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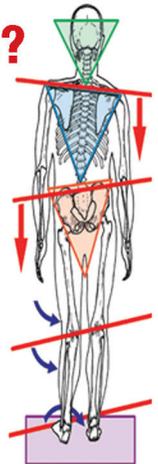
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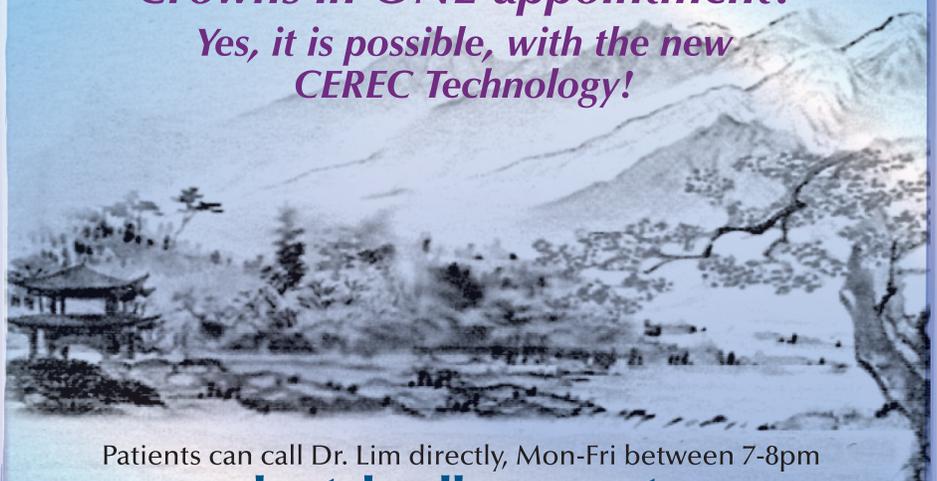
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Learning *The Mind, Body, Spirit Connection*, we appreciate that yoga, as a holistic lifestyle, affords us space to practice through our material bodies and mundane individual minds a linking with infinite mind, the spirit. Grasping a single branch, Hatha Yoga is not merely a series of *asanas* – yoga postures – for the body. Each *asana* issues a direct command utilizing the body in a two-fold manner: first, by purposely performing, using full consciousness, a new movement the body is unaccustomed to, we establish a break from our personal history of heretofore limited movement. Sustaining a back-bend with chest thrown upwards and outwards, our limbs stretched and head upside-down, at that moment we are – as a side benefit to our conscious activity – feeding our unconscious mind a groundbreaking picture of its world. For this reason, it is critical that we practice Hatha yoga with our eyes open. Yoga is freeing one’s self of history.

Secondly, along with this amazing upside-down picture, the unconscious mind receives the command information that we are capable of this expanded experience. The difference between the unconscious and the conscious mind is that the unconscious is not capable of making a judgment call; it accepts what it is given at face value. This acceptance is the first step in the process of refining energy through *The Mind, Body, Spirit Connection* because the unconscious reports to the conscious mind this new truth, which in turn reports this truth to the body, and the body seeks to balance the energy picture by establishing different parameters fitting its new knowledge. Taking this knowledge of the two laws – energy return, and mind, body, spirit connection – outside of the yoga studio and into our lives expands our abilities to meet goals and impact our world. Yoga is finding one’s power to be at home in the universe.

“Yoga takes the doing out of our spiritual quest... BEING present thru a daily practice of yoga brings us balance of body, mind and spirit. Yoga is ‘everymans’ path of transformation to wholeness.”³

- REV. ARLETA M. SOARES, U.R.M.

Mind and body evolving together refine energy – they manifest that energy frequency born of the one original universal energy, the infinite mind. The universe returns infinite mind energy and spiritual communica-

tion succeeds. Practicing yoga *asanas* is an expansion of consciousness meditation. Indeed, all yogic movements, controlled breathing, visualization, and mantra follow *The Mind, Body, Spirit Connection* accomplished through *The Law of Subtle Energy Return*.

If *Namasté* is yoga’s spoken greeting, “Sah aham,” is yoga’s interior attitude. This piece of hoary Sanskrit means, “Eternal spirit I am.”

Through a balanced yoga practice of physical and mental meditation, and seeking to maintain an intelligent, responsible, and compassionate bearing that deep truths connect us all, we arrive at an understanding that the mind does not reside in the brain, but rather throughout and beyond the body extending itself further than the manifested universe to the infinite. Existence, as an event of *The Mind, Body, Spirit Connection*, and *The Law of Subtle Energy Return*, even while alive in the body, is a constant cycle of return to the source; while our bodies are not immortal, our true natures are eternal. Sikh master, Yogi Bhajan, and lecturing author, Dr. Wayne Dyer, have both expressed the timeless truth that we are not human beings seeking a spiritual experience, but actually spiritual beings having a human experience.

In this excerpt of *The Sunflower Sutra*, a poem by Allen Ginsberg, the poet sits by a dirty, rat infested riverbank, one imagines poor, hollow-eyed, and downtrodden by the almost impossible task of a commitment to spiritual, poetic survival under the weight of an overbearing steel and concrete metropolis. Allen forcefully delivers his sermon on this condition of remembering the spiritual in the midst of the human experience, to the ghost of his deceased best friend, Jack Kerouac:

“...Poor dead flower? when did you forget you were a flower? When did you look at your skin and decide you were an impotent dirty old locomotive? The ghost of a locomotive? The specter and shade of a once powerful mad American locomotive?

You were never no locomotive, sunflower, you were a sunflower and you Locomotive, you are a locomotive, forget me not!

So I grabbed up the skeleton, thick sunflower, and stuck it at my side like a scepter, and deliver my sermon to my soul, and Jack’s soul too, and anyone who’ll listen,

– We’re not our skin of grime, we’re not our dread bleak dusty imageless locomotive, we’re all golden sunflowers inside, blessed by our own seed and hairy, naked accomplishment – bodies growing into mad, black, formal sunflowers in the sunset, spied on by our eyes under the shadow of the mad locomotive riverbank sunset Frisco hilly tincan evening sitdown vision.”⁴

- ALLEN GINSBERG
‘HOWL, AND OTHER POEMS’

We are all microcosms of the macrocosmic infinite energy. We contain all of the elements, qualities, and possibilities of the infinite. However, we are wrapped up simultaneously in the throes of an often earth shattering human experience. We forget our true eternal nature. Living a complete yoga life does not mean escape from our condition. One does not practice a yogic lifestyle with attachments such as creating good *karma*. Through yoga, the infinite bud within each of us is encouraged to flower, and by this blooming process, we naturally return to the source. Yoga practice, in the context of our mortal journey, is the art and science of standing steady yet unattached with one foot in the finite world and the other foot in the infinite world of spiritual energy; realizing the infinite through the finite, the absolute through the relative, the spiritual through the mundane is our condition. That *nirvana* – final liberation – is found in the midst of *samsara* – the cycle of existence – is a given across the panorama of Eastern thought.

“The meaning of our self is not to be found in its separateness from God and others, but in the ceaseless realization of yoga, of union.”⁵

- RABINDRANATH TAGORE

The living context for practicing various yoga branches is not to flee one’s existence, but to realize the profound experience of one’s path. Practicing in this fashion is the art of grounding one’s self, sometimes referred to as centering, and pragmatically speaking, taking the time to learn this bit of sobering philosophy is balancing and invaluable in all areas of our journey.

Finally, yoga imparts natural balance in our lives through *The Universal Law of*



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Applying Satya the first Yama:

It's Not As Easy As You Think



YOGA IN THE UNITED STATES OF AMERICA HAS CAUGHT ON LIKE WILD FIRE. Two things that are effecting the American yoga trend, is drop out rate and disappointing results. As an Ayurvedic Naturopath I have sought diligently to find a middle ground to bring yoga out of the grips of the Hollywood Yoga Maya realm and into a truly holistically healing life changing experience. Why does some people's yoga go from fun, to challenging, to exhausting and finally discouraging? I blame a fast paced journey to enlightenment that seeks to skip over the necessary difficult steps and focus prematurely on more Zen trendy schools of thought.

First of all let me start by saying I relate my life work to the late Marcel Proust's idea of "a la recherche de temps perdu" translated in English Searching for the lost times. This is based on slowing down present time and yogic thought and honing on a focusing on central aspects and themes that have been glazed over and "lost." I know that people can be extremely defensive in their "ways" and cling to them. It is in our nature to resist change and in this way we contribute to Shiva and Kali working more forcefully in our lives. The tapas fire that Shiva carries in his hand comes into force us to destroy outdated methods that keep us from change. We willfully stay under the veil of yoga Maya and our soul cries out to change but it is our ego which resists it.

Three important steps are missing from most yoga programs. The first is to ground the individual in the earth realm, the second is to be honest, and the third is to release. This is done with a series of yogic breathes, reversed chakra meditations and intentional emotion/aggression releasing exercise. Initially this yoga seems to be like knitting with all thumbs. This is because we have been taught as a society and by New Age Guru's to follow ahimsa which is non-violence, we have been taught that emotions are not safe, and that we should feel bad or guilty for how we feel. Emotions in American society are safely tucked away and disregarded in childhood. Then as adults we seek to drug them away, deny them and for those of us more Eastern inclined seek to escape from them through meditation and enlightenment. Where and when is this type of yoga needed? Just after the Hollywood "zen trend" phase but just before the meditative and enlightenment phase. Let me delve into the precise applications.

The idea of satya or truthfulness is the first yama and is the most important phase. While I hear the term Sat Nam thrown around in different yogic circles, I believe that the vast number of individuals in the West have not thoughtfully or properly applied the idea of satya. In fact, I find that most people I see in my office that are seeking out Ayurvedic consultation are heavily into yoga are the idea of ahimsa which is non-violence. While this is a worthy goal, without mastering the art of satya, ahimsa becomes apart of the Yoga Maya Veil. The practice of ahimsa or non-violence is in vain until they have thoughtfully and powerfully applied the first yama which is satya or truthfulness. Satya is the missing yogic link because the journey of satya is not something we in the West have been raised to appreciate.

Many yoga practitioner's I see will hesitantly admit that they are not where they would like to be in their yoga practice psychologically. It appears that when the satya push or drive "hits" the surface, the yogi interprets this as frightening and wishes to further subdue it. They seek Ayurvedic consultation to help them with a dosha imbalance to help them overcome the yoga block. However, within every dosha or constitution you will see the same effects of yoga maya in response to satya. They are as follows: kapha, holding in, denial, subjugation of feelings through addictions, eating or lethargy, vata, nervous exhaustion, denial, subjugation of the feelings through anxiety and addictions, and pitta, anger, explosiveness, guilt and subjugation of feelings through addictions, denial, and self punishing tactics.

All of these constitutional types experience guilt, shame and fear which leads them farther down the road of their imbalance. As the mind goes, so the body follows. While many people admit to me their true feelings, this is done in hope that I will recommend an herbal combination or churna to help repress satya in their life. This ends up becoming a "karmic hook" which does not easily resolve with a few spices and herbs but with a total body mind constitutional approach.

Satya initially elicits an unpleasant guilt and fear. This is because of society's gross distrust of love, honesty, and feelings. It is the fear of love which has caused people to accept hate as love. It is the fear of truth which has caused people to accept lies for the truth and it is the fear of feelings which has caused people to run ceaselessly and accept apathy as emotional freedom. Many spin their wheels trying desperately to accomplish ahimsa, knowing it is the right thing to do but bypass satya all together. This in turn, creates the same guilt and unpleasantness that they tried to avoid in the first place. However, the person often mistakes these feelings of guilt to inefficient meditation and asana practice. They will psychologically beat themselves up and will punish themselves with more meditation and asanas and will live continue on in the realm of yoga Maya. This will attribute to the person either eventually giving up on yoga all together or by living in falseness and denying to others their disappointment of their own practice. We all have met people in yoga classes that appear to have it all together and know it all, but in reality do we really know their internal personal struggle and why they push themselves like they do?

I initially started out ten years ago meditating everyday and practicing hatha yoga. I was seeking to over come some post-partum depression. After about a year I burned out and gave up meditating and yoga for a time. I was also studying Ayurveda and I had never given up on my belief in Eastern thought but faithfully searched for the missing link that I knew was there. Through years of study, trial and error, I finally realized the importance of patience and respecting each phase of the enlightenment journey.

If you practice yoga, meditate, and follow Ayurveda and have not experienced the results or healing that you have hoped; then I invite you, or rather implore you to discover the first Yama-Satya. As Henry David Thoreau has said, "*Only that day dawns to which we are awake.*"

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HOLISTIC EDUCATION IS A PHILOSOPHY OF EDUCATION THAT ADDRESSES THE WHOLE PERSON.

One popular model suggests four aspects of natural learning: 1) learning about the self as an individual, 2) learning about others and the self in relation to others, 3) development as a person and in roles assumed through life, and 4) experiencing meaning in life through aesthetics, art, transcendence and similar ideas and practices. In this article, we will explore a process found in meditation, and how it supports a holistic approach to education.

1. Learning about life as an individual. First let's consider that the basic idea of meditation is to be present in your life. Be with everything that arises within you, desirable and undesirable. The idea is not to block experience or go into a hiding place within yourself. Stay aware, explore your feelings and be in the moment. Accept what occurs within you, good or bad. Don't judge, for if you do, you may judge yourself to be 'bad'. So instead of letting your mind wander away from the moment, just be with it and stay with it, and observe what's happening. Throughout much of our lives we are distracted and we don't realize it, because we don't have a reference, a calm center, a 'home state', so we can't know when we're distracted from it. And without this center, if something comes up that makes us feel fearful or if insecure, we go unconscious to create a sense of false security. The more that we choose to become distracted to protect ourselves, the more we develop it into a habit, and we live in an illusion, a false world, a self-weakening comfort zone. And through this reactive process, we give up being ourselves. Instead, we can choose to be proactive by using this meditation practice to be ourselves and observe and learn about ourselves.

2. Learning about others and the self in relation to others. When you bring this practice into your social life, you see that you use people's actions to activate your own reactions. Once you see this process clearly, you can see that you're also causing reactions within others in the same way. So we're never, or very seldom, in the moment because there's always this constant tugging, pulling, pushing, and the subtle feeling of anxiety or some extraneous stressful state



Meditation & Holistic Education

by Anthony Michael Rubbo, MHS

playing behind our thoughts, words and actions. So then, instead of exploring the moment and the feelings attached, we turn to various ways to escape painful reactions, and have a false moment.

Instead of just letting the mind be, we turn to things like drinking, smoking, overeating, drugs, compulsive spending, sex, etc. Or we might just create a social personality for ourselves that protects us from fully experi-

encing the moment. Instead of choosing behaviors that are reactive to thoughts, feelings, encounters and interactions, we can choose instead to observe and learn from what's happening in our social moments.

3. Development as a person and in roles assumed through life. Personal development occurs when our desire to experience our true inner self becomes stronger than our

desire to escape the problems in life. In other words, you can use the distractions, reactions and attachments in your life as a test to free yourself, develop your character, and to move closer to your true nature. Simply observe attachments as they occur instead of getting lost in them. Allow yourself to be who you are, others to be who they are, and the situation to be what it is; then use it all for your own positive development.

4. Experiencing meaning in life through aesthetics, art, transcendence and similar ideas and practices. Finally, this meditative process becomes aesthetic, becomes art, when you actually begin to look forward to the people, places and things and become aware of how you might react to them... then you realize that it's all about transcendence. It is written in Buddhist texts that the beauty of life is the sense of balance in the foreground against a background of imbalance. And therefore the art or the aesthetic is to find your balance and to exist in this world against a background of constant activity, all while maintaining your calm center. In your most essential transcendent identity, you are a soul. And as a soul, you are here to take in experience. When you adopt a meditative approach that invites experience, observes it, learns from it, you move closer to the spiritual, and feel your essential nature expressing itself in your everyday life.

An excerpt from, *The Serving Moment*, by Tony Rubbo.

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Penny Kulp grew up in Chester Springs, PA, in a caring family environment. After a short time in business, her concern for others led her into a career as a Massage Therapist.

A graduate of Episcopal Academy and Gettysburg College, Penny completed her professional training at the Pennsylvania School of Muscle Therapy in 1998. She started practicing at her current location in June of 1999, and has since gained the respect of many clients.

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Jack Canfield's Top 7 Success Tips

1) Take 100% Responsibility for Your Life. One of the greatest myths that is pervasive in our culture today is that you are entitled to a great life-that somehow, somewhere, someone is responsible for filling our lives with continual happiness, exciting career options, nurturing family time and blissful personal relationships simply because we exist. But the real truth is that there is only one person responsible for the quality of the life you live. That person is YOU.

2) Be Clear Why You're Here. I believe each of us is born with a life purpose. Identifying, acknowledging and honoring this purpose is perhaps the most important action successful people take. They take the time to understand what they're here to do-and then they pursue that with passion and enthusiasm.

3) Decide What You Want. One of the main reasons why most people don't get what they want is they haven't decided what they want. They haven't defined their desires in clear and compelling detail...What does success look like to you?

4) Believe It's Possible. Scientists used to believe that humans responded to information flowing into the brain from the outside world. But today, they're learning instead that we respond to what the brain, based on previous experience, expects to happen next. In fact, the mind is such a powerful instrument, it can deliver to you literally everything you want. But you have to believe that what you want is possible.

5) Believe in Yourself. If you are going to be successful in creating the life of your dreams, you have to believe that you are capable of making it happen. Whether you call it self-esteem, self-confidence or self-assurance, it is a deep-seated belief that you have what it takes-the abilities, inner resources, talents and skills to create your desired results.

6) Become an Inverse Paranoid. Imagine how much easier it would be to succeed in life if you were constantly expecting the world to support you and bring you opportunity. Successful people do just that.

7) Unleash the Power of Goal Setting. Experts on the science of success know the brain is a goal-seeking organism. Whatever goal you give to your subconscious mind, it will work day and night to achieve. To engage your subconscious mind, a goal has to be measurable. When there are no criteria for measurement, it is simply something you want, a wish, a preference, a good idea.

© Jack Canfield Adapted from *THE SUCCESS PRINCIPLES: How to Get from Where You Are to Where You Want to Be* by Jack Canfield with Janet Switzer (HarperResource; January 1, 2005; ISBN: 0-06-059488-8).

Jack Canfield, America's Success Coach, is the founder and co-creator of the billion-dollar book brand *Chicken Soup for the Soul* and the nation's leading authority on Peak Performance. Get FREE success tips from him at www.JackCanfield.com.



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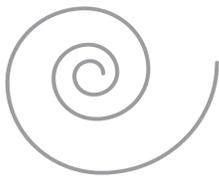
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When Sadness Doesn't Go Away

We have all experienced deep sorrow, but the sadness that is part of everyday life is different from clinically diagnosed depression, a fact that those experiencing it know all too well. Sadness is a natural and psychologically beneficial response. By contrast, depression is characterized by an intense sadness that is out of proportion to any catalyst and lasting an average of nine months; for up to 20% of sufferers, episodes can last for two years or more. Whats worse, the causes of depression aren't fully understood.¹

According to the World Health Organization, mental illnesses (of which depression is one) account for 15% of the world's diseases.² As though the symptoms – including a lack of appetite or overeating, insomnia or constant sleeping, and a lack of concentration aren't terrible enough, perhaps the most tragic aspect may be the high percentage (90%) of those afflicted who do not seek treatment.³ Women are twice as likely to experience depression and respond by withdrawing from daily activities; men, on the other hand, tend to deny their symptoms.⁴ Stephen Cope notes that any spiritual traditions label strong emotions, like intense sadness, as unwholesome, which can lead some to experience deep shame,⁵ impacting their refusal to seek treatment.

Only a trained healthcare provider can diagnose and treat mental illness, but yoga can be one of the many treatment options available. Researchers at the Jefferson Medical College in Philadelphia found that practitioners experienced a significant drop in the levels of cortisol, a stress hormone.⁶ Several studies have shown the benefits of yoga on depression. Researchers at the Boston University School of Medicine and McLean Hospital have found that practicing yoga elevates brain gamma-aminobutyric (GABA) levels up to 27% (depression is associated with low GABA levels).⁷ A University of Wisconsin study found that meditation produces “lasting positive changes” in the brain and immune system. A UCLA study found that 28 mildly-depressed subjects who attended yoga classes twice weekly for five weeks “demonstrated significant decreases” in depression symptoms.⁸ Over the last 20 years, the University of Massachusetts's Stress Reduction and Relaxation program has drastically reduced depression in patients and the National Institute of Mental Health and Neuroscience in India has shown a 73% success rate for treating depression with a breathing technique called Sudharshan Kriya.⁹

But you don't need to go to India to get started. Three easy ABCs can play a role in treatment in therapy: Asana, Breathing, and Chanting. Be sure to discuss any change in your health regimen with your health care provider; this information is not intended to treat or diagnose illness.

A key symptom of depression is tiredness and movement can be difficult to begin. Two basic asanas (poses), Savasana (Corpse) and Mudhasana (Child) are easy ones to begin with. Choose a flat surface and stretch out comfortably on your back. Start by tightening

the muscles of your face and then individually relax them, beginning at the top of your head. Repeat with shoulders, chest, arms, hands, abdomen and back, buttocks, legs, and feet. Take at least five deep breaths in a more relaxed state before rolling slowly onto your stomach. Place your palms chest level on the floor and, on an exhale, in one fluid motion, press your chest off the floor and slide your buttocks towards your heels. Let your chest and head rest on the floor with your arms outstretched. Again, take five breaths before stretching back onto your stomach and returning to Savasana. You can utilize these asanas for a practice of any length and they work well with breathing and chanting.

For a breathing exercise, focus on deep rhythmic breaths through the nose. Start by inhaling a slow “4” count and work up to exhaling a slow “8” count. Include some elm or pine incense for an aromatherapeutic addition.

Chanting doesn't have to be vocal; mental chanting, like prayer, can ease our mental fog and, regardless of religious path, there is a chant for everyone.

Om Mani Padme Om (I bow to the Lotus within/see Deity in all)
Our Father.../Hail Mary...
Hear, o Israel...the Lord is one...
There is no god but Allah...
I am Goddess and Goddess is me...

Find the words that speak to you, whether they are from a holy book you love or the depths of your soul, and pass them through your mind or over your lips.

Yoga teaches us that we are all one. Our sufferings are the sufferings of each other. In your next meditation, take a moment and remember your fellow human, struggling for composure. If you are battling the demons of depression, you are not alone; we are with you. Take our collective hand and find the strength to ask for help. In this moment, we are here and this darkness will pass. Take a deep breath and remember, the journey of a thousand miles begins with a single step. §

¹Berkow, Robert, M.D., et al. *The Merck Manual of Medical Information, Home Edition*. New York: Pocket Books, 1997.

²DiGravio, Gina. “Yoga Possible Treatment for Depression.” *Medical News Today*. May 26, 2007. 7/11/07 <www.medicalnewstoday.com/medicalnews.php?newsid=71719>.

³Payne, Larry, Ph.D., and Richard Usatine, M.D. *Yoga Rx*. New York: Random House, 2002.

⁴Berkow, Robert, M.D., et al. *The Merck Manual of Medical Information, Home Edition*. New York: Pocket Books, 1997.

⁵Cope, Stephen. *Yoga and the Quest for the True Self*. New York: Bantam Books, 1999.

⁶Weintraub, Amy. *Yoga for Depression*. New York: Broadway Books, 2004.

⁷DiGravio, Gina. “Yoga Possible Treatment for Depression.” *Medical News Today*. May 26, 2007. 7/11/07 <www.medicalnewstoday.com/medicalnews.php?newsid=71719>.

⁸McManamy, John. “Meditation and Yoga for Depression and Bipolar Disorder.” *McMan's Depression and Bipolar Web*. Apr. 26, 2004. 7/11/07 <www.mcmanweb.com/article-37.htm>.

⁹Weintraub, Amy. “Yoga: Not Just an Exercise.” *Psychology Today*. June 30, 2006. 7/11/07 <psychologytoday.com/articles/pto-20001101-000022.html>.



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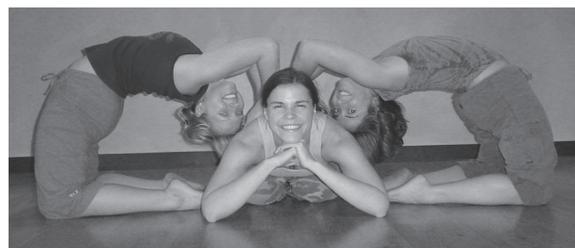
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Life Passages

There are many passages we make in this journey called Life. Life Passages are a Portal to a new Destination. They are experiences we move through while on our way to fulfillment. Fulfillment is not necessarily a perception of what we must accomplish in our lives. It is a sense or essence of what will happen for us in life that courses as deeply within us as the blood through our veins. Life Passages inspire us to pause and consider what we are doing and where we are going for that moment. The mind may even question who we are. Life Passages can make us feel insecure. It is like we are floating complacently down the river on our backs when suddenly the mind becomes agitated and questions our motives, our fundamental nature, critically assessing us right down to our very being, if we let it. There is dissolution of form as we know it. There may even be a sense of loss. But whatever is real is never lost. We are letting go of what we've previously held onto and moving on toward fulfillment. If we allow ourselves our life passages, our flowing with the moment, we will eventually wash up on the shore of fulfillment like a brilliant jewel that has been tumbled to perfection by its watery journey.



LIFE PASSAGES BOOK SUGGESTIONS:

- The Power of Now*, by Eckhart Tolle
- The Heart of the Buddha's Teaching*, by Thich Nath Hanh
- The Four Agreements*, by Don Miguel Ruiz
- The Only Dance There Is*, by Ram Dass

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Carol Bowman, MS, past life regression therapist for fifteen years, is the internationally-known lecturer and author of *Children's Past Lives* and *Return From Heaven*.

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by Gina Alzate
Holistic Life Designs



When was the last time you remember being totally free and happy?

Give yourself a gift, and watch a child in motion. As you observe a child's carefree motions, keep in mind that not so long ago that child was in the intimate presence of God. Let your self feel awed and live in the moment. Become aware of your surroundings as you still your mind. Observe with no judgments.

Children exist to remind us of God's love. If feeling more loving, joyful, and peaceful sit on top of your wish list, watch a child in motion and learn. Observe how they live in the moment with love, joy, and peace. Keep a joy journal for your thoughts.

Children who are connected to the Holy Spirit allow life force to freely flow through them. They radiate with so much love and light within them. They seek out other souls and become fascinated with the joys of living. Their joy shows on their faces as they seek to do only those things that make them happy. Their choices are their own, and they stand their ground to make those choices known.

Children remember their life purpose. Watch them role play being soldiers, pilots, artists, musicians, parents, police officers, firefighters, counselors, teachers, healers, builders, athletes, and the like. Observe how they become animated as their play scenarios show the world their hearts' desires. Watch how their words and actions easily demonstrate the natural talents and temperaments they brought over from their past lives.

continued on page 49

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Dreamer Dan: HOLISTIC EDUCATOR

DAN LOOKED UPON A WORLD GRIPPED BY TERROR AND STRIFE. He intuitively felt that Wholeness or Oneness projected onto the world would re-turn it to its original purity of Creation. To confirm his feeling, Dan consulted the DreamTime.

1. There was wholeness to the scene that I saw. It was complete.

Understanding the concept of wholeness intellectually and Knowing wholeness itself are very different. Beings of Light Know that they are Spirit traveling in a body in order to experience the Earth Plane. They nurture their spiritual practice on a daily basis so they can integrate Truth by transforming It from mere intellect and awakening It in every cell of their bodies. Dan Knows that the DreamTime is a spiritual practice that serves this purpose. When Dan sees the scene and re-cognizes it as whole, he takes wholeness beyond its mere concept and integrates wholeness as Truth. Dan now Knows wholeness and is free to live and breathe it. He now re-cognizes wholeness in every physical aspect of Creation. He now stirs the memory of wholeness and Creates wholeness wherever separation seems to be.

2. When we stray from our Knowing of wholeness, we feel fragmented. We also Know that feeling fragmented does not feel very good. That tells us immediately that it is our True Nature to be whole. **As a teacher, I was giving final exams to my classes. I not only gave the exams to my class but to other classes as well. It was too much for me. I felt uncomfortable. I felt I was giving the parts but not the whole to each group. I didn't feel that I had my keys. I would rest when the summer came. It was coming soon.** Dan's Knowing of wholeness grows because he

not only felt wholeness in the DreamTime, he now sees the opposite, the scattered parts of the whole. Because he overextended himself, he felt uncomfortable. Keys symbolize the ability to open the necessary doors as he moves through his experiences. Dan feels fragmented. He has lost his keys, his Right of Passage. How would Dan re-member his wholeness? He would do so in the summer, the time of the sun, the burning focus of his Father. He would rest in the Loving arms of his Father and regain his focus. He would be whole again.

3. A woman who Loved me had become a dentist. She would place a new set of teeth in my mouth. My gums would open and receive the plate of new teeth. The DreamTime brings Dan another experience of wholeness. This time he receives a new set of teeth. Teeth symbolize the vehicles through which he expresses his Truth. Dan receives a new set of teeth because he is ready to express a higher level of Truth. Wisdom and Truth are Feminine Energies. This is why a woman places the plate into his mouth. The Love of the woman is also necessary so that Dan can express his new level of Truth in Love and Compassion.

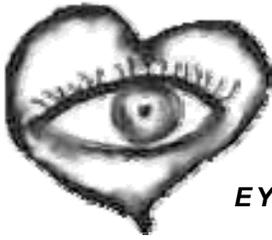
4. I had food for my cat. The food was white and sweet. His meow asked for the food. I gave him the entire portion of the food. For Dan, the cat symbolizes courage. The Dream tells Dan that he has grown to the level where he can feed his courage so that it will

grow stronger and thrive. Courage asked for the food so that it could grow. The food was white, the symbol of purity. Dan would now use his courage with pure intent and for the benefit of the whole. When Dan acted in purity, he felt the sweetness of life. Dan gave freely. He gave the entire portion and fed his courage holistically.

With gratitude, Dan closed his eyes to the DreamTime and opened them again to a world asking for wholeness. And who will bring wholeness and peace? According to the DreamTime, it is the One who chooses to see the world as whole despite its outer appearance. It is the One who chooses to rest in the Loving arms of the Father and re-establish the focus of wholeness. It is the One who chooses to speak higher levels of Truth inspired by the Wisdom of the Mother. It is the One who chooses to feed One's courage with the sweetness of pure intent. Buoyed by the integration of the DreamTime, Dan could open his eyes and see the world as Perfect in its wholeness.



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Is it Healing...& Does or Magic... it Really Matter?

IT DOES MATTER!

There is a profound difference between healing and magic and there are many layers of illusion. Let me explain. True healing is the healing of all fear and fear takes many forms. Fear is anything that is not of Love for Love can have no opposite. True Love is our essence hidden under the masks and dramas we play out in life. It's these dramas or life lessons that eventually remind us that we are Love. And when we experience Love in its entirety we are totally healed. Everything else is an illusion and magic. In other words, all other healing methods are bridges we cross along the way till we find our way back to Love. Incidentally, for those of you who are curious, the only way back to Love is forgiveness. However, forgiveness is an illusion too since there is nothing to forgive. In true reality, nobody has done anything to us, we have done nothing to anybody else, and, we have done nothing to ourselves. Its all part of the dream we are playing out because we are choosing to experience our lives exactly as it is unfolding moment by moment. All events are neutral. It is our interpretation of the events that gives them meaning. So I ask you to choose again, for true healing occurs in the Holy Instant. This entire paragraph is from the thought system of ACIM (A Course In Miracles, 1975).

Now many of you at this point may be thinking, well that's all well and good but I need practical ways to heal in the world of bodies and form. I hear ya! I'm right with you! Been there, thought that and still think that too at times! Fortunately, both ACIM and TWOM (The Way Of Mastery, 2000), a companion text to ACIM, acknowledge the obstacles along the journey back home to Love or God. It doesn't matter what magic we choose to heal while we are experiencing the separation in our bodies as long as we are joining with the oneness of Divinity. So the rest of this article touches on the magic I find to be the most integrative and complete in healing my experiences of fear in my dream. Fear shows up in mind, body, and spirit. Another way of looking at this is we have to heal the emotional, physical, mental, and spiritual



aspects of ourselves. These aspects when engaged in magic healing can aid us in waking up out of the nightmare of limitation and fear. Magic can be yoga, ACIM, TWOM, breathwork, energy-work, meditation, psychotherapy, medications, surgery, or as I said earlier forgiveness.

What I do find is important is to take a whole-istic approach. Educate yourself holistically. Find out how everything is connected to everything else. Look for the source of dis-ease,

illness, trauma, or fear. The symptoms rarely tell the story; they are just beginning points of the healing journey. This is what I meant earlier when I said there are layers of healing within the illusion. Treating the symptoms with pills may be necessary, but it is crucial that you go deeper to find the source of the problem so you can eventually wean back or off the pills. Learn about quantum physics. Read, absorb, and integrate a wonderful book by Gregg Braden called "The Divine Matrix." Read about shamanism and different indigenous cultures and how they approach healing. There are thousands of years of healing wisdom from all these precious indigenous peoples! Spend time being silent and still. Take back your minds, take care of your bodies, feel what you need to feel in the moment without judgment, and connect to you Divine Goddess-self! And do this all holistically! Everything is connected! Nothing exists in isolation!

In closing I'd like to implore all of us to wake-up because life is not a dress rehearsal! Now that we have awakened, let's lighten-up and not take life so seriously! Let's have fun playing out our dramas! Let's have fun healing! After all, we have chosen our script. Now it's time to change the script. It is in our power, for we are all Gods and Goddesses incarnate! We can choose forgiveness and shorten the illusion. We can choose to join with the Divine that exists everywhere. We can choose to heal holistically within the dream and journey across the bridge to true healing! And lastly don't forget the most profound miracle of all, we can choose again in every moment! Enjoy all the holidays of the late summer and early autumn seasons! *God Bless!*

8

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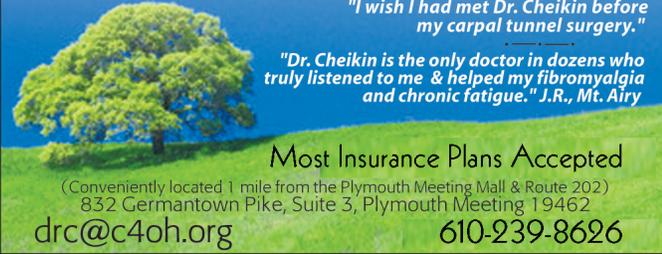
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**“... Who fasts and sleeps under the stars
Who wears ashes sitting in eternal
meditation
So long as this one doubts, he will
not find freedom. ...”⁶**
- BUDDHA

Yoga is a leap of faith in the one energy - from what we know of the finite to what we do not know and cannot say about infinity. s

¹*Nature Boy*, Eden Ahbez. Recorded 1948, Nat King Cole.

²*Light on the Yoga Sutras of Patanjali*, B.K.S. Iyengar. Pub. Thorsons.

³Rev. Arleta M. Soares, U.R.M., www.reiki-master.com

⁴*Howl and Other Poems*, Allen Ginsberg. Pub. City Lights Books.

⁵Selected quote by Rabindranath Tagore. Source text unknown.

⁶*The Dhammapada*, Gotama Buddha. Excerpt tran. Youngbear Roth, U.R.M.



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The Sugar Blues:

IT'S NOT JUST DIABETES

WE ARE FACING A GLOBAL EPIDEMIC OF DIABETES, IN MOST CASES DUE TO OBESITY. The causes include junk foods and juice, lack of exercise, poor quality and balance of oils, toxins, stress and others. In this article, I will review the critical concepts regarding sugar and diabetes. The good news is that we have the power to slow and even reverse the effects of sugar disease on ourselves, our children and our society.

Most of us associate sugar with happy times: cotton candy in amusement parks; during Halloween we exchanged information about the good houses; Coke commercials – “The real thing.” Indeed many children and adults today have Coke for breakfast.

When sugar was first produced in 500BC, it was used as a medicinal, and then by the elite. Real sugar, called sucrose, from sugar cane and beets, has now been replaced by the sweeter, cheaper, genetically modified, chemically processed high fructose corn syrup. Per-capita consumption of sweeteners goes up every year. When my family goes to a restaurant now, we routinely ask that sugar not be added to the sauces, which are getting sweeter and sweeter.

Breakfast cereals were developed by Kellogg, a physician, as a healthy replacement for the pork and beef breakfasts of the mid 1800s. Sugar was not added until the mid 1900s. Today, most breakfast cereals are no more than candy. The alleged “vitamins” and “fiber” added to this candy to rationalize it’s consumption is not enough. Cereal and milk is one of the worst breakfasts to eat for our blood sugar and for our kid’s health and performance in school. (Look for a future article entitled *What’s for Breakfast.*)

Physiology of Sugar

“Sugar” refers to a family of simple carbohydrates, which require minimal processing by the body to utilize. The simplest



by Michael Cheikin, MD

and most prevalent sugar in the body is glucose (also called dextrose). Other common sugars are sucrose (table sugar, from the sugar cane or beet plant), fructose (a common sugar in fruits and vegetables), and lactose (milk sugar). Sugar molecules can be assembled into groups or chains. Two simple sugars joined together are “disaccharides,” the most familiar being lactose and sucrose. In “lactose intolerance,” there is a deficiency of the enzyme lactase in the small intestine, so this sugar is not broken down and absorbed. When it reaches the large intestine, it is fermented by bacteria causing gas and other irritants.

More complex assemblies of sugar units make starch, cellulose, and different “fibers.”

Once a sugar or starch is broken down into simple units, it passes through the intestinal wall into the bloodstream. In response to increased glucose in the bloodstream, the special cells of the pancreas, called beta cells, release the hormone insulin. This hormone attaches to receptors on the surface of every cell of the body and facilitates the movement of sugar into cells. If there is more sugar than needed for metabolism, the sugar is converted into triglycerides and moves into fat cells.

After a meal, blood sugar may rise from a resting level of 60-100 to as high as 200

or so; however, within two hours, the body’s insulin response should bring the sugar level back down to between 60-100. If there is not enough insulin, or the receptors are not working properly, called “insulin resistance,” then the sugar cannot move into the cells, and it remains in the blood, causing a rise in blood sugar. This is called hyper-glycemia, and is one of the beginning signs of diabetes.

Normally, the body carefully stores all excess sugar as a protection against future scarcity.

However, if there is too much sugar in the blood, the kidneys cannot retain all the sugar, and it passes into the urine. This is the basis for urine screening for diabetes, and before blood measurement became readily available, urine testing was the only way to test for high blood sugar. In the ancient days, physicians would diagnose diabetes by tasting a drop of urine to see if it was sweet. (Now who said there weren’t some advantages to modern medicine!)

Progression of Sugar Dysfunction

Hypoglycemia. The first sign of difficulty with processing sugar is usually a situation called “hypo-glycemia.” In this situation, the pancreas releases too much insulin, which then causes the blood sugar to move too rapidly into some cells, causing a decreased availability in others. The symptoms are often light-headedness and problems concentrating. In response to a low blood sugar level, the body quickly releases adrenaline and other stress hormones, which cause a rapid release of specially stored sugar (called glycogen) from the liver and muscles. Because of the speed of this response, it is very hard to “catch” an episode of hypoglycemia by a blood test. The release of adrenaline causes other symptoms, such as shakiness, tremor, anxiousness or irritability, which are the tell-tale signs of hypoglycemia.

Syndrome X or Metabolic Syndrome. The next phase in the progression of sugar dys-