

heartfulness

purity weaves destiny

Love

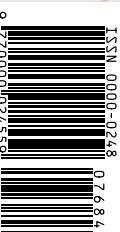
From Isolation to
Solitude

CLARK A POWELL

Ancient Narratives
and Modern
Transformation

**ANUJA
CHANDRAMOULI**

The Afterglow of
Their Love
MARG PATEL



Presenting a wonderful life journey written by Dr. Ichak K. Adizes

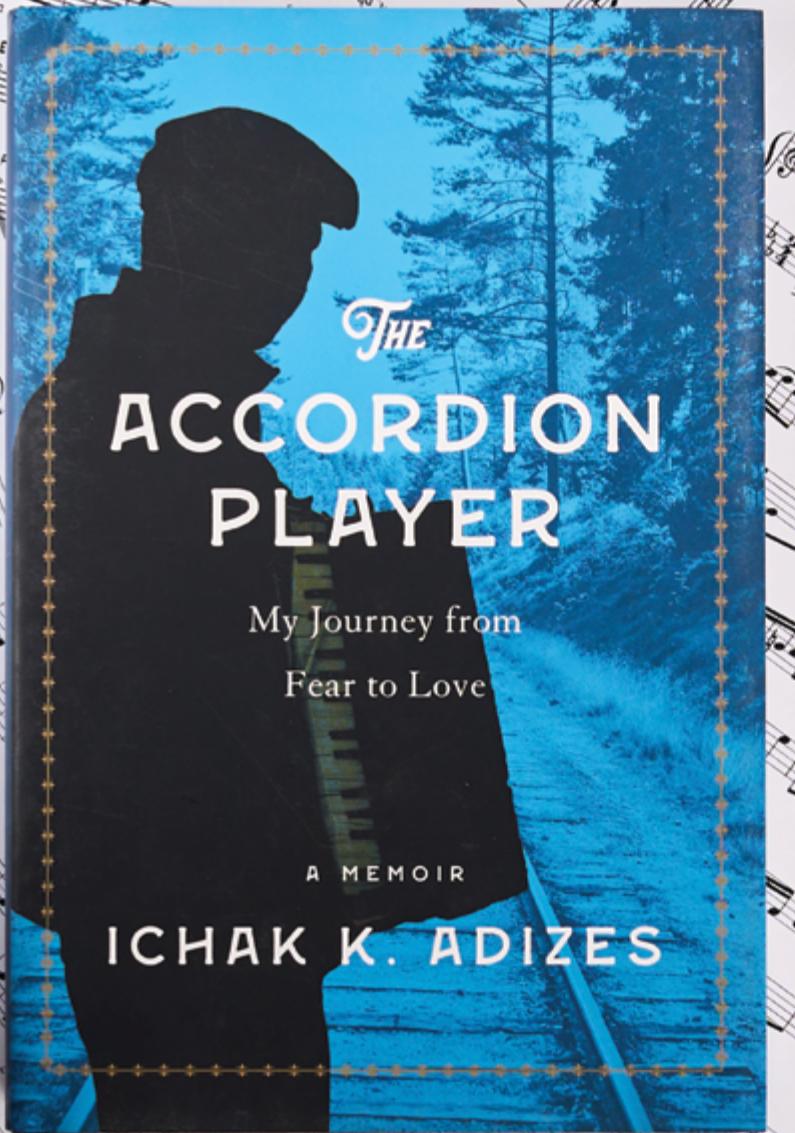
“My heart was in a cage. My life was a long struggle to find happiness, to overcome fear, and to find love I had lost. I did not give up, and that is what my story is about.

—ICHAK K. ADIZES

Seeing every challenge as an opportunity for growth, Dr. Ichak Adizes moved beyond a childhood marked by imprisonment in a Nazi concentration camp and immigration to an unfamiliar country to discover the benefits of opening his heart.

Dr. Adizes's personal story is more than a string of external events that propelled him through adversity after adversity to become the insightful, compassionate person he is today. It is also a map of his journey into a heart which, like the accordion that he played to earn a living and put himself through school, ultimately expanded and opened up to the universal truths that connect us all in our humanity.

The Accordion Player is a compelling account of a remarkable life — an unvarnished view of a man whose decision to recognize the value of change and creative conflict allowed him to love. His story reveals the enduring human ability to turn possibility into reality.



Foreword by Daaji

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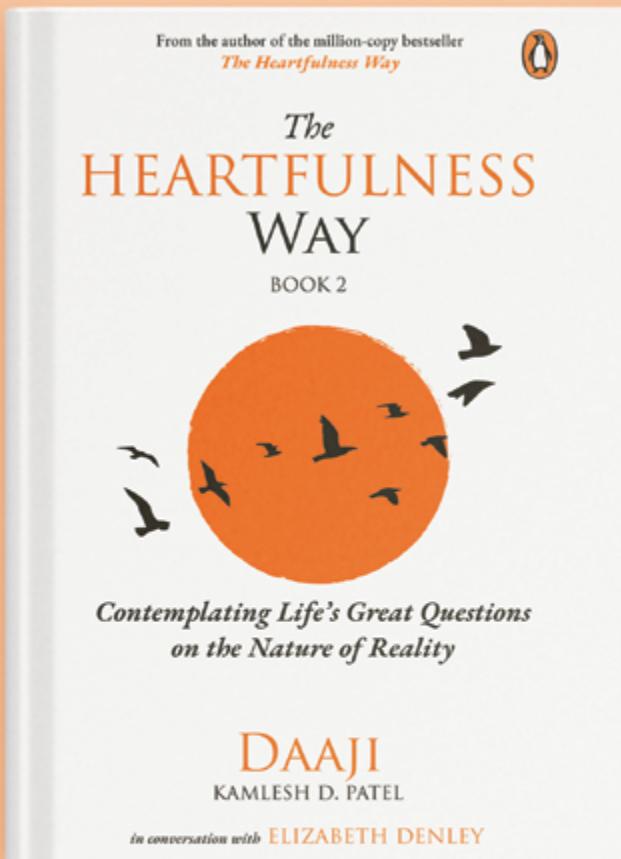


NEW RELEASE

From the author of the million-copy bestseller
The Heartfulness Way

The HEARTFULNESS WAY, BOOK 2

Contemplating Life's Great Questions on the Nature of Reality



PRE-ORDER your copies at:



Daaji,
Author,
Global Guide of
Heartfulness



Elizabeth Denley
Author,
Spiritual Trainer in
Heartfulness

In *The Heartfulness Way, Book 2*, Daaji continues with the conversational format that he used so effectively in the previous volume, this time with Elizabeth Denley. Daaji takes us through the journey of expanding consciousness to the ultimate realization of the purpose of human life.

Essentially, *The Heartfulness Way, Book 2* is a guidebook for any of us wishing to transform from our current state, with all our beliefs, limitations, fears and weaknesses, in order to realize happiness, balance and our full potential in this very lifetime.

Daaji outlines the approach required, which is clear and practical, maps out the journey and provides the practices and tools needed. He sheds light on the obstacles and the solutions to help us overcome them. His approach is simple and experiential and can be practiced by anyone with interest and willingness while working and living a normal family life.

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CREATIVE TEAM

Editorial Team

Joshua Pollock—Editor-in-Chief
Christine Prisland—Standards Editor and Copy Editor
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Apoorva Patel—Contributing Editor
Purnima Ramakrishnan—Correspondent and Contributing Editor
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Design

Uma Maheswari G—Design Director
Lakshmi Gaddam—Designer & Illustrator
Nikhil Chengalasetty—Photography
Heartfulness Media Team—Photography
Select images were created or enhanced with AI tools.

Writers

Ichak Adizes, B. Rathinasabapathy, Ruby Carmen, Anuja Chandramouli, Elizabeth Denley, Sabbu Kishore, Marg Patel, Clark Powell, Rishi Ranjan, Purnima Ramakrishnan, Meghan Stewart

SUPPORT TEAM

Vinayak Ganapuram, Karthik Natarajan, Ashraful Nobi, Jayakumar Parthasarathy, Nabhish Tyagi, Aditi Varma, Shankar Vasudevan

Publishing

Mamata Subramanyam—Director, Marketing and Partnerships

Balaji Iyer—Business Operations Manager

CONTRIBUTIONS

contributions@heartfulnessmagazine.com

ADVERTISING

advertising@heartfulnessmagazine.com

SUBSCRIPTIONS

subscriptions@heartfulnessmagazine.com
www.heartfulnessmagazine.com/subscriptions

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heartfulness
purity weaves destiny



Love

Dear readers,

In this issue, a man emerges from twelve years of isolation after a dream that revealed the truth he'd spent a lifetime pursuing. We witness how the son of a spiritual master observes devotion passed through generations—each keeping alive their predecessor's flame. A mother discovers that emotional intimacy grows through choosing connection over correction, even when her teenage son's sharp words test her patience. And we learn how a simple grass with tear-shaped beads has fed communities and adorned prayers for centuries.

Together, these contributions illuminate transformation through relationship and practice. Clark Powell shares how isolation taught him the difference between being alone and true solitude—a journey from misery to wholeness. Marg Patel reflects on love as hunger for eternal truth rather than sentiment, observing how his father, Daaji, embodies this through unwavering commitment. Elizabeth Denley explores the human journey through love's many faces. Anuja Chandramouli, profiled by Purnima Ramakrishnan, reveals how writing about mythological figures demanded she confront her own fears and conditioning. Meghan Stewart shows how children learn emotional regulation not through instruction but through witnessing adults stay present during rupture and repair. Rishi Ranjan guides us through *The Heartfulness Way*, Book 2's progression from philosophy as thinking to realization as undoing. Dr. Sabbu Kishore reveals how vitamin B12 deficiency silently affects millions. B. Rathinasabapathy transforms our understanding of Job's Tears from mere ornamental beads to symbols of how suffering becomes prayer. Ruby Carmen's ancient Irish tale reminds us that music itself can heal sorrow and restore order. Finally, Ichak Adizes warns that taking anything for granted—especially love—ensures its eventual loss.

We welcome your submissions at contributions@heartfulnessmagazine.com.

Happy reading,
The editors



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RISHI RANJAN

Rishi Ranjan is India Head and General Manager for a multinational cloud services company, with over 28 years in senior IT leadership. A Heartfulness Trainer for nearly three decades, he shares practical spirituality and the Bhagavad Gita through radio, online media, and global meditation and leadership programs.



SABBU KISHORE

Dr. Sabbu Kishore (DCH, MD Internal Medicine) is a Diplomate of the American Board of Lifestyle Medicine and Director of Kanha Medical and Research Centre. He is also a certified Heartfulness trainer, supporting wellbeing through clinical care, lifestyle medicine, and meditation-based practice.



MARG PATEL

Marg Patel is Daaji's youngest son. He is a Heartfulness trainer and a multi-generational business owner in the pharmaceutical and real estate sectors. He also contributes to multiple Heartfulness projects, supporting infrastructure design and development.



CLARK POWELL

Clark Powell is first a poet. An award-winning columnist, he has been published in *Southern Living*, *Yoga International*, and regional newspapers. He is the author of *Sahaj Marg Companion*. Clark has known breakdowns and breakthroughs, long silences and sudden grace. He is still writing.



ANUJA CHANDRAMOULI

Anuja Chandramouli is a bestselling author of fourteen books on mythology, historical fiction, and fantasy. Her debut, *Arjuna: Saga of a Pandava Warrior-Prince*, was one of Amazon India's top sellers in 2012. A TEDx speaker and trained Bharatanatyam dancer, she conducts workshops on mythology and empowerment across India.



PURNIMA RAMAKRISHNAN

Purnima is a UN award winning writer and blogger. She is the recipient of the BlogHER International Activist Award, 2013, and one of five senior editors of the World Moms Network. She is a practitioner and trainer of Heartfulness Meditation, and on the *Heartfulness Magazine* editorial team.

contributors



ICHAK ADIZES

Dr. Adizes is a leading management expert. He has received 21 honorary doctorates and is the author of 27 books that have been translated into 36 languages. He is recognized as one of the top 30 thought leaders of America.



B. RATHINASABAPATHY

Rathinasabapathy is an ecologist who has led significant ecological projects, e.g., the restoration of Adyar Eco Park, the conservation of the endangered Rudraksha tree, and numerous plantation and greening efforts across the Western Ghats and East Coast. He has authored 15 books and over 55 research papers.



ELIZABETH DENLEY

Elizabeth is a writer, editor, Heartfulness trainer, and facilitator of interactive programs in consciousness and personal development, bringing together the fields of science and spirituality. She is the Editor-in-Chief Emerita, 2015-2025 of *Heartfulness Magazine*.



RUBY CARMEN

Ruby is a Heartfulness trainer, tutor, mentor, and sometimes writer. She has an M.Ed. in Education and Psychology from the University of Cambridge, and has worked in community and mental health. She is passionate about volunteering, service, meditation, languages, and finding beauty in the world around her.



MEGHAN STEWART

Meghan Stewart is a certified Mindfulness Trainer and Teacher through United Mindfulness based in Ottawa, Canada. A multiracial Black woman of Jamaican heritage and a mother of two, her work integrates contemplative practice, emotional intimacy, and nonviolence. Her community leadership has been recognized by CBC and *Shifter* magazine.



JOSHUA POLLOCK

Joshua Pollock is co-author of *The Heartfulness Way*, an international bestseller available in twenty languages, and Editor-in-Chief of *Heartfulness Magazine*. He has also performed as a featured violinist on numerous Bollywood film scores by composer A.R. Rahman.

self-care

“You cannot serve from an empty vessel.”

ELEANOR BROWNN





The Hidden Impact of Vitamin B12 Deficiency

DR. SABBU KISHORE outlines the widespread yet often overlooked impact of vitamin B12 deficiency on neurological health, cardiovascular risk, and overall well-being.

Vitamin B12 deficiency is quietly becoming one of the most widespread nutritional deficiencies worldwide, particularly in India. Despite being essential for brain function, nerve health, blood formation, and heart protection, it often goes unnoticed until significant damage has already occurred. Many people live for years with low vitamin B12 levels without realizing that their fatigue, memory problems, or tingling sensations have a nutritional cause.

How Widespread Is the Problem?

Nearly one in three to one in two Indian adults have low or borderline B12 levels. The problem is not limited to the elderly; young professionals, students, and adolescents are now affected as well. Modern diets, stress, digestive problems, and long-term medications drive this trend.

Who Is Most at Risk?

B12 is found in animal-based foods. Vegetarians and vegans are especially at risk. Older adults, people with diabetes on metformin or acid-suppressing drugs, those with gut disorders, alcohol use, pregnancy, or chronic stress, also have a higher risk.

Why Vitamin B12 Is So Vital

Vitamin B12 is crucial for making red blood cells and protecting nerves through the myelin sheath. It supports brain health, memory, mood, and energy. A vital function is controlling homocysteine, which can damage blood vessels if too high.



Homocysteine: The Hidden Link to Stroke

When vitamin B12 levels are low, homocysteine accumulates in the blood. Elevated homocysteine damages the inner lining of blood vessels, increases clot formation, and accelerates hardening of the arteries. This significantly raises the risk of stroke and heart disease, sometimes even in young individuals who do not have traditional risk factors such as diabetes, high blood pressure, or smoking.

Neurological Symptoms: Often the First Warning Sign

Neurological symptoms can appear before anemia. These may include tingling, numbness, burning, balance issues, fatigue, poor memory, mood changes, depression, and sleep problems. If untreated, permanent nerve and cognitive damage may result.

Vitamin B12 is crucial for making red blood cells and protecting nerves through the myelin sheath. It supports brain health, memory, mood, and energy. A vital function is controlling homocysteine, which can damage blood vessels if too high.



Why B12 Deficiency Is Frequently Missed

A normal hemoglobin level does not rule out a vitamin B12 deficiency. B12 deficiency can occur even with normal blood counts. Symptoms are often dismissed as stress, aging, or lifestyle, allowing the deficiency to worsen unnoticed.

The Right Way to Check Vitamin B12 Status

A simple blood test detects low B12 levels, but the results need careful interpretation. Symptoms may appear even at low-normal values. Measuring serum homocysteine is helpful, as high levels signal a functional deficiency and vascular risk. MMA testing can help confirm cellular B12 deficiency, particularly with borderline results.

Correcting the Deficiency

Treatment depends on the severity of the deficiency and the presence of symptoms. Mild to moderate deficiency can often be corrected with high-dose oral or sublingual vitamin B12

supplementation, preferably in the form of methyl cobalamin. In individuals with severe deficiency or neurological symptoms, vitamin B12 injections are recommended initially, followed by long-term maintenance therapy. Correction of associated folate and vitamin B6 deficiencies is also important to normalize homocysteine levels.

Prevention Is Better Than Cure

Regular screening is key to prevention. Elderly, vegetarians, people with diabetes, and those on long-term medication need periodic B12 and homocysteine tests. Awareness helps, but supplements are often essential.

The Take-Home Message

Vitamin B12 deficiency is common, silent, and serious, affecting energy, brain, nerves, and blood vessels. Elevated homocysteine connects it to stroke and heart disease. Early detection and treatment can reverse symptoms and prevent harm. Paying attention to B12 now protects future health.

Vitamin B12 deficiency is common, silent, and serious, affecting energy, brain, nerves, and blood vessels. Elevated homocysteine connects it to stroke and heart disease. Early detection and treatment can reverse symptoms and prevent harm. Paying attention to B12 now protects future health.

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The Heartfulness Way, Book 2,

by Daaji and Elizabeth Denley

RISHI RANJAN offers a chapter-by-chapter reflection on *The Heartfulness Way, Book 2*, outlining its practical approach to inner transformation and realization.

The *Heartfulness Way, Book 2*, is a compelling guide to personal transformation written by Daaji, the global Heartfulness Guide, in conversation with Elizabeth Denley. This book empowers readers to transcend mental and emotional barriers, overcome fears, and challenge conditioned beliefs to unlock happiness, balance, and their highest potential. Daaji outlines a straightforward, practical approach—using meditation, relaxation, and other contemplative practices—that integrates easily into daily life. These practices foster inner qualities like love, compassion, and gratitude, guiding readers toward a deeper purpose and enduring peace. This journey is open to anyone ready to expand

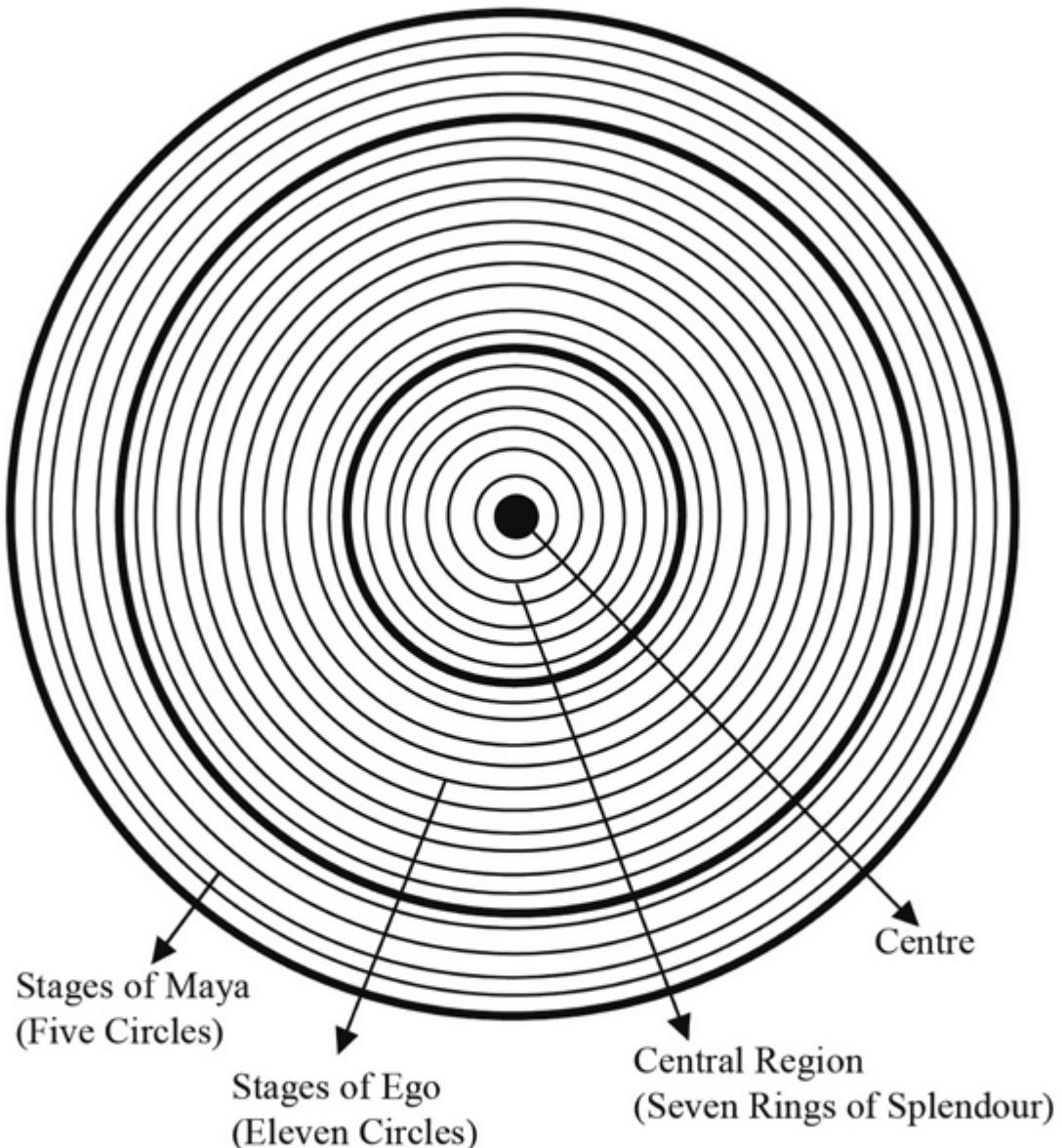
their awareness and pursue self-realization.

The Heartfulness Way, Book 2, is not merely a book to be read; it is an experience to be lived. It is not only for understanding but for awakening. Picking up where the first volume left off, Daaji continues his illuminating dialogue, this time with Elizabeth Denley. The result is a seamless, intimate conversation that feels as though the reader is sitting in the presence of a wise and humble teacher, exploring the subtler layers of consciousness and the ultimate purpose of human existence in a simple manner. The book starts with a profound statement: “Philosophy is thinking, Yoga is doing, and Realization is undoing.” The chapters take us

along this trajectory, from thinking to doing, and then to undoing. This volume will not only make us understand but also awaken the Reality inside us. The book’s core strength lies in its ability to bridge the gap between ancient spiritual wisdom and the practical realities of modern life.

The Heartfulness Way, Book 2, provides a clear roadmap for anyone aspiring to move beyond life's limitations and find true balance and happiness. The first chapter, “Starting Point: Our Beliefs,” illustrates how belief carries the seed of unknowing; in the absence of knowing, we rely on belief. Life, then, is a story we narrate to ourselves, shaped by these beliefs. They serve as stepping stones, forming the





The March to Freedom

lens through which we engage with the world. Next, the book discusses our connection to the Divine, which emerges not from preconceived beliefs but through subtle experiences—through osmosis and empathetic resonance, as we feel a spiritual presence permeating our consciousness. Introducing this topic in the first chapter is apt, since we need inner openness when confronted with new meaning from beyond our belief systems. A classical illustration of this contrast is found in the figures of Arjuna and Duryodhana: although both had access to Krishna's guidance, only Arjuna was willing to move beyond his fixed assumptions. This difference in receptivity reveals how transformation depends not on proximity to wisdom, but on openness to it. The chapters that follow build upon this foundational perspective.

With this openness, we are ready to move into the next chapter, "Journey and Destination." Here, Daaji leads us through discussions on goal setting and intention, evolution and freedom, paradoxes, and reveals a complete map of the spiritually transformative journey. We arrive at real freedom when we are free from all conditionality—Babuji called this "freedom from freedom." Daaji clarifies that resolving life's suffering does not mean escaping pain and misery but rather finding freedom from the root cause of suffering by

reconnecting with our original balanced state.

Now we have inner openness from the first chapter and, from the second chapter, some idea of what this transformation is that we have to become and be. With that foundation, we come to the next chapter, "Approach and Attitudes," which lays out the principles we should inculcate for this journey of transformation. Willpower is a limited resource, but interest is unlimited. First and foremost, we should be interested in our own transformation. If we are interested, we will create a field around us which will help push us forward. Our thoughts will naturally flow upwards. With this heightened awareness, we will start getting restless. *Restlessness is awareness of a fine nature.* It is a key ingredient for our approach. Letting go, confidence, heartful communication, zero footprint, and moderation are some of the

other beautiful topics in this chapter.

Having a suitable approach and attitude prepares us to receive divine impulses in our hearts. Now comes the next chapter, "Love and Support." Daaji beautifully writes, "A person whose soul is able to transmit the impulse of God is a true master, and a person whose soul receives the impulse is a seeker or disciple... when the soul of a seeker is thirsty for those impulses, even when that thirst is subconscious, the Master will appear seemingly by chance." This chapter is a true revelation. It provides important information on how to connect with the Master. He writes that the heart-to-heart connection is immediate as soon as you think of the Master!

After building a foundation of love and support from the Guide or Master, we are now wholeheartedly ready to accept the

Daaji clarifies that resolving life's suffering does not mean escaping pain and misery but rather finding freedom from the root cause of suffering by reconnecting with our original balanced state.



fourth chapter's topic, "Methods and Training." Here, we transition to discussing simple methods for meditation, prayer, and journaling, as well as the need for inner purification. The main purpose of this training is to simplify and purify your lifestyle so that you can expand your consciousness into higher realms. The result: the removal of impurities and complexities from your heart and mind, the development of moderation in the use of your senses and faculties, the refinement of your character, and ultimately, the expansion of your consciousness.

Adopting these "Methods and Training" gradually prepares us for

the next chapter, which focuses on building trust and faith. In this new chapter, Daaji explains three means of attaining knowledge, and describes the process of developing faith in the Master. He describes true faith as the "lively link connecting the mortal and immortal," a link that develops through the medium of the Masters and their transmission. Daaji discusses the transformation that occurs when true faith is developed, noting that a simple person of faith cannot demand anything. Instead, such a person sails through life with gratitude, joy, and a generous heart. For them, making a demand would feel like a violent act.

When we develop faith as a "lively connection," the next stage is to make it a permanent characteristic of our hearts. This is our next chapter: "Establishing a Constant Connection." Due to this constant connection, we have a balanced inner state. In this state of near-perfect balance, our consciousness keeps spinning like a top, creating a beautifully integrated state. Once it becomes permanent, it is called *Constant Remembrance*, which naturally prevents the formation of *samskaras*, or impressions. We remain in a state of flow. How does this help us in our day-to-day lives? While remaining connected within, we don't withdraw from worldly responsibilities; we meet

them with greater skill because we are more centered and balanced.

Beautifully, with this constant connection, we start sailing in the realms of Realization, or Undoing. We are now ready for the next chapter, in which we transcend “The Heart: The Realm of Emotions and Qualities.” Daaji explains the “five Cs” (contentment, calmness, compassion, courage, and clarity) and the “five Ds” (discontentment, disturbance, displeasure, discouragement, and delusion), how we develop the spectrum of sympathy, empathy, and compassion, and how we move from “me to we.” When samskaras control our lives, we rely on states of external fulfillment to experience “C” states. Otherwise, we remain in “D” states. As we remove samskaras through purifying spiritual practices, experiencing “C” states no longer depends on satisfactory experiences. Daaji also explains the need for character development, which allows us to hold the inner states gifted on the spiritual journey; it is spiritual evolution that promotes the development of fundamentally human qualities.

Having completed the chapter on the heart, we now move to the next chapter, titled “The Mind: Learning to Yield.” This transition marks a major step in “undoing,” as the focus shifts to yielding and letting go of the layers of identity

we have created. The process of yielding the “I” culminates in its total absence, where we no longer exist for our own sake. This journey of yielding leads us to the beautiful condition of *sharanagati*. *Sharanagati* is not a state of defeat. Rather, it is the feeling of being under the care and protection of a beloved. It brings joy. Such is the state we enjoy upon reaching *sharanagati*.

We are now arriving at “Destination: Realization and the Center.” How have the previous chapters helped us in this last stage of undoing and realization? The mind yields and the heart is vacuumized, so that the divine essence may flow unto us. Then we are ready for realization. Daaji explains our connection with the Universe, the science of the Center, traditional Yoga,

Daaji explains our connection with the Universe, the science of the Center, traditional Yoga, the current era, and the state of samadhi.

the current era, and the state of *samadhi*.

The Heartfulness Way, Book 2, closes with the following promise:

“So Daaji, does this distilled, simplified approach of Heartfulness affect the length of time it takes to attain realization?

“Yes, this is now possible within one lifetime—or even a part of it. God-realization is possible for anyone who has a craving and an interest. Practice sincerely and authentically with the help of a master of caliber.”

The Heartfulness Way, Book 2, is a compassionate, insightful masterpiece. It equips seekers with the tools and wisdom to realize their ultimate potential. Its strength lies in its profound simplicity and in its emphasis on experience as the true measure of spiritual growth. Daaji offers a practical, heart-centered approach to life’s deepest questions. He provides a beacon of hope for a world grappling with stress and a lack of purpose. Ultimately, he guides us back to the stillness and transformative power of the heart.

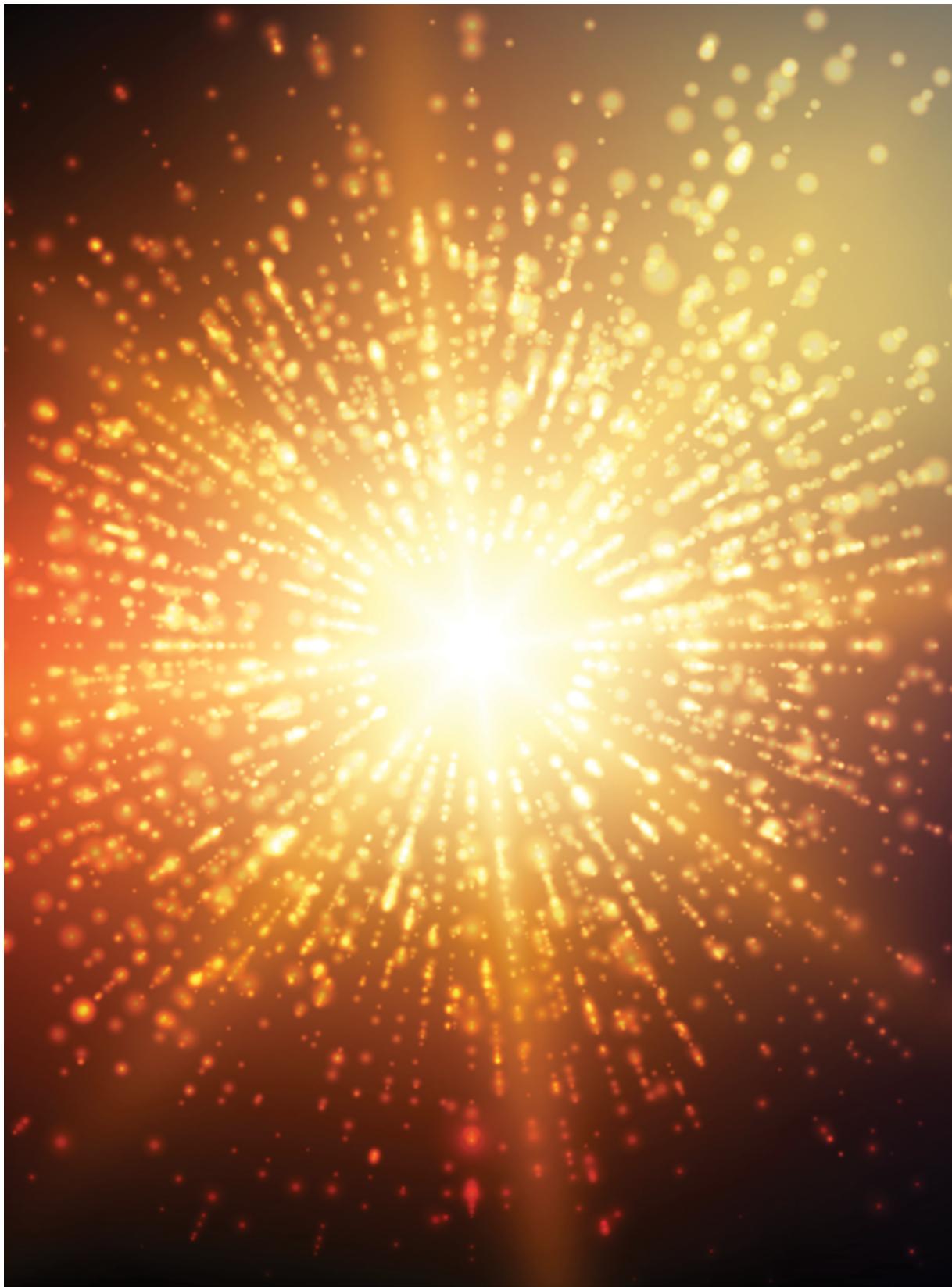
Reading this book felt like the ocean whispering to the waves, with the realization that the waves and the ocean are just expressions of the same water.

inspiration

“There are three ways to ultimate success:
The first way is to be kind.
The second way is to be kind.
The third way is to be kind.”

MISTER ROGERS





The Afterglow of Their Love

MARG PATEL reflects on love and continuity in the Heartfulness tradition through his observations of his father, **DAAJI**, and the Masters who came before him.

never knew Lalaji. I never met Babuji. Their names came not as faces or voices, but as figures emerging from stories, silences, and my father's words. As a kid, I listened but didn't understand. As an adult, I listen again and now hear something new beneath the words: a love that burned so intensely, it left no trace.

I learned about Babuji's love for his Master, Lalaji, from my father. That love wasn't based on closeness or time together. It was stronger and rarer. Babuji loved Lalaji so deeply that, even after his passing, his physical absence had no meaning.

People understand that a moth can burn itself in a living flame. But they might also say that it doesn't make sense to give yourself to a flame that has gone out, or to give your whole being to a master who is no longer physically present. Yet, this is exactly what Babuji did. He set himself on fire in the essence of Lalaji's spirit, keeping the flame alive by becoming its continuation; by becoming the very flame that his Master was.

My father said Babuji never saw Lalaji as someone from the past. That love wasn't nostalgic but driven by loyalty. Babuji lived for Lalaji not as a memory but

as an Order, Guide, and Inner Authority. Loving that way takes courage. When the Master can still see you, devotion is easy. But to obey Silence or shape your life around an Inward Presence that offers no outward comfort? That is different.

And then there's my father's love, first for Babuji and then for Chariji. I didn't learn this through words either. I learned it by observing how he lives in the world. His honesty, confidence, and unwavering commitment to truth have always distinguished him. He doesn't distort the truth to make people comfortable or try

I didn't get to meet Lalaji or Babuji, but I do get to live in the afterglow of their love. And through my father, I see that a flame lit by a love never burns out. It simply passes from one to another, and with each transfer, a silent question follows: *Are you willing to burn in love?*

to gain their approval. I realize now that that firmness is a sign of love.

I see this characteristic reflected in my father's relationship with Babuji and Chariji. He has never tried to copy them; instead, he strives to be open with them. There is quiet respect behind his firm tone of voice, as if he's still listening to himself and checking against something greater than his own opinion. In this way, he has always remained consistent.

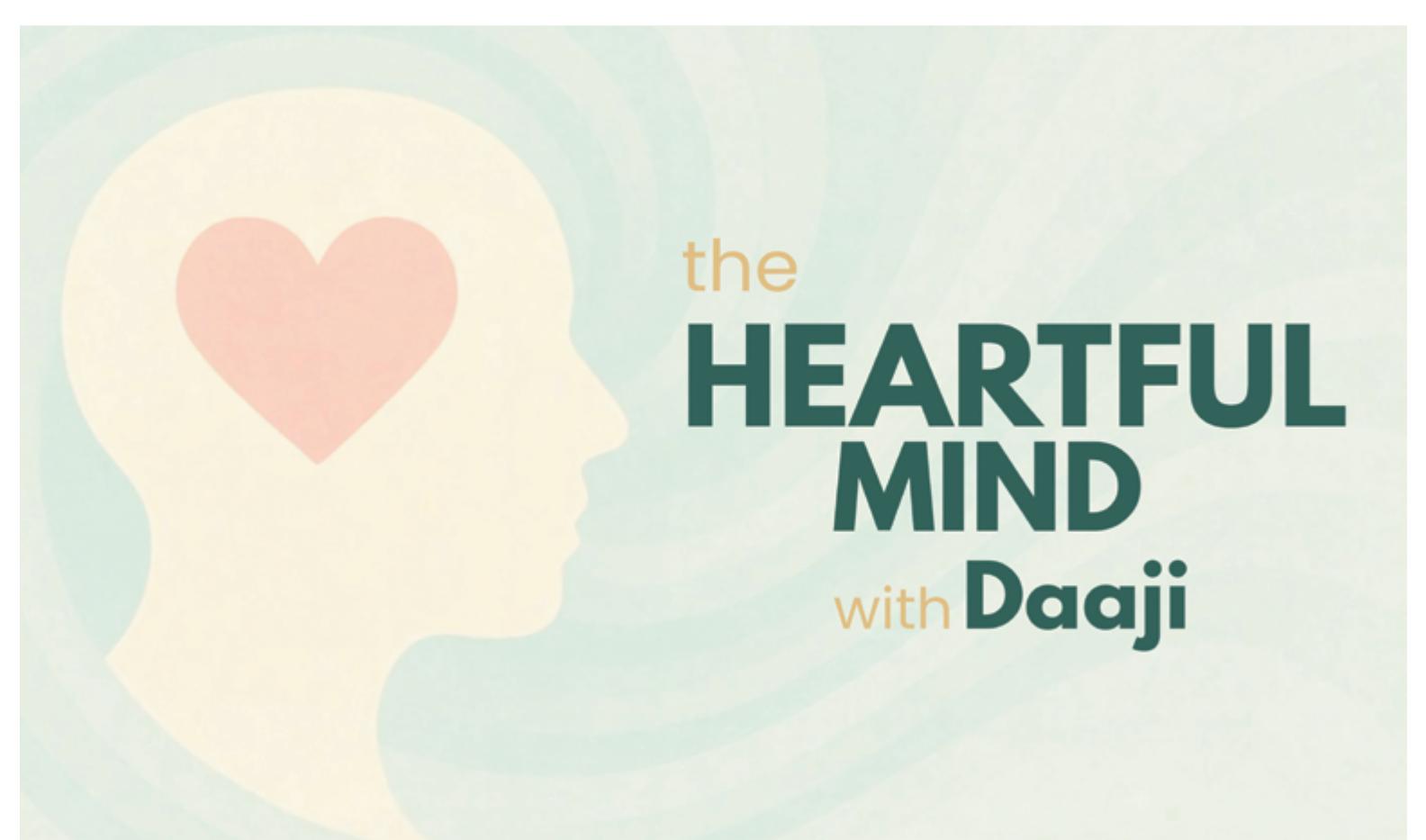
As his son, what strikes me most is something I find difficult to put into words. I see in my father an irrefutable need for universal love in the world, even though he's strict, diligent, and holds a prominent global position. It's not sentimental love. Not love as an emotion. But a love that unites people instead of dividing them—above all, a love that desires connection rather than recognition.

As my father shared stories of the lives of the Masters, it never felt like a biography, but always like a blessing—something that came alive in how we lived. The stories of past Masters helped shape how we understood love, so in our family, love rarely felt excessive. You wouldn't see it outwardly; it always stayed balanced. Each act in our family life was free of personal claims, so the ego wouldn't affect the Master's work.

There was always a desire to let go so something better could emerge.

Perhaps this is how the Heartfulness lineage survives—not through titles or the strength of institutions, but through hunger for eternal love. Lalaji's flame burned in Babuji, Babuji's clarity burned in Chariji, and Chariji's refinement burns in my father. And what passes on further is not personality, but an insistence on truth, a refusal to compromise essence, and a love willing to consume itself for something greater.

I didn't get to meet Lalaji or Babuji, but I do get to live in the afterglow of their love. And through my father, I see that a flame lit by a love never burns out. It simply passes from one to another, and with each transfer, a silent question follows: *Are you willing to burn in love?*



the **HEARTFUL MIND** with **Daaji**



"My wish is that this series can help you lead a life guided by the heart. Let's embark on this journey together, you won't regret "

- Daaji

Experience 10 immersive episodes where Daaji takes you through simple exercises and practices to find our way amidst the complex network of thoughts, feelings and emotions and external chaos of daily life... Each session of this series is an invitation to the journey inward — to find calm in chaos, heal and deepen relationships, let go of what no longer serves, and rediscover balance and courage. Together, we learn to transform anger into growth, loneliness into connection, and effort into ease — nurturing collective well-being and awakening our highest potential. This series is a heartfelt guide to living with clarity, compassion, and purpose — to lead a truly heartful life in a hectic world.

heartfulness 
purity weaves destiny



experience



From Isolation to Solitude

CLARK A POWELL shares how a dream visitation ended twelve years of self-imposed exile and revealed the bliss he'd spent a lifetime pursuing.

I got a phone call on December 22, 2025. A piece was required for the February issue of *Heartfulness Magazine*, and it had to be delivered within three days. During that conversation, the editor seized on something I'd been saying about my experience with Isolation and Solitude and suggested the title above.

For me, it has been a long lifetime's journey capped by a hard twelve-year final trek to move from Isolation toward Solitude. But let's start where philosophers tell us to start: by defining our terms. Then we may redefine them.

Solitude and Isolation are not the same. In fact, they are opposites, or at least at opposite ends of a continuum.

Isolation is small. Solitude is large.

Isolation is cramped. Solitude is roomy.

Isolation is bound. Solitude is free.

Isolation excludes. Solitude includes.

Isolation is a human condition. Solitude is the nature of Divinity.

Isolation is alone. Solitude is all-one.

Isolation is misery. Solitude is Bliss.

Solitude is a state of wholeness or oneness that abides whether we are alone or in a crowd.

I spent the last twelve years, twelve long and wasted years, in complete and utter Isolation. I never left the house; I never even left my living room. For twelve years, I saw no other human being in person, except the doctors who refused to treat a human body unless I presented it to them. Over these twelve years, I talked over the phone with a single family member who made "welfare calls" to see if I was still alive over there in New Orleans.

The obvious question is WHY. Why did I, a preceptor¹ since 1992, fall into such a state? One Sahaj Marg sister called this family member to ask what had happened to me.



My welfare checker told her that it seemed to her I was just “waiting to die.” That is exactly what I was doing, since suicide was an exit I felt was not permitted to me. For twelve years, I lay on the couch watching TV and waited to die. You see, all my life, I have battled depression, or something like depression. At times, I would drop off the table and just disappear. A lifelong friend from childhood named these times of retreat “Powell Outages.”

The psychiatrists I was sent to had different names for my condition. I saw waves of doctors all the way from the psychiatric diagnostic bible called the DSM2 all the way to the current DSM5. They all tried to help, but each new wave argued that the previous diagnosis was wrong, and I was sent away with a new, more modern set of drugs.

But in every diagnosis, some form of depression was the obvious culprit. I can’t tell you how many pills I was prescribed that were promised to make me “normal.” But for me, they only succeeded in giving me a weird variety of unwanted side effects that those powerful psychotropics are known for.

So, one by one, a succession of shrinks declared my depression to be “treatment resistant.” Not even a series of last-resort electro-convulsive “shock therapy” sessions worked. This is because my condition was one of my psyche, the Soul or Self we all embody. It was not a psychiatric condition.

So, I turned to God for help. But how do you turn to God? During my teenage years, I followed the religion of my parents: Methodist Christianity. But with the Methodist religion, I got nowhere

close to the God I was seeking. Nothing wrong with Methodism; it just wasn't the road for me.

Finally, something changed inside me. In 1969, I got a summer job working as a deckhand on an old Victory ship that carried bombs and ammo across the Pacific Ocean all the way to Vietnam. After that voyage, I returned to Mobile to finish my senior year of high school. But I was not the same person who set out on that voyage. The journey to Vietnam and back had turned me upside-down.

I got off the ship and announced to my mother that I was now an atheist. I could no longer accept this God I was taught to believe in in Sunday School. Mother sent me to our wise and patient minister, Dr. Joel McDavid, and we talked about God every Friday in his office. I never converted him to my new religion of atheism, but somehow all those weekly talks softened my heart toward the idea of Jesus.

The big shift came in May of 1970, when I was about to graduate from high school and take a full scholarship to Vanderbilt the next Fall. I was told by a surfing buddy that some real-life hippies from California were visiting our little Gulf Coast town of Mobile, Alabama—and all they were talking about was Jesus Christ!

So I went to hear what these long-hairs had to say, pretty sure I would defeat their childish faith with my superior atheism born on the Mekong River. I didn't win that argument. Instead, I found myself answering an "altar call" and weeping at the front of Bayview Heights Baptist Church and "giving my heart to Jesus," as they called it.

Soon after, I got baptized in the Holy Spirit, and "spoke in the tongues of men and angels" like the rest of that renegade Southern Baptist church at Bayview. Soon, I felt that I had a Calling, and

by August, I was so sure that I told my mother I wasn't going to take the scholarship to Vanderbilt because I felt God was leading me to Liberty Bible College in Pensacola, where I was to become a full-gospel preacher.

My poor mother was just as horrified by this extreme as she had been by my previous announcement that I was an atheist. But this time she didn't send me to our high-society Methodist minister. She turned for help to the only man I would listen to, Brother Charles Simpson, the charismatic leader at Bayview.

He used to prophesy during Sunday service in the Name of the Lord, and sometimes he'd cast out demons right from the pulpit into the fainting members of the congregation.

But to my mother's great relief, Brother Charles said this: "Clark, don't go to Liberty Bible College. Accept the scholarship and go to Vanderbilt."

So I did, feeling like I was Daniel going into Nebuchadnezzar's palace. Vanderbilt felt like a hostile place to my newfound faith.

This was the time when the hippies called "Jesus Freaks" were emerging everywhere, and a big revival was flourishing across the campuses of America. It was a different moment in time when I went up to Nashville and started what we called a house ministry on 16th Avenue South, the famous Music Row.

We imagined we were like those First-Century Christians right after Jesus ascended, who lived in common, sharing everything and owning nothing, and we were relentlessly "spreading the Gospel." At the age of eighteen, I was called Brother Clark by my little flock and was considered an "Elder." It would have been funny, except we were all

so desperately certain God was speaking in our hearts. Maybe He was.

By the next summer, everything changed. I'd gotten a summer job selling Family Bibles door-to-door in North Carolina, where the cognitive stress of maintaining my worldview, combined with selling Family Bibles door to door with memorized spiels twelve hours a day in the Southern summer heat, just broke me. I was knocking on doors and scaring people with my pleas and exhortations.

My parents drove up to fetch me back home to Mobile and to my first (and very bad) psychiatrist, a man who blinked at me in silence for the first fifteen minutes of our thirty-minute weekly sessions and then would utter in a flat voice, "How. Are. You. Doing." and who turned me into a compliant, shuffling zombie with heavy doses of four anti-psychotic drugs, Artane, Navane, Thorazyn, and Prolyxin.

This piece is longer than I intended, so I'll skip past a few inpatient hospitalizations, and past my winter in a Zen Buddhist center on Page Street in San Francisco, and at Green Gulch Farm across the Bay in Marin County during the winter of 1981–82.

Let's cut to my first glimpse of Shri Parthasarathi Rajagopalachari—affectionately known as Chariji—at the Molena Ashram near Atlanta in 1992. All I could see was his silver hair as he towered over everyone crowding the steps to greet him.

I had just taken three introductory sittings and begun a new meditation practice called Sahaj Marg. When I saw Chariji, the spiritual guide, or "Master" of Sahaj Marg, I dearly hoped this man would be the one I had been searching for most of my life. I hoped that, somehow, he would be my destiny. During the sittings he gave to the abhyasis² gathered under the large meditation tent, I began to feel what they had told me, a





transmission of yogic energy³ that seemed to be slowly melting away the confusion in my heart.

I was just a two-month-old abhyasi, but there were no abhyasis where I lived in Alabama, so Chariji gave me a sitting and made me a preceptor. I was weeping by the end of this sitting with the Master.

I've always been an "all-in" kind of guy, a trait that has both advantages and weaknesses. But I didn't hesitate to spend all the money I had and follow Chariji back to India. I returned to India nine times from 1993 to 2011 for an average stay of four months per trip.

From my first visit, Master blessed me by keeping me close because he liked the kind of questions I was always asking. These were the questions of a beginner who knew nothing, and for whom there were no rules, no formal niceties, and nothing was out of bounds. I even shook hands with Master to confirm an agreement that we'd always be completely honest with each other. He took my hand and said, "Deal!"

The pinnacle of this close contact, this *gurukulam*,⁴ first came in 1997, when Master spent two weeks confined at RK Nature Cure Home in Coimbatore to accompany his wife, beloved Sulochana Mami, and I was one of

twenty lucky abhyasis admitted there. That was where our long conversations really began, when Master would say, "Where is that fellow from Alabama? Bring him here. He is one of two people in this Mission [the other being Ferdinand Wulliemier] who can get me talking."⁵

The second gurukulam for me happened in 2004. I had been away from the Master, the Mission, and the Method for seven long years, following an argument with Chariji on the topic of Lalaji's⁶ guru, of all things, along with the ways I'd made a fortune on the new Internet. (At least I thought these were the reasons I left the Mission. Now I know the real reason.)

A disciple may reject the Master. But a Master, as Chariji told me, is not allowed to reject a disciple.

Thank goodness. During my stubborn and foolish seven-year sabbatical, I kept receiving letters and invitations on beautifully embossed, heavy stationery, signed with a flourish by "Parthasarathi." The letters kept asking me to return to India.

One day, a letter arrived requesting me to come see a new ashram that had just been built near the Great Himalayan Mountain Range, in view of Trishul and Nanda Devi.

The new ashram was called Satkhola, he wrote. He added a PS: "If it will help, I'll make my request an order."

How could I refuse?

On the way, I stopped in New York City to purchase movie equipment. I had the notion that I'd continue recording everything the Master said and did, only this time not in my journals, but on film, so everyone could see and hear what it was like to converse with the Master. I later came to feel that Master only gave attention to

a galoot like me because he saw in my heart a deep need to make a Give-Away of his words and doings to anyone who could receive all he gave so abundantly to me.

As we pulled into the tiny Satkhola ashram, Master turned in the front seat and said into my rolling camera, "You will stay with me in this cottage." I simply replied, "All right, Sir," not realizing the importance of this invitation or what I was later told, that I was the first Westerner ever to stay in Master's cottage.

For two weeks, I lived in sheer Bliss, like a family member in the home of the Master, just like Babaji⁷ said that a true disciple should do.

And I taped everything, every meal and every conversation, including one at his tiny window seat before a crowd packed behind me and a confusing camera not meant for an amateur like me. That was when Master discussed the lineage of the Masters of Sahaj Marg, all the way to Lord Krishna! My stay in Satkhola was the pinnacle of all my journeys around the world. (To my shame, I was never able to edit some forty hours of raw footage into a finished documentary or series. But I still have them.)

By and by, things changed, as they always do around a Master. In my later visits, the close attention was gone—gone the idyllic conversations, gone the gentle affirmation of his gaze. I now see what I realize he saw: a fellow stuck in a past where he thought he was the teacher's pet. My ego felt that I was some kind of big shot.

Chariji, of course, saw how that trickiest of all foes to any spiritual aspirant, the subtle "spiritualized ego" that comes into play as one ascends the spiraling staircase in an invisible tower up to a place where the Divine is concentrated. The spiritualized ego is a relentless



The spiritualized ego is a relentless and difficult and shape-shifting foe. Only love can dissolve it.

and difficult and shape-shifting foe. Only love can dissolve it.

I had already seen how Chariji knew everything he needed to know, sometimes the shameful things I tried to hide from everyone. He saw at a glance something Daaji⁸ once spoke about, how there was really no so-called inner circle of disciples, but there were workers always found around a Master of caliber to assist him in his own Master's work.

I lost sight of the burden I was placing on the human being he was, and something that Daaji-Kamlesh Bhaisaheb⁹ was able to see from the center of that changing osmosis of orbits around Chariji never occurred to me. It never dawned on me that my constant struggle to stay close brought suffering to his huge heart of kindness. I was not considerate enough to relieve Master of the pressure of my presence.

Most abhyasis seem to know that being physically close to a capable Master is not at all necessary for rapid spiritual advancement. He could transform a life with a single glance and did so many times. If you are ready, if you are capable of surviving his full transmission, he can bring you straight to the Divine.

Thus, my last three visits to India were spent largely clinging to the gates outside his cottage at Manapakkam, Chennai, or wherever he travelled. I was miserable in my craving to be near, but still joyful to glimpse him from afar.

But I never appreciated until long after how much he was teaching me by his absence, just as he earlier taught me by his presence. The lessons of absence were hard lessons, but they were necessary as the built-in *barzaks* or obstacles that Babuji said were a natural part of anyone's spiritual *yatra* or journey.



Finally, a liver transplant in 2012 and dwindling funds kept me put in New Orleans, far from Master, though I tried as best I could to stay close via almost daily emails. My old friend Depression gradually returned like a silent creeping shadow, and this time it came on deeply and hard as ice.

I went back into seclusion, into isolation, into the longest “Powell Outage” of my life. This Outage lasted *twelve years*, from February 2013 to April 10, 2025. That’s when I awoke on my sagging old couch and discovered that my body was tingling from a surprise dream-visit by both Daaji and Chariji.

That dream ended my twelve-year isolation and returned me to the work I believe I was born for. It also quite literally saved my life, because a week later on Maundy Thursday, I was in an ambulance back to the hospital after a severe thyroid condition put me close to what’s called a myxedema coma, the kind you don’t wake up from, I was told.

On April 10th, when this dream came, I was planning an exit by suicide. The first time was in Sitka, Alaska, in 1982. I won’t detail that except after a full night of agony and razor blades and a blood-filled hotel bathtub, I staggered to the window and pulled the shades to see the mountains outside.

Just at that instant, the sun broke through the peaks of a distant mountain range. Years later, as I was telling this experience to Chariji in his office, I glanced above his head and saw the SRCM emblem that Babuji designed—a sun breaking through the distant mountain peaks. My mouth fell open. Chariji smiled. All he said in a soft voice was two words, “Sahaj Marg.”

But in April of 2025, for the second time in my life, I was again planning to make my own exit from a life that seemed pointless. This time, I was going to do it in a way that nobody I left behind, my grown son especially, could be certain I had committed suicide. Because suicide leaves a big scar on the family and close friends you leave

behind—I learned that from my bloodbath in Sitka.

But what if you happen to take just a little too much insulin for the diabetes I'd had (caused by tacrolimus, the drug I have to take for the 2012 liver transplant)? I still had the poetic idea from Sitka that I could, like Goethe's Young Werther, somehow "cease upon midnight with no pain," and this time with no one being the wiser.

Insulin, I learned, clears from the body, and lots of diabetics die from insulin overdoses, accidental and intended. Why not me?

That's when the dream of April 10 came, and it was followed a week later by a near-fatal thyroid condition. Do you agree with me that the Master was looking out for me, maybe saying something like, "That boy is now an old man and he has been ignoring his own body and is about to die. He still hasn't done the work we want to take from him. Let's visit him in a dream and wake him up."

Because that is exactly what I think happened to me. Chariji once told me that when any holy being, in some form, appears in a dream, it is no longer just a dream. It is a visit. And each visitation has a purpose.

Daaji said that for older people, a kind of special yogic transmission is available, because there may not be much time left for us. I feel this is true because I never experienced transmission like this before. I can now feel transmission, like radio or television vibrations, flowing everywhere all the time.

Preceptors simply step down and redirect transmission the way transformers on telephone poles step down the voltage of electricity from the high-voltage power wires connected to a source, and these transformers redirect it into individual homes at a safe, usable voltage.

How much time do we have left? Young or old, we each could die tomorrow. Even though Chariji once told me the age I would be when I died,





I never really believed it until now, when I can sense much of my own neglected Work is still left undone. We'll see.

I do know that now this journey from Isolation is at an end. The really stupid thing is that I wasted twelve years in an ego shadow-play of guilt and shame, when all the time I ignored the basics of our beautiful practice that I even wrote a book about back in 1996, but seemed to completely forget only a few years later.

All I had to do was the three simple Heartfulness practices we're asked to do every day.

1. To meditate in the morning,
2. To clean in the evening, and
3. To finish with the bedtime prayer and the Tenth Maxim.

The importance of prayer is often overlooked. We use prayer at the end of each day to review, repent, reset, and renew. I needed to simply reset and move on—without all the self-inflicted drama and guilt over my poor behavior around Master, and shame over my many failings. All these are games are again the work of that sly and slippery spiritual ego, a game of guilt and shame that is a quicksand trap.

I believe the long, long journey from Isolation to Solitude can actually happen in an instant—just as birth does, although a long gestation is also necessary for us to be born. But birth only happens in the instant you break free from the only world your baby's body knows this time around, a dark womb-world of water.

Now, at long last, I find myself awakening each day into a state of abiding Bliss, a state of blissful gratitude. This is just what I used to read about

in holy books and what I heard about again and again at the feet of my Master. I didn't know if it was true, because it was only hearsay, beyond the only thing Vivekananda said that counts in any spiritual journey—our own direct experience.

So now, thanks to the infinite patience of my Master, whom we remember in the earthly forms of the four great Guides, I now *know* from my own experience that what we have heard them all say is true. What before I had only read and heard, I now know by Heart.

I know the bliss that dwells in Solitude to be my Reality.

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¹ Preceptor (Sahaj Marg/Heartfulness): an authorized trainer who conducts meditation sittings and offers guidance in the practice.

² Abhyasi: one who practices *abhyāsa* (regular, sustained spiritual practice).

³ Yogic transmission (prānāhuti): the subtle offering of spiritual energy to the heart, used in Heartfulness to accelerate inner transformation.

⁴ Gurukulam: a traditional system of learning based on close, lived association with a teacher (*guru*).

⁵ Mission: the Shri Ram Chandra Mission (SRCM), a global nonprofit organization that preserves and disseminates the Sahaj Marg (Heartfulness) system of meditation and spiritual practice.

⁶ Lalaji Maharaj: Shri Ram Chandra of Fatehgarh (1873–1931), affectionately known as Lalaji, revived the ancient art of yogic transmission, and was the first spiritual guide in the Heartfulness tradition.

⁷ Babuji Maharaj: Shri Ram Chandra of Shahjahanpur (1899–1983), revered in the Heartfulness tradition as the second spiritual guide and founder/first President of the Shri Ram Chandra Mission.

⁸ Daaji: Kamlesh D. Patel is the current spiritual guide of the Heartfulness movement and president of the Shri Ram Chandra Mission.

⁹ Bhaiisaheb: an honorific combining *bhai* (brother) and *saheb* (respected elder), used as a term of loving reverence.





Workplace

“The secret of change is to focus all your energy not on fighting the old but on building the new.”

SOCRATES



How To Fail: A Prescription

ICHAK ADIZES reflects on how change undermines what we take for granted—and what it takes to sustain love, health, and success over time.

If you want to fail in marriage, business, or life, take things for granted. Take your spouse, children, work, success, health, and love for granted. Wait, and you will fail.

After all, what happens when we take, let's say, our health for granted, and we stop taking care of ourselves?

Let's apply the same prescription to marriage. When we were courting, we worked hard to earn the love of the one we desired. We did not take love for granted. But some of us, once we were married and got the love we wanted, took

love for granted from then on. We believed love would go on forever, by itself. And guess what happened?

So, why do we keep taking things for granted?

We *assume* things will stay the same. We do this for a reason. Adapting and striving for success takes energy and can be frustrating. But doing nothing requires no energy at all, and we all want to conserve energy—this is basic physics.

What undermines our “success,” however, is exactly this: *change*.

Situations change. What was true in the past is not always true in the present—and even if it is, it may not remain so in the future.

Never take anything for granted—democracy, love, health, work.

Everything changes. Stay alert and maintain what is valuable. Maintain your car, house, health, career, and marriage. As a client of mine said, “One honeymoon is not enough for a lifetime of marriage.”

If we think achieving a goal means we're done and we take our success for granted, we are writing a prescription for our own future failure.

Never take anything for granted—democracy, love, health, work.

Everything changes.

Stay alert and maintain what is valuable.

relationships

"Shared joy is a double joy;
shared sorrow is half a sorrow."

SWEDISH PROVERB



Where Nonviolence Begins: Emotional Intimacy in Family Life

MEGHAN STEWART explores how nonviolence starts at home, showing how emotional intimacy, regulation, and repair shape how families navigate conflict.



While exploring nonviolence in a conflict studies course, I began to notice how often nonviolence is discussed as a principle rather than a lived practice. In theory, it is easy to agree that violence causes harm and that peace is something we should strive for. In everyday life, especially within families, nonviolence shows up in subtle ways, through tone, timing, interpretation, and the meaning we assign to one another's behavior. This realization invited me to look more closely at the relationship between nonviolence, parenting, and developmental psychology, and at how peace is cultivated not only in societies, but within bodies and relationships.

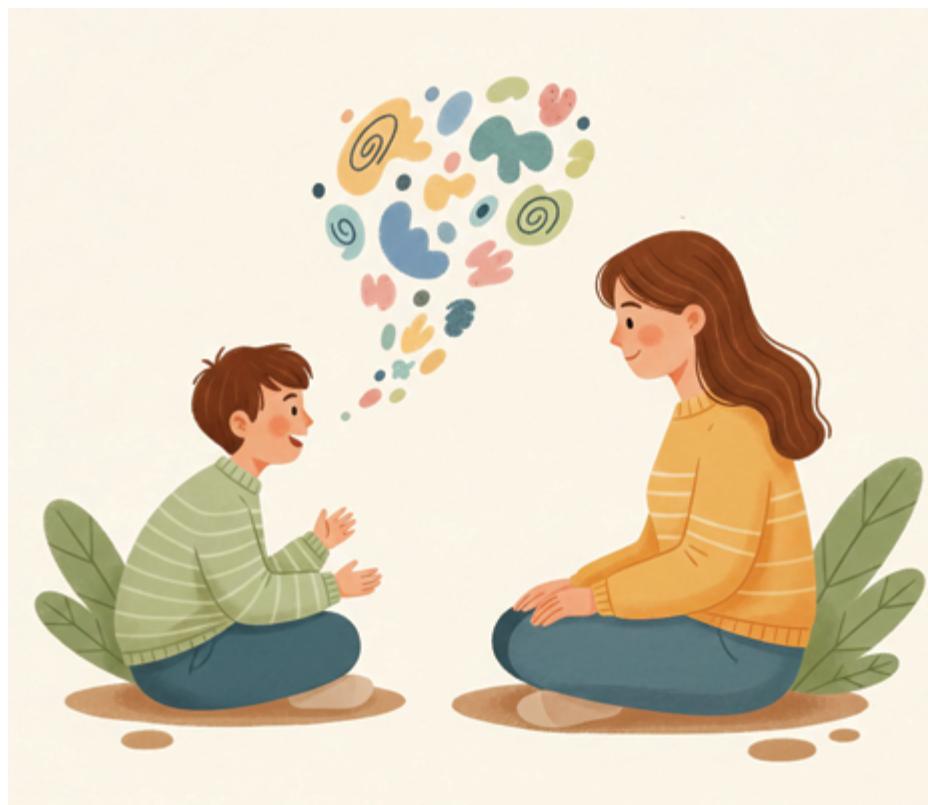
Peace, as it is understood in conflict studies, is not limited to the absence of war and overt harm. Peace exists across multiple relational layers, within ourselves, between individuals, within families, communities, and institutions, and these layers are interconnected. As we observe through Mindfulness practice, what is carried internally often shapes how we respond externally. From a developmental and social

learning perspective, parenting is one of the earliest and most influential contexts in which relational patterns are modeled, absorbed, practiced, and carried forward.

From a developmental perspective, this interconnectedness matters deeply. The parts of the brain responsible for emotional regulation, impulse control, and executive functioning continue developing well into young

adulthood. Children are therefore not equipped to manage intense emotional states independently and rely on caregivers to help them settle, orient, and recover. This can be interpreted to mean that regulation is learned through relationships long before it becomes an internal capacity.

When children express strong emotions, withdraw, or push limits, they are revealing where support is still needed, and noticing this





can gently shift how parenting moments are held, moving attention away from managing behavior and toward the relational safety and emotional intimacy that allow regulation to take root. This shift in attention opens a different way of being with children. Rather than moving quickly to interpretation or correction, there is room to pause and wonder about what might be unfolding beneath the surface. Essentially, there is room for connection before correction.

In family life, emotional intimacy grows through the repeated choice of *connection*, as parents remain present with a child's inner experience while staying grounded in themselves. Children learn whether their inner world is welcome through repeated,

ordinary interactions. When emotions are met with steadiness and curiosity, children learn that feelings can be expressed without threatening connection. When emotions are met with dismissal, urgency, or judgment, children adapt in order to preserve relationships, sometimes by hiding parts of themselves, sometimes by amplifying them.

There is a gradual way that emotional rules take shape in childhood, not through instruction but through experience, as children attune to the responses around them and begin to organize their inner lives around what seems to preserve connection. Within this

landscape, different expectations often settle around different caregivers. Fathers may come to feel that steadiness means withholding emotion, while mothers may sense that distress is acceptable so long as it does not take the shape of anger or frustration. These patterns are rarely intentional, yet over time, they influence which emotions are given room to breathe and which are quietly managed in the background.

bell hooks, an African American feminist writer and educator known for her work on love, power, and relational healing, writes that "children need to be raised in environments where they can learn that love is an action, where care, responsibility, respect, and knowledge are practiced" (hooks, 2015, p. 142).

In her reflections on revolutionary parenting, she names how domination within parent-child relationships, even when subtle or well intentioned, can erode emotional safety. Emotional intimacy grows when children experience adults as emotionally available rather than emotionally controlling.

I remember being in a parenting course grounded in the Circle of Security framework when the facilitator shared something that still offers me pause. *Children who need love the most ask for it in the worst ways.* She went on to explain that when children feel afraid, hurt, overwhelmed, or unsafe, the behaviors that emerge do not always look like a request for connection. They may look like defiance, withdrawal, or disregard.

Another observation that surfaced among parents in that room was the common belief that children “just want attention.” Sitting with that idea more closely, it became clear how often attention is mistaken for the need underneath it. In most cases, it is rarely about attention itself. It is almost always about connection.

It often looks something like this:

A mother is sick at home, depleted, and asking her teenage son to walk the dog. He ignores the request. Later, when she raises it again, he responds sharply, saying, “Not everything is about

you, mom.” In her body, there is a tightening. Her chest feels hot. Thoughts arrive quickly, shaped by exhaustion and long-standing fears. She notices a familiar story forming: doing everything, not being appreciated, being the strict parent while his father is the fun one. Before there is space to pause, her response comes out charged, listing sacrifices and responsibilities. The exchange becomes adversarial.

Moments like this are familiar to many parents, arising when

tired bodies, unspoken fears, and competing needs meet all at once. Eventually, the moment shifts, allowing the son to share his overwhelm and need for rest, and the mother to meet him there with an apology of her own. She notices that her reaction had less to do with the request itself and more to do with quiet stories about scarcity, comparison, and adequacy that were already present. What initially felt personal becomes understandable.



As the moment opens, the pull of judgment becomes easier to recognize, how quickly experience can be shaped by stories about what something means or what it says about us. With a little more space, attention drifts back toward what is present: the body, the room, the relationship. Contemplative practice supports this return, offering a way to stay with sensation, notice thought as thought, and allow emotion to move without rushing toward response.

Developmental and attachment research consistently show that children learn regulation through emotionally responsive caregiving. When caregivers remain present and engaged, even during moments of rupture, children's nervous systems learn how to return to balance. Over time, this becomes internalized as resilience and emotional flexibility. Secure attachment is shaped through repeated experiences of repair rather than constant harmony.

This is often where nonviolence takes root in parenting, through the patterns children witness and internalize for meeting needs. When guidance and boundaries remain steady, emotions no longer need to intensify to be taken seriously. Children begin to learn strategies for expressing needs that are less fear-based and more grounded in relationships.



Developmental and attachment research consistently show that children learn regulation through emotionally responsive caregiving. When caregivers remain present and engaged, even during moments of rupture, children's nervous systems learn how to return to balance.

Caring for oneself as a parent becomes integral within this landscape, as parents also navigate stress, fatigue, and inherited emotional patterns. When parents respond to their own reactions with harsh self-judgment, the nervous system remains activated, making presence harder to access.

Compassion toward oneself supports regulation because nervous systems settle when they feel acknowledged rather than corrected, and this settling directly shapes a parent's capacity to remain emotionally available to their child.

Practices oriented toward kindness and care help parents stay with their own discomfort long enough for choice to re-emerge. Noticing fatigue, fear, or frustration with gentleness allows these experiences to move without solidifying into shame or defensiveness, shifting the inner dialogue from:

“...something is wrong with me for feeling this, to this is what is present right now, and I can stay with it without needing to fix or justify it.”

Over time, this creates more space for repair and reduces the tendency to personalize a child's emotional expression.

My own relationship to this deepened through Vipassana practice. Learning to remain present with unpleasant sensations without fixing or escaping them

Practices oriented toward kindness and care help parents stay with their own discomfort long enough for choice to re-emerge.

built a steadiness that now supports my parenting. That steadiness allows me to hear emotion without immediately turning it into a story about myself. It makes it easier to respond rather than react, and to return to connection after moments of rupture.

A simple reminder continues to guide me: nothing is about me unless I make it about me. This perspective restores proportion. Children's emotions are not tests of worth. They are signals of development and invitations for guidance within the relationship. bell hooks reminds us that loving parenting involves resisting domination while remaining accountable to the responsibility of care (hooks, 2015). When adults can hold authority without control and presence without collapse, families become places where nonviolence is quietly practiced through attention, repair, and emotional honesty.

Over time, children learn less from whether a parent responds perfectly and more from what happens next. When parents can return to presence and care for themselves along the way, emotional intimacy becomes easier to maintain, and peace is built through the small, repeated ways families repair and stay connected.

To learn more about Meghan Stewart's work, visit www.mindfulnessmeghan.com.

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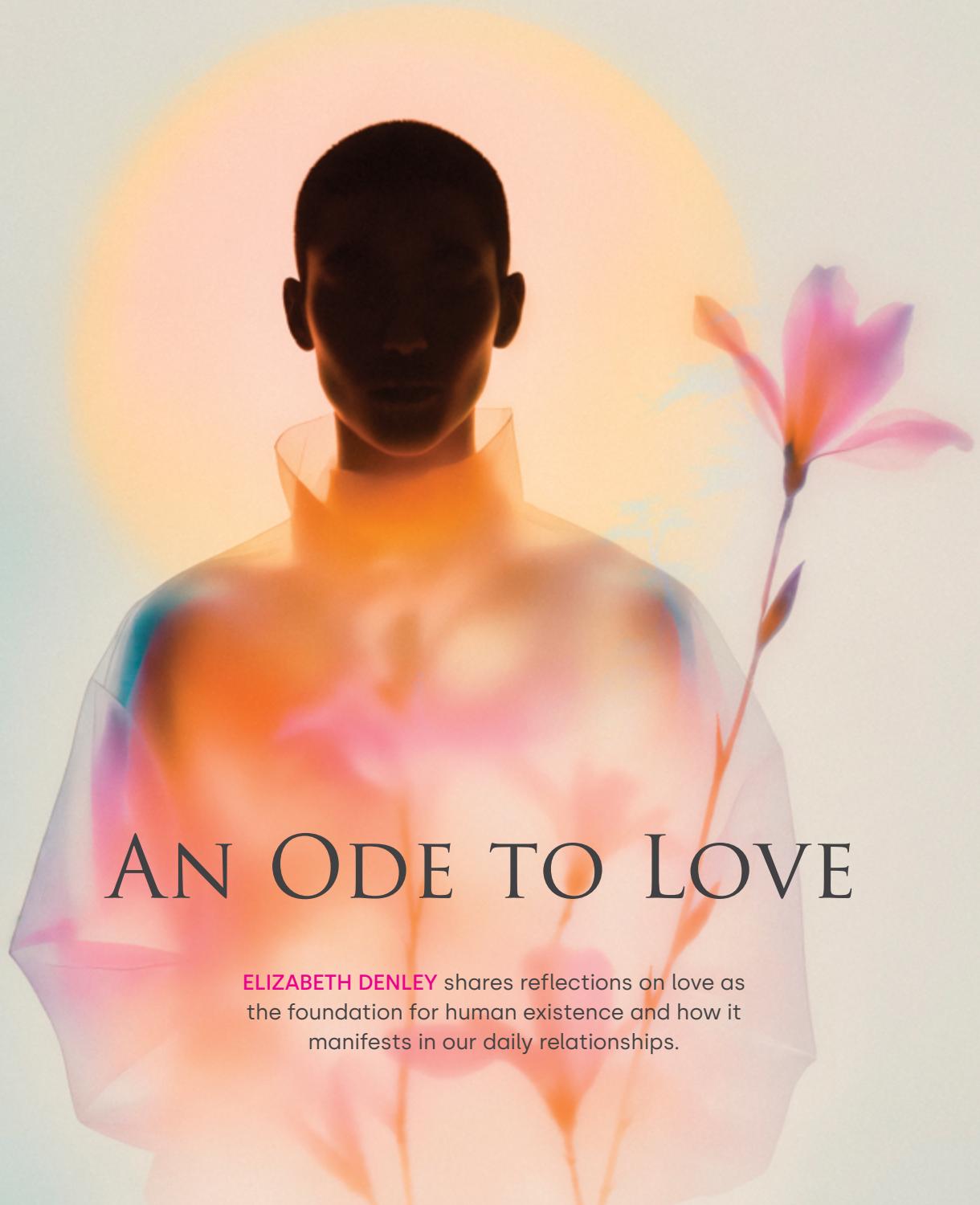
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AN ODE TO LOVE

ELIZABETH DENLEY shares reflections on love as the foundation for human existence and how it manifests in our daily relationships.

The English language is full of proverbs about love: love makes the world go round, love conquers all, love begets love, love knows no bounds, love is blind, and love is patient and kind, to name a few. Many have tried to understand love through categorization—C.S. Lewis in *The Four Loves*, Gary Chapman's *The Five Love Languages*, John Gray's *Men Are from Mars, Women Are from Venus*, and Elif Shafak's *The Forty Rules of Love*. But while these intellectual frameworks offer insights, that approach never resonated with me. Experience has always been the main thing. Love is behind most of our pleasure and pain in worldly existence. Love kindles belonging and community. But while love's overwhelming importance in all our lives is a truism, how we experience love can be vastly different. Quite possibly, no two people feel it the same way, and none of us feel the same way at different stages in our lives.

By my late teens, I believed that loving is the main reason we are born, and that we grow by engaging with its many faces. To use Henry Handel Richardson's

phrase, this was “the getting of wisdom.” In later years, that belief broadened, thanks to meditative experiences that took me beyond any worldly experience of love.

And then, one day, I read something written by Babuji that resonated so well. In his words, love was neither emotion nor feeling, but the fundamental force of existence itself—more essential even than gravity:

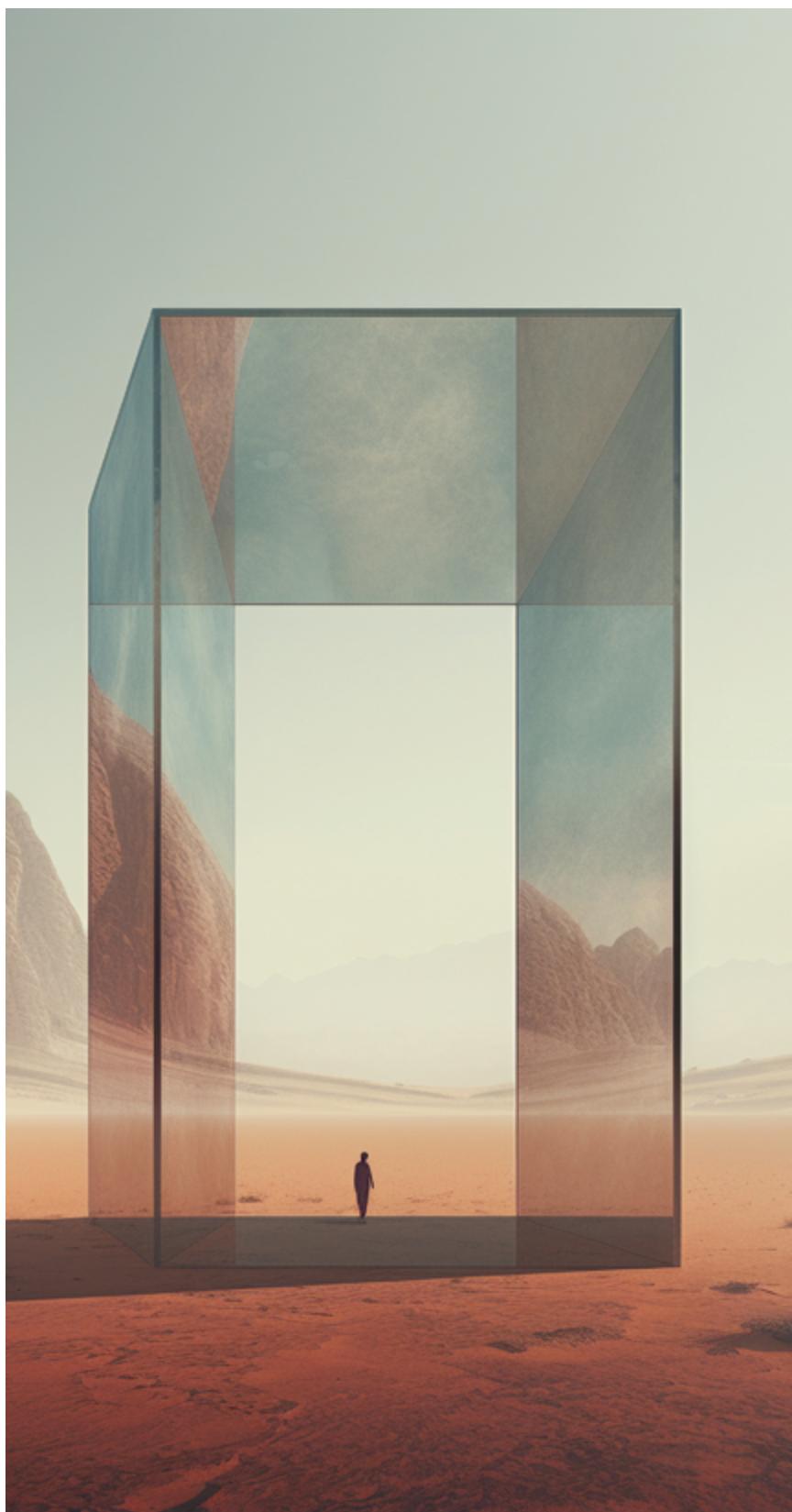
“God has created innumerable worlds, and has kept them connected to one another by what the people of the western civilization call gravity. That connection or attachment, which is common to all, is itself supported by something else. That is, the mutual attachments of all are with that Big Thing, which is the cause of all, and which is attached with its material cause. It is the state of this great cosmos, in which all things are manifested, maintaining their connection with their origin and holding each other together.

“The origin of all things is the same, and the origin of man, too, is the same. But God has compounded him into such a

mixture that all these particles are included in him. That is, he has been formed with those things with which the worlds are made. In other words, all these things are in him, and such power is given to him that he may shatter any world by a mere glance, and may transmit to anybody he likes. This is about the powers.

“Now listen: There exists a world in each particle of man, which is connected with the lower chakras of man that are specially meant for them. This particle gives them power. When the reservoir opens up, that very thing gives power to the world, the mixture of which also exists in man.

“The connection of the chakras is with a number of small worlds, and these worlds become hindrances for our onward march. When a man starts to attain his approach beyond this, it means that he has crossed those places; that is to say the worlds that are found between two chakras. Now, the question arises as to when can a man cross these mid-worlds? It can only be when he completes the bhoga¹ of the place, by undergoing the experience. Similarly, the



places beyond that too are crossed when the bhoga of those places is completed. This takes ages.

“When man is helped by a special power, cracks build up in these places, and the power of gravitation (with which everything is tied up, and the essence of which is in man) is diverted toward another direction. This special power is only present in a person who has risen very high. There is materiality in this power of attachment [gravity], whereas the power of attachment by which these things are shattered has no materiality. That man is very successful who is free from materiality.

“Now, the question is how to take help from the power of attachment that is without materiality. The answer is to develop a connection with him who has got such power. That connection is also called attachment. Love is its good translation.”

Babuji’s words reaffirmed love’s innate nature as the essence of being, and awakened memories. He equated love with the force that holds existence together, and this universal perspective confirmed what I’d always sensed: we all experience love beyond this worldly plane of existence and always have. Even so, worldly life remains the field for our expansion; the soul’s incarnation in human form is a way of expressing love.

Love fuels our evolution, encompassing pleasure and pain—the dualities of existence. It is not all beautiful; our deepest heartbreaks come from our deepest love, and from that, acceptance has gradually emerged. This is the opening. Vulnerability is a sign that all is well. Walling off feelings and numbing pain are not the solution. Rather, acceptance of whatever life brings—not in a morbid way, but simply as it is—offers a way through.

That doesn't mean I have not tried to numb the pain—there are times when I have needed to pause and allow time to heal heartache. But it has become easier with each passing year, and there is more lightness and carefreeness in approach.

Also, with time and the practices of meditation, the extremes of the ecstasy and pain of love have lessened, like the arc of a pendulum's swing winding down. Occasionally, life throws a curveball that sends a jolt through the heart, but it is always a precursor to further expansion, and that understanding has brought courage and faith in the process.

Something Daaji once said sent this inner exploration on another trajectory: "Saying that compassion is empathy in action is like saying that generosity and acceptance are love in action." Love is sometimes expressed in

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outward action in the world, and sometimes it is inner—an ecstatic feeling within, or a much subtler presence, without the need for overt action. A clue came from a dear friend from Germany. She wrote to Babuji once in the 1970s, asking him what she should do when she had hurt another person, and his reply was, "Go into your heart." No external action was needed, only inward action of the subtlest kind.

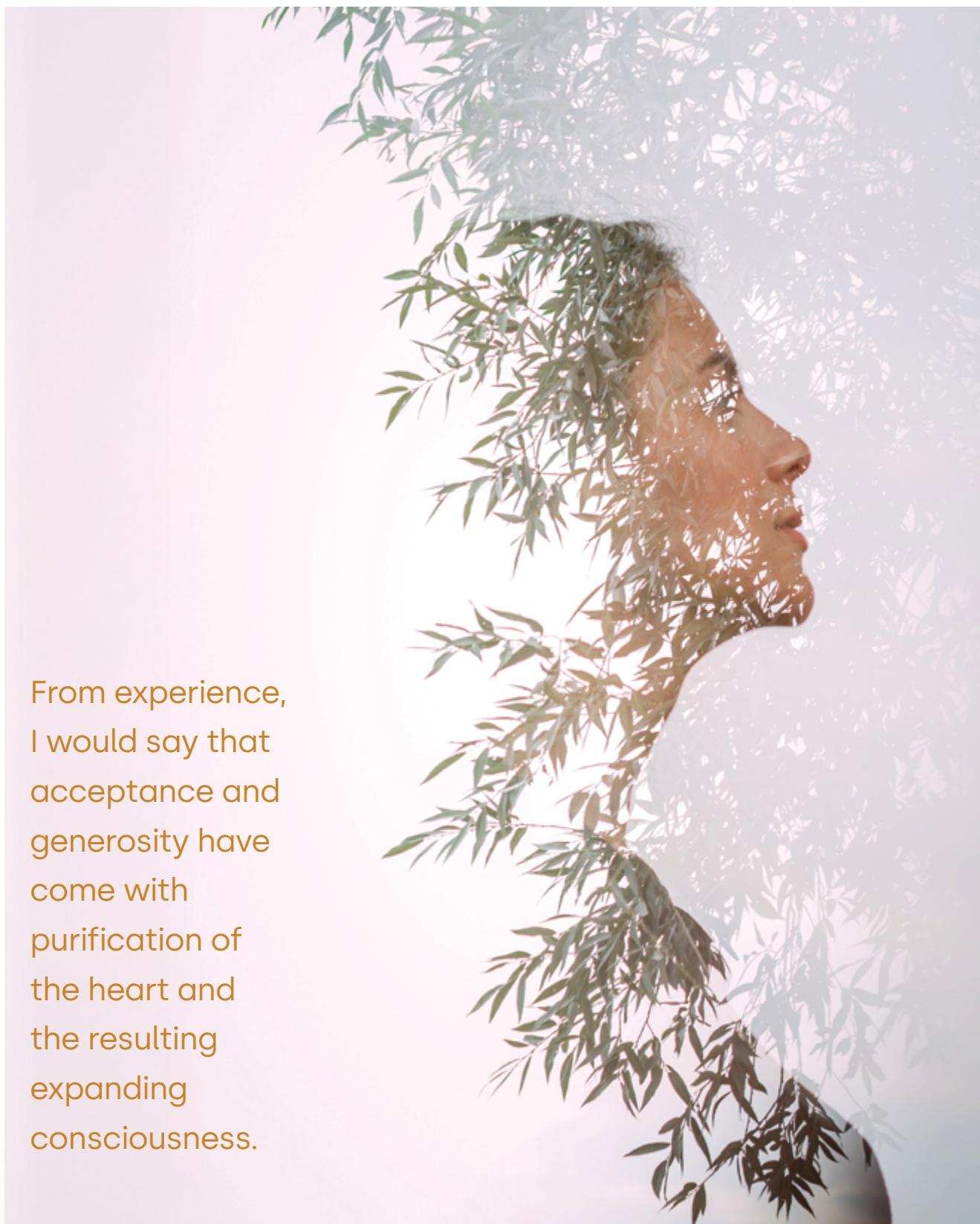
Does it mean that there is no need to say thank you for kindness, or apologize when we have hurt someone we love, even unintentionally? I don't think so, as being considerate toward others and acknowledging mistakes is often helpful and builds trust

and confidence. But here's the question: Is it heartfelt and authentic, or is it for the sake of politeness or because of social convention? And does it have to be voiced? Always, the heart will know what is needed in love.

Do we expect consideration from others in relationships? I've learned this is partly cultural—some cultures are more outwardly expressive, but does outward expression mean they are more loving? The language of love "is a many-splendored thing."

In his book, *Reality at Dawn*, Babuji describes moving from thinking to feeling, to becoming, to being, to non-being. I began to wonder: What happens if we apply

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that sequence to love? Sometimes we are at the thinking level. We want to understand love, and we practice loving. We read books, recite poetry, listen to music, or watch movies, and something is awakened inside. In the spiritual context, we may practice *constant remembrance*,² *zikr*,³ or *metta*.⁴ We are learning about love. It is a stepping stone. But is it enough?

Actually, I think that before all this, at conception and for our first months as babies, we experience love as Babuji describes it—in its original, ultimate essence of non-being. Life's experiences then pull us into the world, into a spiral of being, becoming, feeling, and eventually thinking with the need for mental practice. Evolution is not linear. From time to time, we find ourselves at different levels in this sequence. We may be back at the feeling or thinking level, or even further at the reactive level of dealing with love.

At the point in childhood where we start associating love with the qualities of life and human behavior, we seem to get it so very wrong. Love has nothing to do with transactions and expectations, likes and dislikes, pleasure and pain. It is beyond conditions—unconditional and essential in its very nature. But that is also the journey, the “Divine Play,” as Babuji once called it. We come full circle and move once more toward the essence of pure being.

From experience, I would say that acceptance and generosity have come with purification of the heart and the resulting expanding consciousness. One of Daaji's favorite phrases, “Purity weaves destiny,” is so fitting here. With purity comes an infusion of the fragrance of love into thought, feeling, action, connection with others, and inner states. Love permeates the being until finally it is so all-pervasive that it disappears into nothingness, and at every stage the perception of love changes. What a beautiful blessing is this human existence!

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¹ Bhoga refers to the process of undergoing the effects of impressions through experience.

² In Heartfulness practice, the continuous inner awareness of the divine presence throughout daily activities.

³ Zikr (also *dhikr*): A Sufi devotional practice involving the remembrance of God through recitation of divine names, phrases, or prayers.

⁴ Metta: A Pali word meaning loving-kindness or benevolence.

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environnement

“Adopt the pace of nature:
her secret is patience.”

RALPH WALDO EMERSON





Tears That Become Prayer

Ecologist **B. RATHINASABAPATHY** reflects on how a humble grass carries stories of suffering, sustenance, beauty, and devotion.

The Bead That Remembers

Among grasses that carpet our planet, Job's Tears (*Coix lacryma-jobi*) stands out for producing perfectly formed, pearl-like beads that resemble tears. Named after the biblical figure Job, known for deep suffering and unwavering faith, the plant's scientific name refers to the lacrimal glands of the eye—the producers of tears.

Across cultures and continents, these tear-shaped beads—known as David's Tears, Mary's Tears, Christ's Tears, and simply Tear Drops—symbolize the same universal truth: that sorrow can be transformed into strength, beauty, and devotion.

A Grain That Nourishes the Body

Native to tropical Asia, Job's Tears has been part of traditional diets for centuries. Known also as Adlay or Adlai, its grains sustained communities long before the rise of commercial cereals.

History Rooted in Simplicity

Agnes Arber, in her classic work *The Gramineae*, records that a Chinese general introduced the grain to China in the 1st century A.D. He brought back cartloads after discovering its popularity in Tongking. Farmers in Java, Celebes, and the Far East cultivated it on the margins of rice fields.

A Versatile and Nutritious Food

Several soft-shelled cultivars exist. These are prized for their sweet, high-protein kernels. Across Asia, Job's Tears is:

- Boiled like rice
- Parched or roasted
- Ground into flour and baked into bread
- Cooked into soups and porridges
- Brewed into traditional beverages—zhu in India and Ma-Yuen in Japan

This humble grass demonstrates its value by feeding the poor, sustaining culture, and showing that nature often conceals abundance in simple forms.

Nature's Perfect Bead

If Job's Tears nourishes the body, it also nourishes art. People around the world, in places such as Central America, Africa, and Southeast Asia, use these dried beads to create necklaces, rosaries, bracelets, and other traditional ornaments.

What truly defines the beauty of Job's Tears is its natural design for craftsmanship. Unlike almost any other seed, they possess a natural hole through their center. This biological hollow makes them incredibly easy to string into ornamental pieces without drilling or complex tools.

They are naturally polished and perfectly perforated by nature. Their coolness and gentle sheen seem to say, "Beauty need not be manufactured." While the natural white beads can be dyed into bright colors, the original pearl-grey remains most beloved. Often, the best art grows by the wayside, prepared by nature for the artisan's hand.

Job's Tears in Music: The Rhythm of the Earth

One of the most striking uses of the beads is found in African shaker gourds.

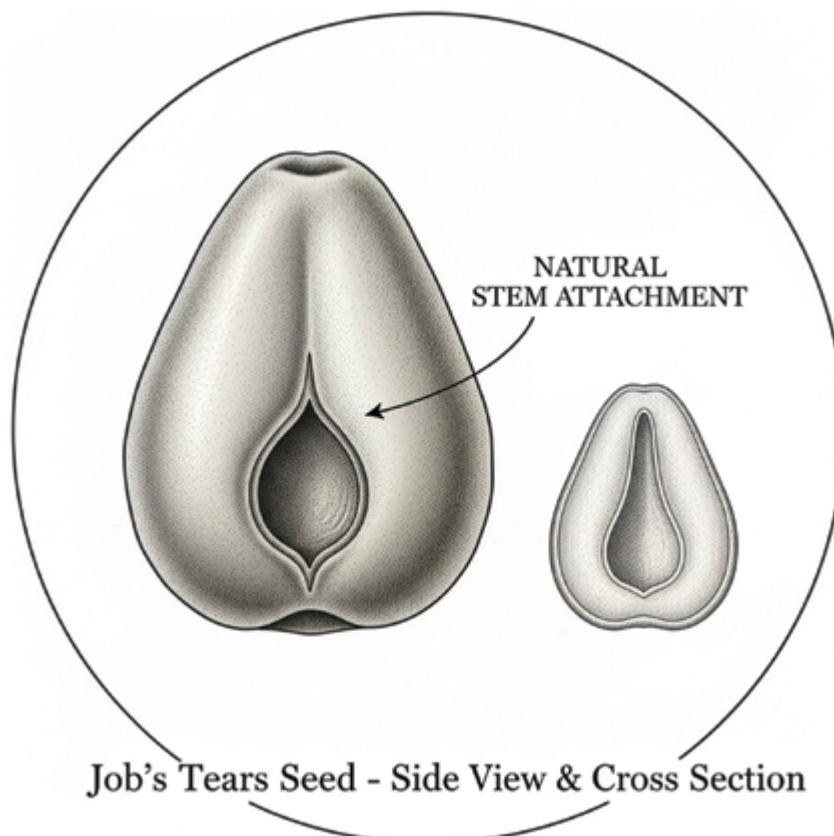
Hundreds of beads are woven into a loose net over a hollow gourd. When played, the beads hit

the gourd in a cascade of earthy, ancient, and living sound. It is music born of seeds, an expression of the world's natural heartbeat.

Tears as Symbols of Devotion

The tear-shaped bead naturally draws spiritual associations. In many cultures, Job's Tears becomes an object of prayer, reflection, and meditation.

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Coix lacryma-jobi

A Bridge to Contemplation

The shape of a tear invites introspection. It reflects:

- The suffering we encounter
- The compassion we cultivate
- The grace that guides us beyond sorrow

Each bead on a rosary marks a sacred moment of remembrance. The beads of Job's Tears show the rhythm of human experience—joy, pain, surrender, and transcendence.





Mother Teresa: A Living Rosary

The contemplative style of a rosary finds its spiritual parallel in Mother Teresa's life.

In the Roman Catholic tradition, the rosary is prayed in reflection of three divine mysteries: the Joyful, the Sorrowful, and the Glorious. Mother Teresa's life beautifully embodied all three. Her serene smile held the joy that grows from service.

Her deeply lined face and contemplative eyes bore the sorrow of having witnessed immense human suffering. Her folded hands, entwined with the rosary, surrendered the glorious to a realm beyond human grasp.

Like the beads she held, Mother Teresa turned every tear into compassion and every sorrow into light.

A Spiritual Reflection for Heartfulness

In Heartfulness, we speak often of purity, simplicity, and inner surrender.

Job's Tears symbolizes exactly that.

- **Purity**—in its naturally polished, unaltered bead.
- **Simplicity**—in its humble presence as a grass that nourishes both body and spirit.

- **Surrender**—in its tear-like shape that carries pain into the realm of prayer.

Just as Mother Teresa used her rosary to align the heart with the Divine, Job's Tears reminds us that nature provides tangible tools for contemplation. Every bead—whether as a necklace, rosary, or seed ornament—becomes a small universe of remembrance, grace, and gratitude.

Tears That Become Light

Job's Tears teaches a profound lesson:

What starts as a tear can become nourishment, beauty, rhythm, and prayer.

From Asia's rice fields to prayerful hands' rosaries, from the music of African gourds to Mother Teresa's silent strength, these humble beads teach that transformation is key in both nature and spiritual life.

A tear is not an end. Rather, it is often a beginning—a symbol of hope and transformation, and a renewal in nature, devotion, and the human heart.



Every bead—whether as a necklace, rosary, or seed ornament—becomes a small universe of remembrance, grace, and gratitude.



creativity

“Odd how the creative power at once
brings the whole universe to order.”

VIRGINIA WOOLF



Ancient Narratives as Maps to Modern Transformation

ANUJA CHANDRAMOULI and the journey of transformation through mythology—profile by **PURNIMA RAMAKRISHNAN**.

“Life is like driving a car. You have to keep glancing at the rearview mirror every once in a while—meaning the past—which is a way of staying connected to your roots. Trying to figure out where you’re from helps you get attuned to your cultural heritage, which is a big part of your identity. Revisiting the ancient world gives you an insight into the present, which you cannot have if you do not look at the rearview mirror while you’re steering through the present, all the while keeping an eye on the future.”

Anuja speaks about mythology. Mythological stories like the *Mahabharata*, *Ramayana*, and Puranas shaped my childhood—constant companions at every moment. Lord Krishna was always my favorite, and learning of his death left me deeply saddened.

When speaking with Anuja, author of fourteen books reimagining Arjuna, Mohini, Shakti, and Ganga, I was curious about how ancient narratives could support spiritual seekers like me. As a Heartfulness meditator, I know turning inward requires courage and guidance.

Could these old stories offer another form of guidance, I wondered?

Looking Inward: The Real Journey

Anuja says that when most people think of journeys, they imagine external movement: flights taken, monuments visited, experiences accumulated. But the journey she’s describing is entirely different.

“Through writing, through engaging with our ancient mythology, you are

encouraging yourself to look inward. That is a lot more challenging because it calls for a degree of mental discipline; it calls for finding the stillness at the simmering and always churning core within you and reveling in the periods of quiet contemplation and introspection.”

Mental discipline, stillness at one’s core, and quiet contemplation are some of the same elements we cultivate in meditation practice. When we sit down for meditation, we turn away from the external world and face what’s within. The discipline Anuja describes is almost the same work in a different form.

As Anuja explores these stories, she describes accessing “universal consciousness,” a phrase that stops me in my tracks! In Heartfulness, we refer to consciousness

expansion and meditation as means to connect with something greater than ourselves. Here, an author was describing a similar state through mythology!

Emptying to Receive

Anuja describes her research process in terms that sound almost ascetic. When she begins work on a book, diving into the vast ocean of epic literature, the first thing she encounters is her own ignorance. The material is immense, accumulated over generations. Anuja says that it is humbling and sometimes even overwhelming.

“It’s like scooping out your insides. You’re emptying all of it so that you can fill it with this beautiful store of ancient knowledge, which then reshapes who you are as a person. You’re emptying yourself up to make yourself a worthy receptacle.”

The trick, she says, is to trust the process and to keep returning to the research and the writing with humility. Slowly, you gain insights, you begin to harness what you’re receiving and pour it onto the pages.

“When that happens, a certain healing happens. Because as I mentioned, you’ve been scooped out hollow and once more, you’re shaping yourself reflectively, immersing

yourself in the timeless flow of profound truth; you’re surrendering to a greater process, and you emerge stronger from it.”

Characters as Teachers

Anuja has written fourteen books. She calls them her babies, the books she’s carried and delivered with care. But she also calls them her parents, the guides who have helped her grow.

Each character demanded something different from her. Each book required her to reach a certain level of growth before she could do it justice.

From *Arjuna: Saga of a Pandava Warrior-Prince*, her first book, came the confrontation with anger, that defensive shield we mistake for strength. She had to let go of preconceived notions about this character she’d grown up with. To surrender to this process, she found she had to let go of her own anger.

Anyone who meditates regularly knows what it’s like to meet anger on the cushion. The question is always: will we defend it, or let it go?

Mohini: Facing Discomfort

Then followed *Mohini: The Enchantress*. This character forced Anuja to confront the inherently

ingrained discomfort around sexuality and sensuality.

“As women, there are so many hang-ups we have about sexuality because society either encourages us to be sex objects (as opposed to sexual beings) or the very vision of chastity and repressed sexuality. In *Mohini*, I realized I was so shy and reluctant to do justice to this character. That was the very first time that I used the first person as an author, because I wanted to get closer to this character and stop being so reluctant to engage with someone so confident in her sexual skin.”

Beyond Binaries

Anuja’s most recent book, *The Wife and the Dancing Girl* (a revisionist take on the Tamil classic, *Silapathikaram*), tackles another false choice: the “Madonna-whore” complex: the good wife versus the dancing girl.

“I really struggled to write this book because I had a lot of growing up to do. We’re forced to view women as either one thing or the other. But a woman has thousands of faces, and they’re all valid.”

This is what *svadharma* means, following your own dharma—your own truth.

Shakti: Accessing Inner Strength

If any single work embodies the transformative power Anuja describes, it is *Shakti: The Divine Feminine*.

“When you’re exploring the transcendental quality of the Divine Mother, that’s when you realize that the answers you were seeking outside are within you. The greatest lesson the Goddess teaches you is also the simplest: You are enough!”

For Anuja, writing *Shakti* meant exorcising personal demons, confronting nameless terrors, working through phobias and unpleasant experiences, and trauma accumulated over a lifetime. The book itself became the reward—and not only for Anuja. During the Kerala floods, a young woman reached out to her on Instagram. Stranded, waterlogged, frightened, the girl told Anuja that *Shakti* had been her source of comfort in those terrifying hours.



“When you’re exploring the transcendental quality of the Divine Mother, that’s when you realize that the answers you were seeking outside are within you. The greatest lesson the Goddess teaches you is also the simplest: You are enough!”

Ganga: Redefining the Sacred

In her book *Ganga: The Constant Goddess*, Anuja reimagines the river deity as a woman who follows her heart.

“She refused to stay put in one place and be the dutiful wife. She wanted to truly become a divine lover and partake of a timeless love that will sustain nature in its raw splendor. She chose to live life Goddess-size.”

A Simple Practice

When I ask Anuja how readers can meaningfully engage with these stories for their own transformation, she speaks of interlocking patterns—mysterious connections that reveal themselves only through sustained attention.

What you receive from mythology depends on what you bring to it. The stories can serve many purposes, including pure entertainment. Yet if you keep responding to their call, you may be surprised by how they educate you without your even trying.”

Anuja offers a simple practice: read a few pages every day. The *Bhagavad Gita*, the *Mahabharata*, the *Ramayana*, the *Upanishads*, your favorite Puranic tales, Tenali Raman stories—or even your own writing! Just read and absorb.

“You’ve been fed this diet of stories as a child, along with mother’s milk and the *parupu-sadam* (rice and lentils). It becomes a part of your blood and your bones. Just read a few pages, and you absorb and assimilate what is being conveyed. Slowly, with time, you start discerning the mysterious interlocking patterns which convey the deeper truth.”

It is never obvious, she says. It is never simple. And yet it is both obvious and simple! That is the paradox.

Anuja’s daily reading practice parallels meditation: both require showing up, absorbing, and yielding. Over time, the change is subtle but deep; when needed, your inner strength emerges.

Death and the Shamba Revelation

Near the end of our conversation, Anuja shares what she calls her “eureka moment,” an insight that came while working on her book, *Abhimanyu*.

“The characters in the *Mahabharata* were all embodiments, divine entities who wanted to be a part of this *Dharma Yuddha* [righteous war]. They wanted to assist Vishnu’s avatar, Krishna, because he was Bhumi Devi’s worthiest champion. Once

a divine entity’s purpose is fulfilled, there is no sense in clinging to this world. They must be released so they can return. Ultimately, liberation is about letting go, especially of the things you love with passionate abandon.”

Anuja speaks of the Yadava massacre, the destruction of Krishna’s entire clan after the Mahabharata war—almost unbearable for her to contemplate as a young child. Shamba, son of Krishna and Jambavati, was blessed by Shiva in his *Ardhanarishvara* form [Shiva as half-woman]. Shamba was beautiful, like Krishna, and irresistible to women—but also cursed. The sages doomed him to deliver an iron mace that would destroy the Yadava race. On the surface, their loss can feel terrible, yet it is divinely ordained.

Anuja’s insight goes deeper.

Death and destruction, the work of Shiva the destroyer, come with negative connotations, but they are part of the great cycle, whether we acknowledge it or not.

“Stories help us engage with these mysterious patterns. They encourage you. The monsters of the world may be real, but you carry with you what is necessary to deal with all of it, whether it be death, personal demons, or anything else. You will find what you



The journey inward is not easy. It requires contemplation and courage. Just as we return to our meditation cushion each day, we can repeatedly return to the wisdom of ancient stories. The practice is the same: showing up, opening your heart, and allowing transformation.

need, provided you are brave and kind.”

The Living Inheritance

As our conversation comes to a close, I return to the image of the rearview mirror. We must glance back to move forward. The past helps us orient toward the future.

As Anuja says, stories are living organisms. They breathe, but they also change with each generation. Something gets added, something gets removed, always according to what is needed. It doesn’t mean the stories are contaminated or diluted. Similarly, we are living organisms, capable of being emptied and refilled, changed, and adapted. As we go, we develop the capacity to confront our demons and discover our strength.

The journey inward is not easy. It requires contemplation and courage. Just as we return to our meditation cushion each day, we can repeatedly return to the wisdom of ancient stories. The practice is the same: showing up, opening your heart, and allowing transformation.

children

“Life itself is the most
wonderful fairy tale.”

HANS CHRISTIAN ANDERSEN



TUATHA DE DANAAN

RUBY CARMEN weaves an ancient Irish tale of Dagda and the magical harp, whose music heals, transforms, and protects the Tuatha de Danaan.



Let me tell you a story, a story of a magical harp and of a people from ancient Ireland, far, far away in the West. Going back to a time that is almost forgotten, and only just remembered.

The guardian of this magical harp was known as Dagda,¹ a chieftain, some say, and a god-like figure of immense power and goodness. He was god-like with both

immense power and goodness, in equal measure. His magical gifts included a pot known as the cauldron of abundance!

The harp was so beautiful, crafted from sacred oak and covered in jewels and gold. Yet it was the harp's celestial music that held its real power. The magic of the harp was this: it was able to heal the sorrows of the warriors after their many battles. On listening to

the sacred notes of the harp, the warriors would forget their woes and suffering.

When Dagda played the strings of the harp, he could bring the seasons into order, and its music readied the warriors for battle.

At this time in Ancient Ireland, there were many battles fought. During one such battle, the harp was left unguarded and the

enemies of Dagda stole the harp away—such a precious gift, a great treasure of the Tuatha de Danaan.²

The enemies of Dagda sped away with the harp through the thick, dense, green forest and found an empty, abandoned banquet hall. The folk began to celebrate their victory; they had the magic harp now, perhaps Dagda would be less powerful without his harp, without this magic. After some merry-making, the heavy doors of the hall burst open, and a keen stillness covered the entire hall. Dagda had come for the harp.

He uttered the words, in a booming voice like the western winds on a winter's morning: “Come to me, my dear harp, come to me.”

The magic harp obeyed and flew from the center of the banquet hall into the immense and impatient hands of Dagda.

Dagda played a few chords on the harp, soft and solemn. Every note reverberated in the hall, covering each and every person there, men, women and children. The music it created sounded akin to a wail, no, it was a wall of tears! The sound was so sad and pierced their hearts to such an extent that the women and children began to sob, choking back tears so overcome with emotion, with woe. The men folk on witnessing their loved ones so distraught also became heavy with sorrow and sadness.





The clever Dagda had another string to his bow—or rather his harp! He played a note that instead of sadness, stirred up uncontrollable laughter in all the men who were his enemies. They were unable to resist the laughter, and they laughed and laughed until they could no longer stand up, let alone raise their weapons against Dagda.

The weeping women looked on at their menfolk in disbelief and before they could open their mouths to speak, to admonish them, Dagda's harp played one more note, one more chord so

soothing like a mother's lullaby. It was the sweetest, softest sound imaginable, radiating joy and beauty. The effect of this was, all present there fell into a deep sleep. It was the music of sleep itself. The children crawled into their mothers' laps, and all slept so soundly and with this, Dagda left the hall with his magical Harp.

It was indeed the magical Harp that saved the Tuatha de Danaan and Ancient Ireland from their enemies. And still today, the harp is a symbol of modern Ireland, a symbol of cultural identity and pride.

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¹ The Dagda is a powerful, fatherly Celtic god in Irish mythology, chief of the Tuatha Dé Danann, known as the "Good God," and associated with abundance, fertility, strength, magic, wisdom, and Druidry.

² Translation from Irish: "folk of the goddess Danu," also known by the earlier name Tuath Dé ("tribe of the gods" or "divine tribe"), are a supernatural people in Irish mythology. Many of them are thought to represent deities of pre-Christian Gaelic Ireland.

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Heartfulness Gopichand Badminton Academy

The academy's commitment to excellence, guided by the vision of Pullela Gopichand and rooted in the values of Heartfulness.

World-Class Facilities

- **14 International Standard Badminton Courts with Air Conditioned Facility.**

World-class courts designed to meet global tournament standards.

- **Highly Qualified Coaches**

Train under internationally certified professionals (BAI).

- **Advanced Gymnasium, Swimming pool & Physiotherapy Center**

Top-tier fitness and recovery facilities to enhance performance.

- **Personalized Nutritional Guidance**

Customized diet plans tailored to each athlete's needs.

- **Mental Wellbeing Programs**

Focus on holistic development with meditation and relaxation techniques.

Special Focus on every individual player.

- **Pure Vegetarian Campus**

A clean, healthy, and sattvic environment.

- **Air-Conditioned Hostel Facilities**

Comfortable and well-maintained accommodations for athletes.

- **Equipment Requirement**

Players must bring their own sporting equipment.

- **Admissions Through Trials Only**

Enrollment is based strictly on selection in performance trials

- **Proven Track Record**

In just 2 years, our badminton players have earned:

- 2 International Rankings
- 6 National Rankings
- Numerous players with state level rankings

Eligibility

Age: 8–18 years

Basic badminton knowledge required



Shantaben International Cricket Academy for Girls

Facilities & Offerings

- **Professional-Grade Cricket Grounds:** Specialized pitches and state-of-the-art facilities.

- **Highly Qualified Coaches**

Train under certified professionals.

- **Advanced Gymnasium & Physiotherapy Center**

Top-tier fitness and recovery facilities to enhance performance.

- **Personalized Nutritional Guidance**

Customized diet plans tailored to each athlete's needs.

- **Mental Wellbeing Programs**

Focus on holistic development with meditation and relaxation techniques.

Special Focus on every individual player.

- **Pure Vegetarian Campus**

A clean, healthy, and sattvic environment.

- **Air-Conditioned Hostel Facilities**

Comfortable and well-maintained accommodations for athletes.

- **Equipment Requirement**

Players must bring their own sporting equipment.

- **Admissions Through Trials Only**

Enrollment is based strictly on selection in performance trials.

Eligibility

Age Group: 8–18 years

Skill Level: Open to beginners and intermediate players passionate about cricket.



Location: Kanha Shanti Vanam, Hyderabad, Telangana

Email: contact@hfnSports.com

Contact: +91 8519956041

Monday to Saturday



Polarity



Gitopadesha



Brighter Minds Program



Hostel Facilities

Available (CBSE campus, Kanha)



Heartfulness International School

From
Nursery to Grade XII

CURRICULUM OFFERED

**CBSE | CAMBRIDGE | IB
MONTESSORI | INDIGO
FINLAND | NIOS**

Relaxation & Meditation



Sports



Art & Craft



NCC



Transport
Available



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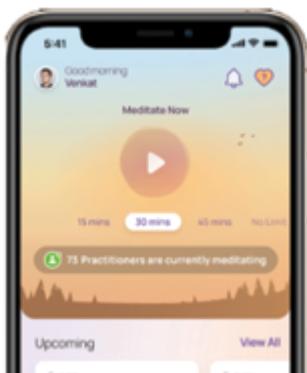
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All Knowledge Stems From the Heart

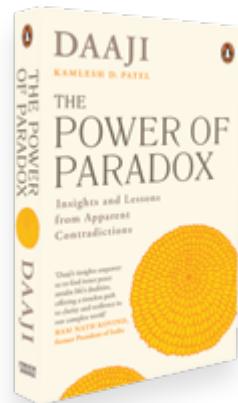


heartfulness app

Master the habit of meditation

The Heartfulness app offers daily practices to awaken the potential for a joyful existence. Download it at

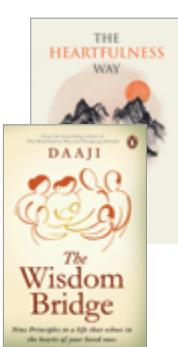
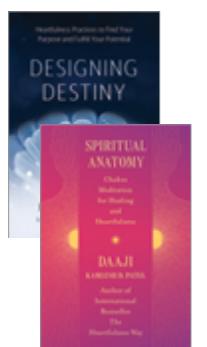
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Heartfulness Yoga Teacher Training Course

Learn to teach the eight limbs of yoga. Merge the traditional art of yoga with a modern professional approach.

heartfulness.org/yoga/



Publications by Daaji

#1 BESTSELLERS

How meditative practices lead to changes in lifestyle, both personal and in relationships, which lead to greater freedom in designing our destiny.

designingdestiny.com
theheartfulnessway.com
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Meditation Masterclass

In these 3 online masterclasses, you will learn the practical benefits of meditation and other yogic practices. Masterclasses are available online each day after you sign up and accessible throughout the day.

heartfulness.org/masterclass

Find Your Community

Find a trainer or meditation center near you!

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Learning, The Heartfulness Way

Explore simple Heartfulness practices through our self-paced courses for beginners and advanced learners alike.

learning.heartfulness.org



HFNLife

HFNLife strives to bring products to make your life simple and convenient. We offer a set of curated partners in apparel, accessories, eye-care, home staples, organic foods and more. The affiliation of our partner organizations with Heartfulness Institute helps in financially sustaining the programs which we conduct in various places across the world. hfnlife.com



**Forests by
heartfulness**

We are planting millions of trees across India

An initiative of Heartfulness Institute to nurture, protect and conserve native, endemic and endangered tree species of India.

Participate in this movement by volunteering locally, gifting trees and partnerships, more details at:

Website: <https://heartfulness.org/forests/>
Gift or Contribute to loved ones at:
<https://heartfulness.org/forests/donations-gifting>
Write to us: fbh@heartfulness.org

The background of the entire advertisement is a high-angle, color-toned photograph of a city skyline at sunset. The Empire State Building is the central focal point, standing tall and illuminated. The city is densely packed with skyscrapers of various heights, all reflecting the warm, golden light of the setting sun. In the foreground, the rooftops and lower levels of buildings are visible, creating a sense of depth. The overall atmosphere is one of urban energy and global reach.

**REIMAGINING
A BETTER
SHARED WORLD**