

# heartfulness

purity weaves destiny

## OBSERVATION

*The science of spirituality*

## MEDITATION

*As a tool for self-awareness*

## HEART TO HEART

*The practical wisdom of  
non-verbal communication*

## DELIGHT IN GIVING

*An orange flower  
that brings joy*

*International*  
HEARTFULNESS  
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## Experience Heartfulness

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with the help of yogic transmission.  
Experience the beauty of the heart.

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## Seeing is Not Enough

What made Newton see gravity in apples falling, Galileo see a pendulum for clocks in swinging alter lamps, and Madame Curie discover radiation from shiny stones? They were gifted with wonder and curiosity. They observed. The wonder-filled observation focused their thinking into discoveries.

The most important breakthroughs in science and knowledge have come about through observation. Some observations are directed towards proving or disproving specific hypotheses, while some observations lead to discoveries that are serendipitous. Observation is essential for any scientific mind.

Observation is paying attention to what we see. We pay attention to what we take interest in. What do we get when we take interest, pay attention and observe? We learn and derive knowledge. This in turn accelerates our progress. This is true in any field of study and is no less true in the field of the inner science also known as spirituality.

The skill to observe can be developed by the practice of inner silence or meditation. While observation helps in meditation, meditation also helps in observation. Silencing the mind and keeping away the distractions, when practiced properly enables observation to become second nature.

Meditation as the central activity of spirituality is made more dynamic by observation. What do we observe when we meditate? Our feelings, moods, thoughts and revelations. We also observe the existence of energy centers in the body, the spiritual anatomy, and their interrelationships.

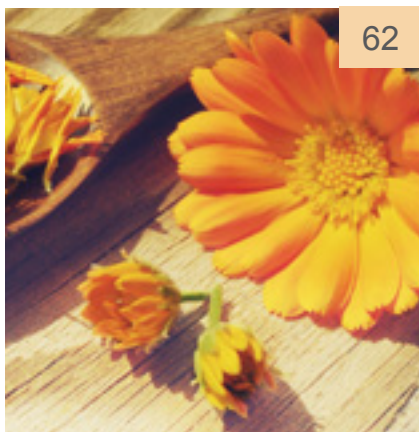
The Heartfulness approach to the Sahaj Marg system of Raja Yoga has been on the cutting edge of spiritual science and its evolution for almost one hundred years, and every Guru of the system builds on the accomplishments of his predecessors, like in any field of science.

By having a scientific mind of observation, we can meditate with interest to reveal our potential and our possibilities, not only for one's self but for the entire humanity.

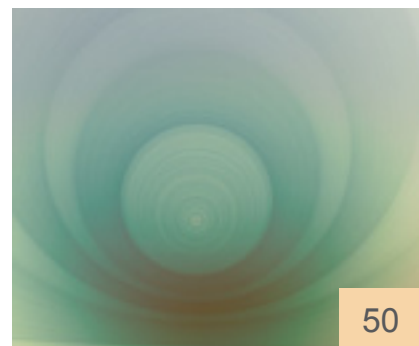
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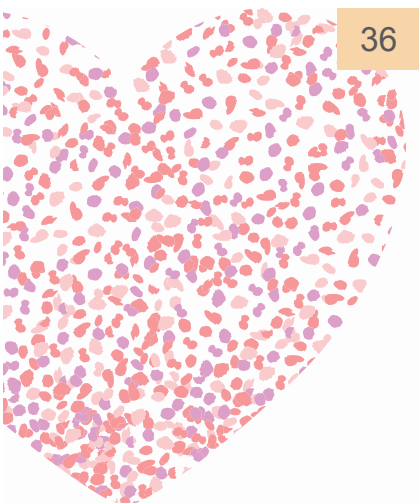




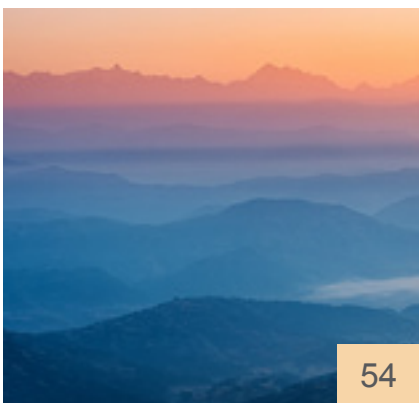
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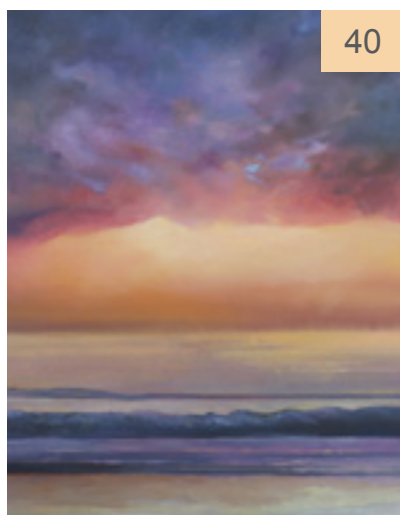
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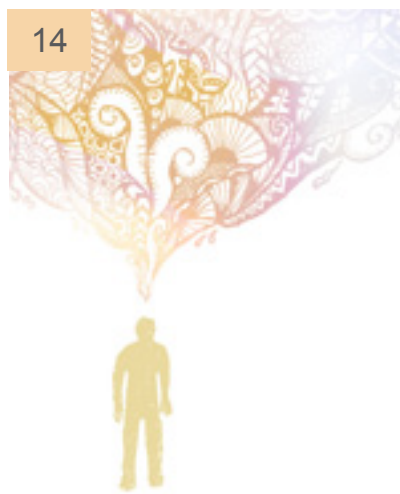
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## Do and Feel

It is a beautiful late summer day and outside is a huge tree, full of life. On it sit kookaburras, those hilarious kingfisher birds known for their infectious laugh. They wait with their sharp eyes for movement below, to swoop and catch their lunch. In the distance, the many birdcalls create a joyous cacophony of sweet sounds creating the ongoing backdrop of life in this street.

At night the possums jump across the branches, mothers carrying babies on their backs, grown since their birth in the spring, but still worthy of mum growling at anyone who threatens them. The tree is old and still generously shares her rich harvest of berries with a vast array of birds, mammals and insects, all using her branches as the thoroughfares of their daily life.

Let's go deeper. Within the trunk and roots of the tree, energy is flowing up and down with a vitality that is vibrantly associated with summer. Touch her trunk gently and you will feel it. Soon, as the weather cools, that flow will start to slow down, and eventually during the cold winter months it will become subtler in its movement and descend deep into the roots in the earth, holding the nourishment until next year when it rises again to produce leaves, new branches, flowers and fruit. The cycles of the seasons are evident everywhere.

And what are our cycles as human beings? How do we change internally with the seasons and the lunar cycles? How do we change with the daily cycles from dawn to dusk and throughout the night? Are we aware that our breathing subtly moves from the left to the right nostril and back again throughout a twenty-four hour cycle? Are we aware that our minds function better at certain times than others, and that eating certain food changes the inner condition of the heart? And what of feelings and inner states of being?

There are so many things to observe in every little detail of life. Take the time this month to observe yourself, and how you change from moment to moment. It is a magnificent experiment that will change your life. Become observant, become aware and introspect. Meditation is a magical way to do this, going deeper and deeper within, to the feeling level of existence and beyond.

Enjoy the ride!

*The Editors*



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Kamlesh is the fourth spiritual guide in the Sahaj Marg system of Raja Yoga meditation. He is a role model for students of spirituality who seek that perfect blend of Eastern heart and Western mind. He travels extensively and is at home with people from all backgrounds and walks of life, giving special attention to the youth of today.



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Krishna is an innovator and educator, with more than thirty years of experience in designing, producing and marketing innovative products and services. He is known for his management of the design and construction of houses and ashrams in various parts of India. He is also the Chairman of the Lalaji Memorial Omega International School in Chennai.



## Judith Liebe

Judith studied art at the Academy of Fine Art in both Hamburg and Munich, and the accents École nationale supérieure des Beaux-Arts in Paris. There, she explored the old master's techniques, fusing them with contemporary approaches. She first gained national attention in Variety Magazine featuring her exhibit entitled "Pandora's Box". [www.judithliebe.com](http://www.judithliebe.com)



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April 2016





Remember yourself. Deep inside you have an observer, a constant neutral witness to your posture, gesture, facial expression, breathing, taste, impressions of light and sound. Don't leap to interpret. Just be there and observe.

JONATHAN PRICE

PHOTOGRAPHY BY FRANCESCO CHIESA





# The Power of Observation

Swati Kannan

Often I wonder if meditation can change people's personalities and behaviors. Does the fundamental act of meditation make us better human beings? After much deliberation, I would like to respond, "Yes". Meditation can advance us as individuals, but not without self-observation and a will to change.

Observation is a skill we innately possess and intuitively use. For example, infants and children learn behaviors and develop personalities by observing their parents. Even important breakthroughs in science arise from the simple power of observation of nature, events and people around us. Novels about Sherlock Holmes rest on his acute ability to notice the details around him in deducing certain conclusions, and Isaac Newton is said to have surmised the concept of gravity by witnessing an apple fall from a tree. Of course, many people saw apples fall to the ground but only Newton discovered gravity. This means that

simply looking is not enough – we need to observe. By examining the world around us with curiosity, we develop an understanding of our environment.

But these are external observations. What of internal or self-observation? In psychology, self-observation is termed 'introspection', and introspection is defined as "The examination of one's own conscious thoughts and feelings."<sup>1</sup> The process of introspection in psychology involves reflecting on one's own mental state, but in the spiritual context it also refers to examination of one's own spirit or soul.

Like any other skill, the art of observation or introspection can be polished and used to improve our behaviors, emotional reactions and responses to unplanned events in life.

These ideas give rise to an important question: How do we refine our ability to introspect both mentally and spiritually? Meditation? Most of the current research on the effects of meditation focuses on Mindfulness. The practice of mindful meditation has become mainstream now in many parts of the globe, and it has been studied in psychology to assess its effects on both physical and mental health.

When searching for how to practice Mindfulness, we find that most websites have the following protocol in common:

Sit down quietly, with eyes closed.

Focus on the breath, and accept all sensations filtering through, without judgment. The goal is to achieve awareness of the present experience.

Instead of becoming overwhelmed by thoughts, feelings and body sensations, the person is better able to manage them, with practice.



Physiologically, practitioners of Mindfulness meditation show similar changes in the brain after just a few weeks of meditation:

- The gray matter in the brain’s frontal cortex, which processes attention, focus and sensory processing, enlarges, thus increasing the skills necessary for observation, and
- The pre-frontal cortex, which is associated with positive emotion, also demonstrates higher activity levels in meditators.<sup>2</sup> The brain surprisingly becomes more active during meditation, which has been linked to improved emotional regulation, especially in people who have meditated consistently for five years or more.

Psychologically, Mindfulness meditation provides:

- Insight into emotions,
- Boosts concentration, and
- Can help with relationships.

Mindfulness meditation has been integrated with other stress reduction techniques and with cognitive behavioral therapy to help with anxiety and recurring depression, respectively.

If such contemplation leads to changes in the brain that increase attentiveness and result in mental well-being, how does that translate into improved introspection?

Through the art of meditation, our awareness of our surroundings and of our own internal situation increases. Mingyur Ripoche, a young Tibetan monk and co-author of the bestseller, *The Joy of Living*, describes awareness as “the mind that knows”<sup>3</sup>. Awareness is already a characteristic of the mind. Mindfulness and awareness complement each other. And if you can train the mind with meditation, awareness is naturally improved.

Meditation allows space for observation of self without judgment. “It’s the act of paying attention... that gradually slows the rushing river [of thoughts and emotions] that would allow me to experience a bit of space between what I was looking at and the simple awareness of looking.”<sup>3</sup> Most of us lose awareness or control during an angry outburst. After the outburst is over and we have had time to deliberate, we may apologize for our reaction. We may promise not to react so negatively again, however, if the mind could be self-aware during outraged behavior, the stormy response could be changed to a calmer reaction in that instant. If responses to situations can be altered, these actions can then lead to personality changes.

Since Mindfulness helps with awareness of our mental state, it requires no stretch of the imagination to understand that Heartfulness makes us aware of our feelings and our divine state. A divine state is characterized by inner beauty, strength and wisdom.

The practice of Heartfulness is not new, and has been taught in various ways in India, China and other Eastern countries. It emphasizes feeling divine love in the heart instead of just contemplating it. It goes beyond the thoughts and feelings of the mind. This technique increases perception of the higher Self, also known as the spirit or soul. By introspecting on our inner condition after meditation, we become aware of our spiritual progress, and subsequently transform our hearts to openly accept divine grace.

Observation is possible of the external world, the mind and the inner Self. They are all interconnected but, as stated before, simply looking is not enough. Simply meditating is not enough. In order to change our thoughts, our emotional reactions and our personality, we must meditate and introspect with curiosity about our true divine nature. Becoming aware of the higher Self can change our thoughts, our emotional reactions and our personality. And through self-observation, if we learn that we are all spiritually equal, the world will be divinely impacted ●

(ENDNOTES)

- 1 SELF-REFLECTION. [HTTP://WWW.MEMINDEX.COM/SELF-REFLECTION](http://www.memindex.com/self-reflection)
- 2 HOLZEL BK, ET AL. *MINDFULNESS PRACTICE LEADS TO INCREASES IN REGIONAL BRAIN GRAY MATTER DENSITY*. PSYCH RES. 2011 JAN 30: 191(1): 36-43
- 3 MINGYUR RINPOCHE & SWANSON, *JOYFUL WISDOM: EMBRACING CHANGE AND FINDING FREEDOM*, 2009



# BACKGROUND Chatter

P.R.KRISHNA shares his observations on the background chatter in the mind, the quantum field of realities we create for ourselves, and what is beyond both in the realm of pure universal consciousness.



Recently, while sitting in meditation I was troubled because of some events that had taken place. As a result, it was difficult to center myself and go deep into meditation. I tried to apply my will to control the flow of thoughts and after a while my mind became more or less still. Even after this, though, I observed that a sort of background chatter persisted. It was not very strong, but it was noticeable.

I thought about why it was there, and it occurred to me that this background chatter is like the background radio waves that are prevalent throughout the universe. All of us know of SETI, the search for extra-terrestrial intelligence. The scientists at SETI listen to and filter radio waves that form the background chatter of the universe. They apply algorithms to see if any of these waves are intelligible. The theory is that if they have a coherent structure then there is a good probability that someone with intelligence is out there trying to communicate with us.

The other idea of relevance is that of the quantum field of physics. The quantum field is the field of un-manifested probability. Physicists tell us that as observers we cause certain realities to manifest from out of the vast sea of probabilities that exists, just by the mere fact of observing them. This is the essence of the Special Theory of Relativity proposed by Einstein.

What is this quantum field? Think of it as a wok full of oil. A cook tests the oil's heat by sprinkling a few drops of water on it. If the oil is hot enough, the water droplets make a loud spluttering noise and dance on the surface of the oil as soon as they hit the surface. The quantum field is similar. In the beginning, before we have regulated and trained our minds through meditation and rid our minds of the unnecessary complexities that exist, the surface of the oil is covered with a scum made up of our *samskaras* (complexities). Thus, every time we observe the quantum field of probable realities for the future, we see stuff that is from our past. This is visible to us because it is what we have created and therefore what we see.

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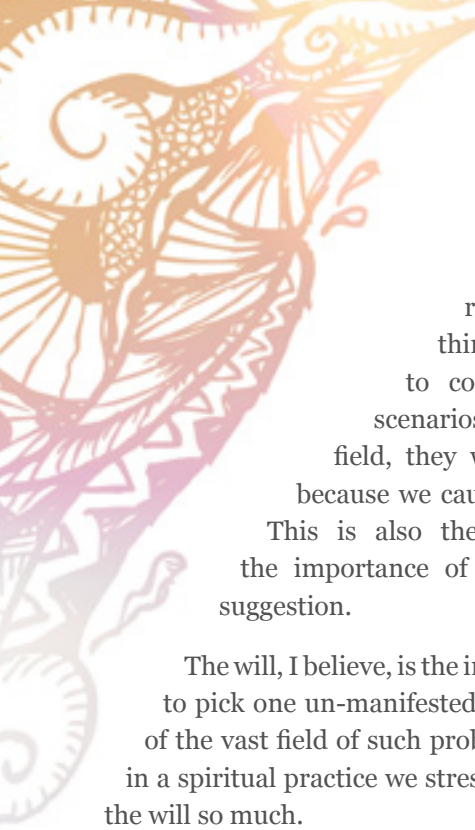
What is the nature of this background chatter? I have observed that this chatter is our baggage, largely composed of our *samskaras*, which determine our desires and attitudes and beliefs.

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We create our own reality and our own future. We observe what we want to see with our colored vision, and think that there is no other reality other than the one we create for ourselves, without even being aware we are doing so.

Until we are ready to accept that our reality is not the real one, there can be no change in us nor in the world around us. At the beginning of a spiritual journey our consciousness is very narrow, so our field of view is limited and often very negative as well. In a sense, we are running our own version of SETI every day, trying to make sense of our personal background chatter. The problem is that our algorithm is governed by our state of being, often full of desires, fears and insecurities, all compounded by our attitudes and beliefs.





This is the best and most important reason for ‘positive thinking’. If we continue to conjure up doomsday scenarios from the quantum field, they will manifest, simply because we cause them to manifest. This is also the philosophy behind the importance of prayer and positive suggestion.

The will, I believe, is the instrument that we use to pick one un-manifested probability from out of the vast field of such probabilities. This is why in a spiritual practice we stress the development of the will so much.

Now, the question is: What is the nature of this background chatter? I have observed that this chatter is our baggage, largely composed of our samskaras, which determine our desires and attitudes and beliefs.

When we do a serious spiritual practice, we are trying to alter the very nature of our personal quantum field, to rid it of all the accumulated fears and desires and insecurities. By cleaning the heart and mind regularly, we change the nature of the field as it becomes purified.

When we receive Yogic Transmission from a Guru of caliber, the very nature of the field is changed over time. In this way our attempts at changing ourselves from the inside are reinforced. These two processes go hand in hand: Yogic Transmission changes us and we change ourselves, until we become a very different person from the one who started the process. Our view of the quantum field now is significantly different from the old view, since we have changed. Therefore, the reality that we now create for ourselves is very different from the ones of the past. The very nature of the field of probabilities has changed.

At this stage, the background chatter is still there, but it is muted to a faint shadow, even though it still has the capacity to disturb!

I believe that this is the real transformation that takes place as we evolve. We exchange our lower level quantum field, composed of all the dross and grossness of our past, and replace it gradually with a quantum field that is upward-looking, light and devoid of negativity; in a sense, more spiritual.

Then there is an even more profound change. The very nature of the field changes from one that is personal and narrow to one that is universal: our entire outlook changes. All our fears, desires, insecurities and ambitions of the past are replaced by a more aspirational outlook, one that is now asking the real question, “How do I reach the goal of life?”

As we evolve, we become less and less concerned with ourselves, and more and more concerned with others and how to help them. Our consciousness itself transforms over time to become more and more universal, subtle and spiritual. When our consciousness expands to a breadth where there is very little of us and almost all of it is concern for our fellow beings, then we approach what can be called ‘universal consciousness’.

What is the role of the will in all of this?

Our will is the tool that we use to interact with the quantum field. It is the instrument that we use to pick one probability out of the vast field, and to make that one probability manifest as our very own reality. The will is thus a slave to our nature and does our bidding. If we are full of desires and fears and ambition, the will acts in a certain manner. As we change, the very nature of will changes also.

The ego plays a very large role in the way in which we use our willpower, as it controls the way in which we transform intent into action. When the ego is sublimated and refined, intent is translated into action that is towards our spiritual progress. When we think with the heart and not with the mind, the ego is regulated and this results in correct action. This is why, when in doubt, it is better to ask the heart and not the mind. The voice of the conscience is the voice of the heart.

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When our consciousness expands to a breadth where there is very little of us and almost all of it is concern for our fellow beings, then we approach what can be called ‘universal consciousness’.

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As we evolve and become less egoistic, we are less concerned with the results of our actions and more concerned with doing our best, leaving the result up to God. The more we learn to do this, the more the will becomes pure, until we reach a stage when our will is almost divine. Man’s will is coloured by all the stuff that rules man, whereas God’s will does what needs to be done to restore balance, and is not clouded by human frailty.

So, we can do away with the background chatter if we:

- Clean the heart and mind and meditate regularly so that the very nature of the quantum field changes over time,
- Learn to sublimate the ego through changing our nature, replacing ambition with aspiration and controlling our desires and fears and insecurities,
- Allow the will to become pure, so that it becomes a wonderful instrument, capable of creating awe and growth.

Why is it important to eliminate background chatter from our lives?

All of us know that in order to think and act efficiently and effectively we need silence. Chatter prevents clear thinking and confuses us, so that we are not able to choose wisely. When there is silence, we are able to think and act with clarity. We can also see God’s creation in all its wonder. We marvel at it, and aspire to become one with it.

I have always gone into some sort of retreat when I am stressed or disturbed. This helps me to center myself and regain touch with my core. It produces the peace and quiet that is essential for a spiritual life ●





I don't like work -  
no man does - but  
I like what is in the  
work - the chance  
to find yourself.  
Your own reality  
- for yourself not  
for others - what  
no other man can  
ever know.

JOSEPH CONRAD



# Mastering Change: The Need for *Collaboration*

DR ICHAK KALDERON ADIZES challenges the corporate world's concepts of leadership and management and shows us what is required for really effective leadership in companies.

Over the years I have observed how the concept of solving problems for organizations has changed its name. First it was called administration, but when business administration programs did not produce the desired results, the concept of administration was relegated to a lower rank within the organization. Administrators just coordinated and supervised, and a new concept emerged: management. Gradually at first, and then rapidly, schools changed their name to 'Graduate School of Management'.

Apparently that did not work well either, and management was relegated to the middle level of organizations. It lost its appeal and a new word was needed: executive. Graduate programs for executives and the concept of 'Chief Executive Officer' were born.

That shift did not produce the desired results either, so recently a new theory appeared: leadership.

I believe 'leadership' is just another fad. Soon, we will have another buzzword. Why? Because we are searching for an all-encompassing concept that will cover the skills necessary for running an organization. We are all looking for a model that will describe and identify the specific kind of person who can provide the functions an organization needs so that it is effective and efficient in both the short and the long term, and that person simply does not exist.

The mistake in this way of thinking lies in the expectation: we expect all the roles to be performed by a single individual, whether he is called the administrator, the manager, the executive or the leader. In reality, one person, even someone extraordinary, can perform only one or two of the roles required to manage and lead an organization.

The terms 'leadership', 'executive action', and 'management process' are one and the same for me, because they follow the same wrong paradigm. The paradigm assumes that a single individual can make any organization function effectively and efficiently in both the short and long term.

An individual who can make all decisions required for an organization to be effective and efficient in the short and long term simply does not and cannot exist. The roles that produce those results are internally incompatible. The ideal executive does not exist.



“ *Building a company requires a complementary team. It needs collaborative leadership, a team of leaders who differ in their styles yet complement one another.* ”

A single leader, no matter how functional, will eventually become dysfunctional. Over time, as an organization changes its location in the lifecycle, proceeding from early success to a booming position within the corporate field, that single executive will falter. The qualities that made her or him successful in the past can be the reason for failing in the future.

Building a company requires a complementary team. It needs collaborative leadership, a team of leaders who differ in their styles yet complement one another.

But here is the problem: a complementary team, since it is composed of different styles, generates conflict. So, although conflict is good, although it is necessary and indispensable, it can be destructive and dysfunctional. What is needed to avoid this potential dysfunctional and destructive conflict is collaborative leadership based on mutual trust and respect ●

*This is an excerpt from Dr Ichak Adizes' revised and updated book, Mastering Change – Introduction to Organizational Therapy, and edited for publication in Heartfulness Magazine. More information can be found at [www.adizes.com](http://www.adizes.com). Copyright 2015*

# Silver and Water

Miriam Hanid and Jamie Drew live in Suffolk, UK, and have been involved in meditation and music since their teenage years. They met in a heavy metal club 'in their reckless youth'! Miriam played wind instruments and piano before coming to the Brazilian drums, but it is singing that she enjoys the most. Jamie has played guitar but now focuses on drums. They currently play in a local band called Janifour.

Miriam is also an extraordinary silversmith who has been selected for many awards and commissions. She had a solo exhibition in Edinburgh in this year's festival. Many of her works are inspired by water.



*I use water as a metaphor for the divine current of energy flowing through all forms of life.*

*I record the ever-changing element of water in drawings and photographs.*

*Rough sketches are transferred to the silver, informing the visual framework.*

*The silver's form then changes rapidly throughout the making process.*



How did you come across Heartfulness meditation?

JAMIE

It was through a close friend of mine that I came to know about Heartfulness but I had for a while sensed there was a greater purpose to life. When I first met Miriam 14 years ago we talked a lot about spirituality and meditation without really understanding it. Nevertheless, the sense of purpose and wonder were there and Miriam was and still is a great inspiration.

Also my father deserves a mention, as he has been a massive influence, sharing crucial books such as *The Power of Now* and *Buddhism Plain and Simple*, and of course his own experience. I remember a time when we were in Heathrow airport on our way to Thailand, accompanied by two close friends of mine, and he gave the most inspirational talk. We were 19 at the time and were totally transfixed as he spoke about awakening to one's true self. I asked him what had triggered this initial response and he said, "I just didn't want to be the person who didn't know."





That struck a massive chord in me as I thought of all the disasters that could happen here on earth, to sort of stumble through life blindfolded, thinking that consumerism is all there is would be the greatest mistake.

These were the people who either directly or inadvertently guided me towards Heartfulness and, out of all the practices of meditation I have tried, I settled with this because of the transmission.

#### MIRIAM

I started Heartfulness meditation practice after Jamie went to India for two months and returned as a changed person, after meditating daily. I instantly wanted to join and was able to learn it while I was at University.

## How has it affected your lives?

#### MIRIAM

From the moment I started meditating regularly, I was more focused doing my degree work, had a larger perspective on life, and felt really grounded in my own experience of meditation. I met literally hundreds of amazing people who inspired me at seminars and centres in India, Germany, Denmark and the UK.

To describe how Heartfulness has affected my life is really too vast a subject to put into words, but perhaps an attempt at this would be to say that the start of my journey led me to a small iceberg. Over the years, like a diver in a vast ocean, I have discovered that the iceberg is getting bigger and bigger and I am still only at the

beginning. What is describable in words is really only a tiny portion of the immensity of the journey of the heart. I have been very fortunate to have been guided along this path, and the support of having a heart-centered approach has been invaluable to my life, work, family and relationships.

It has made my life a lot more cherished and meaningful, being more attentive to the language of the heart, and I feel I am more determined in all areas with a strong will implanted in my mind to achieve the best. Even if I can't always achieve everything I wish for, I feel that the determination is what counts.

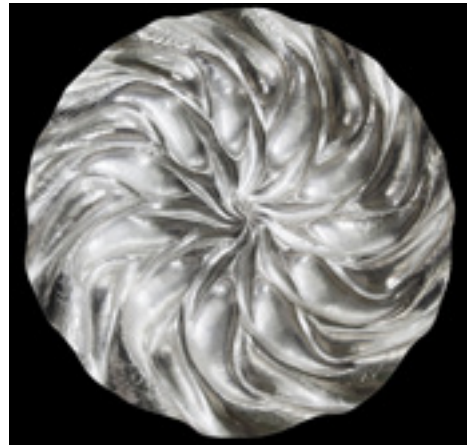
#### JAMIE

Heartfulness has without doubt deepened my understanding of life. I would say to go beyond your own self-proposed limitations, to see things in a new way, is to be in touch with your inner Self. This in turn opens your mind and develops a better understanding of people because ultimately you understand yourself at a deeper level. This is the process going on within me and it is certainly a result of meditation. I have felt a depth of peace and joy, which has been at times insurmountable and even a sense of eternity.

I've recognised that its okay that there is an existence greater than my ego and that I'm part of a greater whole. If this life has given me an opportunity to even glimpse that through the practice of Heartfulness, then what a miracle it all truly is.







## How does it come into your music?

JAMIE

If spirituality has something to do with going beyond the limitations of your ego then every musician out there has had a spiritual experience, whether they claim to be spiritual or not. When you are able to get out of the way and lose yourself in your instrument, then you can truly become a vehicle through which the music can flow. If you can be totally absorbed and unmindful of yourself, you often play things which you didn't know you could play and feel things in a new way. This is really where the magic happens and every musician knowingly or unknowingly strives for it.

Of course there are techniques you need to develop, but technique alone is not the pinnacle of importance. The most captivating music arises when we let go and become in touch with our true nature, and then the music will reflect such a condition. This is the great challenge when playing live. Then we have the responsibility of performing, so it is no longer just the other band members and myself, but also the collective attention of a hopefully receptive audience. Once again, if you can get lost and lose any bodily tensions and any fear, then the audience will sense this and respond accordingly.

MIRIAM

Music to me now is a journey of sharing. Sharing the process of creating music with others, sharing my voice and connection with others, and sharing a creative process in the experience rather than the results. Music can also be encrypted with feeling and emotion, which is something the audience feels when listening to it, and meaning is inherent in the artists' lives and timing of writing a piece of music.



## How do you integrate the culture of playing in a band at gigs with spirituality?

JAMIE

I feel life is a spiritual dimension rather than spirituality being something you 'do' in life. A lot of people have questioned how I can meditate one minute but then listen to rock music. For me that is the same as asking, "How can you meditate and then watch action movies packed with violence?" Some of the most spiritual movies ever made have also contained violence. *The Matrix*, *Star Wars*, *Lord of the Rings*: there's a great deal of truth within the plots of these movies, but I guess it is a case of becoming conscious of why you are watching them. Rock music reaches out to a massive audience, so if you can weave a spiritual message within it then it becomes a great medium.

MIRIAM

I use subtle suggestion, imagining that the whole room is filled with people who are becoming lighter and brighter in their hearts while listening to our music, that their problems of life and struggle are removed for the duration of the gig, and we are all on the same level of consciousness in the music.



What are the challenges and advantages of being young and living a spiritually focused life?

MIRIAM

One advantage of being ‘kind of’ young is that I have lots of ideas on how to integrate spirituality into my working life; a challenge is having time to implement them all! I am also able to connect with a variety of people from different backgrounds through the medium of my work, which broadens my perspective and makes me appreciate my role as an artist in today’s world.

How has Heartfulness impacted on you as a silversmith?

I started meditation before I started my business in silversmithing, so in a sense it has always been part of my life as a silversmith. I think one of the main factors is that I feel like I’m capturing my connection to spirituality through my silver pieces, and this is reaching people in a particular way. The tactile quality of the silver pieces has always been something that collectors and clients particularly admire, and as the pieces are made with that in mind I feel that is where the connection is. I could be wrong, but that is my feeling. The visual themes of movement in the silver also speak to the people who buy my work, and I feel this is evocative of the connection that flows from artist to buyer.

What is it you feel you want to express through your art?

I draw on a range of themes and inspirations, but essentially I try to make objects that inspire and encourage people to look deeper to discover subtleties that may not be visible to the naked eye. The visual aspect of my work is only one part of it. As soon as a person picks up a piece, there are instantly the qualities of touch, temperature, weight, shape and size which travel through the nerves, send signals to the brain and ultimately are transformed into an emotion or feeling. It is this that I am expressing through my work.



*Metal interwoven with light  
a glimpse of sun inherent on earth  
from the bounds of the deep ground.*

*The hands that work a material so bright  
must capture a gentleness,  
a cradle of the earths graceful hold.*

*Make me into a vessel  
to hold the quietest sounds  
to comfort, to nurture and bring out  
your subtlest thoughts.*

*Make me into a river  
to carry the flow of life  
through generations of souls.*

*I know you have a vision  
which lends its joyful and bright lustre  
to the hands of men ●*

Poem written at the Heartfulness Retreat Center in Jutland,  
Denmark, October 2015

INTERVIEWER: ROSALIND PEARMAIN



Empathy is the  
automatic tuning in  
to another's field,  
what he or she is  
feeling, what they  
have brought to us.

PARTHASARATHI  
RAJAGOPALACHARI





# Communication from *Heart to Heart*

THÉOPHILE L'ANCIEN shares some practical wisdom about heart to heart communication, to help us deepen our connection with each other.

**T**heophile the younger

Today I would like you to talk about communication. In today's world of the Internet and mobile phones, it seems out of step, but I know that you have mastered a completely different way of communication, as you practice it so often with me. Would you mind telling me more about it?

*Theophile the elder*

Please, know that communication occurs even more at the nonverbal level than it does through conversation. At the deepest level, it is a connection between two hearts, two beings. Usually, this communication is unconscious and left to chance. My proposal to you is to consciously connect with others at the deepest level.

When two hearts are linked together by light, this immediately creates the phenomenon of empathy. There is neither distance nor separation anymore with your partner. She or he feels listened to,

understood and accepted by you.

Would you like to try?

Gently close your eyes, as it will be easier.

Choose a friend s whom you like very much.

Dive into the depths of your heart.

Get in touch with the light until you are in intimate union with it.

Let all this light imbue your inner space.

Then only, let your heart set up a link of light with the heart of your friend.

What happens? Would you mind describing it to me?

*Theophile the younger*

I notice a ray of light between our two hearts. It is very sweet. The hearts are in touch, harmoniously blending. It is peaceful and thoughtless. I am here and elsewhere at the same time.

“ I notice a ray of  
light between our two  
hearts. It is very sweet.  
The hearts are in touch,  
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and elsewhere  
at the same time.



### *Theophile the elder*

You may open your eyes again. The link of the heart with your friend is set up now. You just need to invoke it and you will be in touch with him, whether you are physically together or not, to rekindle your heart bond.

Start again and go deep into the silence of your heart. Without willing, just evoke your friend. What happens?

### *Theophile the younger*

The link is there. It is sweet and warm, enveloping. Love is present, filling all the space. It seems that a communication takes place between us. I slightly lose the notion of my person whilst staying myself. We are in harmony.

### *Theophile the elder*

Imagine now your two hearts speaking wordlessly.

### *Theophile the younger*

I know this already, as that is what we often do together when I am speechless or when words are not necessary anymore. I like those moments, like when we are sitting by the fireplace, silently looking at the flames. When this inner dialogue stops by itself, I have the feeling that my being is content.

Theophile the elder keeps silent, settled in his resting heart. The inner fire crackles.

### *Theophile the younger*

I would like to go further. Currently, this friend of

mine has a problem and has asked for my help. What should I do?

### *Theophile the elder*

Above all, do not rush. Since the link between your hearts is there, invoke it. Let light do its work when your friend faces difficulties. Listen through your heart.

### *Theophile the younger*

A stream of thoughts arises. Should I tell my friend all the ideas that come?

### *Theophile the elder*

Your ideas are often right, but words are first vibrations. They rather go first through the filter and the silence of your heart, which will be in resonance and touch your friend's heart before the ideas could even been said through words. These ideas are the essence itself of the non-verbal communication we discussed a while before.

Would you mind closing your eyes again?

Think of your friend in the inner space of your heart.

When your friend speaks to you, listen to your heart. Listen to your feelings at the same time as he is speaking to you. He will feel a relief, with the certainty that he has found the solution within himself.

After a silence:

The solution is within each one of us. People need neither our solution, nor even the solution of their own mind and reason. Those answers may be wrong, while those coming from the light of their soul are the appropriate truth. Mind and reason have their purpose: they come afterwards to implement what the heart has dictated.

Close your eyes again. What do you feel?

### *Theophile the younger*

The two fields are only one. The two souls of ours are in communion. My friend was agitated and he is now at peace, everything is okay.

A simple thought emerges in my mind: I can possibly share the solution that has come to me if my friend does not find it.

### *Theophile the Elder interrupts*

Be careful! It is important to listen to your interlocutor with your heart. Give him time to express himself, even if you have already received the answer. Give him time to listen to his heart and to learn how to speak with it.

### *Theophile the younger*

Is this mind reading? Is that called telepathy?

### *Theophile the Elder*

Not exactly. This is because of empathy: you immediately receive the thoughts, emotions, and pleasant or unpleasant feelings of your counterpart. With this empathy, you are connected to the totality of the being sitting in front of you.

One of my spiritual Guides said that thoughts are quicker than sunlight. Sunlight takes nine minutes to reach the earth, while thoughts can do it instantaneously.

It is not always easy to feel this wholeness. You should forget yourself as much as possible. Your receptivity will depend on your sensitivity, the level of your purity and your elevation. A Guide can receive you totally because he is nothing by himself, his personality being merged in the Divine. Should his answer be verbal or not, it is always connected to the Source and supported by universal love. You have nothing else to do but live it ●

An excerpt from *Dialogues avec Théophile l'Ancien*

<http://theophilelancien.blogspot.fr/>



The heart is a fascinating organ to explore, not only for cardiologists. Because of its central position, its role is paramount for physical health, but who amongst us knows that it also has the upper hand over intelligence, thought, judgment, discernment and caring about others? Even more, it manages in a masterful way a third, even subtler level – our evolution.

In these days of globalization, with the problems that have arisen, is the current instability that we see among human beings being addressed? If it is possible for a good gardener to care for and save plants that are threatened, is it not possible to do the same by going directly to the heart of human nature, and so treat and care for man's heart? This is certainly an ambitious initiative, yet pragmatic and urgent.

We all feel our heartbeat, this relay point between the animate and the inanimate. The heart beats, gets excited, and sometimes misses beats. A doctor checks blood pressure and pulse rate, monitors the heart through an ECG, performs ultrasound echography, and sometimes does deeper functional exploration to secure our physical health, and physical exercise and diet contribute to fitness and well-being. Despite all our care and efforts the day comes, however, when the heart stops. This is the end of our earthly existence. But is it the end of life? This life has been infused by the heart, because it is through the heart that life is transmitted.

JACQUELINE CAMISA explores the nature of the heart, and invites us all to experience its wonders.

# Globalization Through the Heart



“ *This life has been infused by the heart, because it is through the heart that life is transmitted.* ”



This was revealed in Chinese documents several thousand years ago, in which the heart is presented as the conductor of our body symphony. From the third week of pregnancy, a ‘little heart’, known as the heart tube by embryologists, is already active, generating our organs and organizing their physiology, and transforming us continually. Ultimately it is helping us evolve. Elaboration and organization, transformation and, finally, evolution are the three stages attributed to the heart.

By giving ‘the little heart’ the name ‘the door of destiny’, Chinese philosophy attests the possibility of evolution beyond the physical body. So let’s look at the heart in its various stages and rhythms.

## The physical level

Physical evolution in human beings has been very slow and rather limited. On one hand it has taken thousands of years for human beings to reach the stage they are today. On the other hand our parents and their descendants’ genetic data continue to impose their limitations. Even in the most favorable conditions we can only hope to be a little taller and a little more developed physically than our ancestors, as this will always be within the limits of a genetic program. To change the color of our skin or to stem old age is impossible for us, despite all the creams, cosmetics and vitamins displayed on the attractive shelves of health food shops.

The physical body is a temporary but necessary vehicle to carry us further through this adventure of life towards another more subtle level. And what is that? Perhaps it is the mind level. We are tempted to believe so.

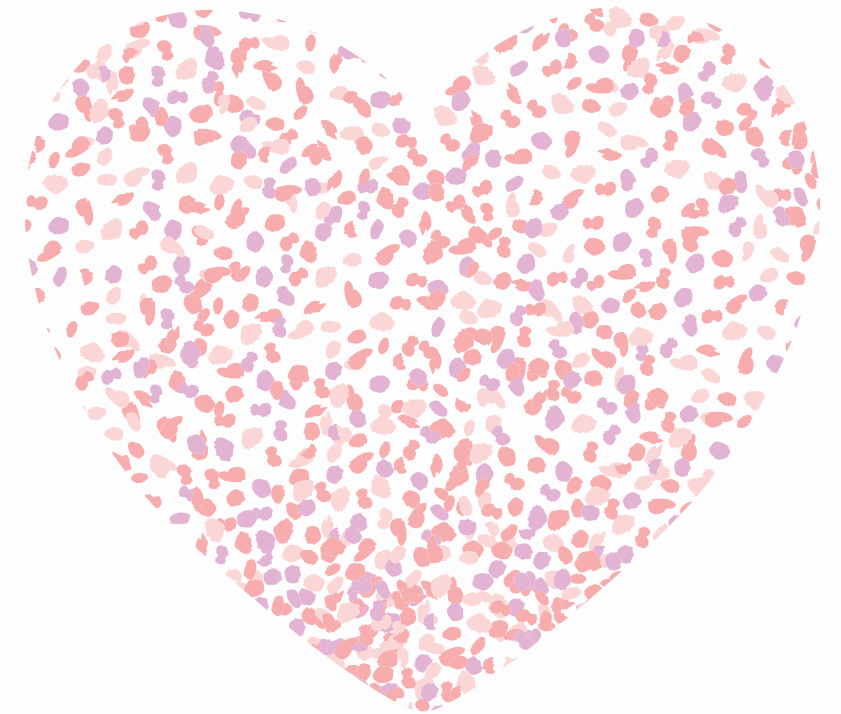
## The mind level

Since the Greeks, the mind continues to be the favorite playground of the Western world. We just have to look at our bookshelves. This academic affluence is proof of an interest to educate and instruct over the long term. However, has it really brought about real human transformation?

Fascinating as they are, have all the mental speculations helped us to develop simple wisdom embodied in our daily behavior? Or, even more modestly, do we now find a simple state of balance in human character in general? The present human context raises serious doubts.

Besides this already distressing observation, we know that we only use around 10% of our mental capacity. This compels us to humbly acknowledge that our most ambitious and remarkable initiatives are accomplished within such a narrow frame that our mental vision exists within a very thin beam. We focus upon this thin beam to the extent that we are blind to everything outside its sphere.

“The human soul belongs to no domain, no institution and no religion. It belongs to each one of us because we all have a heart. Wherever we were born, and whatever our previous cultural, religious (or non-religious) and community background, the soul level is our common identity card. It is our only passport to exit from this life to the next stage.



If we add to this the intense and accelerated media frenzy bombarding us day after day, the question of us having a mind capable of raising us is under question. How can we evolve when the mind is becoming heavier and heavier? Sensations, passions, urges and desires generate prejudice, habits and thought patterns. As the mind becomes heavier, it is less qualified to help us reach a higher level of consciousness.

The brain does, however, have a constant regeneration capacity. So is it right to keep it functioning at an optimal level. Reading, attending lectures, doing crosswords, mental calculations, games, art therapy, yoga, tai qi, chi gong, music and other activities boost our physical and psychic energies, but is all this sufficient to lead us to a more subtle level? A change of paradigm is required to rise vertically. As Einstein said, “No problem can be solved from the same level of consciousness that created it.”

So we must pass on to another stage, subtler than the mind level, for our evolution. This is the level of the soul, or the cause of our existence.





## The causal level, the soul

To consider the soul as being only within the domain of religion is another obstacle on the path of a well-understood evolution. This understanding appeared during the Age of Enlightenment in the 18th century. When the scientific, rationalist mind tried to free itself from religious dominance, there was significant collateral damage: that of assigning the soul only to the field of religion. For a certain time this prevented any serious observation and scientific experimentation on the causal level of our existence.

But the human soul belongs to no domain, no institution and no religion. It belongs to each one of us because we all have a heart. Wherever we were born, and whatever our previous cultural, religious (or non-religious) and community background, the soul level is our common identity card. It is our only passport to exit from this life to the next stage.

Today, research on the world of the spirit is evident everywhere, in all cultures, and more and more there is a call for inner experimentation, even scientific experimentation.

“ Let us dare  
to experience this  
heart globalization.  
We all have the  
opportunity to  
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realm, a space with  
no right of property,  
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fraternally. In fact  
this is its universal  
value.

All ancient traditions were aware of the spiritual level of existence. The ancient Indian tradition claimed that a regulated and clear mind allows access to spiritual spheres. For example, in Raja Yoga, as a first step we go deep inside ourselves through meditation to experience the vast inner world, and then make use of these discoveries to embody them in daily life in a pragmatic way. A mind conscious of the unity of everything through experience, and no longer influenced by dogmas and theories, becomes calm and keen to care about others, while assuming its personal responsibilities.

Ancient Chinese wisdom recommended meditation, so that men could become “true men,” “real men”. Chinese medicine is the practical application of these discoveries in the health field through inner experimentation.

Wise men, real men, of all cultures have always condensed their experiences into a few words, such as sutras or aphorisms. Here again there has been collateral damage throughout human history, as disciples and commentators who have not had the same personal experiences have distorted their meaning through interpretation and created dogma from their contents. This shows just how much the still narrow beam has remained powerless to infuse a rise in consciousness. This is also the reason why everywhere in the world the subtle essence of spirituality has remained hidden under various and numerous religious expressions.

Between the spirit, which surpasses our earthly destiny, and the means we have to determine our destiny, the heart is our laboratory where wonders occur. To put it simply, we can change everything through the heart. The heart is joy, laughter, gratitude and love.

Let us dare to experience this heart globalization. We all have the opportunity to experience this realm, a space with no right of property, with equal access by all, to be shared fraternally. In fact this is its universal value ●





ORANGE, THE INNER COLOR OF WATER, 14" x 18", oil on cardboard

# Emergence

An Art Essay by Judith Liebe

JUDITH LIEBE shares her thoughts on the physicality of painting, the need to let go of obsessions and judgment, and the role of the heart in creativity.

When I started painting about thirty years ago, the driving force was a wish to bring more of my body into the art I was creating. I bought big rolls of paper and paint and soon started my first painting, called 'The Maiden and the Death'. It was inspired by the German artist Hans Baldung Grien and the composer Franz Schubert. I used big brushes and my whole body moved to paint. In the evening I looked at my first big painting, of a woman hugging a dark shadow. I was happy. Still today I believe in the physical relationship between the artist and her art.





FRYMAN CANYON, 36" x 48", oil on linen

The gestural way of painting was for me a very productive way to balance my body and to learn how to relate to the material world in an artistic and holistic way.

After a short time I understood that painting is also mastered by the power of the mind, not unlike writing. I studied the layering technique of the Old Masters and admired their refined use of pigments and their discipline.

Heartfulness meditation has accompanied my art now for more than twenty-five years. A big part of my earlier work resulted from clearing out what I needed to let go of. More recently, meditation facilitates new ideas – images emerge out of the blue during my practice. When I sit to meditate, an answer to a problem within an artwork is often given. I see lights and colors as a reflection of my soul.



ASIAN LANDSCAPE, 47" x 63", oil on linen





APERTURE, 37" x 30", oil on linen



Origine, 71" x 48", oil on linen

This spiritual path has helped me to let go of my artistic obsessions. I am a perfectionist and my hard judgment can get in the way of a greater understanding of beauty. Once I enter the space of my heart, I see my art more clearly from a less self-involved perspective, and I am very grateful for this opportunity





Generally the philosophers have attempted to reach the innermost core of things through reason, and not through vision.

Reason, in its popular sense, may be faulty and may fail us, but if a thing is seen through the intuitional insight without the unnecessary medium of reason it will be visible in its original form without error or defect.

RAM CHANDRA OF  
SHAHJAHANPUR



# The Evolution of Consciousness:

## PART 1 – THE THREE BODIES

This is the first in a series of articles by KAMLESH D. PATEL about the evolution of consciousness, and how spiritual practices are designed to help consciousness expand and evolve.

When we talk about weaving a destiny, a future for ourselves, what do we mean? In the worldly sense, we want a good life. From my one-bedroom apartment, I want a five-bedroom house; from owning one factory I hope to own ten factories; I dream of being promoted from the position of a clerk to that of a CEO; I want a happy and fulfilling family life, and to raise children who also have fulfilling lives.

From the spiritual perspective, we are concerned with a much bigger picture. In order to explore this further, we need to first describe the human make-up. We have a physical body made of flesh and blood that is the most solid part of us. While it changes a little bit, according to how we live our lives, it doesn't change much. Physical evolution happens over longer periods than one lifetime, so we don't expect our physical body to evolve in this life. The physical body is associated with matter.

We also have a subtle body, also known as the astral or mental body, that is associated with energy and vibration. This is what we call the heart and mind.

The third body we have is our causal body, the cause of our existence, which is also known as the soul. The causal body is associated with the absolute state of nothingness, the substratum of existence. This causal body is pure, unchanging and immutable, so it does not need to evolve.

With the physical and the causal bodies, we cannot expect to find evolutionary changes. When we want to change our thinking and our patterns of behaviour, during any process of self-development, be it psychological or spiritual, what evolves or transforms is the middle layer, the subtle body. Spiritual destiny has everything to do with the purification of the subtle body by removing the layers that surround it.

In the mineral kingdom, all three bodies are so closely tied together that it is difficult to separate them; they don't have much freedom. To the extent to which they can free themselves vibrationally, they have different qualities and we give them names like Gold, Lead, Osmium, etc.



“Spiritual destiny has everything to do with the purification of the subtle body by removing the layers that surround it.

In the plant kingdom, the three bodies are a little looser. Look at a tree. How do you know it has a subtle body that responds? Have you seen flowers that open up when the sun comes? How do they know? They respond so nicely, turning as the sun moves. There is also a plant called *Lajvanti*, and when you touch it the leaves fold in. When there is a breeze, or even a storm, the leaves and branches of trees dance, but the moment someone tries to cut the branch of a tree, it becomes agitated. You can feel it. In plants, the subtle body and the causal body are very tightly tied together, and the subtle body cannot express much.

In animals, there is a still greater separation, and in human beings all the three bodies are labile or loosely connected. Among different human beings, there are also differences in separation. The three *gunas* in Vedic philosophy – *tamasic*, *rajasic* and *sattvik* – are based on how loosely or how strongly the bodies are connected.

In a *sattvik* person, the subtle body can move around, whereas a *tamasic* person is more stone-like. One person can think of something somewhere else, but another person with limited mental capacity may not grasp what is happening around them. Even if you tell them about it, their mind cannot reach there. Sometimes, when we communicate, certain concepts are not understood by the other person because of the subtle body's inability to grasp them.

So at the level of the subtle body, we can choose to evolve and go beyond the animal level of existence to the human level to the divine level, by expanding our field of consciousness.

How can we describe the subtle body, and how does it evolve? There are four main functions of the subtle body that we will consider and they are:

**Chit or consciousness,**

**Manas or our contemplative faculty,**

**Buddhi or intellect, and**

**Ahankar or ego.**

They all have a role to play in our evolution, and in the next issue we will explore them further ●

*To be continued..*

“So at the level of the subtle body, we can choose to evolve and go beyond the animal level of existence to the human level to the divine level, by expanding our field of consciousness.

## About Kamlesh Patel

*From an early age, Kamlesh Patel was interested in spirituality and meditation, and eventually came to the feet of his Guru in 1976 while still a student. He is now the fourth spiritual guide in the Sahaj Marg system of Raja Yoga meditation.*

*Kamlesh is married with two sons, and is a role model for students of spirituality who seek that perfect blend of Eastern heart and Western mind. He travels extensively and is at home with people from all backgrounds and walks of life, giving special attention to the youth of today.*





## THE SCIENCE OF SPIRITUALITY

# Observation

SWAMI VIVEKANANDA explains the scientific basis of Raja Yoga and the importance of observation in this process.

All our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less to the more general, or from the general to the particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because it appeals to the particular experiences of every human being. The scientist does not tell you to believe in anything, but he has certain results which come from his own experiences, and reasoning on them when he asks us to believe in his conclusions, he appeals to some universal experience of humanity.

In every exact science there is a basis which is common to all humanity, so that we can at once see the truth or the fallacy of the conclusions drawn therefrom. Now, the question is: Has religion any such basis or not? I shall have to answer the question both in the affirmative and in the negative.

Religion, as it is generally taught all over the world, is said to be based upon faith and belief, and, in most cases, consists only of different sets of theories, and that is the reason why we find all religions quarrelling with one another. These theories, again, are based upon belief. One man says there is a great Being sitting above the clouds and governing the whole universe, and he asks me to believe that solely on the authority of his assertion. In the same way, I may have my own ideas, which I am asking others to believe, and if they ask a reason, I cannot give them any.

This is why religion and metaphysical philosophy have a bad name nowadays. Every educated man seems to say, "Oh, these religions are only bundles of theories without any standard to judge them by, each man preaching his own pet ideas." Nevertheless, there is a basis of universal belief in religion, governing all the different theories and all the varying ideas of different sects in different countries. Going to their basis we find that they also are based upon universal experiences.



“ We first observe facts, then generalise, and then draw conclusions or principles.



In the first place, if you analyse all the various religions of the world, you will find that these are divided into two classes, those with a book and those without a book. Those with a book are the strongest, and have the largest number of followers. Those without books have mostly died out, and the few new ones have very small followings. Yet, in all of them we find one consensus of opinion, that the truths they teach are the results of the experiences of particular persons. ... If you go to the fountainhead of Christianity, you will find that it is based upon experience. Christ said he saw God; the disciples said they felt God; and so forth. Similarly, in Buddhism, it is Buddha's experience. He experienced certain truths, saw them, came in contact with them, and preached them to the world. So with the Hindus. In their books the writers, who are called Rishis or sages, declare they experienced certain truths, and these they preach. Thus it is clear that all the religions of the world have been built upon that one universal and adamant foundation of all our knowledge – direct experience. The teachers all saw God; they all saw their own souls, they saw their future, they saw their eternity, and what they saw they preached.

Only there is this difference, that by most of these religions, especially in modern times, a peculiar claim is made, namely, that these experiences are impossible at the present day; they were only possible with a few men, who were the first founders of the religions that subsequently bore their names. ... This I entirely deny. If there has been one experience in this world in any particular branch of knowledge, it absolutely follows that that experience has been possible millions of times before, and will be repeated eternally. Uniformity is the rigorous law of nature; what once happened can happen always.

The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has the same perceptions himself. Yoga is the science which teaches us how to get these perceptions. It is not much use to talk about religion until one has felt it. Why is there so much disturbance, so much fighting and quarrelling in the name of God?

“What right has a man to say he has a soul if he does not feel it, or that there is a God if he does not see Him? If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe.

... Man wants truth, wants to experience truth for himself; when he has grasped it, realised it, felt it within his heart of hearts, then alone, declare the Vedas, would all doubts vanish, all darkness be scattered, and all crookedness be made straight. “Ye children of immortality, even those who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him who is beyond all darkness; there is no other way.”

The science of Raja Yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth. In the first place, every science must have its own method of investigation. ... I could preach you thousands of sermons, but they would not make you religious, until you practised the method. These are the truths of the sages of all countries, of all ages, of men pure and unselfish, who had no motive but to do good to the world. They all declare that they have found some truth higher than what the senses can bring to us, and they invite verification. They ask us to take up the method and practise honestly, and then, if we do not find this higher truth, we will have the right to say there is no truth in the claim, but before we have done that,

we are not rational in denying the truth of their assertions. So we must work faithfully, using the prescribed methods, and light will come.

In acquiring knowledge we make use of generalisations, and generalisation is based upon observation. We first observe facts, then generalise, and then draw conclusions or principles. The knowledge of the mind, of the internal nature of man, of thought, can never be had until we have first the power of observing the facts that are going on within. It is comparatively easy to observe facts in the external world, for many instruments have been invented for the purpose, but in the internal world we have no instrument to help us. Yet we know we must observe in order to have a real science. Without a proper analysis, any science will be hopeless, mere theorising. And that is why all the psychologists have been quarrelling among themselves since the beginning of time, except those few who found out the means of observation.

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 analyse 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.

Everyone is using it, both in the external and the internal world, but, for the psychologist, the same minute observation has to be directed to the internal world, which the scientific man directs to the external. This requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to things external, but never to things internal; hence, most of us have nearly lost the faculty of observing the internal mechanism. To turn the mind, as it were, inside, stop it from going outside, and then to concentrate all its powers and throw them upon the mind itself, in order that it may know its own nature, analyse itself, is very hard work. Yet that is the only way to anything which will be a scientific approach to the subject.

What is the use of such knowledge? In the first place, knowledge itself is the highest reward of knowledge, and secondly, there is also utility in it. It will take away all our misery. When by analysing his own mind, man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that

he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery – there will be perfect bliss, even while in this body.

There is only one method by which to attain this knowledge, that which is called concentration. ... How has all the knowledge in the world been gained but by the concentration of the powers of the mind? The world is ready to give up its secrets if we only know how to knock, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.

It is easy to concentrate the mind on external things, as the mind naturally goes outwards, but it is not so in the case of religion, or psychology, or metaphysics, where the subject and the object are one. The object is internal, the mind itself is the object, and it is necessary to study the mind itself – mind studying mind.

We know that there is the power of the mind called reflection. ... The powers of the mind should be concentrated and turned back upon itself, and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated

“ *The goal of all its teaching is how to concentrate the mind, then, how to discover the innermost recesses of our own mind, then, how to generalise the contents and form our own conclusions from them.*

mind penetrate its own innermost secrets. Thus will we come to the basis of belief, the real genuine religion. We will perceive for ourselves whether we have souls, whether life is of five minutes or of eternity, whether there is a God in the universe or none. It will all be revealed to us. This is what Raja Yoga proposes to teach.

The goal of all its teaching is how to concentrate the mind, then, how to discover the innermost recesses of our own mind, then, how to generalise the contents and form our own conclusions from them. ... Every human being has the right and the power to seek for religion. Every human being has the right to ask the reason why, and to have his question answered by himself, if he only takes the trouble.

So far, we see that in the study of this Raja Yoga no faith or belief is necessary. Believe nothing until you find it out for yourself; that is what it teaches us. Truth requires no prop to make it stand. ...

The end and aim of all science is to find Unity, the One out of which the manifold is being manufactured, that One existing as many. Raja Yoga proposes to start from the internal world, to study internal nature...

The mind is an instrument, as it were, in the hands of the soul, through which the soul catches external objects. The mind is constantly changing and vacillating and can, when perfected, either attach itself to several organs, to one, or to none. ... The perfected mind can be attached to all the organs simultaneously. It has the reflexive power of looking back into its own depths. This reflexive power is what the Yogi wants to attain; by concentrating the powers of the mind, and turning them inward, he seeks to know what is happening inside. ... As each science requires certain preparations and has its own method, which must be followed before it can be understood, even so in Raja Yoga ●

Excerpts from the Introduction to *Raja Yoga*



Nature speaks.  
Flowers speak,  
and the sky and  
the stars speak  
to us. But do we  
know what they  
are speaking?  
Do we listen to  
them, or do we  
just treat them as  
flowers and mud  
and water and air?  
Have we lost the  
art of listening?

RAM CHANDRA OF  
SHAHJAHANPUR

PHOTOGRAPHY BY STAS WALENGA





## LESSONS FROM THE GARDEN

# Delight In Giving Calendula

Nature is giving. ALANDA GREENE shares with us the giving nature of one plant in particular that has been used as a medicine, cosmetic and tea for thousands of years by human beings.

I want to be like a calendula plant. This plant with its luminous orange blossoms just seems to delight in giving, and, in the process, gives delight.

What a great solution to flourish! Make yourself so agreeable, so joyful, so beautiful, so easy to be with, so useful, that everyone just wants to have you around. That is calendula.

Right now it's autumn, and a lot of flowers have done their course of blossoming, feeding bees, giving beauty and they have now gone to seed. But the calendula is still blooming like in early summer. There are more blossoms than ever, their color is deep and bright, and when I look from my house down towards the garden, the garden bed is filled with calendula like someone has turned on a bunch of orange lights. The days lately are dark, with deep gray clouds blocking the bright autumn sun, but this doesn't seem to deter the calendula plants, or dampen their spirit or brightness.



PHOTOGRAPH BY SAVITSKAYA IRYNA



The herbalist, Matthew Wood, commented that he thought it impossible for someone to stay sad or depressed if they had the company of calendula. He called it the sunshine herb.

Dried calendula flowers make a soothing, pleasing tea that calms an irritated stomach or just brings a pleasing infusion to the taste buds and insides.

Tincture of calendula is the best remedy for wasp or bee stings I have found. It soothes the burning, eases the effect so the swelling calms and decreases, and settles the reaction.

Calendula oil soothes irritated skin, rashes, scrapes and skin eruptions.

Chipmunks appreciate calendula as a food supply. As the seeds mature and curl in a circle of elegant spiral curves around the centre of the stalk, the chipmunks pull the stems downward or climb up the sturdier ones. They stuff the dark curled seeds into their cheek pouches until they look stricken with a bad case of mumps, then run off to stash their supply as a winter source of nourishment.

The days grow colder and shorter, everything else in the garden has been harvested, dug into the earth and covered with mulch. But I cannot bear to pull out the calendula or cover them. Even when frost lays a thin sheen over the straw packed around them and over the leaves, the flowers hold their luminous shine and bring a glow to the gray days before winter sets in.

I want to grow old like calendula: be of use by easing pain, bringing beauty and delight, just keep on going without needing much ●

---

I want to be like a  
calendula plant.  
This plant with its  
luminous orange  
blossoms just seems  
to delight in giving,  
and, in the process,  
gives delight.

---





# WAYS TO OBSERVE *Nature*



Find a place, a tree, a rock, or a piece of the earth, and spend time there often. Get to know your patch of Nature and feel comfortable there.

Be silent, be observant, and develop a deep osmosis with everything around you.

Look up, look down, and look around. Don't rush, let everything else adjust to your presence.

Listen to everything. Listen to the sky, the clouds, the air and wind, the plants, the animals, the smallest creatures and the earth itself.

Go there at different times of the day. Go there at different times of the year. Ask yourself questions about the cycles of Nature, e.g. How does the lunar cycle affect everything here? How do the seasons affect everything here?

Draw or paint your experience. Keep a journal and write about your experience.

What have you discovered? Share your discoveries with your family and friends.

Encourage them to also observe Nature.

Ask yourself the question:  
"When I am in that place, am I just an observer? How am I part of the environment when I am there?"

While you are there, in silence go into your heart and have the thought that everything around you is absorbed in Godly remembrance. Become aware of how that feels ●

Feel the air around you moving in and out of your lungs. Feel the energy from the earth moving up into your body from your feet.

Gently touch trees and rocks and feel their different vibrations. If there is water, observe how it moves.



*Find your true nature...*



THINK  
THINK

SOLAR  
UJAAS!

### UJAAS ADVANTAGE

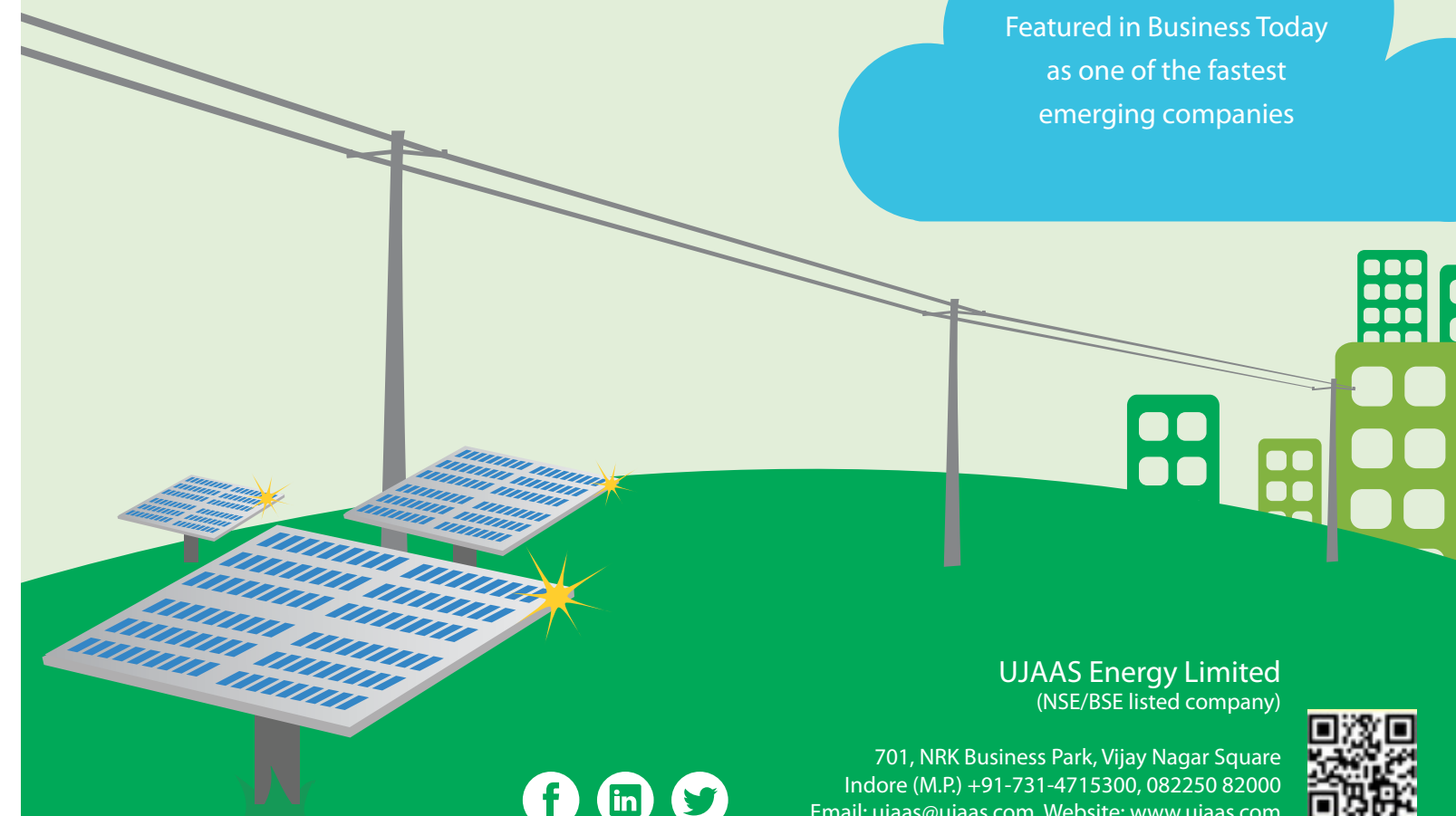
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## Mission Possible

Secret Agent \_\_\_\_\_:

Your mission if you choose to accept it is to secretly perform Random Acts of Kindness. During the next 6 days you will be required to perform Random Acts of Kindness, but you must do it without the recipient knowing it is you.

First pick your target (the one who will receive your kindness) then roll the dice 6 times, one time per day, to decide on a kind deed or act to perform for him/her.

Perform your kindness secretly. You will report back on the seventh day.

DO NOT blow your cover!

Name of the Target: \_\_\_\_\_

Details of your Mission: (List the RAK you have to perform each day).

Day 1: \_\_\_\_\_

Day 2: \_\_\_\_\_

Day 3: \_\_\_\_\_

Day 4: \_\_\_\_\_

Day 5: \_\_\_\_\_

Day 6: \_\_\_\_\_

Good luck on your mission!

This message will not self destruct.



### Picking your target

If you play with your friends, your family members or your classmates, you can write the names of the 'Targets' on a small piece of paper and put them in a box or a hat. Ask each 'Agent' to pick a target. Then go on with the Mission's details.

### Details of your Mission: List of Random Acts of Kindness

Roll the dice and find out what RAK you will have as a challenge this week. If you get the same RAK twice, you can choose to perform the same on two days or you can roll the dice again.

Here is a list to start off. Do the RAK associated with the number you roll on the dice:

1. Give your target a random gift. It doesn't have to cost anything - something from the heart.
  2. Do a chore for your target without him/her knowing
  3. Write a note to your target telling him/her how much you appreciate him or her. Leave it in a place for him or her to find it.
  4. Smile at your target at least 3 times today, make his/her day brighter.
  5. Share your snack with your target.
  6. Slip a sweet into your target's pencil box without anyone noticing.
  7. Give way: hold the door open for your target and wait for him/her to enter the classroom, the dining area, the bus or any other place.
  8. Draw a smiley and keep it on your target's chair without being noticed.
  9. Dangerous: sharpen all the pencils in the pencil box of your target without him/her noticing. This requires skills and speed.
  10. Give a compliment to your target.
  11. Help your target to carry his/her books or bag or anything belonging to him/her.
  12. Give your place in the line or your turn in a game for your target.
- You can write your own RAK.

BUSINESS NEWS



# MANA

## the elephant with a heart of gold

ILLUSTRATIONS BY THOMAS KLEIN

Once upon a time, ages ago, in the Himalayan forest, there was a white elephant. His name was Mana and he had two superb long tusks. He was the descendant of a whole line of white elephants that came from the Hui-Sai forests in the kingdom of Siam, and they could speak the human language.

No circumstance, however bad, altered his kindness and warm-heartedness. Mana was a model of generosity and of wisdom for all the surrounding animals. Any creature that met him was touched by the pure love and simplicity he radiated, and would in turn love and respect him. Through their songs and cries the animals would often mention him and his incredible compassion, but he would say nothing.



### The quest

When he was younger, the tall white elephant decided to go on a quest in faraway countries, and on his journey he met two remarkable men, Tierno and Hatim, who really impressed him.

Tierno, who was notable for his wisdom, said to him, “The more beneficial good action is the one that consists in praying for one’s enemies.”

Tierno’s teaching helped Mana understand that evil begets evil. So he decided to behave properly with all living creatures and to bless inwardly any creature he came across.

In the Syrian deserts, he met Hatim, a benevolent young prince of the Tai tribe.

Hatim would say, “Generosity is a tree of paradise.”



Chief of all the herds of elephants in the Himalayas

After coming back from his tour, Mana became the chief of all the herds of elephants living in the Himalayas, which meant a great multitude ruled by wickedness and hatred. He did his level best to calm down conflicts, always using kind words spoken through his tender heart.

Then his ruling time expired

He had retired and was living a solitary life; he spent it thinking, meditating and praying. All the animals could feel only respect and love for him. He would welcome, guide and help whoever needed him. They all called him ‘the good king of the elephants’.

One day in the forest, the animals heard a man who was desperately trying to find his way among thorny bushes. Shrubs and vines barred his path, but he went on through the inextricable tangle of plants, looking lost and haggard. Having gone round and round in circles, he was finally exhausted. His clothes were torn, his body was covered with blood and he hopelessly wrung his hands.

Then he pleaded, “Please, help me!”

Nobody answered. There were no men around.

The white elephant heard all this and went in the direction of the man, finding him caught in the thorn bushes. He came nearer and held his trunk towards the man. Frightened, the man stepped back. The elephant froze. So did the man. The elephant made a step ahead, but the man stepped back again. The elephant approached more slowly this time.

The man said to himself, “This elephant stops every time I step back. Maybe it does not want to hurt me,” so he stopped moving.

Good-hearted Mana approached him and asked, “Why are you crying and complaining, man?”



“I’ve lost my way in this forest, and I’m afraid I am going to die,” the man answered.

“Don’t be afraid,” Mana replied. “I am going to put you back onto the road to Gorakhpur and there you will find your folks.”

He very cautiously put his trunk around the man, put him on his back and started walking out of the forest.

Feeling reassured, the man accepted Mana’s help.

On his way, he thought, “What a lovely story to tell my friends!”

Then he watched his surroundings attentively. He wanted to remember all the incidents and asperities, the mountains, the hills, the ponds, the streams and

the big trees. On reaching the main road, the elephant set the man gently on the road and said, “Here you are. This is the road, man. It will take you right to Gorakhpur. Go in peace! Now, I will ask only for one thing: Don’t tell anybody what happened and how I helped you, whatever the questions you are being asked.”





The man was greedy

The man thanked the elephant and, as he left for Gorakhpur, he was in a lively mood. But he was greedy and covetous, so his thought went to the kind elephant's beautiful tusks. As soon as he arrived, he went back to Varanasi and popped into a shop where they sold ivory objects. He asked them, "How much would you give, dear masters, for the tusks of a living elephant?"

"You ask?" the eldest said. "The tusks of a living elephant are far more expensive than those of a dead one. Bring them to us and you will get good money for it."

As he was walking home, the man said to himself, "The elephant looked very kind. I could convince him to give me one of his tusks. That would mean a lot of money."

No sooner said than done. He took a saw and went back to the Himalayan forest where the good king of the elephants lived. Surprised to see him back, the white elephant asked, "Why have you come back man? What brings you here?"

"Misery, my dear white elephant," the impostor answered. "I have nothing to eat. Give me your tusks. I will sell them in Varanasi and that will earn me a living."

Shocked by such a shameless demand, the white elephant thought the matter over and concluded that it had to be so.

He answered, "Do you realize what you are asking for?"

The man remained silent.

"Okay, brother man. I will give you one of my tusks. Have you got a tool to cut it?"

"I have brought a saw," the greedy fellow said.

So the elephant lay down and let the man saw one of his tusks.

Feeling happy, the man added, "My dear elephant, one tusk won't do without its pair. Let me have it, so that I won't have to come back when the money for the first one is spent."

The determination and effrontery of the man dumfounded the elephant. "Are you going to leave me without any defense?" he asked. "Don't you know they were precious to me and that I am going to miss them? Thanks to them, I have survived. Well, brother man, if you really think they will be useful to you, take them and do what you think is right. So, take my second tusk," Mana said kindly.

Fearing neither God nor man, the ruthless guy took the tusks away without expressing any thanks. He sold them for a very good price indeed to the craftsmen in Varanasi. For some time, he led a debauched life, and he soon squandered all the money he received from the sale.

Then he went back to the Himalayan forest to see the kind-hearted elephant and said, "Dear white elephant, I've sold your tusks, but the money has already gone. Again I am in a state of great misery, starving to death. Have mercy on me. Give me what is left of your tusks so that I may sell them too."

"What is your name, nameless man?" Mana asked.

"Goruk," the man replied with a slight grin that distorted his embarrassed smile.

The white elephant took a long look at the dishonest man. He had a glimpse of the man's lost soul, locked in all his gross coverings, in his passions, his desires, his excessive jealousy. He said to himself that since he had already given his tusks, why not continue. Goruk cut them again, took the ivory away and left without thanking Mana.

All the creatures were in turmoil

The animals had seen it all and they spread the news all over the Himalayas. They were in turmoil and could not understand how a creature could behave so poorly, guided by greed alone. Each one of them had a point of view, but they all agreed to condemn the man's attitude.

The facts reached the ears of Lord Tiger who, feeling offended, agreed with the animals: "We won't take it!"

Let him be in peace

It was not long of course before the man's money was squandered anew and greedy Goruk was again on his way to the Himalayan forest. On meeting the white elephant, he stated bluntly, "You gave me your tusks and all that was left of them. Now you must give me the roots. You don't need them anymore, whereas I could draw money from them."

Good-hearted Mana lay down again and let ungrateful Goruk help himself to the roots of his tusks. He grasped the head of the elephant and dug out the roots where the two beautiful tusks formerly emerged. He took them away with him, purring with pleasure at the idea of the money he would get by selling them. There were no thanks, nothing for Mana, the generous elephant.

As Mana watched him go, he felt compassion and thought, "Well, I've given him everything he asked for. I hope it will help him. Let him be in peace!"

To be continued... ●



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A serene sunset scene over a body of water. The sky is a mix of orange, yellow, and green, with the sun low on the horizon. The water is calm, reflecting the colors of the sky. In the distance, there are silhouettes of buildings and a bridge. In the foreground, two people are in a small boat on the water. One person is standing and holding a long pole, while the other is sitting. The overall mood is peaceful and relaxing.

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