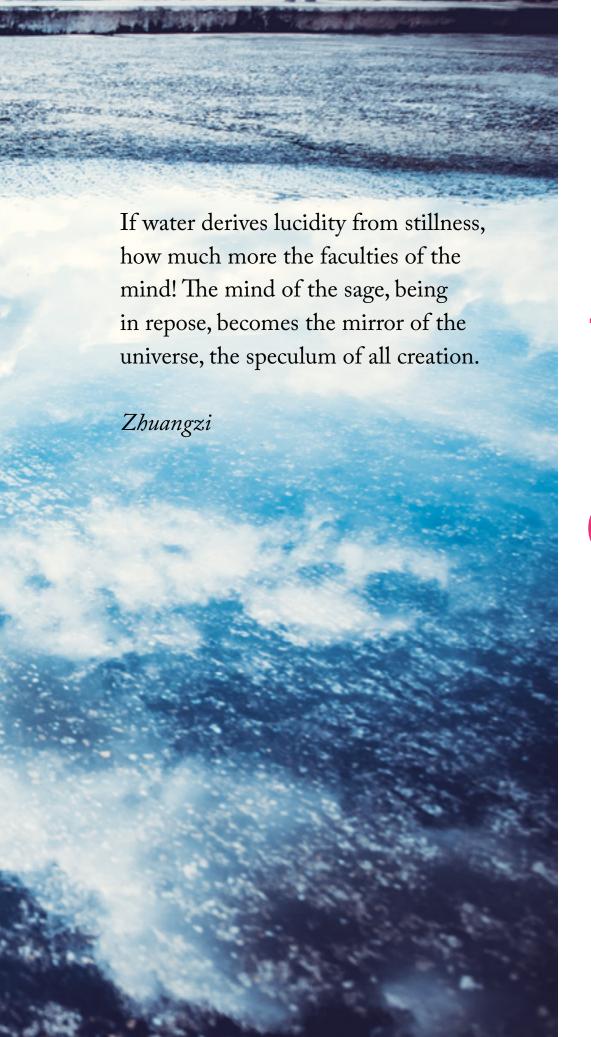
So meditation has given me the right perspective on life, as to what life is all about. And once you have the right perspective, it puts all the other facets or all the other parts of life in proper place. You are able to prioritize very well. I do have a lot of duties, and meditation helps me to stay centered, focused, and I am happy and enjoying life.

To be continued.

Interviewed by Meghana Anand







# it changes EVERYTHING

### Llewellyn Vaughan-Lee

Cleaning

n the busyness of our contemporary life we are drawn into ceaseless activity that often separates us from the deeper dimension of our self. With our smart phones and computer screens we often remain caught on the surface of our lives, amidst the noise and chatter that continually distract us, that stop us from being rooted in our true nature. Unaware we are drowned deeper and deeper in a culture of soulless materialism.

At this time I find it more and more important to have outer activities that can connect us to what is more natural and help us live in relationship to the deep root of our being, and in an awareness of the moment which alone can give real meaning to our everyday existence. Over the years I have developed a number of simple practices that bring together action and a quality of mindfulness, or deepening awareness, that can nourish our lives in hidden ways. These activities, like mindful walking, cooking with love and attention, can reconnect us with the web of life, our natural interconnection with life in its beauty and wonder. They can help us 'declutter' our outer life and instead become rooted in what is simple and real. One of these practices, which combines action with mindfulness, is cleaning.

#### THE ART OF CLEANING

Bamboo shadows sweep the stairs,

But no dust is stirred.

Moonlight penetrates the depths of the pool,

But no trace is left in the water.

—Nyogen Senzaki

The art of cleaning is a simple spiritual activity that is often overlooked. The image of the monk sweeping the courtyard has a deep significance, because without the practice of cleaning there can be no empty space, no space for a deep communion with the sacred. Outer and inner cleaning belong to the foundation of spiritual practice, and as the monk's broom touches the ground, it has a particular relationship to the Earth. We need to create a sacred space in order to live in relationship to the sacred within ourselves and within creation.

In today's busy life cleaning one's home is often considered a chore. We may spend time and energy (and expensive products) in our daily ritual bathing, but the simple art of cleaning our living space is rarely given precedence. Our culture calls to us to use products that will kill all of the 'germs' that surround us, products that are often more toxic than the germs, but do we give attention, mindfulness, to caring for the space in which we live? Are we fully present with our brush or vacuum cleaner?

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But if we are to practice spiritual ecology, if we are to include the spiritual in our ecological awareness, we need to bring a greater awareness to all the debris we leave behind. We need to learn how to clear up after ourselves, how to keep an empty space - how to be attentive in our cleaning.



Once I realized that everything is part of one living whole, that nothing is separate, I understood how everything needs care and attention. I bring this feeling and awareness into my cleaning. Cleaning a table, dusting a shelf, I give attention and love, because everything responds to love and care - not just people, or animals, or plants, but everything. I feel strongly that just as I should only have what I need, I should only have what I can look after, love, and care for. It is a simple recognition of the sacred that is present within everything, and a way to live from the heart in everyday life. Maybe, having been brought up in a family without love or care, I feel this need especially strongly, but I sense that it comes from a deeper knowing of how everything is part of the fabric of love – that creation is woven out of love. And so when I clean I am also looking after, caring for, what is around me, knowing that it too needs to be loved.

I must admit that I love to clean. I find cleaning deeply reassuring. Personally I love emptiness, inner and outer space. In cleaning my living space I am creating emptiness, clearing up the debris that so easily accumulates. And when one

cleans with love and attention one is not just vacuuming the dust, but also the psychic debris, even the worthless thoughtforms that stay in the air. Because our culture only values what it can see and touch, we do not understand this invisible accumulation. But it is real, and without conscious attention it clutters our life more than we realize. Just as ritual bathing prepares the worshipper, or just as we may take off our shoes at the entrance to a temple or mosque (or even a friend's home), cleaning is an important preparation for living with the sacred in our daily life.

When I first started lecturing, traveling over America, I would stay in people's houses. At the time I was lecturing mainly to Jungian psychology groups, and so would sometimes stay in the house of a therapist. I remember one night being given a bed in the spare room, which was also my host's therapy room. After a few restless hours I gave up trying to sleep and realized that I was lying in the psychic soup of all of his patients. Through his therapy work he brought unconscious feelings to the surface, brought shadow dynamics, anger, and depression into consciousness. And so they were floating around the room, waiting to attach themselves to

the next person who entered. The therapist had no understanding of psychic cleaning. Sadly it had not been part of his training or practice. The air was dense with discarded psychic contents.

This is not uncommon. Often people who do healing wash or shake their hands afterward, but then the illness just goes into the water or into the air, to be drunk or breathed by another. When my teacher was in India with her Sufi sheikh, she would sometimes witness him performing a healing. She noticed that after each healing he would cup his hands and bring something to his mouth. She realized that he was inwardly digesting the sickness that he had cleansed, so that it would not just stay in the air and attach itself to another person.

Ecological awareness teaches us the importance of recycling and composting. The waste from our daily lives should not be allowed just to accumulate in a landfill. Nor should it be allowed to get into our water, which in a less visible way is becoming toxic with all the tranquilizers and other drugs that go through our system into the water, affecting and mutating the fish. There are many ecologically aware people who make it a practice to leave

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as little as possible in their garbage bins for the landfills, and work to safeguard the food and water supply, and this is very commendable. But if we are to practice spiritual ecology, if we are to include the spiritual in our ecological awareness, we need to bring a greater awareness to all the debris we leave behind. We need to learn how to clear up after ourselves, how to keep an empty space – how to be attentive in our cleaning.

When we bring a quality of attention in our cleaning, the psychic debris can be absorbed along with the dust. Often the attention is linked to the breath, so the two work together. When we work this way the debris does not harm us, and I have found a deep satisfaction in this practice.

Our present culture teaches us to accumulate, but not how to make empty. But for real spiritual work in the inner and outer worlds, in order to give space to the divine, in order to return to the sacred, we need to practice a certain purification in our daily lives. We learn to eat consciously, to be attentive to our outer environment, to sweep our courtyard. We also need to learn how to clean our house, both physically and inwardly. Just as we need to learn to empty our mind in meditation, to clear away the clutter of unnecessary thoughts, so do we need to consciously clean our living space. Dusting, sweeping, vacuuming with attention, we bring a certain awareness to the ground of our being. This has to do with respect for our environment.

In some old Celtic rituals after a wedding the couple walk to the celebration proceeded by a young boy and girl with brooms, who are sweeping away the evil



spirits so that the couple have a happy marriage. These ancient rituals carry an understanding of the inner worlds and how they can affect our daily life. In the practice of spiritual ecology we are not just working with the outer physical world, but also the inner worlds, and we need to respect this. We need to relearn how to live lightly, to leave as little debris behind us as we can. We need to relearn how to sweep with our broom. It is simple good housekeeping, more important than we realize.

<sup>1</sup> In the Sufi practice we work with the heart, and so darkness and debris are also absorbed through the heart, with love. Sufis are sometimes known as 'sweepers' because they sweep up the debris, the dust of the world that others leave behind.

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BARBARA J. LEVIN O'RIORDAN makes use of an old emotional wound to learn how to forgive, and how to actively make choices that lead to healing instead of fostering resentment and hurt.

few weeks ago, I remembered having been painfully shamed by somebody. This happened many, many years ago. I think that I was still in my teens, and the person who shamed me was quite a bit older. We were in a situation where they were my 'superior' and held power over me. This person died a few years ago.

After venting my anger by telling my story to some friends, I began my process of forgiveness. I started by remembering that I am now older than the person was when they shamed me and, therefore, can see the matter from a more adult perspective.

I saw that in shaming me the person had forfeited an opportunity to teach me. Recognizing that fact helped me to heal my own shame. I was not stupid, as the person had implied, but simply needing to learn something. The person had just made an unfortunate choice – to belittle rather than teach.

I saw that in shaming me the person had forfeited an opportunity to teach me.
Recognizing that fact helped me to heal my own shame.





Then I made a choice.

I chose to believe that the soul of the person who had hurt me was seeking forgiveness. I recognized that this person, as is true for anybody when they hurt another person, was coming from a place of pain and need.

I also considered that maybe the person had been having a bad time that day and that I, a young kid, might just have been getting on their nerves. That did not excuse them, but I could sympathize.

Finally, I wrote a letter about the matter, which I purposely did NOT mail.

Still, the forgiveness process was not complete. There was still no love in it. I kept having an image of the person who had shamed me. I had the idea that I was doing them a disservice by holding a grudge against them. In my imagination I had the idea that they wanted to be more deeply forgiven.

Then I made a choice.

I chose to believe that the soul of the person who had hurt me was seeking forgiveness. Perhaps they had even prayed for the old memory to return to me as a way of bringing about forgiveness. Perhaps the memory had come so that I might heal myself of the old wound, and

When I chose to believe those things, everything changed.

I chose to believe that the person was repenting all the times in their life when they had belittled other people; that the person was planning a new life in which they did not shame others as a way of anesthetizing their own pain. I chose to believe that their soul was seeking relief in this way.

I am now choosing to believe that this person and I are joining together in the effort to right what was wrong and create something new. If our hearts can come together in a shared effort to correct what had been broken and mistaken, our story, which began so many decades ago, can still have a happy ending.

So, in the light of all that, I am asking you, readers and friends, to consider this message. I choose to believe that the person who once shamed me is now joining me in speaking it:

"Your words to people who are subordinate to you – your employees, your pupils and students, your children, your parishioners, the people whom you mentor, and those who clean your office – have power and can stay with them all their lives. Any opportunity to belittle one of those persons is also an opportunity to teach, enrich, and empower them."

If anybody can hear and remember that, I will be a bit more healed, and I choose to believe that so will the person who hurt me.

I think I can also choose to believe that any person who hurts me in the future is already, in the very act of hurting me, also beseeching my forgiveness.

In Man's Search for Meaning, Victor Frankl states that it is our right to choose beliefs that enhance our humanity, particularly if the choosing is conscious. When he was incarcerated in a concentration camp, for example, he chose to respect himself, to believe that he would someday be liberated, and to believe he would write a book based upon his experiences at the camp that would help others. In fact, Frankl was liberated, and millions of people have read and been helped by his book.

Some might state that choosing to believe as I did was only an exercise in pretending. But, how far wrong could I have been? Surely every soul eventually

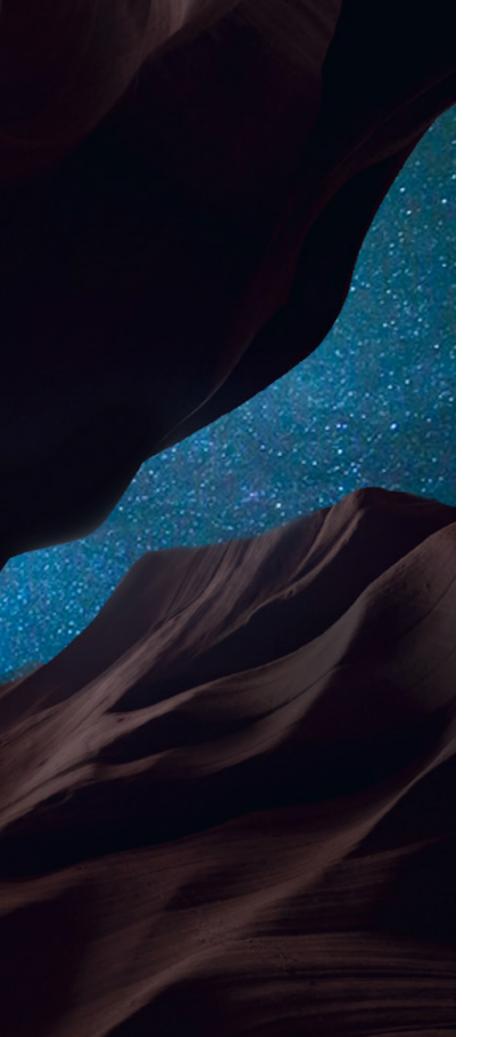
Surely every soul eventually seeks forgiveness.
And perhaps the world needs a bit of benign pretending as its wounds become increasingly critical.

seeks forgiveness. And perhaps the world needs a bit of benign pretending as its wounds become increasingly critical.

This exercise in choosing to believe helped me to change. It seems that my own world has expanded. I am now considering what other beliefs I might choose that will strengthen me and others, and help us to grow. Which beliefs do you choose?

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A human being is a vessel that God has built for himself and filled with his inspiration so that his works are perfected in it.

Hildegard of Bingen



MEGHA BAJAJ tells a beautiful simple story about a monk and his disciples, and relates this to her own experiences of the power of now, the present.

tories can teach in ways that only stories can teach. For days I had held a question in my mind about how I can progress on the spiritual path. Last evening, finally, the answer came with the birth of this story. Through me, and for me, this story has become a milestone. A realization has become my realization. Perhaps, it can become yours too.

Years ago, when finding peace was still the most important quest for all, there lived a great Buddhist monk. High above the mountains iced by snow, and sprinkled by cherry sunrays, was his little monastery. People sought him from all over the world. The scaling heights, the brazen winds, the wild animals – nothing could stop them from flocking to the monk – for they knew he could pave the way to peace for them. However, after a few days, many got restless and left. The reason? The monk hardly spoke. He just carried on in his usual fashion. For many, this was hard to deal with.

The great monk had a merry laugh and a twinkle in his eye. He seemed ancient and yet just like a child. He never invited anyone and he never refused anyone, and when someone did come he



If I can learn to do what I am doing, and immerse myself in it completely, meditation will cease to remain a part of my day. It will become a part of me. And gradually, it will become me.

made sure his home was their home. Many came, many went – but a few, a small group of eleven, stayed behind. The monk knew he had finally filtered the 'seekers' from the 'questioners'. This was the group who had left everything to find peace, and they wouldn't return knowing about peace, they would return knowing peace! The monk did all that he needed to in a day, while the group followed around, hoping to get a cue as to how they too could be in constant blissful union with their Lord.

In the evenings the monk would sit under a tree, while the group gathered around him. Some put their head in his lap and he caressed them lovingly, while others were content to just watch him from afar. The seekers asked questions and sometimes the monk would answer at length, and sometimes he would choose silence to speak.

Either way, the night would rise only when all the doubts had drowned.

During one of those twilights, the youngest girl in the group, Mira, asked him, "Beloved one, tell me the secret to your peace. I want to know." Knowing that the words that would follow could change their lives the entire group moved closer. Silence fell over them as the monk replied, "When I walk, I walk." The seekers moved closer still. They wanted to know more. They wanted to transform. Something told them that the answer would be revealed. The monk, however, spoke no more. He just sat with his eyes skywards, wondering at the stars.

The seekers were disappointed. They had thought some profound, complex secret would be revealed. But no, the monk had just spoken a single sentence:



The beauty about this moment is that when you are in it, completely and absolutely, nothing else matters.... All that exists is the activity that you are involved in and you. Get immersed even further and nothing but the activity remains. You dissolve. And in those moments, when there is no 'you', what is, is. And that 'is' is peace!

When I walk, I walk. What could this mean? All of them went to sleep that night with questions chasing his words around ... answers nowhere in sight.

The next day, the monk went about his day as always and the seekers followed step. As he plucked the weeds out of his tiny garden, the group helped. The monk smiled to himself as he sensed a peculiar restlessness in the air. However, no one said anything. They had already learnt that answers would come only when answers would come. Usually one amongst them would stumble upon the answer to the monk's words and share his realization with all the others. The group would internalize it, ponder upon it, and wait until the realization became a part of them. Today, however, revelation didn't seem to be in the mood of befriending any of them.

The guru chuckled silently and asked the young girl, "Mira, what are you doing right now?"
Surprised by the monk's question, she replied, "Helping you pluck out the weeds, beloved one."
He smiled and asked, "What else?"
Mira spontaneously replied, "Nothing else!"
The monk asked, "Are you sure you aren't doing anything else?"
Mira thought for a minute and said, "Well, I am thinking about your words."

"And?" asked the monk mischievously.

"Umm ... wondering what is there for dinner tonight," replied Mira with a giggle.

The monk smiled and said, "When I am plucking weeds, I am plucking weeds." And with that he went back to doing this chore with the same intensity that he used to meditate, or eat, or watch a sunrise, or speak with them.

The entire group spontaneously burst into smiles. This was the first time that they had all understood something together. Restlessness changed into excitement, and within moments, excitement became peace. The little group of twelve – one master and eleven disciples – plucked weeds as they plucked weeds, that afternoon.

Ever since this story wrote itself out, the very perspective with which I look at life has changed. Queen of multi-tasking, I believed I should not waste a single moment of my life. I packed in as much as I could in every second. I watched movies while exercising. I had breakfast while reading books. I enjoyed a sunrise while chatting on the phone. At any given point I was involved in at least two or three activities ... and I wondered why I wasn't enjoying any.

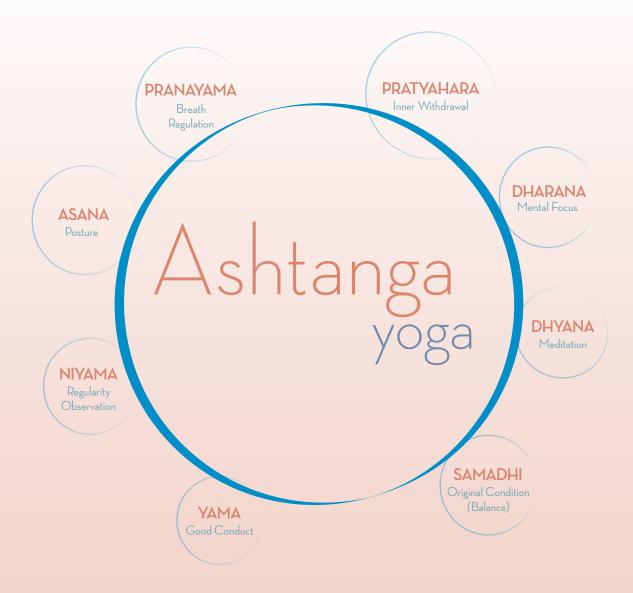
When I walk, I walk. So simply answered the master. Since yesterday I have been doing this. When I ate, I ate. When I was with my husband Arun, I was with Arun. When I listened to music, I listened to music. Initially it almost appeared too difficult to do just a single thing at a time. I felt restless. I felt irritated. But I didn't give up. As I pursued a single activity long enough and gave myself to it completely, I realized something within me suddenly shifted. No longer was I living in the past or the future – rather I fell into the coveted 'now', the 'as is', the 'present continuous'.

The beauty about this moment is that when you are in it, completely and absolutely, nothing else matters. The unpaid bills, the chores for tomorrow, the aching knee, the worrisome child – in the now none of these exist. All that exists is the activity that you are involved in and you. Get immersed even further and nothing but the activity remains.

You dissolve. And in those moments, when there is no 'you', what is, is. And that 'is' is peace! It sounds almost too simple to be true, doesn't it? Too commonplace. I always believed finding peace was a treacherous, arduous, difficult process, however I now realize that it is so simple that we miss it.

I always wondered what the difference was between me and a monk. Now I know. Even while meditating I am thinking, planning, scratching and wondering. A monk, even while thinking, planning, scratching and wondering is meditating. If I can learn to do what I am doing, and immerse myself in it completely, meditation will cease to remain a part of my day. It will become a part of me. And gradually, it will become me.

Usually when I write it is while sipping a masala chai, chatting on Facebook and checking my mails. Today, as I write, I write. I can feel the difference. I can almost experience you sitting beside me, a friend, a fellow seeker, as together we live this message: When I walk, I walk.



What if someone told you there was a simple set of practices that could help you manage every aspect of your daily life, and at the same time take you to a level of human potential beyond your wildest imagination? Would you be interested? Most people would at least be curious.

That is in fact an accurate explanation of the practices of Yoga, but most people don't realize it. Yoga includes a holistic set of practices for overall self-development and the well-being of the body, mind and soul. A few thousand years back, the great sage Patanjali compiled the current yogic practices of that time into a simple framework consisting of eight parts or limbs, and that framework is still used today. It is known as Ashtanga Yoga.

But the practices of Yoga have evolved since Patanjali was alive, in response to the needs of the time and especially during the last 15O years. So in this series DAAJI explores each limb of Yoga in the light of the modern day yogic practices of Heartfulness. He shows us how to integrate inner spiritual practices with living in the world and refining our personality, so as to create that true state of Yoga – skill in action and integration of the spiritual and worldly aspects of life.

### SAMYAMA

#### Dharana • Dhyana • Samadhi

Dharana, Dhyana and Samadhi are the final three limbs of Patanjali's Ashtanga Yoga. There is no clear separation or definition among them, as they weave together to define the inner spiritual practices of meditation, known as Raja Yoga. These three limbs focus on the real purpose of Yoga and they are the practices of the inner journey known as the spiritual yatra. In the remaining articles of the series on Ashtanga Yoga, DAAJI helps us to understand the role of Dharana, Dhyana and Samadhi, and how they take us to the culmination of Yoga – union or osmosis with the Ultimate Existence.

We have so far explored the first five limbs of Patanjali's Ashtanga Yoga – Yama, Niyama, Asana, Pranayama and Pratyahara. Each has its purpose, and together they help us refine our thoughts, actions, posture and energy, including the breath, and direct our senses inwards to the field of consciousness. All this prepares us to go deeper into the heart and mind. Through Dharana, Dhyana and Samadhi, we open up the potential of the subtle bodies and finally go beyond these, eventually to the Absolute state. If you can visualize a human being as made up of matter, energy and the absolute state of nothingness – body, mind and soul – then we are now moving away from the world of matter into the realm of subtler and subtler forms of energy until eventually we reach the center of our being, which is the Absolute nothingness at the base of everything.

#### PATANJALI'S SUTRAS

There are many Sutras about *Dharana*, *Dhyana* and *Samadhi* in Patanjali's seminal research. Here are a few that are relevant to this article:

#### 3.1: Deshah bandhah chittasya dharana

Dharana is the process whereby the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

#### 3.2: Tatra pratyaya ekatanata dhyanam

When there is an unbroken flow or uninterrupted stream of knowledge in that object or part of the body, it is called *Dhyana*.

#### 3.3: Tad eva artha matra nirbhasam svarupa shunyam iva samadhih

When only the essence of that object, place, or

point shines forth in the mind, without any form, that state of deep absorption is called *Samadhi*. It comes in meditation when the form or the external part drops off on its own.

#### 3.4: Trayam ekatra samyama

When the three processes of *Dharana*, *Dhyana*, and *Samadhi* are taken together as one, on the same object, place or point, it is called *Samyama*. The form has vanished, and only the meaning remains

#### 3.5: Tad jayat prajna lokah

Through the mastery of the three-fold process of *Samyama*, the light of knowledge, transcendental insight and higher consciousness come.

#### 3.6: Tasya bhumisu viniyogah

Samyama is gradually applied to the finer planes, states or stages of practice.

#### 3.7: Trayam antar angam purvebhyah

These three practices [of *Dharana*, *Dhyana* and *Samadhi*] are more internal than the previous five practices.

#### 3.8: Tad api bahir angam nirbijasya

They are, however, still more external than the real *Samadhi*, which does not have an object or even a seed object on which to concentrate.

3.9: Vyutthana nirodhah samskara abhibhava pradurbhavau nirodhah ksana chitta anvayah nirodhah-parinamah

That high level of mastery called nirodhah-

parinamah occurs in the transition stage where the rising tendency of deep impressions converges with the subsiding tendency, and the attention of the mind field itself.

#### 3.10: Tasya prashanta vahita samskarat

The steady flow of this state of *nirodhah- parinamah* continues by creating the habit of doing the practice day after day.

#### 3.11: Sarvarathata ekagrata ksaya udaya chittasya samadhi-parinamah

The mastery called *samadhi-parinamah* is the transition stage in which the tendency to multi-pointedness subsides while the tendency to one-pointedness arises.

#### 3.12: Tatah punah shanta-uditau tulyapratyayau chittasya ekagrata-parinimah

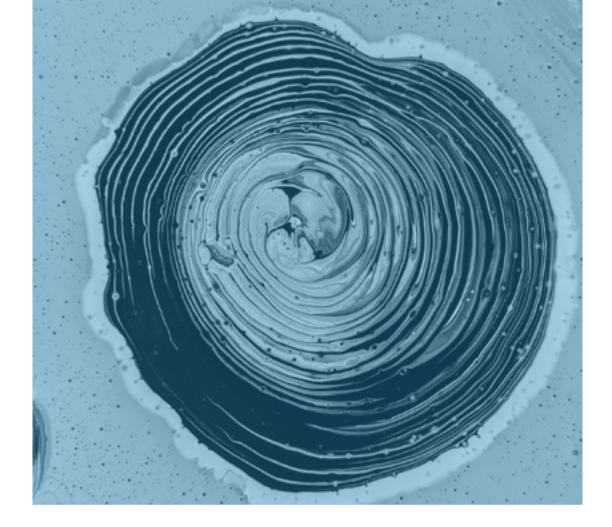
The mastery called *ekagrata-parinamah* is the transition stage in which one-pointedness of consciousness arises and subsides sequentially.

The idea of time vanishes, the past and present are as one, and the mind is said to be concentrated.

#### 3.35: Hirdaye chitta samvit

By practicing *Samyama* on the heart, knowledge of the mind is attained.

Patanjali describes *Dharana*, *Dhyana* and *Samadhi* together, because he considers them progressive and interrelated aspects of concentration or inward settledness. Meditation generally starts with *Dharana*, a supposition. This supposition



or *sankalpa* initiates the flow of intention with thought energy and direction. As that intention moves deeper, diving into the field of experience of the heart, we move into *Dhyana* or meditation. The outcome is *Samadhi*, or absorbency in the object of meditation. And the quality of the *Samadhi* we experience depends on the field we create through this process of meditation.

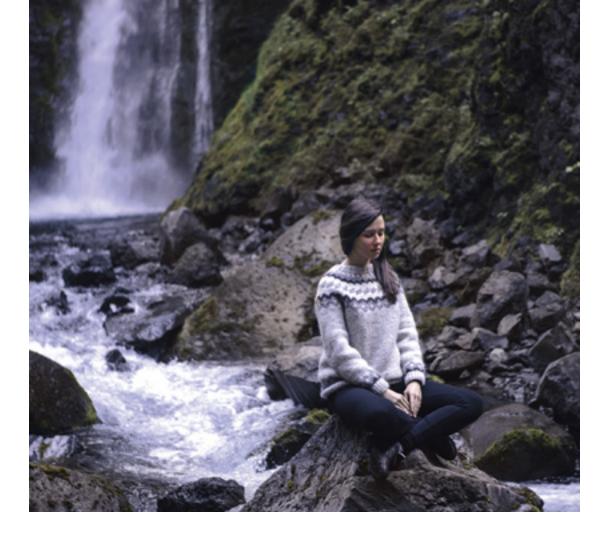
#### DHARANA

Dharana is often translated as 'concentration', and certainly that is one part of it. But its meaning is broader and far more interesting than simply the ability to concentrate with one-pointed attention. Dharana also covers the ability to contain, to hold, and, like a womb, to nurture in the same way that Mother Earth gives birth to trees from seeds that are planted in her soil. As our consciousness

expands, that ability to contain eventually becomes so vast that we are able to contain God within us.

At the beginning of the Heartfulness meditation, we make the supposition that "the Source of Divine Light within my heart is drawing me inwards", and we then gestate, envelop, hold and nurture that supposition. *Dharana* results in concentration because there is an unbroken flow towards one thing that is contained and nurtured in the heart. There is some effort involved, through the process of *sankalpa* directing the flow of thought, but the ideal is to cultivate a capacity for effortless effort. This supposition guides our consciousness into the current that is flowing inwards to the Source, so we are moving towards the goal of complete oneness with the Divine

<sup>1</sup>Ram Chandra of Shahjahanpur, 2016. *Commentary* on the Ten Maxims of Sahaj Marg, Shri Ram Chandra Mission, India



Principle. Holding and affirming that spiritual goal in Yoga is *Dharana*.

Ram Chandra of Shahjahanpur has explained it as follows<sup>1</sup>:

It is very essential for everyone to fix their thought, at the very outset, upon the goal that they have to attain so that their thought and will may pave the way up to it. It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark because, before arriving at the final point, they mistook one or the other of the intermediate states to be the final point or Reality, and stopped there. Thus they suffered merely for not having fixed their goal. Even in worldly matters, so long as a person does not keep their object in view, their efforts are never so intensified as to ensure success.

How does this practice of *Dharana* resonate in the field of universal consciousness? When we sincerely take up the goal of becoming one with the Ultimate state, the centripetal flow creates a stir in the Infinite. Divinity itself becomes convinced of our one-pointedness of purpose, of our earnest intent. Then it is no longer simply 'me' moving towards the goal; the dynamic changes to that of a lover and the Beloved, where attraction is from both sides and the distance between lover and Beloved becomes less and less. Closeness goes on increasing and this eventually leads to mergence in the Ultimate, assuming the form of the latent motion that existed at the time of creation. Our intention, our ideal, results in intense longing, craving and impatience, and this is much more than mere concentration. Dharana keeps our meditation fixed upon the final goal, and this is vital to bringing about the final state.

#### SANKALPA

In fact, *Dharana* is integral to every aspect of Heartfulness practice, because it is the fuel underlying *sankalpa* or subtle suggestion. As Swami Vivekananda simply puts it, "What is thought? Thought is a force, as is gravitation or repulsion. From the infinite storehouse of force in nature, the instrument called *Chit* takes hold of some, absorbs it and sends it out as thought."

With *sankalpa* we can utilize the power of thought in a very effective way. When we master this art of *Dharana*, *sankalpa* becomes so potent because it is the subtlest suggestion resonating in a pure, open, loving heart connected to the Divine and thus supported by the Divine Will. This is also the secret behind the potency of prayer. When *Dharana* is prayerful, offered in a vacuumized pure heart, then the Divine flows in and automatically draw the attention towards the Ultimate. Any thought or intention offered in this state is bound to reach its target.

#### **TRANSMISSION**

Heartfulness Meditation is aided by Transmission, which facilitates effortless inward focus, because it has come from the Source itself. It naturally turns our attention deep within to be in osmosis with the most sublime *Samadhi* from the very beginning. As mentioned in the last article on *Pratyahara*, personal transformation is from the inside out, from the state of *Samadhi* outwards. We are given such support so that the journey is one of effortless effort.

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When we master this art of Dharana, sankalpa becomes so potent because it is the subtlest suggestion resonating in a pure, open, loving heart connected to the Divine and thus supported by the Divine Will. This is also the secret behind the potency of prayer. When Dharana is prayerful, offered in a vacuumized pure heart, then the Divine flows in and automatically draws the attention towards the Ultimate. Any thought or intention offered in this state is bound to reach its target.

The yogic science of inner revelation depends on Dharana. From an initial supposition, we meditate, diving deeper into the universal consciousness of Samadhi and then resurface at the end of the meditation to observe, record and infer what we experienced and what changed in our inner state. Without Dharana nurturing the initial idea, and allowing it to deepen and unfold during the process of meditation, such revelation would not be possible. In fact, the reason why many people cannot 'read' their inner states is because they do not cultivate Dharana during meditation. To do so requires exercising the cognitive functions of the manomaya kosha and vignanamaya kosha, observing with full consciousness, and integrating the knowledge received by the mind in new and creative ways. One way to develop this capacity is to write a journal after each meditation, noting down what happened. Another way is to actively use meditation as a tool for research, by offering a question or a supposition to be explored through expanded consciousness during meditation. The mind in a meditative state is able to gestate an idea or problem with a much higher and broader perspective than rational logic can achieve.

In fact, expanded consciousness generally leads to inspiration, which is also how most great discoveries have occurred in the realm of science, and how most artistic masterpieces have been created. For example, Kekulé's dream led him to the discovery of the benzene ring, the Archimedes Principle was discovered while Archimedes was relaxing in a bathtub.

Swami Vivekananda explains clearly in the introduction to his book, *Raja Yoga*, that Yoga is the science whereby we gain direct experience and perception of the inner states of a human being.

He says, "The science of Raja Yoga, in the first place, proposes to give us such a means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided, and directed towards the internal world, will analyze the mind and illumine facts for us. The powers of the mind are like rays of light dissipated; when they are concentrated they illumine. This is our only means of knowledge."

This is the potential and beauty of *Dharana*.



Known to many as Daaji, Kamlesh Patel is the fourth guide in the Heartfulness tradition of meditation. Embracing the many roles of a modern-day teacher, he has that rare capacity to dive deep into the center of his existence in the heart, and simultaneously have a scientific approach to original research in the field of meditation, spirituality and human evolution. He is a prolific speaker and writer, and you can read his latest book, *The Heartfulness Way*. To learn more about Daaji, go to www.daaji.org.

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#### Deepak Chopra

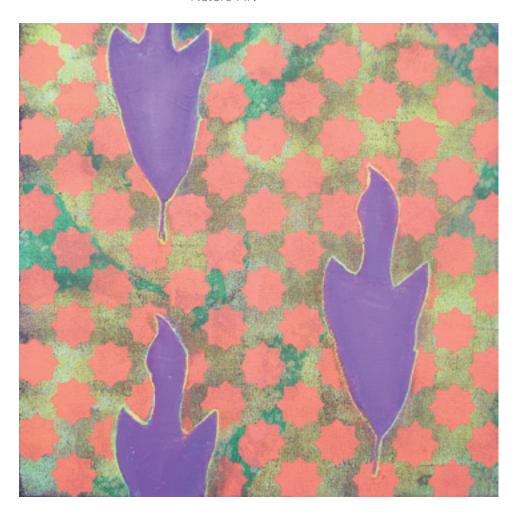






# LEAF

An art essay by ANNE-GRETHE KOUSGAARD



hen I create new paintings or sculptures, 'playing seriously' is key for me. I forget everything about art and simply create those conditions where I feel totally free and in tune with Nature. Without ambition, I just have fun!

In these paintings, dried leaves and different handmade stencils have been used in many layers. My background as a textile printer comes out in this series.

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# Heartfulness Yogasanas

#### BHADRASANA

#### Sthithi

#### Dandasana: Initial Sitting Posture

Sit erect with the legs stretched forward and heels together.

Keep the spine, neck and head erect.

Place the palms on the floor, by the sides of the thighs.

Gently close your eyes.

#### Sithila Dandasana: Sitting Relaxation Posture

Sit with the legs stretched forward and feet apart.

Slightly incline the trunk backward, and support the body by placing your hands behind and fingers pointing backward. Let your head hang freely behind or rest on one of the shoulders.

Gently close your eyes.

#### Asana: Bhadrasana

#### Stage I

Come to Dandasana.

Fold both legs, join the soles and keep the heels and toes together.

Pull the legs inward by drawing the heels closer to the body and bending the knees outward.

Interlock the fingers to hold the toes and front part of the feet. Keep the trunk and head straight.

Draw the feet inward towards the body little by little, until the heels are in front of the perenium, bending the elbows outward. Widen the thighs and lower the knees gently, until they touch the floor.

Sit erect, stretch the spine upwards, close your eyes and maintain this posture with gentle, long and deep breaths, in and out six times.



#### Stage II

Breathe out, arch the spine and slowly bend forward in Bhadrasana.

Try to touch the forehead on the floor.

Close your eyes, and maintain your posture with gentle, long and deep breaths, in and out six times. Breathe in and slowly come back to Bhadrasana.





Stage III

Breathe in, stretch both arms up over the head.

Breathe out, bend forward and try to touch your forehead on the floor.

Gently close your eyes, maintain the posture with slow, long and deep breaths, in and out six times.



#### Benefits:

Bhadrasana strengthens the muscles of the groin and pelvis;

Also strengthens the thighs, hips and buttocks;

It is good for developing flexibility in the legs;

The flexed knees stretch and tone the muscles running along the inner thighs. Gives elasticity to stiff knees, hips and ankle joints;

Keeps the kidneys, the prostrate and the urinary bladder healthy;

Has a beneficial effect on the muscles and ligaments of the urogenital regions, promoting a supply of fresh blood; and

Calms the brain.



Thank you.

You were an Emergency Medicine physician for 20 years before evolving your practice to Integrative Care. You lecture on hormone replacement therapies, cardiovascular care, sports medicine and other integrative topics at the American Academy of Anti-Aging Medicine. You have developed the Hubert Healthy Weight Loss Program that also works to reverse metabolic syndrome. You are also a clinical professor and preceptor at the University of Cincinnati, College of Pharmacy. Last year you were also named a 'Leader in Medicine' by the American Health Council.

#### So what is Integrative Medicine and what is new about it?

Integrative medicine is the incorporation of multiple disciplinary elements of life. As a mainstream traditional family practitioner, we apply drugs to try to control symptoms. In integrative medicine, we still have drug therapies, we still have X-rays and testing, but we do much more, because there are some things that we don't do very well in mainstream medicine. This is what my 20 years in Emergency Medicine taught me. We do some really cool stuff, for example if you have an emergency or something acute, we are

awesome, but if you really want to be healthy, we don't do that very well.

So quite simply, Integrative Medicine is the integrating of everything in your life: sleep, exercise, stress, diet, whether or not you meditate etc. All these things are the reason you have hypertension in the first place. So all other concerns outside of traditional medicine actually help you to get healthy, and can reverse your diabetes, reverse your hypertension, and improve the quality of your life.

## Is this also the same as 'personalized' medicine?

That is a new term. You will also hear 'holistic', 'integrative' and 'natural', and now it has moved towards 'personalized' with the advent of genetic testing. I can look at your genetics and customize your treatment plan, based on what your body is predisposed to do, based on your genetics.

In this context, I hear a lot about Yoga and meditation, along with Mindfulness, wellness and health care, so how do Yoga and meditation fit into personalized medicine?

We need a Webster's dictionary to clearly understand what all these terms mean. Is Yoga meditation? No, but the two are often linked. Meditation can be a part of Yoga, but not all Yoga has meditation. Meditation is, of itself, something that is very healthy for our bodies. Exercise is something different, religion is something different, and I think that for every







individual there is blending of all those different ideas and concepts.

## So do you think meditation can help in maintaining better health?

I believe that infinitely, because there is science to show it. At the end of the day, I am a scientist, I am a physician, and I need to see some evidence. What excited me about meditation when I first started reading about it, were things like how it lowers blood pressure. I am one of those people who needs proof. There is abundant proof that meditation has a huge impact on health, and it is critical today more than ever because our lives have unraveled with technology, and with the pace of life and the stress that we induce in ourselves.

If we are going to do things that make us unhealthy, which we are more than willing to do, and have fun with it ... "Give me that processed food," "Give me those doughnuts," "Give me that coffee full of sugar," "Let me watch movies endlessly because I can stream them on Netflix." We are willing to do things to unravel our health, so what are we willing to do to reconstruct it? I think meditation offers a wonderful tool to help combat some of that stress.

How often should we meditate and for how long?

Ask 10 different experts and you will get 10 different answers. From my perspective, I am just trying to get people to accept the concept, and put it in their lives. People like yourself, who have a very rich history in the field of meditation,

may have a different answer. When I talk with your colleague, she tells me that dawn and dusk are the two best times, and it is good to meditate for at least 20 minutes, maybe more.

For my patients, I am trying to get them to meditate daily. Do I meditate every day? I am not going to lie – I wish I did. I miss a couple of days a week. But I tell my patients, "Meditate every day." I don't want to put up barriers so, "Morning, noon or night, just do it. If 8 minutes is all you can muster, that's great."

There's a little book I often recommend to my patients called 8 Minute Meditation by Victor Davich. I love this book because it is simple. It's that 'Keep it Simple, Stupid' KISS principle of life. If I can encourage them to start, once they get their toe into the water and see how rewarding it is, they will want to dive in.

Dr Richard Davidson, from the University of Wisconsin, Madison, talks about the 8-minute meditation helping in terms of chemical composition of the brain. So does a short 8-minute meditation help improve mood?







You don't have to be a yogi. You don't have to meditate three hours a day for 10 years to get benefit. Research has shown that just 5 hours of meditation – 15 minutes a day for 20 days – produces benefit.

Everything you would want to improve in your brain has been demonstrated to shift in that direction with meditation, e.g. increase in brain-derived Neurotropic Factor, increase in GABA levels, reduction in glutamate, hippocampal enlargement etc. So if you said, "I want to build the perfect brain that ages wonderfully," meditation moves all those markers in the right direction.

That is why I get excited, because I have proof.

We have done research at York Hospital showing significant improvement in telomere length of people practicing Heartfulness meditation. Telomeres are markers of aging or anti-aging.

They are. For those who don't know, telomeres are the end of your DNA. The analogy often used is of the little plastic tip at the end of your shoelace. They stop the DNA from unraveling, so telomere length is a sign of health and longevity.

Anti-aging may probably be misunderstood by people to mean, "I want to become like a 20-year-old again." Is that possible?

No, that's not going to happen. I often tell people, "There are certain things that are inevitable. As you grow older you are going to have less hair and less muscle, and while you can work on those things they will not be like they were when you were 22." I joke with my patients about hormone replacement therapies: "I can't make you 25 again." We are going to age. I want to age, but can I do it with a lot of zest and vitality? That is the key. I want to be 80, but I want to still be on the golf course, not in a nursing home. I think meditation helps us age more gracefully and retain our capacity.

To be continued.

Interviewed by Victor Kannan



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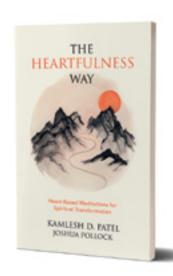
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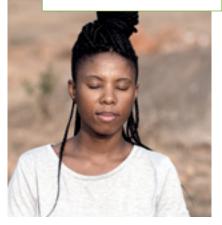
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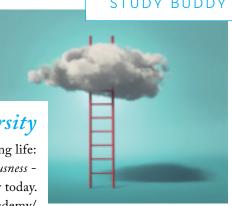
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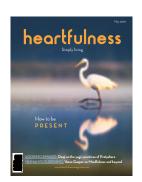


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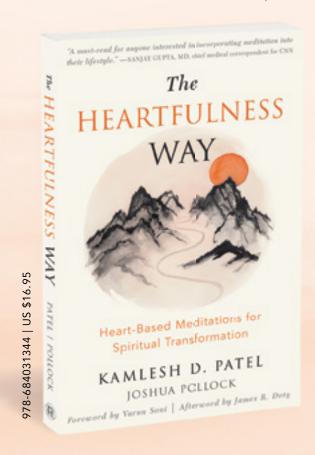
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## Selfish Lore:

can such a Thing co-oxist, selfishnen of love? Is This not a sign of insanity? Let us ponder over the symptoms of a disease called selfish-love.

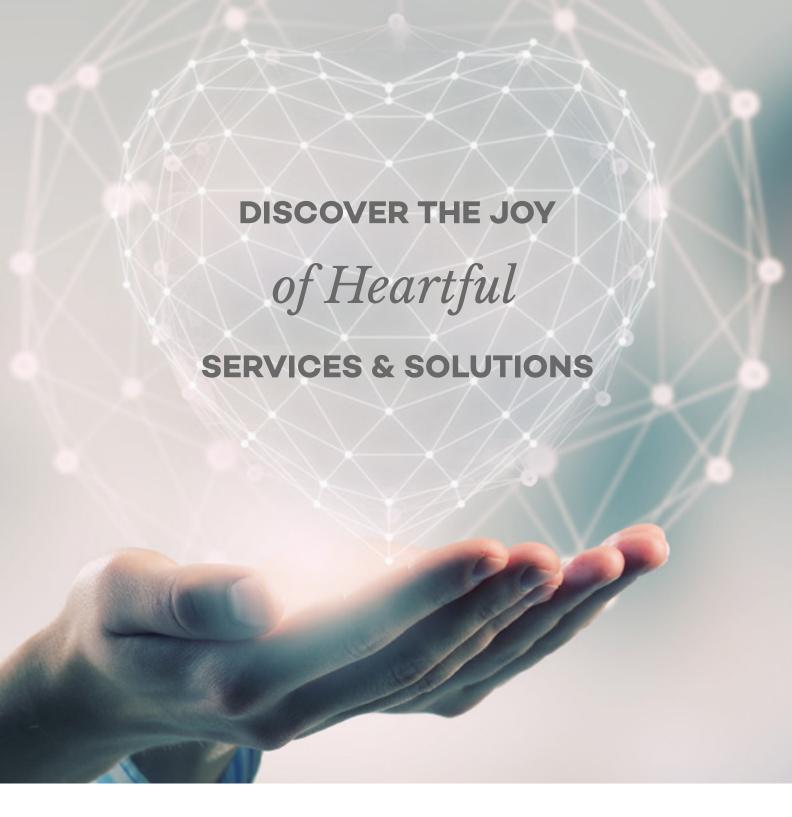
- \* Result in multial pain 4 sufferings.
- \* Enslaves each other.
- \* Es driver: Since it is all about-
- \* It is about self-dominion.

  \* Exploits the other; to Sel-something ria beloved.
- \* It- Esbs us of parity, Divinity ...
- \* fesselt in enormen web of complexities

- + when the ruterior motive is fulfilled, so called leve withers away.
- \* Lescuts in hear breaks for sure.

Seylen love:

- \* other becomes the number @ privity.
- \* No one is enslowed.
- \* No cuteir motive but-love.
- \* Love for this sake of love greety
  grants un tremandous elation, juy
  and peace.
- \* Purity & divinity Thriver supreme.
  - \* Grant multial Freedom -
- \* Heart pains who you see believed is uncomfirtable.







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