

May 2016

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EVOLUTION OF CONSCIOUSNESS

The subtle body

EPIGENETICS

Do our genes define us?

ATTITUDES

The art of not judging

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The Eternal Search for Peace

What to say of peace? We seem to be thinking, acting, wanting and acquiring everything antithetical to peace. There seems to be an eternal struggle between the soul and the mind, the spirit and the ego, the intangible inner self and the expressed personality.

While a truly happy person is happy under all circumstances, most of us are unhappy under any circumstance. A rich man is a beggar when he is oblivious of his wealth. A human being is unhappy and restless because his goals and achievements are not germane to his true nature.

A piece of wood is dead. If it were alive, would it not want to become a tree again? All things tend to move towards their equilibrium per the laws of physics. This is also true for us humans. But humans are not totally natural beings! Why? Because we think and choose. Hence we create. When what we create is not natural – not aligned with our true nature – there is discrepancy and disharmony, resulting in disequilibrium.

So, the first step is to awaken to a process of being natural. The second step is to take action that makes us capable of thinking and acting correctly. The third is to understand that we are all connected and hence we influence each other. So while we protect ourselves from the deleterious effects of the external, we let the positive effect spread from us as we practice peace.

So, what is peace? How does it feel? Why do we seek it while pursuing its opposite? How can we reverse the process and positively seek and contribute to individual, community and universal peace?

Without peace, no prosperity can be sustained. Here, we must recognize the heart-space as the repository of peace. Heartfulness can contribute to such a peace and prepare one to go deeper and beyond. A community of Heartfulness makes for universal peace.

Wishing you all the very best. Let us know how we can serve you.

Victor Kannan,

Director, Heartfulness Institute, USA



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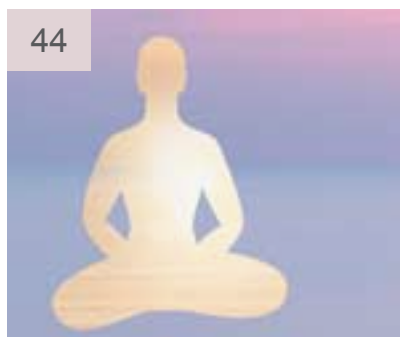
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The Dawn Revolution

It is that time of year when the seasons are obviously changing. In the northern hemisphere, new life is blossoming everywhere as spring energy rises, and in the southern hemisphere there is the beginning of a chill in the evenings and early mornings. Nature goes through her cycles.

Yet there is something unchangeable. In the early morning, when it is no longer dark but not yet light, infinity is suspended in the atmosphere. It is the perfect time for finding stillness within. Waking under warm blankets; the cool air on an outstretched arm. What is that space between sleeping and waking? That suspended moment where we are none of the things we imagine ourselves to be. The world that enveloped us in sleep has evaporated and our daily routine has not yet overtaken us.

While the first rays of the sun are yet to peep over the eastern hills, sit with this inner reality at dawn and tune within. Explore that liminal space inside. Plunge inside your heart, and nourish your consciousness. When meditation ends, expand the peaceful, subtle feeling into the room, and then into your day. This way we experience inner stillness and find peace within.

Dear readers, in this issue we celebrate this internal practice of meditation on the heart and its ability to help us refine, grow, and balance our lives. As we become more peaceful individuals, the world will in turn find peace. This silent dawn revolution will help us all be in tune with Nature, one heart at a time.

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Ivor lives in Ireland and is Professor Emeritus of Psychiatry, University College, Dublin. He has published widely in academic journals since the 1960s and has also written two books, *Music and Madness* (2008), and *The Writings of Ivor Browne, the Evolution of a Slow Learner* (2013). He established the Irish Foundation for Human Development out of which grew the North West Centre for Learning and Development and the Inner City Trust, which became a model for the Prince of Wales' urban village development project and other urban renewal developments around the world. His current work focuses on stress management.



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Rebecca holds degrees from Cornell (M.F.A., creative writing) and Princeton (Ph.D., philosophy) and works as a writer and researcher, with several books published, including two books on spiritual philosophy and practice: *The Insights of Higher Awareness* and *Ego and the Spiritual Self*. In addition, she has published several collections of Haiku.



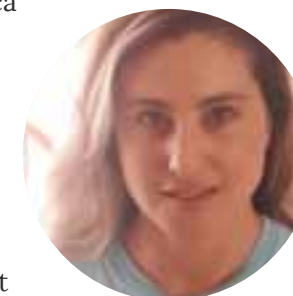
Rajesh Menon



Rajesh lives in Delhi, India, with his wife and two daughters. He has been a photographer since 2007, and also runs a Bed & Breakfast. He loves taking photographs of the beautiful natural scenery and peoples of the Indian subcontinent, including Spiti in the Himalayan state of Himachal Pradesh, Pushkar in Rajasthan, Bhutan and Nepal. Nowadays he is travelling regularly to the northeast of India, working on photographic projects in Nagaland, Arunachal and Assam.

Lisa Ann Catano

Lisa lives in South Africa and is a writer, New Insights life coach, and currently training to become a recovery coach through the Foundation Clinic. Lisa is passionate about empowering people, conscious awareness and being a flame of love. Her life experience has taught her about the importance of change in one's life and to always learn, unlearn and relearn.



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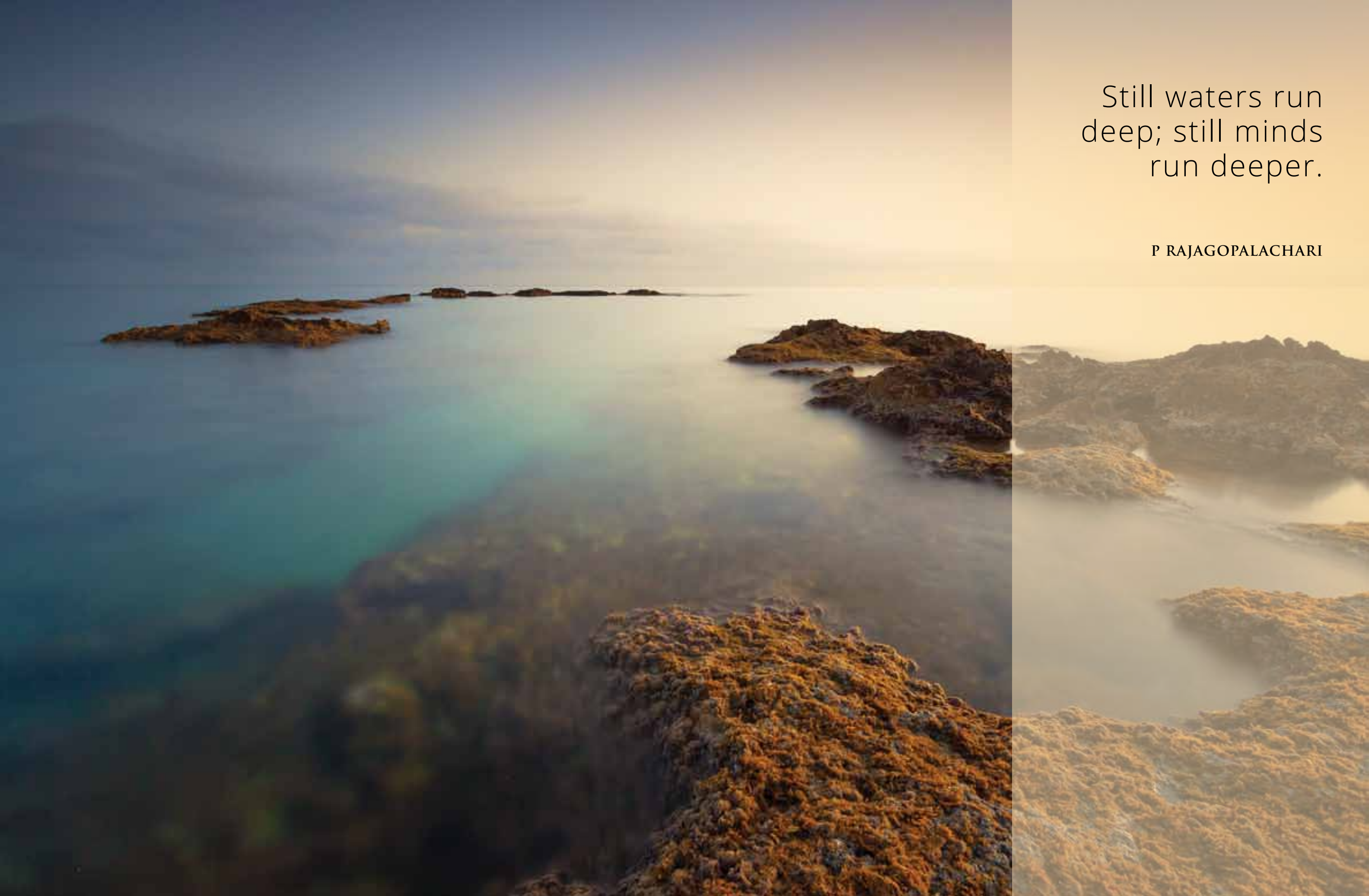
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Issue 7, May 2016



Still waters run
deep; still minds
run deeper.

P RAJAGOPALACHARI



A Journey Of DISCOVERY

IVOR BROWNE is a psychiatrist living in Dublin, Ireland. He shares with us his experience of the spiritual journey, from childhood to old age.

Every seeker has his or her own pace. It is a life-long journey, starting with a single meditation. It is a spiritual adventure.

I think my first awareness of spirituality came from my mother. She was a simple, gentle woman who was herself genuinely spiritual without even being consciously aware of it. She was Church of Ireland because of her upbringing, but had no prejudice.

My mother and father were married in the Church of Ireland, not because my mother wanted it, but because of his insistence. He decided his sons would be raised as Catholics, and the girls as Protestants. So on Sundays my brother and I would head off to mass with my father, while my sister and mother went to the local Church of Ireland. This seemed clear enough until one day, after attending mass for several years, I was glancing dreamily around the church and, lo and behold, I became aware that there were women and children there! Until that day I had assumed that all men were Catholics and all women were Protestants.

My first experience of Holy Communion was a spiritual awakening for me. I recall the strong feeling, as the Host melted in my mouth, that Jesus was inside me. The experience was tainted with all the guilt and nonsense about not touching the Host with your teeth, fear of it sticking to the roof of your mouth and not touching food and water for 24 hours beforehand. Still, that experience of communion lasted for years; the clear, raw feeling of the morning air when attending mass early, and the experience of Jesus was, in some sense, a genuine spiritual awakening.

As a child, particularly when I rested in bed in the daytime, trying to be sick to avoid going to school, if I heard church bells or the sound of children playing in the distance, I would be overcome by a strange, wistful sadness that seemed to come from another world. To this day, when I hear church bells far away, I still get this feeling, although it is now not so intense. This feeling does not accord with any experience from this life, and my impression from this and other experiences is that I must have been in some sort of religious order in a former life.

From my father's individuality and eccentric way of doing things, I learned to think for myself and be my own person, no matter what criticism I encountered. When I reached adolescence I went through the usual disenchantment with organized religion. Then, when in medical school I contracted TB and was put to bed for a year, I had time to think and read. I once again went into a religious phase,



which lasted for several years, but gradually the irreconcilable contradictions in orthodox Catholicism left me disillusioned, and I felt quite lost. I still felt the need for spiritual direction, but did not know where to turn.

In 1973 I finally reached a critical turning point. I can remember the day quite clearly in the church. I was still attending mass, for the sake of the children, my marriage was breaking up and I was sitting there feeling quite hopeless and lost. In desperation I began to pray from the heart, asking Jesus to show me the way to go, what direction to take. I did not know it then, but I have learnt since, that in those rare moments when we really pray for what we need, not simply for what we want, our prayers are answered, and I have no doubt my prayer that day was answered, although it took some time for it to happen.

In 1978 I heard about Sahaj Marg, which means ‘the natural path’. The chance of my hearing about this spiritual practice at that time must have been one in a million. The Guru, Ram Chandra, who was affectionately called Babuji, was a humble old man living in Shahjahanpur, a remote rather primitive town in northern India. This was a place seldom visited by Europeans, and in a country where there are hundreds and thousands of gurus and spiritual teachers, many of them charlatans. Although Sahaj Marg had already

spread quietly to a number of countries outside India, it was unknown in Ireland, but an Indian I knew introduced me to the practice.

As I say, this appeared to be an extremely unlikely coincidence, but I believe these things do not happen by chance. My conviction is: if you are genuinely searching for a spiritual path, it will find you. My desperate prayer in 1973 was answered, and I was shown the direction I needed to follow.

I think it is important to stress that Sahaj Marg is not another religious practice imported from the East, lock, stock and barrel, like so many before it. With the general disillusionment with mainstream religion and also the failure of science to deliver the promise it held out at the turn of the twentieth century to solve the problems of mankind, there has been an extraordinary upsurge of spiritual longing among people in the West.

As a result, ever since Vivekananda made his extraordinary journey to Chicago in 1893 to speak to the World’s Parliament of Religions, there have been wave after wave of Eastern spiritual practices, like the various forms of Yoga, Buddhism and Taoism, flowing into the West from India, China, Japan and elsewhere. These eastern practices have been adopted by many westerners, along with robes, mantras and other rituals.

Carl Jung, whose thinking was deeply influenced by his studies of eastern mysticism, was acutely aware of the danger of unthinkingly taking on the trappings of ancient eastern culture, of what he describes as the attempt “To put on, like a new suit of clothes, readymade symbols grown on foreign soil.” He continued, “If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false.”

Although originating in India, Sahaj Marg is no more Indian than it is French, Irish or American. Indeed, in many ways it is closest to Christ’s original teaching, with its emphasis on working through the heart. It is probably the first truly international modern spiritual movement that brings a simple heart-based practice to people all over the world, with no dogma or belief. The only requirement to begin is to be human and to want to do it.

The extraordinary thing about this practice is its simplicity. Babuji was a gentle, humble man, living in a primitive, remote town in northern India, but has this not been the very characteristic of great incarnations like Lao Tsu, Kabir and the Christ, who was an obscure carpenter from a tiny village in Palestine and yet shook the very foundations of the Roman Empire? Babuji personally carried his spiritual message to both the West and the East. This movement has spread quietly, without any publicity, to virtually every country in the world. Nowadays, with the Heartfulness approach, it is spreading like a wildfire.

Babuji perfected an ancient spiritual practice, which he remodelled and simplified for modern-day life, based on the transformative effect of yogic transmission and the cleaning of past impressions. But he also took this spiritual science further than had been done before, so that the possibilities for human evolution are currently remarkable.

I have found this practice to be of great benefit to me personally, even though the going is rough at times. I began practicing almost forty years ago, and still feel as if I am only just beginning, but then is it possible to gauge the ground covered in a journey toward infinity?

It is impossible to give anyone else my understanding of the journey. To know its benefits you must experience it. In the experience is the hope of spiritual development. The pace at which one journeys is irrelevant. Every seeker has his or her own pace. It is a life-long journey, starting with a single meditation. It is a spiritual adventure. What more is there to say? ●

I have found this practice to be of great benefit to me personally, even though the going is rough at times.



Do our GENES define us?

LISA ANN CATANO shares some of the research findings in epigenetics that show us that our genes are affected by our beliefs and thinking more than we realise.

Dr Lipton's research is life changing for all of us, because his research enunciates that we have the power to choose our destiny at any given point. From victims we can become masters of our lives as we can determine how we respond to the environment.

Dr Bruce Lipton, a cellular biologist who was at the University of Wisconsin cloning human muscle cells, is best known for challenging the existing belief that the human body is controlled by genes. In his video, *The Biology of Perception*, he demonstrates to the audience that perception affects biology.

He found the following:

In one of his experiments a stem cell was isolated and put into a petri dish (a cell-culture dish) where it divided every ten hours. The cells were then split up into three groups and placed into separate petri dishes. In each of the three dishes the growth medium in which the cells lived was different. In the first dish the cells formed bone, in the second dish they formed muscle, and in the third dish they formed fat cells. All of the cells were genetically identical when they were first separated, yet each dish produced different results.

Why was this so? Since the genes were all identical the differences were because of the environment in which they were placed. The environment was the stimulus to which the cells responded. Genes respond to their environment. It is the genes' perception of their environment that causes them to behave in a certain way.

We have been taught that our genes determine our lives – our behavior, emotions, character, health and biology. We have been educated to believe that we do not have any control over our lives. We have been told that our genes are inherited from our family and we are a victim to this heredity: if there is cancer in your family you are vulnerable to that illness; if your father or mother were prone to addiction, you will to some extent be the same, or feel entitled to justify similar behavior. This brings about a feeling of powerlessness, that your life is destined to be a certain way because of your genes. So a kind of apathy takes over, a 'why should I try?' attitude.

Dr Lipton's research is life changing for all of us, because his research enunciates that we have the power to choose our destiny at any given point. From victims we can become masters of our lives as we can determine how we respond to the environment. Of course the genetic patterns are there, but they are not as fixed as we once believed.

Between stimulus and response there is a space.
In that space is our power to choose our response.
In our response lies our growth and our freedom.

- Viktor E. Frankl

You were born into the world without any beliefs and since you learned to believe certain things by your parents, education and social systems; you have the ability to unlearn them and try new ones. As you change your thinking, you change your mind and biology, which culminates in an evolved reality.

In addition to the new understanding that perception influences behavior, Dr Lipton goes even deeper by saying that perception not only influences genes, but it also rewrites them! Like any living being the cell is a conscious organism. By virtue of its state of consciousness the cells perception of the environment is what controls the gene. In his study, Dr Lipton provides proof of how a belief actually switches on a gene.

To demonstrate the power of belief, let's take the example of our beloved insect, the bumble bee. Aerodynamically the bumble bee is not really designed to fly. This is apparent in observing its rounded hairy body that is much larger than the little wings that struggle to carry it. Now imagine that someone repeatedly told the bumble bee at a young that she was not designed for flight; do you suppose she would be flying today? Of course not and yet the bumble bee flies nonetheless, even if a bit clumsily at times. Belief is powerful and at times can often override the most logical reasoning.

A MEDICAL EXAMPLE

Carl G. Jung in his autobiography, *Memories, Dreams, Reflections*, describes a patient sent by an American colleague with the accompanying diagnosis, "Alcoholic neurasthenia: incurable." Jung discovered that the patient was struggling to hold onto his manhood in a tyrannical relationship with his mother. According to Jung she was a "power devil". She owned a large firm where the son worked and was very unhappy. Due to her power games he chose to drink as a way of self-medicating. He did not have the adequate self-belief or strength of character to stand up to her, or resign from the comfort of the wealthy family business.

Jung took the initiative, behind his back, to give his mother a medical certificate stating his inability to carry out his work-related responsibilities due to his alcoholism, and recommended his redundancy. Although the man was furious with Jung (albeit an unethical move for a medical practitioner), he went on to create a life in which he thrived. He built a successful career, among other things, and his wife was extremely grateful to Jung for his instinctive approach to what seemed like a hopeless case. The man gave up drinking and his character developed and strengthened handsomely.

This is a fine example of a man who generated a wholesome life and personality by changing the constituents of his environment. By removing himself from a negative situation that did no service to his character, he was able to create a new life.

REMEDY

Meditation and visualisation are strong repertoires for holistic health and vitality. Studies illustrate that meditation can diminish all kinds of physical diseases and psychological disorders. The immune system, blood pressure, pain response, stress hormone levels and even cellular health can all be improved. Psychologically, meditation reduces depression and anxiety disorders, ADHD, bipolar disorder, addiction and eating disorders among others.

Meditation actually makes structural changes to the brain and reprograms the DNA. The way neurons communicate with each other can change and thus create new circuits. Some brain regions become denser than others and others become less dense. Neurogenesis and neuroplasticity improve, including memory, critical thinking and overall cognitive functionality.

Meditation alters perception and the mind. It is a method for acquainting our minds with virtue. The more familiar our mind is with virtue, the calmer and more peaceful it becomes. When the mind is peaceful, we are free from worries and mental discomfort, and we begin to experience true happiness. In this state of grace and Godliness, healing can be restored. Thus, the practice of meditation confirms the outcome of Dr Lipton's experiments, which state that perception influences genes and can also rewrite them.

SOURCE

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When the mind is peaceful, we are free from worries and mental discomfort, and we begin to experience true happiness. In this state of grace and Godliness, healing can be restored.



The real
meditation is
how you live
your life.

JON KABAT-ZINN

What is Heartfulness?

Heartfulness is a dynamic, simple and effective method for people from all cultures and backgrounds to experience inner transformation, peace and joy through the heart.

Heartfulness offers relaxation and meditation techniques and provides ongoing programs, introducing more techniques as and when you are ready to move to the next stage. With practice, the mind becomes peaceful and calm, and personal transformation and development become a natural part of life.

About Heartfulness

Heartfulness meditation has been practiced since 1945. Today there are around 6,000 certified trainers worldwide in 120 countries. Every day, in our centres, as well as in schools and colleges, corporates and government organisations, villages and communities, people from all backgrounds and cultures come together to meditate in an atmosphere of peace, love, trust and harmony.

Why Meditate?

Regular practice of Heartfulness meditation has the following benefits:

- Improved quality of life
- Stress relief
- Better quality of sleep
- Stimulation of the immune system
- Greater concentration
- Expansion and evolution of consciousness
- Spiritual growth

How to contact us to learn more and start the practice

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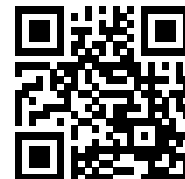
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Heartfulness Programs





THE JOYS OF BEING SIMPLE

GERALDINE HAKEWILL
talks about the importance
of balance and simplicity in
her life on the road as
an actor.

Q: You recently finished filming your breakout television role as a lead on the new Australian series, *Wanted*. What were some of the highlights for you from your three month shoot around Queensland?

GH: My favorite thing about my job is being on set – meeting the crew, working with new actors, traveling to different locations and collaborating with the creative team. I got to do all these things more than ever before, as this was my first experience of being a lead actress in a TV series. I was in virtually every scene and working every single day for the whole shoot. I think the biggest highlight was being allowed to work so hard, and work constantly. I enjoy the work immensely and it's a thrill to finally get a chance to do it.

This particular show was also special because we shot in sixty different locations over fifty days! We were constantly traveling. I saw so much of Queensland in Australia and visit towns in which I would never normally stop. I also got to know the people I was traveling with very well. Like any traveling 'circus', you form bonds with your colleagues and they become family. I cherish these relationships because it is such a strange industry to be in and it is important to have people around you can ask for advice and share knowledge.

There were obvious highlights like paddling a boat down a river through a rainforest, holding a beautiful black-headed python around my neck, learning how

I think the biggest highlight was being allowed to work so hard, and work constantly. I enjoy the work immensely and it's a thrill to finally get a chance to do it.

to do stunt driving and having an ice cream truck visit us on the set at the end of the first week of shooting. I love how much variety you can expect in a day.

Q: You and Rebecca Gibney worked together on almost every scene. What were some of the takeaways from working with such a well-seasoned actor?

GH: Rebecca Gibney is one of Australia's most loved and most respected television actresses, and an absolute gem of a human. Being my first big experience of the television 'machine', I don't know how I would have coped without having someone so seasoned at the helm, guiding me and also allowing me to play and be totally myself. I found a lot of confidence in my work through doing this show and that is partly to do with how supportive she was as an executive producer and fellow actress. It was great to witness her straddle those two roles and do it so elegantly.

I learnt good lessons in managing people and being strong with decision making – especially as a woman in an industry where men still make a lot of the business decisions. I also love how kind and generous she was with everybody, be it a fellow actor, the director, the writer, a fan on the street or the guy who makes the tea. She always had time and was always gracious. That's a quality I really admire and try to emulate. I think it's easy for actors to forget that they are just one cog in a wheel. The public sees you as the face of a production, but in actual fact it's a team effort. We get a lot of the glory, and sometimes the criticism, but film is a true collaboration and everyone has to be doing their job, however big or small, to the best of their ability for it to be successful. My favourite actors are always grateful and always kind.

Q: Were there any moments during the filming when you felt how your meditation practice supported you as an artist and professional?

GH: Having a meditation practice is a great thing for anyone to have in their daily lives, but I think especially for a creative person. My job requires me to drop into different emotional places very quickly, sometimes visiting quite extreme emotional places. This requires imagination because it's often something you haven't gone through personally. However, once you've 'acted' it, I think your physical body can take on that emotion as something you have truly experienced, because essentially you have.

I find meditating brings me back to my centre and stops me getting caught up in the world of the show or the play, and it also helps me switch off my brain in a healthy way. There is a tradition in a lot of western cultures of drinking a lot of alcohol after you've finished a big day of filming or you've finished for the night at the theatre. That's one way people deal with the drama that they've put themselves through. When you want to be physically fit and mentally clear, drinking isn't the best option. I try and find things that make me feel alive again. Exercise is good too. Laughter, music... Meditating is such an efficient way of clearing the day away and focusing on that constant, quiet place that's always there inside you when you look for it.

I think taking time to be present and sit with myself quietly also brings me back to what is important in life and stops me focusing on the white noise that fills our days. When you are publicly visible for your work, you often get thrown a



Meditating is such an efficient way of clearing the day away and focusing on that constant, quiet place that's always there inside you when you look for it.

lot of opinions and comments, positive and negative, from people. It's incredibly useful to have a practice where you are able to let all of that go at some point so you don't feel like you must live your life in accordance with what other people expect from you.

Q: As an actor, success often leads to a loss of anonymity. As you become more visible to the public eye, how have you begun to adapt?

GH: I haven't reached a stage yet where I'm being recognized a lot, or where I have people approaching me and asking things from me. It may come; it may not. The thought of that is disconcerting in a way, but you have to be prepared for a certain level of public visibility if you want to be a successful performer, because you want as many people as possible to see the stories you want to tell. You are doing it for the audience. I think what matters is how much of yourself you are willing to give away to the public and how much you keep private.

The actors I know who deal with their loss of anonymity most successfully all seem to keep as low a profile as possible in public. They are all very normal and down

to earth, and don't capitalize on their fame. And if they do it's usually to serve some greater purpose like being able to make people aware of certain social issues or a charity.

I'm really grateful that this high profile work has come now that I am an adult and more settled in who I am. I can't imagine how hard it would be worrying about fame when you're in your teens and still making huge mistakes every five minutes, as you try to figure out what sort of person you want to be and what kind of life you want to lead.

Q: How do you balance your inner and outer worlds, especially in a profession that can sometimes ask you to compromise that balance?

GH: This is a great question and I wish I had an answer! I'm still trying to figure this out. My spiritual teachers have always spoken about the joys of being simple. The easiest way to be alive is to be as you are inside, as you are on the outside, and vice versa. And to try to be the same with everyone you meet. Simplicity in my inner and outer worlds is something I aim for in life, but rarely achieve. But I know it is my ultimate goal and



My spiritual teachers have always spoken about the joys of being simple. The easiest way to be alive is to be as you are inside, as you are on the outside, and vice versa. And to try to be the same with everyone you meet.

life is a journey, and we are probably not supposed to reach our goals immediately otherwise what would be the purpose of existence?

I try to live, to the best of my ability, in a way that means I can always be true to what I feel is my real self. It's hard. There are always expectations that people place on you and I am someone who has always struggled with worrying about what other people think of me. The older I get and the more life I live, the more I realize how foolish this is. No one can live your life but you. I look forward to getting older and wiser and relinquishing that worry even more ●

INTERVIEWER: EMMA HAWLEY



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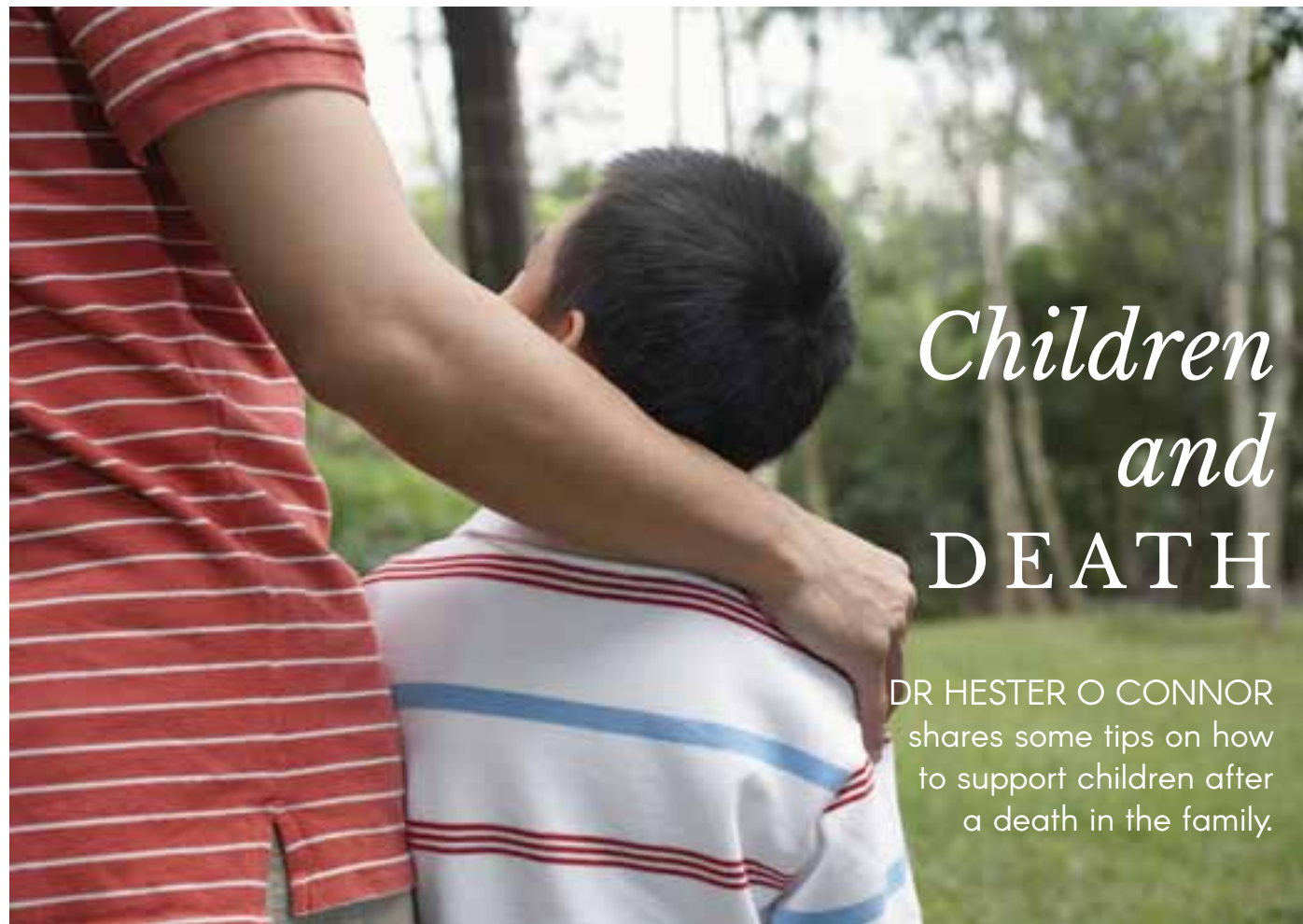
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Children and DEATH

DR HESTER O CONNOR
shares some tips on how
to support children after
a death in the family.

Attending Funerals

Death is a natural part of life, and the ritual of a funeral helps. Your child gets to experience an important social ritual. Prepare the child for the funeral by explaining what happens so that there are no surprises. If you sense attending a funeral is going to distress your child it's okay if they don't attend. It is very beneficial to have a sense of a spiritual dimension to life. If you have beliefs, share them with your child; if it helps you, it will help them too. There are no rules. It is best to trust your sense of what your child can manage. The most helpful attitude is one of lovingly sensing what is needed and trusting this.

Talking About Death

Is your child ready to talk about death? Children aged seven to eight years begin to understand permanency. At this stage they feel a bigger impact of loss as they know it

When someone in the family dies, it can be daunting for parents to manage their own grief. How can we help our children face what may well be their first experience of death?

Routine Is Important

We all need routine and structure. It helps well-being and recovery for all the family. Your children will do better if they keep up with normal routines such as going to school before or after the funeral. More sleep is always helpful and again sticking to the normal routine can help everyone to feel safe at this sad time. The bedtime routine might be a good time to let your child tell you about their day. It's best if you can listen and not be frightened by what you hear or try to stifle feelings.

“Loss and sadness are part and parcel of life, and if a child is helped to face loss they will be better prepared for other losses in life. It is helpful for a child to know that everyone feels sad or unhappy from time to time.

is forever. Before this, a child may be upset because a parent is upset, but they might be fine otherwise, as they do not grasp the permanency of death.

Use simple language and avoid euphemisms like “Grandma has gone to sleep.” It is good for children to understand that the period after a death can be a sad time. It is normal to be sad and it will get better. Sadness need not be avoided.

If you can talk about death in a natural way, a child is more likely to ask questions when they are ready to understand more. Be sensitive to the age of the child and what you feel they can manage. You are not obliged to give all the details. This applies especially to deaths where there are unpleasant details such as a road traffic accident or suicide. You do not want to burden a child with unnecessary details, as the images are likely to stay in their minds. You can give more details when the child asks in the months to come.

Don't pretend, as making up stories will lead to mistrust. It is best if children hear the truth explained simply by you. Avoiding the topic is not helpful, especially as a child is likely to hear stories elsewhere, such as in school.

Children Take Their Cues From You

Are you okay speaking about death? If you are frightened or uncomfortable, your child will pick this up and become fearful too. Transmit the understanding that death is part of life. Encourage children to remember good things about the person, and look at photos or make a scrap book.

Children often communicate with behavior, not words. If a child's behavior changes following a death, perhaps they are communicating their sense of grief and loss. Find a loving way to empathize and see how the child is feeling will make a difference. Loss and sadness are part and parcel of life, and if a child is helped to face loss they will be better prepared for other losses in life. It is helpful for a child to know that everyone feels sad or unhappy from time to time.

Creating An Atmosphere Of Trust

It is much easier to talk about sadness and difficulties if there is already an atmosphere of openness and trust in the family. One of the best ways to foster such an atmosphere is by spending quality time with children. Quality time with a child will reap more rewards than anything you can give them that costs money ●



the art of **not** judging



In mathematical calculus, the act of integration is done by reversing the act of differentiation. If we apply the same principle to ‘one world, one humanity’, then it is easier to integrate humanity by not differentiating. So, how can we avoid differentiating ourselves from others?

Isn’t judging someone the greatest act of differentiation? Judging instantly sets us apart from the other person. Ten minutes into a conversation with a new person and we are done with the person. Either consciously or unconsciously, we have labeled and objectified the person. But does judgement alone lead to differentiation, or do we do something more to set ourselves apart?

When we judge, our frame of reference is never absolute, it is comparative. “He is intelligent” is in comparison to myself or to someone else. The reason we judge others is to evaluate where we stand in comparison to the person we are judging. Then, based on our judgment, we act; rather we react. If we perceive ourselves to be superior we discard the other person. If we perceive ourselves to be inferior we try to impress the

other person. On most occasions this is how we act. At the heart of judging lies our latent desire to establish a sense of superiority over others.

So the question is: ‘Why would we stop judging?’ After all, isn’t the perception of being superior a reality in our minds? It gives our ego a boost, and even more, a sense of survival. The ego loves to do it. So why would it behave in any other way? Perhaps if it could be convinced that there is no merit in judging, because this judgment-based differentiated reality in our head is all an illusion.

Someone who is good at soccer thinks he is superior to others until he has to play with Lionel Messi! Someone who has a flourishing business thinks he is superior to others because of the wealth he has amassed until he compares himself with Bill Gates.

In any comparison and external benchmark, be it wealth, beauty, intelligence or wit, we will probably fall short compared to someone, but often we choose to look only at those who are not as good as us. We are happy being a big frog in a small pond, and herein lies a great danger.

When we fall short in comparison with someone else, automatically, without any effort on our part, we feel inferior. We become either aggressive or defensive, either oppressive or a victim, either sad or happy. And this gives rise to perhaps the greatest bane of our life – the dual nature of our mind.

With time and repeat exposure, our tendency to judge strengthens and solidifies. Like a wound up coil or a keyed toy, the mind goes into an auto mode of judging, and starts operating on its own. Lo! We are stuck in duality. On so many occasions, we judge without wanting to judge. It is beyond our control.

So what is the harm in living in duality?

The reason we
judge others
is to evaluate
where we stand
in comparison to
the person we are
judging.

The harm is that duality is divorced from reality, and only reality can perceive reality. We can only achieve human integration if each one of us feels oneness with others. How will we feel this oneness if we are still stuck in prejudice and duality?

Fundamentally, we all are from the same source, and hence all the same. Even in our outer problems and aspirations we are the same – behavior of our spouse, children's future, health, attitude of the boss at work, business expansion, investment returns, spiritual pursuits etc. Our desire for a comfortable and happy life is generally the fulcrum of everything about our lives.

So if we want to move towards human integration, what do we need to do? Stop judging! In fact, doesn't change in any sphere of our life only involve the washing away of just one or two dominant tendencies of the mind?

How do we do that? By fully directing the mind into something that is not conditioned by time. After all, all judgements are rooted in past experience – either our own experience or that of others, from which we learn.

It is the heart that is the most qualified candidate for our attention. If we are true connoisseurs of beauty, only the heart is worth looking at. Connected to the Ultimate Being, the magnificence of its splendor shines through in whatever form it takes – a loving heart, a joyful heart, a courageous heart, a soft heart or an angry heart. Everything about it is real. Even if it is a jealous heart, the jealousy is real; there is nothing false about it. No hypocrisy. The heart is always right ●

All judgements
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we learn.

We can only achieve
human integration if
each one of us feels
oneness with others.
How will we feel this
oneness if we are still
stuck in prejudice
and duality?



For what is it
to die,
But to stand in
the sun and melt
into the wind?
And when
the Earth has
claimed our
limbs,
Then we shall
truly dance.

KAHLIL GIBRAN





RAJESH MENON

ON

Spiti

Spiti is a desert mountain valley located high in the Himalayan mountains in the north-eastern part of the Indian state of Himachal Pradesh. It was not open to Indians until the mid-80s. ‘Spiti’ means ‘Middle Land’, i.e. the land between China, Tibet and India.



The stark contrast of the landscape when I went there shocked me, and showed me how minute we are in front of Nature. This was one place I felt I should be going again and again to be one with Nature. I am inspired by the very thought that places like this exist in this world.



There are some really beautiful Buddhist monasteries there – Key monastery and Dhankar, which is located near the Spiti River. The monastery there was built around one thousand years ago.

The people are very innocent, grounded in Nature, and also fighting with Nature for survival. There is an NGO there called Ecosphere, www.spiticosphere.com, originally founded by Ishita, to help the locals grow Sea Buckthorn flowers and seeds, produce juices etc. and empower the local women ●



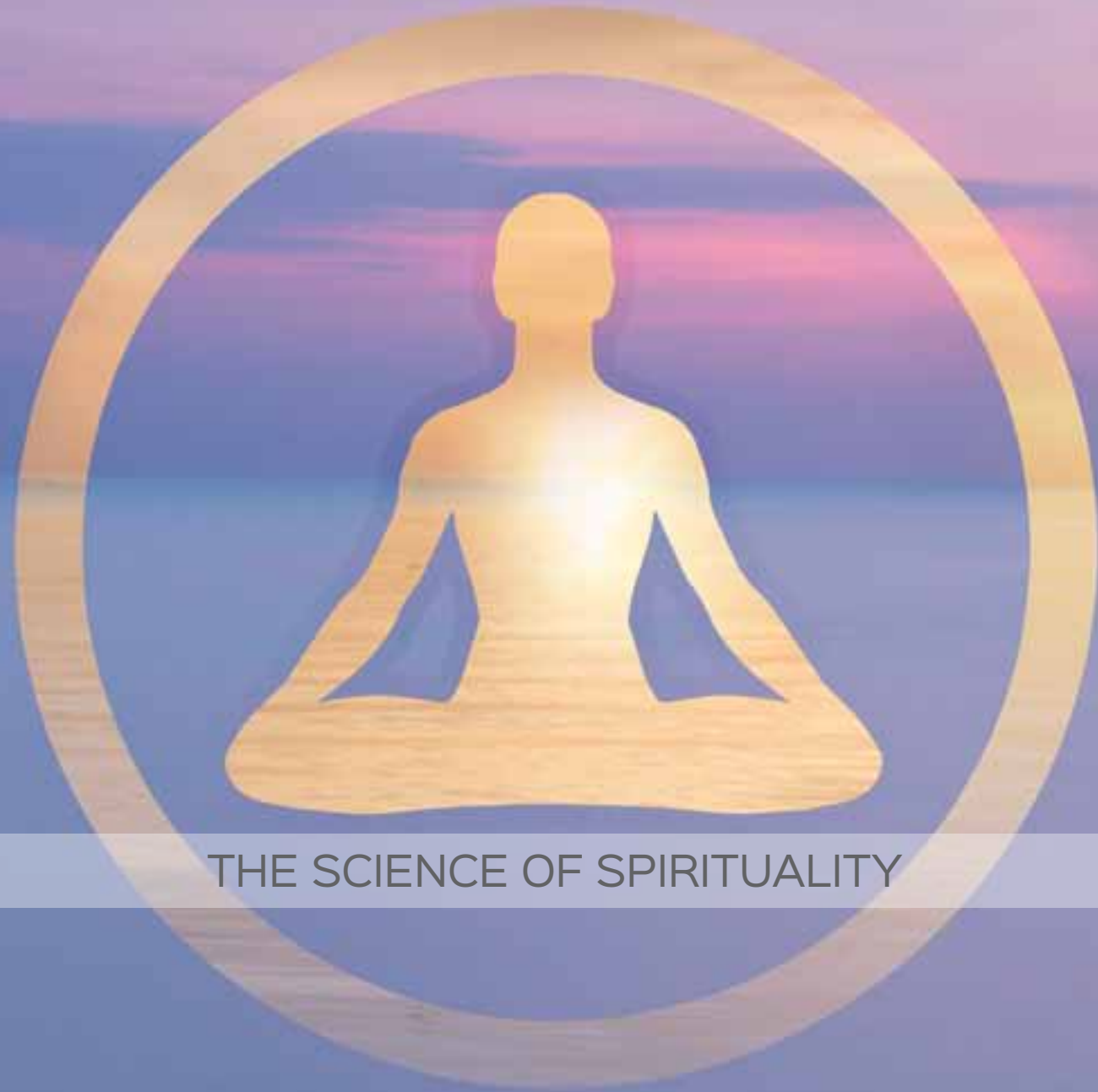
There is only
one corner of
the universe you
can be certain of
improving, and
that's your own self.

ALDOUS HUXLEY

PHOTOGRAPHY BY TONY DUY



The Evolution of Consciousness



THE SCIENCE OF SPIRITUALITY

PART 2

Last month, in Part I, KAMLESH D. PATEL described the three main bodies that together form the base of life forms on earth. In this second article of the series, he explores one of these in depth, the subtle body, and how it evolves.

Which body evolves?

Understanding that we have these three bodies – physical, subtle and causal – we can then ask, which of these bodies is evolving?

The soul is immutable. It is pure, absolute and unchangeable, and so the causal body does not evolve.

The physical body cannot change much. Its structure is fixed, although some minor changes can occur in weight, posture and fitness etc., but we cannot grow extra arms, wings to fly or a tail in this lifetime.

It is the subtle body that can evolve, so that we can design our destiny. It changes according to how we purify and simplify it, so that the joy of the soul shines and radiates from within, and through this process we find the evolution of consciousness.

The Subtle Body

The subtle body is a vibrational field; the heart-mind field. Depending on how we manage this field, it can either be turbulent and complex, like a roaring ocean during a storm, or, at the other extreme, it can be like a still pond where even a feather landing on the surface creates ripples. This is where a spiritual practice has a vital role to play, as it gives us the techniques to regulate, purify and simplify this field, bringing clarity, stillness and peace.

In yogic philosophy the heart is known as the field of action for the mind. This is a vast topic. Let's start to explore what this means.

There are four main functions of the subtle body within this vibrational field – consciousness (*chit*), thinking and feeling (*manas*), intellect (*buddhi*) and ego (*ahankar*). They work in an interactive way together to make up what we know as the mind.

Of these four, consciousness is our focus here. The other three have their existence in consciousness. Consciousness is as good as a canvas to a painter, and within consciousness the play of the other three bodies is orchestrated daily.

How do we actively allow our consciousness to expand and evolve? It is not enough just to wish it so. We need to understand how a spiritual practice contributes towards this evolution by creating the conditions for stilling the mind progressively at deeper and deeper levels, and opening up the inner universe.

At a physical level, when I want to strengthen my body muscles I have to exercise my body. Similarly, for the mind to evolve so that consciousness can expand, I must use what belongs to that subtle plane of existence. First, it is important to understand that the evolution of consciousness has nothing to do with the acquisition of knowledge. Second, consciousness in itself will not expand or evolve without the help of *buddhi*, *manas* and *ahankar* to free it. Intellect has to evolve to help expand consciousness and ego must evolve, contributing to the evolution of consciousness.

Meditation

What does meditation have to do with this? We meditate to regulate our minds. An unregulated mind is pulled by wishes and desires, fears and habits, in many different directions. The mind becomes weak as it scatters in many different channels. In contrast, a regulated mind brings focus, and promotes well-being. Unless and until we meditate properly, and unless and until we regulate our minds properly, our consciousness will not evolve.

Manas, *buddhi* and *ahankar* are all refined and developed through meditation, especially *manas* as we learn to simplify our thinking process from many channels to one channel, then deepen it to feeling. Thus the habit of ‘feeling’ is slowly cultivated from ‘thinking’.

“ Unless and until
we meditate properly,
and unless and until
we regulate our
minds properly, our
consciousness will not
evolve.

MEDITATION
thinking to feeling



Developing the Meditative State Further

Holding and nurturing the condition received in meditation throughout the day is a byproduct of good meditation, and helps us regulate and deepen the mind to an even higher level. When we are in this state of constant awareness or remembrance of the inner state, we do not allow our canvas to be spoilt, so consciousness remains afresh. The canvas remains clean and is not destroyed by the multifarious impressions we form.

Imagine the heart-mind vibrational field having a spectrum of consciousness spanning the subconscious, conscious and superconscious states. Swami Vivekananda once said, “Consciousness is a mere film between two oceans, the subconscious and the superconscious.” Or you can imagine the subconscious as being like the ocean, consciousness like the surface of the land, and superconsciousness like the sky going out into the universe. As we evolve, our consciousness expands into both the subconscious and superconscious realms, traveling through the vast infinity of the human potential. Another way of saying this is that we go deeper and deeper into the vastness of the heart, from our starting point at the surface.

“ Wisdom is to
utilise all our faculties
at their best. Wisdom is
to have the maximum
output with the
minimum input.

Buddhi and Prayer

In this process of diving deeper, the intellect, *buddhi*, becomes more and more heart-based. Intuition and inspiration develop, and *buddhi* becomes fine-tuned, like a sensitive antenna picking up the signals of the heart. Intellect evolves into a state of wisdom. Often we think of a wise person as someone who makes wise choices, but here we go further into a different dimension where choice is no longer required, as the heart's wisdom is pure and correct.

There is a big difference between an intellectual person and a wise person, and here the spiritual practice of prayer helps us to move from mere intellect to wisdom. Prayer takes us into the heart, connecting us to the Source, where we are able to let go of any mistakes we have made, deciding not to make the same mistakes again. Is this not wisdom? Whereas if we succumb to making foolish mistakes day after day, hour after hour, we are not becoming wiser. We become wiser when we wish to change from the bottom of our hearts and ask for help to do so. When we live with this attitude every moment, wisdom flourishes.

Wisdom is to utilise all our faculties at their best. Wisdom is to have the maximum output with the minimum input. With minimum action we have the maximum result. Only with a meditative mind, only through meditative acts in our day-to-day life, can we expect to have such good results.

Purifying and Simplifying the Subtle Body Through Cleaning

For this to happen, the heart-mind field has to be purified, otherwise it is like expecting to see the bottom of a lake through muddy, turbulent water. There is no clarity in a turbulent mind. The spiritual practice of cleaning past impressions is therefore also necessary for consciousness to evolve.



PRAYER
intellect to wisdom

Ahankar

The third aspect of the subtle body is ego, *ahankar*. Ego plays a vital role in whether or not expansion or evolution of consciousness occurs. Ego is often seen as the bad guy by spiritual practitioners of all traditions, but ego is also essential for our evolution. It is the active function of the mind – the doing, thinking function – and we need it in every aspect of daily life, even to have the craving to evolve. It gives us our identity. It is the activating or initiating force. If it is used wisely, it serves us well, like any other resource, but it is often misused, and this is what we commonly refer to as being egotistical. When ego is used for selfish purpose, we become arrogant and self-important, whereas if we constantly refine the ego, consciousness develops very rapidly.

What does it mean to refine the ego? The more humility we have, the less the egotistical proliferations. All great spiritual teachers have given so much importance to this aspect of character formation. They have valued this quality so highly that humility at any cost must be maintained, whether towards a child, a poor person or a stranger. The philosophy here is that there is nothing wrong in thinking yourself to be great, but always think the other person in front of you is greater.

Ego can be like a black hole. It can have the greatest gravitational pull upon our consciousness. It will not allow consciousness to expand. Just as the earth's gravitational pull does not allow us to fall into infinite space, likewise our ego can hold consciousness to its core. An example of this is a very narcissistic person, who is undergoing a devolutionary process where consciousness contracts in on itself to its core, and can become like a stone. In contrast, by transcending the relationship with the ego by refining it, becoming more and more humble, consciousness can expand infinitely.

Ego manifests in many ways. For example, in a music concert, when I am happily playing my flute as a performer, it gives so much joy and the audience reciprocates accordingly. But as an artist, I will not be happy unless I surpass my previous performances all the time. The manifested ego makes me perform well. But to think that no one can play the flute better than myself is not a welcome manifestation of ego. Ego can be our best friend in helping us outperform our own past records.

“Ego can be like a black hole. It can have the greatest gravitational pull upon our consciousness. It will not allow consciousness to expand.

Manas

The fourth function of the subtle body is *manas*, which is the function of contemplation. During meditation, the first step is to bring the mind from many and varied thoughts to one thought, for example in Heartfulness it is the source of Divine Light in the heart. But it is not necessary that all throughout the meditation this thought should haunt us. The thought should leave at some point so that the object of thought can be felt in the heart.

If all you do is think this one thought throughout the meditation, you will have a headache and consciousness will not expand. This initial thought is just the springboard, to take us deeper so that we dissolve in the feeling of the presence of the Divine Light. You have to feel that presence and while you are feeling that presence slowly you disappear, and even feeling is gone. The ego is gone; you are not even there to experience it.

So as *manas* evolves through a meditation practice, feeling develops, and eventually we go beyond feeling to a state of being, then to a state of becoming, and finally unbecoming to merge into the Absolute state of existence.

Chit

So *buddhi*, *manas* and *ahankar* evolve through spiritual practice, and with this the subtle body becomes lighter, purer and simpler, like the still pond with minimal ripples. With this, consciousness is able to expand and evolve.

What do we then do with this expanded consciousness we receive? Let's say I have a particular state of mind, and I am aware that the condition is so good. After meditation, I go off to work. It is not enough just to hold that condition; I must be able to radiate that condition wilfully, consciously, and with the confidence that wherever I go it will spread its fragrance on its own.

So after meditation think for a while that, "The condition which is within me is also outside me. Everything around me is absorbed in a similar state. When I look at people, or talk to them, or listen to them, or I am silent, let that condition spread everywhere." Let consciousness expand wherever it can go ●

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 and his wife have two sons. He is a role model for all 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.



An Experience in MEDITATION

ELIZABETH DENLEY experiences the effects of Yogic Transmission during a group meditation session.

There is so much written these days about the benefits of meditation – peace of mind, clear thinking, lowered blood pressure and changes in brain wave patterns. All that is wonderful, no doubt, but it is only the tip of the iceberg.

After many years of meditating with Yogic Transmission, every day unveils more of the journey of infinite discovery and expansion of consciousness into unknown realms.

Here is an example of one experience a couple of months back, during a group meditation session in the centre down the road from my home. This is what I wrote in my diary after the meditation was finished:

This meditation triggered something. Lately, I have observed a definite qualitative shift, and today something crystallised.

“After many years of meditating with Yogic Transmission, every day unveils more of the journey of infinite discovery and expansion of consciousness into unknown realms.

These days I see the spiritual journey differently. I used to visualize it like a spiral movement, from where my consciousness is now towards the Source. Now it appears totally different: like ever-expanding dimensions, no longer unidirectional. It covers a greater and greater field. Figuratively the movement goes from the heart to the current position in the journey, and beyond, and back into the heart again and again. More and more is unveiled with each tiny step.

There is both expansion and contraction – expansion towards the infinite, and contraction towards zero. Both are necessary and complementary. Out into the field of consciousness from the centre of the heart, and back into the centre of the heart.

It is expansion of consciousness into a different type of existence. I can't even call it a qualitative shift, because that would mean there are qualities. It is like describing the atmosphere in outer space in comparison to the atmosphere just above the Earth. They are both atmosphere yet totally different.

“ *There is both expansion and contraction – expansion towards the infinite, and contraction towards zero. Both are necessary and complementary.* ”

What is changing tangibly at the present time is the experience of love, faith and devotion. For example, I used to enjoy Rumi's poetry about his love for Shams so much, but now that intoxication of love he describes feels too indulgent. I am not being disrespectful, it is just that in that state of love the ego feels so good, and there is intoxication in loving the Guru. The feeling is so blissful that it is easy to be attached to that bliss. Tonight that bliss is also a burden. The real etiquette with the Guru is something so much higher and finer than I ever imagined before.

This inner state is neither love nor not love, faith nor not faith. Why is faith needed when Divinity is everywhere in everything? Devotion, faith and love propel us and direct us, and help us to hold on when needed, but they are only a means. They have to become finer and finer until they exist only in the most sublime, subtle fragrance so potent and infinitesimal that it pulls us inwards. These noble qualities should not divert consciousness away from the Centre; they should not have any weight, even if it is sweet weight. What matters is what is beyond them, what is Real.

This inner state is so natural, so simple, where everything is perfect in and of itself ●

In Truth

Haiku

Rebecca Lilly

Exploring untruth
Isn't enough; in truth, it
Must be discovered

Questioning: a means
To deliver you back to
Yourself, to meaning

Each thing once seen is
Itself, without split image:
That stillness perceived

Knowing, rather than
Knowing about; listening
To silence, not sound

The awakened moves
Towards the unawakened; light
Illumines the shade

Keep love in your
heart. A life without
it is like a sunless
garden when the
flowers are dead.

OSCAR WILDE



LESSONS FROM THE garden

DELAYED GRATIFICATION

ALANDA GREENE uses her experience of planting seeds to discuss the idea of not expecting anything from the work we do.

In my Educational Psychology class, I learned about delayed gratification, the ability to wait for a desired result, to postpone an immediate reward for a greater one later. A study of preschool children had been conducted to determine their capacity for delayed gratification. Each student was offered one marshmallow now with the promise of another marshmallow as well if able to wait fifteen minutes without eating the first one. Some gobbled up the marshmallow immediately, others struggled and finally succumbed before the time was up, and others managed to wait and have the double pleasure. The children who participated in this study stayed part of a longer forty-year research project. This study revealed that the group of preschoolers who exhibited the ability to wait for the reward showed much higher success in all areas of life in adulthood: health, happiness, SAT scores, work and general social integration.

Later, while teaching in my own classrooms, I always had students who struggled with a postponed payoff and probably all of us have known adults who continue to have difficulty with delaying gratification. These people are unlikely to be drawn to gardening. Practically everything about gardening connects to delayed reward.

Take the basic act of planting, for example. I have been planting seeds for as long as I can remember when, as a very small girl, I joined my father in our backyard. Dad always marked out a couple of rows for me, and I dropped tiny radish seeds along the trench he grooved with a stick. Then a row of impossibly smaller carrot seeds beside them. We covered the seeds, patted them firmly, and watered. And I watched, ready to eat whatever grew, expecting it any moment.



“It will take a few days or a week before they show above the ground,” my father said. A week? That is like an eternity to a little kid. But the days went by and finally small round green leaves emerged where the seeds had been placed.

“Can we eat one?” I asked.

“Not for awhile yet. Maybe three weeks.”

Three weeks! That is like almost a lifetime. Sometimes I pulled one out, disappointed to find a skinny pale red root that was nothing at all to munch on.

Then finally I would hear, “Okay, they’re ready. See that curved bit of red showing at the dirt.”

I love radishes – their taste, their round red brightness, the contrast of green leaves to red globe, and mostly their connection to my father and my first gardening experiences. And I love how they are usually the fastest of the seeds to sprout. Carrots require quite a bit more skill in the delayed reward area.

No matter how many times I plant seeds, these small, hard beads of potential, I am thrilled when the signs of growth emerge. It is as if I never really believed it would happen this time. Seems just too improbable that those tiny pieces would transform as they do. If you held some radish seeds in your hand and showed them to someone who knew nothing about growing things, and told them what would happen when put in the ground and water poured on them – well, they might think you were a bit daft, or else that you were trying to fool them. Because how could such a thing happen? Or maybe they would think you believed in magical thinking, or had no clue about things worked in the real world. It is sort of like putting an eye of newt in a cauldron, repeating strange words and expecting something to happen.

Pretty improbable. Without an understanding of delayed gratification, the connection between the green leaves emerging to the seeds that went into the ground might never happen. Even when it does, and when I get the connection, it is still a miracle. I still see how little I really have to do with the intelligence for growth hidden in the seed.

I have friends who think using so much time in spring to dig and plant and weed is just not worth it. “It’s only food. You can get good radishes at the market. It’s too much work for what you get,” and so on.

I've mused about how these facets of gardening connect to spiritual life and practices. Rewards can be immediate, just as the right now reward is in planting seeds with the pleasure of hands in dirt, talking with your dad or being outside. But there is another reward to come. With a garden, I've got enough years of experience to know that there's a waiting period and then a pay off from planting a seed happens.

Many people express how meditation has immediate rewards and speak of the benefits they feel on a daily basis – calm, more relaxed and peaceful, more at home in their own skin. I have experienced all this, but that is not the reason I meditate. Besides, those words do not always describe a meditation session. Sometimes it is uncomfortable, challenging, difficult, anything but peaceful. Sometimes I wonder why I am doing it at all. I feel the urge to bolt, the sense that cleaning drawers would be a better application of time, that my mind will never stop its antics and I might as well get something practical accomplished.

I keep doing it for the same reason I planted those seeds as a little girl. I didn't have the experience or knowledge to know what the outcome would be, but I trusted my father. He was the one who knew until my own experience validated his words. In the same way, I trust my spiritual teacher.

The timeframe is larger than for a radish seed's authentication, but maybe, relatively, it is similar. Maybe as ability to delay gratification develops, the time period extends. Maybe it will take more than this lifetime to know from my own experience what will be the outcome of regular meditation.

A few weeks did seem like nearly a lifetime to a three-year-old. Maybe gardening is the very best activity to prepare for what meditation requires.

When considering spiritual practices, even the words delayed gratification or postponed reward do not accurately fit the gap between what I am doing now and what will unfold as a result.



Conventional psychology teaches us that humans are motivated by pleasure. Delayed gratification occurs when an increased pleasure further in the future makes waiting and forgoing the immediate one worthwhile. With spiritual practice, the idea of doing it for reward, for anticipated pleasure, or for gratification doesn't really resonate. It is more about meaning.

It helps me understand *karma* – the connection of what I do now to what transpires in the future. In the garden, I cannot know all the influences or conditions that are at work. Sometimes a seed doesn't germinate. Sometimes worms come and burrow through the white flesh and the brown tunnels of their travel leave the radishes inedible. Sometimes unpredictable weather upsets the growth. The radishes get all leafy and the root is hard and hot. They get pithy and dry. And sometimes they are just perfect.

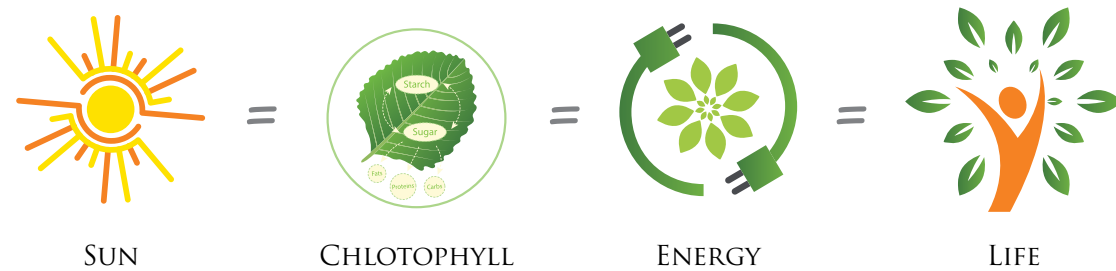
I notice how often I think I can control it all and get the perfect radish every time. I can't. But I can enrich the soil with compost, keep it watered, plant at appropriate times, cover to keep the flies that lay the eggs that become the worms away. But even so, I am just helping things along. That intelligence of life, the pattern of growth, the weather – all this is beyond my control. Yet I play a part. My teacher was fond of saying: When the track is laid, the train must travel over it. But we can choose the track we lay.

There is something about faith here too. It's faith built on trust. It means trusting a much larger time frame and process before the evidence is clear. But for sure, the garden teaches me that making no effort does not allow a desired outcome to happen. Cannot guarantee it will happen – too many unpredictable factors at play.

But it is also a window on the relationship to effort and grace. Without the effort of doing what I can in creating a receptive environment for the seed, the grace that lets the seed's intelligence unfold will not do so to its potential and maybe not at all ●

“*That intelligence of life, the pattern of growth, the weather – all this is beyond my control. Yet I play a part. My teacher was fond of saying: When the track is laid, the train must travel over it. But we can choose the track we lay.*”

Good Health



SIMONNE HOLM shares her passion for fresh, alkaline foods, and specially for healthy green drinks full of chlorophyll.

CHLOROPHYLL

Chlorophyll is the green colour we see in green plants. The pigment. Photosynthesis is a process used by green plants to transform light energy, from the Sun, to stored energy.

Chlorophyll is one of nature's riches sources of important nutrients. Its rich green pigment is vital for the body's health.

All green leafy vegetables and grasses are high in calcium, iron, magnesium, vitamin C, many B vitamins and protein.

Chlorophyll has the power to regenerate our bodies at the molecular and cellular level.

HOW TO GET STARTED

- 🌿 Use a juicer or a high speed blender.
- 🌿 Buy the alkaline vegetables and fruits.
- 🌿 Make 300 – 500 ml of green juice or smoothie every morning, for your day.

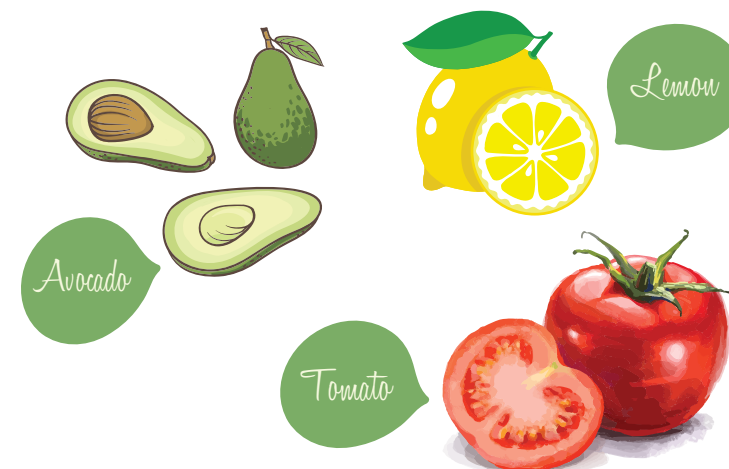


SOME ALKALINE FOODS TO HAVE IN YOUR KITCHEN:

Vegetables



Fruits



Alkaline green smoothies are full of nutrients, fiber and easily digestible vitamins. They have a cleansing and revitalizing effect. The more alkaline your smoothie, the more cleansing is the effect.

Begin your morning with a super alkaline morning smoothie.
Prepare 1/2 - 1 liter of green smoothie. Drink most of it as your first meal of the day, and keep the rest for later.
When you are hungry, drink a glass of your green nectar and feel the vitality.



AVOCADO SMOOTHIE

- 1 avocado
- 1/2-1 lemon including peel
- 1/2 green pepper without seeds
- 1 handful spinach leaves
- 1 dl olive oil
- 1 cup of water

Place all ingredients into a high speed blender and mix until smooth, adding a little filtered water if needed for consistency.
Add Himalayan salt (or other healthy salt) if you like.

Enjoy!

“the one activity that stimulates and uses the entire brain is
Music”



ENHANCING
COGNITIVE FUNCTION
IN CHILDREN

*Brighter
Minds* Enriching
Young Minds

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Out beyond ideas
of wrongdoing
and rightdoing
there is a field.
I'll meet you there.

When the soul lies
down in that grass
the world is too full
to talk about.

RUMI

Jar of Gratitude

Do you know what defines a young person? It is not their age but their ability to wonder.

See miracles in the small things in life! It shows in your eyes.

Here is something you can do to light the spark in the eyes of those who have grown old at heart: make a Jar of Gratitude.

Being grateful is a way to learn to appreciate the wonder of life.

Pick any jar in your kitchen and decorate it to make it special. Use pressed flowers and leaves, cut out stars or other pretty patterns, and let it be your own creation.

Start writing gratitude notes on small papers and drop them in the jar.

What is a gratitude note?

It is a note on a small piece of paper where you express something for which you are thankful.

It can be a moment in the sun, a good laugh with a friend, a beautiful flower on the road, the shape of a cloud, your favorite dessert, or a smooth pebble in your pocket. Take the time to appreciate it, to smile and to say, "Thank you". You can draw, write a poem, or scribble a few words on your paper.



Soon your family will be curious. What are you doing? Speak to them about gratitude and wonder.

Tell them that a lot of research has been done to show that being grateful increases your well-being. And invite them to drop their own gratitude notes in your jar whenever they wish.

Then observe! Look at their eyes when they drop the paper in the jar.

When do I read the notes in the jar?

Choose a special time to open the jar and read the notes. Wonderful memories will come. You can open it when someone is feeling a little low; invite this person to sit with you to read a few notes. It will bring a smile to their face.

Materials:

- A transparent jar
- Colourful paper
- Sketch pens
- Decorations for your jar

Decorate your jar by sticking paper on it or directly painting on it. Give it a special name. Simple natural decorations give often of great effect. Let your creativity guide you.

Place a pile of colorful papers, a box of colorful pens, sketch-pens and stickers right next to the jar. It will inspire you to write without having to look for material. You can also use wrapping paper that you cut into small square notes ready to be used. 10cm x 10cm is a good size.

Invite your parents to watch the TED talk by Louie Schwartzberg: Nature. Beauty. Gratitude:

<https://www.youtube.com/watch?v=8lXYZ6s3Dfk>.

Write to us:

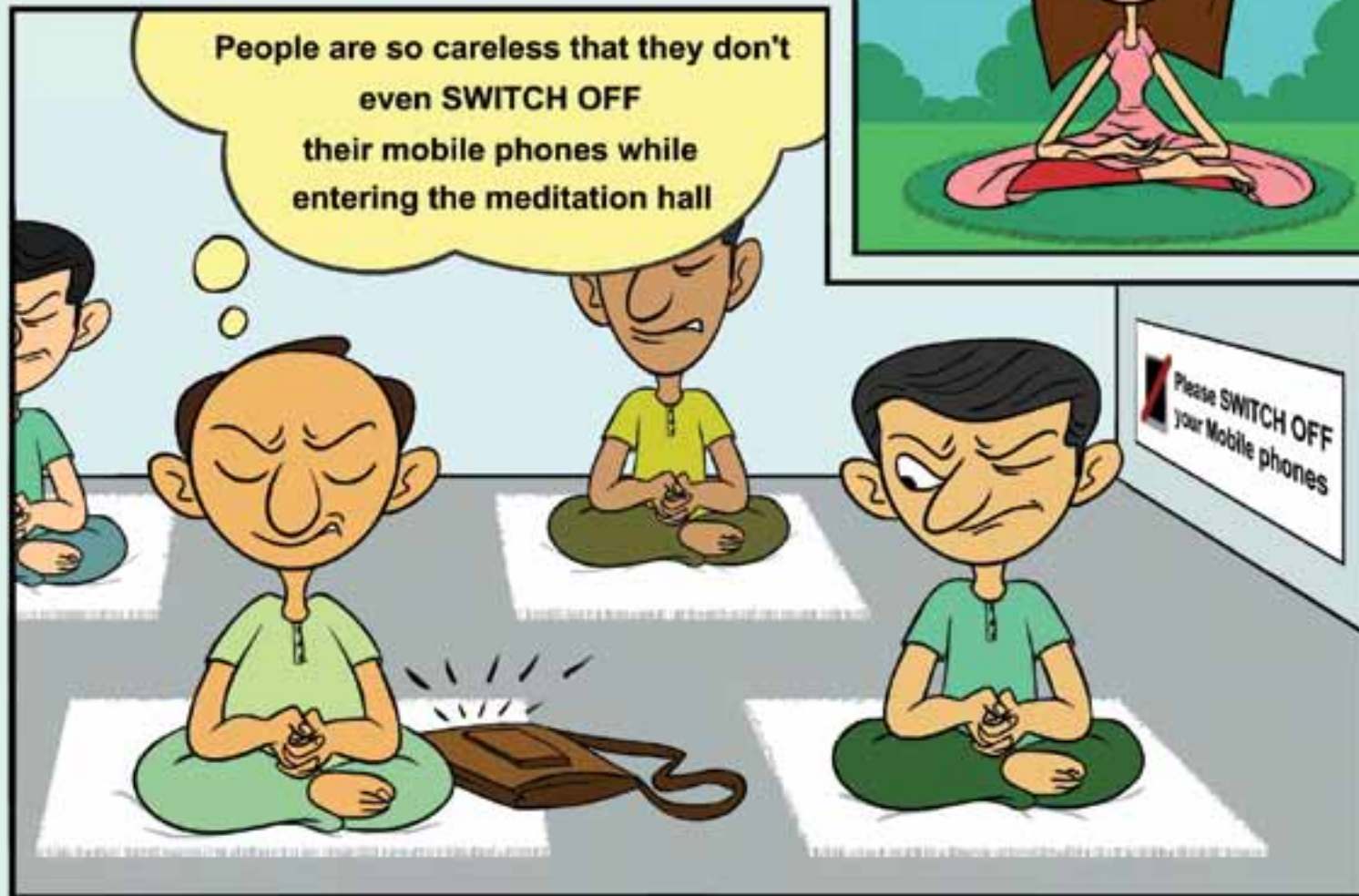
Share pictures of your Jar of Gratitude.

Write about your experience.

Send them to contributions@heartfulnessmagazine.com.

Medi-ta-TŌŌN

Sketches by Arulkumar Selvaraj



THINK
THINK

SOLAR
UJAAS!

UJAAS ADVANTAGE

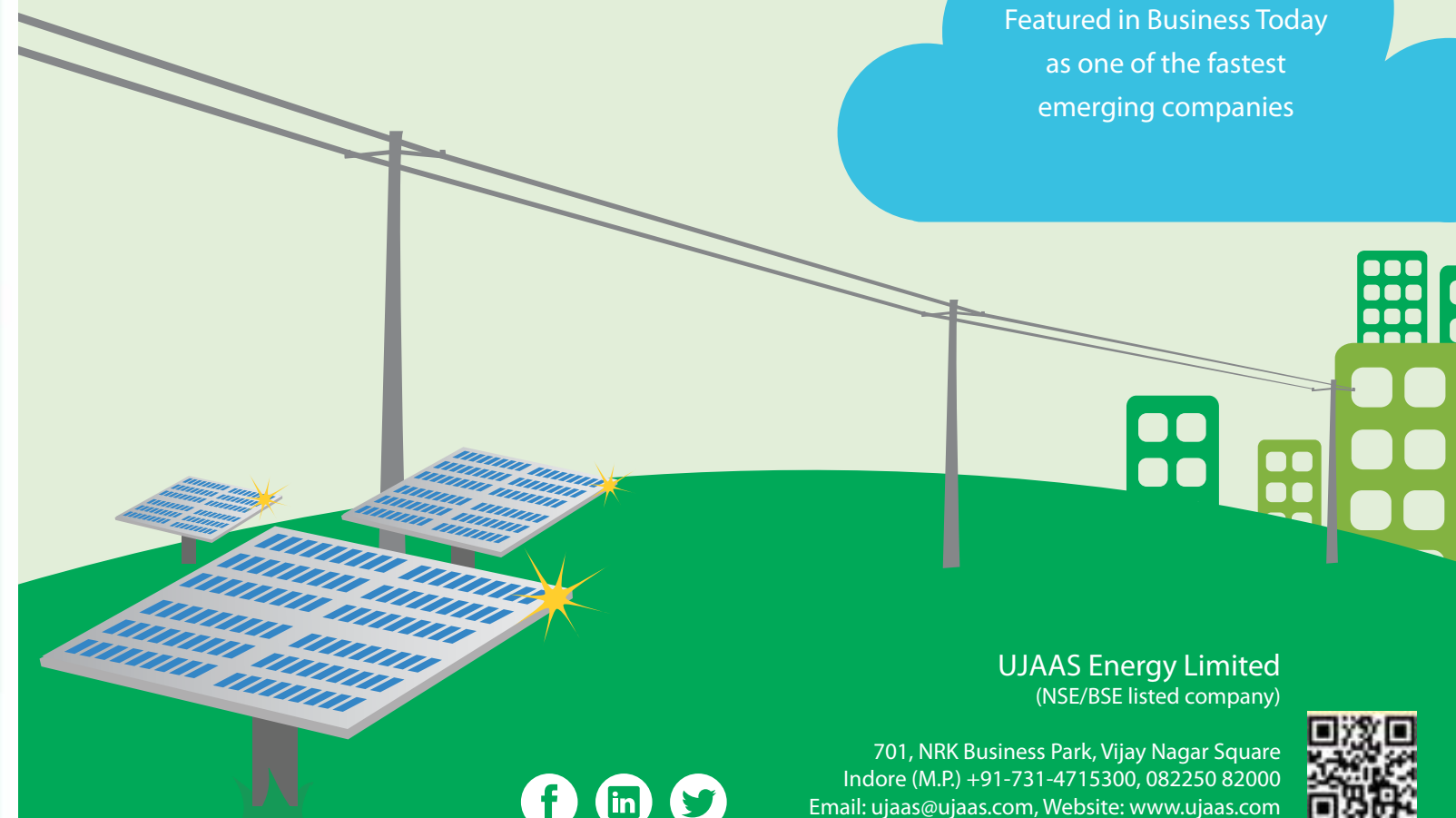
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MANA

the elephant with a heart of gold

- PART II -

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.

At the end of the story last month, Mana had surrendered his beautiful tusks to a greedy and selfish man by the name of Goruk. The animals in the forest were outraged by this, and decided that something had to be done. So here our story continues

The birds did not take the same view.

The birds started squawking resentfully and blew the whistle for the whole forest. The man, who was on his way back, found himself suddenly surrounded with myriads of animals making a barrier, just as inextricable as the one he was locked in the first time he came in the forest. Suddenly, he could hear a tiger roar nearer and nearer to him. Panicked, he took to his heels and ran back to the elephant, chased by flights of birds and grasshoppers.

Mana, still stunned by what he had just undergone, was surprised to see the man back so quickly.

Then the man shouted, "Please, elephant, protect me, save me!"

The birds and the grasshoppers were squawking furiously and were soon joined by the threatening tiger addressing the king of the elephants, saying, "Oh king, you are our wise king, but don't you see this man has shown disrespect to you! I do think that eating one of his arms would be a reasonable punishment. And if he finds the verdict is unbalanced, then I will eat his other arm. What do you think?"



Hearing that, Goruk started to shake like the leaves of a poplar in stormy weather.

The elephant said gently, "Let him go. We all have to pay for our deeds, words and thoughts. Let him harvest the fruit of what he did. As for me, I thank him for having made me get rid of my precious tusks, so useful in this world. But what use would I have of them in the other world? I am at peace with him. Please, calm down my friends and give. Ask yourselves if, at any moment, each one of us has not been blind to the condition of somebody else, out of greed or for fear of losing some acquired goods or convenience. Are we any better than he is?"

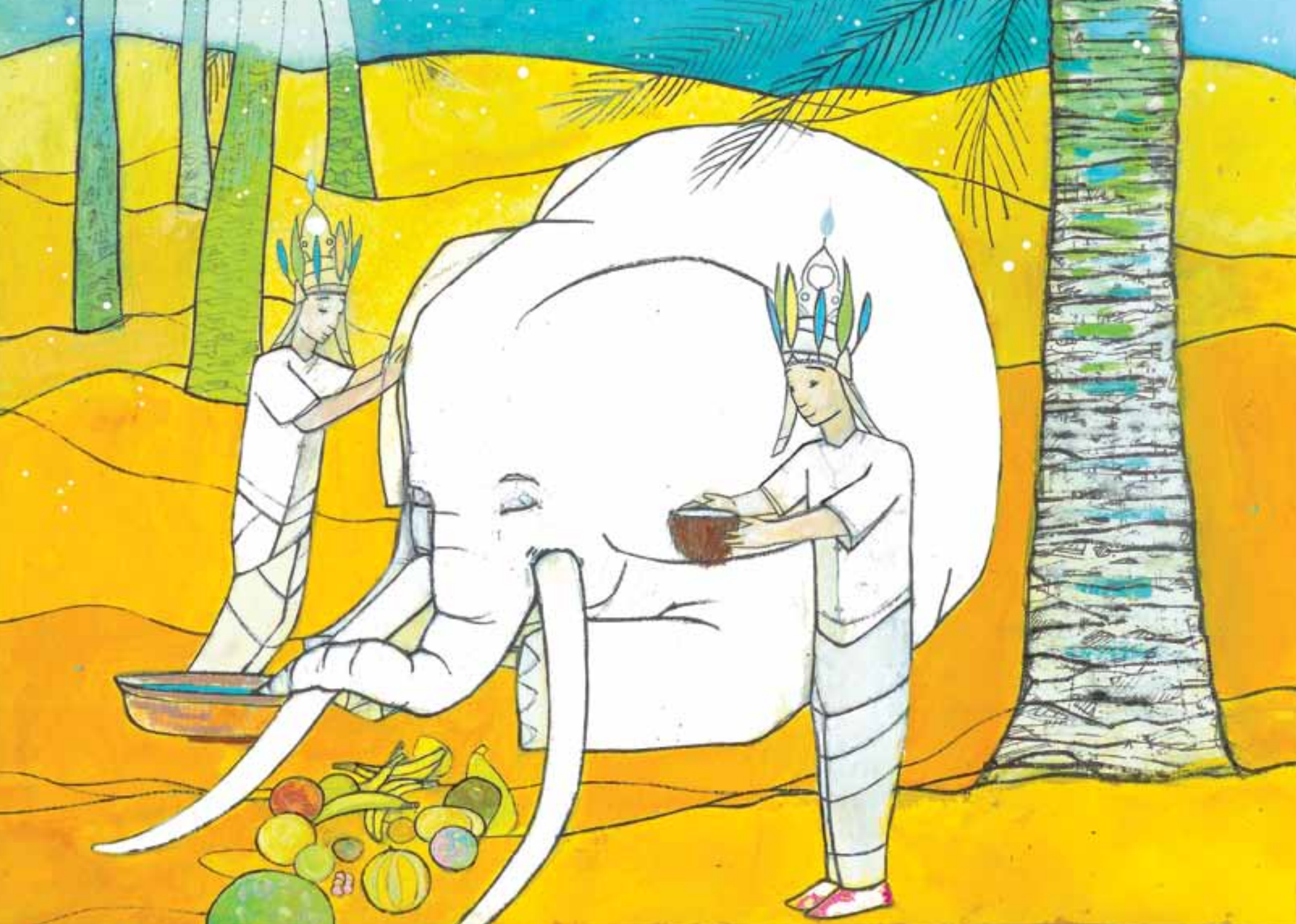
When I was young, I had a great wise teacher. He was a man who could speak the language of the animals. He gave me the following piece of advice: 'Pray for your enemies and for any person who will make you suffer.'

"Yes, dear king," the tiger insisted, "but if I curse the one who does me harm and if it destroys him, I am satisfied. My mouth already waters when I think of eating one of this guy's arms!"

"Your satisfaction will be a selfish one, but what about your heart? Will your deeper conscience be satisfied too?" asked Mana.

"But I will be considered weak and foolish," the tiger grumbled.

"Only the ignorant will take you for a fool. We, the animals, tend to curse our enemies. Praying for them makes us



look weak and defenseless. Yet, though you may seem to be weak, you will express in the true core of your being a real strength of character.”

But how about him? What is the use of what you have done?

In turn, the grasshoppers exclaimed, “Oh, beloved king, you have sacrificed a good part of yourself. But as for him, what is the use of your gift? Was it really useful? Was it wise?”

Mana answered, “I don’t know. But I had to do it. What I have to do, at all times, is to give away. Only God knows whether it is useful or not. He is the invisible force that rules all our deeds.”

Then Mana told them a story.

“When I was young, I was anxious to learn. I searched for knowledge all over the world. My quest was an endless one. I was curious about everything and sure that to become wiser and cleverer I needed to store as much diverse knowledge as I could. This quest for knowledge had no end and went on for years and years. I roamed the world for it. Every day I could see I was becoming more and more emaciated and exhausted.

“Being so strained, I tried to join a wise man I had heard of when I was in Palmyra, in Syria, and was lost in the endless desert. I was terribly thirsty. I thought I was going to die, far away from home.

Prince Hatim

“I collapsed and some men came unexpectedly to my rescue and took me to their Tai camp to Prince Hatim, who took care of me, treated me as if I were a king, and cherished me although he knew nothing about me. My heart was touched by his compassion and I was really impressed by the sort of man he was.

“Some people told me he was well-known in the whole of Syria for his extreme generosity, to the point that the king of Yemen had become jealous of him. Hatim would turn every single day into a day for feasting in my honour.

“One night a man arrived, seeking asylum for the night. He looked fishy, and he was as ragged as I had been. Hatim welcomed him as a brother would and ordered that a feast be held at once. The man stayed for several days and finally said he had to go as he was expected in Palmyra for some important business.

‘Can I be of help?’ Hatim asked.

Then the man whispered, ‘I have to kill Prince Hatim. The King of Yemen has ordered me to do so.’ He added, ‘I am poor, so I live as an assassin and this murder I must do. If you want to serve me, after you have welcomed me as I was never welcomed before, please tell me what this noble man looks like, so that I may slaughter him. I have never seen his face.’

“Hatim burst out laughing, bent down and, with his hand on his heart, answered, ‘My dear guest, you needn’t go any further, because I am Hatim Tai, the man you are looking for. Take my head. It is a present for you! Take it back to your king, since you must be true to your word and fulfil the task you have been entrusted with.’

When he heard Hatim’s words, the ruffian knelt at the Prince’s feet and kissed the ground. Amidst choking sobs and hot tears he said, ‘If ever I kill you, may all the sand in the desert devour my body and reduce it to dust.’

“Hatim raised him up, ordered some food to be given to him, and then the man went back to Yemen, no longer a murderer. Hatim’s generosity and kindness had touched him so deeply that his heart opened and became tender.

“When the king of Yemen heard his story, he had to admit that no man in the world was more generous than Hatim. From that very day, he respected him and considered him a saint. Hatim’s legendary story is still told nowadays in Syria and in the surrounding countries. His tomb has become a place of pilgrimage.

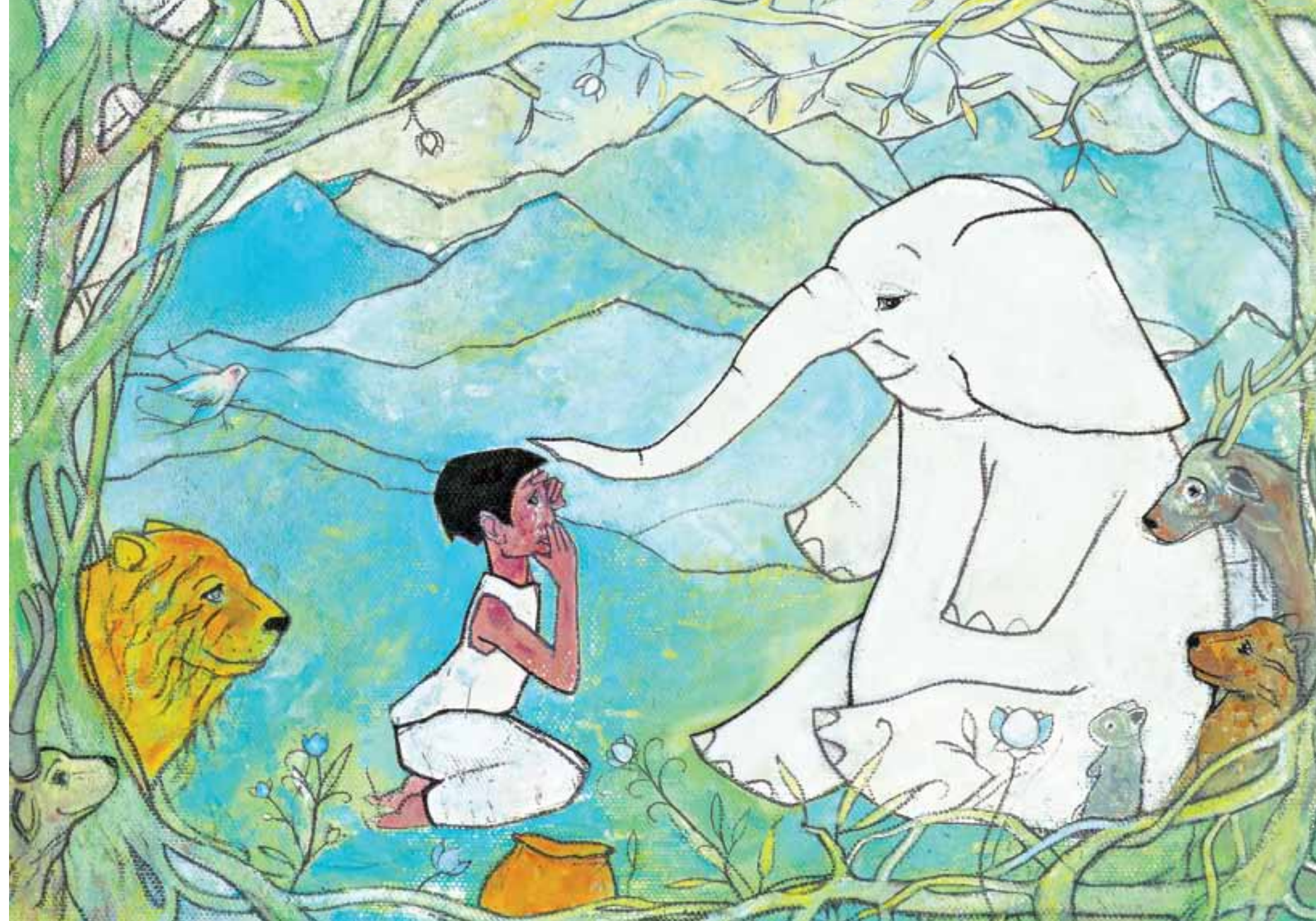
“I could never forget Hatim’s story, and so I try to give willingly to all those who come across me and ask for something. That is the way my life was outlined.”

Goruk had never seen nor felt such potent love.

All the animals were impressed and they drifted away. Cheeky Goruk, who thought his hour had come, looked at the elephant whom he had so far considered as an ivory bank. He stood there in front of that elephant with bleeding wounds where there had been superb tusks. This creature radiated love; a love he had never seen before, a love he had never experienced.

He felt a strong heat invade his whole chest; then a tidal wave of sobs rose up. It was so strong that he knelt down on his knees and sobbed his heart out. Now he felt ashamed for all his wickedness, his ungratefulness, and he regretted sincerely that he could not turn back the clock and change the events that happened.

Mana comforted him and wished he would fare well.



ILLUSTRATIONS BY THOMAS KLEIN

The story continues...

In the forest, no one ever saw that cheeky Goruk again. Later on, some passing birds related that a man from the city of Gorakhpur was well known for his generosity, and used to tell everyone ready to listen to him stories about a white elephant.

That is the end of the tale.

May its words illuminate your path and enchant your hearts

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Sit comfortably and close your eyes very softly and very gently.

Let's begin with the toes. Wiggle your toes. Now feel them relax.

Relax your ankles and feet. Feel energy move up from the earth... up your feet to your knees relaxing the legs.

Relax your thighs. The energy moves up your legs ... relaxing them.

Now, deeply relax your hips ... stomach ... and waist.

Relax your back. From the top to the bottom the entire back is relaxed.

Relax your chest ... and shoulders. Feel your shoulders simply melting away...

Relax your upper arms. Relax each muscle in your forearms ... your hands ... right up to your fingertips.

Relax the neck muscles. Move your awareness up to your face. Relax the jaws ... mouth ... nose ... eyes ... earlobes ... facial muscles ... forehead ... all the way to the top of your head.

Feel how your whole body is now completely relaxed.

Move your attention to your heart. Rest there for a little while. Feel immersed in the love and light in your heart.

Remain still and quiet, and slowly become absorbed in yourself.

Remain absorbed for as long as you want, until you feel ready to come out.

Enjoy Relaxation..



*You Relax
and we help you do better!*

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