

**The Relevance Today**  
of Swami Vivekenanda

DECEMBER 2016

# heartfulness

CONSCIOUSNESS  
EGO  
INTELLECT  
THINKING

## Evolution of CONSCIOUSNESS

*Daaaji's 2016 Series  
Compiled*

**SPIRITUALITY@  
WORK**

*World Confluence of Humanity,  
Power and Spirituality*



*The Science of*  
**SPIRITUALITY**

COLLECTOR'S EDITION



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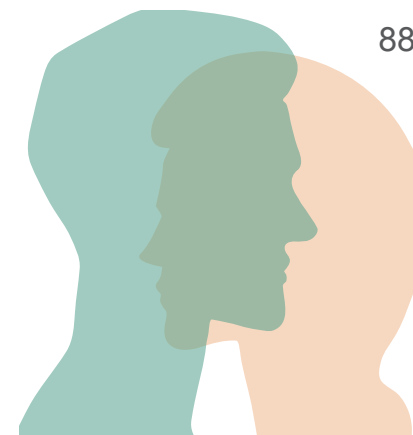


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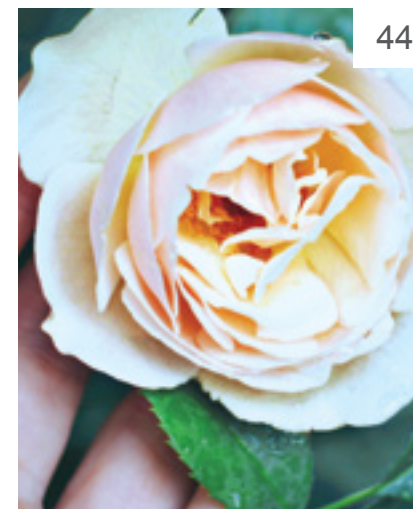
**Brighter  
Minds** Enriching  
Young Minds



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# Heartfulness Relaxation



Heartfulness  
Through meditation, calm

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

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

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

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

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

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

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

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

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

Feel how your whole body is now completely relaxed.

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





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

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

## dive deep within

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## *A Collector's Edition*

Dear readers,

As the year comes to an end, our December issue is a very special one. We are gifting you a Collector's Edition of the year's articles about the science of spirituality, featuring three authors – Swami Vivekananda, James Allen and Kamlesh D. Patel.

It is the season for celebrating and giving: Thanksgiving, Bodhi Day, Milad un-Nabi, Christmas, Hanukkah and New Year's Eve are all on our doorstep. It is easy to simply go along with the modern commercial materialistic approach to these festivals, and yet behind each one is a symbolism that reminds us of their deeper purpose. Taking the time to learn about this symbolism opens our eyes to the richness of humanity.

Why do we give? Each one of us will have different personal reasons for giving gifts during the festive season, be it out of a sense of duty and habit only or because we really put our hearts full of love into the gifts we give. And yet there is a collective understanding that the generosity of giving is something good for us – it is good for the soul. A wealth of research now shows that generosity can lead to improved life span and happiness, better outlook at work, cooperation and social attitude, reduced stress and greater success. What better time of year than now to be generous, remembering that it is not the material value of a gift that matters, but the love that is imbibed in it.

From us at Heartfulness Magazine, we wish you and your families the best for December and the New Year. We will be back in January, with a new and improved magazine, based on your feedback and suggestions.

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Vivekananda was a spiritual giant of the 19th century whose guru was the saint Ramakrishna Paramahansa. He introduced the Indian philosophy of Yoga to the western world and raised interfaith awareness. He is probably best known for his inspiring speech at the Parliament of the World's Religions in Chicago in 1893, which began, "Sisters and brothers of America".



## *James Allen (1864 – 1912)*



Allen was a British mystic and philosopher, known for his inspirational books and poetry and as a pioneer of the self-help movement. Born in Leicester, England, to a working-class family, he left school at fifteen to support the family, after his father died. In 1903 he retired to devote himself to writing and moved with his wife and daughter to a small cottage in Devon, where he spent the rest of his life.

As *A Man Thinketh* has influenced many contemporary writers and has inspired millions to recognize that our visions can become reality, simply through the power of thought.

## *Kamlesh D. Patel*

Embracing the many roles of a modern-day spiritual Guide, you will find Kamlesh Patel equally at home meditating with a group of followers in the sublime stillness of a Himalayan ashram, teaching thousands of people to meditate at an international conference in Lyon France or Los Angeles California, addressing recruits in a police academy in Delhi and sharing tips on life skills with students at a high school campus in Mumbai.



Known to many as Daaji, he has that rare and beautiful blend of eastern heart and western mind that allows him to dive deep into the centre of his existence in the heart, and simultaneously have a scientific approach to original research in the field of meditation, spirituality and human evolution.

As global head of the Heartfulness Movement and the fourth spiritual Guide in the Sahaj Marg system of Raja Yoga, Daaji oversees Heartfulness centers and ashrams in over 130 countries, and guides the 7,000 certified trainers who are permitted to impart Yogic Transmission under his care.

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# Observation

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

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

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

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

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



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



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

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

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

... Man wants truth, wants to experience truth for himself; when he has grasped it, realised it, felt it within his heart of hearts, then alone, declare the Vedas, would all doubts vanish, all darkness be scattered, and all crookedness be made straight. "Ye children of immortality, even those

---

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

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who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him who is beyond all darkness; there is no other way."

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

In acquiring knowledge we make use of generalisations, and generalisation is based upon observation. We first observe facts, then generalise, and then draw conclusions or principles. The knowledge of the mind, of the internal nature of man, of thought, can never be had until we have

first the power of observing the facts that are going on within. It is comparatively easy to observe facts in the external world, for many instruments have been invented for the purpose, but in the internal world we have no instrument to help us. Yet we know we must observe in order to have a real science. Without a proper analysis, any science will be hopeless, mere theorising. And that is why all the psychologists have been quarrelling among themselves since the beginning of time, except those few who found out the means of observation.

The science of Raja Yoga, in the first place, proposes to give us such a means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided, and directed towards the internal world, will analyse the mind and illumine facts for us. The powers of the mind are like rays of light dissipated; when they are concentrated they illumine. This is our only means of knowledge.

Everyone is using it, both in the external and the internal world, but, for the psychologist, the same minute observation has to be directed to the internal world, which the scientific man directs to the external. This requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to things external, but never to things internal; hence, most

of us have nearly lost the faculty of observing the internal mechanism. To turn the mind, as it were, inside, stop it from going outside, and then to concentrate all its powers and throw them upon the mind itself, in order that it may know its own nature, analyse itself, is very hard work. Yet that is the only way to anything which will be a scientific approach to the subject.

What is the use of such knowledge? In the first place, knowledge itself is the highest reward of knowledge, and secondly, there is also utility in it. It will take away all our misery. When by analysing his own mind, man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery – there will be perfect bliss, even while in this body.

There is only one method by which to attain this knowledge, that which is called concentration. ... How has all the knowledge in the world been gained but by the concentration of the powers of the mind? The world is

ready to give up its secrets if we only know how to knock, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.

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

We know that there is the power of the mind called reflection. ... The powers of the mind should be concentrated and turned back upon itself, and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated mind penetrate its own innermost secrets. Thus will we come to the basis of belief, the real genuine religion. We will perceive for ourselves whether we have souls, whether life is of five minutes or of eternity, whether there is a God in the universe or none. It will all be revealed to us. This is what Raja Yoga proposes to teach.

The goal of all its teaching is how to concentrate the mind, then, how to discover the innermost recesses of our own mind, then, how to generalise the contents and

form our own conclusions from them. ... Every human being has the right and the power to seek for religion. Every human being has the right to ask the reason why, and to have his question answered by himself, if he only takes the trouble.

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

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

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

Excerpts from the ‘Introduction’ to Vivekananda’s book *Raja Yoga* ●



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Look deep into nature, and then you  
will understand everything better.

—Albert Einstein





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# Meditation

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Kamlesh D. Patel



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Meditation is a process in which we shift from thinking to feeling. It is a journey from the complexity of mind to the simplicity of heart.

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**M**editation is often defined as thinking continuously about one object of thought. We often get stuck on this definition, however, and lose the real purpose of meditation. Meditation must reveal the true nature of that object upon which we are meditating. Such revelation comes not as a thought, but as a feeling. Therefore, meditation is a process in which we shift from thinking to feeling. It is a journey from the complexity of mind to the simplicity of heart. It is for this reason that most methods of meditation involve the heart.

Though we can easily remember an image or an idea, it is difficult to recollect a feeling. Have you ever tried to recollect the taste of a meal you had many years back? You may vividly remember the place where you ate. You may even remember its ambience, but the actual taste of the food can never be retrieved. Why? It is because feeling is always in the present, in the now. Therefore, we cannot be happy with the feeling of a good meditation from eons back. Of course, the memory of a great revelation in meditation is good, but it is akin to someone who hits the jackpot once in his lifetime and is a beggar forever more. The feeling we derive in meditation must become a permanent affair.

Yet, even feeling has its limitation. The heart is never truly satisfied with feeling. At some point, feeling becomes a burden, whether it is the feeling of pleasure, of joy, or even of bliss. Feelings are difficult to handle. In true meditation, we enter into absolute nothingness, a complete void of experience.

If you examine consciousness, you will find that it has a variety of states, just as water has different states. We have waking consciousness, with which we interact with the world. The consciousness of a person whose attention is only focused outwardly perceives only the outside world, accordingly. When we are asleep, we enter into the dreaming consciousness, and in deep sleep, our consciousness goes very deep. In meditation, our consciousness is moving towards the innermost Self, which is the core of our existence. As we traverse through the various states of meditation, we enter into a special state of consciousness where we are, at once, at the depths of our being, while being simultaneously aware of the things around us.

A true seeker of Reality, though inwardly meditating, is meditatively active in the worldly sense as well.

This contradiction between the attraction towards the Self within and the pull of our awareness towards its outer periphery is only valid so long as there is no all-encompassing meditative state that expands throughout all states of consciousness, whether waking, meditating, or sleeping. A person in such an expanded state of consciousness is unable to differentiate between worldly and spiritual activity, as all is done in a purely meditative state ●



# Transmission

KAMLESH D. PATEL introduces the most important feature of Heartfulness: Transmission. It is not something new, having been around for thousands of years, but like any other transfer of energy, it is the quality and potency that matter. We all have the opportunity to experience this life-transforming offering from the Source, wherever we are. Learn more.

Over the past few decades, meditation has acquired universal recognition for its numerous positive effects. Many methods of meditation are available and it is possible that all of them may be good. The Heartfulness meditation technique is also good, but what makes it unique is the addition of another element known as *pranahuti*, or Yogic Transmission. Yogic Transmission makes meditation truly dynamic, and it is the real specialty of the Heartfulness method offered by Sahaj Marg.

What is transmission? Transmission has been defined as the utilization of divine energy for the transformation of man. Here we are not speaking of physical transformation, as our bodies are limited by our genetic makeup. For example, we might be able to gain or lose a few pounds, but we cannot change our height substantially. On the mental level, there are fewer limitations. We can all learn – some very easily and some with greater difficulty – but it is only on the spiritual level that there is infinite scope for growth. Transmission is the nourishment that allows such unlimited growth.

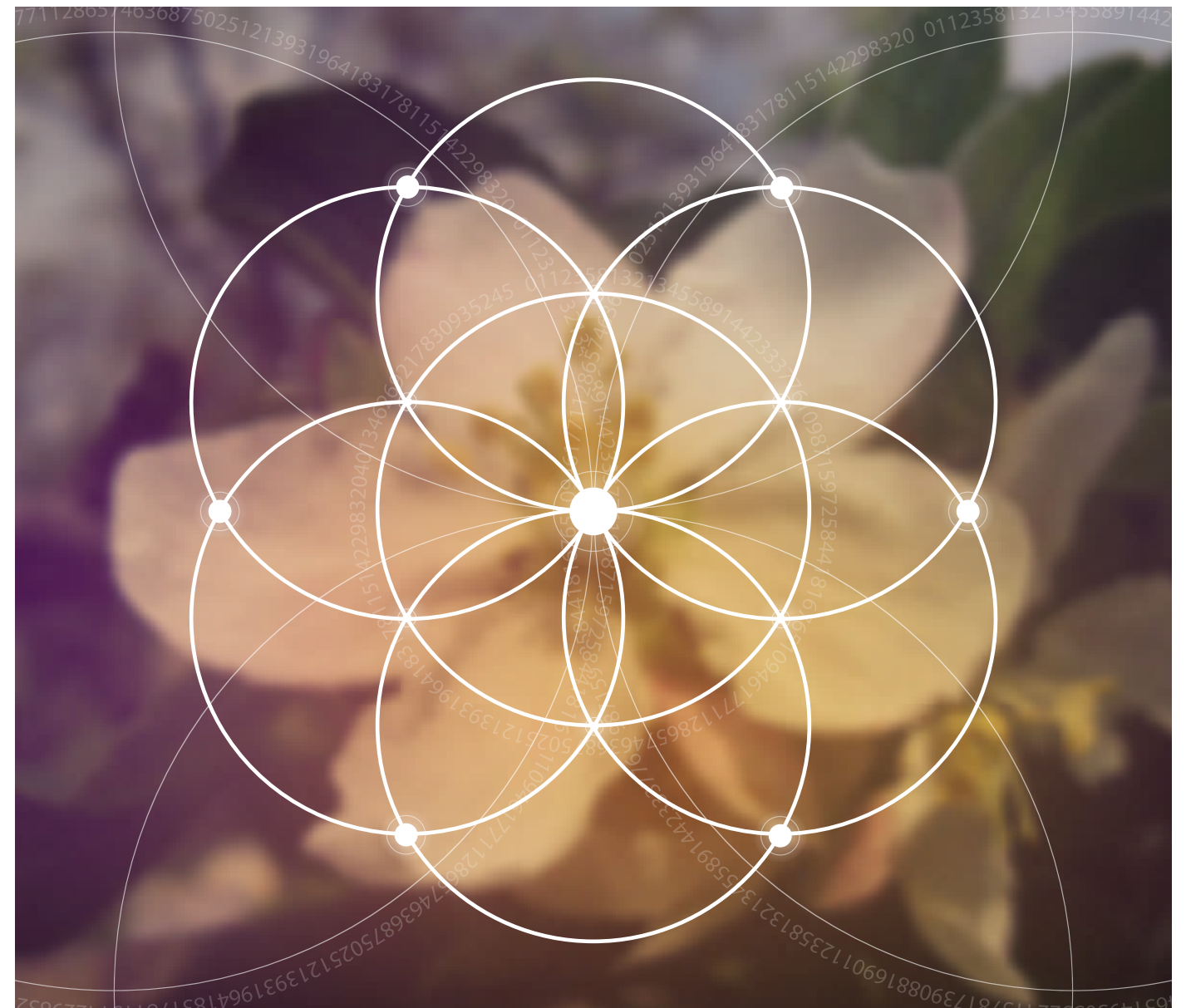
If Transmission is an energy that can bring about infinite growth, it must also be infinite. In the physical world, there is no such thing as infinite energy. The sun can blaze for billions of years, but eventually even it will burn

itself out. Under Einstein's famous equation,  $E=mc^2$ , energy is always limited by the velocity of light and the finiteness of mass.

But yogis have never been bound by physical laws. An adept meditator may be seated in one country, while the aspirant is seated in some distant place across oceans and mountains. Yet, the moment the adept triggers the Transmission, the aspirant receives it wherever he or she may be. This is the common experience of so many meditators. If we merely think of Transmission, it starts to flow instantly.

Even light cannot travel instantly. If a distance can be traversed in zero time, the velocity is infinite. Hypothetically, what would happen to Einstein's equation if we were to substitute the speed of light with such infinite velocity? Inserting infinity into the equation means that the energy that comes to us would also be infinite, and its source would also have to be infinite. This is Transmission.

While the link between science and spirituality continues to be a source of debate and research, the best way to understand Transmission remains to experience it practically. Trying to grasp Transmission intellectually



is like trying to understand the taste of strawberry ice cream intellectually. Is it possible to convey its taste in words to someone who has never tried it? You can explain all about sucrose, dairy proteins and the temperature at which milk freezes, but it would all be useless. In the end, you would probably say, “Just try it!”

Add Transmission to your individual spiritual or religious practice, faith or no faith, and you will experience a quantum shift in your inner experience from day one. I say faith or no faith, because faith is the result of the impact of some esoteric experience. Without such experience, belief remains unproductive and unfulfilling.

You can use scientific experimentation to test the effects of Transmission. First, meditate without Transmission, using only the prescribed Heartfulness technique. Then, after a few minutes, meditate using the same technique, but with the support of a trainer who meditates along with you. This expert can either be physically present with you or at a remote location. You can do this as many times as you like, as it will be replicable. This test will allow you to compare the difference between meditation without Transmission and meditation then with Transmission.

For many people, the experience of receiving Transmission is so convincing that no further proof or understanding is necessary. I invite you to experiment and experience it for yourself ●

KAMLESH D. PATEL shares some profound insights on the original sound that manifested at the time of creation.

ॐ (AUM) is neither Hindu nor Buddhist nor Christian. It is not even a word, but a symbol. When you talk about the sunrise or the beauty of the full moon, can you say that the sunrise is only associated with Hinduism or the full moon only associated with Buddhism?

ॐ is the original sound that manifested at the time of creation. And that sound is imbedded in our innate memory within the soul, starting with A to U to M, and witnessing the emptiness that follows the M. It is the soundless sound that follows the M that we must capture. The sounds of A, followed by U and M, and finally the soundless sound that follows, all have tremendous significance. And it is the empty silence that follows the sound of ॐ that reminds us of the fourth state, that is known as the *turiya* state.

Let us understand what these stages are, and how we can practically experience them with the help of meditation supported by Yogic Transmission. This Yogic Transmission, or *pranasya pranaha*, has been well defined as far back as in the Upanishads. For example, here it is mentioned in the Kena Upanishad:

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणश्चक्षुषश्चक्षुः ।

अतमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

śrotrasya śrotram manaso mano yadvāco ha vācam sa u prāṇasya prāṇaścakṣuṣaścakṣuḥ |

atimucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti || 2 ||

2. That which is the hearing of our hearing, the mind of our mind,

the speech of our speech, that too is the life of our life-breath and

the sight of our sight. The wise are released beyond and they

pass from this world and become immortal.

It is easy to experience the three states of consciousness that are felt every day by all of us. We have the waking state of consciousness, the dream state of consciousness, and the deep sleep state.

In the first, the wakeful state, consciousness is moving away from the Source into the outward search of knowledge, out of which is born the field of modern science.

The consciousness of the dream state is somewhere in between, from where we dream of *slokas*, poetry, *ghazals*, etc. It is all about the inner search, and is related to the inner world.

In the deep sleep state, consciousness gravitates towards its Source, the soul.

The full spectrum of consciousness can now be measured with an EEG machine. The wave spectrum of the state of *turiya* mimics that of deep sleep, but even during the deep sleep-like emerging wave pattern, a meditator is able to remain aware. This is the art of yogic meditation. Yogis crave for this state with all their might, and perform penances and practices in order to reach it. With the help of Yogic Transmission, though, it becomes easier, simpler and more spontaneous to experience the *turiya* state.

Now, is there a stage beyond *turiya*? And how can we transcend *turiya* to what is beyond – the *turiyateet* state. *Turiyateet* is an extension of the *turiya* state. The *turiya* state is limited, because it is available only when we are in meditation, whereas the *turiyateet* state is possible even with open eyes and it encompasses all the states: A, U, M and the soundless sound.

We transcend

from A – the external wakeful state,

to U – the inner dream-like state,

to M – the deep sleep state of *sushupti*,

to the soundless silence of the *turiya* state,

and finally to the *turiyateet* condition.

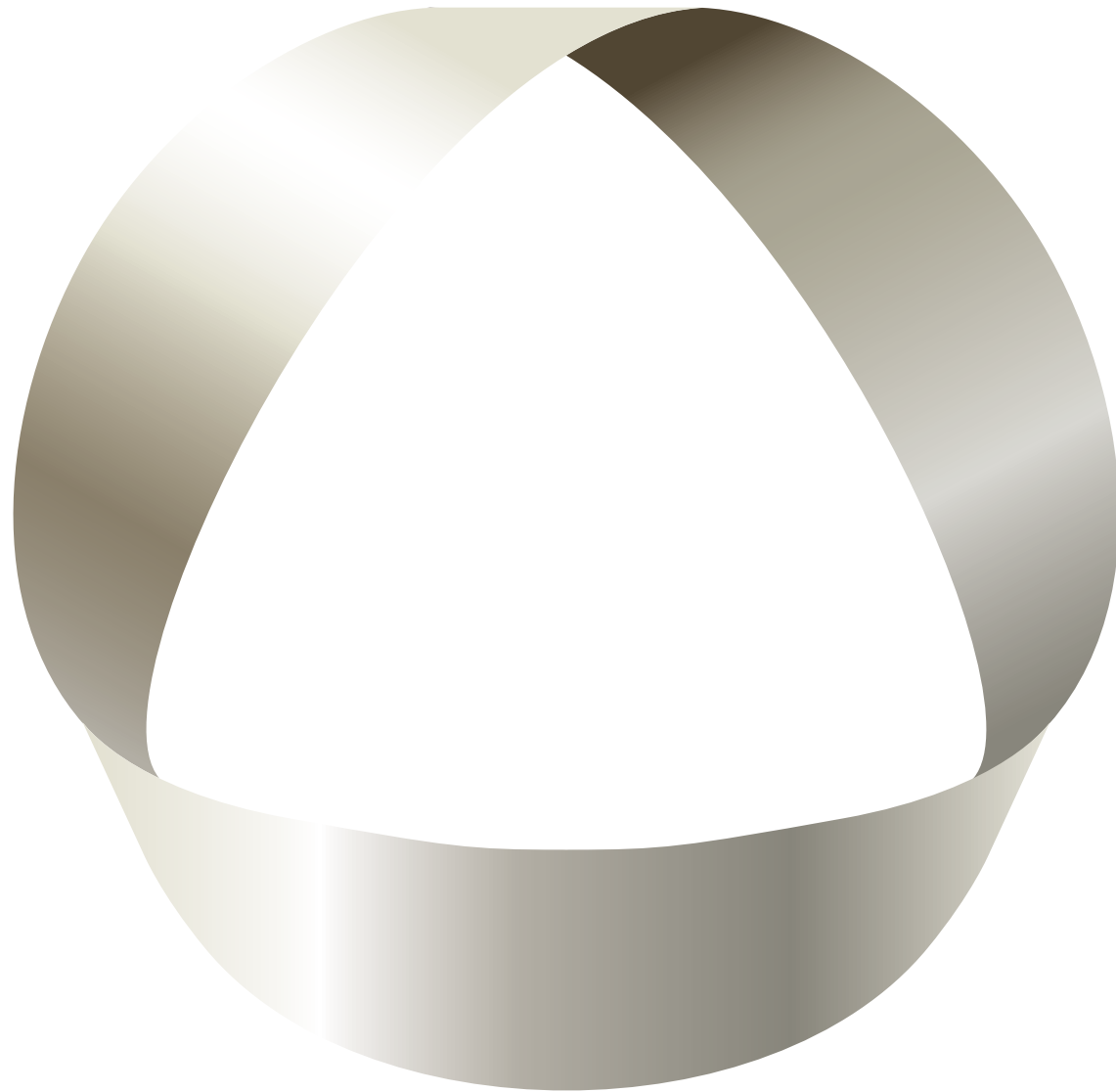
In the *turiya* state, we enjoy the entire spectrum of consciousness. Is this not the evolution that we have been looking for?

It is the dot in the ॐ symbol that represents this *turiya* state. ॐ is thus a symbol that depicts the spiritual journey, reminding us to regain our original state. Such symbols must be approached with an open mind, embracing the essence they hide within ●



# THOUGHT AND PURPOSE

JAMES ALLEN



Until thought is linked with purpose, there is no intelligent accomplishment. With the majority, the barque of thought is allowed to 'drift' upon the ocean of life. Aimlessness is a vice, and such drifting must not continue for him who would steer clear of catastrophe and destruction.

They who have no central purpose in their life fall an easy prey to petty worries, fears, troubles and self-pitying. All of these are indications of weakness, which lead, just as surely as deliberately planned sins (though by a different route), to failure, unhappiness and loss, for weakness cannot persist in a power-evolving universe.

A man should conceive of a legitimate purpose in his heart and set out to accomplish it. He should make this purpose the centralising point of his thoughts. It may take the form of a spiritual ideal or it may be a worldly object, according to his nature at the time being. But whichever it is, he should steadily focus his thought-forces upon the object which he has set before him. He should make this purpose his supreme duty, and should devote himself to its attainment, not allowing his thoughts to wander away into ephemeral fancies, longings and imaginings. This is the royal road to self-control and true concentration of thought.

Even if he fails again and again to accomplish his purpose (as he necessarily must until weakness is overcome), the strength of character gained will be the measure of his true success, and this will form a new starting point for future power and triumph.

Those who are not prepared for the apprehension of a great purpose should fix the thoughts upon the faultless performance of their duty, no matter how insignificant their task may appear. Only in this way can the thoughts be gathered and focused, and resolution and energy be developed, which being done there is nothing which may not be accomplished.

The weakest soul, knowing its own weakness, and believing this truth that strength can only be developed by effort and practice, will, thus believing, at once begin to exert itself. Adding effort to effort, patience to patience, and strength to strength, it will never cease to develop, and will at last grow divinely strong.

As the physically weak man can make himself strong by careful and patient training, so the man of weak thoughts can make them strong by exercising himself in right thinking.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognise failure as one of the pathways to attainment; who make all conditions serve them, and who think strongly, attempt fearlessly and accomplish masterfully.

Having conceived of his purpose, a man should mentally mark out a straight pathway to its achievement, looking neither to the right nor the left. Doubts and fears should be rigorously excluded. They are disintegrating elements, which break up the straight line of effort, rendering it crooked, ineffectual and useless. Thoughts of doubt and fear never accomplished anything and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

The will to do springs from the knowledge that we can do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.

He who has conquered doubt and fear has conquered failure. His every thought is allied with power, and all difficulties are bravely met and wisely overcome. His purposes are seasonably planted, and they bloom and bring forth fruit which does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes creative force. He who knows this is ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations. He who does this has become the conscious and intelligent wielder of his mental powers ●

Chapter 4, from *As a Man Thinketh*, 1902



# The Evolution of CONSCIOUSNESS



KAMLESH D. PATEL

During 2016, Heartfulness Magazine featured a series of articles entitled 'The Evolution of Consciousness' by Kamlesh D. Patel, who is also known as Daaji. The articles cover a range of perspectives on the evolution of consciousness and its central role in any spiritual practice or philosophy.

Starting with an understanding of the vibrational qualities of the three bodies that make up all life forms, including human beings, Daaji goes on to describe the subtle body in detail and its importance in our evolution. He also introduces the way a meditation practice refines the subtle body and how.

Daaji explores the spiritual journey and the role of Yogic Transmission in catalyzing that journey, leading to the expansion of consciousness along the spectrum from the deepest recesses of the subconscious mind to the subtlest realms of superconsciousness, opening our human potential.

Daaji also describes the basic concepts of the spiritual anatomy of the heart-mind field, and presents us with the vast discipline of scientific endeavor that we call Yoga, with all the potentiality it has to offer us. He then asks, "Why should we want to expand our consciousness to a higher destiny?" At every stage throughout the series, he consistently comes back to the spiritual practice that is the key to the secret garden of our existence.

The final article ties our own consciousness together with our relationship with the space-time continuum of the universe and its creation. How can we perceive the beauty that is creation other than through an expanded consciousness and purity of mind? We invite you to enjoy the ride!



# THE THREE BODIES

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

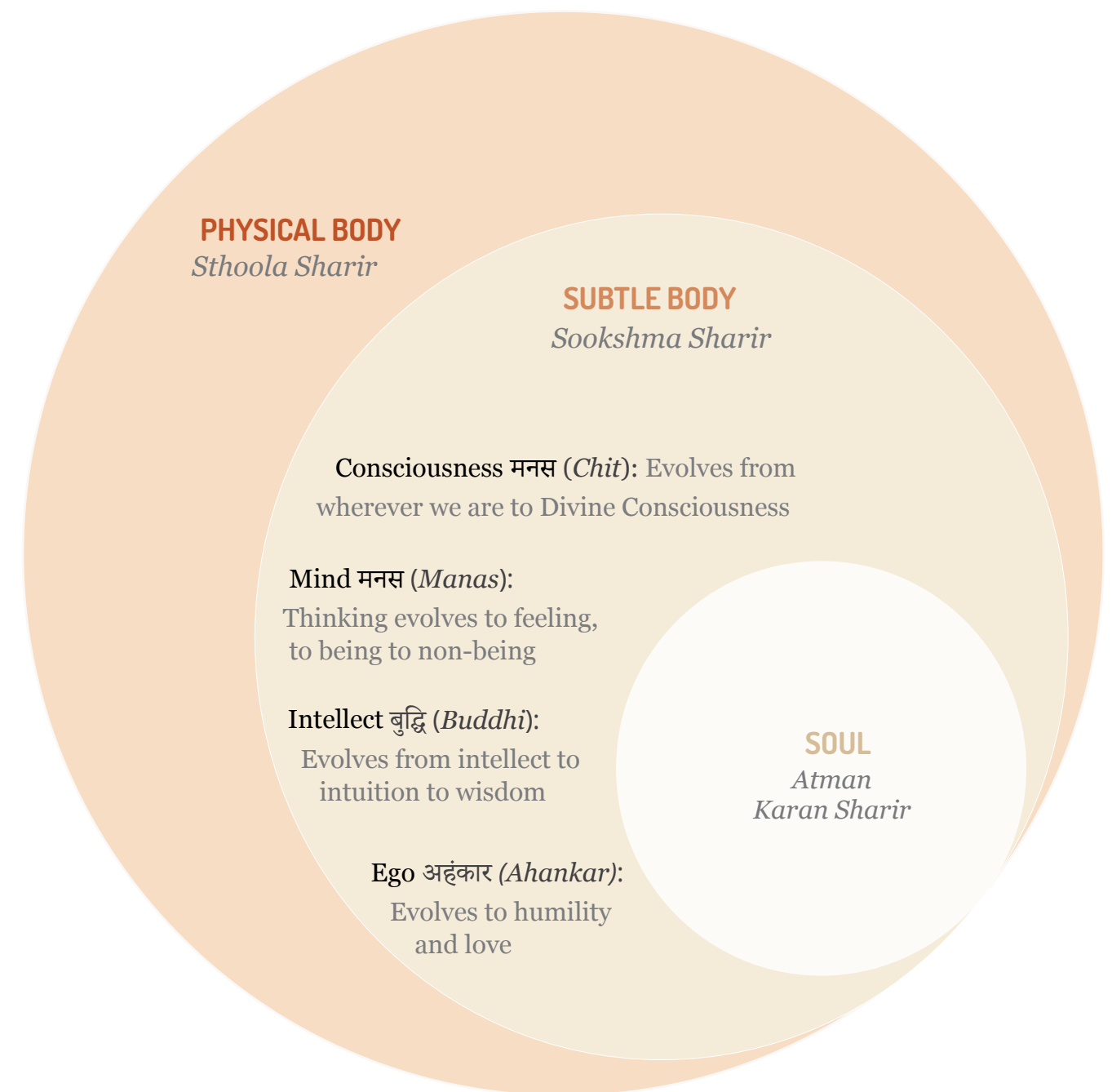
Spiritual destiny has everything to do with the purification of the subtle body by removing the layers that surround it.

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

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

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

## THE GROSS BODY, SUBTLE BODY AND SOUL



*The Three Bodies*

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

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

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

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

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

In a *sattvik* person, the subtle body can move around, whereas a *tamasic* person is more stone-like. One

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

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

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

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

- Chit* or consciousness,
- Manas* or our contemplative faculty,
- Buddhi* or intellect, and
- Ahankar* or ego.

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



# THE SUBTLE BODY

In the first article of the series, 'The Three Bodies', [KAMLESH D. PATEL](#) described the three main bodies that together form the base of life forms on earth. In this second article, he explores one of these in depth, the subtle body, and how it evolves.

## WHICH BODY EVOLVES?

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

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

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

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

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

## THE SUBTLE BODY

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

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

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

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

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

At a physical level, when I want to strengthen my body muscles I have to exercise my body. Similarly, for the mind to evolve so that consciousness can expand, I must use what belongs to that subtle plane of existence. First, it is important to understand that the evolution of consciousness has nothing to do with the acquisition of knowledge. Second, consciousness in itself will not

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

expand or evolve without the help of buddhi, manas and ahankar to free it. Intellect has to evolve to help expand consciousness and ego must evolve, contributing to the evolution of consciousness.

MEDITATION

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

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

DEVELOPING THE MEDITATIVE STATE FURTHER

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

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

BUDDHI AND PRAYER

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

There is a big difference between an intellectual person and a wise person, and here the spiritual practice of prayer helps us to move from mere intellect to wisdom. Prayer takes us into the heart, connecting us to the Source, where we are able to let go of any mistakes we have made, deciding not to make the same mistakes again. Is this not wisdom? Whereas if we succumb to making foolish mistakes day after day, hour after hour,



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

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we are not becoming wiser. We become wiser when we wish to change from the bottom of our hearts and ask for help to do so. When we live with this attitude every moment, wisdom flourishes.

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

#### PURIFYING AND SIMPLIFYING THE SUBTLE BODY THROUGH CLEANING

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

#### AHANKAR

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

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

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

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

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



## MANAS

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

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

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

## CHIT

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

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

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





# THE SPIRITUAL JOURNEY

In 'The Subtle Body', **KAMLESH D. PATEL** described the subtle body of a human being, including how it evolves, and the importance of a meditative practice in that process. In this next article, he introduces us to the journey we embark upon to expand consciousness and the role of Yogic Transmission in that journey.

The purer and simpler our vibrational field, the more we can observe, explore, and expand across the spectrum of subconsciousness, consciousness and superconsciousness.

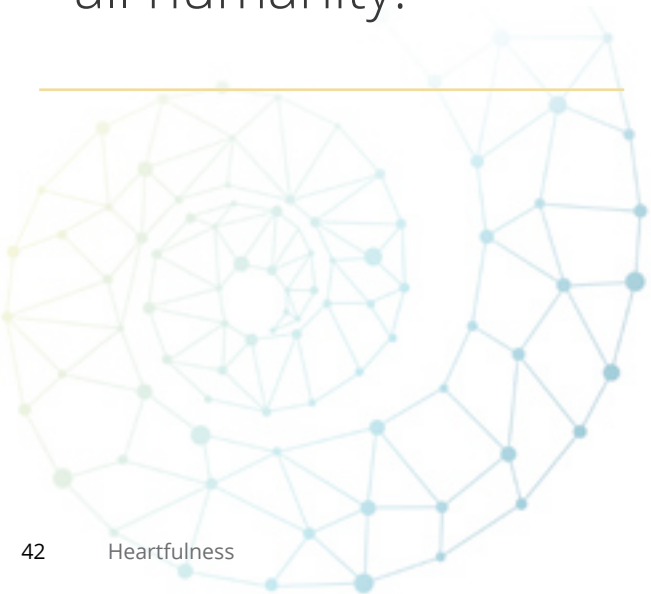
Just to recap, it is the subtle body that evolves, and as a result consciousness evolves, allowing us to transform and design our destiny. As we purify and simplify the subtle body, the joy of the soul radiates from within, and we are able to expand our consciousness into higher states, revealing more and more of our human potential.

In the second article in the series, we looked at the process of refinement and purification of the subtle body, so that consciousness can expand and evolve. The purer and simpler our vibrational field, the more we can observe, explore, and expand across the spectrum of subconsciousness, consciousness and superconsciousness. In fact, without this cleaning of the subtle body, there is no real inner journey! As we progress, our ego becomes more and more refined, we develop wisdom and uncover the world of feeling and beyond, all of which are possible through a system of heart-based meditation with cleaning of the subtle body.

There is also a second process that aids our journey into higher and higher states of consciousness. Without it, we would not maneuver the obstacles, like with any journey into unknown universes. That vital ingredient is Yogic Transmission, known in the yogic literature as *pranahuti*. More particularly, it is Yogic Transmission utilised by a teacher of caliber.

We often think of spiritual teachers – yogis, mystics, saints, sufis and shamans – as being full of wisdom and love. They speak wisely, and inspire us with wonderful words and insights. But words on their own are not catalysts for inner transformation. Wisdom can encourage and inspire us to want to change and evolve, but it does not make the transformation happen.

The transformative effect of Yogic Transmission has been one of the greatest mystic secrets throughout the ages. What was once passed down only from heart to heart by spiritual teachers of caliber to their immediate disciples is now openly available to all humanity.



While love is transformative, as we know from worldly life – love can work miracles, conquer all, and make the world go round – the love required for inner evolution of consciousness is a universal love that is beyond anything we normally understand in worldly life. Here the teacher’s role is paramount.

The transformative effect of Yogic Transmission has been one of the greatest mystical secrets throughout the ages. What was once passed down only from heart to heart by spiritual teachers of caliber to their immediate disciples, is now openly available to all humanity. And this process requires explanation.

SOME BASIC SPIRITUAL ANATOMY

In the first article of this series, we spoke about the three bodies of a human being – the physical, mental and causal; body, mind and soul; matter, energy and absolute; the three major states of existence in physics also – energy solidified into matter, energy as vibrational field, and potential energy in its unmanifested state.

It starts to become really interesting when we realize that the centre or connecting link of these three bodies is the heart.<sup>1</sup> That is why scientists these days are finding that the electromagnetic field of the heart is the dominant field in the human body.<sup>2</sup>

From this vibrational heart, currents radiate out into worldly life. Some are directed towards the physical world of matter – we need energy to exist and perform actions in the physical plane, e.g. walking, lifting, gardening, dancing, exercising, and so on.

Some of the heart’s currents are also directed into the mental sphere of existence: thinking, studying, teaching, research, problem-solving, or engaging in any other way in the field of knowledge and wisdom.

<sup>1</sup> RAM CHANDRA OF FATEHGARH, TRUTH ETERNAL, 2015, SHRI RAM CHANDRA MISSION, INDIA  
<sup>2</sup> RESEARCH BY HEARTHMATH, PAUL PEARSALL AND OTHERS

Now, in a person who wants evolution of consciousness, some of the heart’s current needs to turn inward, away from the external world.

We can also explain it like this: the stream of thoughts we constantly receive from the universe comes from the cosmic realm, where everything originates, what we call *brahmand mandal* in Yoga. Imagine the stream is descending from above, down through the crown of the head into our system. The thought stream descends into the heart and in most people 99 percent of it goes outwards from the heart, to be used in worldly life.

When the inner journey starts, one stream of the heart’s current is diverted inwards. Not all, as we still have to live in the world, look after a family, manage a job etc., but enough so that the pull of the soul is felt.

On the left side of the chest, the currents are radiating outwards into worldly life from the point where the physical heart is found. When one stream is turned inwards, it turns towards the right side of the chest, to the point in the human spiritual anatomy known as the *atman chakra* or soul point. This is the spiritual heart of a human being.

The catalyst for this inward movement is a teacher of caliber, who utilizes Yogic Transmission for this purpose. As we then continue to meditate, we are drawn towards the inner universe and start to integrate it with worldly life, so that both continue side by side.

But this inward movement can be a difficult transition. It is like moving from one galaxy to another, and as with any change the mind rebels, feeling uncomfortable at first, much like when we move from one house, one city or one job to another. It takes a while to settle in. This is itself the first hurdle in our journey of expansion of consciousness. If we can cross that hurdle, the first step in the battle is won! Now we enter the realm of a different type of human consciousness – that of the immense peace and calm of the soul point. But this is just the beginning of our journey.

In the next article of the series, we will explore in more detail how our minds keep us entangled in worldly issues that stifle the expansion of consciousness, and how we can address this through spiritual practice ●



In a person who wants evolution of consciousness, some of the heart’s current needs to turn inward, away from the external world.



# SPIRITUAL ANATOMY

In the last article of the series, KAMLESH D. PATEL described the journey we embark upon to expand consciousness and the role of Yogic Transmission, as well as some of the basic spiritual anatomy associated with the beginning of the inner journey. Here he explores with us in more detail how we become entangled in worldly issues, how that expresses in the spiritual anatomy of a human being, and what we can do to remove the impressions that form.

In the second article of this series, we explored the need to refine and purify the subtle body, so that consciousness can expand and evolve. In fact, without this cleaning of the subtle body, there is no real evolution. What needs to be cleaned from the subtle body?

If you can close your eyes for a moment and imagine the subtle body, the heart-mind field of a human being, as a vast field of subtle energy, of consciousness. If it helps, imagine it is like a large body of water. When the field is pure, it is absolutely still and calm, like a glassy lake. When it is disturbed by turbulence, it is choppy and rough, and the water is moving in all directions. Eddies of water form, creating currents.

Similarly, the subtle body can also be filled with turbulence, due to the many impressions that form on a daily basis. When these impressions become more fixed, they lodge in our system creating heaviness and knots of energy that eventually solidify. They are known in the yogic literature as *samskaras*, and because of their

Our orientation – our attraction or repulsion – creates an emotion in our heart ... It forms an impression. When we repeat that emotion again and again, it forms a deeper habitual pattern in our heart, that becomes more and more fixed as a *samskara*.

materiality they are the cause of our coming again and again into this physical plane of existence through birth and rebirth.

So how do we form impressions in the subtle body? Let's understand the way they form, and how each impression is drawn by its vibration to a particular centre in the human system. When we read the works of Ram Chandra of Shahjahanpur, he gives a beautiful example. You are walking home and you notice a beautiful rose flower blossoming, so you admire its beauty. The next time you are passing, you go near and admire its beauty in more detail. The next day, you feel like holding that flower in your hand and smelling it. Progressively a day may come when you say, "Let me take this rose bush home."

We are attracted to some things, like the beautiful rose flower and its fragrance, and we dislike others, like the thorns of the rose bush. Our orientation – our attraction or repulsion – creates an emotion in our heart. That emotion is not in the mind; it is always in the heart. It forms an impression. When we repeat that emotion again and again, it forms a



PHOTOGRAPHY : MAJA PETRIC

deeper habitual pattern in our heart, that becomes more and more fixed as a *samskara* : “I don’t like spaghetti,” “I am scared of my boss,” “I love to go swimming,” “I do not trust men,” etc. etc. This belief then affects the way we live our daily life, coloring our perception and decisions.

We face different types of problems, issues, likes and dislikes in worldly life. When we are constantly worrying about our worldly problems, a level of anxiety and worry builds up, and accordingly this forms heaviness in the heart. No one can escape worldly worries and everything in moderation is tolerable. When we worry about something it is a good indication that we have to act upon it, but worrying about it perpetually, without acting to solve the problem, is only going to make it worse. When we constantly think about worldly problems and brood over them it affects point A, which is found close to the heart on the left side of the chest.

Another part of human existence is our attraction towards the opposite sex. Again, when it is in moderation it is tolerable, but when it overburdens us those impressions form at point B.

When we have strong likes and dislikes, what we also call prejudices for and against certain things and people, we may not speak about them but we are constantly playing with them in our hearts, and they affect our thinking often without us knowing they are doing so. Those impressions are deposited at point C.

Guilt is one of the heaviest impressions we can form. It arises out of something we did not do but should have done, or something we did but should not have done. Guilt gives rise to so much heaviness in the heart and this heaviness is deposited at point D.

To find point A, measure two finger widths to the right side to your left nipple, and then three fingers down.

Go two finger widths further down from point A to find point B.

Go two finger widths further down from point B to find point C. It will be on the lowest rib, directly underneath points A and B.

Go two finger widths to the left to find point D, exactly below the nipple.

This is the anatomical aspect of these points to which we attract certain impressions. These are not the only points in the human system where impressions lodge, but they are some of the most important and a good place to start.

Why is it helpful to share this knowledge? So that we become more aware. When we notice impressions lodging, we can adjust ourselves and clean ourselves, instead of judging things all the time.

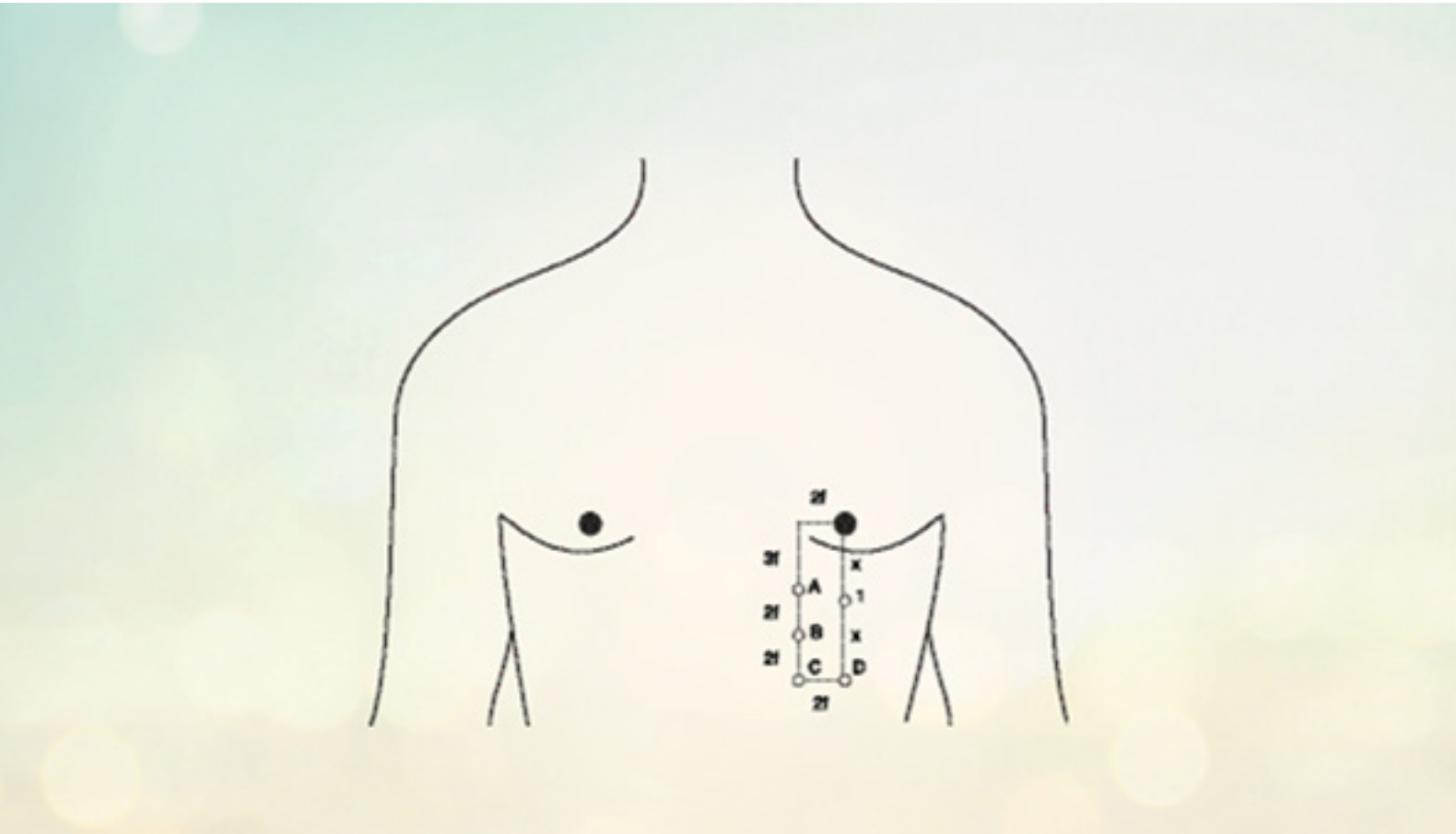
Self-acceptance is a very vital attitude in any process of personal transformation. Without it, we stay stuck in judgement and it is difficult to then let go of the impressions; instead we go round and round thinking about them, making them deeper. It also becomes difficult to develop love for ourselves without self-acceptance. Without self-love, we are handicapped, and love for others will also not develop. We will not get to first base.

The process of cleaning removes these impressions that form around the heart, creating lightness and a carefree feeling. With this we can happily work on changing ourselves, and the journey begins.


Cleaning is an integral part of the daily Heartfulness practice, and is done in the evening after the day’s work. It complements meditation by purifying the subtle body. It is one of the most incredible tools we have for self-development, as it removes those habits and patterns that keep us stuck in our own little world and prevents us expanding our consciousness into the vastness that is waiting us on our journey of self-discovery.

In the next article, we will explore more of the inner journey of the human experience ●

Self-acceptance is a very vital attitude in any process of personal transformation. Without it, we stay stuck in judgement and it is difficult to then let go of the impressions; instead we go round and round thinking about them, making them deeper. It also becomes difficult to develop love for ourselves without self-acceptance.





An underwater photograph showing sunlight filtering through the water surface, creating a shimmering effect with rays of light and small bubbles. The water is a deep blue-green color.

If the doors  
of perception  
were cleansed  
every thing  
would appear  
to man as it is,  
Infinite.

For man has  
closed himself  
up, till he sees  
all things thro'  
narrow chinks of  
his cavern.

—William Blake



# THE SPECTRUM OF CONSCIOUSNESS

In the last article of the series, 'Spiritual Anatomy', [KAMLESH D. PATEL](#) explored in some detail the impressions caused by our emotions, where they form knots in the spiritual anatomy of a human being, and what we can do to remove these impressions. In this article, he shares with us some more thoughts on the spectrum of consciousness.

'Consciousness' is a popular word these days in the field of mind-body medicine, and also at the cutting edge of research in science and spirituality and the quantum field. The idea of a spectrum of consciousness is not new. Yogis and mystics have written about it since time immemorial, and more recently also western psychoanalysts and psychologists like Carl Jung and Ken Wilbur<sup>1</sup>.

What do we learn from this literature? It tells us there is a vast spectrum of consciousness in a human being, spanning the subconscious mind through consciousness and all the way to the superconscious realm, most of which we don't understand.

As we discussed in the second article, the great Swami Vivekananda once said, "Consciousness is a mere film between two oceans, the subconscious and the superconscious."<sup>2</sup> He understood the infinite,

limitless nature of this spectrum, because his own state had expanded across that spectrum. He could observe and describe exactly what he found.

This was also the case with Ram Chandra of Shahjahanpur, who researched and described the states of consciousness and superconsciousness of the various chakras in the Heart Region, the Mind Region and the Central Region of a human being. In the light of these findings, science still lags a long way behind Yoga in describing the spectrum of consciousness.<sup>3</sup>

If you meditate with Yogic Transmission or *pranahuti*, you will experience more and more deeply and broadly this spectrum of consciousness, and go beyond experience into the realm of direct perception and knowledge. Gradually more and more of this vast field of consciousness will open up to you.

Swami Vivekananda once said: "What does consciousness matter? Why, it is nothing compared with the unfathomable depths of the subconscious and the heights of the superconscious! In this I could never be misled, for had I not seen Ramakrishna Paramahansa gather in ten minutes, from a man's subconscious mind, the whole of his past, and determine from that his future and his powers?"<sup>4</sup>

These days, scientists measure brainwave frequencies and electro-magnetic frequencies of the heart in order to try to describe and understand various states of consciousness, e.g. normal waking consciousness, various stages of sleep, a relaxed mind, and a meditating mind, just to name a few. They have already realized that the electromagnetic field of the heart is much stronger than that of the brain.<sup>5</sup> This is in-line with the findings of those yogis of caliber, who have considered the heart as the center of our being<sup>6</sup>.

<sup>1</sup> WILBUR, KEN. 1974. 'PSYCHOLOGIA PERENNIS, THE SPECTRUM OF CONSCIOUSNESS', *JOURNAL OF TRANSPERSONAL PSYCHOLOGY*, VOL. 7, NO. 2.

<sup>2</sup> SWAMI VIVEKANANDA. 1947. *COMPLETE WORKS OF SWAMI VIVEKANANDA*, VOL. 8, 'SAYING AND UTTERANCES'.

<sup>3</sup> RAM CHANDRA OF SHAHJAHANPUR. 1989. *COMPLETE WORKS OF RAM CHANDRA*, VOLUME 1.

<sup>4</sup> SWAMI VIVEKANANDA. 1947. *COMPLETE WORKS OF SWAMI VIVEKANANDA*, VOL. 8, 'SAYING AND UTTERANCES'.

<sup>5</sup> MCCRATY, ROLLIN. 2015. *SCIENCE OF THE HEART*, VOL. 2.

<sup>6</sup> PATANJALI, *YOGA SUTRAS*



Yogis have also told us that the heart and mind are not two separate entities, but instead there is a heart-mind field, known as the subtle body or *sookshma sharir*<sup>7</sup>. This vibrational field spreads outwards from the center of our existence, the heart, into every aspect of our spiritual and worldly life.

The field of the heart and mind can extend across the full spectrum of consciousness, from the depths of subconsciousness all the way to the heights of superconsciousness. In the middle sits our conscious mind, affected at every moment by what is happening along the full spectrum, from both the subconscious and superconscious states. There is always a dynamic interplay.

For example, even when we are fully aware and alert to the present moment, our fears, likes and dislikes from past experiences affect the way we feel. We may fear a specific situation that stops us from embracing an opportunity, or our desires pull us towards other activities. So at no time is the conscious mind unaffected by our subconscious past. Similarly, inspiration from our superconscious can come at any moment. We may have some unexpected insight or inspiration that drives a decision that we would not normally consider. All three levels are always operating at any moment in time.

This interplay is known in Yoga as the interplay of the subtle bodies – *chit*, *manas*, *buddhi* and *ahankar*. We have explored these four subtle bodies in the second article of the series. *Chit* is consciousness, *manas* is our contemplative mind, *buddhi* is intellect and *ahankar* is ego. As they become refined and purified, through the process of yogic cleaning, our awareness expands to encompass more and more of the spectrum of consciousness.

When you meditate intensely with Yogic Transmission, your heart opens and you develop the ability to experience the spectrum of consciousness as an integrated field. This is what ‘Yoga’ actually means – integrating, unifying the field. You become aware of all dimensions at the same time. Your consciousness expands.

The mind is capable of being fully awake and in the world, and yet deeply absorbed in the Absolute at the same time. This is the state known as *sahaj samadhi*, where everything can be known through superconscious perception – the direct perception of Nature. Traditional *samadhi* is often defined as a stone-like consciousness where you don’t feel anything, but that is not as subtle as *sahaj samadhi*, where we develop a three-hundred-and-sixty-degree consciousness all around.

In *sahaj samadhi* we see everything to the extent possible – front, back, past, present, future – everything is in our view. The extent to which one can expand in consciousness is nothing but the reflection of evolution.

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“What is this ‘we’ of ours? It is our heart.”  
It is through the heart that we are all connected.

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So while we are working, we are focused on work, on the surroundings, on the TV if it is on in the room, on something happening outside the office, and also on the Source. We are focused on the transmission that is happening inside, and the condition that is prevailing within, on something that is about to come into our system, on the thoughts that are arising, and on the next step we should be taking; and yet we remain peaceful seeing all these things at the same moment.

Automatically, this consciousness becomes three-hundred-and-sixty-degree consciousness. We are not focusing on any particular thing. The moment we focus on a particular thing, it is no longer meditation, but concentration instead.

So in this state you see how our consciousness can expand and we are able to utilize our minds in such a dynamic way.

There is also another way of looking at the spectrum of consciousness, and that is from personal, or individual, to collective. This is the spectrum of mind to heart. Our mind gives us our individual identity through the ego, *ahankar*, whereas the heart is collective. In the words of Ram Chandra Fatehgarh, “What is this ‘we’ of ours? It is our heart.”<sup>8</sup> It is through the heart that we are all connected. This is the hope of our future and Yoga is the key to unlocking this whole spectrum of consciousness ●

<sup>7</sup> RAM CHANDRA OF FATEHGARH, 1973. *TRUTH ETERNAL*, ‘KARMA’.

<sup>8</sup> RAM CHANDRA OF FATEHGARH, 1973. *TRUTH ETERNAL*, ‘BRAHMAN’.



# YOGA

In the last article, [KAMLESH D. PATEL](#) explored the spectrum of consciousness in more detail and introduced the role of Yoga in this process. In this issue, he explains more about the vastness that is Yoga.

Yoga is all about personal experience. In Part 1 of this series, we looked at the three bodies of a human being – the physical body or *sthool sharir*, the subtle body or *sookshma sharir*, and the causal body or *karan sharir*. Yoga developed as a practical method to help us refine all these three bodies, to achieve our purpose of human evolution. The experience of the finer states generated in yogic practice is for the benefit of all humanity.

Many people these days associate the word ‘Yoga’ with a set of techniques for physical and mental well-being: *asanas*, breathing exercises, relaxation and meditation. But this is not a comprehensive understanding of Yoga. In the traditional yogic literature there are thirty-five different principles and methods that make up Yoga, and they form an integrated whole. What are these thirty-five? And how can we really benefit from the techniques Yoga has to offer in the 21<sup>st</sup> century?

## THE FOUR ELEMENTS

Yoga as a discipline has developed over thousands of years to nourish and refine our physical, subtle and causal bodies. The purpose: the expansion of consciousness to its ultimate potential so that we become one with the ultimate state of all existence. All thirty-five elements contribute to that purpose; they are not designed to be independent practices, even though each one contains a vast field of knowledge within itself. *Asanas* are not meant to be practiced in isolation, and neither is *dhyana*, meditation.

The thirty-five fall within four main elements known as *sadhana chatusthaya*.



### Viveka – discernment and wisdom in making choices

The first of the four practices is called *viveka*, meaning the awareness of what is good and what is not good for your evolution; what is the cause versus what is the effect; what is harmful versus what is beneficial; and what is necessary versus what is not. To cultivate this capacity, you need to learn to listen to your heart, the source of your conscience. How to do this?



So many people focus on the *asanas* for physical well-being. It is symptomatic of our times that the main focus of Yoga is now on physical development, when it has so much to offer all the three bodies.

In earlier articles of this series, we touched upon the need to purify the subtle body in order to really listen to a true heart. In addition, we explored the role meditation and prayer play in regulating the mind so that it is able to observe within and connect with the Source of our being.

Vairagya – detachment and renunciation

The second of the four practices, *vairagya*, is the state in which we let go of worldly attachments. For example, when we are fed up with worldly things after indulging in them to our heart’s content, we develop an aversion to them. Our attention turns towards noble ideals and we crave something higher. Also, when we have been deeply pained by the treachery and faithlessness of the world, we feel disillusioned and averse to worldly things. Dissatisfaction and detachment also develop when we grieve the loss of a dear one.

But *vairagya* created under such circumstances is more of a glimpse than it is lasting. It can easily disappear with a change in circumstances, because the seed of desire still lies buried deep within the heart and may sprout again as soon as it finds a congenial atmosphere. True renunciation develops after thorough cleaning of the subtle body.

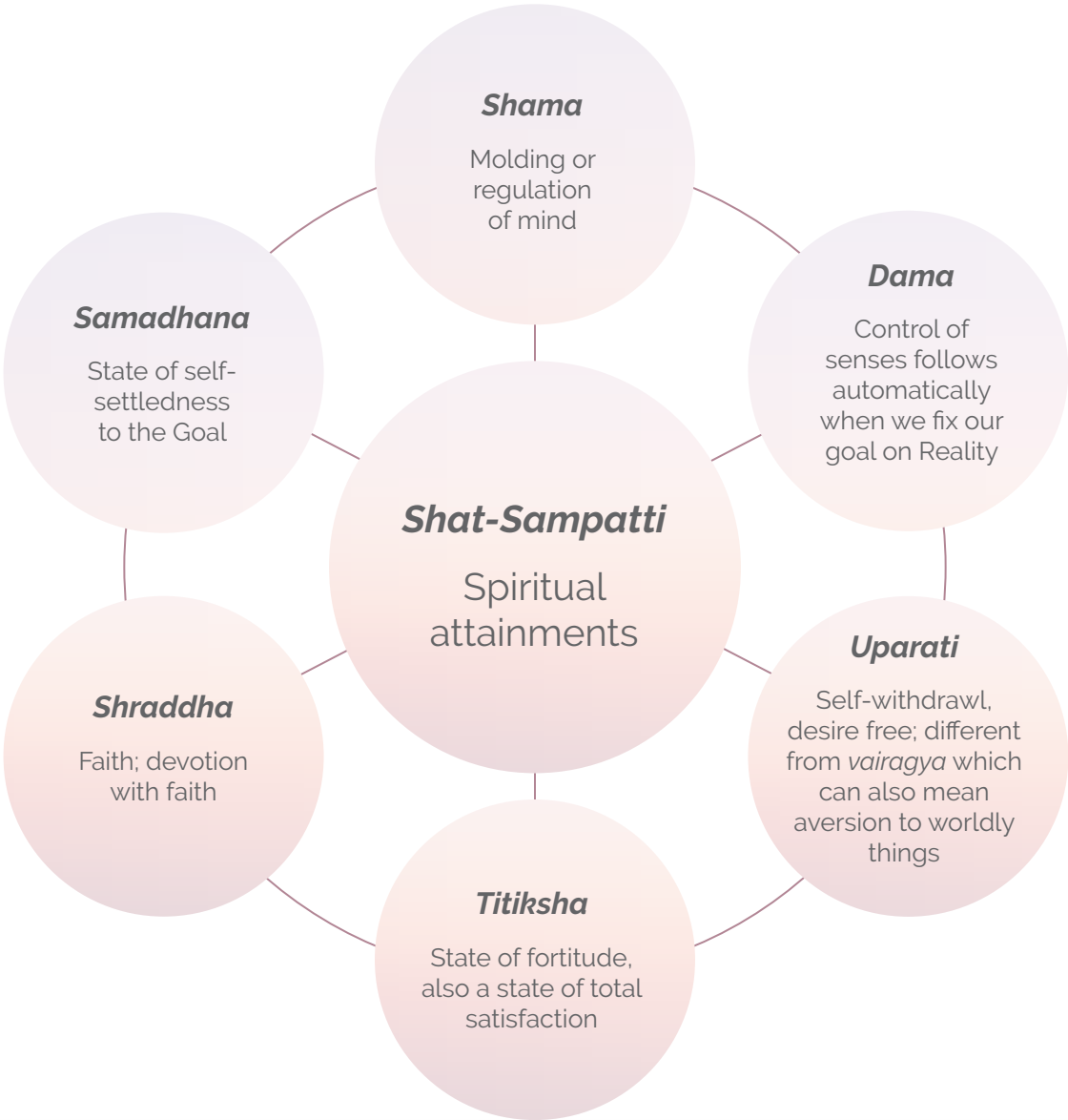
*Viveka* and *vairagya* are not practices in themselves; they result automatically by doing other yogic practices, e.g. meditation, cleaning and prayer. *Viveka* develops when the senses are thoroughly purified. This happens when the mind is regulated and disciplined, and when the ego is pure. *Vairagya* is the result of *viveka*. They are really the elementary stages of attainment in Yoga rather than the means of attainment.

Yogic practice is not useful unless it naturally leads to *viveka* and *vairagya*. In real *viveka* you begin to realize your own defects and shortcomings and feel a deep urge within your heart to change for the better.

Shat-Sampatti – the six forms of attainment

The practical tools of Yoga are to be found within the third of the four *sadhanas*, known as the *shat-sampatti*, the six spiritual attainments. The first of these, *shama*, is the peaceful condition of a regulated mind that leads to calmness and tranquility. When this inner calm is achieved through practice, *viveka* and *vairagya* follow automatically.

This proper moulding and regulation of the mind is easily accomplished with the aid of Yogic Transmission or *pranahuti*.



The second *shat-sampatti* is *dama*, control of the senses, which results from learning to focus the mind on one thing alone in meditation, ignoring all others. Most yoga aspirants follow this course, while a few attempt *sham* through *karma*, action, or *bhakti*, devotion. Still others proceed through the medium of *jnana*, knowledge.

In Heartfulness, regulation of the mind and control of the senses are taken up together through meditation practice, automatically creating discernment and renunciation in the true sense.

The third *sampatti* is *uparati*. In this state you are free of all desires, not charmed by anything in this world, nor the next, as your mind is centered on Reality. It is a more refined state than *vairagya* in the sense that *vairagya* produces a feeling of aversion for worldly objects while in *uparati* the feelings of attraction and repulsion are both absent. At this stage your subtle body is completely purified.

The fourth *sampatti* is *titiksha*, the state of fortitude. At this stage you are perfectly satisfied with whatever comes your way, with no feeling of injury, insult, prejudice or appreciation.

The fifth *sampatti* is *shraddha*, true faith. This is a very high attainment and an unspeakable virtue. It is the dauntless courage which leads you to success. It makes your journey smooth and solves the problem of life.

The last of the *shat-sampatti* is *samadhana*, a state of self-settledness without even being conscious of it, in total surrender.

Mumukshutva – the craving for liberation

The fourth of the four practices is *mumukshutva*. It was so highly regarded in the past, but now we know that it is in fact just the beginning of the real journey, as there is so much more in Yoga beyond liberation. What remains now is to develop a close association with the ultimate Reality and become one with that state.

THE IMPORTANCE OF PRACTICE

If you explore *shama*, you will discover that this is where all the practices of Yoga are to be found – whether through the Ashtanga Yoga tradition of Patanjali, the more specialized streams of Hatha Yoga, Raja Yoga, etc., or the modern approach to Yoga through Heartfulness.

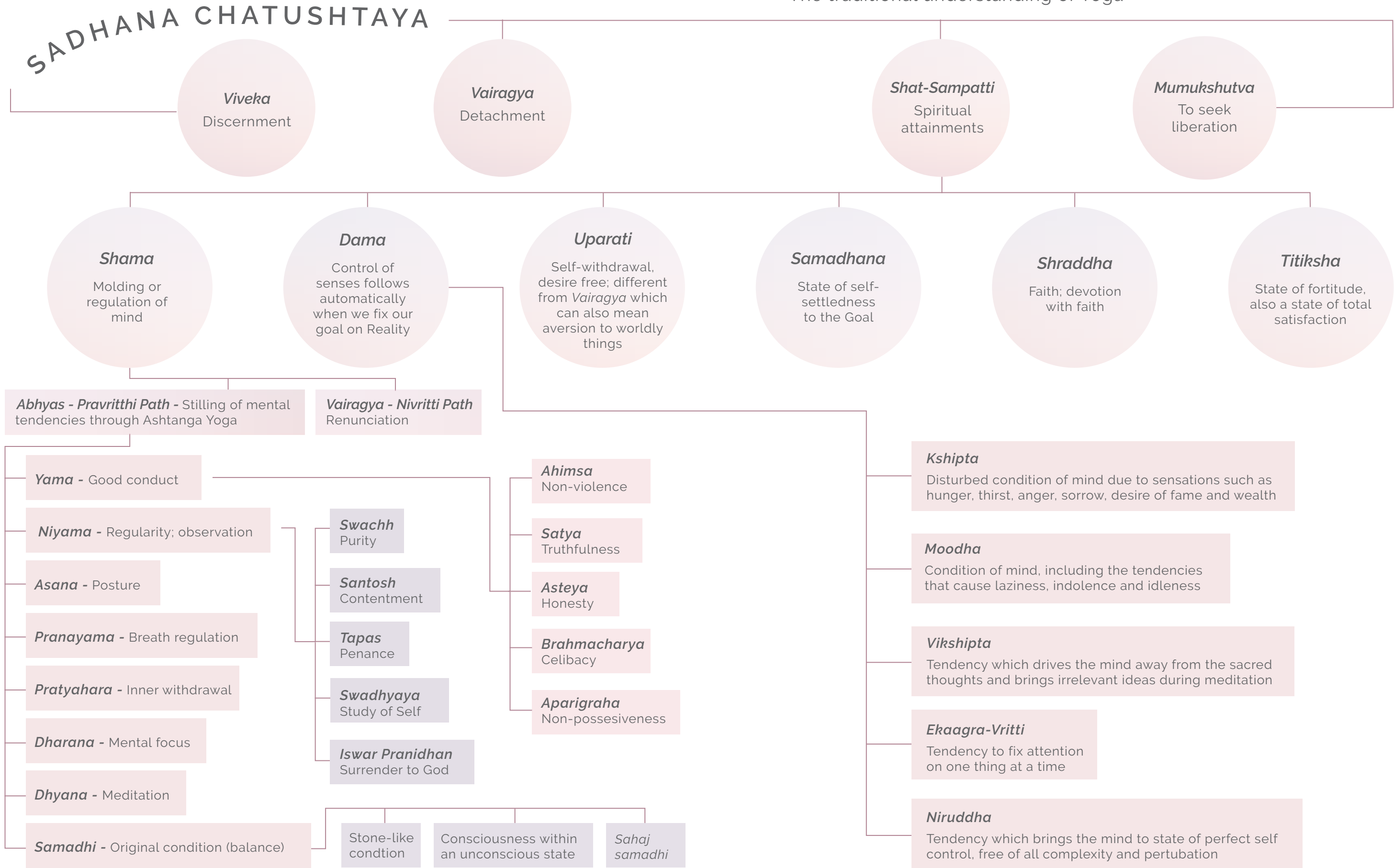
Patanjali’s system took care of the physical, subtle and causal bodies of the human being, for example through *asana* and *pranayama* for physical well-being, *yama* and *niyama* for human qualities and refinement of character, and the other four to refine the subtle body to discover the Ultimate state.

Patanjali presented his practical approach to the world a few thousand years ago, as the eightfold path:





The traditional understanding of Yoga



But just as specialization has crept into modern medicine over the years, the same thing has developed in the field of Yoga, probably because each individual practice or principle required so much focus for self-mastery in the past. Perhaps that is why today so many people focus on the *asanas* for physical well-being. It is symptomatic of our times that the main focus of Yoga is now on physical development, when it has so much to offer all the three bodies.

Yoga provides us with a vast potential for personal evolution and collective human evolution. Heartfulness provides a way of integrating all thirty-five elements of Yoga, without having to take up each step individually. *Asana, pranayama, pratyahara, dharana, dhyana* and *samadhi* are taken up through the practices of relaxation, meditation, cleaning of the subtle body, and connecting with the Source through prayer. *Yama* and *niyama* are also a by-product of these practices but are taken up as well through character refinement, conscious living and the development of noble inner qualities with the help of *sankalpa*. It is a complete package that provides simple practices for anyone who aspires to evolve.

In the fifth article of this series, I mentioned that with the aid of Yogic Transmission consciousness can expand to experience the full three-hundred-and-sixty-degree vision of *sahaj samadhi*. And this is the culmination of Yoga. It is how the soul is nourished and enriched. The most exalted *samadhi* is possible when Yogic Transmission guides our consciousness during meditation.

So why be satisfied with a small plate of hors d'oeuvres when you can experience the full meal? There has never been a better time in human history to experience the pure essence of Yoga, supported by Yogic Transmission and Yogic Cleaning. And what is the outcome? Oneness with the Source of all existence. What better way to create a hopeful future for our children and our children's children – in oneness and unity ●

# EXPANSION OF CONSCIOUSNESS

In the last article of this series, [KAMLESH D. PATEL](#) explored the vastness that is Yoga, and its role in expanding our consciousness. In this issue he asks, "Why should we want to expand our consciousness towards a higher destiny?"

We have been talking so much about the evolution of consciousness, but what is the purpose of all this? Why should we be so interested in this field of evolution of the mind? Why do we need to purify our consciousness and heart?

Well, for a start, it is to get to first base. There is a growing wellness industry that has grown up around the search for peace, inner calm and better sleep. This in itself is a good indicator that we are not satisfied with the state of our minds. We are not happy!

During the last fifty years, there have been so many scientific and medical studies on the effects of relaxation and meditation on the physiology and psychology of human beings, citing meditation as reducing blood pressure, depression and anxiety, and positively affecting heart rate, oxygen consumption, immunity, sleep patterns, and the natural functioning of the brain.<sup>1</sup>

Current medical research on meditation<sup>2</sup> goes one step further, using the latest neuro-imaging technology and genomic methodology to study how the practices of yoga and meditation affect genes and brain activity in chronically stressed people, and how these techniques can switch genes on and off that are linked to stress and immunity.

<sup>1</sup> [HTTPS://NCCIH.NIH.GOV/HEALTH/MEDITATION/OVERVIEW.HTM](https://nccih.nih.gov/health/meditation/overview.htm)

<sup>2</sup> [HTTP://WWW.BLOOMBERG.COM/NEWS/ARTICLES/2013-11-22/HARVARD-YOGA-SCIENTISTS-FIND-PROOF-OF-MEDITATION-BENEFIT](http://www.bloomberg.com/news/articles/2013-11-22/harvard-yoga-scientists-find-proof-of-meditation-benefit)



Scientists are starting to realize what yogis have known for thousands of years: that meditation can bring about stillness and balance in the mind and the physiology and psychology of the human being are altered remarkably.

So it is not surprising that today meditation has become mainstream, and offered by corporates to their employees all around the world. Yoga and exercise classes everywhere finish with a few minutes of relaxation or meditation, and we find blogs and books on the bestseller lists about meditation and happiness.

A calm balanced mind gets us to first base, but is that the only reason we meditate? No, it is just the start. Having a mind that is still is great, but then what will you do with that still mind?

What is our human existence all about? We have always strived for more than peace and calmness. Think of a gold medal Olympian, a Nobel Prize winning scientist, a master violinist, a world-renowned chef, or a small child learning to walk. When we strive to excel at anything in life, we are willing to undergo struggles and discomfort to attain our goals. Life on Earth is about evolution. Every life is an evolution in developing wisdom, skills and attitudes. Inventions and discoveries are about evolution. Evolution is growth, change and transformation, and anyone who has ever had any goal or purpose in life knows that this instinct to excel and to push past the boundaries into the unknown is part of being human. It is in our DNA.

Peoples of all ages and cultures have asked some very fundamental questions:

- Who are we?
- Where have we come from?
- What is the purpose of life?
- Where are we going after this life?

These questions form the base of enquiry in science, religion, psychology, philosophy, and the mystical traditions of the world. They have lead to our theories of the creation of the universe, and our exploration of the

building blocks of matter and life on earth. Without these questions, we would never have discovered the structure of the atom or the stars and planets of our galaxy and beyond.

The very fact that we ask these fundamental questions is because we are human. *Homo sapiens* means ‘wise man’, and the word ‘man’ comes from the original Sanskrit ‘*manas*’ meaning mind, one of the subtle bodies that we have been speaking about throughout this series. Even our taxonomic description of ourselves is concerned with the mind. So logic says that our purpose as human beings is all about the mind, and thus about consciousness.

Actually, our lives are led day in and day out trying to fulfill that higher purpose, even though most of the time we are unaware we are doing so. In this pursuit, we search to eclipse ourselves in love, we search for meaning, and we often search to escape the boundaries of everyday mundane existence, into an

expanded state of consciousness, whether by healthy or unhealthy means.

This is what Yoga is all about too, as we explored in the last article of the series – going through all the steps of refinement to the state of *sahaj samadhi*. But in the last 150 years, we have been undergoing an even greater transformation in our understanding of this evolution. The meditation practices of Yoga used to focus on an individual’s evolution to the highest pinnacle of human existence, whereas now the focus is on our collective evolution. This is the field of the heart, where consciousness expands across its full spectrum of existence.

When we sit in meditation and feel our consciousness expanding into unknown dimensions, observe our intellect evolve into intelligence and then into wisdom, our thinking transform into feeling, our ego subdue and become so humble and refined, and our skills improve, is it only for our own growth and transformation? No,

the effect touches everyone and everything with which we are connected. We do not have to actively create this, as it happens without our conscious participation. That is how we change the outside environment. It happens automatically. Wherever the rose goes, the fragrance goes. Wherever I go, whatever I carry goes with me.

We just have to let things happen without interfering in the process. This connection will automatically happen once we start purifying ourselves. We will then feel that what we create within ourselves merges with the collective feeling, and we will become part of the entire scheme of things.

So our preparation has a great effect, a great echo into the future. The egregore that we prepare, the field that we prepare, will have its impact. Whatever the future has in store for us, we can accelerate the process by meditating regularly and well, wherever we are, together or alone. It is a wonderful time to be alive! ●





# SPACE, TIME & THE CREATION OF THE UNIVERSE

In the previous article of the series, [KAMLESH D. PATEL](#) explored the question, “Why should we want to expand our consciousness towards a higher destiny?” both from the individual perspective as well as for humanity as a whole. In this article, he shares with us some of the outcomes of an expanded consciousness, including the ability to understand the universe.

**T**he purpose of life is to facilitate expansion of available consciousness to its fullest potential. This expansion eventually takes us to a state of lightness and joy, where the subtle body is pure, simple and refined, where there is no longer any separation between the heart and the mind – they are one, with the heart as the field of action for the mind and vice versa. This integrated, holistic state of being is known as Yoga. All the practices of Yoga are designed to bring about this state of oneness, or unity with the Source of all existence.

In mystical or religious terms, this Source of all existence is given the name God or divinity. In science, it is called the absolute, ultimate reality or original state of existence. It is the Base on which everything exists, the substratum of the existence of the universe. Yoga unites the two fields of human thought, as Yoga deals with pure knowledge. Yogis of high calibre are able to do this based on their direct experience, and have described God in a scientific way. This direct perception is possible because of the expansion of consciousness that comes from yogic practice.



For example, in physics, scientists speak of the space-time continuum, and yogis describe the same thing – the interplay of *akasha* and *avakasha*, the Sanskrit words meaning space and time.

*Before creation there was only ‘space’ all over. Thus the being of God (Isha) was a later development, and it took some time for its appearance. We see space as endless and eternal, so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as the mother of creation of God, and time was the negative state of it. Everything must have its end in Endlessness. Motion was also there in everything, however fine or invisible it might be. One might also ask, who created space, then? The only possible answer can be that the need for creation of God and of the universe led to be the cause of the existence of space. It is and shall ever be, and is therefore eternal. ...*

*If one develops within him the state of akasha, he has then reached the highest point ... Akasha, or space, is the Absolute. It is not composed of particles, nor is there any action in it. It is perfectly pure and unalloyed. ...*

*Akasha is space, while avakasha is time – both widely different from each other. Time – the creation of space – may be taken as the grosser state of akasha. As a matter of fact the universe is the manifestation of time or avakasha, while God is that of akasha or space. ...*

*At the time when there was only the Absolute, and no creation, the question of time did not arise at all. When the thought of creation got enlivened in the Base, it*

*was perfectly free from everything. It proceeded on and, due to the effect of motion, got transformed into power, with its tendency directed towards action. But for the action it must naturally stand in need of a field or base. Now the brief pause intervening the original thought and subsequent being, or in other words between cause and effect, was already there. This can appropriately be interpreted as ‘duration’ or ‘time’, and it served for the field of its action. Thus time, having merged into the power, got itself transformed into power, for further actions towards creation.*

*As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In the case of the Centre, the question of depth does not arise at all, because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the Centre or the Ultimate Brahman, though Absolute, did not possess mind.*

*Thus whatever existed between thought and action was power, which is termed as ‘time’. The same power we too got into our share but in accordance with our limited capacity. Now, in order to utilise this power we have to merge it in the greater power of the Centre, which is all and absolute. ... To my view, the science of physics cannot be taken as complete without a full knowledge of this great power which is in fact the root of all powers.*

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... perception is purified. It is like looking through a still, clear pond to the substratum below instead of trying to see through murky turbulent water. There is clarity and discernment as a result of purifying the subtle body of all its complexities.

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This description was written in the 1940s, based on Ram Chandra’s direct experience of the relationship between space and time and the creation of the universe. His ability to perceive such knowledge directly was because of his highly evolved consciousness. He could just as easily penetrate matter and describe in detail the internal structure of an atom without any study of physics. Likewise, the great mathematician Srinivasa Ramanujan was able to perceive pure mathematical functions in nature through direct perception, which were later proved by western empirical methods.

This capacity for direct perception can be developed by the three main yogic practices which were covered in the second, third and fourth articles of this series.

The first is the removal of all of the complexities or impressions that we have accumulated by Yogic Cleaning, which is supported by Yogic Transmission. As a result, perception is purified. It is like looking through a still, clear pond to the substratum below instead of trying to see through murky turbulent water. There is clarity and discernment as a result of purifying the subtle body of all its complexities.

The second process is the refinement of the functions of the subtle body – intellect, thinking and ego – so that consciousness can expand and evolve. Intellect matures to wisdom, thinking deepens to feeling and beyond, and ego lets go of its focus on ‘I’ to exist for the good of all. These changes happen through meditation with Yogic Transmission.



Mathematically:

Expansion of consciousness is directly proportional to the refinement of ego, intellect and mind. The heavier the burden of ego, the lesser the chance for consciousness to expand.

The third process is the connection of consciousness with the Source through the heart. This is a sign of expanding wisdom and is activated like a switch through the practice of prayer.

Over time, by doing these three simple daily practices of meditation in the morning, cleaning in the evening, and prayer at bedtime, our inner capacities are awakened, including intuition from the subconscious and inspiration from the superconscious. We realize our true potential.

Mainstream science today recognizes how little of our human potential we utilise, but has not been able to give us the tools for increasing that capacity. It is the scientists of the inner universe, the great saints, yogis and mystics of the world, who have shown us how to do this. Isn't it interesting that these great beings have often described as unscientific!

Actually the same has also been true in the world of the science of matter. Galileo Galilei is today considered to be the father of observational astronomy, the father of modern physics, the father of the scientific method, and even the father of science. Yet when he was alive he was put under house arrest for the last thirty years of his life for stating that the earth was not the centre of the universe. It is hard to believe today, but in the early 17<sup>th</sup> century he was proclaimed a heretic for his astronomical discoveries! Those who have been at the forefront of knowledge have often challenged the status quo. Thankfully, science is now starting to validate what yogis of calibre have long known as a result of expanded consciousness.

When we ponder over the great scientific discoveries and yogic findings, the source of such research is always found in the overall relaxed state of the individuals. Let us recall the great discoveries of the Archimedes

Principle, the fundamental principle of gravitation by Sir Isaac Newton, radioactivity by Madame Curie, the discovery of the structure of the benzene molecule and the double helix structure of DNA. Spiritual findings and scientific findings share the same source. They are not at all opposed or different in their approach.

When we really go into them, so many spiritual practices will reveal their true scientific basis. It is only when we do not understand their significance that we become sceptics, which is unfortunate. It would be wonderful to peep into the scientific basis behind so many religious rituals which have found their place in the daily routines of many cultures.

In earlier times, such expanded consciousness was only the domain of those yogics and mystics who renounced everyday life, but today it is available to all through the practice of Heartfulness. And it brings qualitative changes to our lives.

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When we ponder over the great scientific discoveries and yogic findings, the source of such research is always found in the overall relaxed state of the individuals.

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Our available consciousness expands from:

*attachment to non-attachment,  
selfishness to selflessness,  
analytical reactivity to heartfelt  
responsiveness,  
limited by a restrictive ego to egolessness, once  
the awareness of self dissolves,  
moment to moment to timelessness,  
contraction to expansion,  
restlessness to peace,  
imbalance to balance,  
darkness to light,  
heaviness to lightness,  
grossness to subtleness,  
complexity to simplicity,  
impurity to purity,  
the pull of desires to desirelessness,  
thinking to feeling, feeling to experience,  
experience to being, being to non-being,  
'I, me and mine' to 'we, us and ours',  
intellectualizing to wisdom,  
everything that we have to everything that there  
is: LOVE,  
mundane consciousness to divine consciousness,  
freeing us even from freedom •*



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## The Conscious Master

James Allen

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this – that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment and destiny.

As a being of Power, Intelligence and Love, and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weakest and most abandoned state, but in his weakness and degradation he is the foolish master who misgoverns his 'household'. When he begins to reflect upon his condition, and to search diligently for the Law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to fruitful issues. Such is the *conscious* master, and man can only thus become by discovering *within himself* the laws of thought; which discovery is totally a matter of application, self analysis and experience.

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being if he will dig deep into the mine of his soul. That he is the maker of his character, the moulder of his life, and the builder of his destiny he may unerringly prove, if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, and utilising his every experience, even to the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is Understanding, Wisdom and Power.

In this direction, as in no other, is the law absolute that, "He that seeketh findeth, and to him that knocketh it shall be opened."<sup>1</sup> For only by patience, practice and ceaseless importunity can a man enter the Door of the Temple of Knowledge ●

Chapter 1, from *As a Man Thinketh*, 1902

<sup>1</sup> ST JAMES BIBLE, MATTHEW 7:8 AND LUKE 11:10



The cosmos is within us.  
We are made of star-stuff.  
We are a way for the  
universe to know itself.

—Carl Sagan

BRIGITTE SMITH, 'IN SEARCH OF HUMAN CONSCIOUSNESS'







## THE NEED OF GURU

SWAMI VIVEKANANDA explains why it is necessary to have a teacher in the spiritual field, just as it is in most other areas of life.

Every soul is destined to be perfect, and every being, in the end, will attain the state of perfection. Whatever we are now is the result of our acts and thoughts in the past; and whatever we shall be in the future will be the result of what we think and do now. But this, the shaping of our own destinies, does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the higher powers and possibilities of the soul are quickened, spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end.

This quickening impulse cannot be derived from books. The soul can only receive impulses from another soul, and from nothing else. We may study books all our lives,

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The Guru is the bright mask which God wears in order to come to us. As we look steadily on, gradually the mask falls off and God is revealed.

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we may become very intellectual, but in the end we find that we have not developed at all spiritually. It is not true that a high order of intellectual development always goes hand in hand with a proportionate development of the spiritual side in Man. In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped; but if we analyze the effect of the study of books on ourselves, we shall find that at the utmost it is only our intellect that derives profit from such studies, and not our inner spirit. This inadequacy of books to quicken spiritual growth is the reason why, although almost every one of us can speak most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse must come from another soul.

The person from whose soul such impulse comes is called the Guru – the teacher; and the person to whose soul the impulse is conveyed is called the Shishya – the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and in the second place, the soul to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed; and when both these conditions are fulfilled, a wonderful growth of genuine religion takes place.

“The true preacher of religion has to be of wonderful capabilities, and clever shall his hearer be,” and when both of these are really wonderful and extraordinary, then will a splendid spiritual awakening result, and not otherwise. Such alone are the real teachers, and such alone are also the real students, the real aspirants. All others are only playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled in them, but are merely standing on the outward fringe of the horizon of religion. There is no doubt some value even in that, as it may in course of time result in the awakening of a real thirst for religion; and it is a mysterious law of nature that as soon as the field is ready, the seed must and does come; as soon as the soul earnestly desires to have religion, the transmitter of the religious force must and does appear to help that soul. When the power that attracts the light of religion

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in the receiving soul is full and strong, the power which answers to that attraction and sends in light does come as a matter of course.

There are, however, certain great dangers in the way. There is, for instance, the danger to the receiving soul of its mistaking momentary emotions for real religious yearning. We may study that in ourselves. Many a time in our lives, somebody dies whom we loved; we receive a blow; we feel that the world is slipping between our fingers, that we want something surer and higher, and that we must become religious. In a few days that wave of feeling has passed away, and we are left stranded just where we were before. We are all of us often mistaking such impulses for real thirst after religion; but as long as these momentary emotions are thus mistaken, that continuous, real craving of the soul for religion will not come, and we shall not find the true transmitter of spirituality into our nature. So whenever we are tempted to complain of our search after the truth that we desire so much, proving vain, instead of so complaining, our first duty ought to be to look into our own souls and find whether the craving in the heart is real. Then in the vast majority of cases it would be discovered that we were not fit for receiving the truth, that there was no real thirst for spirituality.

There are still greater dangers in regard to the transmitter, the Guru. There are many who, though immersed in ignorance, yet, in the pride of their hearts, fancy they know everything, and not only do not stop there, but offer to take others on their shoulders; and thus the blind leading the blind, both fall into the ditch.

“Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind.”

— Katha Upanishad, I. ii. 5

The world is full of these. Every one wants to be a teacher, every beggar wants to make a gift of a million dollars! Just as these beggars are ridiculous, so are these teachers ●

*Complete Works of Swami Vivekananda, Volume 3, Chapter 4*



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#### About the Speaker

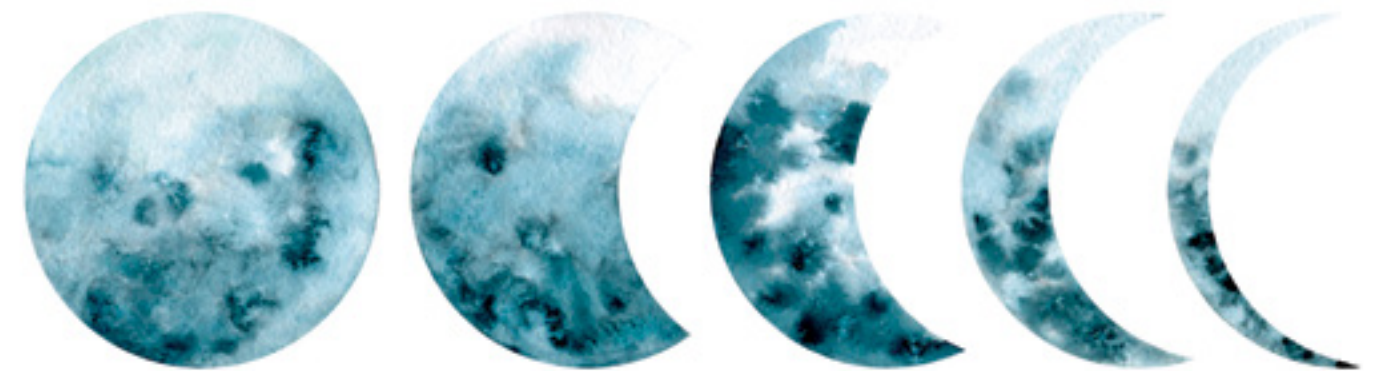
Sanjay Sehgal is a proven innovator, serial entrepreneur, meditation instructor and a self-development enthusiast who has built and managed several companies in the Atlanta area. Sanjay is currently the CEO of MSys Technologies, a development and test automation services partner to storage and telecom vendors. He lives with his family in Atlanta and spends his time between his work, family as well as teaching Heartfulness meditation to seekers of inner growth and self-development.



# Sleep Well

## FOR YOUR WELL-BEING

KAMLESH D. PATEL speaks about the importance of a good night's sleep.



God is seated in his beautiful garden, the sun has just set, the full moon has risen, there is a beautiful breeze and the fragrance of flowers and the lord is pleased with the moon. He says, "Moon ask me for a gift." And the moon says, "Mighty lord, make it so that the sun may never rise again." And the Lord smiles: "Foolish moon, without the sun, where are you? However big you may be, however beautiful you may be, however fragrant, however delightful that full moon, without the sun you don't exist at all."

—Parthasarathi  
Rajagopalachari

JUDITH LIEBE, 'WEDDINGNIGHT', OIL ON LINEN

If people were to discipline their sleep cycles their lives could be changed. Sleep early. There are serious repercussions if you don't discipline your sleep cycle, because it is like an inner butterfly effect. You have heard that story, that a butterfly flaps its wings in the Amazon, one leaf starts fluttering, two leaves start, three start, and there is a snowstorm created in North America. A little discipline in how well and how deeply you sleep determines your state of mind throughout the day.

You will meditate in the morning without struggling with your consciousness. When we are fully alert in the morning, lovingly we can invite the higher consciousness or Divine Principle in meditation, and be one with that Essence. Then some beautiful conditions will be created in the heart. And when it is so intense it stays with us; if we try to shake it off it won't go away. Such is the permanency of the condition created when our consciousness is able to receive. If our morning meditation is hampered, the whole day will be spoilt.

A little discipline in how well and how deeply you sleep determines your state of mind throughout the day.





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When we are fully alert in the morning, lovingly we can invite the higher consciousness or Divine Principle in meditation, and be one with that Essence. Then some beautiful conditions will be created in the heart.

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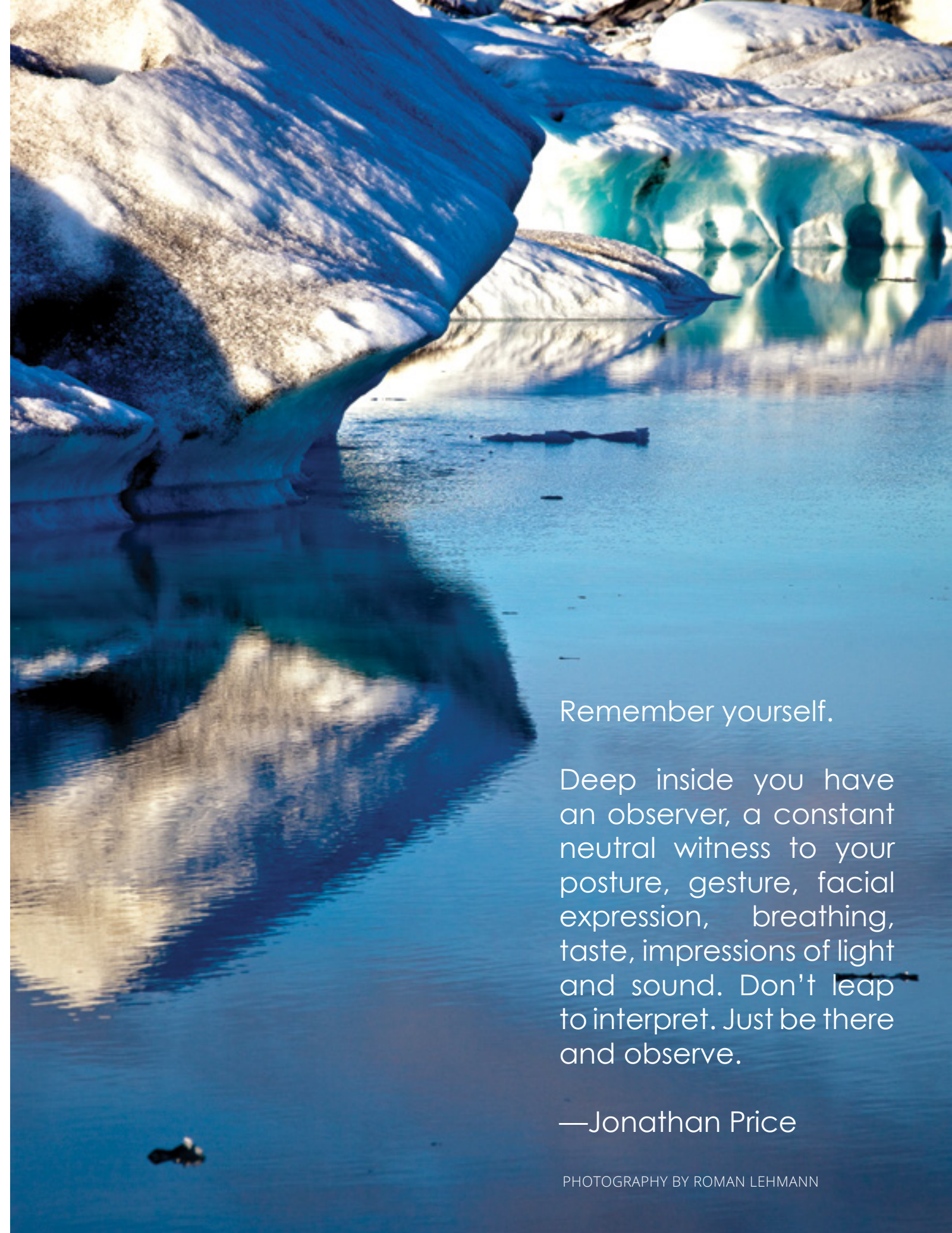
For a person who has never meditated, it makes no difference; it is another day gone by like roaring oceans. These roaring oceans look so beautiful and you can write poems about them, but the real beauty is a pond without any waves when there is utter serenity. Even the dropping of a small leaf can create a disturbance.

Extensive studies have been conducted on people who work at night. If we observe their health patterns, we find their ageing to be very rapid. Most of us are not forced to work at night, we have a choice, yet our lifestyle is like those who are helpless and must work at night. We volunteer to stay awake all night, watching all kinds of stuff. Whether we look at it spiritually or health-wise, it is self-defeating. So why indulge? How are we going to build our destiny? We have already decided upon a destructive path if we do not follow the natural rhythm.

There is a beautiful statement by Ram Chandra of Shahjahanpur that you can either swim with the river's flow, or you can swim against the flow, but it will consume you. Early in the morning, nature's energy flows in one

direction towards the Source. It is not a physical energy. It is best to meditate when you are flowing with those currents. If you try to meditate after sunrise, it is like swimming against the current, and meditation becomes more difficult.

So if you want to go further, adjust your sleep patterns, otherwise you will struggle with that one fundamental thing all your life. You will wake up frustrated and sleepless. You will not be able to meditate properly. If you cannot meditate properly, you won't have a proper spiritual condition to work with and you won't have a proper consciousness even for mundane things. You have uprooted your consciousness, which is the very guiding force. You have exposed yourself to so many things, and you are now vulnerable. More and more, you collect impressions throughout the day. It is a vicious cycle. Per contra, if you have a finer condition, a purer condition, a blissful condition, you are more grateful. This gratitude emerging from the heart creates a bond between your Maker and you. There is great benefit in this, and as you get more and more benefit you feel like doing more and more ●



Remember yourself.

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

—Jonathan Price

PHOTOGRAPHY BY ROMAN LEHMANN





ARTWORK BY GABRIELLE RAJKUMAR

In the depth of winter I finally learned that  
there was in me an invincible summer.

—Albert Camus

# Happiness

Kamlesh D. Patel

The German philosopher Schopenhauer asked the question, “How can we determine whether a man is happy or unhappy?” He defined true happiness as the complete satisfaction of all desires. You could say that the happiness of a person can be described mathematically as:

$$\text{Happiness} = \frac{\text{Number of desires fulfilled}}{\text{Total number of desires}}$$

So if you have ten desires and five are fulfilled, you have fifty percent happiness. If ten are fulfilled, you have one hundred percent happiness. The more desires you have, the harder it will be to fulfil them all, and so the less happy you will be. Happiness is inversely related to numbers of desires.

What happens when you have no desires at all? The denominator becomes zero. Anything you divide by zero is infinity. If you have zero desires, limitless will be your happiness.

In this desireless state, we don’t expect anything. When we don’t expect anything, we don’t play games with ourselves or with others. We don’t manipulate others because we don’t expect anything from anyone.

How do we destroy our inner condition and our humanness? It is mentioned in the Bhagavad Gita, in chapter two, that when desires are not fulfilled there is disappointment. Disappointment leads to anger, anger makes us lose our balance, and once we lose our balance, our mental equilibrium, we are destroyed and lose our humanness.

Ram Chandra of Shahjahanpur spoke about, “More and more of less and less.” What is he talking about? He is talking of desires: more and more of less and less of desires. When you look at it in a mathematical way, you see so much wisdom in that simple statement. If you want to have infinite happiness, infinite bliss, then minimise your desires, from more and more to less and less and finally to zero! Make peace with yourself. “My Lord, whatever you have given me and you continue giving me in the future, I am happy.” Does that mean you should not have an iPhone? You think about it ●





# Entropy in Human Relationships

KAMLESH D. PATEL explains how the second law of thermodynamics plays out in our relationships, leading to disintegration and breakdown, and shares with us the inputs needed to overcome entropy, bringing stability and harmony.

What is entropy?

Let's try to understand it practically. You bring a book home from the library, and then your father gives you another book as a gift. Your girlfriend gives you magazines, and you have music CDs. They all pile up on a small table in your room, so now there will be enough clutter on your table. The rest of your room is also in a disorganized state: your clothes are here, your socks are there and your towel is hanging somewhere. This is a disintegrated system; the system has gone haywire.

You get frustrated with the mess and clean everything up. You put each book where it belongs, wash your laundry and make your bed. Now the room looks cleaner than before, until again you start bringing more books and things, and again the system disintegrates and becomes disorganized. To keep things in order requires constant energy input.

So entropy is the degree of disorder or randomness in any system. The second law of thermodynamics says that entropy increases with time. It reflects the instability of a system over a period of time if there is nothing to stabilize it.

In human relationships, we have interactions day after day and these relationships also become higgledy-piggledy. We let things build up in our inner chambers. These inner chambers become more and more disorganized as we store more and more, just like the books and clothes in our room. We keep harboring things, and one day what we harbor explodes, unless we do something about it. We need input to stabilize any relationship, to iron out the wrinkles or differences, so that we don't harbor and store things forever.

But do we have to do this every time we make a mistake? Do we have to offer another person ice cream or candy to always pacify them? This would mean a constant investment to maintain a relationship.

When constant input is required every time there is a fight or an argument with a friend or family member, you will require greater input each time. You may even have to buy them a Mercedes one day, if you can afford it! At the same time, it is our business to love each other, whatever the cost. You will get hurt in the process, no doubt, and there will be a lot of energy consumption from your side, but if you are prepared for it the relationship will improve.

In a family, if you have to tolerate each other, then constant input is required. In situations where you have to give constant emotional input it is a broken family, even though you may be together.

In contrast, when there is love amongst all, and when acceptance is there, then you do not have to go on offering ice cream or going to some paradise vacation spot to patch things up. It is taken for granted that you accept each other with love. The conclusion is that it is the love that you have in your heart that is the input that stabilises relationships. Things are okay. There is a greater level of acceptance.

I am not talking about tolerance. Tolerance may be a great virtue, but when you feel, "I can't tolerate this person's mistakes," love will iron out everything, so that it is okay. From where does this love come? From a pure heart; from a truthful, genuine heart.

Distrust kills a relationship, but in families where we are taught to love, to sacrifice, to accept and to remain pure, we are able to let go of everything. We can remove the incompatibility, by understanding this principle of entropy.

When the constant state of my being is love, then the need for constant input disappears and the constant input is zero. When zero input is needed, it means that it is the most stable relationship, the most stable family, where I don't have to explain myself. There is no need for, "I did this because...", "I didn't want to do this because...". Where there is love, there is no need for explanations ●

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When zero input is needed, it means that it is the most stable relationship, the most stable family, where I don't have to explain myself. ...

Where there is love, there is no need for explanations.

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PHOTOGRAPHY BY BHARATH KRISHNA

Let your heart vibrate with love and see only what is beautiful. Cover the blackness with light and imagine all men as becoming better, inclined to make peace in a world where tolerance prevails. This great wisdom will end up being established on Earth, it is a matter of time. Build this world inside yourself.

—Ram Chandra of Shahjahanpur



# VIBRATION & COMPATIBILITY

KAMLESH D. PATEL explores the nature of compatibility, and how this affects our destiny in relationships, at the time of conception and death, and during our own personal evolution.

Compatibility is an extremely superfine concept. It is always about the relationship between two or more subjects. It is about the similarity or difference in vibrational patterns between two subjects. For example, when two musical instruments are in tune with each other, the music is harmonious. When they are out of tune, it is awful to listen to the music performed.

When two subjects are in harmony, when they resonate at the same frequency, there is harmony and similarity. This sort of togetherness is compatibility. It occurs in all aspects of our lives from the most basic physical aspects, like the foods we eat, to more subtle feelings of comfort or discomfort. For example, when you are taking one medication, if by accident you take something that is not compatible with that drug, there is a clash. There is a war inside and you suffer as a result.

Compatibility is also a very important aspect of human relationships. For all of us, the question is how to adjust and be in tune with our spouses. Similarly, as children grow up, their particular tendencies and habits manifest and again we all have to get used to each other. It takes perhaps twenty-five years or more. In families, we either allow entropy to take over and disintegration of the relationships happens, or we fine-tune ourselves over time to the family's idiosyncrasies or vibrational frequency, happily adjusting to each other. It is really up to us. It is just like musicians being in tune with each other to play a beautiful symphony.

With business partners in the workplace, or in a school or college, wherever you are, there is an entire gamut of vibratory levels. You can try to interact with this level and with that level, and many things can be incompatible *per se*. The question is then, how do I make all vibratory levels match with my own?

We can also explore this same concept of compatibility in a more profound way, starting with how we create our own destiny through the processes of conception and death.

## THE VIBRATORY LEVEL AT DEATH

During any particular lifetime, we create our own destiny. We make choices that affect our future, we feel guilty because of the things we should and should not have said and done, holding onto these and strengthening our guilt: “If only I had made peace with my father before he passed away,” “If only I had spent more time with my children while they were young,” etc.

Having created that destiny in this life, at the moment of death we reach our own destination accordingly, going to a certain dimension. Perhaps there are infinite dimensions. Where we go is determined by the density surrounding the soul, the vibratory level of the individual soul. According to that vibratory level, the soul finds its corresponding vibratory level in other dimensions we call ‘the other world’ or ‘the world beyond’.

The soul’s vibratory level and the dimension’s vibratory level match like lock and key. That is the natural process. The soul will find its own corresponding vibratory level and dimension accordingly. It fits well and it settles down there. So who is actually deciding this destiny?

Now, the question arises: can you prepare yourself just before the moment of death so as to choose where your soul will go after death? For example, can you completely purify yourself at that moment, so that your vibratory level is in tune with the desired dimension? No, you cannot achieve something at the last moment.

If you read a book just a day before the exam, you may pass, but it is not as good as preparing slowly. With a thorough preparation, even if you do not study the day before the exam it will make no difference, because you are well prepared. Random exams can come any day. Death can come any day. Are we prepared? Are we prepared to face the next dimension? So we should always remain in the purest or finest vibratory level, and that is the feeling of love.

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Death can come any day. Are we prepared? Are we prepared to face the next dimension? So we should always remain in the purest or finest vibratory level, and that is the feeling of love.

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## VIBRATORY LEVEL AT CONCEPTION

Now what about our entry into this physical world, at the time of conception?

Back in 2000 or 2001, I was visiting my spiritual Master of the Sahaj Marg system of Raja Yoga. I wanted him to clear up the many ideas that were current about the importance of the place of conception of a baby, the place of birth and also the time of delivery, based on which we form astrological charts. So he reminded us of the following story:

In the great epic, the Mahabharata, the wise Rishi Vyas was summoned by the king to be a surrogate father, to impregnate his two queens. In today’s language, he was a sperm donor, because the king could not father children and he wanted a successor for his kingdom. You may already know what happened there.

The first queen was horrified at having to mate with an unkempt rishi, who had come after years of intense meditation. She agreed to do it, but with her eyes closed in disgust so that she did not have to look at him. As a result, the child, Dhritrashtra, the father of the Kauravas, was born blind. That is one story.

When the second queen looked at him, she turned pale with fear. As a result her son, Pandu, was born very pale.

The third mother, a chambermaid, who felt honoured and thought, “It is my fortune that tonight I am going to mate with the great Rishi Vyas,” was an insurance policy in case those two queens didn’t deliver. She felt so honoured and happy to have been chosen that her son, Vidura, was born healthy, brilliant and the wisest of the lot.



When I asked my Master, “Is the place of conception important? Is the time of delivery as important as the place?” he said, “None of this is important.” Then he said, “Think over it.”

We realised that once a child is conceived he has already brought in all the baggage he carries from his own past lives as *samskaras*. How does it matter afterwards when these *samskaras* unfold? That means the time of birth is not very important. The load of *samskaras* is already there, and the soul that is embodied and delivered is already there.

This story from the Mahabharata tells us how the attitude of the women at the moment of conception created the vibratory levels to attract the souls that would fit with their parentage.

Such a beautiful idea emerged from that discussion: it is not the time or place, but the attitude of the couple at the moment of conception that matters. At the moment of conception, based on the vibratory level of those two parents, the soul with that corresponding vibratory level will embed itself, just as at the moment of death our vibratory level decides the corresponding dimension. A soul will descend into the womb that has the specific vibratory level that matches. No place can play a part in it, no time can play a part in it, but the attitude of those two parents will make all the difference. So we are all deciding the destiny of our families at that time.

Like the moment of death, at the moment of conception you cannot manufacture a fine or superfine vibration and say, “Lord please help me, I want a Vivekananda in my family.” It is not going to be there. The preparation has to be years ahead.

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dimension.

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## VIBRATORY LEVEL AND MEDITATION

Just as souls are incarnated based on the vibratory level of their parents at the time of conception, likewise, when we invite Divinity into the heart in meditation, as a lover inviting the Beloved, we create a spiritual condition that can be felt right away.

But imagine if you meditate wanting to quickly finish it off because you have pressure to go to the office or to college. Even if you want to do it nicely, you have to rush. What sort of creative condition can you manage to cultivate even when you do meditate in such a rush?

At least those two queens in the Mahabharata were able to conceive one blind child and one pale child. You would not be able to create any condition, because no conception of any condition can be hoped for when you meditate half-heartedly or in a rush. And sometimes a great condition can be created when you do make the time and take care, but if you are not careful it can be lost, like in the early days of pregnancy. This abortion of a spiritual condition happens when you are careless about your lifestyle. You have meditated beautifully, creating a profound condition within, and then afterwards you argue with your spouse or watch a violent movie or the news on the TV, and there goes your profound condition.

So we have to be very careful how we conduct our life, because that is what destiny is all about ●



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New & Renewable Energy  
and Mines (Independent  
Charge), Govt. of India



Shri Indresh Kumar Ji  
Hon'ble Minister,  
Water Resources,  
Suryashakti Sangh



Shri Dharmendra  
Pradhan  
Hon'ble Minister of  
State Ministry of Agriculture and  
Farmers Welfare &  
Parliamentary Affairs,  
Govt. of India



Shri S.S. Ahluwalia  
Hon'ble Minister of State,  
Ministry of Agriculture and  
Farmers Welfare &  
Parliamentary Affairs,  
Govt. of India



Shri Arjun Ram  
Meghwal  
Hon'ble Minister of State,  
Ministry of Micro, Small and  
Medium Enterprises,  
Govt. of India



Shri Giriraj Singh  
Hon'ble Minister of State,  
Ministry of Micro, Small and  
Medium Enterprises,  
Govt. of India



Shri Vijay Goel  
Hon'ble Minister of State, Ministry of  
Water Resources, River Development and  
Ganga Rejuvenation & Ministry of Youth  
Affairs and Sports (Independent Charge)  
Govt. of India



Shri Sharad Yadav  
Hon'ble Member of  
Parliament, Rajya Sabha



Shri Oscar Fernandes  
Hon'ble Member of Parliament,  
Rajya Sabha



Shri R.K. Sinha  
Hon'ble Member of  
Parliament, Rajya Sabha



Shri Yashwant Sinha  
Former Finance Minister and  
Former Minister of External  
Affairs of India



Swami Chidanand Saraswati  
President and Spiritual Head,  
Paramarth Niketan Ashram,  
Rudhokh



Imam Umar Ahmed  
Rya  
Chief Imam, All India  
Organization of Imams



Swami Ardeschananda  
Giri Maharaj Acharya  
Maharajadhipati  
of the Juna Akhara



Acharya Dr. Lokesh Muni  
Founder President  
Atma Vidya Bharti,  
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Lacalle  
Former President of  
Uruguay



H.E. Haris Silajdzic  
Former Prime Minister of  
The Republic of Bosnia  
Herzegovina



His Excellency Dr. Stephen  
Kalonzo Musyoka  
Former Vice President of Kenya



Prof. Emeritus Dr. Ernesto  
Kahan  
Former Vice President of EPENIC  
(Association awarded the Nobel  
Peace Prize)



Mr. Jeremy Sinclair  
Chairman M & C Saatchi, UK



H.H. Prince Dah Djissa  
Houetchemou  
Prime Minister of the  
Highest King of Benin



H.H. Princess  
Maria Amor D.D.  
Former/President, Vice Care  
for Humanity, USA



Africa Leon  
Former, Spain



Mr. Kamallesh Sharma  
Former Indian High Commissioner  
to the UK and then the Secretary  
General of the Commonwealth




Dr. Stephan Schlenz  
Secretary General, Global Ethic  
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