

# heartfulness

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# Want to Change Your Life?

Dear readers,

When life is all about change and evolution, sometimes we need to connect and communicate in order to assimilate the challenges we encounter along the way and move through them gracefully. Challenges are inevitable, they strengthen us significantly, and eventually there is gratitude for the gifts they bring. During the journey, the art of inner communion through the heart can be so helpful, and it is known as prayer.

In this issue we celebrate the power of prayer as a way of opening our heart to infinite possibilities and higher dimensions. Prayer can be the most evolutionary and revolutionary tool when used well. It neutralizes the ego and keeps us centered. It connects us to everything, including the source of higher wisdom. It expresses in words or music or images, as we discover through the doodles of Sybil MacBeth. And it also expresses in silence.

We also hear from Donna Cameron and Dr Ichak Adizes on gratitude, and Robert Chilton is interviewed on preserving the ancient literature of Buddhism. Daaji continues his series on Yogic Psychology by exploring the mental afflictions known as *kleshas* and, most importantly, how to be free of them.

Happy reading, The editors



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Kamlesh Patel

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.



Ichak K. Adizes

Dr Ichak Adizes is widely acknowledged as one of the world's leading management experts. He has received 17 honorary doctorates and is the author of 20 books that have been translated into 26 languages. Dr Adizes is recognized by *Leadership Excellence Journal* as one of the top thirty thought leaders of America.



**Donna Cameron** 

After many deeply satisfying years in non-profit management, Donna spends her time blogging about the power of kindness, and always looks for ways to convey the power of stories. She believes that we can change the world through our stories, and through kindness. Her latest book is called *A Year of Living Kindly*.



Sybil MacBeth

Sybil is a doodler, a dancer, and a former college mathematics professor. She is the author of seven books including *Praying in Color: Drawing a New Path to God* (2007) and *Praying in Color: Kid's Edition* (2009). Praying in Color is a visual, kinesthetic, and meditative prayer practice, especially useful for the antsy, distracted, and word-weary pray-er. Sybil combines

her lifelong love of prayer with her experience in the math classroom to offer workshops and retreats throughout the USA and Canada. Visit her website and blog at https://prayingincolor.com/.



**Robert Chilton** 

Robert Chilton is an IT specialist based in New Jersey who works internationally on projects to preserve and share the literary and cultural heritage of the Indo-Tibetan traditions. His current project is www. gompaservices.com. With a BSc in Computer Science and an MA with focus in Tibetan language and Buddhist literature, Robert's interests include philosophy, music, physics, cognitive science, and contemplative practices.



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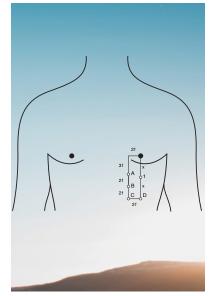
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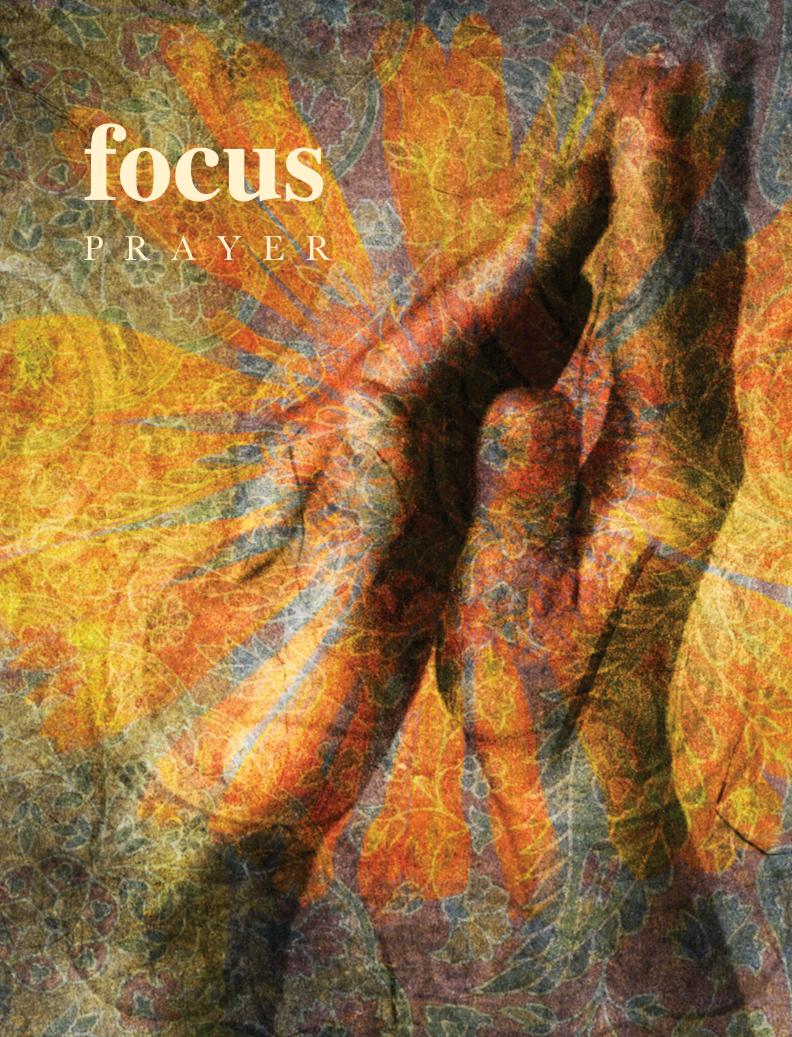
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Prayer is communication.

It can range from the superficial to the profound:

it can be a simple conversation, it can evolve to progressively deeper levels of communication and, eventually, it can become a state of communion.

Daaji

## NATURE'S OPEN SECRET

In **DAAJI's** latest book, *Designing Destiny*, he discusses the importance of prayer as a tool for connecting with the Source, listening to the heart, bringing about change and self-mastery, and attracting Divine Grace. Here is an excerpt from the book, highlighting the dynamic and life-changing nature of prayer.

ost people associate prayer with religion, as a way to entreat God: a plea, an earnest hope or wish for something more than we are or have, for something to fill us. It is designed to take us from our current state to our desired state.

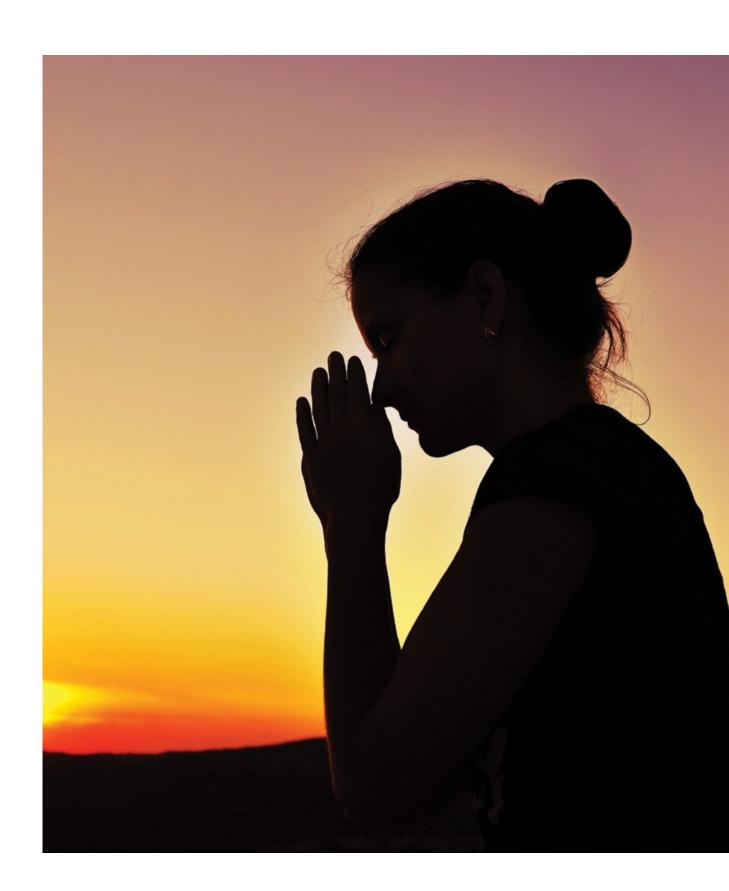
We pray for things we feel are lacking. Often we pray in times of difficulty, and we pray for help, for hope and for salvation. We pray for the well-being of our loved ones, we pray to be forgiven for things we have done, we pray to change our character and attitudes, and we pray for happiness, more money, a better job, or healthy children. We hope that God will fix our suffering and our problems, so that our lives and the lives of others become better. Often we do this when we are at our wits' end, when we cannot solve the problems on our own, and when we see our own weaknesses mirrored in the world around us.

At a deeper level, we pray for spiritual states that we feel are lacking, so that we can grow and evolve. We may pray

for enlightenment, *nirvana*, heaven, liberation, and Godrealization. Prayer can be selfish or selfless, it can be forceful or subtle, it can be for little things or life-changing events, and it can be for worldly things or spiritual states.

Prayer is communication. It can range from the superficial to the profound: it can be a simple conversation, it can evolve to progressively deeper levels of communication and, eventually, it can become a state of communion. Prayer thus evolves as a potent way to communicate with God. Prayer is about connection, and how we activate the flow of Transmission through that connection. Prayer is also about how we eventually establish a state of osmosis in that flow.

The concept is similar to the way fluids create differentials across cell walls in plants and animals, so that nutrients can flow into the cells for nourishment. In prayer we create a similar differential between the Divine and ourselves to allow Divinity to flow into us and nourish us on a spiritual



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level. It is simple science. We create that differential by cultivating a state of vacuum in our heart so that the current of Divinity flows in, eventually leading to a state of osmosis with the Divine. That state of vacuity or negation also establishes a relationship of devotion with the Divine. And this is what allows us to attain the state of highest purity.

### How to pray?

When we pray, both the manner and the matter are important. The manner is the way we pray. What is our attitude at the time? How do we create a condition within us so that the current of Divinity flows into our heart?

The process is so simple, so beautiful, and so scientific. The attitudes of humility, supplicancy, innocence and insignificance create a vacuum in the heart, so that the current from the Source flows in and enlivens the connection, just as electrical current flows from the positive to the

negative pole in an electrical wire. Our job is to create the negative polarity by allowing a receptive, yielding state within the heart.

If we are not yielding, if our attitude is strong or demanding, with self-importance or force, then no vacuum is created in the heart, so there is no flow. It is a natural phenomenon, and our manner creates the condition for the flow to be activated or not. The subtlety in the way we offer prayer makes a huge difference to this flow. How gentle and yielding is our request? How light is our touch? Also, the moment prayer becomes a ritual it loses its potency. Prayer can be such a potent practice, and is largely underutilized by most of us.

In a way, prayer is an inner cry where pearls of tears slowly flow down our face and beautify the inner complexities of the heart. A prayerful heart carries the eternal fragrance of Divinity wherever it goes. It is an expression of love that can only be shared with the Beloved. A heart drowned in prayer keeps us alert to our goal, and this absorbency also helps us to recognize our defects and find possible solutions to remove them.

Then there is the matter, the subject of our prayers. We pray for many different things. One type of prayer is for the removal of unwanted behaviors, worries, concerns or situations that bring us suffering. Such prayers are usually a cry for help. They are often to alleviate the sufferings of others. They can also be for our own suffering, especially when the situation is dire and no help is coming in other ways. This is the last resort of a *karma yogi*. When such a prayer is a cry of feeling from one's heart, it is easily heard.

The second type of prayer is a very positive cry for continuous improvement, to acquire noble qualities, to grow and evolve. Here are some examples of such prayerful suggestion that I like very much:

All humanity is developing correct thinking, right understanding and an honest approach to life.

They are attaining rightness in action and perfection in character.

Everything surrounding us—people, the air particles, the birds, the trees—is deeply absorbed in Godly remembrance.

All people of the world are growing peace-loving.

Then there are prayers where we don't need anything to change. Instead we offer prayers filled with gratitude, accepting whatever is happening in the moment. Take, for example, when the heart is ecstatic and joyful, and we are able to share our joy with God, just as we share our sorrow with an inner cry. When the heart rejoices in this state of reverence and gratitude, it connects us with Divinity. In all societies, this inner joy is expressed prayerfully through dance, devotional songs, art, etc.

But even our gratitude is in response to a particular state, in this case the feeling of joy and ecstasy. There is still an expectation that we are grateful for something wonderful that has happened.

The Heartfulness Prayer operates at a different level altogether – one where we do not entreat any change. Instead, we offer three simple statements that define our human condition. The words remind us of our spiritual goal, the obstacles we face on the journey, and what helps us to reach there. There is no stated expectation in this Prayer, but there is still the feeling of differential, that we are not yet 'up to that stage', that there is an infinite journey ahead of us, and that we must continually refine and remove our wishes if there is a hope to experience finer and finer states. While offering this Prayer, we honor the present moment in our journey as well as acknowledging that the journey must continue.

The Heartfulness Prayer is done at bedtime for ten to fifteen minutes, to help us connect with our Source before sleep. It is also done for a few minutes before meditating in the morning as a way of re-setting that connection. By beginning and ending the day this way, a connection is established



June 2019



with the Source throughout the day and night. And, over time, self-mastery develops through this inner connection.

This Prayer leads us towards the ultimate state of osmosis, of homeostasis or total mergence with God, but it is asymptotic. It never actually arrives. The differential we experience through prayer between God and ourselves will always be necessary, as only with that differential do we keep swimming onwards, with the current flowing through our heart, connecting us to our Center.

# What is the result of prayer?

Two vital things come together in the act of prayer, and when they combine they can create the potential for lasting change and real growth. This is one of Nature's open secrets.

On the one hand, prayer connects you with your highest Self through the heart, to dive so deep that you connect with the Source of everything. On the other hand, it uses the power of thought or suggestion to bring about change, and this we call *sankalpa* in Yoga.

Sankalpa works better than orders or instructions, because it is so potent. The English translation for sankalpa is usually 'suggestion', although it is not an adequate translation. A suggestion is a type of thought – one in which an idea is put forward for change, usually with some idea of improvement or vision. So a prayerful suggestion is a very subtle suggestion that resonates in a pure, open, loving heart connected to the Divine. As an aside, have you ever thought about the fact that negative suggestion is the cause of most of the failures of humanity? This is true even with the suggestions we make to ourselves, about ourselves, through auto-suggestion.

The way we use suggestion in prayer is most important. There is no need to say please, because even the word

'please' is too heavy. And the offering of 'May such and such a thing happen', while slightly gentler, is also not subtle enough. How can we pray so that we do not disturb the divine silence? That is the ideal prayer.

These two processes of connecting and *sankalpa* combine like elements in a chemical reaction to create a dynamic state of communion with our inner essence. In prayer we are deep within the heart, so the thought or feeling we offer to the Lord is not just a thought, a theoretical or an intellectual thing. It resonates across the canvas of our consciousness through the heart, into the cosmic field or quantum field, if you like. The effect is so potent. It is no longer from our own individual level. It becomes a key to unlock evolution, to bring about transformation.

In the Heartfulness Prayer we commune with our highest Self, our inner Divinity. In the process we develop self-mastery by acknowledging the rightful place of this higher Self at the center of our lives. But it is not only an acknowledgement. We actually refer to that higher Self when we are prayerful, and so gradually we master the art of listening to the heart.

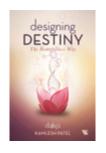
The words of the prayer are supposed to invoke feeling in us. Once feeling is there, we no longer need words. A time comes when the prayerful state is always there, when the few seconds we take to offer prayer at night expand into twenty-four hours, when our inner Master is always in focus, and we are always in tune with ourselves, prayerfully maintaining the condition we have.

The words of the prayer are supposed to invoke feeling in us. Once feeling is there, we no longer need words. A time comes when the prayerful state is always there, when the few seconds we take to offer prayer at night expand into twenty-four hours, when our inner Master is always in focus, and we are always in tune with ourselves, prayerfully maintaining the condition we have.

We are prayerful, we are maintaining the condition, and we are allowing it to grow. So no matter what we are doing – studying, watching television, taking a shower, eating breakfast, with friends, partying – the inner connection is always there.

That is the beauty of Heartfulness. It doesn't take away any of our time. When we master the practice it requires less and less time, and yet it remains a twenty-four-hour business. To experience the Heartfulness Prayer for yourself, go to https://heartfulness.org/en/masterclass/.

www.designingdestiny.com



#### **CHETHAN GORUR**

addresses the difficult subject of accepting miseries and suffering. He shares some simple tips he has learnt to move forward with a positive approach and learn from every challenge in life.

ou may have heard the famous Serenity Prayer by the American theologian Reinhold Niebuhr, which starts with:

God grant me
the Serenity to accept the things I cannot change
Courage to change the things I can,
and Wisdom to know the difference.

The prayer is a wonderful expression of our earnest appeal to the Almighty (or any power that works for you) for the wisdom to develop the qualities of acceptance and courage, especially when life throws difficult situations at us.

A significant part of life is out of our sphere of control, so cultivating an attitude of acceptance is important. For example, if I were to lose my job because of changing business conditions, my best choice is to first accept, and then work towards finding a new job. Many times we feign external acceptance, but deep inside we are burning with non-acceptance. We continue to resist the situation and develop a mental deadlock. This attitude hurts us.

Depending on how we react to situations, our path can be full of ups and downs. Hence many spiritual masters have emphasized the need for the attitude of acceptance. It is especially important in our inner journey, which demands us to be centered in our heart despite circumstances or miseries. Acceptance refers to the quality of accepting people, situations, circumstances and things as they are. As simple as it sounds, most of us struggle to do just that, especially when we see acceptance as 'giving up'.



Why is acceptance so hard? Maybe it has something to do with how we are conditioned from childhood. In my younger days I was encouraged by parents, society and our well-wishers to be a go-getter, dream big and be ambitious. This is a very important trait that gets us going and moves us forward. But as I entered the gates of real life on my own, and life threw different situations at me, I was faced with choices and, more important, had to stand by those choices. Then I realized that many times my choices did not lead to positive results. The ambitious trait in me did not want to give up struggles, to accept things as they were, and I fought against the tide. Ultimately this resulted in frustration when acceptance would have delivered peace.

As we age and gather richer experiences, we try to develop the wisdom of where to draw the line between developing acceptance and challenging the flow of life. For many of us, developing acceptance is a life-long journey, but being aware of the concept is a great start. So next time you encounter a difficult situation:

- Make a conscious choice to welcome and accept the situation. Welcoming all situations consciously is a proven first step in popular techniques of letting go of negative emotions.
- Once you consciously welcome and accept the situation, allow it to sink in. Initially you may encounter a lot of resistance and 'what ifs' in your mind.
- Doing Heartfulness Cleaning is another great way to bring about acceptance by letting go of negative emotions.
- Once you accept, and the uncertainty in heart and mind settles down, you can make a cool headed effort to determine what to do next, if anything at all.

The road to growth can be paved with many miseries. Developing acceptance can help us welcome them as blessings rather than sufferings. Acceptance is not giving up, but instead is a mature way to handle difficult situations.



Great Mystery,
teach me how to trust
my heart,
my mind,
my intuition,

my inner knowing,

the senses of my body,

the blessings of my spirit.

Teach me to trust these things
so that I may enter my Sacred Space
and love beyond my fear,
and thus walk in balance
with the passing of each glorious Sun.





# On self-sufficiency, the present moment and gratitude

**CHARU SHARMA** explores a line in The Lord's Prayer, and learns a lot in the process about how we can relate to the Giver.

have been pondering over the meaning of a line in the Christian prayer, The Lord's Prayer, for some time now: "Give us today our daily bread." My initial thought was that the line conveyed a demand of Providence, asking Him to supply us with food unconditionally. After mentally repeating it a few times and feeling the words in my heart, this thought changed as I felt a tone of softness to it. It seemed to convey a fact; one of basic need. The meaning began to open up to me in a deeper way. I felt that if at all we were to ask for something from the Giver, we could ask for our basic need of the day, no more, no less. In all likelihood such a request would be granted too. The request implies a need to achieve self-sufficiency so that once our basic needs are taken care of, we can then apply ourselves to the meaningful purpose of our lives.

This line in the prayer also implies the profundity of each day, of the present, of the here and now. It doesn't ask for a supply of food or resources for an unlimited time period, or even enough to last for a month or a year. It is a simple request asking for basic food for the day. It suggested to me that each day lived fully was an achievement, a big step forward, in fact, just as important as a lifetime lived to its fullest.

This understanding opens up a whole new dimension to the concept of living on a 'day-to-day' basis, being utterly joyous for it, and giving many thanks for our basic needs being met each day.

It also reminded me of the teachings of our Heartfulness Guides, "Take each meditation as if it were your last one," or "Live each day as if it were your last." I then started reflecting on the futility of having anxiety while planning for the future in terms of career, finance, retirement, and old age. Suddenly, the anxiety lost its justification, because any amount of careful, well-meaning planning for the future is meaningless if the present moment is not valued to its fullest, if life is not lived in the best possible way on a daily basis.

The present actually takes care of the future. If we live well in the present, we will live well in the future. By 'living well', I mean living in a way that brings out the highest in us.

Finally, a third meaning of this line in the prayer opened up to me – one of gratitude. The prayer thanks the Giver for supplying the basic needs of the day. While no word in the prayer explicitly says thank you for anything, this is a statement of acknowledgement and gratitude, along with a humble request that the daily bread continues to be given.

This understanding opens up a whole new dimension to the concept of living on a 'day-to-day' basis, being utterly joyous for it, and giving many thanks for our basic needs being met each day.





# THOUGHT IN ACTION

You are what you do, not what you say you'll do.

Carl Jung



Humility came knocking
I didn't expect her call
Perched upon my pedestal
Too proud
Too high to fall

I want to be special
Different to you
Richer or poorer
More powerful or meek
The most honest or deceitful
The cleverest or the fool

Blinded by illusions of difference and pride
It matters not the story I tell
For all I wants is to stand apart
Hidden behind barriers
That obscure the heart

This arrogance deludes us
It fools us

We create masks that smile and pout
While in the shadows below
Lies the pain and suffering
Which is projected out

I's deception of separation is the seed of all war  $I \ fights \ I$  Pain fights pain  $In \ the \ wars \ of \ domination, \ hate, \ and \ material \ gain$ 

Now

Is the time to face this darkness

To look within and end this madness
All's still and quiet beneath the din

Of the ignorance of separation - the original sin

Humility is true

A quality of love

The truth of singularity

The essence that's divine

#### THOUGHT IN ACTION

Not better or worse Right or wrong The realization of unity Of being one with all

So when humility comes knocking
It would be wise to let her in
At first she taps quite gently

Embarrassed Flushed upon the skin Awkwardness and silence Let you know she's been

Allow this discomfort
Don't distract, hide, or deny
Resist the urge to clean the house or car
Leave the TV off
The vodka in its bottle

Be still Be quiet Be aware of the tormented I

Offer it compassion
Embrace its pain
As its defences fall
Ignore its propensity to blame

This is healing
The path of inner peace
The letting go of conflict
The humbling of I

When we fail to listen to humility's gentle tap

She will return

Insistently knocking

For there is no going back

Ignore her at your peril
For she may enter with a hammer
Crashing through illusions
No lie left unturned
I-dentity in turmoil
Foundations burned

For humiliation is the reaper of creation
Walking before the light
Scything through delusion
Paralyzing I with fright

So when you feel a gentle nudge A little discomfort upon I's door Answer with gratitude Before the door's no more

> Stop fighting what is Surrender to life Accept the lessons Before they bring strife

Let us pray for the day
That humility comes knocking
For it's through embarrassment and shame
That we observe I's game
And are guided to truth
The knowing through embodiment
Of the blessing of at-one-ment

The one true nature
That you are I

The realization That I Was a lie

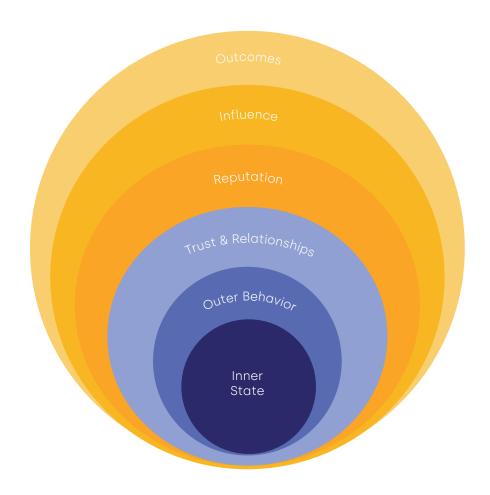
## THE HEARTFUL LEADER

- part 5 -

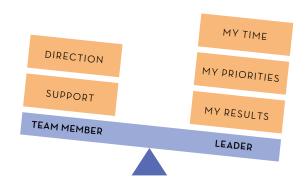
#### Extraordinary outcomes through inspiration

#### BEHAVIOR - IT'S NOT WHAT YOU SAY BUT WHAT YOU DO

In previous articles RAVI VENKATESAN introduced the Heartful Leader framework and took a deeper look at Reputation, Trust & Relationships. Let's now explore those behaviors that lead to all this, how easy it is to be unaware of our behaviors and how powerful it is to become aware.



et's look at some typical behavioral patterns of leaders.



At the simplest level, leaders fall into the trap of weighing their time, priorities and results as more valuable than providing direction and support to their team members. This reflects in poor outer behavior that damages trust and relationships.

Here are some ways that the imbalance shown above manifests in their behavior:

#### 1. I AM MORE IMPORTANT THAN YOU

Leaders start expressing that they are more important, without even realizing it. Call it a result of eons of developing hierarchies. The ironic thing is that many times we are unaware of this. Let me share a couple of personal examples:

I once received feedback that I was showing up late to meetings. I reflected on my recent meetings and realized that I was 3 to 5 minutes late. I considered this quite acceptable, as sometimes it takes a few minutes to get from one conference room to another. When I thought deeper, I realized that it wasn't a matter of how late I was. By making someone wait for me, I was expressing that I valued my time more than theirs.

In another recent example, I developed a habit of going to someone's office if I needed something, and if they were in the middle of a meeting I would say, "Can I interrupt for just 30 seconds?" Sometimes the interruption ended up being 2 to 3 minutes. The underlying theme is the same. At some level, although unintentionally, I expressed that I am more important. These habits creep up on us without us being aware, and unless a colleague or friend is kind enough to point them out, or a moment of reflection allows them to come into consciousness, we can fall into the pattern for years.



### 2. BEING HARD ON THE PEOPLE AND SOFT ON PROBLEMS

A leadership maxim is to always be soft on people and hard on problems, but often we do the exact opposite. We end up berating people when something went wrong, and don't put measures in place to prevent similar problems from repeating. This is because as leaders we always believe that we have to express passion and sometimes emotion to hold people accountable. However, when this ends up taking the form of disrespect, we will not get what we want.

#### 3. DIRECTING VERSUS NEGOTIATING

I had a boss early in my career who prided himself on a technique he used for prioritization: If you went to him and asked him to prioritize between two things that you had on your plate, you would go back with three things! You can imagine the result of this approach. He never realized the flip side though. Many times, leaders don't like to go through a negotiation process to establish and rationalize priorities. Make goals realistic, while creating enough stretch to compete. Not doing this simply leads to reluctant compliance instead of enthusiastic cooperation.

#### 4. DEFLECTING VERSUS OWNING

Another leadership maxim is to always assume blame and pass on credit. How many leaders actually do this though? This also applies to peers and not just to subordinates. Many times deflecting happens especially with peers and breaks down relationships for the long term.

#### 5. DEMONSTRATING NEGATIVITY

Any time a leader starts getting anxious or fearful, it has a ripple effect on their team and the organization. There are 5 key emotions that bubble up into negativity at a behavioral level. These are:

- **a. Dissatisfaction:** Some leaders come across as always unhappy with the results. They think that they are setting a high bar, but this discourages people and eventually leads to what is called sandbagging, where people steer towards lower goals.
- **b. Restlessness:** Leaders who appear unfocused, fidgety and unable to be calm, can create a downward spiral in confidence with their teams. This especially surfaces in times of higher stress.
- **c. Anger:** There is nothing worse than a leader who is known to be prone to outbursts. There is a reason why emotional quotient (EQ) is now the most important leadership skill. Organizations cannot afford leaders who are unable to manage their own emotions.
- **d. Fear:** Leaders often exhibit anxiety and fear, especially when stakes are high. In any and every situation, a leader's role is to provide confidence. This doesn't mean lying and not being transparent





about problems or challenges. Rather, it means demonstrating courage under all circumstances, which can inspire teams to rise up to any challenges.

**e. Doubt:** Along with fear and uncertainty, doubt can have a totally debilitating effect on a team, when demonstrated by a leader. Leaders need to be especially careful to ensure that they express clarity in their thought process.

These negatives don't just show up during times of stress, many times they can also show up during what seem like great times.

#### **EXERCISE**

Reflect on your recent interactions with people with whom you work. Do you unintentionally exhibit behaviors of being more important than them? Can you make a shift to deal with people in a manner that doesn't get in the way of sincere mutual respect?

In subsequent articles we will look at our inner state, and how managing our inner state works inside out to impact behavior, and consequently builds greater influence.



Love is the absence of judgment.

Dalai Lama



ROBERT CHILTON has spent most of his adult life keeping alive the written traditions of Buddhism in the Tibetan language. The significance of this work is that many of the original Sanskrit texts of the Buddha and the early Buddhists were lost, so now these Tibetan texts are the most accurate record we have of the Buddha's teachings. Here he shares with ELIZABETH DENLEY how a Christian from the USA ended up in Kathmandu and eventually took on this archival work of preserving one of the world's great traditions.

Q: Robert, you've been involved with the Tibetan and Nepalese monasteries for some time. Can you tell us what you have been doing there?

Well, in a sense it started because I was a seeker. I was trying to find a way to have some sort of an authentic spiritual life, first within the Christian tradition, and then by a number of interesting 'coincidences' I managed to find myself in Kathmandu in Nepal.

I met Tibetan lamas there, and they were not only as knowledgeable as the best professors I've had at Duke university, but they also had the other side, which was they'd developed a humanness. They were both the best scholar you might meet as well as your favorite grandfather or grandmother, who would just know what you needed and find a way to give it to you. And I thought, "Okay, this is an authentic path."

#### **INNERVIEW**

When I first came back after spending about a year and a half in Asia – Nepal, India, China – my family and close friends said, "So did you convert to Buddhism?" I said, "No, no, it wasn't like that. As I've learned more about the teachings in the Indo-Tibetan tradition, I've realized that it's what I've always believed. That's what makes sense to me, and that's the world I understand and experience. And if that's what Buddhists believe then I'm also a Buddhist, because it makes sense."

#### Q: When was this?

This was in 1986, 1987, 1988. Then in 1989 I went to the University of Virginia and got a master's degree.

#### Q: In Tibetan?

They called it Religious Studies, but my focus was Tibetan language and Indo Tibetan Buddhist literature and

philosophy. So that was a change, because previously I'd studied psychology. I was a major in psychology and computer science at Duke.

#### Q: So, the best of both worlds!

In a certain way, but they all pointed in the same direction: I was interested in human consciousness and what it could be.

It became apparent to me at that time that Western psychology was really in its infancy and that in the East there was much more development of the knowledge of consciousness, psychology, and how to develop as a human being. The West was good at developing the material world, but if you wanted to develop the human, the mind, at that time it was much, much better to go to Asia.





After I got my degree I had knowledge of Tibetan, and a fair knowledge of Tibetan Buddhism. I'd done meditation practice for several years in India, Nepal and also in the USA, as well as studying Zen and Insight meditation. And I heard there was a project where they could give me some work, which would combine my IT expertise with the fact that I could read Tibetan and knew Tibetan script. It was a project to save Tibetan books digitally.

Of course this was originally an Indian tradition. They were Sanskrit works that were translated into Tibetan – many of the Sanskrit originals were lost subsequently – but they were also translated into Chinese in some cases. The Chinese already had concepts and philosophy so they tried to map it, and it wasn't always a very good map. The Tibetans really didn't have philosophy, so they just had to make up new terms to match the Sanskrit. So there was a very good correspondence between the meaning they had in Tibet and meaning they had in Sanskrit. So in a sense, many of the lost Buddhist treasures of Sanskrit knowledge were preserved in Tibet.





I worked for that project for 15 years as the Technical Director, and it employed Tibetan refugees, first in the monasteries and also later in some of these refugee settlements, to type the books. They could read Tibetan, and we taught them how to use a normal keyboard and type the Tibetan letters using English letters. And they became touch-typists! We didn't need very expensive computers, and there was also no problem of conversion because the English letters were readable universally.

Q: So it was the transliteration of the Tibetan.

Yes. And of course we could convert it anytime we wanted to Tibetan script. Also, the people who developed the skills could type anything. They could touch-type at high speed. So it was a win-win: we had a very inexpensive labor force by western standards, and they could produce a great line of books of over 300,000 pages.

### Q: Tell us about these books.

These are teachings that were attributed to the Buddha and also the commentarial tradition of the Indian masters, who followed after the Buddha. They cover all of the main four Indian Buddhist philosophical

schools. This is another interesting topic, because it's not like there's only one view to the Buddha's teachings.

He didn't teach that there's one view that everyone has in common; it depends more on where you are and what is good for you. There are different ways to look at it, from the point of view of what you might call hermeneutics. There's a real lesson there about what is true for a person at a certain time. And that's been one of my favorite topics, which I studied and have had a chance to teach as well.

So on one hand I have done this job, and on the other hand I've been continuing to study because I just really love the meditation and the philosophy and the practice and having the chance to be with the lamas and teachers.

### Q: So are they translated into English as well?

Yes, there are translations in English of some of the books. I don't even know what percentage it would be, but certainly less than 50% of even just the core canon has been translated. I'd probably put the number closer to 20%.

Q: They must be some of the most original Buddhist teachings that exist.

Yes. The Pali Canon, which is the southern school, has been fully

translated into English, and there's some overlap. But what they call the *Kangyur* or *Kanjur* in Tibetan, the translated words of the Buddha, is about 85,000 pages.

Then there's the *Tangyur* or *Tanjur*, which is three to four times that amount. So by the time we added it all up, it was around a quarter of a million pages.

# Q: So are these like the Gospels in the Bible that disciples of the Buddha have written?

Well, it was an oral tradition. The Buddha, unlike Christ who taught only for 3 years, lived till the age of 80 and he was enlightened when he was 30. So he taught for almost 50 years. It was an oral tradition that was passed down for several hundred years before it was written.

#### Q: So what did you learn from this?

One of the most important lessons for me is that it's not a doctrine where we learn to believe what we are told, but rather it's a method where we're given the tools to see for ourselves how things are and check to see if it's true.

One of the very famous sayings of the Buddha is, "Just as a goldsmith tests his gold by burning, cutting and rubbing it, so you must examine my words and accept them, but not merely out of reverence." And that's sort of the real thing. If it's not practical, if it's not something that you can apply right away in your life, then just leave it. You don't have to say it's bad, you just leave it aside and say, "Well, may be some other time, another place that will be relevant. But what I need to focus on is right here, because this is practical to my life right now."

I also had another kind of insight. Someone asked me a beautiful question about free will and predestination, as



#### **INNERVIEW**

they'd heard that I had studied Buddhism for the past few years. I said, "Well, we have some very, very limited free will, some very limited ability to make decisions that are really coming from inside knowledge. But as we practice, and as we gain more and more awareness, the freedom of movement that's possible expands, and it becomes greater and greater."

There's a lot of talk in Buddhism about liberation and *Nirvana*. What does it mean? It can simply be translated as freedom. The question is: How do you get to freedom?

It's that development that each moment you can make a choice that can either in the future make you have less possibility to choose or more possibility to choose. And if you make good choices, you expand the number of choices you can make in the future, the range of choices you can make. How do you respond? Do you react according to your habits? Or do you have the chance to have that little gap of time where you consider "How am I going to respond to this? How am I going to think about this?"

The Buddhist messages all come from how we think – that's the first step. If we think wrongly, we're necessarily going to make a wrong decision. It might be good-wrong or bad-wrong, it's kind of interesting. You can do something that you feel is good, for example, you could give money to someone who needs something, but if you're doing it thinking someone's going to see you doing that, the motivation there is sort of mixed. Then there's really the bad stuff, like, "That's not mine, but it's going to be mine now." That's just plain old bad. And then there is what they call uncontaminated good, which is when you have the right motivation for doing a good action and you carry it out, and then you rejoice afterwards, not because someone saw you, but because it's in the nature of goodness, the way the universe is structured.

Daaji was saying that God is the principle and the rules. When you're in conformance with the principle and the rules, then it's good. And when you are not in conformance, then you have the collisions, the problems, the mental afflictions and all that.





Q: How does it work as a Westerner in this tradition? Is it a natural fit or are there issues having grown up in a Western culture?

Most of the people I spend time with are not Western Buddhists. I spend time with Tibetans. My wife's family is Mongolian and they've been Buddhists for 300 years, and I spend time in their temples and with their lamas. For myself, I was trained as a scientist and was a very skeptical person. My father, who found an Eastern path in the Sikh tradition, would talk about karma and rebirth, and I was like, "Maybe. I don't know. I'm a scientist, and until you can show me it's true or not true, I'm just going to leave it on the table and say maybe yes, maybe no." So I'd heard about rebirth and reincarnation, I'd heard about karma, but I didn't have any conclusion. I had studied psychology: nature and nurture.

And then I went to Kathmandu and met Lama Lhundrup, who was the abbot of Kopan monastery. His English in the 1980s was of very limited vocabulary, but what he was able to express in an hour and a half answered so many of my questions. He completely convinced me that of course there is rebirth and reincarnation, and of course I had had multiple lives before. He convinced me that meditation is absolutely necessary. He said, "You feed your body every day with food, you have to feed your mind every day with meditation."

He just hit all the high points in an hour and a half. It gives me chills now even just thinking about it, because I'd had all these questions for 5, 6 or 7 years. I'd read Alan Watts, I'd read Thomas Merton, and I was like, "Maybe, maybe not, I don't know." And then I met this lama and I'm like, "Okay, this is the real deal! Now I know where the wisdom lies – at least one of the places where wisdom lies." Even though it was broken English, it was understandable.

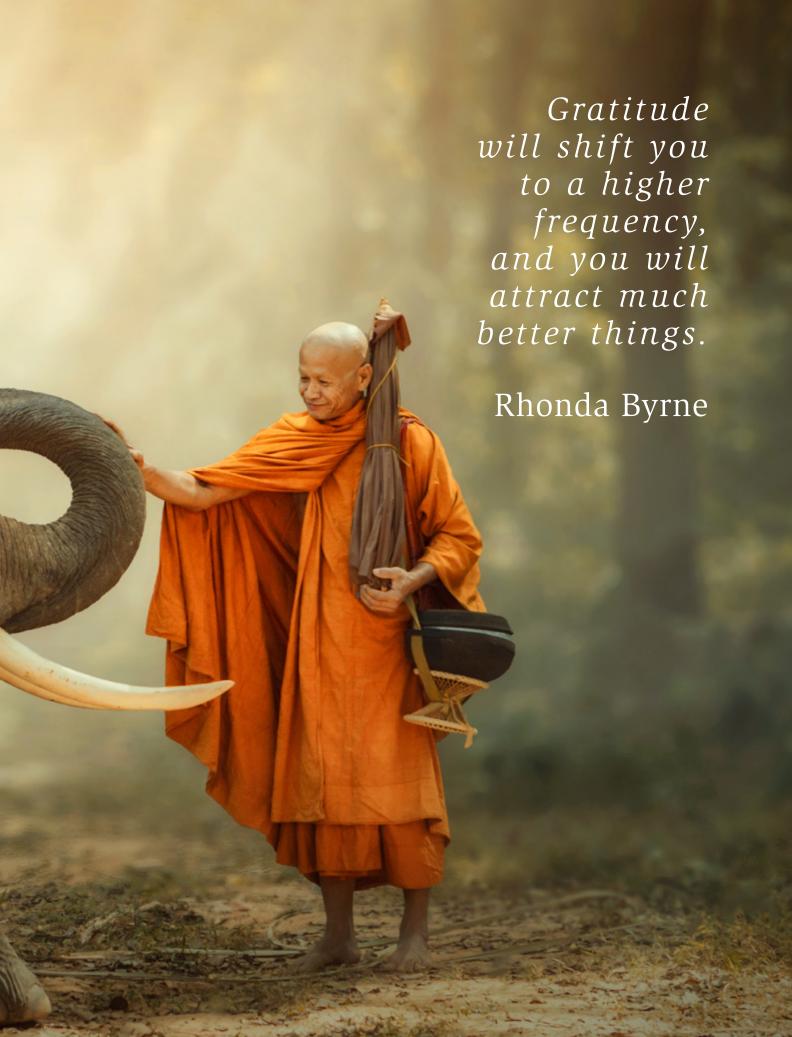
To be continued.





PHOTOGRAPHY: OCSKAY BENCE, ROBERT CHILTON, VOLODYMYR GOINYK, RAJESH MENON







"If the only prayer you ever say in your entire life is thank you, it will be enough." Meister Eckhart

Many countries and cultures have holidays devoted to gratitude. Americans and Canadians celebrate Thanksgiving, though not on the same dates. It is an opportunity for us to pause and acknowledge our countries' heritage and all we – collectively and individually – have to be thankful for. Ideally, we should be doing this every day of our lives, but sometimes business and busyness crowd out gratitude.

Throughout my year of living kindly, I noticed over and over that kindness and gratitude go hand in hand and augment one another. This is never more evident to me as when I spend time in Nature. Whether I'm hiking, relaxing on my deck with its view of the Cascade Mountains, or strolling my neighborhood, I often feel my heart opening to the nature around me – the flight and song of birds, the vast variety of trees and the way they change with the seasons, the surge of the creek in winter and its lazy amble in summer, the deer that visit our yard to nibble on the fallen apples. These things make me want to give back to the Earth and to my community.

I was attending a weekend conference in Pittsburgh during my year of living kindly. It was late May, and the weather was glorious. I had a free afternoon, so I walked to a nearby park and sat on a bench with a book. I divided my time between reading and appreciating the sights around me. The park was like a living organism – children playing on the lawn, couples strolling hand in hand, squirrels, dogs, flowers, and endless varieties of trees and birds. I remember feeling the overwhelming sense of how blessed I was to be able to experience it all – the park, the conference, the travel, the people I was meeting, and the ideas I was encountering. Gratitude filled every pore.

After a while, I walked to a local restaurant and ordered lunch. From my seat, I could still see the activity of the park and the bustle of Pittsburgh's busy streets. I asked the waitress to box up my fruit salad and the remaining half of my sandwich, thinking they would make a fine dinner. Walking back toward my hotel, I felt the fullness of my life and the amazing privilege of when, where, and how I am living. A block or so from my hotel, I noticed an elderly man slumped in a wheelchair. At his side was a can with a few coins in it and a small cardboard sign with lettering that said, 'Please help'.

Throughout my year of living kindly, I noticed over and over that kindness and gratitude go hand in hand and augment one another.

I stopped and greeted him. Then I said, "I have half a turkey sandwich here and some fruit salad. Would you like them?"

His eyes widened and he said, "I surely would."

I handed the restaurant bag to him and reached into my purse for a couple of dollars, which I also handed him. We talked for a minute or two, and I noticed how his eyes held a lively twinkle. When I resumed my walk toward my hotel, I felt even lighter and happier than I had before. My brief interaction with the man had felt good. While I'm sure he appreciated the sandwich and the few dollars I handed him, I sensed that even more, he appreciated being seen. He was used to people averting their eyes, ignoring him as they quickly walked by, even occasionally dropping some change or a couple of dollars into his can but then rushing off without a word. The gratitude I had been feeling opened me to extending a kindness and offering not just the gift of food or money, but the gift of my genuine attention. There was no question in my mind, though, that I had received the greater gift that afternoon.

I saw that when I am in touch with my gratitude, kindness flows naturally and effortlessly. If kindness feels hard to summon, I've learned that taking a moment to appreciate my surroundings, my friends and loved ones, or little things that fill me with delight, inspires a surge of kindness.

I've come to see that there are many ways that kindness and gratitude together produce almost alchemical results.



I've learned that taking a moment to appreciate my surroundings, my friends and loved ones, or little things that fill me with delight, inspires a surge of kindness.

#### AN OPEN HEART

When I experience gratitude, my heart feels open. It is a feeling of abundance and sufficiency. This is all I need. It is also a feeling of presence – what happened five minutes ago doesn't matter, and what will happen five minutes from now doesn't matter. I am in the moment.

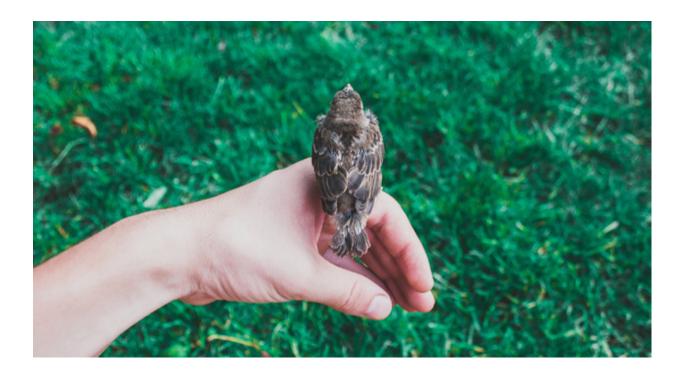
Likewise, the experience of kindness – whether given, received, or even just witnessed – opens my heart and allows me to feel fully present in the moment. For that brief moment, kindness is all that matters. It reminds me of one of my very favorite quotes, by Henry James: "Three things in human life are important. The first is to be kind; the second is to be kind; and the third is to be kind."

Abundance is also a companion of kindness. If we believe we are enough, we can easily believe we have enough. Both of these beliefs help us to reserve judgment and extend kindness. And that sense of abundance, whether related to gratitude or kindness – or most likely, both – inspires us to be generous with our time, our words, our deeds, and our resources.

#### **SLOWING DOWN**

Both gratitude and kindness ask us to slow down. Slowing down isn't always easy in our overscheduled and overactive lives. I often feel like I'm rushing from one deadline to the next, one obligation to the next, ruled by a lengthy to-do list. But slowing down is essential if we are to notice and appreciate the sunrise, the crocuses bursting forth, the birds circling overhead like ice-skaters with wings. And slowing down is essential if we are to notice the smile on the cashier's face, the door held open for us, or the myriad opportunities before us each day to extend our own kindnesses.





#### **NEGATIVE EMOTIONS**

I've found that it's difficult to be angry or fearful when one experiences gratitude. If my heart is grateful, I feel no need to summon ire if I am cut off in traffic or spoken to harshly. I'm less likely to be frightened by a new or daunting situation. Perhaps there's simply no space for these emotions when I am filled with gratitude, or maybe gratitude has a way of neutralizing the effects of these negative emotions.

This belief is often challenged when I hear about the most recent terrorist attack or the latest mass shooting. Those events spawn fear and anger, not just in the people directly affected, but in people all over the world. While there may also be gratitude that one's family and friends were spared, and gratitude for the outpouring of support for the victims, can gratitude completely rout the fear and anger? I think not. But maybe there can be moments when gratitude at least overrides fear and lets us see that there is much to appreciate, even in the midst of terror attacks, natural disasters, or personal catastrophe. Maybe it's gratitude that helps us recover from the worst things that can befall us.

#### SERVICE TO THE PLANET

When we are grateful for something, our instinct is to protect and defend it. If we stand in awe at the edge of the ocean, or if we marvel at the canopy of trees above us as we hike through the nearby hills, our natural desire is to shield them from harm, to assure that they will always be there for us and for future generations to appreciate. Our gratitude puts us in service to life – what could be more important?

Kindness, too, places us in service to life. We feel a physical connection to our surroundings and to the people around us when we engage in kind acts. Both the acts and the sense of connection are our acknowledgment that the ultimate kindness is to honor the earth and our fellow inhabitants – human and otherwise. A healthy planet and sustainable practices are the kindest gifts we can offer one another and the generations that follow us.

#### **GRATITUDE PRACTICES**

It's lovely if gratitude comes to us frequently and effortlessly, but that is not always the case. Gratitude, like kindness, tennis, or piano-playing, is strengthened with practice. The more we do it, the more we experience it, and the better we become at expressing it. If you do an online search for 'gratitude practices' you will find countless suggestions, from daily meditation, to keeping a gratitude journal, to prayer. I try to spend a few moments each morning before I get up thinking about the things I have to be grateful for. Another creative approach is to create 'trigger' occasions that you use to establish a habit of gratitude. For example, every time you stop at a red light, use the moment to think of something you're grateful for

There's another splendid gratitude practice that I love and practice occasionally. Physician and teacher Dr. Rachel Naomi Remen teaches this exercise that she learned from anthropologist Angeles Arrien. It's simple and takes very little time. Here's all you do:

At the end of each day, sit down for a few minutes and answer these questions:

What surprised me today? What moved or touched me today? What inspired me today?

When I experience gratitude, my heart feels open. It is a feeling of abundance and sufficiency.

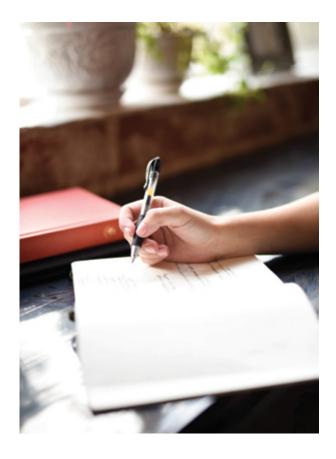
This is all I need.



Your answers can be just a few words. What you're trying to do is summon the memory of things that moved you.

As Dr. Remen describes, "The most interesting thing happens, then. Often people are surprised eight or nine hours after something happens when they look back on it deliberately. But [by doing this exercise] that gap shortens until eventually they are able to see in the very moment what surprises them, what touches them, and what inspires them. And then everything changes. The world has not changed, but they have begun to be able to see the world, and they can communicate that experience. ... It changes everything. It's a question of paying attention."

It's true. At first this is difficult. You may come up blank day after day. "Nothing surprised me," or "Nothing inspired me." But if you keep searching, you will think of something. "Oh, yes, I was touched when I saw those children playing in the park." And just as Dr. Remen says, with practice you begin to notice things that touch or surprise or inspire



you the moment they happen. That creates an enduring state of gratitude, not to mention presence.

One of the greatest gifts we can give ourselves is taking the time to think about what we are grateful for – both the obvious and the small, hidden, even quirky things that enrich life. Daily recognition of the multitude of big and little things we have to be grateful for is a wonderful way to live in perpetual thanksgiving.

#### KINDNESS IN ACTION:

Make an effort to say 'thank you' more often in your daily interactions, and when you say it, mean it.

If you don't already have one, think about a daily gratitude practice that will work for you – a gratitude journal, a few moments of reflection, a trigger activity, perhaps Rachel Remen's simple exercise – then try it for three weeks. Notice whether it changes your awareness of how many things there are in your life to be grateful for. Notice also if it makes you more aware of kindness – your own and others'.

If you find yourself in a situation that may provoke anger or fear, try summoning gratitude to counteract their effects. Talk about gratitude with your family. Perhaps make it a game at the dinner table, or when you're on a long drive, to name all the things you have to be grateful for.

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was born into a secular family. I never learned any prayers. I did not learn any of the rituals of the Jewish religion. But I was intrigued and willing to do the best I could to join my 'tribe', wherever in the world they may be.

Today I have been thinking about the Sabbath, about the Friday evening dinner, about the prayer before the meal. I arrived at some insights I want to share with you.

What is the prayer all about? What is the Sabbath all about?

It is about showing gratitude, about taking time to integrate and express our love for each other and to the world.

All week long we work. We struggle. We have conflicts. But for one day, one day, we stop. We show gratitude to God and to each other. And we integrate ourselves, the family, and the community.

On the Sabbath day, we integrate ourselves first by stopping work. We make the time to reflect, to pay attention. We do not drive, which means we stay around the home for the family. We do not cook, so the lady of the house can also rest and integrate.

It is this rest that distinguishes us from all other living things. Trees do not differentiate between one day and another. Neither do animals. We do – that is what makes us human. Humans are conscious. They can distinguish between the secular and the holy. Through self-discipline. By being conscious. We thank God for making us different from all other animals, for making us human.

The Friday evening prayer is a thank you to God for showing us how to act, like all good leaders should, by example: God created the world in six days and, on the seventh day, rested. God is endlessly powerful. Does God need to rest? God was offering a personal example for us to follow. He was inviting us to take a rest.

Humans are conscious.

They can distinguish
between the secular
and the holy. Through
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thank God for making
us different from all
other animals, for
making us human.

The word 'shalom' means peace, and there is no peace unless you are integrated.

If you analyze the prayer, what does it really express in many different ways? Gratitude.

We thank God for showing us the way to be human. We thank God for a creation that produces the bread that feeds us, for leading us out of slavery in Egypt, for making us free people. The prayer sung at the end of the meal is full of gratitude for God feeding not only us, but all the people in the world without expecting anything in return. The prayer is, "Ha zan et ha olam kulo be hen be hesed u ve rahamim."

In that prayer is more than a demonstration of gratitude. The gratitude is accompanied by a ritual of integration. We bless a glass of wine and all at the table share the glass. We *share*. The head of the table carves pieces of the special bread, the *challah*, and shares it with all the people around the table.

So, the Sabbath is not just a day of rest. It is a day of integration and showing gratitude.

On Friday evening, the whole family gets together around the table. Before anything else, the father sings a song of praise to his wife in front of the whole family, appreciating her for who she is. There are two words that describe her values: she is "Ezer ke neged," which means "Helpful against." This is kind of strange, is it not? How can she be helpful if she is against? Well, think about it. Do you realize that when you lean on something, it is working against you? If it did not push back, you would fall. Her advice and her wisdom support can be leaned upon. So, we listen to the wife. We respect her. We acknowledge her. We appreciate her.

In the Sephardic tradition, the father says, "*Bendichas manos*," which means, "Blessed are the hands that prepared our meal."

The mother responds, "Bendichas bokas," which means, "Blessed are the mouths that will eat it."

What do you hear? Again and again, gratitude. Appreciation. Respect. The father and the mother walk around the table, put their hands on the heads of each of the children and bless them. In the Sephardic tradition, the children, regardless of age, kiss the father's hand, the hand that fed them. Then, he goes to his wife and kisses her. Do you see the respect? The expression of love? The integration?

If you go to the synagogue on Friday evening and listen to the prayers, you will hear that they all share a common denominator: Gratitude. They thank God for keeping us healthy, for healing the sick, for freeing the prisoners, for freeing us from slavery. At the end of the prayers, people hug each other, shake hands, and say, "Shabbat Shalom." Shalom comes from the word 'shalem', which means 'whole'. What is whole if not fully integrated? The word 'shalom' means peace, and there is no peace unless you are integrated. 'Peace', meaning no more wars. No more fights. No more conflict. Peace.

On the Sabbath, the whole family goes to the synagogue. You can see the father walking – not driving, but walking

- to the synagogue, holding the hands of his children. In the synagogue, the whole community becomes integrated. Because one walks to the house of prayer on the Sabbath, Jewish people often live in proximity to their synagogue. That, to me, is community building. They know each other. They bless each other.

Ahad Ha'am, a Jewish author, said, "More than the Jews have kept the Sabbath, the Sabbath has kept the Jews." The Sabbath has kept the Jewish people together, integrated.

A day to show gratitude, to integrate, and to express love is all that is needed to have peace. And what more can we wish for?

Peace to us all, Ichak Kalderon Adizes

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God is the foundation for everything.

This God undertakes, God gives.

Such that nothing that is necessary
for life is lacking.

Now humankind needs a body that at all
times honors and praises God.

This body is supported in every way
through the Earth.

Thus the Earth glorifies the power of God.

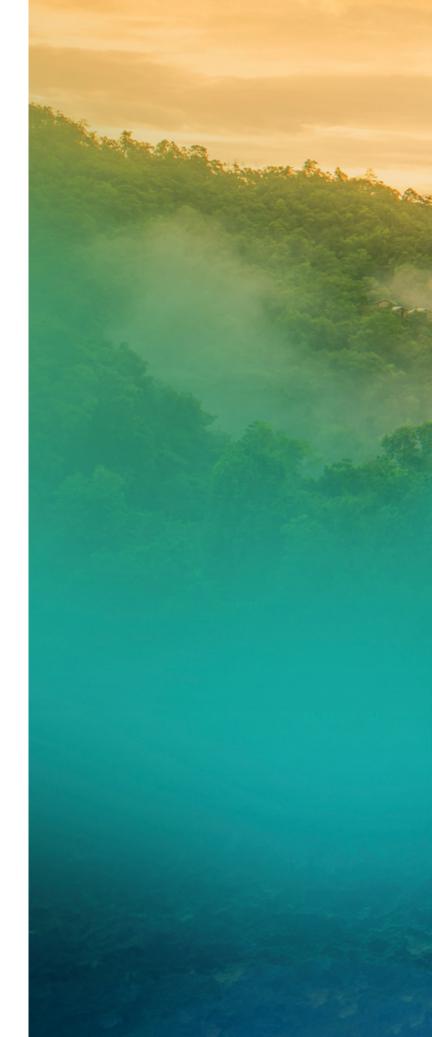
# Chinook Prayer

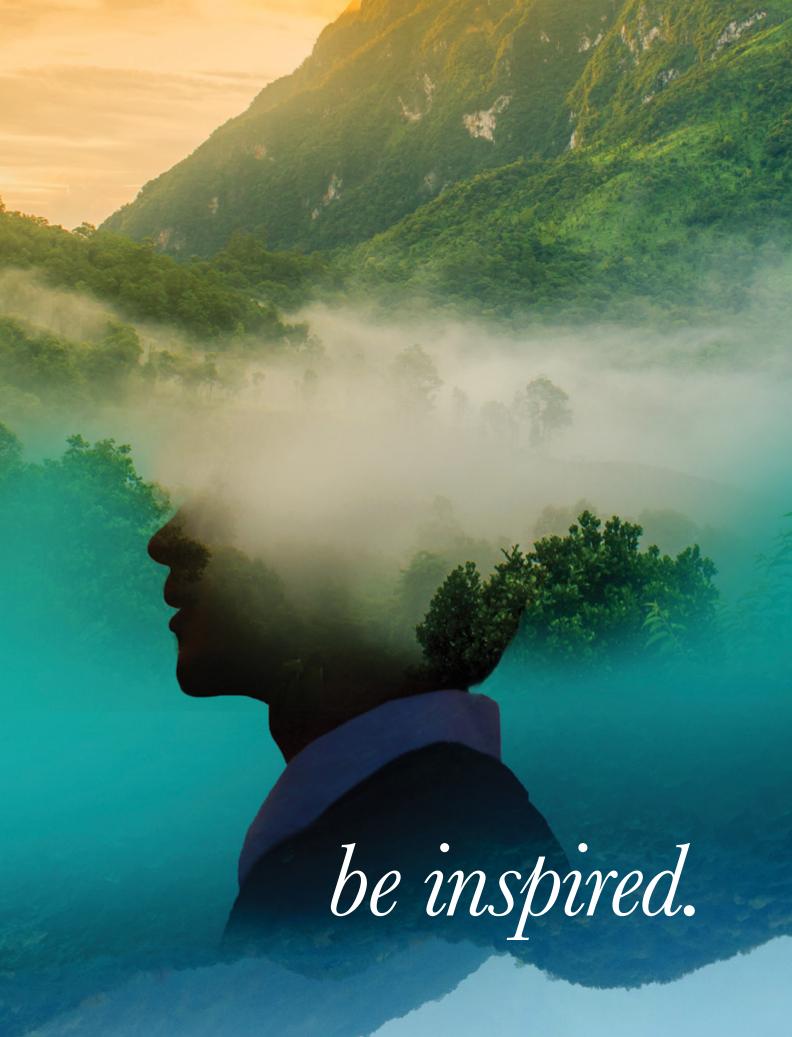
May all I say and all I think
be in harmony with thee,
God within me,
God beyond me,
maker of the trees.

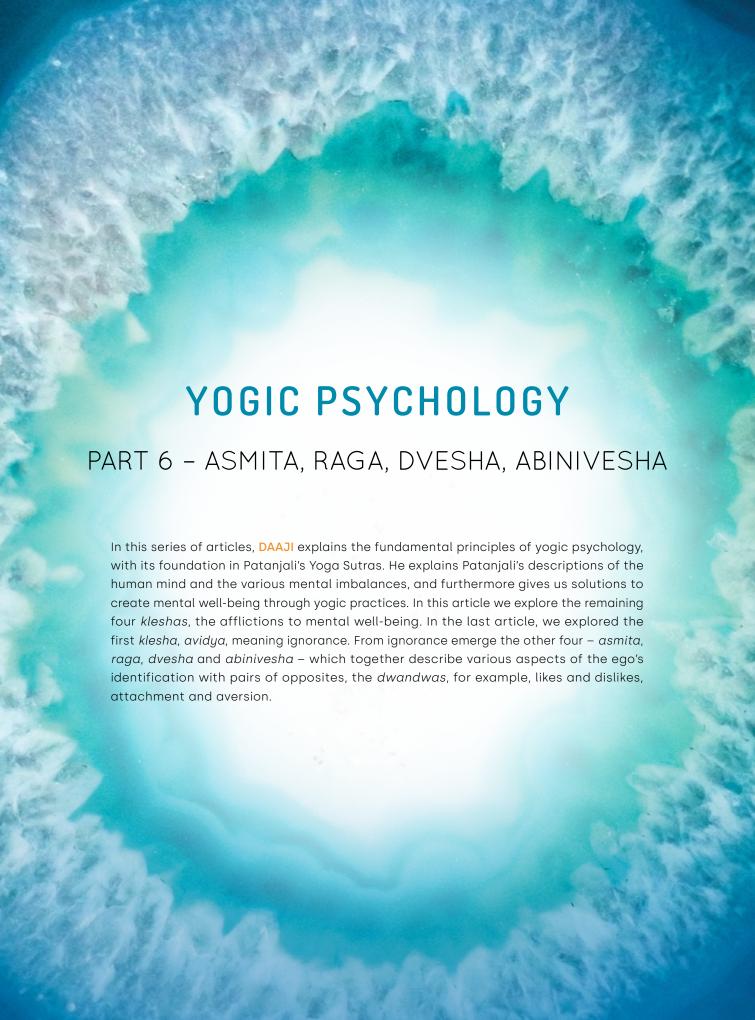


What we achieve inwardly will change outer reality.

Plutarch







nce again let's remind ourselves of the fundamental base of yogic psychology: our original inner mental state is one of purity, stillness and *Samadhi*. It is this pure state devoid of any vibrations or ripples that lies at the Center of our existence, and it is present in every fiber of our being, at the center of every atom. It is also the baseline for mental well-being.

In Yoga we return to that baseline, the ultimate state of vibration-free stillness. It was our starting point and will eventually also be our end point. If we are able to master that state while we are alive, we go beyond consciousness to something more profound and more beautiful.

In his Yoga Sutras, Patanjali codifies the various mental modifications and vibrations that move us away from that Center, the soul. The process of dissolving these modifications is what Yoga is all about. In Yoga we return to that baseline, the ultimate state of vibration-free stillness. It was our starting point and will eventually also be our end point. If we are able to master that state while we are alive, we go beyond consciousness to something more profound and more beautiful.

### **VRITTIS**

Instinctive thought patterns or tendencies

*Pramana* – means of right or valid knowledge Viparyaya – false or wrong knowledge

Vikalpa - fantasy, imagination

Nidra - sleep

Smriti - memory

### Raga - attachment, addiction

Asmita - mine-ness, egotism

Avidya - ignorance, veiling

**KLESHAS** 

impurities in the

thought patterns

Dvesha - aversion, repulsion

Abhinivesha - clinging to life, fear of death

## VIKSHEPAS

Obstacles and distractions

*Vyadhi* – disease, illness

Styana - mental laziness, dullness

Samsaya - doubt, indecision

Pramada - carelessness, negligence, haste

Alasya – laziness, sloth

Avirati - lack of abstaining,

absence of non-attachment

Bhranti-Darshana - false perception

Alabdha-Bhumikatva - failing to attain

stages on the journey

Anavasthitattva – inability to maintain

the stage, instability

### **VIGHNAS**

**Disturbances** resulting from the obstacles

Duhkha - pain, mental and physical

Daurmanasya - despair, depression

Angam-Ejayatva - trembling of the body,

nervousness

Svasa - inhalation (irregular)

Prasvasa - exhalation (irregular)

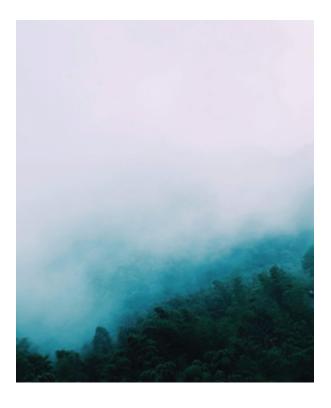
#### **KLESHAS**

The *kleshas* are the 5 basic types of mental affliction – those negative mental states that cloud the mind and cause suffering. They lead to mental complexity, which is the starting point for mental imbalance. They prevent us from being centered, integrated, whole human beings.

As we discovered in the last article, Patanjali advises us to have an inner goal in order not to be diverted by these afflictions. In other words our direction of growth must be towards our innermost Center rather than towards the periphery of our existence. This is the ultimate key to mental health and well-being.

Patanjali goes on to discuss the formation of *samskaras* in the human energy field that result in the *kleshas* developing. Impressions or modifications in the field of consciousness result in complex energy patterns being formed, which harden and create *samskaras* over time and through repetition. Because the mind is colored by past experience, or lack of it, these patterns result in behavioral tendencies that are difficult to erase. Often these *samskaras* form because of emotional reactions to life, so it is particularly difficult to remove them. Even the *samskaras* that form and enter through the conscious mind remain buried like seeds in the subconscious mind. When the environment becomes conducive, the seeds of those *samskaras* raise their hood to express themselves to be fulfilled.

This is why the Heartfulness Cleaning method is so revolutionary and effective – it removes the *samskaras* at their root, cleaning the complexities and impurities in the field of consciousness at the vibrational level, rather than trying to change behavioral patterns, thought processes and the laying down of fixed neural pathways. Cleaning does not rely on thinking and analysis to remove the roots of afflictions, and it does not require the reliving of the past experience.



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#### **BE INSPIRED**

The first of the *kleshas* is *avidya*, which we explored in detail in the last article. It is important to remember that *avidya* is the basis of the other four afflictions – *ashmita*, *raga*, *dvesha* and *abivinesha*. *Avidya* is lack of awareness – the opposite to *vidya* that is defined by a pure canvas of consciousness upon which awareness and perception are free to witness without prejudice or limitation. In essence anything that takes us away from centeredness is *avidya* and anything that helps us move towards our Center is *vidya*.

It is the ignorance resulting from a limited consciousness that creates lack of awareness. And there are two things that are largely responsible for restricting consciousness and leading to mental affliction: desire and ego.

It is by becoming conscious of desires and ego, and the role they play in creating mental afflictions, that we start to understand mental well-being. Desire comes from judging things according to what we like or dislike, want and don't want. Desire also arises due to a feeling of lack of things (*abhav*), and due to an overwhelming impression (*prabhav*) that an object creates in us. Desire takes us away from our Center, making us deviate from our true nature (*swabhav*).

Ego has many very useful functions, but it also identifies with and attaches to 'possessions'. We identify with so many things, for example, our body, mind, work, children, partner, culture, country, religion, reputation, and even with material things like our house and car.

It is by becoming conscious of desires and ego, and the role they play in creating mental afflictions, that we start to understand mental well-being. In a simplistic way, we can say that during our spiritual journey, the yatra, we learn to master desires in the Heart Region, and master the ego associated with the Mind Region. In fact the play of desires can create drama even if you are traversing through the Mind Region and likewise the ego can display many of its thorny sides while we are in the Heart Region. The process of going from avidya to vidya is the process of divesting all such likes and dislikes related to desire, and the various identifications of the ego, in order to return back to simplicity. In Heartfulness, this process of moving from mental complexity and affliction to mental purity and health, is done through the journey of the 13 chakras from the outer periphery of being to the Center of Being.

We receive so much help in this process from our spiritual Guide and his yogic Transmission that keeps our attention focused towards the Center. Even still, we have to be vigilant to refine our outer behaviour. We bring those habits and tendencies to light that limit our personalities and work on consciously removing them. The remaining four *kleshas* are manifested through these tendencies that are the result of desire and ego, and are best considered together. The first is *Asmita*.



#### **ASMITA**

Patanjali says,

#### 2.6: Drig darsana saktyor ekatmata iva asmita

Egoism is the identification of the seer with the instrument of seeing.

In Patanjali's view, egoism stems from identification with the wrong thing. What is the seer? The seer is the highest Self, the soul, the eternal infinite aspect of our being, our Center. So our mental problems arise when our ego starts identifying with the instruments of seeing - consciousness, the intellect, the thinking mind, and the sense organs. They are only instruments, and when we identify with these instruments it results in a misdirected ego. It is because of this that we start developing likes and dislikes, attractions and aversions, and the whole process of forming samskaras begins. In a sense we can say that when we do not focus on the soul and its central role in our lives, we are doomed to mental affliction and ill-health. Per contra, when we constantly refer to the soul as our Center throughout our daily activities, we remain in connection with our Center, and that is the recipe for holistic, integrated mental health. In Heartfulness this ability to interiorize is called Constant Remembrance, also known as retaining the meditative

state, and meditation with open eyes. And how do we create this condition? It is through meditation. Meditation is the mother of Constant Remembrance – hence the importance of meditating every morning.

As an aside, there is something relevant to say about the effect of this identification on the divergence of science and spirituality, at least by the 1600s. Remember the famous pronouncement of René Descartes, "Ego cogito, ergo sum," meaning, "I think, therefore I am"? The real fact is that thinking is due to my existence. What is it that grants the ability of the mind to think?

Descartes reasoned that he could be certain he existed because he thought, whereas he perceived his body through the use of the senses, which were often unreliable. He concluded that the only true knowledge came from thinking. He also concluded that the thinking power came from his essence. Descartes defined thought as "what happens in me such that I am immediately conscious of it, insofar as I am conscious of it." 'Thinking' for Descartes was every activity of which he was immediately conscious.

#### **BE INSPIRED**

As a result, Descartes discarded perception as unreliable and accepted only deduction as the true method. This became the basis of the scientific method, which still underpins science today, and does not accept direct perception as a way of obtaining true knowledge.

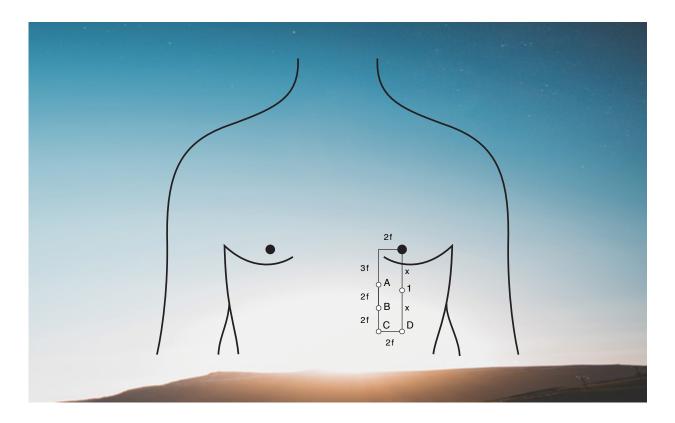
Why were the senses unreliable for Descartes? Because of the colorings in the field of consciousness due to the formation of *samskaras* – effectively the *kleshas*. But is it really possible even for thinking to be correct when the field of consciousness is impure? It becomes difficult for intellect to arrive at the correct inference with impurities spoiling consciousness.

True yogis first purify their consciousness through practice before even attempting to understand the world. They also identify with the soul. That way, the true witness, the soul, can use the instruments of consciousness, intellect, thinking and the senses, as well as superconscious perception, to arrive at the best possible answer. The answer can then of course also be verified by the scientific method whenever there are measurable variables.

As scientists have found during the 20th century, the outcome of any scientific experiment is dependent on the mind of the observer. The importance of purity of consciousness is as important in the field of science as in the field of spirituality! When we identify our being with thinking, it is identified with an instrument only and becomes a source of egoism. This is the current plight of humanity.

Per contra, true yogis first purify their consciousness through practice before even attempting to understand the world. They also identify with the soul. That way, the true witness, the soul, can use the instruments of consciousness, intellect, thinking and the senses, as well as superconscious perception, to arrive at the best possible answer. The answer can then of course also be verified by the scientific method whenever there are measurable variables. But not everything can be measured by science!

Coming back to *asmita*, our mental health and well-being is dependent on what we identify with. The soul is unchangeable, so when I am identifying with the soul, can I become angry or sad? No. But when I like or dislike, when I have attachment and aversion, then I can have a reaction, positive or negative, and then it is possible to become angry or sad. I have identified with the instruments of seeing, not the seer and so I feel pleasure and pain. And on top of this we identify still more externally with family members, friends, office colleagues, and associate ourselves with them with an emotional bond. So, we move farther and farther from our individual Center!



#### **RAGA & DVESHA**

The third and fourth *kleshas* are *raga* and *dvesha*, which Patanjali defines as:

2.7: Sukha anushayi ragah

Attachment is that which follows from identification with pleasurable experiences.

2.8: Dukha anushayi dveshah

Aversion is that which follows from identification with painful experiences.

We become attached wherever we find pleasure, and feel aversion wherever we find pain. If we observe our thinking process, we will find that this happens all the time, with people, food, clothing, places and principles – it can apply to anyone, anything and any concept. "I like her hairstyle," "I don't like the way he speaks to me," "That house is

beautiful – I want one like that," etc. The current of the mind flows towards those thing we like, and recoils from those things we dislike. The effect of the 'like' and 'dislike' vibrations settles down at point C of the heart, and eventually forms *samskaras*.

Everything starts at point C, the strategic point or landing point for *samskaras* into our system. It is our reactions of likes and dislikes that create the first vibration or stir in the field of consciousness. This affects point C, and from there the energy forms an impression.

To prevent point C from being affected by likes and dislikes, try to maintain a meditative state throughout the day, so that the mind maintains its *sthit-pragya* state. The example of the lotus in water is worth revisiting. If this is done, impressions will not affect the field of consciousness. This is one of the most important things we can do for our mental and spiritual health, and it highlights the importance of maintaining a meditative state during the day.

#### **ABIVINESHA**

The fifth of the *kleshas* is *abivinesha*, which Patanjali defines as follows:

2.9: Sravasa vahi vidushopi tatharoodho bhiniveshah

Clinging to life, flowing through its own nature, can be found even among the wise.

Clinging to life, the instinct for survival, is found in all animals. It is an evolutionary imperative that defines the ecology of all species. But where does this instinct come from? In the language of Yoga, these instincts are based on *samskaric* patterns from the past. Instinct is the result of past experience, often from previous lives, that is stored in our field of consciousness. So clinging to life is the instinctive result of an aversion to death that has come from the experience of many past lives. We have known the pain of dying so well. This *klesha* is also based on the ignorance of identifying with the body instead of the soul, which is eternal and infinite in nature.

If we are able to remove the root cause of afflictions, we can hope to reach our potential of mental well-being, balance and purity. If not, we are stuck with mental complexities, patterns and tendencies life after life.

# HOW TO RESOLVE THESE AFFLICTIONS TO HAVE MENTAL WELL-BEING

Patanjali tells us:

2.10: Te prati-prasava heyah sukshmah

When *samskaras* are removed, these afflictions can be resolved back to their origin.

2.11: Dhyana heyah tad vrittayah

Through meditation, the outer expression of the afflictions disappear.

2.12: Klesha mulah karma ashayo drishta adrishta janma vedaniyah

Whether they are fulfilled in the present or the future, karmic experiences have their roots in these five

So the key is to have a regular daily practice that removes *samskaras*. If we are able to remove the root cause of afflictions, we can hope to reach our potential of mental well-being, balance and purity. If not, we are stuck with mental complexities, patterns and tendencies life after life. It is a simple step to do the daily practice of Heartfulness Cleaning to remove them – just as simple as taking a shower to clean your body. It takes only 15 to 20 minutes every evening.

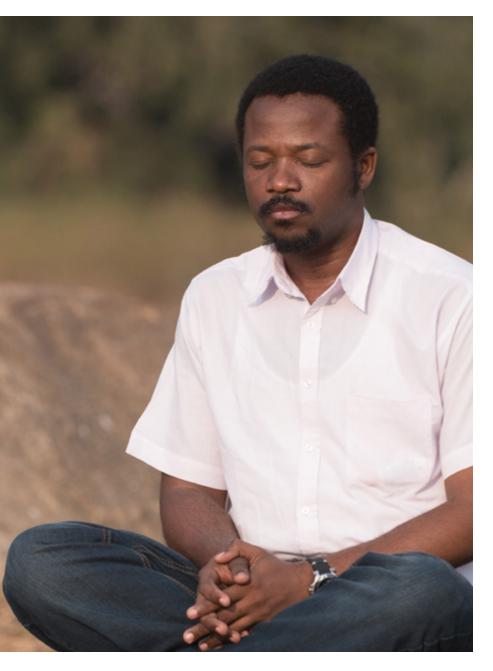
This practice of Cleaning is one of the greatest contributions Heartfulness has given to the modern world, as it is so effective in removing the root cause of desires, but it is not all. The identification of the ego cannot be cleaned and has to be refined through another process. That we will take up another time.

# Deepen Your Practice

RILEY REIGN shares some tips on how to find a spiritual practice that is right for you, and how to go deeper into it.



#### **BE INSPIRED**



ultivating a spiritual practice is such a beautiful and personal experience, but even still it can sometimes become stagnant or stale. What are we to do when we want to take our spiritual practice to the next level? How are we supposed to go deeper into our own experience and the lessons we receive from life?

Even in our personal-development and self-improvement soaked society, we sometimes come up against our own walls. The first step is to recognize the difference between a wall, a challenge to overcome, and comfort, a space of contentment. While there is nothing wrong with comfort, to live in that space for too long can create this stagnant energy.

So, how can you break through the stagnancy and move into a flow of continuous growth?

Be intentional in everything that you do, especially in spirituality and exploring such a space. I have found that when I have a clear intention, and when I trust in that intention blossoming in its own perfect timing, I let go of that feeling to control or make a specific experience happen.

#### SURRENDER TO THE PROCESS

I experienced this lesson in my own meditation practice. After going through a 10-day Vipassana retreat I thought I had gone the deepest I could have, and that I knew how to get back to that oceanic internal space whenever I really wanted to.

I spent a few days of my meditation practice trying and trying to make it happen, to take myself within as deeply as I could. The only result I got was a surface-level presence and destructive ego thoughts. This is where I found my shift. I could not try and make this happen, I could never force it. I had to let go just as much as I wanted to experience my internal energy.

Surrender to the process and allow yourself to align with whatever experience you want to occur. Never try to force it or create it. This leads to the next principle.

#### **BE INTENTIONAL**

It is all about intention in this space, whether you are giving or receiving energy, whether you are teaching or learning, whether you are a curious beginner or a seasoned meditation practitioner, yogi, or intuitive. Be intentional in everything that you do, especially in spirituality and exploring such a space. I have found that when I have a clear intention, and when I trust in that intention blossoming in its own perfect timing, I let go of that feeling to control or make a specific experience happen.

- Be intentional with why you are beginning or continuing your practice.
- Be intentional in why you are trying out a new tool, practice, or technique.
- Be intentional in what experiences you'd like to try and live.
- Then surrender and allow the process, and the outcome of such experiences, to be what they will be.

This practice of intention in itself will bleed into every other realm of your life and bring with it quite a bit of beauty, more kindness, more giving, more love, more understanding of others and so on

#### **BE EXPERIMENTAL**

To me spirituality is about exploration and openness, which easily translates into experimentation.

- Try whatever techniques and tools you feel called to.
- Some may feel amazing and work wonders for your body, mind and soul, and others may not vibe with you well.
- Be playful with whatever you are interested in and inspired by, and when something doesn't work quite right, move on.
- It may not be that it didn't work or wasn't right for you, it may be that it was not the right time for you and you may try something more than once.

This experimental and open mindset and intention will open up opportunities for you to experience deeper realms of yourself and your being than you knew existed. It can also teach you what you are ready for, and what you're not, which can be incredibly insightful as to where you may need to work a little harder to grow in that area of yourself.

I hope these points of perspective and guidance carry you along your journey and into some beautiful depths with ease.

All of my love to you, Namaste, *Riley* 

taste

If of

One moment the world is as it is. The next, it is something entirely different. Something it has never been before.

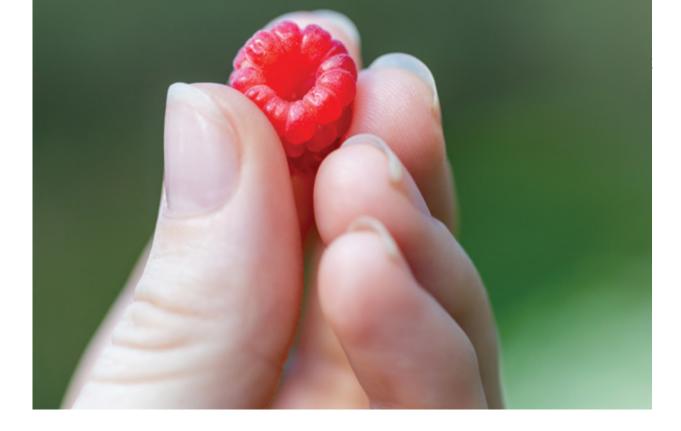
Anne Rice





ALANDA GREENE explores the topic of perception, through her experience of picking raspberries in the garden, and understanding the importance of looking at life and situations from different angles.

pick thoroughly and am convinced that every ripe raspberry, with the tug of thumb and finger, has slid from its cream-colored conical core. Then I kneel, lean down and look up at the low branches to see if any remain. It is not one or two ripe berries now before me – it is dozens. Again, I pick all I see, drop them in the container hanging from a belt at my waist and move on. While plucking from the other side of the row, I look through the sundappled leaves and see an abundance of ripe berries hanging where I had just picked everything in sight. "Did these ripen in the time it took me to walk to the other side of the row?" I ask myself, knowing full well it is an impossibility, yet feeling it is the only logical explanation. Because I really checked carefully and thoroughly and there were no ready berries in sight a few minutes earlier in that very place.



A squirmy feeling lurks in the back of my mind, hidden like the raspberries have been. Eventually, as I wait, it reveals itself; it's a reminder that changing my angle of vision can expose what has previously been entirely hidden. It's a reminder that from a certain perspective, I see something clearly (In this case that there are no ripe raspberries). The certainty of it is reassuring. This is the way it is, the way things are. I can trust what I see, what I have experienced and what I know.

Then my perspective changes and voila! I perceive differently. Things are not what they appeared to be just moments earlier. My reassurance in the certainty of what I know evaporates.

I am reminded of a situation several years ago when I was teaching at the local school. Close to the school is a small church and the current pastor was perceived to be a difficult man by many of us. He complained regularly about the teaching at the school – both what was taught and how. He complained about teachers who did Yoga and therefore didn't belong in a public school system, because they were engaging in what he called the devil's work. What particularly vexed me was his

regular shooting of the local, wild coyotes wherever he found them, whether they loped across a meadow or walked over a frozen lake. It was this behavior that aroused my considerable antipathy towards him, but it bothered me to feel it with the intensity I did.

Then a friend told me a story about this man's life, about something that happened when he was five years old. My perception changed dramatically. I still felt revulsion for what to me were his unnecessary and cruel actions, but my dislike for him personally changed. The adage of 'hate the sin, love the sinner' comes to mind, though at that time I confess I did not feel love for this man. My appreciation

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#### TASTE OF LIFE



and love for the local coyotes had me feeling disgust for what he was doing. Still, because I learned about his life, I was able to feel compassion for the young boy he had been and what had happened to him. Such trauma at a young age would considerably impact any person's life. It was a step forward. It happened because something changed my perspective.

The Dalai Lama is credited with saying, "Every change of mind begins with a change of heart." I see that a change of heart happens, or can happen, when I am willing to adjust my stance, the way I think it all is and should be. Raspberries that reveal themselves where I was convinced they couldn't possibly be, because I had checked so carefully, is the metaphoric version of a change of heart – a change of vision. My antipathy towards the man who was senselessly killing coyotes was softened because my heart was touched. Like the raspberries that teach me each year, there is a continual unfolding of learning and expansion. The certainty of my views on everything from finding all the ripe berries to what it means to be spiritual continues to be adjusted.

When Swami Radha studied in India with her guru, Swami Sivananda of Rishikesh, he instructed her to find the hidden meaning in the Yogasanas.

She asked for further explanation and he guided her to begin by exploring the headstand to find out what happens when your world is turned upside down. With this beginning she delved into meanings hidden in the poses. From the headstand, she learned that voluntarily turning cherished concepts and beliefs on their head was a path to independence. Choosing to explore the challenges and criticisms that come from both the external and internal world prepares the mind for meeting them with equanimity in situations not voluntarily chosen. Cherished ideas can have another perspective; we can expand the beliefs and concepts that hold us bound.

Seeing from different angles is the antidote to right/wrong polarized thinking, to fundamentalism in its many forms. When I was young, I had so many ideas about spirituality, concepts about what it meant to lead a spiritual life, what it looked like, what the yogic teachings meant. Being young, my experience was also young. My ideas and concepts needed to be updated, to expand and adjust in order to understand in new ways. My resistance and determination to cling to what I thought I knew created a barrier that took considerable force to remove. Fortunately, my teachers weren't interested in my concepts about a spiritual life. They were interested, in the spirit of true friendship, in guiding me to discover, embody and live a genuine spiritual life.

This process didn't (and still doesn't) always feel comfortable. It is easier, however, when I willingly explore different perspectives and possibilities rather than having the events of life force them upon me. The fact that raspberries are often found when I get down on my knees to investigate has not been

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#### TASTE OF LIFE

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lost on me. Humility is a quality that softens the edges of my concepts, that allows understanding to be absorbed more easily. Surprise at discovering what I hadn't previously seen or understood continues to occur, which in itself is surprising, since I keep thinking that by now this lesson surely must have been learned. But this kind of learning isn't like memorizing a list of facts or names or numbers. Rather than thinking I've finally landed at the definitive view, I'm learning to be pleased to find a concept adjusted by a different perspective. The ultimate definitive view isn't defined at all. It belongs to a complete sphere of perception.

From many seasons of picking, finding berries at places not easily seen, I notice also I've begun to search in the hard-to-see places, underneath a cluster of leaves or behind a group of stalks. At times, I have resorted to crawling along the row on hands and knees, slithering under branches to look up. Then I find I've overlooked the berries right in front of me, easily accessible.

It reminds me that what I am seeking might be right before me. The Quran records that Allah is "closer to you than your jugular vein," while the 15th century mystic poet Kabir wrote, "I laugh when I hear that the fish in the water is thirsty ... looking everywhere for water." It reminds me too that the Divine, Creator, God, Light is everywhere in everything. The raspberries seem to hide, but it is my awareness that is the culprit, my preconceptions and expectations. It could be said I'm hiding from them.

In a Yoga class of many years ago, we were asked to reflect on times and situations where the presence of the Divine had been working in our lives. I found it impossible to name a particular incident over another, because I could see that there could be no time or place in my life where the Divine had not been present. If I said the Divine was present in one moment, it suggested not present in another. However, where I recognized in the moment the presence of the Divine was something different. For although I understand, in a deep and palpable way, the permeation of the Divine in everything, I often forget and act like I don't know this. From a song the words "At times you seem to hide from me; perhaps I hide from you" capture the insight. And raspberries continue to remind me, as the process of forget/remember continues. Hidden and revealed, they wait to be recognized, to be perceived.



# Prayer in Color

#### An Art Essay

SYBIL MACBETH can't remember a time she didn't pray, but she also can't remember a time she prayed 'well'. The practice of 'Praying in Color' was born when her desperation to pray for her family and friends intersected with her love of color and doodling. As a self-professed non-artist, she marvels at God's sense of whimsy and humor in giving her a way to pray through her drawing.



y first doodle began in the kitchen. A friend invited me to her house for dinner. After the meal, she said, "Now we are going to draw."

"Draw? Oh no! I can't," I whined.

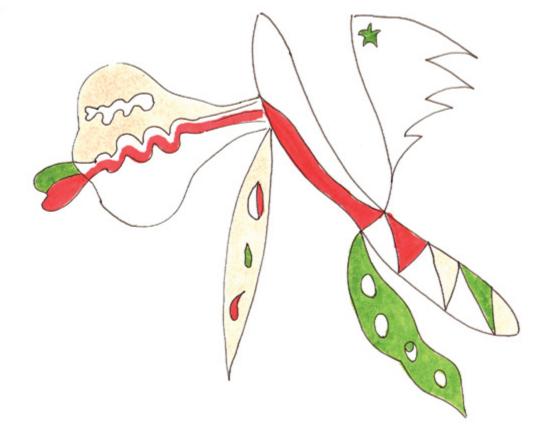
My mother and grandmother were skilled artists. I can't draw a dog, a cat, a tree, a house, or anything else. Shame is the main emotion I felt whenever I picked up a crayon or colored pencil.

My friend Cindy insisted, teasing me with a handful of beautiful colored markers and a black pen: "Go into my kitchen drawer, choose an interesting object, and trace around it with the pen. When you finish tracing, keep going."

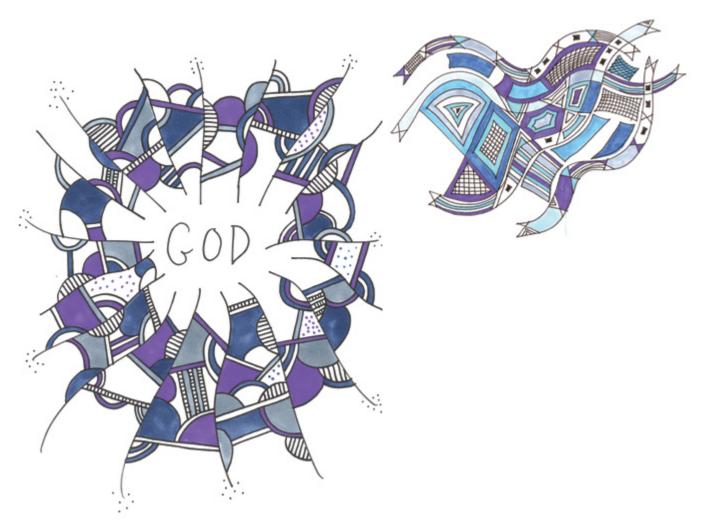
An odd spiral utensil in the drawer caught my attention. When I finished tracing around it I kept going, letting the pen make new shapes and marks. I even added color to the doodle.

My friend set me free that evening. I went home, bought a dozen colored markers and a few black pens, and began my avocation as a doodler.

First Doodle:



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The artist Paul Klee said, "Drawing is taking a line for a walk." Doodling is the line taking me for a walk. It is the surrender of my hand, my eyes, and my brain as an unexpected, abstract design emerges onto the page. Although the design comes from my hand, the pen and ink seem to have minds of their own. Lines, arcs, shapes, squiggles, and dots meander around the page. Their interplay creates nooks and crannies for color.

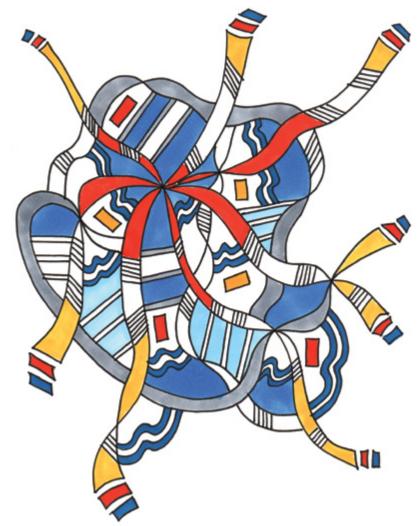
For decades now, doodling has been a playful form of relaxation for me. About sixteen years ago it also became a way to pray and meditate. When a dozen friends and family members were diagnosed with an array of life-threatening cancers, I lost my words. My prayers for them were puny, inadequate one-liners: "Please, God, let Sue live to see her children graduate from high school." "Keep Peter free from pain." "Holy One, heal Chuck." I am a lover of words, but when I needed them for prayer they failed me.

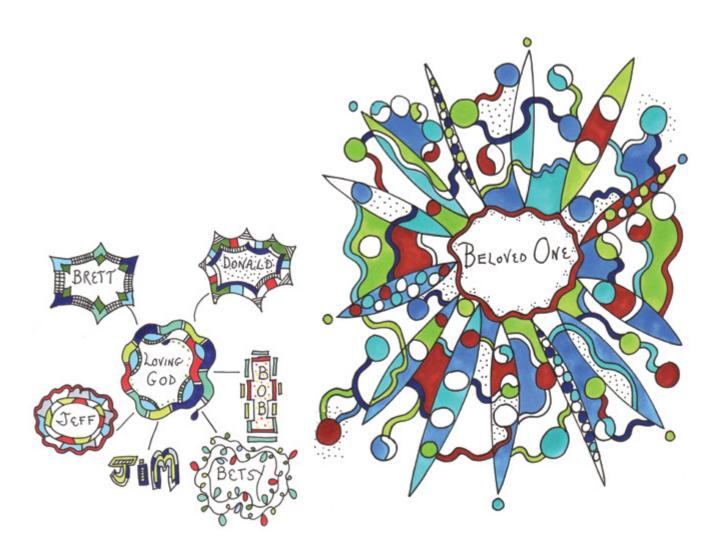
One day I was doodling on my back porch and, without conscious thought, I wrote the name Sue in the center of the doodle. Sue was my sister-in-law with stage four lung cancer. As I continued to draw, add color, and focus on her name, I realized I was praying for her. Each stroke of color, each line, and



each dot was a wordless prayer, offering and releasing her into God's care. After I finished praying for Sue, I doodled prayers for Peter, Chuck, and my other friends with cancer. I drew in silence, calm and certain of God's love. When I had filled the page with names and doodles, I not only had spent time with God and my friends, I had a visual prayer list. Every time I looked at it, it prompted me to pray for my friends – with or without words.

I called my new prayer practice 'praying in color'. What started as an intercessory prayer form gradually expanded to a way to gather my thanksgivings, my sorrows, my confessions, and my hopes. It also helped me to be still and meditate. Although my hand moves on the page and my eyes are open, the rest of my body settles into a quiet place. With no agenda but the need for silence, meditation, and listening, I write a name for God in the middle of the page: God, Beloved, Creator, Sustainer, Holy One ... With lines and only two or three shapes, a circular rosette or mandala develops. Sometimes I write words in the spaces and add color. As the design grows, I move deeper into inner stillness.







I doodle to both play and pray. In English those words differ by only one letter, the l and the r. In any language they have some similarities. Both play and pray are about letting down our guard, surrendering to the moment, and becoming vulnerable and childlike. I am grateful for that first kitchen doodle and the playful, prayerful journey it began for me.

# Heartfulness Yogasanas

#### SUPINE POSES

#### **CHAKRASANA**



Lie flat on your back.

Bend your legs and place your heels near your buttocks, feet apart.

Bend your arms and place your hands on the ground beside the back of your head.

The fingers should point towards your shoulders with your palms flat on the ground.

Relax your whole body.

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Breathe in deeply, press down your hands and feet. Raise your thighs, hips, abdomen, trunk and shoulders simultaneously off the ground by straightening your legs and arms. Your feet and hands should not be moved.

Try to arch your back as much as possible to take the final pose.

Let your head hang between your two straight arms (The degree of bend can be accentuated by bending or straightening your knees, and allowing your shoulders to move over your arms).

Hold and stay with gentle long breaths - in and out, six times.

Breathe in, return to the starting position by slowly lowering your body to the ground. Hold your breath while lowering the body.

#### BENEFITS

*Chakrasana* exercises several parts of the body simultaneously in a very short time.

It strenghtens the neck, arms, wrists, fingers, spine, backside, thighs, knees, ankles and feet.

It strenghtens the muscles and organs of the pelvis and abdominal area.

*Chakrasana* massages the abdominal organs by stretching the outer muscles.

*Chakrasana* is an inverted *Asana*, therefore a minute or so in the final pose will flush the brain with a freshly oxygenated supply of blood. This will help to improve the efficiency of brain cells and the overall health of the entire body.

*Chakrasana* gives an accentuated stretch to all nerves of the back, including the sympathetic and parasympathetic nerves. The backward bend realigns any spinal discs and vertebrae that may be slightly displaced.



### #90DaysofHeartfulness



Join hundreds of thousands around the world to meditate together

To participate, visit ————

https://heartfulness.org/en/heartfulness-meditation-challenge/

Let's take the next 90 days to open our hearts, connect within, and meditate like never before.



If you are new to Heartfulness Meditation, you can access the Meditation Masterclasses to start your journey and learn to meditate.

www.heartfulness.org









Become part of the movement in making the world greener starting from your neighborhood

### Design a Green Destiny

on World Environment Day - June 5, 2019

Chegur, Kanha Village, Mahbubnagar (off the Bangalore Road), Telangana, India

To register & for more information: https://heartfulness.org/en/world-environment-day/
Toll free: 1 800 103 7726

#### PROGRAM INCLUDES:

Massive tree plantation exercise | Treasure hunt | Meditation and Yoga session |

Breakfast and lunch

## We are all connected.

Join us on International Day of Yoga

Friday, June 21, 2019



#### www.heartfulness.org/IYD



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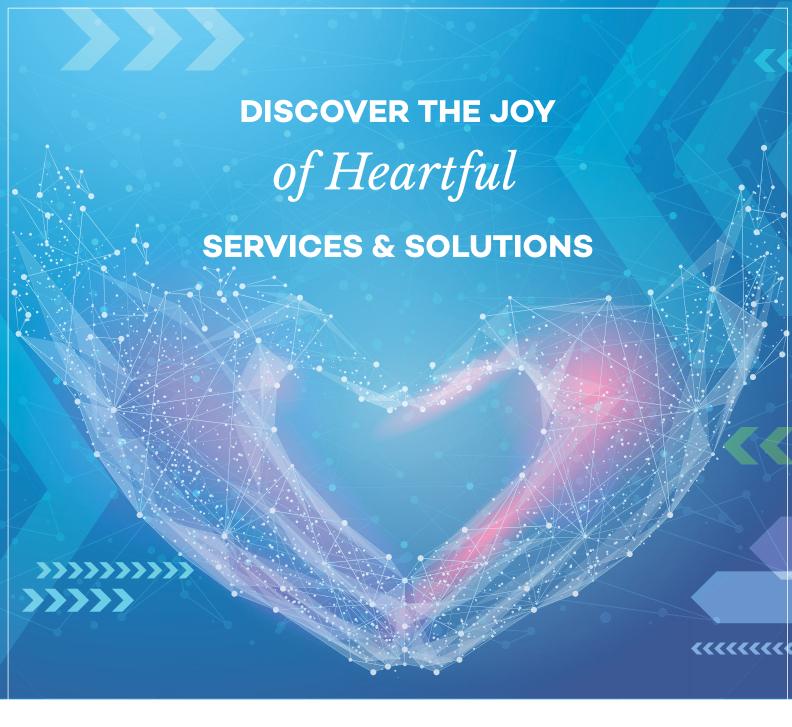




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