

heartfulness

purity weaves destiny

Only Love Can
Save The World

DR. ICHAK ADIZES

A User's Guide
To Living

THE 2020 SERIES
BY DAAJI

*Do We Understand
Each Other?*

THE ART OF COMMUNICATION



www.heartfulnessmagazine.com



How well do you communicate?

Dear readers,

If you ever played Chinese Whispers as a child, you will know how easy it is for a sentence to be passed from one person to another and end up completely distorted, sometimes hilariously so. All of us are prone to exaggeration, imagination and innuendo, as well as adding our own opinions and perspectives. And sometimes we simply just don't listen. And this is straightforward communication! What happens when heated emotions also get involved?

Apart from sleep, we spend more of our lives communicating with each other than doing anything else – most studies suggest around 70% of our waking hours, and for a manager in the corporate world it can be more like 80 to 90% of waking hours. You would be forgiven for assuming communication to be one of the most essential life skills taught in schools today, but sadly our education system has not yet caught up.

So in this first edition of 2020, we decided to explore and celebrate the art of communication, the importance of listening, music as a tool for communication, and the various levels on which we communicate, from body language, to speech, to more and more subtle levels of vibration. Also, Daaji starts the year with a new series, "A User's Guide to Living," sharing with us how to create a fulfilling, purposeful life in today's world. We are looking forward to a rich array of topics and interviews, and we hope that you will join us for a super 2020 here at Heartfulness Magazine.

We look forward to hearing from you!

Happy reading,
The Editors

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Also known as Daaji, he is the current Heartfulness Guide. He offers a practical, experiential approach to the evolution of consciousness that is simple, easy to follow, and available to people of all ages and walks of life. Daaji is also a prolific speaker and writer, and his two books, *The Heartfulness Way* and *Designing Destiny*, are both #1 bestsellers.



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Ashwin is a writer in the fiction-thriller genre, and the author of best-selling novels *The Rozabal Line*, *Chanakya's Chant*, *The Krishna Key*, *The Sialkot Saga* and *Keepers of the Kalachakra*. His books are based on mythological and theological themes. He is one of India's best-selling fiction writers and the author of the new era of Indian mythology in a contemporary context. Forbes India includes him in their *Celebrity 100* list.

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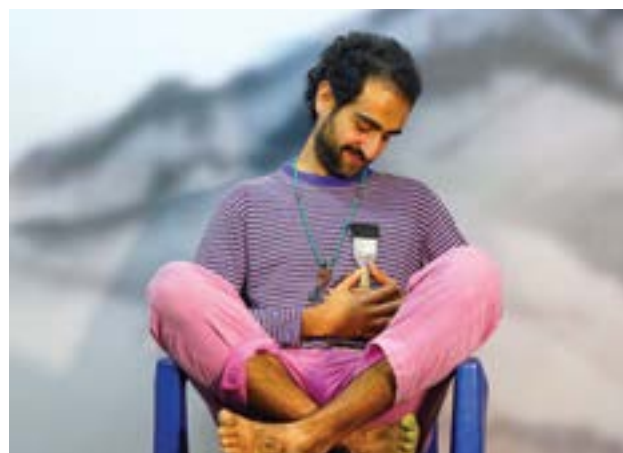
ALESSANDRA VEGLIA is a second year student from the University of Trieste, Italy. She is doing a Master's Degree in Diplomacy and Development Cooperation, and is currently doing an internship at Kanha Shanti Vanam, the Heartfulness Center near Hyderabad in India, as part of her degree. She has been interacting with other visiting fellows and interns from around the world, who are currently also training and volunteering in various capacities in the campus, and took this opportunity to interview them.

have always left the job of interviewing to others where possible, because of a sense of uneasiness in intruding upon people's lives. But here in Kanha it is unthinkable to run away from weakness, so not surprisingly I was asked to interview some of the Europeans staying in the ashram, to explore the impact of Heartfulness on their lives. After accepting the idea, I ended up enjoying the task immensely, for I could frame the interviews in the guise of a lively chat, and together with my questions I shared my own experience and opinions with those in front of me.

I decided to limit my research to youth between the ages of 16 and 28, and the first very willing victims were three girls from France, the eldest being 17. They came to Kanha because of their interest in environmental issues, and after ten days concluded that this is the ideal venue when looking for inspiration. They founded an association to raise awareness on ecology and to address others in their own age group. The creation of their own website is in progress. At Kanha, they did field research, collected data, worked on an environmental curriculum for school students, and they are now ready to create a movie. In their local Heartfulness center in France, they participate in an initiative called Cine Meditation, where a movie is followed by discussion and a meditation session.

Did I mention yet that one of them just started practicing meditation a month ago? So, what else could I do but be deeply impressed and congratulate them. They are so young, eager, full of ideas and ideals, and yet able to shape them into concrete outcomes.

Later, some German artists found time for me. They came to Kanha together because they study in the same art academy in Dresden. Their professor invited them to India to paint a wall – exactly as I have just said. Of course, the professor in question is a long-term meditator and wanted them all to learn meditation while also painting a





wall in the Inner Peace Museum that is housed in the huge meditation hall that will be inaugurated in late January 2020. During their time here in Kanha, they have so much flexibility with their work. There is only one thing their professor requires – that they all meditate. Every day. Some of them now practice regularly. They are curious, have big hearts and open minds, and embrace what is offered to them. They do not use their “artist” label to look cool and alternative, but rather to absorb this new world opening to them, and to find a new perspective from which to paint their canvas. They are asking many questions about the Heartfulness practices. Not all of them want to practice meditation; some attend Heartfulness Yoga classes instead. When they first arrived, some of them sometimes wished to be anywhere but here, but it seemed to me while talking with them that they are slowly shifting from a critical approach to a more reflective one. Earlier I had also shared some of the same perplexities they felt, and they seemed to appreciate my interest in their point of view. They sometimes feel thrown into an alien world, where cultural clashes and resistances may occur.





We are working together
for a peaceful and just
world, that we identify in
a community that
transcends national
borders.

We share values,
principles and
aspirations.
And that's enough.



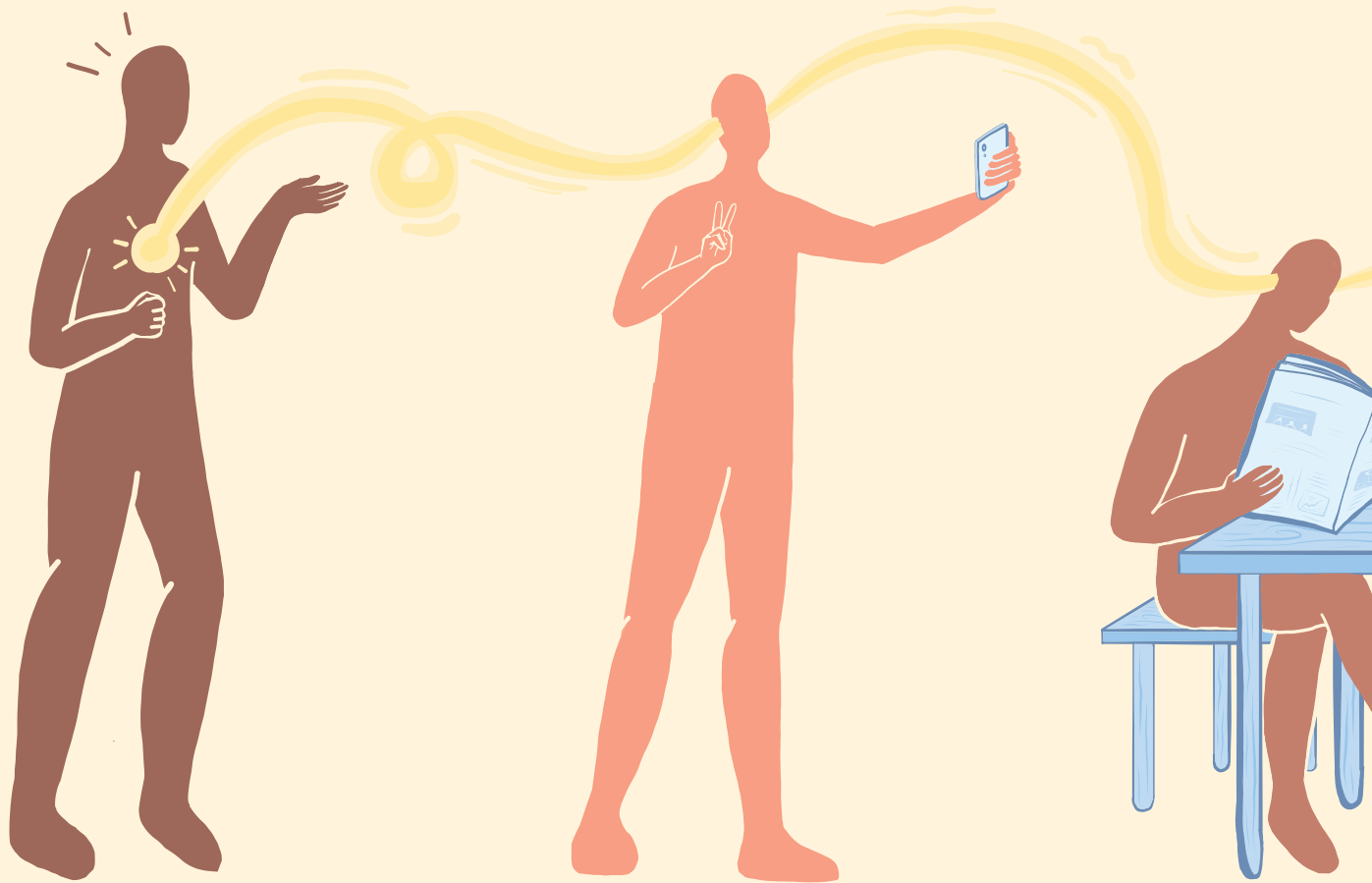
In this melting pot, two colleagues of mine appear. One is from Ireland. She grew up in a Heartfulness family. Quietly she started the Heartfulness practice, in her own rhythm, as often the children of practitioners do. It is also my own experience. She would later study and live in India, for a period long enough to speak a bit of Hindi, eat with her hands without creating a Chagall on her shirt, and generally blend into Indian society as much as a half-Chinese young woman can. She is sitting in front of me at the present moment, exasperated over some task. She is trying to explain to people the necessity of having “a Western mind and an Eastern heart,” in Ram Chandra’s words, to do things properly, which is exactly the fusion that takes place in her, if you ask me.

The other colleague, Ukrainian, got to know about Heartfulness through a workshop in a Yoga center in Kiev. She had quit her job at the age of 23, as she was not able to sleep at night because of the accumulated stress in her system. She had tried other relaxation and meditation methods, but still had many unanswered doubts. So she started looking for a teacher. She is now trying to extend the practice to her family members. In the meantime, she took a course that qualified her as a Heartfulness Yoga teacher, and is now volunteering in Kanha as a translator from English to Russian, to offer online Yoga courses.

From these scattered stories of young humans, is there any conclusion to be drawn? All I feel to say is: Talking with these young people renews and strengthens in me the faith in my generation’s potential. Above all, I realize that I have a lot in common with them, and with all the people I have met here who have entered the Heartfulness world. I would venture so far as to say that I have more in common with them than with many of my compatriots. In fact, here I know that we are working together for a peaceful and just world, that we identify in a community that transcends national borders. We share values, principles and aspirations. And that’s enough.

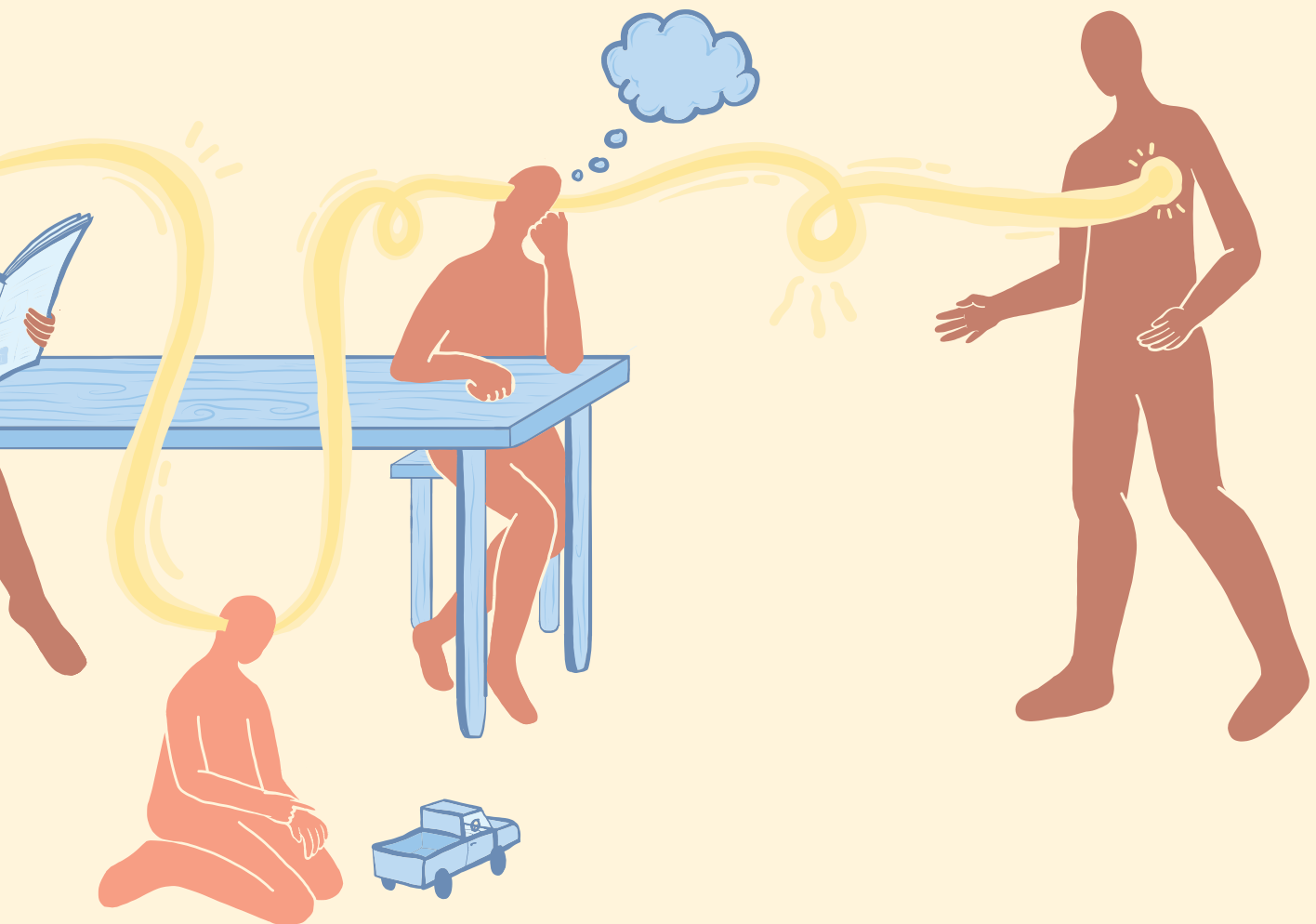
Do We Understand Each Other?

focus



Listening is about being
present, not just about
being quiet.

KRISTA TIPPETT





DAAJI introduces **DR. ICHAK ADIZES** to the audience at the international Heartfulness Center at Kanha Shanti Vanam: "It's such a pleasure this morning to have Dr. Adizes amongst us. I would call him a guru of management. He has many tricks, which are not spoken, not written, but which he delivers based on his personal experience and personal intuition. However complex any protocol may be, he will dissect it and simplify it for any organization – a

university, an industry, a government, a spiritual institution, or a family. His principles are mind-blowing. His Adizes Methodology is very worthwhile if you are in the field of management, if you're a game changer.

"So we'll have a taste today. I always want to listen to him because he has very refined ideas when he speaks. If you watch his words, his style and his attitude, you will learn a lot. Welcome Dr. Adizes."

Namaste and greetings to you all. Thank you for giving me this opportunity to share with you some experiences, thoughts and insights that I've been developing over 50 years of working with companies, prime ministers, and generally with people.

What is it all about? It's about change. This is nothing new. Change has been going on forever, from the Big Bang (maybe even before that) and it will go on forever. So what?

Whenever there is change there are problems. Why problems? Because, what is change? Something new. And then when you're confronted with something new, you have to decide what to do about it. It's like coming to an intersection in a foreign country – something new – and now you have to decide, “Do I go left? Do I go right? Do I go back? What do I do?”

Some people cannot make a decision. They say, “I don't know what to do.” Uncertainty. “I don't have enough information. I'm not going to decide.” But you just decided. What did you decide? To stay where you are. And maybe that's the worst decision you can take. Why? Because even if you are on the right road, even if you're comfortable, “Everything is good, I'm on the right road,” if you don't move, a truck may come from behind and run you over. Why?

You're not changing. You say, “I'm fine, I'm not going to decide. I'm not going to go left, I'm not going to go right, I'm going to stay where I am.”

But the world is continuously changing. The world is not stopping. The world is not saying, “Since you're not changing, nobody will change. We'll all wait until you change.” That's not going to happen.

We need to change, because there is change. But there is a problem now. Something new is happening that did not happen in the past: Change is accelerating; the world is going faster and faster and faster. With new technologies there are tremendous changes: in medicine, in technology, social changes, political changes.

As change is accelerating, what is accelerating? Problems! If our grandparents were poor but relatively happy, we in the modern world have a better standard of living but a lower quality of life. Why? Too many problems, too much stress, too many decisions to make, and people are falling apart. It's called stress.

The biggest disease of the modern world is depression. Too many people don't know what to do. The world is changing too fast and they don't know what to do. So I asked myself the questions: What to do? How do you handle change?

We need to change, because there is change. But there is a problem now. Something new is happening that did not happen in the past: Change is accelerating; the world is going faster and faster and faster.

Well, you need to do two things. First you have to decide what to do. You have to decide, but decisions are not enough. Many of us decide. Many of us, especially me, decide to go on a diet; so I decided to go on a diet. Or I decided to go for meditation. Decision is not enough; you have to implement the decision. And success is not really in the decision. Success is in the implementation. Do you implement your decisions?

But now there is a difficulty. What is that difficulty? In life, making a good decision, especially in change, and always making the right decision, does not happen. Will you never make a mistake? Good luck. If you know the Old Testament, even God makes mistakes. He was very upset with the world because people were not righteous. So He brought the flood; for 40 days it was raining. God killed everybody to teach us a lesson to be righteous. And then God said, "I made a mistake. I cannot make people righteous." Do you hear? God admits he is helpless with us; the God that created everything. The most powerful thing is helpless with people, and cannot make us righteous.

Also God is forgetful. He says, "Next time we start the rain," so as to remember not to make the same mistake again, "I'll bring the rainbow to remind me to stop." Look how human God is. He admits He's helpless. He admits

What we need is a
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And where you're
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He's forgetful. So who are we to be more than God, never to make a mistake?

So the first thing is humility. We are not perfect; nobody is perfect. So if nobody is perfect, does it mean that the whole world will be badly managed? Will we always make mistakes? No. What we need is a complementary team to work together. I'm not perfect, you're not perfect, but together we can be perfect. Where I'm weak, you're strong. And where you're weak, I'm strong.

Like this wedding I just observed now, if you look at it, all marriages are a complementary team. We always say, "My spouse is different." Why did you marry somebody who is different? To complement you. Together as a family we're better than we are alone. That's why, at least in Western society, when you introduce your spouse you say, "May I introduce you to my better half?" Why is she your better half? Because she is better in those areas where you're weak. And she will say, "No, he is my better half." Together we are better off. Not only in a marriage, also in a company. If any one of you is in business, you want to have a complementary team. You want to have a team that works together.

Look at this hand. Do you see my hand? If you go to any church they have sculptures like this [gestures with his fingers], the



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thumb is touching a different finger. You may not realize it, but it is symbolic. You go to any church and you will see the saints standing with their hand like this. This symbol is called the *hamsa*. Women wear it as jewelry, and put it on the door at the entrance of their house. You know what it's telling you? Be different – different fingers together. Be different together.

Some religions and political ideologies say: Be together, be the same. Don't dare to be different! When the fingers on my hand are all the same [he scrunches them all to the same height], this hand is paralyzed. Those ideologies paralyze us. Nothing grows in a desert where there is sameness. Everything grows in a jungle – it's called ecology. Differences together. It's nice, but it is not reality. Because of change, over time these fingers open up. Why? We're different. The fingers open up. Unity breaks down. Because we're different there is going to be conflict. We think differently; we're different. And what happens in marriages? What happens in companies? What happens in countries? They start falling apart over time.

Conflict happens in decision-making. Because we're different, we're going to have conflict when making decisions. You want this, I want that. You think this way, I think that way. You want fast, I want slow. You want everything,

I want little. Welcome to the real world! Conflict.

Another source of conflict is on the implementation side. Why? Because in order to implement something, you need the cooperation of other people. You're not in a vacuum. You need the cooperation of your neighbors, you need the cooperation of the people of your company, you need the cooperation of your children. You need cooperation!

In order for people to cooperate, there must be common interest: "We're together, we've common interest." Well, guess what? There is no common interest – don't hold your breath – it changes. Even in a marriage, we started together and things happen, so there is no common interest. Even I have no common interest: I have a conflict in my head right here between my brain and mouth, six centimeters from each other. My brain tells me, "Don't eat that cake! 30 seconds on your lips, but a lifetime on your hips. Don't eat that cake." And my taste buds say, "Eat, eat, eat, eat, eat, eat ..." So I have a conflict right here [pointing to his head]. Life is conflict. You want to sleep and there is work to do. You want to go on vacation, but ... Conflict!

Now hear me well: The more change, the more problems, the more conflict. The world is falling apart. Yes, the world is falling apart because of the rate of change. There is more crime



than ever before, more divorces than ever before, more diseases than ever before. We have diseases today that we never knew about before. What to do? It's a serious question. We are falling apart. There is a high rate of change. It is destructive. Conflict can be destructive, but it doesn't have to be. I ask myself the question: Why did Yugoslavia, a country that does not exist anymore, fall apart? Why did the Soviet Union fall apart? And look at Switzerland – they

should fall apart – French, Italians and Germans together in one country should be a disaster. That country should have fallen apart, but it has not.

I look at one marriage and they have conflict, but at the end of it they love each other even more, not because of the conflict, in spite of the conflict. Wow! And in another marriage they're ready for divorce. What is the difference? Why is the first marriage like

Switzerland, and the second like Yugoslavia? Here is the difference. Let's start from the beginning: Why does change create problems? Because everything in this world is a system. You as a human being are a system. And a system by definition has sub-systems. And the sub-systems have sub-sub-sub-sub-sub-sub-sub-systems. You're a subsystem of your marriage, your marriage is sub-system of the community, the community of the country, the country of the

globe. A company has subsystems – marketing, sales, production, finance, human resources.

When there is change, the subsystems do not change together. Some change faster than others. For example, your heart may be 80 years old and your kidney is already dying. This is my case: I lost my kidney. It changes faster. If you drink too much, your liver will go faster. They don't change together.

In a company, marketing changes fast, production changes slower, and finance and accounting take forever. The most difficult is to change people. Because of that, the system develops cracks, gaps. It's called disintegration. Things fall apart. Change causes things to fall apart. As we get older we fall apart. An old car is falling apart.

If this disintegration is the cause of all the problems, what is the solution? Integration. Now the question is: How to integrate? Why was Yugoslavia disintegrated, and Switzerland, in spite of having all the ingredients to be disintegrated, integrated? What's the difference?

To cut a long story short I'll give you the bottom line. We're different; you think differently than I do. How will we not fall apart? When we respect each other. And what does it mean, respect? I respect your differences; you don't have to be like me.

"What's the future
of the world?"
The world needs
love. And what is
integration?
Integration through
the heart.
Something bigger
than us. And what
is Yoga? The word
"Yoga" is
integration, unity.
India has that
message for
the world.

You're Italian, fine. I'm French, fine. You don't have to be like me. You're a Muslim, fine. I'm a Christian, fine. You're a Hindu, fine. We don't have to be the same; I respect your difference. Why? Because I learn from your difference. You don't learn from people that are like you. They're boring, there's nothing to learn. You learn from people who disagree with you.

Now you ask, "Why do you disagree with me? What can I learn from you?" So what makes conflict on the decision side positive? What causes integration? Mutual respect. I accept your difference because I can learn from you, and you accept my difference because you can learn from me.

And on the other side, where there is a conflict of interest, how do we make it positive? When we have a conflict of interest, what you want I don't want, and what I want you don't want. Now what do we do? There is an expression in most languages that says: Life is give and take. A good marriage is give and take. You have a conflict of interest in a business deal, but the relationship is more important to you: "Do it your way. It's not a big deal. Next time we'll do it my way." It doesn't always have to be my way; it doesn't always have to be your way. Give and take.

Once I was lecturing in a particular country and an executive came up to me and said, "Dr.

Adizes, here we don't say 'give and take'. We say 'take and give'."

Oops, I got it.

When you give, eventually it will come back. You trust. When you say, "First I will take, and then see what I want to give," there is no trust.

So what makes a conflict of interest positive? When there is mutual trust. Do we trust each other? Can you integrate when there is mutual trust and respect? It is not good enough.

Now we come to Heartfulness. That's why I love this organization with all my heart. I learned a lot from Chariji and I thank him. What is the utmost, absolute integration? Love. Love is not give and take. You just give.

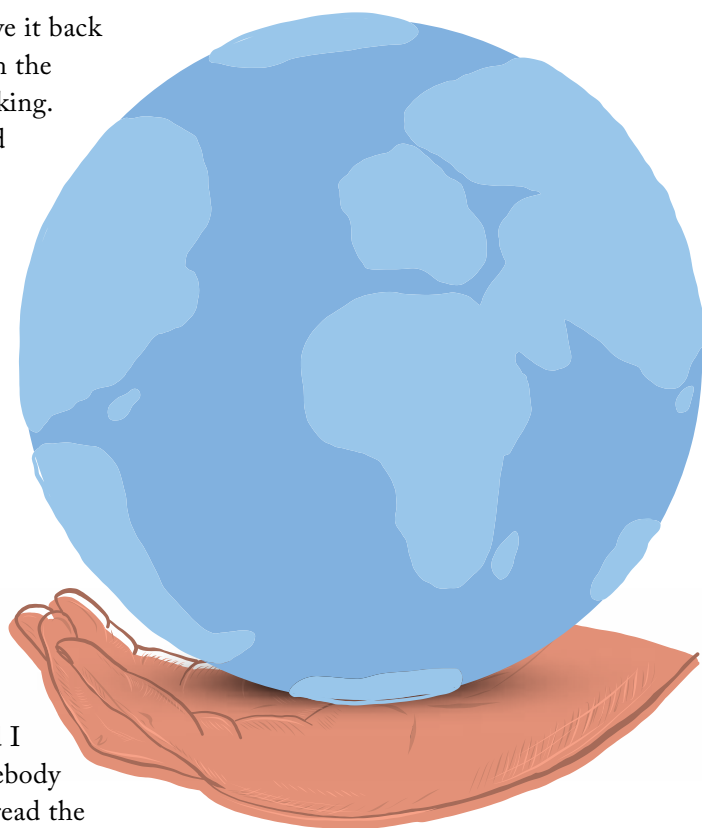
You don't take your children to play somewhere and feed them because they're going to give it back to you. You do it because you love them. In the giving is the taking. In the giving is the taking. You enjoy them when they're laughing and happy, and that's your happiness. You're not waiting for something later on, it's continuous. When you love you don't think. You don't do accounting, there is no cross-value relationship. "How much am I giving? Am I getting it back? Will you return it back to me?" There is none of that. Love is absolute. And love solves all problems.

So what's the solution to the world falling apart? Love. That's why all of you Heartfulness Trainers have a big job – to save the world from falling apart. To save marriages, to save companies. And I believe India has a role in the world. Somebody has to be the beacon. Somebody has to spread the

message to a world that's falling apart. India has that role. Unfortunately, India is falling apart too.

I come from the West where everybody is saying, "What's the future of the world?" The world needs love. And what is integration? Integration through the heart. Something bigger than us. And what is Yoga? The word "Yoga" is integration, unity. India has that message for the world.

So the trick is not to stop change. The trick is to make change constructive. And that we can do with love. Thank you very much.



The Art of Listening

SHIWANI GURWARA shares her personal experience of learning to speak less and listen more, and how she is learning to improve the quality of her listening.

In the last few years there have been many times when I have decided that I will learn to talk less and listen more. Being quite a loner, there are long periods of time when I am totally by myself, so somehow I feel I am trying to make up for lost time when I do interact and meet people.

However, I recently started my journey towards becoming a Life Coach and there was something I discovered on the way – something that I would like to share.

Why so much talk?

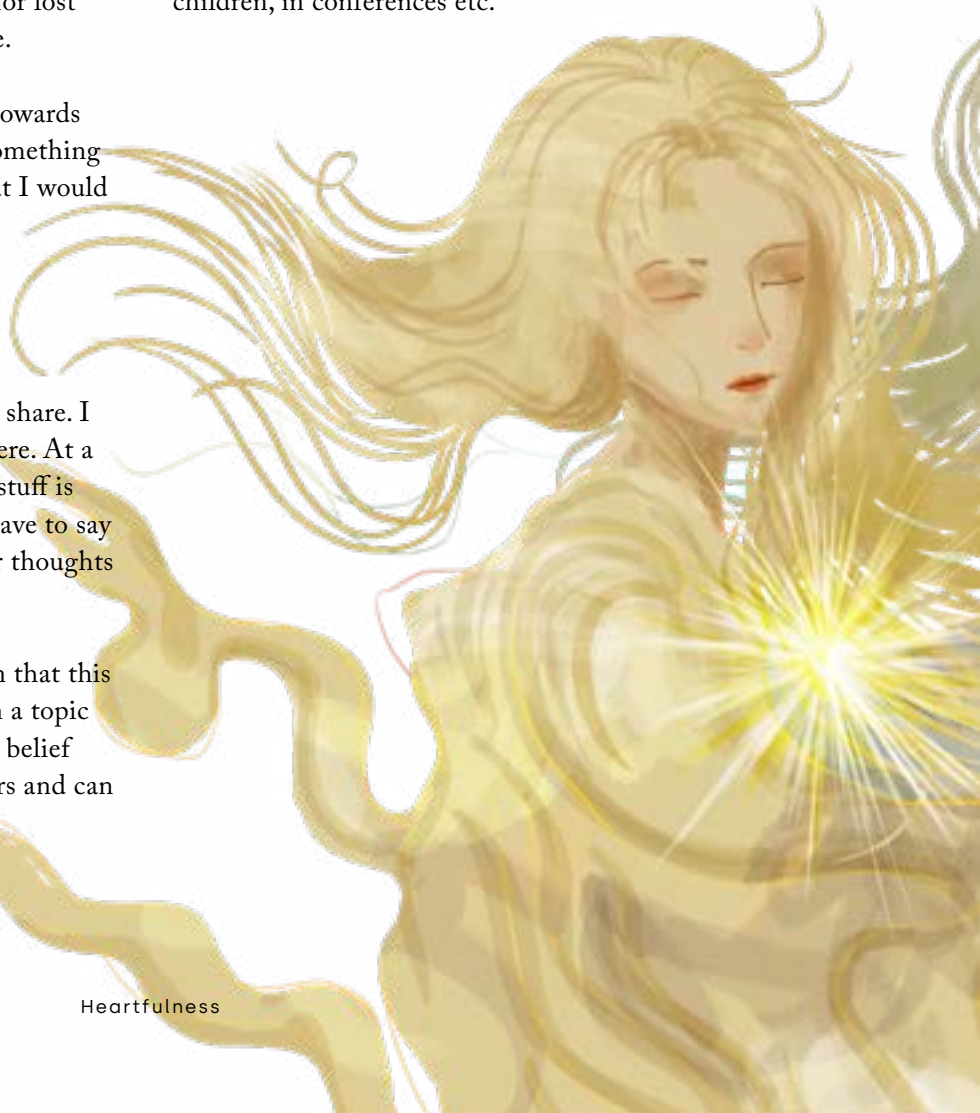
Personally, there seems to be so much to share. I feel that I should put my opinion out there. At a conscious level, the intention for saying stuff is completely altruistic. I feel that what I have to say may help someone else in their life, their thoughts and decisions.

I have come to realize with introspection that this need to talk and share all that I know on a topic comes from a belief that “I know.” It is a belief that tells me that I have the right answers and can positively influence others in some way.

Irrespective of the fact that the talking comes from good intention, it is an arrogant thought to believe that I have any kind of power to change or influence others. I have learnt to respect that every person has their own life, their own individual personality, values, beliefs and circumstances, and they have every right to live it and think about it in their own way. The one thing that helped me achieve this was to look at every human being (and animal) as a soul.

Types of listening

At times we are not listening at all. This is what we call **inactive listening**. While we may be able to hear the words that are being said, we are not really listening. In such a situation, we find ourselves wandering off or asking the other person what they just said. All of us are guilty of such listening at times – at parties, with children, in conferences etc.



Conversational listening is the most common type of listening. This is when we are talking to a friend, colleague or relative, merely keeping up with what is being discussed. The moment something that is more interesting pops up, we listen more intently to them.

Deep listening is not something that most of us do. This is the kind of listening where you don't listen just to the words that are being said, but those that are not being said, too. It is listening with all your senses including the sixth sense that can give you insight into the other person.

How to listen well?

All of us have our own reasons why we are not able to listen well. While some of us may be plain bored in a situation, others may be preoccupied with something else. If you feel that you need to listen better, ask yourself some of these questions, as I did:

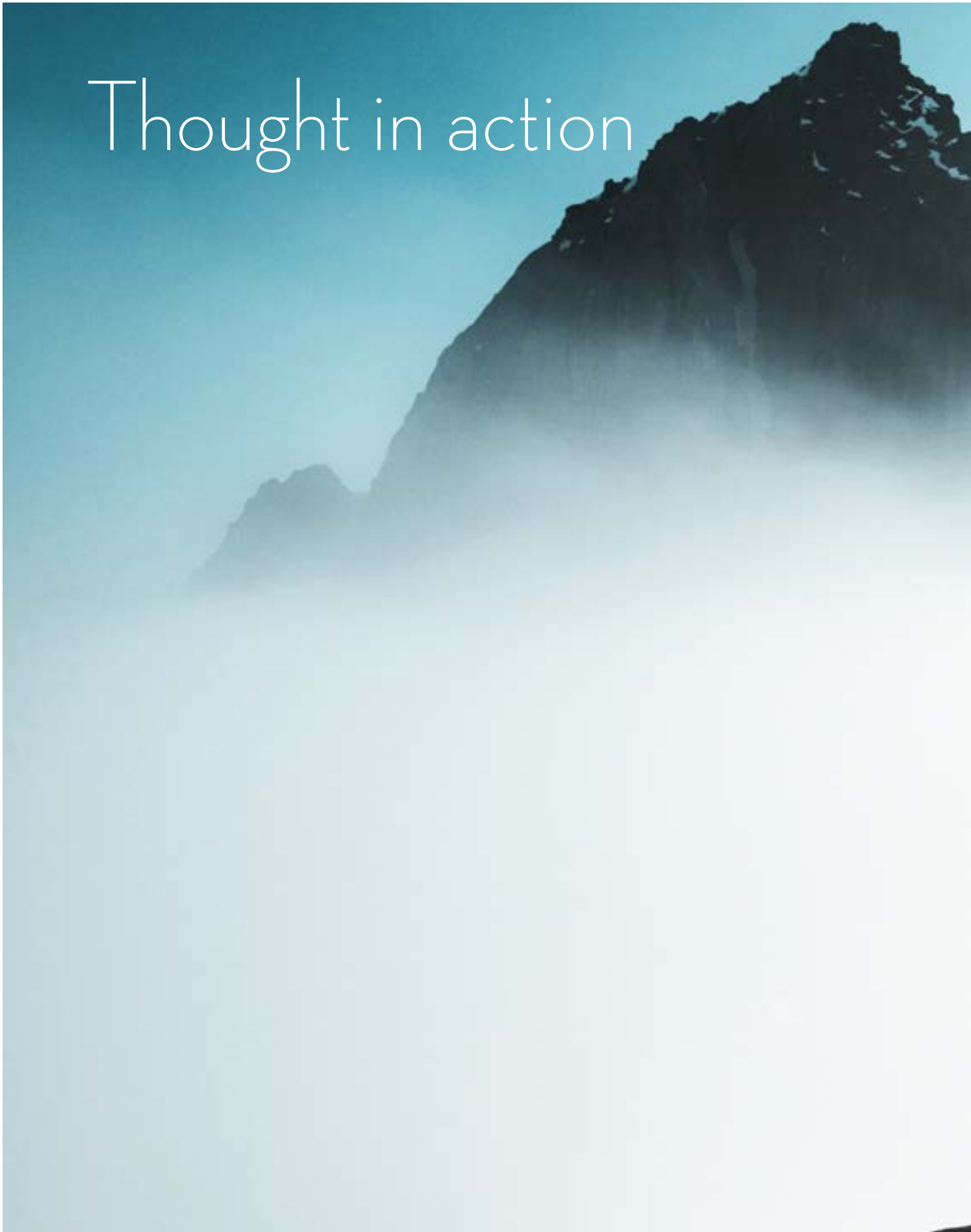
- Do I feel that I know how this person will end his sentence and therefore finish it for him or her?
- Do I want them to get to the point quickly?
- Do I feel I am wasting my time listening to jabber that I already know?
- Do I not listen because I disagree with the other person's point of view and block it out?
- Am I just not interested in this person?
- Am I so preoccupied with my own life that I do not want to take time out to listen to another?
- Am I so arrogant that I feel I know what the other person may want to communicate?

Identifying the barriers that do not allow us to listen well is half the battle won. I did this for myself, and the points I ticked above were too many! The trick, I guess, is to be conscious of these in every conversation, and check yourself when you feel you are getting into any of these modes. I have hope! Practice makes perfect and over time we can replace old habits with new ones.

So, all the best if you are someone like me, trying to learn to talk less and listen more.



Thought in action





Instructions for living a life.
Pay attention.
Be astonished.
Tell about it.

MARY OLIVER

Start the New Year Right



MAMATA VENKAT shares some practical tips on how to create habits out of New Year's resolutions, and generally how to bring about effective change in your lifestyle.

The start of the New Year often feels like a period of rebirth. It is a reset of the clock, a fresh start that allows us to take inventory on the status of the past year, to celebrate its wins, and to honor areas of growth and improvement that can be carried into the following year.

December seems to be the prime month for everyone and everything, from family members to friends to commercials to self-care articles, to ask us the ever-pressing and slightly stressful bold-lettered question: **“What is your New Year’s Resolution?”**

I am what I call a “recovering resolution-making over-enthusiast.” In the past, every time the last week of December came around, I would evaluate my year and write up a very lengthy, very unrealistic resolution list. I was determined to stick with it. Come January, I would successfully go gung-ho on my list for a few weeks, only to find myself quickly burning out on my goals. March, April, May would fly by, and that long resolution list I made back in December would find itself in a corner of my life collecting dust. Discouraged, I would forget about my goals completely, resolving that next year would be the year that I tackled all of my resolutions.

It took a few instances for me to realize that there were two issues with the way I was handling things:

1. I was doing too much, and expecting too much, all in too little time.
2. I was looking at my resolutions as insurmountable mountains that I needed to climb, instead of simply as habit building.

That’s all resolutions are really: habit building. I needed to build my habits in the same steady way I built my meditation practice, gradually, with ease, and intentionally. Once I reframed resolutions as habits, it became easier to take them off the pedestal and implement them into my routine.



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Here are a few tactics that have helped me build habits throughout the year:

1 Define what your goal is and why it is significant.

What is the purpose of your resolution? Why is it significant in bettering your life? Write it out. It helps to understand what it is that you are trying to achieve

2 What steps can you take to get there?

Instead of jumping right in, write out actionable steps that you can take to achieve your goal.

When I started to incorporate meditation into my routine, I first started with five minutes in the morning and five minutes in the evening. As I grew comfortable with those five minutes, I kept adding on an additional five minutes until I could sit for 30 to 40 minutes. Taking those steps helped to build the habit and improve upon it.

3 What does success look like for this resolution at one month, three months, six months, nine months, and a year?

What progress would you like to see in yourself with this habit throughout the course of the year? Mile marking goals helps to set easy points of achievement throughout the year.



4 Track your progress.

Tracking your progress allows you to be accountable for your progress.

A few years ago, I took up bullet journaling, a record-keeping method that allows you to design how you want to track your goals and to-do lists. I used this method as a way to record how I was doing with each aspect of the Heartfulness practice. When I saw how it helped me to keep up with my meditation practice, I started to use bullet journaling as a way to manage all of my habits.

5 Be flexible and allow your goals to change as you and your year changes.

Part of habit building is allowing your goals to change and adapt with you as you grow throughout the year.

We often have a fixed vision of what our end results should be and get frustrated when those expectations don't meet reality. I am learning how to allow for flexibility with those goals, as they evolve in the same way I do.

6 Willpower, willpower, willpower.

No goal can be achieved unless you take interest in yourself and apply willpower toward its success. Commit to your goal, and don't stop until you achieve it.

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Heartful Communication

LIZ KINGSNORTH introduces Marshall Rosenberg's practical approach of Nonviolent Communication, and how it is integrating with Heartfulness into Heartful Communication.



*“Make sure that your acts and your words
reflect the work being done in your heart.”*

—Babuji

Tensions were high during a 3-day peace-building dialogue between community leaders from Palestine and Israel. My co-facilitator and I were worried. The hope and determination that people had arrived with was under threat from divisions, frustrated efforts, and pain. The breakthrough came when we asked participants to simply walk along the beach with someone from the other community. As the pairs set off, they walked with distance between them. An hour and a half later they returned. Many were visibly different, a kind of serenity and fragility in their open faces. There was an air of gentle connection, a sense that people had truly met each other. Many described the powerful impact of their walks together. “I will see things differently now,”

said one. They had uncovered their common humanity, shared that they had the same needs – to give their children a good education, to celebrate their culture, to live in safety, and so on. From that moment, I was able to do what I was there to do: offer the perspective and skills of Nonviolent Communication to support their ongoing dialogue and projects.

When I first came across the approach called Nonviolent Communication, which is the basis of Heartful Communication, I realized it was transformative. Only with time and experience, I began to understand how profound it is as a way of being, a way to understand human behavior. It helps us experience the one-ness of humanity in a tangible way ... in each moment, every day.

NVC originated through Dr. Marshall Rosenberg, who passed away in 2015. He said, “The purpose of Nonviolent Communication is to help you to do what you already know how to do ... to connect in a way that makes natural giving possible. To stay with that quality of giving, moment by moment, in every contact we have. But it’s easy to lose that connection. In spite of how precious it is, we forget. And instead, we play the game of ‘Who’s right!’ It’s a game where everybody loses.”

We want to be in tune with our true, giving nature, but we have forgotten how. We’ve lost our way. Deep down we long to find a way to align our thoughts, words and actions with the loving, spiritual beings we are at our core. When we experience

Some Shared Human Needs and Values

acceptance
 achievement
 appreciation
 awareness
 beauty belonging
 care celebration
 choice clarity
 companionship
 compassion
 cooperation CREATIVITY
 dignity empathy equality
 fun harmony
 health integrity
 justice learning love
 meaning mourning
 movement nourishment
 order PEACE
 relaxation respect rest
 security self-expression
 SPACE
 spiritual growth support
 to contribute to others
 to matter TRUST
 understanding

this alignment, we breathe freely. We remember.
We feel a sense of Home.

NVC makes the alignment of our inner and outer beings possible by focusing on what is alive in the heart. Instead of habitual judging and blaming, learned from the prevailing culture, we look for the fundamental human motivators that manifest in the heart. They can be called longings, yearnings, aspirations, values or universal human needs – things like respect, acceptance, security, contributing to others.

NVC suggests that everything anyone says or does is an attempt to fulfill one or another of these life-affirming human needs. When we learn to focus on and validate the needs that underlie behavior, we find a way to connect with a person, even when they are saying or doing things we don't like. For example, instead of judging a child as "bad" for not telling the truth, we see they may need to protect themselves. Perhaps in the past they experienced punishment for being honest and owning up to taking or breaking something. We can understand the child's need for self-protection, because we too experience that need, in situations we feel to be physically or emotionally threatening.

Or, as we sense what needs may be unconsciously being met in someone we call a "bully," we may discover new compassion growing within us. They may have experienced fear, disapproval and powerlessness in early life, been humiliated or isolated. Longings for recognition, esteem and being powerful, are manifesting in ways that violate the safety and well-being of others. Recognizing their unfulfilled needs can lead us to look for more fitting, healing ways to help restore the bully to their true nature. We come to realize that anger and violence – whether physical, psychological or emotional, spoken or unspoken – are the tragic expressions of unfulfilled needs.

NVC offers a radical listening and empathic responding process that can melt conflict in a surprisingly short time. I remember a neighbor who was furious with me because my workmen were trampling through his garden. He blocked the gate and refused to let them through. When he yelled, “Your guys are wrecking my garden! How long am I supposed to put up with these idiots?” I responded, “I can see you’ve put a lot of effort into your garden. Are you furious because you want it respected? And you’d like a timeframe for when this will be over?” He continued with his angry accusations but it took only 5 minutes of me listening to him without defending, each time empathizing with his needs in the same manner, before he softened and opened the gate. Our relationship was preserved.

NVC is a universal process that can be learned by all kinds of people, of all ages and in all kinds of cultures. I recall a team project with prison guards in Scotland that I found particularly moving. These were tough guys, mostly ex-military, allergic to feelings, keeping themselves safe through physical strength and hard-hitting humor. Our job was to teach them deep listening, conflict management, facilitation and counseling skills! At first it was difficult. Their armor seemed impenetrable and we were perceived as coming from another planet. Listening to their stories, having sincere respect and willingness to try to understand their dangerous world, finally turned the key. I will always remember sitting in a circle with them one year on. One man had tears in his eyes as he expressed his sadness and despair: “There is no room for compassion in this work.” No one joked, all were quiet, nodding their agreement. In awe I reflected on how far these men had come. Now they valued self-awareness, feelings, trust, openness. They knew how to listen. They could connect to the needs of the prisoners and each other. They had self-respect. They had come home to their hearts. One said, “I am a much better man now, I feel

like myself.” Subsequently they won an award for teaching this to others, and guards who refused to take part were called “dinosaurs”!

Rosenberg saw the crucial role that language plays in contributing to either harmony or conflict. We think in language. Language shapes our perception, creates our “reality.” Hafiz, the 14th century Persian mystic said, “What we speak becomes the house we live in.” Judgments, threats, demands, interpretations, separate us from our hearts and from each other. NVC offers us a clear structure and tools for expressing ourselves without these habitual, alienating forms of language (See <https://baynvc.org/basics-of-nonviolent-communication/>).

It can readily be taught to children as well as adults – children are naturals!

Daaji has said, “NVC goes ‘hand-in-glove’ with Heartfulness.” Both are heart-centered approaches enabling us to become more loving, purer human beings. As we integrate NVC into Heartfulness, a process is emerging called Heartful Communication. Eventually, with a spiritual practice and perspective, we may hope to free ourselves of having needs. But at the moment we are imperfect human beings. Needs are there, at our core, with differing intensities for each of us. As we evolve spiritually, our needs also evolve. A wish for recognition may change to a longing for humility to be an anonymous server. A need for social belonging may transmute to a yearning for merging with the divine.

The 13th century Sufi mystic, Rumi, expresses the condition that can blossom when we move out of fear-based blame and judgment, threat, demand, winning and losing, reward and punishment; when we transform our “diagnoses,” i.e. thinking and communicating in terms of what is “right” and “wrong” with us.

“Out beyond ideas of wrong-doing and right-doing,
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.
Ideas, language, even the phrase ‘each other’
doesn’t make any sense.”

When we meet in Rumi’s field, it will enrich and unite us all.



Visit www.heartfulcommunication.org

Learning NVC

- Find a training: www.cnvc.org
- 30-day free online course and NVC resources library: www.nvctraining.com
- Facebook pages list events, e.g. NVC India; Bay Area Nonviolent Communication
- NVC with children: Google search

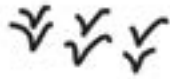
Books:

Nonviolent Communication – A Language of Life
by Marshall Rosenberg
Respectful Parents Respectful Kids by Hart and
Hodson
Being Genuine by Thomas D’Ansembourg
Words that Work in Business by Ike Lasater

YouTube videos:

Marshall Rosenberg teaching NVC

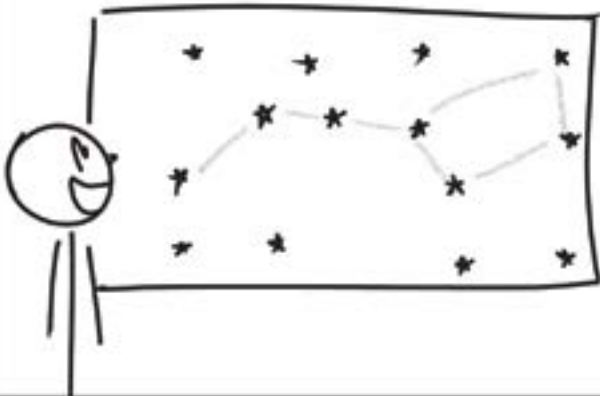
LOOK UP, DOWN,
ALL AROUND



MARVEL AT LITTLE MIRACLES



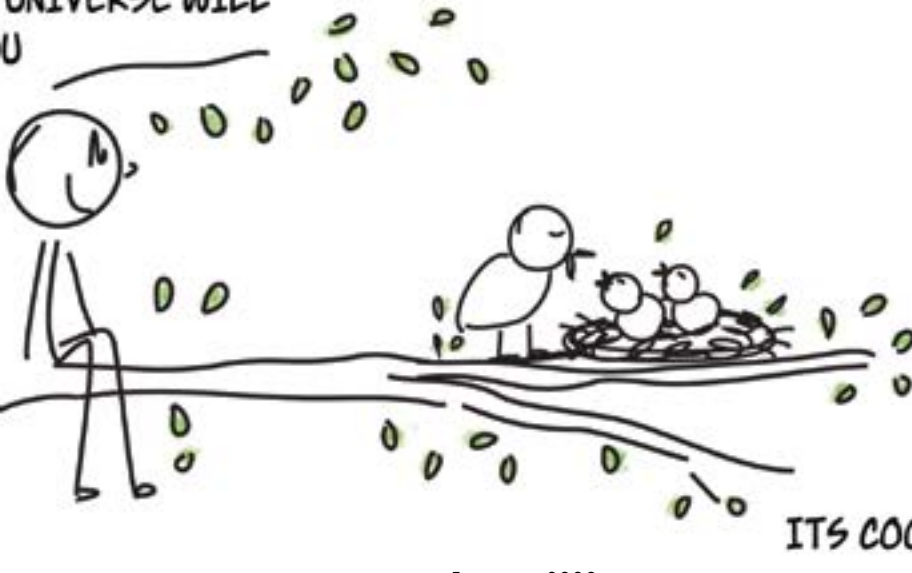
FIND HIDDEN PATTERNS



OTHERS MIGHT CALL YOU CRAZY



BUT THE UNIVERSE WILL
SHOW YOU



ITS COOLEST SECRETS





Music coordinates
mind, body and spirit.

YEHUDI MENUHIN

interview

The Art of Authentic Communication and Listening

A Journey through Music



PETER KATER is a Grammy Award-winning musician and author, who also conducts musical, healing and creative retreats in beautiful natural settings. Here he talks with **MEGHANA ANAND** about communicating feelings and ideas through music.

Q: Hi Peter. What does music mean to you? How did your journey begin?

Music for me is a way to communicate feelings and ideas that are not easily put into words. When I was a child I didn't really want to be a musician; my mother made me take piano lessons. But after 10 or 12 years I started to enjoy it. I found that it was very soothing and healing for me to play for myself. I did a lot of improvising even when I was a teenager, and I started writing my own songs also when I was pretty young.

But I really played for myself. Sure it was cool in high school, but after I was out on my own I was really mostly doing it for myself. Other people always


encouraged me to play publicly, and I would wonder, "Really, you think I should play in this place?" And they would say, "Yes, yes, you should do it." So I would. One thing just led to another. I always had my own unique style – it's good to be yourself.

Honestly, I now enjoy it more than ever. After all these years I'm starting to come into the fullness of myself, and express that musically in a way that is more complete. I am now talking about the creative process. The creative process is a process of self-acceptance and it's a process of compassion, spontaneity, listening very closely and deeply to yourself, and to what you hear and feel. There is no censoring.

Music is a very interesting path. In my opinion, it's a very spiritual path.

Q: You play music for the healing arts. Can you elaborate on that?

I was always into the healing arts, meaning I personally always loved any kind of healing process, any kind of organic bodywork, whether it was massage or something deeper. I have always enjoyed therapy of different kinds, but as far as my music being healing, I never tried to play healing music. I never tried to affect anyone in a way that would be healing. All I have tried to do is show up authentically.



There's a saying that I love (I don't know who coined it): "Authenticity heals." If we are authentic, where we are, at any given moment, and transparent in a way that's genuine, authentic, it heals us and all of a sudden we change. It's like taking something from the dark and shining light on it. If we say, "Oh, I'm feeling frustrated," or "I'm feeling grief," or "I'm feeling angry," or "I'm feeling nervous" – whatever the truth is about that moment – if we can express that in a real way then it's transformative.

So when I play the piano, I just want to tell the truth. I just want to express what's really true for me in that moment, and when I express that then I feel differently. Then I have to express what's true for me in the next moment, what's true for me now and now and now and now. That becomes a natural unraveling process that I could never orchestrate with my mind. It just organically wells up. And if I allow it to flow, it takes me to some place where I need to go, but I don't really or necessarily plan that. Does that make sense?

Q: Absolutely. I totally relate to that. You started your career in music playing jazz, which was contemporary and mainstream. So how did the transition happen into the healing arts? Did you face any challenges, internally and externally?


Well, I went through a period of only improvising for about 6 years, between the ages of 18 and 24. Then I had the opportunity to make an album, and so I decided to compose the songs for the album, because I wanted to be able to play songs from it. And I released my first album called *Spirit*. It was very close to home; it was very much me. It was a solo piano album.

The album did well, but I received some criticism from other musicians around saying, "Oh, he doesn't really know how to play jazz. He doesn't know how to do this," and I felt challenged. So in my next album I incorporated other musicians, some jazz, and I started writing melodies that were catchy and commercial. And that record charted in the USA in the

top 20 of National Airplay Contemporary Jazz charts.

I thought, "Well, that was pretty easy!" So for the next few records I wrote more and more contemporary jazz songs, almost just to prove that I could do it if I wanted to. And I had several top 10 records in a row, but I was really not that happy with it. I would play at jazz festivals and I would feel, "This is not working. This doesn't feel like me."

One day I heard a cassette by R. Carlos Nakai, who is a Native American flautist. The Native American flute is so beautiful, so soulful, simple and earthy. So I started playing along with it on the piano. And I thought, "Well, this sounds great," the piano and the flute. So I contacted him to see about doing a project together. I thought it was just going to be a little aside, just a simple project that I would enjoy for myself. I didn't really think anyone would care about it. And to my surprise when the record came out – the first album was called *Natives* – it became very popular, selling 5 to 10 times as many as my contemporary



jazz albums. And it felt more authentically me than the jazz stuff.

So that gave me a big permission to be more myself, and to stop trying to be someone else. The direction went back to where I started, with my spirit, back inside, being who I am, naturally. Working with Carlos was an invitation to do that.

Q: How do you overcome the challenges and biases that you may face trying to be yourself, while following your heart's pursuit?

I almost feel that sometimes the world is like a distraction and misleading, when we focus on the outside. We have to be in the world and we have to participate, but I think we need to take our direction from inside. And we can find it in ourselves. It takes time, but we all have this inner voice that is always questioning: "Is that the right thing?" When you have an idea and you're excited about it, but then you start to doubt, the mind is talking.

When I speak with musicians I respect, we all agree that it's that first thought, that initial spark of an idea, that is the true idea. And all the thoughts that come after that – wondering, second-guessing, doubting – is the mind. That's the world coming in and undermining our natural essence, our natural intuition. So when I'm playing or improvising, I'm always saying yes. I get an idea, and I say yes. Yes, yes, yes, yes. I find that when I start second-guessing myself, I feel like I go off the path. So for me playing the piano is about not thinking. It is almost like meditating, you know, very spontaneous.

I used to meditate a lot many years ago. I was very, very disciplined. I would fast a lot, I would chant, and I would do all these things to quiet my mind. But I find now that playing the piano is the most honest and true thing I can possibly do, because really it's in the music that my mind is completely quiet and I'm just being. I'm listening and being. And the more I do that, the better I feel in my daily life as well. It kind of bleeds into my life.

Q: Peter, you have played and worked with some very big names in the industry, like John Denver, Dan Fogelberg and now with Carlos Nakai. How has the experience been?

Beautiful! I was a big John Denver and Dan Fogelberg fan when I was younger. So working with them was really sweet. But I have to say that playing with R. Carlos Nakai and Dominic Miller, who is Sting's guitarist, and Tina Guo, who is a fantastic cellist, and Snatam Kaur, who is a beautiful vocalist, is where I really found this connection, because none of us really want to discuss or rehearse the music. We want to find a way to just be present with each other and really listen to each other.

The musicians who have been doing it for a long time realize that creativity is not about doing something; it's about listening, being very open and very receptive. It's letting creativity flow, rather than thinking that we need to do something to create it. Creation and creativity are everywhere. This Earth is



the ultimate manifestation of creativity. We live in creativity. So from my perspective, the way to be a part of that creativity is to be very receptive and listen deeply. And not judge, and not question. You know what I'm saying?

Q: Yes. It's wonderful.

And also breathing. I do a lot of Internet performances where I talk with the audience quite a bit, and people ask me, "What are you doing? What are you thinking when you're playing the piano?" And my response, that first thing is, "Don't think."

The second thing is, "Am I breathing? And where in my body am I breathing? Where can I breathe into? Where in my body is it tight so I can relax? Is my stomach, my abdomen relaxed?" Those are

very important things, because if we're tight, if we're not breathing, and if we're in our head, then we're stuck. So that's important to me. And you know what I like to do? I like people to lie under the piano while I'm playing!

Q: Really? Okay.

Yes! No matter where I'm playing – at a home concert or on stage – I invite people to come up and lie under the piano. I feel them under there, and I breathe into it. I connect

with them and then I improvise just for them. I transfer the energy – them to me, me to them – circulating the energy. And people have beautiful experiences.

Q: That's very interesting. Do you often do that with your son also?

For my son, listening to my music is like breathing, as he's heard it all his life. He doesn't need to go under the piano; it's actually part of him. He's actually a very talented guitarist.

He is only 14 years old, but he is becoming a very good guitarist.

Q: How did you feel winning the Grammy in 2017?

Well, it was very exciting. It was especially interesting because that was my 13th nomination! I had not won the previous 12 years, so when I did win it was actually quite shocking and very exhilarating. To be honest, I did have a premonition. And it was the first year that I also took my son to the Grammy's, because he was old enough to go and appreciate. It was great.

I have to admit that winning the Grammy gave me the sense of even more permission to be myself. Even though I had worked through a lot of the need or desire to prove something to someone, I think winning the Grammy was the stamp or the proof of what I believe in. Now I play even more from the heart,

even more exploring and trying new things, just letting it go.

Q: So what next for Peter Kater?

You know what I really love doing? It's the retreats. They are so much fun, and people have such great experiences. They're very intimate. There are usually 10 to 20 people per retreat. We spend a week together in a beautiful place, either in Hawaii or in Montana. All needs are taken care of, like food, massage, and being in nature, in a beautiful setting.

And every day I play the piano for them for at least an hour, sometimes two hours. I invite guest musicians to come at night. We do little exercises in being present and authentic. I talk a lot about what happens when we show up with ourselves, being really present with ourselves and with

someone else, and removing the sense of inhibition or the feeling that we can't be authentic. We create a very safe space where people can take a risk and say, "This is who I am," and embrace themselves and show who they are to the others at the retreat.

It's not heavy. It's not serious. But it's very free and very loving, and within a day or two people are having an amazing time. After a week people feel like they've made life-long friends, and no one wants to leave! I started doing these retreats during the last year or two, and I love them. You really get to know everyone. People experience a lot of feelings, a lot of things come up, and – I don't like to use the word too much – a lot of 'healing' does happen even though no one is trying to make it happen. It happens on its own. When we're authentic and genuine and transparent, healing happens by itself.



Q: Last question. What is the significance of listening in your life, especially in your field of music?

It's everything. Listening is one of the most important things we can learn how to do: listen to ourselves, listen to nature, listen to each other, listen to our hearts, listen to what our bodies are doing – all that stuff. We get so wrapped up in doing: Doing, doing, doing, and not being. And that's basically what we try to do in the retreats. We focus on just being and listening, and getting out of our heads.

Listening is the main ingredient in creating music. People think they have to try to be creative or they have to have creative ideas and thoughts. I don't believe that. I really think that if we are quiet enough, to where we can actually open up and listen to what's already going on, then things will just happen. I can never make myself play the piano if I don't want to. I love being in nature. For me being in nature is the easiest place to open up and be present.



Q: It's been wonderful talking to you, Peter, and I really want to thank you for taking time out of your busy schedule to talk to us.

You're so welcome. Thank you for reaching out.

Join me...

in the presence of Trees.

Where the Earth beckons a deeper listen

As it draws you down into its peace.

Join me... on the edge

of the known and unfamiliar.

In the company of intimate strangers.

Join me... for an eternal moment

Within the eye of spiraling time.

As we reclaim what we've lost.

Join me... in loving emancipation

In blinding night and blinding light.

To awaken once more and again.

—Peter Kater

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it changes
everything





History often
resembles myth,
because they are
both ultimately of
the same stuff.

J.R.R. TOLKIEN

PART 2

Where History Intersects with Myth

ASHWIN SANGHI is an Indian author in the intersecting genre of mythology, fiction and thriller. In this second part of his interview with **RUDY SINGH**, he speaks about mythology, history, his approach to writing and his upcoming books. Ashwin continues the conversation from where he left off.

In India we always called our epics *itihās* [history]. The Ramayana and Mahabharata are *itihās*. It's only since Max Müller that we were taught: Hey listen, this is myth, this is not historical narrative. I'm not willing to accept that.

Take the Mahabharata. It started off with less than 25,000 verses of a work called Jaya, which morphed into a work of roughly 50,000 verses called the Bharat, which then morphed into the 100,000 verses of the Mahabharat. We attribute all of this to one single writer, the Rishi Vyasa. I believe that's almost like a *nom de plume*, a pseudonym, for multiple writers who wrote through the generations. But do you think multiple generations would have spent their time narrating that story if there wasn't a kernel of truth to the events that happened?

I have always believed that the reason why people like reading these stories, and the reason why this new generation is reading them, is because if you take these two words – myth and history – and put them into a particle collider and bring them charging at superfast speed towards one another, they fuse into a new word, which is myth + history = mystery. That's typically what I try to do.

We have 300 versions of the Ramayana, and each version is remarkably different. You have the Valmiki Ramayana, in which Ram is simply a human being, a mortal. You have the Tulsi Ramayana, in which he is elevated to the status of a God. You have versions like the Adbhuta Ramayana, in which it isn't Ram who kills Ravana, but Sita who manifests as Durga. You have the Jain Ramayana, in which Lakshman kills Ravana. You have versions like the Muslim Ramayana, in which Ram is a Sultan, or the Lao Ramayana, in which Ram is a Bodhisattva.

But at the core there are elements of the story that remain common throughout. And why would there be 300 versions of a story that never happened? So I believe what we need to do is to find that enticing, exciting overlap zone where history intersects with myth. And there is a lot we can gain by examining it closely. The problem is that mainstream academia has shied away from looking at these things.

I have always believed that the reason why people like reading these stories, and the reason why this new generation is reading them, is because if you take these two words – myth and history – and put them into a particle collider and bring them charging at superfast speed towards one another, they fuse into a new word, which is myth + history = mystery. That's typically what I try to do.

Q: Wow, that's wonderful. As you mentioned, there are many, many local myths and different variations of myths. Every 200 kilometers you have a new myth; every district has their narrative. Do you think we are at a stage where there is a danger of the homogenous narrative subsuming all these? For example, the overarching Mahabharata is pan India, and the overarching Ramayana is pan India.



The way I see it is that mythology has been in a constant state of flux. The packaging and re-packaging of mythology has been happening over generations. We spoke about 300 versions of the Ramayana, and there are probably more than a 1,000 versions of the Mahabharata. And even if we look at today's narratives, we are finding that actually the narratives do not depend on the popular mainstream.

If you take someone like Anand Neelakantan, for example, he is actually giving you a perspective of these epics from the angle of the so-called villains of the story, because he feels that injustice has been done to the villains. So why can't we narrate the Mahabharata from the point of view of Duryodhana? Or why can't we narrate the Ramayana from the point of view of Ravana?

You take someone like Chitra Banerjee Divakaruni. Chitra's books narrate the stories from the angle of the female leads within those epics. What would the Ramayana look like from Sita's perspective?

Or what would the Mahabharata look like from Draupadi's perspective?

So I think we are opening up new vistas in our narratives, which is wonderful because a myth should not be compartmentalized. The whole idea of myth is that you have multiple versions, and this has been the great thing about our country, that we've said that, "No, we don't have one version of the truth; we can have three hundred versions. And the fact that I have one version of the truth doesn't make your version any less. It's still the truth." And I think that is where we need to be going. And I think that that is already happening. So in fact we'll see more narratives, we'll see more dimensions. We'll see this exploration increasing.

Q: You've recently started writing a series of self-help books. How did the motivation for that come about?

Well, I had just started writing. I was at the point where my first book was not getting published.



The whole idea of myth is that you have multiple versions, and this has been the great thing about our country, that we've said that, "No, we don't have one version of the truth; we can have three hundred versions.

There was a family friend of ours, who used to come home on the weekends and enjoy having a drink along with my father. One day, he saw I was very upset.

He saw me depressed and said, "What's the matter?"

I said, "Well, 47 publishers have declined my book."

Between publishers and literary agents it had become 47.

"What is the problem? Apply to a few more."

And I said, "There's no one left on the list. The universe has been targeted already."

So he said, "*Beta*, remember one thing: in life 99% is about good luck."

So I asked him, "But Uncle, what about the one percent? That must be hard work, talent, efficiency, networking, resources, management, so many things."

He laughed at me. He said, "99% is about good luck, and one percent is about bloody good luck."

And I came out of that meeting and I was wondering, "What is he talking about?"

Later on in life, once I had already become a bestselling author, someone asked me, "To what do you attribute your success?" and I said, "Luck!" And that was not the answer they were expecting. My publisher was standing next to me, and he started laughing. He said, "I think you need to write a book about it, to explain what is meant by luck. Demystify this topic." And that resulted in the first book: *13 Steps to Bloody Good Luck*.

At that time, it was not meant to be a series. It was meant to me a "one-off" book, the ramblings of Ashwin Sanghi about what makes lucky people lucky. As it turned out, then I started receiving e-mails from people saying, "If we can demystify luck, then why can't we demystify something else?" So one of my school friends, who is also a venture capitalist, said, "People don't know how to



manage their money, so why don't we write a book on wealth?" So we wrote *13 Steps to Bloody Good Wealth*.

Then a teacher got in touch with me, who was an expert in coaching kids. And he said, "Why can't we write *13 Steps to Bloody Good Marks*, so that people can study better?" And then Dr. Batra got in touch saying, "Why can't we write on health – *13 Steps to Bloody Good Health*?" And we then had a book by a blogging mom, Kiran Manral, who wrote *13 Steps to Bloody Good Parenting*. We now have someone who has been in the sales profession for 20 odd years writing a book on sales. Someone else is writing on communication.

So there are so many things which look like rocket science, but they actually translate into some rather simple fundamentals. And that is what we're attempting to present in a very easy to read format.

Q: I really liked the way you said "demystifying good luck," because one of the objectives of the book, *The Heartfulness Way*, is to demystify meditation.

Absolutely.

Q: You have now been a part of two Heartfulness sessions. Do you think there's a certain resonance with that also?

Absolutely. I think one of the main attractions of the Heartfulness Way is the utter simplicity. I have been through several meditation sessions prior to this where the instructor is focused on how you sit, what *mudras* you do, your breathing and your concentration, the fact that you should not move, and the fact that you should develop an ability to deal with pleasure and pain, even though you've been sitting in that position for several hours.

The Heartfulness Way is
almost childlike: focus
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I'm still to get there, but
I love the utter childlike
simplicity of what is
explained in
The Heartfulness Way.

In comparison, the Heartfulness Way is almost childlike: focus on your heart and *feel* rather than think. That is where true meditation comes from. I'm still to get there, but I love the utter childlike simplicity of what is explained in *The Heartfulness Way*.

Q: Finally, what next for Ashwin Sanghi?

Well, currently I'm working on a number of projects. In the *13 Steps* series there are several books in the pipeline, and they will happen at the frequency of two or three titles per year. In addition to that, currently I'm working on the sixth book in the *Bharat* series.

The first book in the series was *The Rozabal Line*, followed by *Chanakya's Chant*, then *The Krishna Key*, *The Sialkot Saga*, and *Keepers of the Kalachakra*. The sixth one turns its attention down South and talks about the Pallava kingdom. I hope to complete it soon, so that it is released in December or January.

That is one of the main projects I am working on. In addition to that, I am also working on an original web series, as well as an adaptation of one of my books for the web. So at any given point of time I have multiple projects going on, and that's one of the reasons why I need a technique to keep me a little more focused.


I am hoping that Heartfulness can help me, because I have to keep switching tracks. On a particular day I'll be working in the space of history and mythology; on another day I'm working on a crime thriller; on the third day I'm working on a self-help book. So in order to be able to change gears and still come back and focus on what I am required to focus on that particular day, that's a critical element of what I do.

Q: Thank you so much. It's been wonderful having you here.

It's been a pleasure talking to you. Thank you very much for having me here. What a delightful experience this has been. Thank you from the bottom of my heart.

be inspired

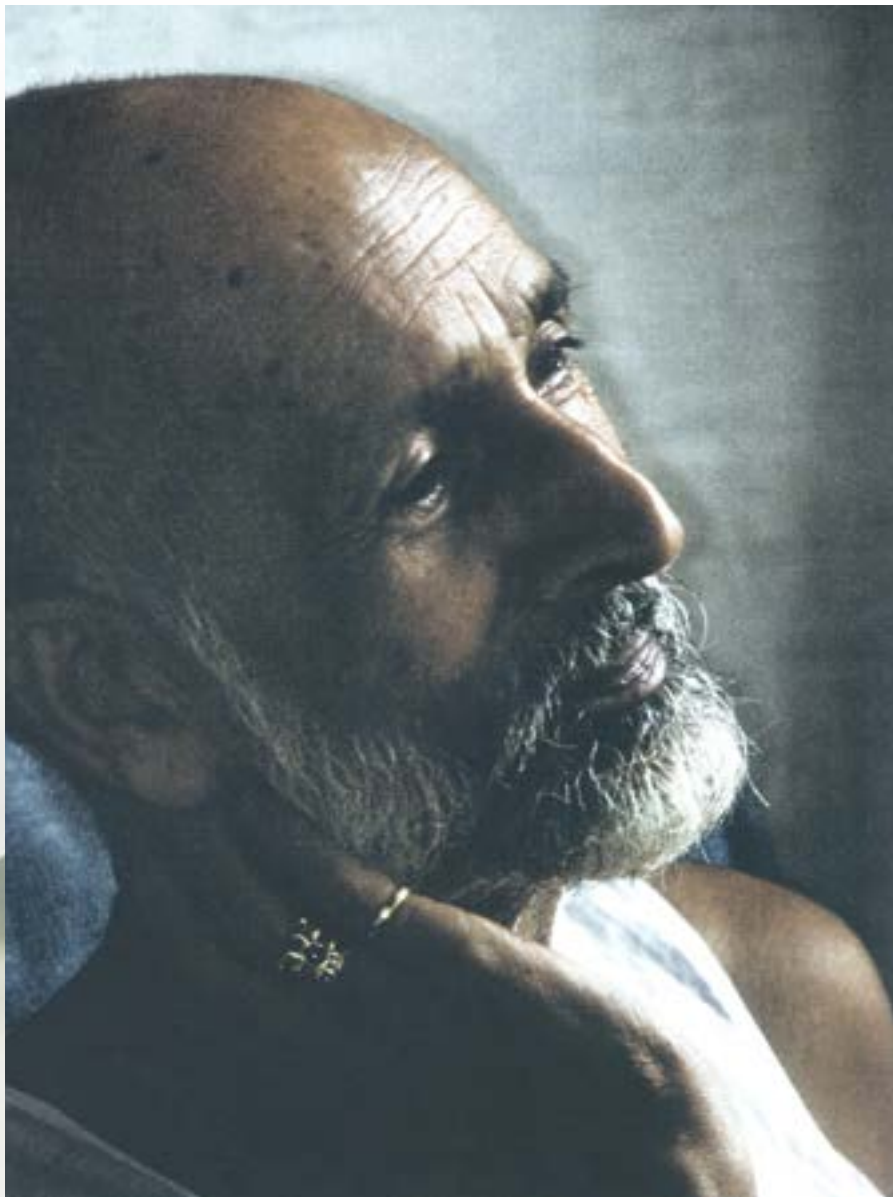




In a very true sense,
character is the very life of
spirituality.

LALAJI

A User's Guide to Living



DAAJI introduces us to a user's guide to daily living and human transformation. This series is based on a book written more than 75 years ago, by Ram Chandra, called *Commentary on the Ten Maxims of Sahaj Marg*, which is entirely relevant for anyone wishing to evolve to their highest potential in today's world.

RAM CHANDRA (BABUJI)

Origins

Some 75 years ago, a holy man in a remote town in Uttar Pradesh in the north of India decided to put into words some amazing truths that he had received through direct perception in a superconscious state. As a result, he came up with a method by which people could completely transform themselves and reach the highest level of consciousness possible, and go beyond. This method was based on taking the essence of the ancient practices of Raja Yoga, and modifying them for the present era of humanity. His name was Ram Chandra, and he was known to many as Babuji.

Here is the preface to his first book, *Commentary on the Ten Maxims of Sahaj Marg*, which was originally written in the Urdu language, and has now been translated into over 30 languages worldwide:



A Word

In this book I have endeavored to put up in words those spiritual secrets which have up till now come down from heart to heart. But since they relate to direct perception, which depends upon the study of Nature and can be revealed by means of vibrations, it is not only difficult, but almost impossible to express them adequately in words.

“True love cannot be expressed by words. This is the very reality which is inexplicable in any way.”

In this respect, I may therefore say that it is proper for the readers to try to reach up to the real spirit, ignoring the defects of expression and language, and be profited, and help others to be profited by it.

Ram Chandra
8 December 1946



He was eager to share his knowledge with everyone, to help us all experience those elevated states of consciousness that he had experienced. Being a householder he knew that spirituality and materiality are like the two wings of a bird, and no one can soar on one wing alone. He was a humble man of simple means, but in the spiritual field he was a giant, the like of whom no one had seen before. His concern was not for himself, or just for humanity, but for the whole universe. In order to bring positive change, peace and growth to suffering humanity, he knew that inner transformation was needed. He had developed a simple method that was easy to practice, and that was available to everyone, irrespective of culture, race, age, class, religious belief, education and sex.

Direct perception through *superconsciousness*

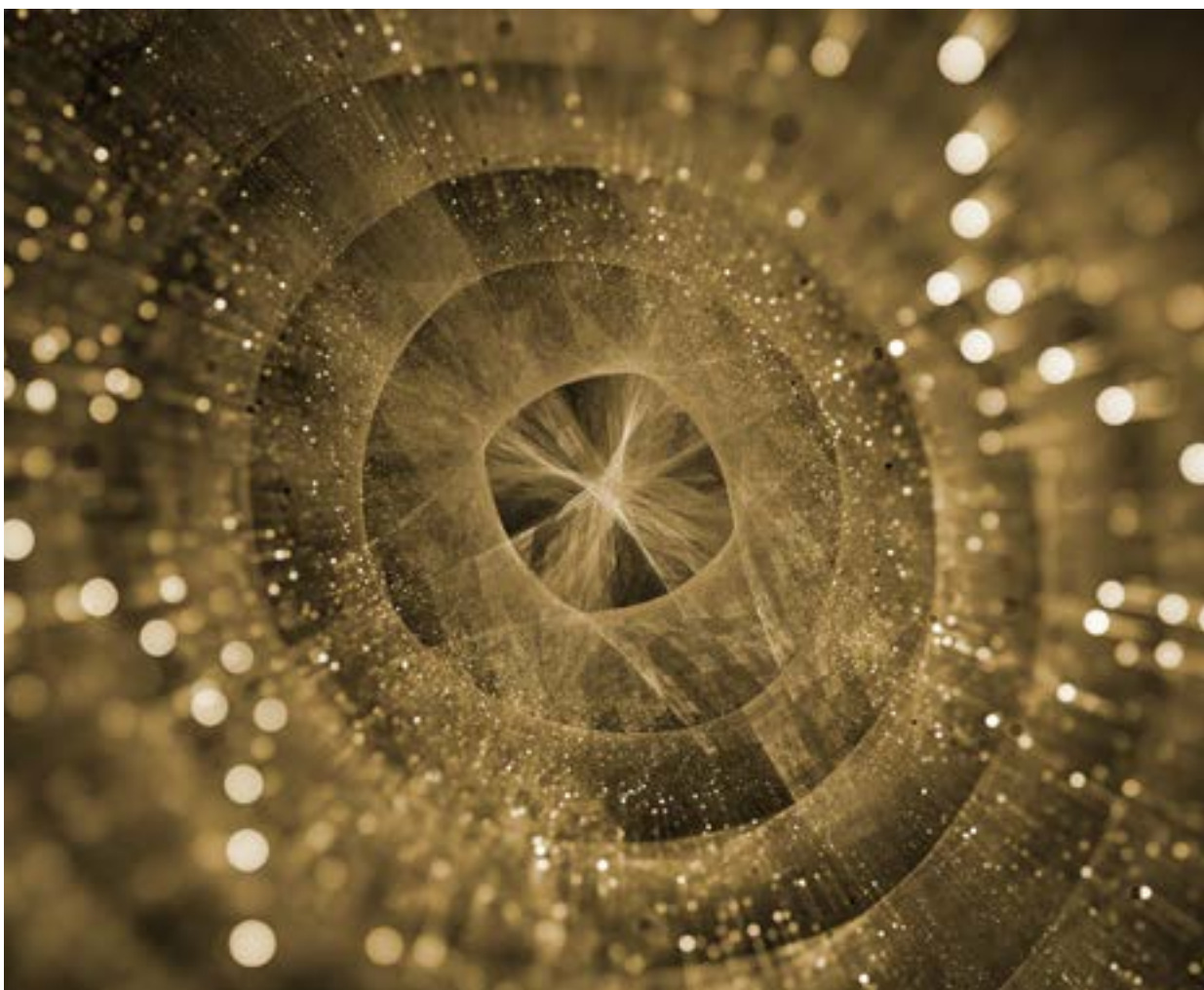
The discoveries Babuji made were simple but revolutionary in the field of consciousness, much like the discoveries that Einstein made a few years earlier in the field of physics. In some ways these two men were alike. Their greatest ideas came to them through direct perception in superconscious states. More importantly, unknown to each other, they were both exploring similar phenomena – one from the perspective of spirituality and the other from the perspective of science. Through his now famous equation $E=mc^2$, Einstein proposed the interchangeable nature of mass and energy, creating tremors in the world of science. But Einstein was limited to the manifested world of physics. Babuji was able to express the inexpressible, and he shared his views. He gave us an understanding that transcends the aspect of interchangeability of mass and energy, writing in a letter to one of his associates:

The energy itself in the long run returns to the Absolute – the cause of the power. The whole of matter, every particle of the body, becomes energy and then goes to its absolute.

Einstein only knew the method to convert mass into energy, and not beyond it. In short, I can say that energy can also be converted into mass and this is a very easy job.

Having only studied up to high school level in rural India, Babuji would not have been taken seriously by those scientists in the evolving field of quantum physics, yet the discoveries he made through direct perception were literally mind-blowing. He not only saw directly that matter and energy were different vibrational states of the same manifestation, but that consciousness was the basic stuff of creation: Everything created since the Big Bang has emanated from consciousness.

There is a sweet story of a meeting between Babuji and a physicist in London in 1972, through a mutual friend. The physicist did not consider Babuji worth listening to, as an uneducated simple man from rural India, until Babuji proceeded to describe to him in detail the intricate structure and movement of the particles in an atom. The

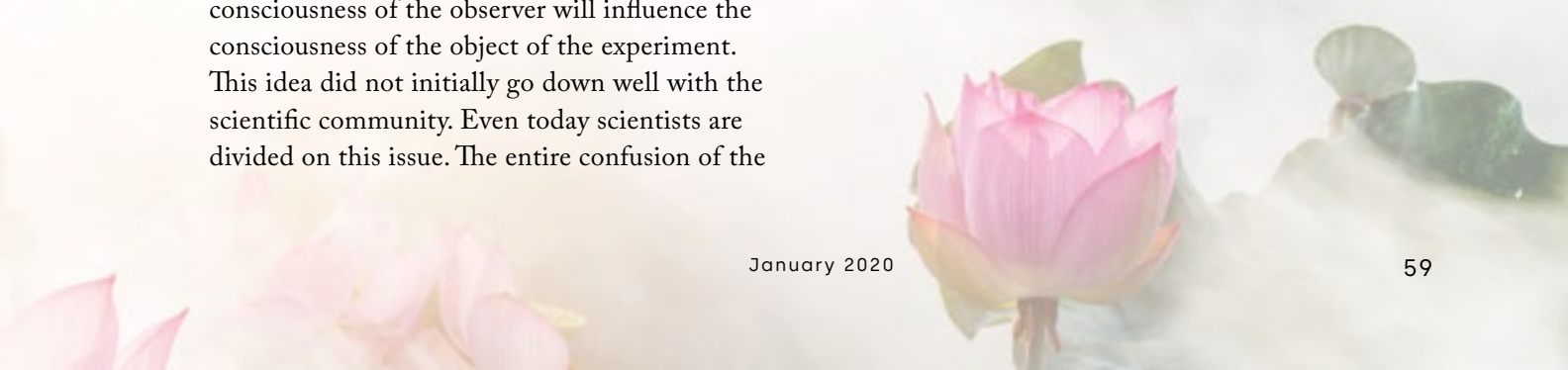


physicist was astounded and asked Babuji how he knew this, to which Babuji replied, “I penetrated matter and I have described to you what I observed.”

During this same period, quantum scientists were spooked by the observer effect – the fact that an observer can affect the experiment. Some held the view that it could be because everything is fundamentally made up of consciousness, so the consciousness of the observer will influence the consciousness of the object of the experiment. This idea did not initially go down well with the scientific community. Even today scientists are divided on this issue. The entire confusion of the

observer effect is easily solved, however, when we understand that a grosser observer can affect a subtler experiment, but a subtler observer does not affect a grosser experiment.

The subject of consciousness is now being researched and debated not only by scientists, but also by people in all fields and walks of life. We have come full circle, in fact, as this was also the case in ancient times in many cultures.





The Discovery of the Center and the mapping of consciousness

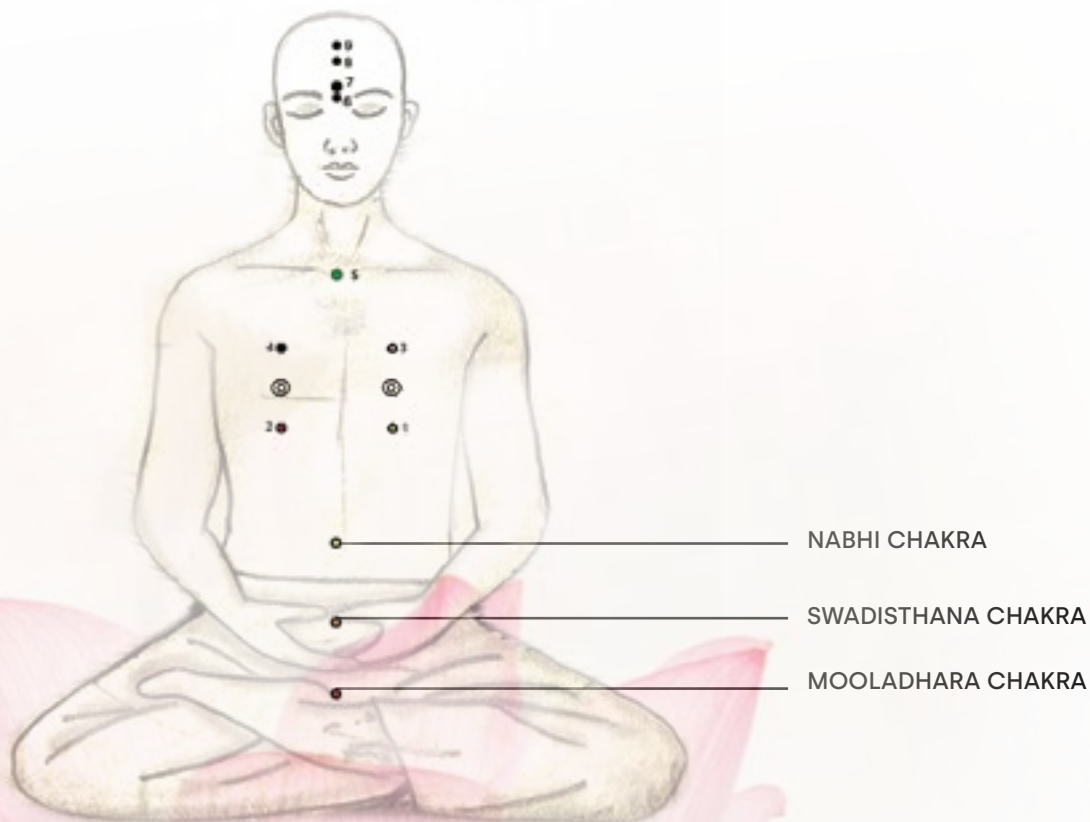


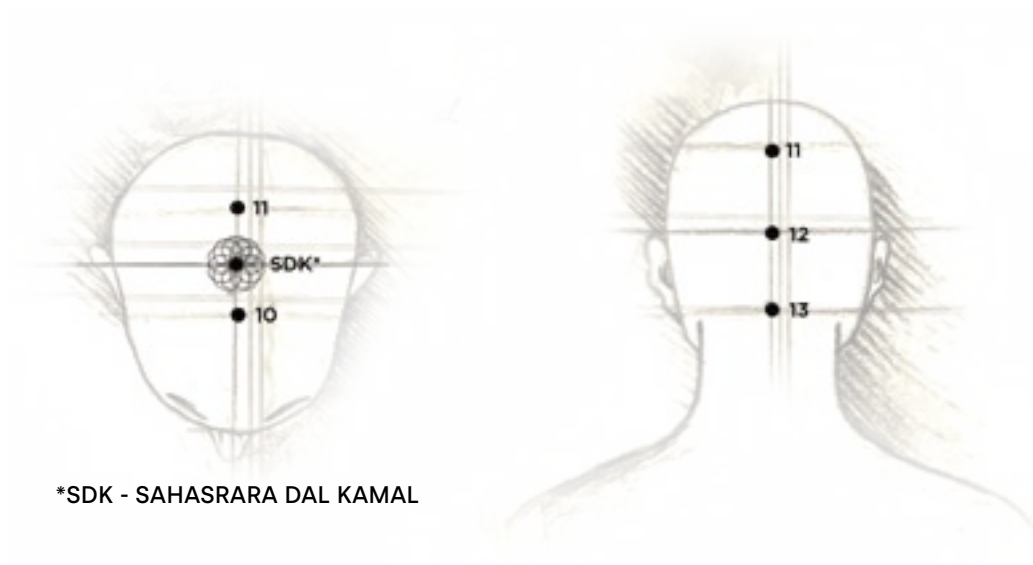
In the meantime, back in the 1940s, Babuji not only demonstrated that we can change our consciousness by a special method of meditation on the heart, utilizing *pranahuti* or yogic Transmission, he also went on to discover and map the various incremental levels of consciousness, and what lies beyond consciousness.

Spiritual scientists from ancient India were familiar with the seven chakra system of energy consciousness, and most believed that the crown chakra was the pinnacle of spiritual achievement. Babuji was to change all that. Along with his teacher, another great sage of the 19th and 20th centuries, Lalaji, they together discovered a more

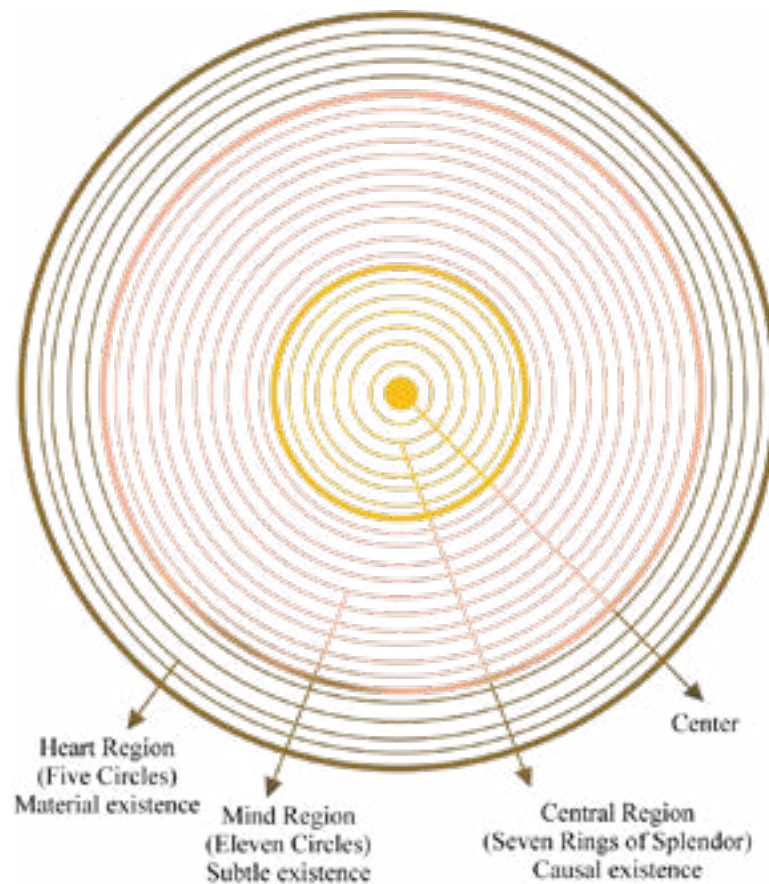
complete chakra system, culminating in the 16th chakra, which Babuji called the Central Region, the source of everything. They had opened human awareness to an entirely different dimension of existence.

Lalaji transmitted the knowledge of the Central Region to Babuji, and also taught him the techniques to master that Region. Based on his own personal research and experience, Babuji then mapped the stages of consciousness, from the most solid levels of matter to the very source, which he called the Center. This was the first time in the history of humankind that anyone was able to accomplish such a task.





*SDK - SAHASRARA DAL KAMAL



The 23 Rings of Heartfulness Yoga

Meditation is a quantum experiment



Babuji taught a simple method of meditation on the heart, rooted in the ancient traditions of Raja Yoga, yet simplified and modified to meet the needs of modern life. He explained why meditation is the best way to change and expand consciousness. And unlike traditional methods of Yoga that took many years of austere practice to bring the mind to balance, Heartfulness was able to give instantaneous results, because of the revolutionary use of *pranabuti*.

What happens in meditation? In the last fifty years, scientists have made impressive strides in understanding how meditation impacts our physiology, especially the brain. This has been made possible by advancements in measuring technology, like brain scanning and its ability to

pinpoint what function of the brain is improved with meditation. Some of the conclusions are that meditation reduces stress, improves sleep, reduces blood pressure, improves learning and memory, and increases happiness. The human brain is an amazingly complex system and science has only taken baby steps in understanding it.

In contrast, yogic scientists have known the value of meditation since ancient times. They knew about the observer effect long before science figured it out. In fact ancient texts like the Vedas and Upanishads could describe the various stages of consciousness in meditation that correlate with the brain waves now identified by EEG machines at each stage. For example, the ultimate depth of meditation, a stage called *Samadhi* in Yoga,

correlates with the very slow delta waves produced by the brain during deep sleep. Typically it takes many years of meditation to achieve a deep delta state, but Babuji enabled his students to experience *Samadhi* when they first started meditating, through the utilization of *pranahuti*.

Each one of us transmits his or her vibration to the Universe, and an evolved Master of caliber, who is in osmosis with the Center, can transmit the essence of that Center, *pranahuti*, into the heart of a student, thus enabling the student to advance faster and more effectively. This is what happens in the Heartfulness tradition.

Yogic scientists have also recognized the role of the Central Nervous System in a much wider content than just the brain. The heart, the spinal cord, the connection between heart and brain as

two aspects of the spectrum of consciousness, and the consciousness at the cellular and atomic levels, have all been vital components of physiology in yogic science, which modern scientists are now starting to understand.

Babuji perfected the method of Heartfulness and the science of yogic Transmission as a means to help human beings evolve and master the various incremental stages of consciousness. But he was equally clear that this was not enough. Without working on personal development and character, this would lead nowhere, as there would be no integration or wholeness of the physical, mental and spiritual bodies of the human being. Spiritual transformation is an internal transformation of the vibrational field of consciousness, whereas personality transformation is equally important for the process to be complete.

As a result, his first book, *Commentary on the Ten Maxims of Sahaj Marg*, is a practical guide for both – how to live our lives in harmony with Nature on a daily basis. The maxims follow the 24-hour daily cycle, starting with waking in the morning, and finishing with going to sleep at night, guiding us in all areas of life. For that reason, I am calling this series “A User’s Guide to Living.”

Each one of us transmits his or her vibration to the Universe, and an evolved Master of caliber, who is in osmosis with the Center, can transmit the essence of that Center, *pranahuti*, into the heart of a student, thus enabling the student to advance faster and more effectively. This is what happens in the Heartfulness tradition.

Principles of Conversation

Back at the turn of the 20th century, the great yogi **RAM CHANDRA OF FATEHGARH (LALAJI)** shared some tips about communication with his associates in a small town of northern India. Today these principles are even more relevant in corporate boardrooms, parliaments, universities and school classrooms the world over. Imagine if we could all follow this approach to communicating with others! The world would be transformed.

The style of speech should be devoid of rise and fall in pitch. On the contrary, it should be like the divine current, flowing evenly since the beginning of creation. I had copied just that and innumerable are its benefits, beyond the possibility of narration.

This is a philosophy, that when the flow of conversation proceeds in conformity with Reality, there develops a state of harmony between the two. Through that harmony, the divine way starts developing automatically. This results in effectiveness, as whatever is spoken goes on touching the hearts of others. In other words, a sort of relationship with the current of Reality is established. When a relationship is created, effectiveness has to be there. If we copy it, only those words will flow during conversation that are intended and are right.





To achieve this, we first of all try to remove the rise and fall in the voice while speaking, which is also called sharpness. This flow of speech will go on acquiring harmony with the current of Reality, to the extent that such a reduction is achieved progressively. By 'sharpness' I do not only imply anger, which is very heavy and should not be allowed at all in this context. What I mean is that the flow of speech should not carry any kind of weight in it. An illustration of this is a current of still air. It is very difficult to achieve, but everything is possible through sustained effort and courage, if the Grace of the Guru is there.

The balanced condition of mind is an expression of the right attitude in all our activities, under varied circumstances. In a broad sense, it is the reflection of our character. It has a deep impact and a favourable influence on those people who are associated with us. It reveals itself in conversation, which can be either serious and long or light and short. Such conversation is devoid of excitement or any high-pitched emotional outburst, and devoid of any rapid, short-tempered and moody reaction. It is a prompt, methodical and civil expression of the self, and it is soft, cultured and smooth like the harmonious descent of Divine Grace.

The balanced condition of mind is an expression of the right attitude in all our activities, under varied circumstances.

A civil tongue is a prerequisite to achieve the goal of human life. A cultured tongue rules the kingdom of the heart.

A person whose tongue is polite, civilized and cultured, has a large, pure and noble heart, and thus has a wide sway over the minds of others. The pure heart, in communion with the Base or the Source, pours itself forth naturally with nobility, magnanimity and love. It leaves an impression immediately, and progressively makes deep inroads and establishes itself in the minds of all. But ambiguity and indecision are not to be encouraged.

A civil tongue is a prerequisite to achieve the goal of human life. A cultured tongue rules the kingdom of the heart. A polished tongue in discourse or conversation influences humanity and reigns supreme.



Anger is a poison to spirituality. Unless we are free from this plague, moderation can never be obtained. The effect of anger is that the system becomes heavy and tension is produced. There will be continuous pressure on thought. This human frailty leads to loss of self-respect and individuality, and results in unhappiness. This does not allow the free and subtle current to enter; in other words it restrains the flow of Divine Grace.

If anger is overcome, and a nasty and short temper is avoided, there is scope for the attainment of a balanced condition of the mind. The greater the control over it, the freer and more bounteous is the celestial gift.

It is a pity that this important and essential principle of the use of the tongue in the inevitable

The technique of developing softness is to create extreme humility in temperament, so that it is filled with such a sentiment of love as to have no inclination to cause any hurt to anyone's heart, and the words are also such as not to hurt anyone's heart in the least.

and constant activity of man is often overlooked and neglected. It is also unfortunate if the Divine Guru is held responsible for any lapse. It is no doubt very difficult to control the mind.

To free ourselves from anger, we should think ourselves to be polite and humble. Nay, we should try to make ourselves such that the same color enters each and every part of the body. A cool and calm disposition alone is required for spirituality. The heart is so tender that it begins to droop even by the slightest circulation of wind.

When we rise to some height, lowness is also within our sight to the same extent. This is a secret of Nature. If, while remaining glued to the Master, we make high advancement and yet feel low, is this not a state? The cause of this I have just stated. Our passion should be: whatever is there is Thine! And when it is thus, where is the occasion for regret?

When we are satiated with something, we no longer derive pleasure from it to the same degree as earlier. By and by we come to treat it as something ordinary. Just this is to be known as the state of regret or the fallen condition. Apart from that, lying low is better than a perch up. Herein lies devotion and therein rests the idea of perfection.

What more than this is there for me to tell? When we have lost all sense of our own significance, and are devoid of ego-consciousness in any form, direct or indirect, then whatever we do will be just what we ought to be doing. This condition, if bestowed by God, is the best of all conditions. Everyone ought to try to arrive at it.

The technique of developing softness is to create extreme humility in temperament, so that it is filled with such a sentiment of love as to have no inclination to cause any hurt to anyone's heart, and the words are also such as not to hurt anyone's heart in the least.

taste of life





Wonder is the
beginning of wisdom.

SOCRATES

Inner Inspiration

Artist **BRONWYN CALEY** speaks with **ROSALIND PEARMAIN** about her work and her philosophy of life, and shares some of her paintings.

Q: What is the inspiration for your art?

A drawing I made as a young child of seven years old amazed me, as it felt like a kind of magic! I had drawn a full-length portrait of a friend, small, and in pencil. It had captured something of her essence. I remember it to this day.

Fairy stories, with beautiful illustrations, were a childhood favorite. Later, art was at the center of my education and at the center of my life. I loved so many things from the art world: other artists' work, other students' work, exhibitions, museums, architectural magazines, churches, stained-glass windows, crafts. I was all the time studying, creating and making.

Progressing to art college led me into new directions, from drawing, painting and sculpture to costume design, dance, performance and then to making tapestries. My tutors were inspiring and helpful, with opportunities to learn new skills.

Q: How has your work evolved over time?

It has constantly changed. The need to balance making a living and having a space to work has been a major challenge throughout my life. Consequently I worked as a part-time teacher, leaving time for creativity. Support came from various sources such as Northern Arts grants, exhibitions, publications and creative friends – writers, poets, artists, publishers and craftspeople. Some recognition from major galleries gave me confidence in the works I had produced.







I found Heartfulness,
or rather it found me!
It gave me a more
profound understanding
of spirituality, and
this discovery showed
new aspects of
consciousness,
an awareness of the
spiritual heart.

During my time living in Durham, I had what I can only call a mystical experience of being in Divine Light: it felt timeless, with a sense of “a peace that passeth all understanding.” That became a major source of inspiration over many years.

The move to London helped me to evolve further, with exposure to wonderful exhibitions, galleries, cultural events, concerts and so much more. During that time I found Heartfulness, or rather it found me! It gave me a more profound understanding of spirituality, and this discovery showed new aspects of consciousness, an awareness of the spiritual heart. Here was a philosophy focused on ancient wisdom and knowledge, which consequently led to new and different works inspired by meditation on the heart. Subsequent titles such as “Akasha,” “Swimming in Infinity,” and “The Magical Function of Zero,” reflect these experiences of inner dimensions previously unknown to me. An inner geography

The gift of Transmission
gave me the idea
to create these wonderful,
divine, magical qualities
into painting.

was being revealed. At present, I am working with watercolors on a series called “Inscapes.”

Q: How does Heartfulness Meditation influence you?

The gift of Transmission gave me the idea to create these wonderful, divine, magical qualities into paintings, but how difficult it is to realize them! And so I continued, trying to communicate with that which is invisible to the physical eye but experienced through spiritual sight. Qualities such as softness, subtlety, fineness, other-worldly beauty, for example, were translated into line, shape, form, color. How to share this through art, through personal limitations? The challenge continues.



INSCAPES



Q: How does Nature influence you?

Nature has always been a source of wonder and awe. It displays infinity of forms, geometries, colors, textures, through incredible diversity – rocks, crystals, flowers, plants, water, animal life and much, much more. Learning to look when drawing, for example, at the smallest details of a feather or shell, is evidence of Nature as Divine. I was fascinated by Ram Chandra's use of the capital N in Nature, as we use the lower case in English. This seemingly insignificant detail was like a revelation. Of course Nature is sacred, and we partake in that. We have access to incredible resources both external and internal.

Q: What have you learned through immersion in your art?

Art is like a doorway, an entrance to yourself and other. We gain knowledge and skills that follow with practice, time and experience. Abilities are acquired but always with love, with education in the broadest sense. The journey is full of infinite possibilities, infinite potential. I am still learning. We can be co-creators, makers. We can be inspired.

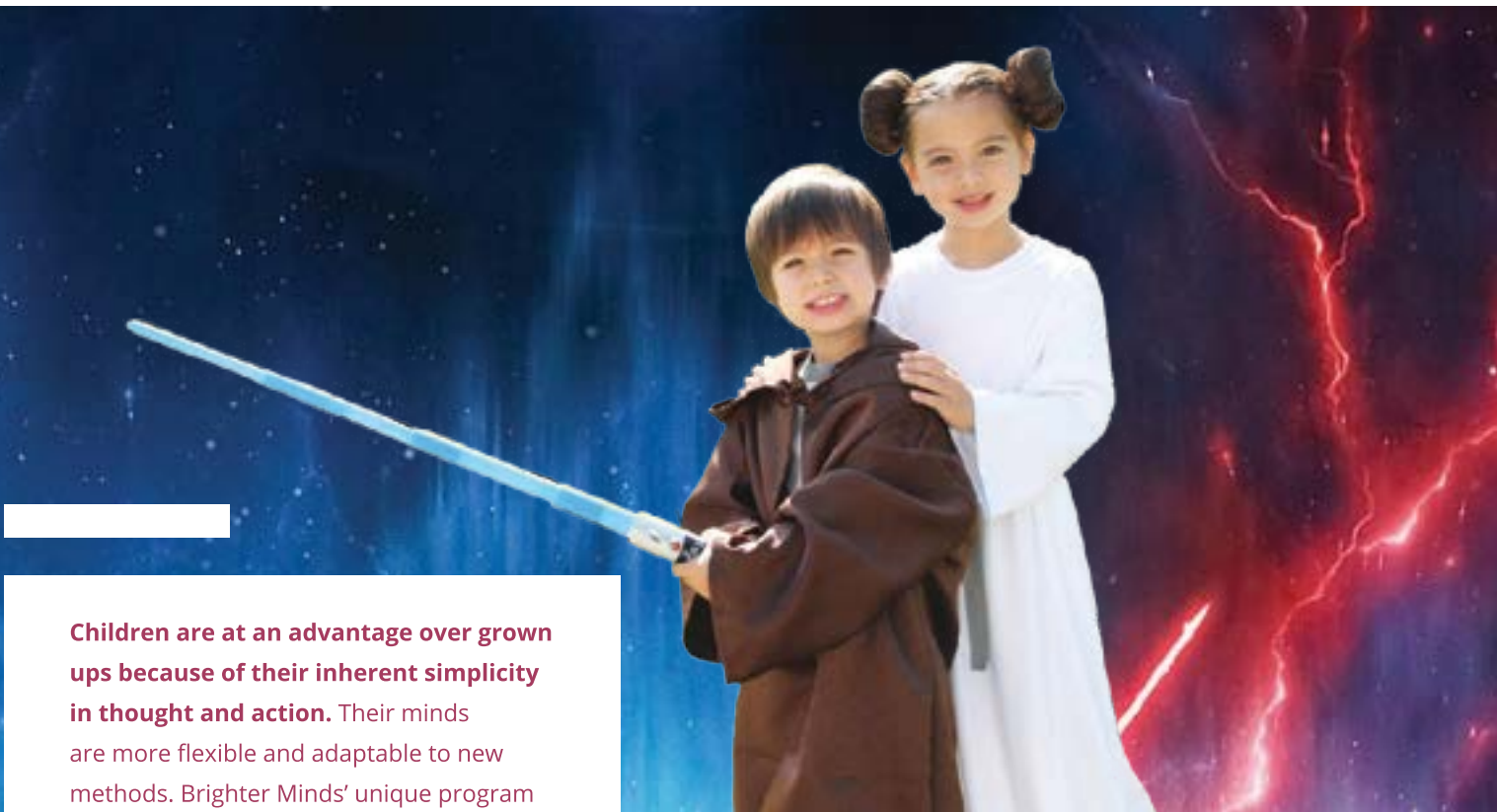
Meditation is also an invitation to enter, to step on to a path leading into a divine adventure. A journey within. The goal is union with the Divine.



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POTENTIAL**

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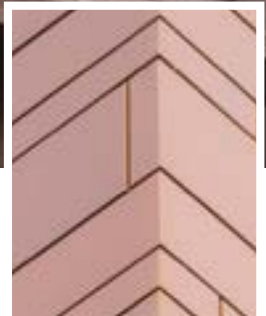
Corrosion Resistant



Eco Friendly



Easy to Install



Project: Commercial Building
Location: Surat
Aspect: PIGMENTO Red
System: VMZ Composite Panel

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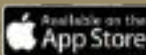
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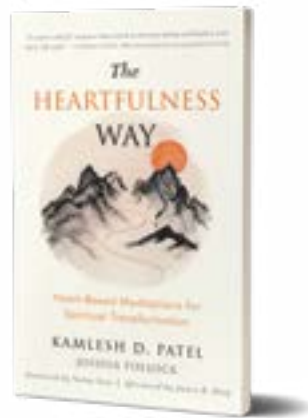
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