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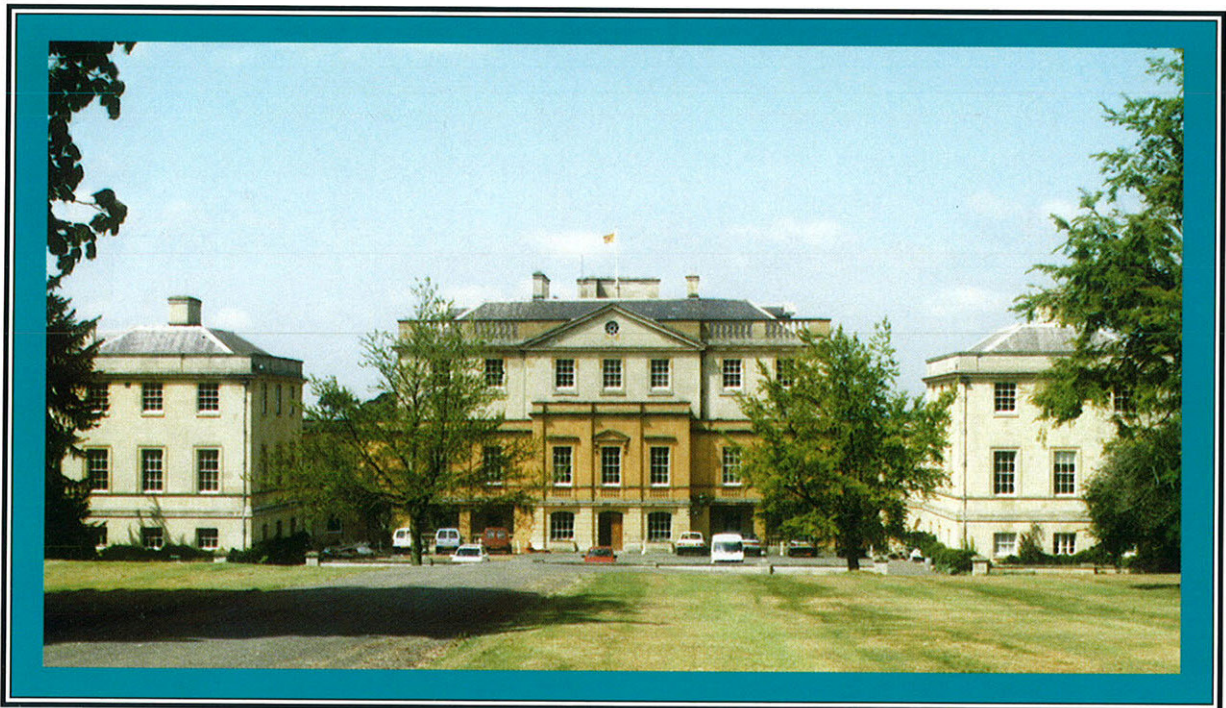


JUNE 1993

*Celebrating
the
Opening*

Global Retreat Centre
Brahma Kumaris World Spiritual University

NUNEHAM PARK, NUNEHAM COURTENAY, OXFORD



CONTENTS

p2	Message from Dadi Prakashmani
p3	Message from Dadi Janki
p4	A Brief History of Nuneham Park The personalities and events which have most influenced Nuneham Park since 1750
p7	Retreat to the Centre Stafford Whiteaker considers the timeless value of retreating
p9	A University for the Spirit The purpose and the main facilities worldwide of the Brahma Kumaris World Spiritual University
p12	This Thing Called Happiness Jacqueline Berg searches for that elusive and slippery experience
p14	The Spiritual Significance of Ancient Greek Mythology Anthony Strano interprets the spiritual message of the ancient Gods
p17	Self-Managing Leadership Brain Bacon describes the challenge of change for managers in a changing organisation
p19	Harmony The six point plan for Harmony presented by Jagdish Chander to the Prime Minister of India
p20	Will to be Well Neville Hodgkinson describes his personal return to 'wellness'
p21	The Journey Within Sister Jayanti identifies the path and the landscape to be found on the spiritual quest
p23	Science and Consciousness Drossoula and Sloane Elliot report on three symposia in which scientists consider the nature and purpose of consciousness
p26	Inner Beauty Anthea Church reveals the perfect beauty of the spirit
p28	Visions of a Better World Christopher Drake describes how The Global Vision can help to change the world
p30	Performing the Mystical Robin Ramsay, Australian actor, talks about spirituality and the stage
p32	Global Co-operation House Maureen Goodman reports on events and activities at the Brahma Kumaris International Centre in London
p34	Calming Down Mike George describes the invasion of "things" from outer space and how they captured our most precious commodity... time!

COVER

Front of Nuneham Park

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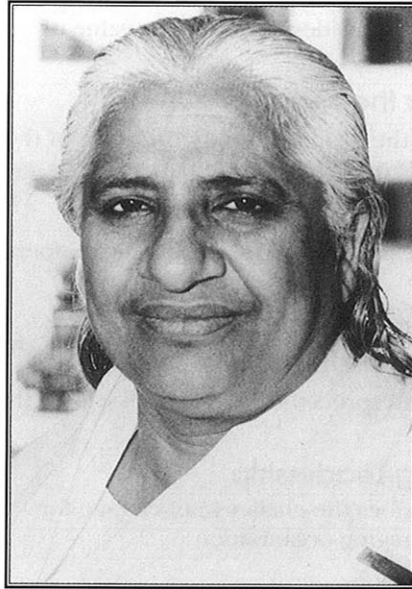
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MESSAGE FROM DADI PRAKASHMANI



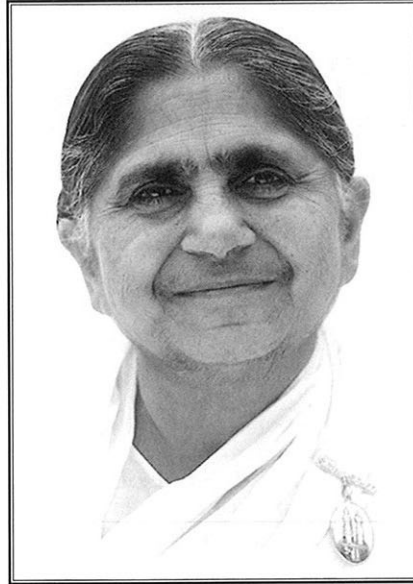
Administrative Head
of the Brahma Kumaris World Spiritual University

Looking back over the last 40 years at the service activities that have taken place in Madhuban, the Headquarters of the Brahma Kumaris World Spiritual University, one sees an enormous variety of approaches to help people equip themselves to deal with the pressures and stresses of modern living. The most successful of all these have definitely been the meditation retreats that have enabled souls to experience real peace and empowered them to return to their everyday situations with renewed joy for living. Seeing this and looking towards the future it was clear that there was an urgent need to create a place that would be a 'model' of Madhuban in the West.

This inspiration has been the foundation to create the Global Retreat Centre at Nuneham Park. Thus the special love, good wishes and the co-operation of the entire Brahma Kumaris family are with you all in this venture. The blessings of God are the canopy of good fortune that enabled the vision to be realised in such a short space of time - just a few months.

The Global Retreat Centre will provide a conducive environment to create space in one's life and one's heart to listen to the self, and to allow the soul to receive and respond to the silent signals from God. This Retreat Centre is already a magnet of peace and tranquillity, and all those who come to share these vibrations will enrich them further. I know that each one will carry away light for their life and hope for their future.

MESSAGE FROM DADI JANKI



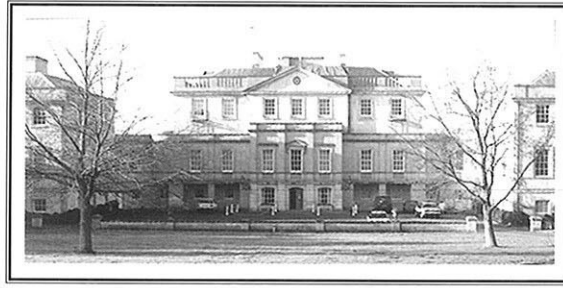
Additional Administrative Head of the Brahma Kumaris World Spiritual University

Spirituality is the key to finding the art of balance in fulfilling responsibility to the self, to one's family and to the world. Inner solitude, a conducive atmosphere and good company stimulate the development of spirituality. I see the Global Retreat Centre as a place for personal investigation and research to discover and enhance the value of spirituality. The results of this research will also be shared in 'heart to heart' conversation with others on the same journey, in the atmosphere provided by the Centre.

The basis of spirituality is the deep understanding of the self, of God and the law of cause and effect - action and reaction. Knowing the self enables the soul to experience detachment from physical factors and their limitations. Knowing God, one is able to create a deep link of love and draw from the Source of all attributes, all virtues and powers into the self. Understanding the deep secrets of 'karma' - action - motivates the person to settle debts of the past and perform elevated actions at the present time.

Each life today is touched in some way by sorrow caused through problems that arise in terms of the state of mind, state of body, state of wealth or state of relationships. Human life depends on these four factors and each aspect has become very fragile and unstable. Spirituality teaches us to remove the fear that is in the heart due to these problems and shows us how each aspect can be strengthened and used in the right way. Unhappiness cannot transform the situation, but with power from God, there can be tolerance and the ability to face the situation. The philosophy of karma indicates that elevated thoughts, pure feelings and good actions can resolve all difficulties for the self and the world.

In the original concept of 'University', starting right here at Oxford several centuries ago, people gathered together to experiment with and share ideas, and then took them back to use within their communities. At a time when the world is in dire need of spiritual and moral values, the Global Retreat Centre will provide the vibrations where such values can be researched and developed and carried back into the world. The Brahma Kumaris World Spiritual University is honoured to provide a facility that fulfils this original concept of the role of a University.



A BRIEF HISTORY OF NUNEHAM PARK

“ TOO LITTLE TO LIVE IN AND TOO LARGE TO HANG ON A WATCH ”
Horace Walpole

Nuneham Park is one of the finest examples of the villa revival of the 1750's; it was built not for a newly rich banker, nor a country squire, but for Earl Harcourt, one of George III's leading courtiers; not as an occasional retreat but as a principal residence. From the day it was built, there was a constant struggle between the restraints of the villa form and the size of house expected by a nobleman. The subsequent history of the house is one of successive alterations which turned a villa into a seat. The Harcourts were a Conquest family whose original grant of land in Oxfordshire was Stanton Harcourt. Nuneham Courtenay was acquired much later by purchase. The manor of Nuneham had changed hands many times since it was held by the Courtenays and it was from Sir John Robinson that Sir Simon (later Viscount) Harcourt, the successful Solicitor General and Lord Chancellor under Queen Anne, bought the estate in 1712 for £17,000. “The cheapest pennyworth that was ever bought in Oxfordshire”. Simon Harcourt was born in 1714 and succeeded his grandfather, the Lord Chancellor, as the 2nd Viscount Harcourt in 1727. Throughout his life he was a consummate courtier,

created Earl Harcourt in 1749 and a Privy Councillor in 1751; he was governor of the Prince of Wales, the future George III, from 1751 - 1752.

A colourful past can be traced by some key dates:

1727

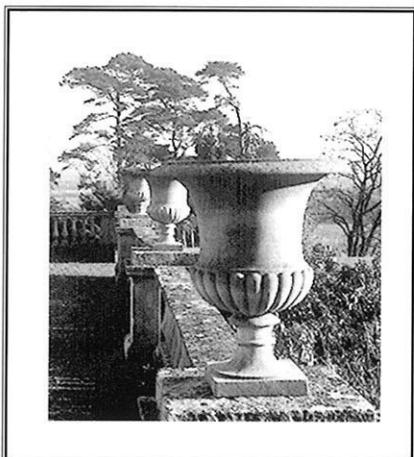
The 1st Earl inherited the ideal situation for a villa... “advantageous and delicious as can be desired, being seated on a hillock of most easy ascent, at the foot of which runs a navigable river and on the other side surrounded by several hills that seem to form an amphitheatre”.

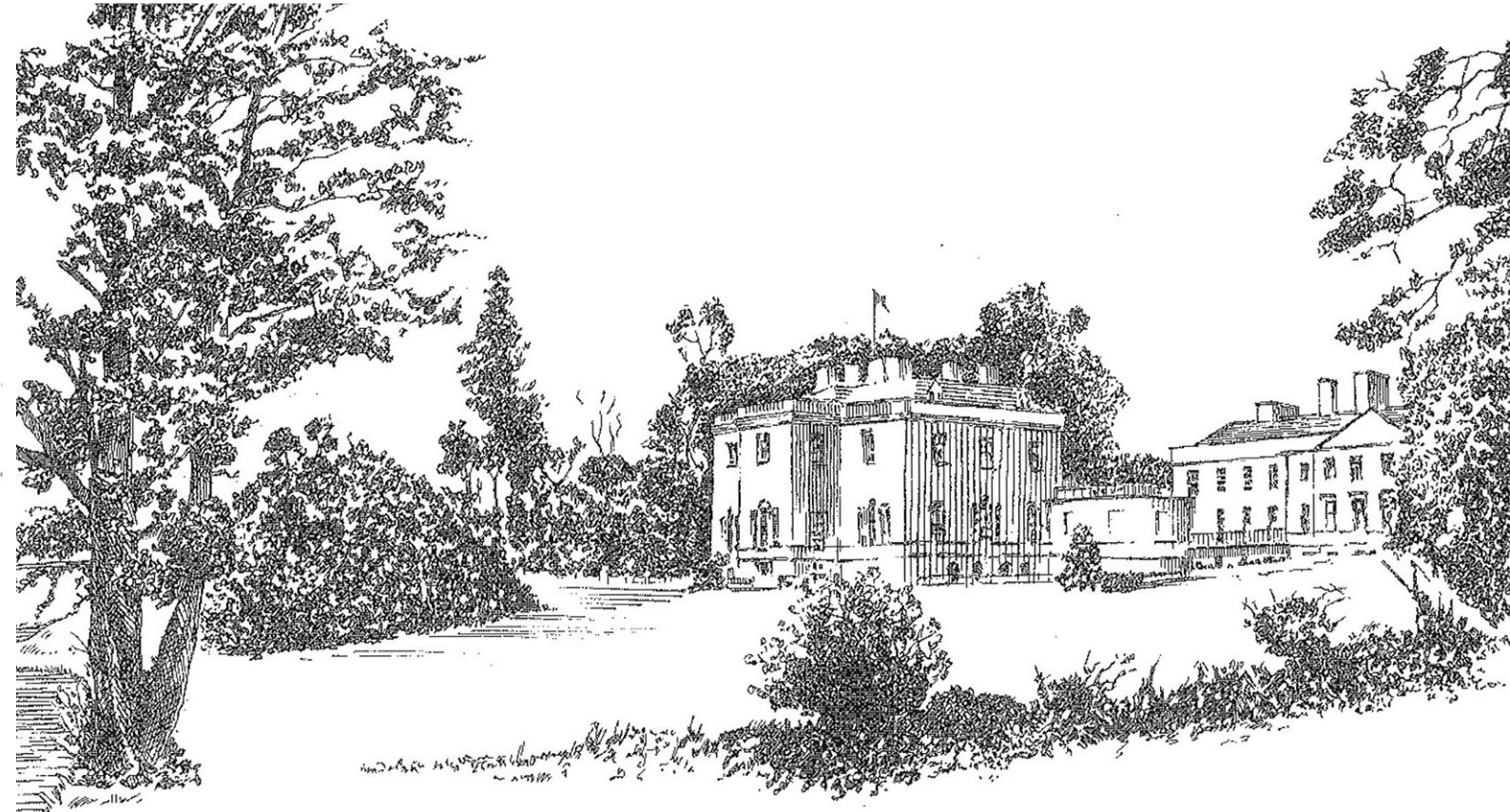
1756

Stiff Leadbetter began work on a villa and Athenian Stuart was commissioned to decorate the interior of the house. The tumble-down village which stood on the site was pulled down and rebuilt on the London Road.

1777 - 1781

The 2nd Earl inherited a formal Palladian villa with classical gardens, and immediately hired Capability Brown to improve the landscape and make alterations to the house. William Mason laid out a picturesque flower garden and Brown created a series of views





over the water meadows to the spires of Oxford as the House was completely remodelled.

1786

Fanny Burney accompanied George III and Queen Charlotte on a visit - the King called Nuneham "the most enjoyable place I know", but Miss Burney described the house as a "straggling, half-new, half-old, half-comfortable, half-forlorn mansion."

1832

Archibishop Harcourt found Brown's house quite inadequate for "modern notions of comfort", and Smirke was engaged to build a new wing.

1841

Queen Victoria stayed at Nuneham shortly after her wedding, and wrote... "This is a most lovely place; pleasure grounds in the style of Claremont, only much larger, and with the Thames winding along beneath them, and Oxford in the distance; a beautiful flower garden and kitchen garden, and all kept up in perfect order."

1889

Jerome K Jerome wrote... "Nuneham Park is well worth a visit...the grounds are very beautiful." (Three Men in a Boat).

1904

Sir William Harcourt, who as Chancellor of the Exchequer had introduced death duties in 1894, unexpectedly inherited Nuneham (by then rather dilapidated). "I appear to have inherited a bankrupt estate", he remarked, to which the agent replied, "And whose fault do you think that is, Sir William?" He died shortly afterwards and his son, Lewis, again remodelled the house and also created a terraced garden.

1942

The house was requisitioned by the RAF and used until 1957 by the Central Interpretation Unit. Many wartime photographic interpreters received their training in the mansion.

1948

Lord William Harcourt sold Nuneham Estate to the University of Oxford, and the military returned to Stanton Harcourt.

1968

After extensive restoration, the house became a Hall of Residence for Culham College of Education.

1978 - 1979

The house and gardens were leased to Rothmans International and one year was spent on a

programme of complete restoration and renovation; the exterior was cleaned and refaced; the great central staircase restored and, while preserving the beauty and shape of the original mansion, the residential areas were completely rebuilt.

1980

Nuneham Park Conference Centre opened its doors in January, but work continued in the gardens to restore them to something of their former glory.

1993

Leased by the Brahma Kumaris World Spiritual University, Nuneham Park begins its new role as the Global Retreat Centre.



NUNEHAM COURTENAY NOTES

FROM THE DOMESDAY BOOK

Nuneham is one of the Domesday places which can be identified only by reference to another part of the folios. "Richard de Courcy withdraws himself to the (jurisdiction) of 16 HIDES", we read under Headlington. It was at Nuneham that he held 16 Hides (from the king, although, according to the Chronicle, he secured them only after their purchase by the Abbot of Abingdon from Leofin of Nuneham had been invalidated). The sale had taken place while William (The Conqueror) was abroad and Odo of Bayeaux was governing the country. When Odo was disgraced for practising extortion during the king's absence, all such deals that he had confirmed were cancelled. Nuneham had many owners between 1086 and the 18th century. Its poorish soils on the Lower Greens had produced a woodlands that became attractive only to the landscapers. When the Harcourts decided to transplant themselves from the dull vale of the Upper Thames they had no difficulty in making a cheap buy. Lord Harcourt was rich enough not to wait for the Duke of Marlborough to finish his new mansion, which was keeping the

Headington quarries fully occupied. He had the stones of the house at Stanton Harcourt shipped down the Thames on barges. The former village green was planted with trees and its pond transformed into a curving lake with water pumped up from the Thames. Twenty years later the second Earl of Harcourt (the first had been drowned in a well, rescuing his dog), employed

the world. The first was built along the new (1736) Oxford to London turnpike, for those who had to make way for the splendid "villa with a view" being built by Leadbetter for the first Earl of Harcourt. It consists of "two rows of low, neat houses, built close to one another and as regular and as uniform as a London street! Provision was made for an inn, a forge and a house for the curate. Even so, the curate protested. By



demolishing the old church, he said, "Lord Harcourt has done everything except cut his throat". The second (Nuneham Courtenay by-the-River) is dominated by the Palladian villa, approached down twin carriage drives which meet in a crescent-shaped forecourt, and by the domed

Capability Brown who in one of his last commissions broke the whole view enjoyed from the house and the walks into a series of vistas with hanging woods, featuring the windings of the river and the spire of Abingdon Church.

There are two Nunehams; Nuneham-on-the-road, through which the traffic flows constantly and Nuneham-by-the-River, which Horace Walpole described as one of the most beautiful landscapes in

church, which crowns the bluff above the Thames.

®

The main features of the House and grounds today include:

- The Church
- The Carfax
- The Masons Garden
- The Boathouse
- The Japanese Gardens
- The State Room
- The Walks
- The Views



RETREAT TO THE CENTRE

Stafford Whiteaker considers the timeless value of retreating

In lives filled with ever-increasing noise, confusion, and threatening events beyond their control, more and more men and women long for respite. They want to explore a dimension of themselves that cannot be found by more talk, by more success, by more information, not even by the dearest of personal relationships. They need a chance to get away from it all, to think things through and to reflect on their life and the relationships in it. For saint, sinner and ordinary folk, the spirit remains the realm of this immeasurable journey of discovery. It is the element of ourselves that unites us to all other life.

Such a journey to the centre of ourselves demands peace and quiet when distractions of every kind are at a minimum. Our annual holidays are hardly suitable. A quiet day "at home" is likely to end in the doing of some long postponed household task. We must withdraw from ordinary life and this is why Western Europe and North America are now witnessing an explosion of retreat facilities and programmes.

Retreats are not a new thing. All the world's great religions have found that men and women need at times to withdraw temporarily from daily living in order to nourish their spiritual life. Moses retreated to Mount Sinai. Jesus went into the desert. Buddhists annually go on retreat. Moslems go for a day of prayer and fasting within the mosque. The Hindu withdraws to the temple or wanders alone across the land. We are only re-discovering an ancient tradition.

WHAT IS A RETREAT?

A retreat is simply the deliberate attempt to step outside our ordinary life and relationships and take time to reflect, rest and be still. It is a concentrated time in which to experience ourselves and our relationships to others and, hopefully, to feel a consciousness of the eternal. For most people it is a movement away from ego and towards peace. When we are able to reflect upon the discoveries we have made about ourselves, we grow in personal knowledge, opening ourselves to the adventure of living and to the manifest rewards of life. If we yearn to save

our planet, we will do it by the promptings of love, and love resides in the realm of the spirit.

A retreat may last from a day to many months, but for most people a long weekend is the most suitable length of stay. It is not an escape from reality. Silence and stillness are very great challenges in this age of diversion and aggression. Even after a few hours of stillness, an inner consciousness opens up within ourselves. This is an unexpected and, for many people, a startling experience for modern men and women having difficulty with silence and solitude.

In opening up our interior self, we are faced with ourselves. Then come the big questions: Who am I? What am I? Where am I going? Happily, there is space and time on a retreat to dwell on this new awareness of our deepest feelings. Those who run retreats are usually able to help you cope with some of these new feelings. You do not have to be a Christian or Buddhist to go on retreat. At a retreat you will meet people of all ages and from every kind of background - students, housewives,

RETREAT TO THE CENTRE

grandparents, businessmen and women, the rich and the poor. You can go on retreat alone, as an individual, or with a group of like-minded people and you will usually be lead by someone experienced in such matters. Retreats often have a theme or cover a particular topic or approach to spirituality, and the choice today is truly wide-ranging. Silent retreats are an adventure into stillness while individually directed retreats are structured around a particular system of spiritual exercises.

In the last few years, the growth in awareness of the intimate connection between mind, body and spirit has produced a wide range of retreats. These combine body and spiritual awareness in methods which spring from modern knowledge or which are based on rediscovering traditional forms of spiritual awakening. You enter an activity, such as painting or dance, through which you gather your feelings, senses and intuition together into a greater awareness of the self and others.

Yoga retreats employ body and breathing exercises to achieve greater physical and mental stillness as an aid to meditation and contemplation. Embroidery, calligraphy and painting retreats focus on awakening personal creativity. Through this opening of new personal horizons, a more sensitive awareness of others and of creation beyond one's own efforts and personal world may develop. Music and dance have long been part of religious worship and praise. The psalms call us to bring forth our songs, trumpets, lutes, harps, timbrels and dance. But never mind if you can't sing or don't play a musical instrument or have never danced. What are important are your good

intentions and music and dance retreats are a joyous encounter. They are apt to bring a gladness of heart that surprises and delights.

Nature and prayer retreats link care for the environment to your life and help you become aware of the unity of all things in creation. Time is spent on observing flowers, birds and trees. It is an active retreat but one in which stillness, meditation and prayer also play a part. Another form of this type of retreat is "awareness walks" in which you concentrate on seeing things freshly, appreciating colour, shape and texture to heighten your awareness of creation at work all around you.

While all retreats are to a lesser or greater degree supposed to have some time devoted to individual meditation, there has been a growing demand for retreats specifically aimed at the study and practice of meditation. Most Buddhist centres and monasteries hold a monthly meditation retreat which is open to both beginners and the more experienced. There has been a worldwide revival of earlier Christian approaches to meditation which share much in common with those found in the religious traditions of the East.

No matter the theme or activity involved or the tradition on which the retreat is based, all of them share the aim of helping you to deepen your spiritual awareness. The use of a particular approach in the form of spiritual exercises is common. These incorporate every form of examination of conscience, meditation, contemplation and vocal and mental prayer. Such activities are designed to make the spirit - rather like a body in physical training to become fit - ready and

able to get rid of spiritual flab. In this way, for Christians the spirit may become open to love and to the discovery of God's will. Other religious traditions might say it is to bring consciousness of the unity of all creation and of the eternal. These are enormous goals - but then, why not? Unlike the mind and body, the spirit goes forth with unlimited prospects.

The factors at play in our personal growth are exceedingly elusive. They are at once subjective feelings and emotions that at first may be seen clearly, then not at all. Lao Tse, the founder of Taoism who lived in the sixth century before Christ, said that the growth principle in life is too elusive to be named or to be grasped at all. Yet, even in the mystery of self, we can experience not only visible growth but that which is hidden. We can achieve this only by allowing our spirit to flourish.

If we are to understand our planet and our relationship to it, then we must begin by withdrawing, however temporarily, from the world around us that humanity has created; a world which erodes so many of our human and religious values. Here is the place where we can discover that nature of ourselves which will connect us to each other, to all else that lives and to the planet itself. It is this return to our essential self that permits the journey out again to the universal. It is a journey that is always spiritual and one which we must make alone. It is a retreat of discovery and nourishment, of joy and despair and finally of that rich and fertile reality which is hope.

®

Stafford Whiteaker is the author of The Good Retreat Guide, published by Rider.

A UNIVERSITY FOR THE SPIRIT

The purpose and main facilities worldwide of the
Brahma Kumaris World Spiritual University



In many countries there is growing public debate about the deterioration of basic human and moral values throughout society. The older generation watches the younger generation with increasing perplexity, as the basic codes of respect and decency are flouted. At the same time, the younger generation becomes increasingly disillusioned with their seniors, as revelations of dishonesty and corruption surface in politics, business, religion and almost every area of society. Fuelled by the massive increase in violence and exploitation presented as entertainment through the media of film and television, it is little wonder that there is so much debate, conjecture and exasperation in trying to understand “how we got it wrong”.

The patterns of moral decline and increased physical and emotional crime cannot of course be understood by snap assessments and even snappier judgements. Understanding the processes of obvious degradation in the quality of human behaviour, and the thoughts and motives behind the behaviour, requires a context in which the decline in human affairs, and the nature of being in its

human form, can be deeply considered. Only then can the real causes of these patterns, some of which have been emerging for hundreds of years, be fully discerned in both the institutional and the personal context. Few institutions or educational establishments provide a setting in which this kind of enquiry and examination can take place; requiring a combination of the study of pure knowledge or truth about creation, and time spent in personal contemplation and meditation. Neither the values and procedures of modern education, nor the technology driven human condition, allow for either to take place separately, never mind together, as is needed. The result is blind acceptance of

so-called historical fact about the reason and purpose of existence, as crystallised by ancient texts and further frozen by the systems and rituals of modern institutions. This is combined with the lack of value for and development of personal intuition, or the inward movement towards personal revelation. Occasionally the creationist/ evolutionist argument surfaces in the public domain, but only as an argument attempting to defend and sustain vested interest, and seldom as a genuinely investigative dialogue with the aim of discovering the truth.

Dialogue and inward contemplation take time and pure intention to be truly effective, both of which are in short supply. Enslaved by the negative aspects and the speed of external events, we are constantly running against a fictional clock, out of time and out of available space. The consequences of losing the two dimensions (time and space) most meaningful to the human soul on its journey in the physical realm is the constant fear of the complete loss of identity and purpose of self, which in turn drives the incessant desire for “things” which can bolster identity and purpose. This is what motivates the accumulation of material items in order to gain some security from possessions, resulting in the conviction that things and possessions must be defended against threat and loss.

Global Harmony House, New



*The Brahma Kumaris Centre in Baker Street,
San Francisco*



Pure intentions have little hope when such desperate measures are taken to find meaning and significance in a threatening world.

Time, and the right quality of space, is essential to see and understand the depth of this process going on inside oneself and at the heart of the whole human story. Impossible to find in the curriculum of our modern schools, barely touched in some university degree courses, there are no obvious prizes for studying these developments of the human spirit at a collective or personal level. Only an institution or organisation that emphasises life itself as the school, both life without and the life force within, can provide the context in which self-discovery and revelation of truth can take place.

In 1937, one individual began to arrive quietly at this kind of conclusion after 60 years of considering what seemed like an unlimited number of spiritual paths, belief systems and ideologies. His intuition awakened; he was open to revelation from outside himself and from his own innate, eternal wisdom. Through his connection to both, he slowly brought together the pieces of the puzzle which had stimulated seekers and philosophers for two thousand years. The sharing of these revelations and the purification of both his vision and intentions magnetically drew others towards him. Such was that purity that he drew their attention not towards himself, but to the higher source to which he had connected. Unknown to him at that time, this was the "seed time" for what was to become an international spiritual university. Only after fourteen years of drawing power and knowledge from the Source did Brahma Baba, as he was known, and the small community

of around 300 founding students at the University's headquarters in Mt Abu, go out to open the first centre in Delhi. And only some twenty years later was the first centre opened outside India in London. Fifty four years of steady growth and expansion has taken the Brahma Kumaris World Spiritual University into 62 countries with over 3,000 established centres.

Unlike most other processes of growth and development, the University remains unfragmented in both what it offers to those who seek a setting to study spiritual knowledge and as an international group of over 300,000 students. The main reasons for this lie in the non-reliance on any belief system and the emphasis on personal spiritual experience; the ethos of a family; the purity of relationships that maintain harmony across cultural divides; and perhaps most importantly the recognition and

connection, through meditation and yoga, to the pure personality of the spiritual parent, the Supreme Soul, God.

Through meditation and yoga, the student (and teacher) links with the Supreme Soul each day, drawing spiritual power and spiritual knowledge which enables the process of self-realisation and self-transformation to take place. The first steps towards these deeply personal processes lie within the Foundation Course in Meditation which is offered at every centre worldwide. Within the course are the core spiritual principles and practices which all students follow, not out of blind faith but with understanding.

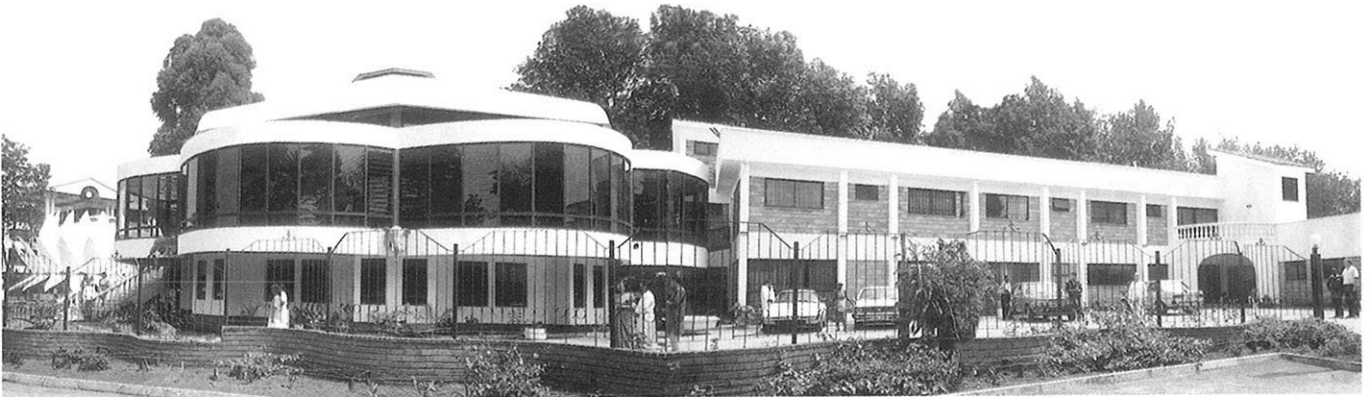
The University offers all courses, seminars and lectures free of charge to anyone of any age or background in the local community

During recent years the number of students has increased rapidly. All activities and facilities are funded voluntarily by students and teachers. This has allowed the construction and purchase of larger buildings in key cities worldwide, the most recent of which is Nuneham Park in Oxford, now the Global Retreat Centre.

In September 1991, after twenty

The Global Hospital, near Madhuban in Mt. Abu, India



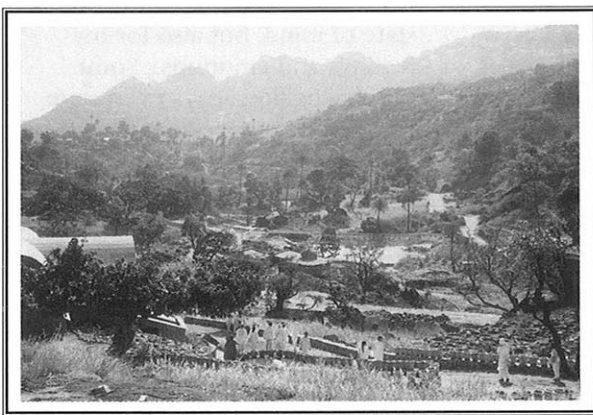


The Global Museum in Nairobi, Kenya

months of building, Global Co-operation House was opened in London. This is the University's

and there is continued expansion.

In September 1991 the first phase of the Global Hospital and Research Centre was opened two miles from Madhuban in Mt Abu. Sponsored by the J. Watumull Trust and administered by the Brahma Kumaris, the second phase with over 100 beds will open in 1994.



Site of Gyan Sarover Village in Mt. Abu, Rajasthan,

International Centre, serving centres in countries outside India. Around the same time the Global Museum was opened in Nairobi, Kenya, once again custom built to serve as the Regional Headquarters with a large exhibition area, lotus-shaped meditation room and administrative facilities.

In Sydney and San Francisco old and historic properties near the city centres serve as the main centres in their area. And in New York the recently purchased church in New Jersey, renamed Global Harmony House will be the new Regional Co-ordinating Centre for the Americas.

The World Headquarters in Mt Abu, known as Madhuban, was a mere handful of small buildings in 1952. It has grown into a large campus with two meditation halls, numerous offices and a Conference Hall to seat 3,000

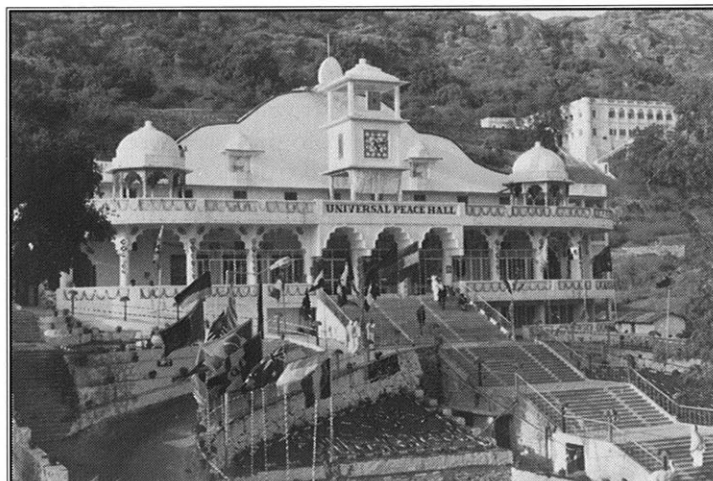
The Main Centre in Australia, in Ashfield, Sydney



And some five miles further away, the University has just started to build the Gyan Sarovar village on 26 acres of land. With accomodation for 1,500 students, the village will have a variety of training and learning facilities.

These facilities, plus over 3,000 other smaller centres in 62 countries provide the ideal conditions and atmosphere in which any individual can find the time, the right quality of space, and the encouragement from experienced teachers to make their own personal exploration and journey into truth. The result is always a rediscovery of

Madhuban, the International Headquarters in Mt. Abu, India



spirituality, spiritual values and the motivation to change the self and ultimately to help others.

®

THIS THING CALLED HAPPINESS



Jaqueline Berg searches for that elusive and slippery experience

The other day I heard someone say that it doesn't really take much to be happy. True! In fact I have discovered that becoming happy means getting rid of almost everything you have, especially the misunderstandings about happiness.

That's half the job done.

There are many misconceptions about happiness. For instance, there are some people who think a happy life is without any dynamics; something deadly dull and therefore unattractive.

Others believe happiness to be just as unpredictable as winning a lottery: Destiny!

Then there are those who believe a second wife, a new car, a lot of money or a high social position will bring happiness to their lives. These people are probably right. A second wife, a new car, money or status do bring happiness. But, only temporarily. Because even your second wife can decide to leave you and we all know how easy it is these days to lose your money, your car or your status. And last but not least, there are people who don't believe in happiness at all. To them it's just nonsense.

It's all in the mind

So what is this thing called happiness? Happiness has its own conditions. True and everlasting happiness is something which cannot be found outside ourselves. Not in jobs, holidays or food. Not by using alcohol or drugs and not even in other people. All these experiences come to an end. Real, inner happiness is very personal and precious. It's my right and

only I myself am responsible for it. When it comes to this happiness there is nothing or no-one I can rely on. No money in this world can buy me a happy life. Real happiness is something only I myself am able to create and sustain. For me happiness is a positive and pure state of mind. And only I am able to create my own state of mind by choosing the thoughts I want to think. I am the master over my own thoughts, am I not? Or, is my mind mastering me?

Am I able to create positive thoughts whenever I want, or do uninvited negative thoughts occupy my mind? Do I actually know what's going on in my mind? Or is it disorganised, self-governing chaos in there? Let's take a look inside. Don't be afraid, it's your own mind and only you can look into your own mind, it's all for the better. It might even lead to happiness.

By the way, you do want to be happy, don't you?

Preparations for Happiness

Happiness can only grow and flourish in a peaceful, positive, pure and powerful mind, and will definitely die in a mental atmosphere filled with negativity, criticism, arrogance or depression. So in order to prepare myself for the arrival of true happiness, the first thing I need to do is to examine the quality of my thoughts.

What kind of thoughts do I have all day long?

There are many different types of thoughts going on in my mind such as necessary thoughts,

positive thoughts, wasteful thoughts and negative thoughts. Am I able to recognise them? These various thoughts are responsible not only for my mental state of mind, but also for my feelings and emotions. Some physicians nowadays even state that health and sickness are deeply connected with our thought patterns; the way we think about ourselves and consequently about others. After all everything starts in the mind, and one single thought brings peace or war, love or hate, happiness or depression. Now, let me ask myself how much time and energy do I consciously spend in keeping my mind healthy and positive? And how much time and energy do I waste with redundant or negative thinking? The law of energy tells us that positive thinking gives us energy whilst negative or wasteful thinking literally drains us of our mental energy.

To be happy I need a lot of mental power and so it's important not to waste my energy unnecessarily. As happy as I want to be, that positive I have to become. Do you know what is the weakest thought ever created? I can't do it. And what is the most powerful? Indeed: I can do it!

Meeting Myself

In order to become happy it is important to get to know yourself completely. That means to know the positive as well as the negative side of your personality. In this way you are able to see which side you have identified yourself with more strongly. Are you the kind of person who starts his day



thinking 'another fine day!' Or is your very thought in the morning: 'What a mess! Who can I blame it on?'

It takes courage to accept both sides of your personality and look boldly at the bad habits and addictions: biting nails, picking noses, watching television, eating chocolate cakes, blaming others, computers, sex, work, sleep and of course negative thinking. Just as much courage is required to look and accept your positive qualities like sweetness, inner power, peace, lightness, creativity, patience, love, joy, humility and, of course, happiness!

Happiness is created by concentrating on these pure and positive qualities, but without denying the negative side. You will find how natural this is, because your original nature is positive.

To experience your original nature of positivity requires silence. Quiet moments are required, in between the hustle and bustle of everyday life.

In these minutes of silence - call it meditation - you travel into your inner world where your original thoughts are pure, peaceful, loving and positive. In this inner world you meet yourself. You are at one with yourself. You do not feel any shame or guilt, pain or sorrow. There is no negativity. Here, in the depth of your being, you experience yourself to be a well-balanced, positive, spiritual person, filled with beautiful qualities. This experience gives you the power to transform yourself into a constantly happy being!

Miss Universe

But, be aware! Happiness has a lot of enemies. Not your next door neighbour or the children of your second wife. No, our real enemies are our own misunderstandings and negative ideas about ourselves. It is limited concepts that destroy our happiness. For instance, take the woman who believed herself only to be attractive when she weighed 55 kilos. When one day the scale told her that she weighed 55 and a half, she instantly believed her beauty to be gone. And together with that her happiness disappeared as well: she was really much too fat, unattractive. Now no-one would love her any more. This great loss of self-confidence brought her into a depression. She started eating her happiness away and became ... fat. A prisoner of her own thoughts! But probably these compulsive thoughts were not even her own but dictated by beauty magazines, Weightwatchers and Miss Universe. A painful example of how we become what we think.

In order to become happy, we need to free ourselves from these limited thoughts about ourselves. Happiness and freedom do go hand-in-hand. It is necessary to understand freedom. For this you need a spiritual consciousness, and to be broadminded, farsighted and unlimited. To understand that you are more than your body, name, status or weight, and consider yourself as a spiritual being.

Freeing yourself from limited body consciousness and developing a so-called soul conscious vision is a

step-by-step process. This means letting go of the things you already wanted to get rid of and replacing them with the pure characteristics that are eternally within yourself. Returning to real life: positive and happy!

In case someone might comment on your optimistic outlook on life by saying: 'My goodness, you don't want to become a saint, do you?', just reassure them by saying: 'Why not? Don't be so terribly old-fashioned. Happy and holy is the new way of living!'

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THE SPIRITUAL SIGNIFICANCE OF ANCIENT GREEK MYTHOLOGY

Anthony Strano interprets the spiritual message of the ancient gods

The mythology of Greece has fascinated the western world for two thousand years. The sources of that fascination are multifold but possibly one reason is its close and very integrative alliance with Greek religion and philosophy. The gods and goddesses, the myths, the philosophers, the scientists, the poets, the dramatists are all intertwining threads which have helped weave the vast tapestry of our European spirit.

Generally mythology focuses on the superhuman qualities of the gods and goddesses, their activities and interaction with the human world and human beings.

In ancient times they were the objects of great worship, both out of necessity and respect. Catastrophes, whether in the form of plagues, earthquakes, floods or defeat in war were interpreted as the direct result of breaking a god's sacred laws or as the ire of a god whose worship had been neglected or debased. This idea of punishment due to transgression is found throughout many cultures and seems to indicate an innate realisation within the human consciousness that any form of suffering is not for nothing, nor by chance; that its existence is the responsibility of human beings in one way or another.

The Greek gods we are most familiar with are the twelve gods of Olympus, but there were also many other gods (pre-dating the Olympians), numerous semi-gods, heroes, nymphs.



In trying to understand their deities, the Greeks either totally believed in their existence, and followed the appropriate rituals of worship, or they tried to rationalise the existence of these extraordinary beings.

There were two schools of thought that attempted to explain their existence. One was started by Theagenes, a writer of the fifth century BC, who believed that the gods and myths symbolised natural phenomena or human faculties; they were symbolic of something else.

Another Greek writer at the beginning of the third century BC, Euhemerus, expressed in his book *Sacred Writing* that myths were exaggerated descriptions of actual events in the past and the gods, goddesses were historical people or rulers, who were deified out of

gratitude; their actions and achievements became, in time, sacred tradition. The treatment of myth as garbled history is called after him - euhemerism.

The spiritual impact of ancient Greek mythology and, especially of philosophy, were major factors in the inspiration of the Renaissance and of its thinkers, painters, poets and writers. In turn, the Renaissance became a major key that unlocked the European mind, opening it to a new and renewed perspective of knowledge in terms of science, humanity, religion and politics.

From modern Europe, let us return to the first European gods, who, it is said, dwelt in the ancient land of Greece. One of the most popular of the pantheon was Apollo, the god of prophecy and light, of order and balance. He was the god especially called upon to establish peace and harmony whether between people or between the gods and mortals. The achievement of this harmony or peace started with oneself. "Know yourself" was written on his temple at Delphi. Another inscription found there "All things in moderation", demonstrated another method towards this harmony and peace.

It was believed that Apollo knew the rules of the games of life. He was also known as the averter or destroyer of evil, and the ancient dramatist Aeschylus refers to him as "the representative on earth of the heavenly Father (Zeus)". (1) It was Apollo who let his Father's

will be known at Delphi. He was also known as “the eyes of His Father” and through his prophecies he directed, warned and inspired the multitudes.

Apollo himself is said not to actually have originated in Greece, but came from somewhere in Asia. Possibly, this is why Apollo is reminiscent in some aspects of the Indian Krishna. Both are beautiful young men, each has a musical instrument (lyre and flute), each is surrounded by young women (muses and gopis) and both are connected in some way to a blessed place of existence (the land of the Hyperboreans and Satyuga).

Returning to the rest of the Greek pantheon, it is not possible to go into the details of all the deities, but we should look at two very famous ones: Zeus, the supreme god, and his famous daughter, Athena, goddess of wisdom.

Zeus, the father of gods and people, was all powerful on Mt Olympus, the home of the Greek deities. From there, he threw thunderbolts and lightning to any one who riled his anger. The many stories about him (and those of the other deities for that matter) are anything but “godlike”. Many of the Olympians displayed very human characteristics such as anger, injustice, cheating, ego, jealousy. It was this display of human weakness that drew criticism from the eminent thinkers of the time who felt these mythical stories were a distortion of the real divine nature of the gods, and they claimed that the writers of these myths misrepresented the truth and that such myths should not be taken seriously.

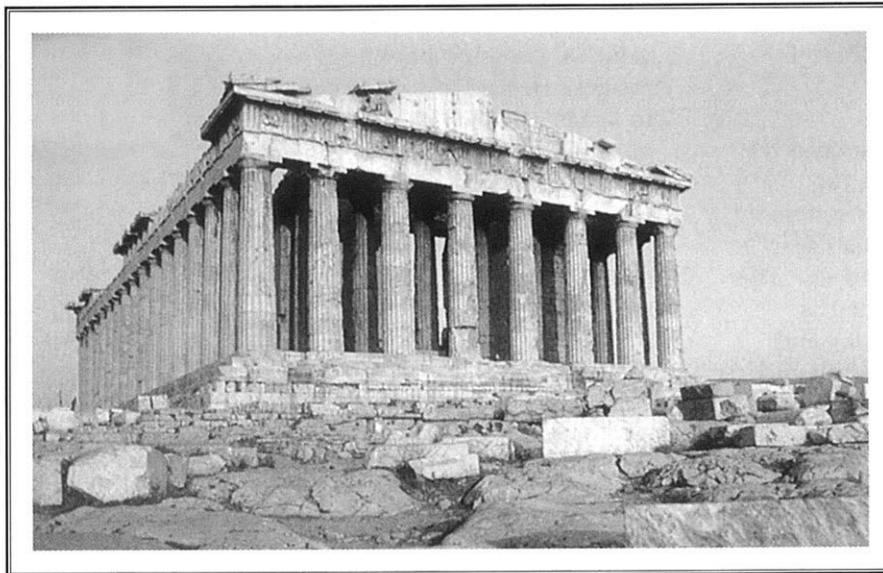
Whatever his character, Zeus’ word was final. His decisions became absolute laws that no human or god could change or break without dire consequences. However, above Zeus, the Greeks believed that there was an even higher immutable power of which they gave the name “necessity”. This eternal cosmic law of “whatever is, is; whatever must be, must be, according to that which is eternally right” all had to bow to, even Zeus, the great Father. This idea of the overriding power of necessity is reflected in the words of the German philosopher Leibnitz: “The Universe is as it is for what else could it be”.

Another very popular deity in ancient Greece was the goddess

perfection, which they termed “The Golden Age”. This concept of a civilisation of complete utopia has, together with the Hebraic idea of the Garden of Eden, greatly influenced the Western concept of Paradise or Heaven.

The Golden Age was described by the Greek poet, Ilesiod:

“First of all the deathless gods having homes on Olympus made a golden race of mortal men. These lived in the time of Cronus, when he was king of Heaven. Like gods they lived with hearts free from sorrow and remote from toil and grief ... beyond the reach of all evils... All good things were theirs ... they lived in ease and peace” ... (2)



This concept seems to have been an already ancient belief, and together with the Egyptians and Romans, the Greeks believed in the degeneration (rather than evolution) of the human race. Hesiod speaks of this last race of Iron, where “might is considered right”, where brother

Athena. As Apollo was the special son of Zeus, Athena was his especially loved daughter. As goddess of wisdom, the arts of civilization and defensive war, she was protectress and educator of her people. In her special city of Athens, her grateful and loving devotees built her one of the most splendid temples in the Western world, “The Parthenon”, which means the temple of the Virgin. Though no worship or ritual is performed at her temple today, millions upon millions of tourists have visited it.

As well as the philosophical quest for the knowledge to make them wise like their gods, the Greeks also had a belief in a time of

where brother and where labour and suffering are constant. Hesiod prays to the gods that he is never born in such an age!

In ancient Egypt, from which Greece drew a great deal of wisdom and where a number of her philosophers studied, there was also this belief in a golden time. For Egyptians, all life was predicated on the enactment of the life of the First Time - a Golden Age of perfection (no strife, no desires, the time of the god Ra, the time of the first gods). It is said that a lot of Egyptian ritual was an attempt to partially restore this lost Golden Age.

The philosopher Plato wrote with a similar thought in mind:

“We must do all we can to imitate the life which is said to have existed in the days of Cronus and insofar as the immortal element dwells in us, to that we must harken, both in private and public life.” (3)

Also from Plato we know of the lost paradise Atlantis

“... that shiftings of the celestial bodies to produce catastrophes on earth at recurrent intervals, either through flooding or fire, there usually remains a small remnant of human beings who gradually relearn the arts of civilisation.”

Those who re-learnt seem reminiscent of the “golden race” spoken about in a number of ancient cultures. (4)

Together with myths, such as the one of the Golden Age, the ancient Greek religious system also included many rituals that helped remove guilt and sin. This purification was regarded as essential to the well-being and prosperity of the individual and the city.

Plato, for example, felt that the worship of the gods and purification were both necessary and a duty for a good citizen. He did not believe or agree with the misrepresentation of the gods in many myths, but believed in the gods which is why he looked to Apollo and Delphi as a force that stabilised Greek religion and checked degeneration and materialism. And though he also believed in the idea of purification, he did not believe that sacred water or the blood of sacrificed animals could purify. Plato said that the only true effective purification was the practice of mental withdrawal and concentration and that the trained philosopher could cleanse his own soul without the help of ritual. However, the common man could not, so he never stated

that rituals should be eliminated completely. He regarded cosmic justice as a method of automatic purification or clearing wrong: in his Laws (10):

“the law of cosmic justice is a law of spiritual gravitation: in this life and in the whole series of lives every soul gravitates naturally to the company of its own kind and therein lies its punishment or its reward.” (5)

He hints that Hades (Hell) is not a place, but a state of mind. (6) Many philosophers and thinkers did not share the common people’s respect and faith in the gods, nor in rituals.

In Greek Ionia (coast of Asia Minor) the philosopher, Heraclitus, did not accept the value of worshipping statues or images. He said it was like talking to a man’s house instead of talking to its owner.(7) Another Ionian Greek philosopher Xenophanes, was the first to demonstrate the relativity of religious ideas: “If the ox could paint a picture, his god would look like an ox.”(8) Xenophanes believed in a god, but such a god “who is not like men in appearance or in mind.”(9) And there was a certain Ilecataeus who was the first Greek to say he found Greek mythology “funny”.

The Greeks themselves thought different things about their mythology and religious customs. In every culture there are those who worship and believe without thinking very deeply and those who think about who or what they are worshipping or supposed to believe in. And although Greek mythology certainly was exaggerated, a fact recognised by a number of leading thinkers such as Pythagoras, Plato and Socrates, even these thinkers esteemed the original and true meaning of their gods and of their sacred traditions. They understood how many things in worship or ritual symbolised eternal realities and that symbols need not be taken literally. They placed great

importance on the right and consistent use of the intellect in order to discover the truth of things. When Plato was asked “What is Truth or knowledge?”, he simply replied, “To remember the things you have forgotten”. ®

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ENDNOTES

1. E R Dodds The Greeks and the Irrational p 75 (p 93 quoting Aesch. Eum.)
2. Richard Heinberg Memories and Visions of Paradise p 47
3. Ibid p 47
4. Ibid p 77
5. E R Dodds p 221
6. Ibid
7. Ibid p 182
8. Ibid p 181
9. Ibid p 181

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SELF-MANAGING LEADERSHIP

Brian Bacon describes how to manage yourself and lead others in a turbulent, cynical and hostile corporate environment

We are assured by popular management literature that in order to change the culture of the organisation all you need is to clarify your vision, spell out your values, communicate them to employees and . . . hey presto . . . everyone's instantly customer focused, quality conscious, an empowered risk-taker and an open, honest two-way communicator.

After reading his company's new statement of 'core values', one long-term employee recently remarked . . . "so now we're all going to have open and honest two-way communication . . . we'll be respected as individuals and we're all going to enjoy enduring, trusting relationships as partners in the progress of the business! . . . This will be interesting to see - I don't know anyone here that would be like that even within their own family," he scoffed and tossed the laminated 'Corporate Values' card into the rubbish. Yet this is what we're assured by the experts is all it takes. In his new book 'Control Your Destiny or Someone Else Will', General Electric supremo, Jack Welch, tells us that in order to control your company's destiny you must -

Firstly, define its vision and its destiny in broad but clear terms.

Secondly, maximise its productivity.

Finally, be organisationally and culturally flexible enough to meet massive change."

Mmmm. It's not to say that the message isn't correct. (Actually, it's blatantly obvious). But . . . doing it is a bit more complicated than it's made to sound.

However much we like to simplify

it, changing the culture of an organisation or even making refined adjustments to its values is an extremely complex and challenging task that defies those trusty tools of business leaders: - logic and reason.

The problem is, corporate change strategy is fundamentally a rational and logical process that has to be implemented by people who are rarely either rational or logical, especially when exposed to extended periods of turbulence, stress, fear and anxiety - all common features of organisational transformation.

A few years ago the partners in our firm addressed this problem, known as 'Implementation Paralysis', in a way which took us outside of our traditional line of business (strategy consulting to large corporations) and introduced us to a subject area that was way outside of the comfort zone of traditional organisation management.

In spite of the veiled enthusiasm for the emerging 'new paradigm', most senior managers don't really believe that there is anything fundamental which they have to change about themselves. As a consequence, it is inevitable that they will go through an extremely stressful and damaging (for everyone) period as the organisational change process evolves around them and they are dragged unwillingly into a confrontation with their own personal value system.

It was to assist in this 'inner crisis' that we felt the need for a new approach, something to help managers bridge the gap between the change 'rhetoric' and the

change 'reality'. We wanted to find an effective way of helping managers deal with their own inner process of organisational change.

After looking into several 'self-management' systems that could have a potential application in a corporate context, we decided that the system taught by the highly regarded Indian educational institution, the Brahma Kumaris World Spiritual University, was most suited to this purpose.

Firstly, because it didn't involve any religious dogma or devotional practices, and therefore could be tailored to suit a cynical, earth-bound team of tense engineers. Secondly, it didn't require practitioners to do anything outside their normal comfort zones except concentrate their thoughts (as a means of learning how to discipline and manage their mind and emotions). In other words, they didn't have to risk ridicule by colleagues or family by chanting exotic Sanskrit mantras or contorting the body into strange shapes at daybreak.

The Brahma Kumaris' system is based on the principles and practices of Raja Yoga which is the oldest and most revered of the ancient yogic traditions. It was the basis of the 'life' education of the monarchs of ancient India (Raja means King). Their simple philosophy was: in order to be able to lead others you must first learn to manage yourself. Unlike many of the more recently westernised forms of yoga, which require rigorous physical disciplines, chanting or religious devotion, Raja Yoga just involves focused mental and intellectual

exercises and training in emotional discipline. So, although there is always a challenge involved in introducing something even vaguely 'spiritual' into the top end of a business enterprise, at least there wasn't any religious or mystical baggage that made it impossible.

We also worked hard on the 'language' to make it accessible to our audience. By working with the faculty of the Brahma Kumaris University, we were able to modify their Self-Management system and develop it into a practical senior management development programme that we were comfortable with.

We first tried it out on one of our electricity utility clients. The management team (twelve people) was taken through a series of six sessions that covered topics like; bridging the gap between rhetoric and reality in leadership style and behaviour; understanding the dynamics of the 'self' - mind, intellect, emotions and behaviour; clarifying the role of values and integrity in leadership; understanding the power and principles of 'detached involvement' and its role in leadership; how to change deeply entrenched attitudes and behaviour that are inconsistent with my goals and values.

Participants were given instruction in a simple silent meditation technique that is practised with open eyes and were helped to develop their own tailored 'Self'-Management programme which involved disciplined mental exercises aimed at reinforcing positive values and changing unwanted behaviour patterns.

They were a tough group, but fortunately we had built up sufficient respect through our previous strategic planning work. So we had their confidence.

The first few sessions were tricky and everyone was quite awkward (especially me - I was scared to

death). Eventually, everyone settled down and got into it. As you would expect, some took to it more than others. Two managers realised that, frankly, they were never going to make the transition into the new organisation and opted for early retirement. One thought it was a load of absolute garbage and has since left the company. The rest were brought closer to each other and several continue to report (three years later) that it was the best thing that they had done up to that time in their career. Not that we would claim any direct credit, but the organisation is now regarded in the industry as a role model for organisational transformation.

A unique characteristic of this work is that we don't charge for it. There are two reasons for this. The first is to do with focus. We don't want to confuse anyone about what we do. First and foremost we are strategy consultants - not management trainers. We include 'Self-Management' as a non-chargeable supplement to what we do because we believe that if members of the management team are able to manage themselves through the chaos (that fundamental change inexorably creates), then they're more likely to be able to implement what we're designing.

Secondly, the Brahma Kumaris World Spiritual University has this rather quaint idea that true knowledge of the self is a basic right of every human being and must never have a price tag attached to its teaching. So actually we're not allowed to charge for it anyway . . . But the first part makes us look good so let's make the most of it Actually we're not the only ones making the most of it. Organisations like IHM Business School in Sweden and several other mainstream academic and consulting institutions are now collaborating with the Brahma Kumaris on Self-Management programmes. Like us, they're finding that organisations are

opening up more and more to new value-based approaches, and are increasingly less threatened by topics like self-management and their attendant subjects of meditation and self-knowledge.

We expect it's got something to do with the pragmatism of successful corporate leaders . . . "Try something . . . if it works, do it some more, if it doesn't, do something different."

Pragmatism like that of General Electric's Jack Welch, who tells us that . . .

"Every organisation needs values, but a lean organisation needs them even more. When you strip away the support system of staffs and layers, people need to change their habits and expectations or else the stress will just overwhelm them. We're all working harder and faster. But unless we're also having fun, the transformation won't work. Values are what enable people to guide themselves through that kind of change."

It's pragmatic. And it works . . . provided you're actually able to do it! Values transformation isn't easy and certainly isn't automatic within an organisation, any more than it is within an individual.

It's difficult enough in stable times when everyone is co-operating. But when the organisation is in turbulence and you're dealing with deep-rooted cynicism and hostility . . . if you're not working on the change from the inside (i.e. inside the self) you're not going to change anything on the outside. Not for long anyway.

®

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HARMONY

BK Jagdish Chander, Chief Spokesperson for the Brahma Kumaris presents a six point plan to achieve Harmony to Mr PV Narasimha Rao, Prime Minister of India, at the International Conference on Universal Harmony at Mt Abu, India, February 1993

I think that the question of Harmony in our society has now acquired prime importance in the context of our present world situation because most of the problems we face today arise from conflict in human relations. There was a time when the Cold War and the Nuclear Weapons Race topped the international agenda. Afterwards, when the Cold War ended, the environment occupied the first place among global issues. But since the Earth Summit in Rio, the question of Harmony occupies the centre stage. Particularly in the context of the recent happenings in Bosnia-Herzegovina, Serbia, Somalia, some Republics of what formerly was the USSR, Iraq, Occupied Territories of Palestine, South Africa, Cambodia, Turkey, North Korea and South Korea, Pakistan, Bangladesh, Sri Lanka, etc, and in our own country in some States, this issue has become the focus of worldwide attention and discussions at various levels. In our own country, India, after the events actuated by communal disharmony during the past two months of December and January, it is being said that any further loss in our social, political and communal harmony would result in the loss of whatever value has been collectively built in the past half-a-century, particularly what we have gained after making great sacrifices for our freedom.

Now this question of harmony, which is so crucial to the very security of our nation and to peace in the world, needs to be discussed in its various aspects. But, due to the constraints of space, I will deal here with only one of its aspects, namely the

human relations aspect and in order that this discussion may be meaningful and fruitful, I would like to invite your valuable attention to the fact that there are five basic values, the observance of which is crucial to the question of harmony.

I think that you will agree with me if I say that the five major or basic values which promote and sustain harmony are: (1) **Love and Goodwill** (I combine these two



because where there is love, there is goodwill and I suggest that if one does not have love, one must at least have goodwill); (2) **Justice and Fairplay** (I combine these two also because Justice should include observance of the rules of the game and, even in competition, there should be fairplay); (3) **Regard for the dignity of the human individual and Human Rights;** (4) **Tolerance;** and (5) **Firm commitment to non-violence.**

It is these basic values which give birth to other values which are essential to harmony. For example, love leads to adjustment, accommodating others and to the spirit of reconciliation and co-existence. Regard for the dignity of the human individual and for the rights of others leads to regard for religion and the faith of others which is what the essence of secularism is. Even Democracy is

included in this because in Democracy you have regard for the views of others. Similarly, commitment to non-violence leads to resolution of all conflicts through peaceful methods of negotiation, adjudication, arbitration, etc. Justice and the other four values together lead to "the rule of law" which is essential to Harmony. Justice naturally implies upholding the Constitution. And, if a fellow being or a community does some wrong, then observance of Tolerance by the other and winning the former through love and lawful means, restores harmony. And then I would like to add a sixth value (call it the "sixth sense" if you will): (6) It is **concern for the well-being of others.** It means placing others before

the self. This will eliminate selfishness which now pervades all levels of life today. This also implies justice to others. I thought I would like to mention it separately, for this brings an awareness of our duty to help the weaker sections of society.

However, profession of one's faith in these five principles is not enough. These principles should become part of our daily life and the matrices for or the spring board of all our actions. And, for that purpose, we must have a spiritual orientation. Take, for example, the first value, namely Love. "Love" here means: "the love based on the belief that the whole humankind is our family and we all are brothers". Also, in order that love and other values may become part of our nature, we must practise meditation which will relieve us of all tensions and make us more loving and peaceful.

WILL TO BE WELL

Neville Hodgkinson describes how he discovered the real relationship between mind and body, and his own return to well-being.

Ten years ago I wrote a book called *Will To Be Well*. In a sense it wrote itself. There was an effort to begin, and an effort to end, but in between some magic occurred in which the main body of the work suddenly seemed to take shape. It was about the intimate links between mind and body, and the powerful mental and emotional forces that play such a big part in determining whether we stay well or fall ill.

During the writing period, which lasted about nine months, I was lost to the mundane world. I had left my job as medical correspondent on a national newspaper, partly to work as a freelance and write the book, and partly because I knew there was much I needed to learn about myself.

Shortly after casting off into unknown seas in this way, my boat had reached a new land. I came across the sisters of the Brahma Kumaris World Spiritual University who taught me to turn attention inwards and savour the delights of spiritual study and experience. They explained how one could consciously focus thoughts on the non-physical self, the 'I' within, and move beyond the awareness of the body into a sense of loving relationship with a Supreme Being. The process was known as Raja Yoga.

When I first met the sisters, their own positive, peaceful state of being showed me with great clarity that there was something valuable here, treasures I felt I had lost and now wanted to regain. In the company of the yogis, I felt able to be myself in ways that had been eluding me for a long while - aeons, it seemed. This made me very happy. It gave me hope.

Soon, the practice of "soul consciousness", and attempts to stay in remembrance of God became a central aim in my life.

Even the few hours a day I had to spend researching and writing seemed an intrusion on what was real and important, though somehow, with my mind cocooned from most external influences, the book continued to grow in a cohesive and organic way.

It had started out from a somewhat negative premise: that distress was a prime cause of much ill-health, and that failure to recognise this was often causing doctors to



administer inappropriate and harmful treatment. A man whose heart is labouring because of excessive mental and emotional burdens, for example, might well be better served through wise counsel or other forms of support aimed at easing the pressures than through cardiovascular surgery or lifelong drug treatment.

This is an important issue, because if only the symptoms of disease are treated, the real causes of illness are not addressed, health problems tend to become chronic. While medicines can be valuable in offering a short-term helping hand, long-term administration of drugs - which is where the really big profits lie - can be both mentally and physically debilitating.

I had collected thick files of up-to-date research that supported this way of thinking. The data was strong, overwhelming even. On its own, however, it would have presented a bleak picture. Millions rely on doctors for support at times of distress, and most expect, perhaps even demand, some kind of medication. If drugs were only palliative, what was the alternative?

The secret, it seemed, from my experience in yoga and spiritual study, was for people to be reminded of their own capacity to enjoy a pure and positive state of mind. I had watched many others from all walks of life take benefit in this way, from a mentally handicapped teenager to a Nobel prize-winning professor. It was as though a light became switched on inside, a reminder of what it means to be spiritually well. We only had to trust that experience, recognising it as truth, and the means and will to move towards it would automatically come to us.

The book analysed some of the mistaken ways of thinking and behaving that can destroy our equilibrium, and pointed towards certain meditative pursuits that can help to promote it. But the main premise was that as a natural consequence of rediscovering the wellspring of our own being, we will find the will to be well. The inner contentment that comes from knowing and experiencing our true self helps make negative habits of the mind fall away. We become more giving, less demanding, and so the quality of our relationships improves. We fit in better with those around us. Harmony comes to the fore, and friction recedes, in the home and workplace. Integrity is restored, tension falls away, happiness returns and health automatically improves.

continued page 35

THE JOURNEY WITHIN

Sister Jayanti identifies the path and the landscape to be found on the spiritual quest

Turning inwards proves to be as much of an adventurous journey as any external voyage. While we might plan for months or years for an important journey, and certainly spend considerable time navigating the waters of our physical reality, it is surprising to realise how little time is actually given to the self. As this question begins to be explored, it can be found that we do not even truly know the self. This perhaps explains why we do not always have self-love and self-respect.

In terms of our external relationships, the development of a relation with someone is based on various factors. Depending on our interest and inclination, we are willing to give our time and attention to someone. There would then be the possibility of knowing them and growing to love and respect them. Similarly, finding space for silence to explore the inner world creates the possibility of knowing the self. Generally we play our roles on the basis of the superficial masks that are associated with particular aspects of our external identity, determined by the kind of relationship or the conditions of birth, position or status. Silence allows the soul to discover what lies below the image, beneath the mask, and see the core of the self.

What is it that I really want? What are my deepest desires? Knowing myself and my motivations forms a basic foundation for acquiring stability and moving in a positive direction. In a world that seems to be accelerating in its



disintegration towards chaos, it becomes crucial to find the point of stability within myself, for certainly there is none outside. At the very heart of the eternal being that I am is peace. Freeing my consciousness from external factors allows me to know this as a reality.

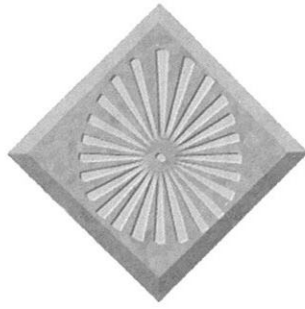
When the whirlpool of events and the upheaval of the feelings and emotions of others exert influences of instability, turning inwards restores clarity and strength. Instead of simply reacting without consideration, as often tends to happen, the practice of becoming aware of the eternal self brings a moment in which to pause. In that moment of peace, I can allow my conscience to guide me. So often we let our feelings and emotions move us, without awareness of the negative or positive impact of what we do. Awareness of the self, soul consciousness, encourages the conscience to lead, so that I keep moving in the right direction.

Two of the most powerful aspects of the inner world are our feelings and our conscience. Turning

inwards enables the soul to understand, cleanse and balance. Feelings of love and humility, balanced with clarity and the power of the conscience, are the basis for joy in one's life and a positive contribution to the world around me.

The tensions and conflicts that we experience in the outer world, are, in reality, a projection of the state of the inner world. The quiet voice of the conscience speaks to us, and on the other side the senses are pulled by external attractions. The mind allows the mischief of the senses to be expressed in action. At a certain point, there is a clear awareness of what needs to be done, yet the force of the mind overrules this understanding from within.

This creates a tendency for the same behaviour pattern to be repeated time and again. This also impacts on the conscience, as having been ignored a few times, that soft quiet voice actually stops speaking to us. In the first instance, at least the line between morality and immorality is clearly visible. In the latter case, the degeneration reaches the point of amorality without recognition of the difference between the two. The world today reflects this inner functioning - it seems to be in a state where morals and values do not exist any longer. Making time for silence and turning inwards allows the possibility of seeing the situation in a different light and reversing the process so that the conscience begins to lead once



again. The knowledge of the eternal self empowers the conscience, and instead of it being pulled by the fickle desires of the mind and senses, it exerts its authority and influences action. Just as negative actions become tendencies and develop into habits, a positive process is then put in motion. Accurate decisions, right actions, and the power of the conscience grows.

One of the factors that has led to the state of a lack of self respect, and thereby the lack of respect for others, has been that we cannot really respect ourselves if our lives and character are contrary to the soft voice within. Whatever the situation with social laws may be, whether I am successful in camouflaging my behaviour, or the truth is revealed, my own personal level of self esteem is governed by this. Research gives evidence that people who display discriminatory behaviour have a lack of self-esteem, where those who have self-respect have greater tolerance for people of varied religions, races and backgrounds.

Using the information about the inner mechanisms of the self, conflicts of conscience and feelings are resolved and we move towards the resolution of outside conflicts. Amongst the influences that have impacted the conscience are not just my habits and feelings, but the varied contradictory ideas of other people and the current negativity of society. So often there is no clarity in knowing exactly what is right. Emerging the awareness of the peace within the self helps the conscience recognise this influence and be selective about the criteria being used to arrive at decisions for the self.

Medical research has indicated that our feelings dictate the state

of physical health as they directly influence the nervous and endocrine systems. What is not always acknowledged is the fact that our feelings are governed by our thoughts. Within the course of any one day we allow people and events to affect our feelings. The result of this is that our feelings fluctuate and external factors control our lives. Freedom is the ability to decide what I wish the quality of my life and feelings to be, and the ability to create that state. Focusing on the inner being stimulates the power of creativity and I am able to create the thoughts and therefore the feelings that are filled with truth and beauty. Returning to the point of stability and peace within develops the power to discern the difference between negative, waste, weak and pure thoughts and filter them. The health of the body is maintained only if waste is eliminated. So too, the health of the mind is possible when we learn to eliminate negative and waste thoughts. Awareness of the self creates thoughts which are pure, positive and powerful. These result in good feelings and feeling good, consistently.

There are three specific methods to develop the awareness of the self and move towards a state of independence and self-sufficiency. One is to spend time each morning creating the awareness of the eternal self, described as soul consciousness. The experience of the soul's natural qualities of love, peace and power influences the awareness for a stretch of time afterwards. The second method is to find a few moments in each hour to re-centre, to return to the

basic understanding of the self. Even in the busiest of lives, people take a moment for a break in order to return to their responsibilities with freshness and vigour. Taking the time for balancing the self means that this balance is carried through into my work and relationships. However, the most valuable application of this awareness is to maintain this consciousness as I walk, talk, listen and work. Being soul conscious is just a factor of attention, it does not take any labour or external effort. In soul consciousness the light of the soul shines, the peace, purity, love and joy that are the intrinsic, eternal qualities of the self blossom and manifest in my life. My own world is filled with these, but I also share these with each one who enters my sphere.

As I begin to know myself at deeper and deeper levels, I accept the inner beauty of the self as well as the dark patches and stains on the soul. Knowing the beauty restores self respect and love, and my life is based on an inner dignity that liberates me from external supports. We tend to build support systems that we become dependent upon without realising it, whether it is people, places, possessions or even our own habits. Creating respect for the self and love for the self leads us to our true state of freedom from dependencies. Looking inside, seeing my inner world of truth and beauty, I then begin to express these in my life, and in my relations with others.

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Sister Jayanti is the Director of the Brahma Kumaris London Centre. She has been a student, teacher and international lecturer for the Brahma Kumaris World Spiritual University for 25 years.

SCIENCE AND CONSCIOUSNESS

Drossoula and Sloane Elliott report on three symposia in which scientists consider the nature and purpose of consciousness

The first International Symposium on "Science Technology and the Environment: A Case for Global Co-operation" took place in Athens on January 3 - 7, 1990. There were about 40 participants who came from 21 countries and all continents. The venue was the Old University of Athens, a neo-classical building perched high on the slopes of the Acropolis, offered to the organisers by the University of Athens. The delegates had all expenses paid for them including travel. The Symposium was sponsored by private companies and individuals, as well as the Ministry of Culture. It was also under the auspices of the same Ministry, beginning an honorary tradition that has continued through all three Symposia.

The primary aim of the Symposium was explained in the text sent to those invited:

Science in the Service of Humanity

Science in ancient Greece developed out of natural philosophy: that is, humanity's search for order as revealed in the observable world. A philosopher, philo sophias, was a lover of wisdom who saw nature as a harmonious whole of which humans were an integral part.

For this reason the discovery of natural law was thought necessary to bring order and understanding into human affairs. With no distinction made between the divine and the physical worlds, nor in humanity's comprehension



of them, the first scientists were imbued with a sense of cosmic harmony.

This concept was particularly fruitful in the development of medical science which came to define health as balance and sickness as the result of imbalances among the body's parts.

Early in the modern period, a mechanistic view of the physical world came to prevail, separating people from the environment, thus encouraging exploitation of the natural world.

Today the excesses of technological know-how, in which the power of scientific method has been increasingly harnessed to interests concerned neither with ethics nor the pursuit of wisdom must be sanely checked.

How can science - and its application - once again be drawn, in its entirety, into the service of humanity and help create a world of harmony, balance and wholeness?

The format of the Symposium was designed in a way to allow for discussion rather than presentations of papers. The four days of the Symposium were mostly spent with the participants divided into four small discussion groups, led by an expert team of discussion facilitators, with specific topics to tackle and specific questions to answer. To be successful the process required a co-operative exchange and dialogue. This often meant letting go of one's opinion and building on the ideas of others. The task was not easy. A lot of the participants, not used to the format of the Symposium, found it difficult to adapt. The fact that, in the end, most of the delegates had accepted the process and appreciated it was the Symposium's biggest success.

It was the dissident, free-spirited group 4 that gave the stimulus which led to the choice of subject and theme for the next one. The proposal that it was consciousness that had to change before anything else in the world changed gave birth to the title "Science and Consciousness." The second International Symposium also took place in Athens in January 1992, this time at the Goulandris-Horn Foundation, a neo-classical mansion on the same slope of the Acropolis.

This time the participation doubled. Nearly 80 scientists from 18 countries were again hosted in Athens, 17 of them coming for the second time. The format of the Symposium was the same as the

first. Extracts from the Symposium document, entitled *Metalogue*, that follow give the flavour of the discussion process.

METALOGUE

The meeting on Science and Consciousness set out to address various key questions rising from the study of consciousness in all its aspects.

The following main areas were addressed:

* *The nature of Reality and its relation to consciousness.*

* *The adequacy of current scientific approaches to consciousness.*

* *The nature of human identity.*

* *The need for a new scientific paradigm.*

* *The need for an inter-disciplinary science of consciousness.*

Disciplines represented included physics, biology, chemistry, neuroscience, psychology, philosophy, sociology, medicine, engineering, ecology, parapsychology, mathematics and ethology. There were thus a multitude of viewpoints with their various conceived schemes and language. This put a premium on listening and communication.

Given this diversity of viewpoints, not to mention the variations within individual disciplines, it was hardly surprising that the symposium did not achieve a consensus on many of the detailed issues raised; nor did we feel that such a consensus should be arrived at by glossing over our differences or finding a

convenient form of ambiguous drafting.

The following are some of the points which were generally agreed:

- Current scientific approaches did not give us an adequate picture of reality.

- There was therefore a need for an extended or revised scientific paradigm.

The following areas remained in dispute:

- The nature of reality and how best to understand it.

- The nature of consciousness itself: some argued for a physical basis, while others were convinced that consciousness was intrinsically non-physical.



Max Payne presents his ideas at the III International Symposium on Science and Consciousness held at Olympia in Greece in January 1993

- The role of mind/brain interaction: some argued that consciousness emerged from brain processes: others that consciousness (or the soul) interacted with the body.

- Some argued for an extension of the existing scientific paradigm to encompass consciousness; some that science should simply recognise the limitations of its approaches, confined as they are by measurement of events and processes in the physical world. It was remarked that a new paradigm

would have to stake out appropriate epistemological boundaries, approaches (e.g. intuition, gnosis), methods, and procedures for verification.

- Some advocated an interdisciplinary science of consciousness, (commenting that the outlines of such a science already existed in psychology and neuroscience) while others focused on an approach which would combine science with other disciplines, suggesting that the term 'consciousness studies' would be more apposite. Reservations were expressed about the potential misuse of a science of consciousness.

PRACTICAL PROPOSALS

- The continuation of inter and transdisciplinary dialogue about consciousness in Athens and elsewhere, with an attempt to maintain the spontaneous process of our meeting.

- The establishment of an Institute or Academy to co-ordinate research, education, bibliography, resource databases, a joint and interdisciplinary meeting.

- The drawing up of educational programmes which include courses on aspects of consciousness relevant to general education on specific scientific and other disciplines: such courses should be practical as well as theoretical, looking at inner as well as other contexts.

- The pursuit of consciousness-raising in institutions and areas of conflict.

The plans of the third Symposium started on the day the second finished!

The third International Symposium entitled for the second time "Science and Consciousness" took place in ancient Olympia in January 1993. The following excerpts from the invitation letter explain the essence of this 3rd symposium:

The forthcoming third Symposium will use an investigative approach to consciousness, employing both intuitive and intellectual faculties: personal reflection and co-operative dialogue.

Experts in fields that range from physics to philosophy will:

- 1) *evaluate the position of consciousness in science and share their expertise in their respective disciplines,*
- 2) *enquire further into how the consciousness of the observer influences perception,*
- 3) *share experiences of cognitive methods which promote clear thinking and scientific discovery, and*
- 4) *explore the idea of quality and, consequently, values, attitudes and ethics in science.*

104 participants came to Olympia. Was it the magical and peaceful atmosphere of Olympia which made this 3rd Symposium such a definite triumph? Was it due to the participants who had come before or to the growing experience of the organisers? Whatever it was, it was a triumph of consensus of so many minds from so many different disciplines, beliefs and cultures coming together from so many parts of the world. At the end of the Symposium there was unanimous endorsement of the Olympia Declaration: ®

Drossoula Elliott, co-ordinator of the three symposia, is the publisher of the monthly magazine The Athenian, of which Sloane Elliott has been the chief editor for the past 18 years. Sloane has co-authored and edited all the three symposia texts, including this piece.

THE OLYMPIA DECLARATION

January 7th, 1993

As every informed and concerned person knows, our planet Earth is undergoing ecological and social crises which may destroy much of humanity and other life within the next few decades.

We believe it is vital to recognise that the basic problem behind these crises is a lack of understanding of more profound aspects of human consciousness and a dangerous denial of spiritual values.

We speak especially of the realisation of our fundamental interconnectedness and interdependence and the deep values of co-operation which arise from this realisation.

Therefore we, the participants in the Third International Symposium on Science and Consciousness, call for intense worldwide efforts by all people, especially scientists, educators and decision makers, to increase our understanding of consciousness and to foster the development of spiritual values in our lives.

If we do not do so, we are unlikely to survive.

Signed by the entire gathering, this declaration is making the rounds of the world and will act, I believe, as a magnet to draw still more scientists to come to the future Symposia.

The fourth Symposium is going to leave home-base and move to Yucatan, Mexico, where the Universidad Autonoma Metropolitana-Xochimilco and the Government of Yucatan will host the gathering. The organisers and co-sponsors for the fourth Symposium will again be the Athenian Society for Science and Human Development and the Brahma Kumaris World Spiritual University, now happily joined by the Universidad Autonoma Metropolitana-Xochimilco and the Government of Yucatan.



INNER
BEAUTY

Anthea Church
reveals the perfect
beauty of the Spirit

A spiritual teaching which I value particularly highly is the one which warns against emotional preferences; which suggests that you enjoy life most when you have equal love for everyone. I value this because I know the peace that results from a balanced spread of feelings for all people and the opportunities that arise from viewing each as a potential teacher or friend. Nonetheless, there are individuals whom I specially cherish.

Whenever I am with them, I feel uplifted. In their presence, my heart expands, my hope returns, my self-worth clarifies. They don't have to speak - they are themselves the proponents of that law of equal love - but simply their being there seems to affect the whole atmosphere. Even on a physical level, the train is a little less dirty, the sky brightens.

They have an inner beauty, which is as tangible and real as the beauty of a face. They are living at a secure vantage point within themselves from which they do not just respond to circumstance, but draw the best out of it with their own stillness. They have a patience that leaves space around you; they touch nothing or no-one too heavily.

The weaknesses in their own personalities are also known but seem to rest quiet, like untouched objects in a room. Their beauty is not just random either, but results from an arrow-like concentration on their own spirituality, a giving of their every bone to God. They are like stones smoothed by sea

water: still and unlined. They tend to be old.

These people are the greatest teachers, the most genuine givers, because rather than advertising their wares, they touch in you your own: soften and yet sharpen your words so that you stop hedging and start telling the truth. Their service to people is tremendously subtle.

They are special, but theirs is not an elitist art. Anyone can participate in it and feel the same clarity and economy of thought that must be the experience of the best poets and painters.

It is a cliché to say that even people who have committed terrible crimes are capable of it. But it is true and was nowhere more evident than in a recent community project held at Global Co-operation House in North London to serve prisoners. At an exhibition of their art and craft work, the intricacy and skill on display was astonishing. You may say that a finely carved chest of drawers is only a source of external beauty, but the intensity of thought that had gone into the work moved people. And when people are moved by a feeling deeper than mere sentimentality, it is because they are witnesses to a creation of the spirit: an inner effort.

That capacity to move people is a pleasure. For who does not feel good when effortlessly easing someone else's pain or causing them to smile? I watch it happen at school when children perform on stage. It is less the polished

performance that is touching than the wobbly, concentrated efforts of someone nervous: that flicker of a smile, that sudden perfect gesture in the midst of awkwardness, when the fineness of a child is fleetingly visible.

Inner beauty is accessible to everyone, but as a fixed state (rather than a momentary thing) it requires a particular kind of effort different from mere positivity. Positivity is a response. It is a determination to find the good in what is happening and constantly act upon it. Beauty is distinct from circumstance and so indestructible. Emerging it depends upon the recognition of what is permanent in yourself: an essence that neither age nor pain can take from you; a treasure on the very seabed of your mind. And then with eyes that have seen that treasure, seeing the equivalent in other people.

I have seen that beauty in my father. He is over seventy now, but each time I meet him, mischief wells up in his eyes; the same mischief as he must have had as a child. He has the stubborn simplicity of a child, a child's need for routine. His pipe and his dogs are the equivalent of his train set and his stamp collection. He is like a tree: won't travel, won't move from the rooted spot of his armchair except into the vegetable garden to weed. He is like a bit of nature. We get on well, because the changing aspects of our lives: my beliefs, my career, his financial state, his health are not the currency of the relationship. We have touched a stillness in each

other which means that there is no more work to be done. We know each other.

Resolution of this kind is not a fashionable concept. We are told that everything is always changing, that nothing is fixed, least of all truth. We are told that there is no such thing as a definition of courage say or serenity, that it depends on the context; even that God is what you choose to believe He or She is.

I can see the sense in this. If you have been a hostage for three years, a new pair of shoes will mean something very different to you than if you haven't. But a part of me feels very deeply that qualities can exist outside a context; that there are, for instance, actual forms such as serenity, courage, power, truth. And that in thinking about courage outside a context, one is appreciating it in its entirety, rather than just as it appears on someone particular's face or in the strong stance of their body. One is also tapping into a resource of goodness that is stored not only in the human heart, but in its own right. Isn't this what God is: quality that is not born out of circumstance, but just is? To be simple, is at the heart of beauty.

And yet, perversely, just as the simplest things are often the most expensive, 'just being' requires refined mental effort. It means being quiet and not responding; putting the brakes on that constant need to comment, analyse, define. And in that quietness, that ceasing to touch, invoking qualities that come like people slipping into a house. And they come according to the quality of the invitation. Where there is absolute silence, the most subtle of treasures seat themselves in your mind. Where there is mere absence of sound, ordinary attainments come, like stamina and will power.

This invocation of quality sustains your life as well as makes it beautiful. It is also self-

perpetuating. The more you have furnished your mind with quality, the easier it is to return to your own company restfully. To be happy to be alone is a wonderful thing.

So invocation of beauty begins with quietness and quietness begins with a feeling that you are worth it, like a car that you bother to service. It is a part of looking after yourself and staying well. Then it is a matter of repeatedly focusing on a virtue, like holding a jewel in your hand; closing the door on circumstance and being alone with courage, peace, light. It is lovely how, on occasions when you can achieve that undisturbed state, qualities yield sides of themselves that are totally unexpected. For example, until recently, I had never connected tolerance with the power to concentrate. But having thought about tolerance away from the demands of a difficult situation, I saw that you can get through a difficulty by concentration, like the woman in labour who side-stepped her pain by focusing on the flowers on her bedside table.

I mentioned God. Personally, I find that relationship is crucial to the survival of an inner world. For two reasons. Firstly, because God is a being not shaped by circumstance. It is not an idiosyncratic version of serenity one finds in God, but serenity itself in its purest form. A brush with that is worth hours of intelligent and compassionate human counselling, though that has its place.

Secondly, there is a stillness about God which acts as a protection. If a situation or relationship is tricky, placing God between you and the difficulty makes events change. If you don't involve Him, you yourself become too involved and then your inner environment is violated.

Involvement wipes out beauty. Just as a face gains in character by intense feeling - good or bad - but

loses its smoothness, so too inner beauty is shadowed by passion, though passion brings experience. Beauty relies upon gentleness rather than zealotry; a naturalness, like sunlight falling on water or a tree moving in the wind. Which is why almost all small children are beautiful. They don't oversell themselves.

The quiet spaciousness that comes from being natural and comfortable with your own company as the sky is, as trees are; refreshing people, they calm down, loosen their grip, listen...

I have said twice that inner beauty is accessible. I still believe that. If you want it enough you are helped. Recently, I heard a journalist speaking on the radio about her life. She said that for eleven years she had been a Buddhist and had chanted daily. She was driven by a desire to live deeply and in peace. Then she lost her voice and had to have an operation on her vocal chords. During her convalescence, she was silent for five weeks. At the end of it, she realised that chanting had been a misuse of her energy. She could get further in silence. Whether or not you interpret that as help, I sensed in her sparse, calm words a discovery of treasure, a fulfilment of her long held desire.

She mentioned God; that it was as though He had His hand out ready not just with comfort but with teachings. I too have experienced God's readiness to teach and I love Him for that. I love Him for the fact that He does not pour out his wisdom unreservedly, but asks for a quietness - a passive, gentle, attentive mind. On to that canvas, the colours come. And they are the beauty as well as the source of hard-nosed guts that we will need in the face of crisis.

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Anthea Church is a schoolteacher. She has been a student and teacher with the Brahma Kumaris for twelve years.

VISIONS OF A BETTER WORLD



Peace Messenger Initiative
dedicated to the
United Nations



GLOBAL CO-OPERATION
FOR A BETTER WORLD

Christopher Drake describes how The Global Vision can help to change the world

We all know the things that we don't want to see in the world - we don't want disease, wars, high taxes or pollution - but are we really so sure of the kind of world we do want? Drawn from the pure core of goodwill that is the bedrock of the human spirit, the forthcoming book "Visions of a Better World" paints a picture of tomorrow that people the world over are longing for.

It is, quite simply, a selection of the hopes and aspirations for the future, of hundreds of thousands of people.

They shared these hopes with the Global Co-operation for a Better World project, a United Nations dedicated Peace Messenger Initiative, co-ordinated by the Brahma Kumaris. The project asked individuals to cast aside for a while the doubts, concerns and fears that often cloud our picture of tomorrow and to let only positive images of the future emerge. People of all walks of life in over a hundred and twenty countries gave their vision of a better world and The Global Vision Statement is a synthesis of these visions:

THE GLOBAL VISION STATEMENT

1. *All people celebrate the joy of life.*
2. *Human rights are respected and upheld and the dignity and integrity of all people is assured.*
3. *People live in ways that preserve nature's ecological balance in an environment that is beautiful and clean.*
4. *The planet's natural and abundant resources are shared equitably and the basic human needs of all people are provided for.*
5. *All people have equal opportunities to realise their potential through an educational process that has human, moral and spiritual values at its heart.*
6. *Life within the immediate family is loving, caring and fulfilling and is the foundation for harmony within the broader human family.*
7. *There is respect, understanding and tolerance in all human relations.*
8. *People communicate openly and in a spirit of equality and goodwill.*
9. *Social, economic and political justice is ensured through honesty, responsibility and respect for the rule of law.*
10. *Governments, as representatives of their people, are committed to their well-being. People participate co-operatively in efforts for a secure and peaceful world.*
11. *Science serves humanity and appropriate technology is applied to ensure sustainable development and enhance the quality of life.*
12. *All people enjoy freedom of expression, movement and belief, while respecting the liberties and rights of others.*

Looking at a fully grown tree, it is easy to forget how tiny was the seed from which it emerged. An idea is like a seed containing a blueprint of what can grow from it. Simply dreaming of a better world could just be naive optimism but thoughts precede actions and when that thought is a vision of a better world we have to respond to it. The vision itself demands positive action to make it become tangible reality.

The Global Co-operation project recognised the importance of each individual and his or her right to a better world and to participate in the move towards it. But we must also accept the responsibility that this entails. The vision is global i.e. by and for the world as a whole and so involves rights, and responsibilities, for everyone.

In almost every country within the world there is some crying need for action that will help restore to people at least some semblance of life appropriate to the innate worth of the human being. This worth demands certain basic minimum requirements which have to be met on

a practical level rather than simply being dreamed about, relegated to a utopian never-never land or considered to be the task of someone else. But the steps that we take cannot just be ones of short term charitable relief. Some fundamental changes in our behaviour and attitudes are called for so that the improvements made are lasting and of real benefit. Our responses must bear in mind that once the better world has been created it must then be sustained and this requires that we as individuals personally exemplify the very qualities that we are seeking in our communities and the world as a whole. If we want a world with respect we must ourselves be respectful. Not even heaven could remain so for very long if inhabited by people with anger or hatred. We must ourselves develop and live by the principles we want to see others observe. The external responses to the crisis must be balanced by an internal one in order to bring truly worthwhile and meaningful benefit.

At least part of the key to achieving the necessary change within our own attitudes and behaviour can be found in the root of each vision. Everyone giving a vision was asked to leave to one side (if only temporarily) the present problems and difficulties facing the world and express their vision only in positive terms. To do so, people had to ensure that their thoughts were not coloured by anything negative. As they then expressed whatever desires for a better future were in their heart they were drawing upon the fundamental goodness within them. This fundamental goodness at the core of each human being is the essence of the self and the source of the principles and values we hold and seek to live by. If we base our identity on this it naturally gives rise to an experience of our own worth. Further, the more we identify ourselves with it the more it is strengthened. The awareness of our own worth also leads to a

natural feeling of our right to a life of dignity and our responsibility to behave and interact with integrity, i.e. without compromising that inner goodness.

It is a lack of this awareness of our self worth that has caused the world not to be as we would like it to be and so we must first change the inner realm of the way we perceive ourselves before we can expect those cherished qualities to be reflected in systems that we wish to see around us. We must be truly aware of our own inner worth before we can expect it to be recognised by society as no system can ever be better than the individuals of which it is comprised and by whom it has been developed.

Humans are social beings born to live with and amongst each other. Yet they are also widely diverse in culture, language, age, nationality and habits. We must transcend these inevitable differences if we are to create and remain in harmonious co-existence. This common denominator of our inherent worth can help us to do just this. The principles and values we hold are the building blocks that together make up our worth and lie at the core of our being. By seeing and identifying ourselves with this deeper level that we hold in common with others, rather than focusing on the more external areas of diversity, we can overcome cultural and other differences. In any event, these differences are often no more than a reflection of the limitlessness of our creative ability to express deeply held principles.

The human spirit itself is then the best, and ultimately only, guarantor and guardian of justice, equality and peace and it is up to each one of us to commit ourselves to live by and uphold that for which we strive. If meeting this aspiration has eluded us so far then perhaps this is because we have been looking in the wrong place - the time has come to turn within, to the world

of the spirit. It is this, the ultimate source of our identity, that is also the initial birthplace of a better world.

"Visions of a Better World" has been prepared in co-operation with the United Nations and will be published in September 1993 as a Peace Messenger Publication. The timeless ideas expressed in "Visions of a Better World" are unique in that collectively they represent a shared voice and moral authority of the grassroots, experts, policy-makers and decision makers. The book carries a shared voice to those in authority and amidst the assemblies of those who exercise the power that affects the lives of the people. It tells them: This is what we want to see in our world: this is what we're for and this is what we can make happen with the spirit of goodwill and co-operation.

"Visions of a Better World" will serve as a springboard to invite participation in communities and organisations around the world through the Global Vision Seminars. The Seminars will give key individuals within a wide variety of areas an opportunity to work with the ideas and values within The Global Vision Statement and decide how practical steps towards a better world can be implemented. In addition, the Brahma Kumaris continue to offer the benefit of their considerable experience of teaching practical methods of integrating the highest spiritual values into personal life. Only such a renewal of spiritual values within the self can power the engine of change throughout society and let the vision come to life in the world.

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Chris Drake is a solicitor, and one of the compilers and writers of "Visions of a Better World", the outcome of the "Global Co-operation for a Better World" project.

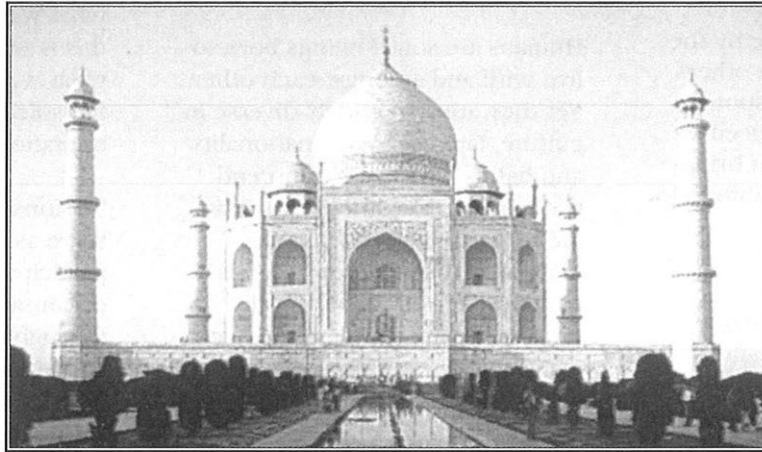
PERFORMING THE MYSTICAL

Robin Ramsay talks about spirituality and the stage

When I was a boy at a country boarding school in 1950's Australia and thought about what I would like to do when I left, the Theatre seemed like the most exciting future I could ever have. Every year, after the exams we put on 'The School Play', almost always a Shakespeare, for our parents. Our performances in that chilly wooden hall may not have been brilliant but they were certainly energetic! We tried to create magic with lights we made in the welding shop from shiny juice cans filled with 150 watt bulbs. The tins were connected to wires that ran to terminals suspended in old kerosene tins. These were filled with acidulated water. We kept the water in the required condition by occasionally weeing in it. An ingenious rope and pulley system drew the terminals together, or moved them apart, to make the lights fade up and down. The system was devised by our chemistry teacher, and his wife made all the costumes. So naturally he was our director.

In those days, however, the real magic, the real glamour in the theatre, or anywhere else in Melbourne for that matter, always arrived with the Old Vic Company, who made occasional tours to the 'colonies'. It was the Old Vic who brought with them the first 'beautiful people' I had even seen: The Oliviers. They were so grand I thought that somehow they must be related to God... perhaps through the Queen. Everybody knew that they were the perfect couple! They seemed to embody a kind of benevolence and divine royalty that we Aussie mortals could only aspire to. And I just knew that in their theatre everything worked with grace and ease: no weeing in kerosene tins for them!

The first time I saw them was in one of the Shakespeare's. They spoke the verse so easily it was as if they were making it up as they went along, and the music transported me to different countries, and different times. The actors all moved so gracefully that they hardly seemed to touch the stage and their costumes dazzled me with their jewel-like colours. They wore velvet and gold and swirled their capes with as much ease as I wore my old khaki shorts and shirt. It was a world of enchantment that I floated into and never wanted to leave. The



theatre brought life to its essence, and compressed into an hour or two all the possibilities it had to offer. An actor's challenge is to dissolve his prejudices and, chameleon-like, be able to become someone of a different race, colour or sex. Actors need to understand what it's like to be any age, and to embrace any faith - at least temporarily! It didn't take me long to realise that what I had mistaken for glamour, was really a mirror of life. Could I learn to sit inside the skin of many alternate 'Robins'? Could I be a saint or a murderer, a jester or a Queen, a hero or a Hanged Man. It was necessary to understand all the positive qualities a person could have, like nobility, understanding, generosity, as well as being able to face insecurity, rage and frustration. I no longer felt trapped in a single existence. I could embrace all of

Time! It's no wonder, I thought, that at so many times in history actors have been thought of as divine fools!

But an actor's path can be an uncomfortable one. The process includes revealing our weaknesses as well as our strengths, our dark as well as our light side. We hold the mirror up to human frailty and ask the audience to look into it. We expose them and ourselves to things that are often more comfortable kept hidden under the social veneer of everyday life.

The theatre can be as inconsequential as a good night out, or an experience that makes the actor and audience re-evaluate their very lives. Some of the greatest plays ever written have tackled the subjects of who we are and why we are here. And in the theatre these questions don't just stand exposed, they

are cradled in poetry and grace, or humour and wryness, so that we can look at them without fear, we can face the biggest questions of existence and still leave the theatre singing the songs! Sometimes a simple night in the theatre can flower into something quite unexpected - a juxtaposition of words, a phrase in a song or a particular rapport between the audience and the actor can be the touchstone for an experience that is almost mystical. For me this touchstone happened during a theatre tour through India. Of course, for a Western mind to go from the comfort of talking about the mystical to the awkwardness of talking about God is a huge leap, and not recommended even at New Age dinner parties.

The God I found in India was anything but awkward. I found a

being with whom I could actually have a personal relationship. A God not so overwhelming that He couldn't be a friend nor so awe-inspiring that I felt I owed Him blind faith. Speaking of blind faith, there is a story about a religious gentleman of great faith. He was standing in his doorway watching the rain bucketing down. A bus stopped in front of his house and the driver said that there were flood warnings and offered him a ride to safety "Thank you, no", the man replied "I have faith that God will look after me." The rain poured down, the waters rose and the man climbed to the first floor. Soon a boat rowed to his window and offered him a ride to safety. "Thank you, no" he said, "I have faith that God will look after me." Well, the rain kept on falling, the man kept on climbing and soon he was on the roof of his house with water all around him. There was nothing in sight but a rescue helicopter. It lowered a ladder so he could climb to safety. But he waved it away, shouting: "Thank you, no, I have faith that God will look after me!"

That man kept his faith until the waters closed over his head.

The next thing he knew he was standing in front of God, very annoyed. "Listen God", he said, "I had faith in You and where did it get me? In case You hadn't noticed, I drowned! Why didn't You save me?"

God sighed. "Dear child, I tell you all to have faith, not blind faith. With blind faith you expect sound effects and a miracle! With faith you get a bus, a boat and a helicopter. You just didn't see them for what they were!"

Personally I never had blind faith. I didn't have much faith at all. Now God is very much alive to me and I am developing a real relationship with Him. A relationship with God is a very subtle thing, so I try and keep my consciousness on a subtle level to maintain that relationship, after

all, even though the radio might be on, the tricky bit is to stay tuned to the right station!

This September we celebrate the 100th anniversary of the first spiritual breeze that blew from the East into the West. It was the first World Parliament of Religions, held in Chicago as part of the World's Fair. For the first time there was electricity at a World's Fair and for the first time people were able to see the "heathens" from the East in their robes and sandals. The most powerful electricity was generated by Swami Vivekenanda with his intelligence, breadth of vision and his deep love for God and all mankind. With that one breeze the seeds were sown in the West for the appreciation of the spirituality of the East. Twenty years later Rabindranath Tagore wrote "Gitanjali" a collection of love poems to God, so profoundly moving that he was the first Asian to win the Nobel Prize. Some of the best and brightest musicians, Yehudi Menuhin, Ravi Shankar and Philip Glass have fused together both Eastern and Western musical traditions. Filmmaker, Satyajit Ray, using the most basic equipment made Indian village life real to us.

Then suddenly Peter Brook's production of the "Mahabharata" appeared in the West, and this, one of the oldest spiritual books in existence, carried Indian belief and philosophy into the consciousness of the West and the beauty of Indian mysticism became as easily acceptable as the beauty of Chartres Cathedral.



Intrigued by the spirituality of the East, I put together a solo play, "Borderland", based on the poetry and life of Rabindranath Tagore. The Australian Government coordinated a tour of "Borderland" to Asia as part of its cultural relations programme. Two years and sixty countries later, I began to realise that the theatre of all these different cultures, the stories, plays and dances of people all over the world were often about mankind's search for a time of perfection we had lost. That while theatre and spirituality may wear many different costumes, underneath, the story and search are very much the same.

Realising this, it dawned on me that these stories had to be based in reality because they existed everywhere, in every country; just in different forms. The most widely used and often repeated of these stories is based on humanity's original perfection, our fall from grace, and the struggle to get back to an original kind of "golden age". And each culture believed that this was somehow brought about by God.

Even in the logic-loving West, some of the great writers focused on this very subject. From Dostoevsky to Goethe, from Milton to Whitman, no story, no dream, has ever been so frequently told.

*Written by Barbara Ramsay
As told by Robin Ramsay*

Robin Ramsay has been an actor since he was a child and has starred both on Broadway and London's West End. He has toured many countries with his solo shows including the most recent The Accidental Mystic.

Barbara Ramsay grew up in Connecticut and performed in musicals on and off Broadway. She moved to Australia, ran her own theatre and scripted popular television shows. She is a syndicated columnist and her new play, The Accidental Mystic premiered at the 1992 Edinburgh Festival.

Both have been students and teachers with the Brahma Kumaris for the last eight years.

GLOBAL CO-OPERATION HOUSE

INTERNATIONAL CENTRE OF THE BRAHMA KUMARIS WORLD SPIRITUAL UNIVERSITY

Maureen Goodman reports on events and activities at the Brahma Kumaris International Centre in London



Leaders from all the major faiths on stage to launch 1993 - A Year of Interreligious Understanding and Co-operation

Global Co-operation House has been open since 1991, but as someone commented recently, "It has the look of a modern building but the feel of an old cathedral!" One of the greatest services the House does for the local community, and for people who visit from places as far away as Brazil and Australia, is to provide a warm, welcoming and tranquil atmosphere - an oasis of peace in a turbulent world.

Courses in positive thinking, meditation and stress management have proved extremely popular as they give people practical tools with which they can effect positive change in their lives. Over 1,000 people took courses during 1992. Meditation and spiritual study held at the House daily at 6.15am provides a time for spiritual refreshment before the working day begins for 250 regular students many of who are in high pressure jobs.

Global Co-operation House is a place for 'Calming Down' - a seminar on that theme held in October proved just how many people need to! Gail Bradley, Consultant in Nutrition and Stress, Medical Practitioner Craig Brown, Meribeth Bunch, Consultant in Human Communication Skills and

Sister Jayanti, London Director of the Brahma Kumaris, explained the causes and methods to overcome stress and the ill-health it can lead to. Other groups of people who have come for specialist seminars have included the police, businessmen and women, and community representatives.

Global Co-operation House is also a place where people can express their artistic talents (often latent)! Australian actor Robin Ramsay delighted us with his humorous yet profound one-man show, 'The Accidental Mystic', a story of an Australian schoolteacher tasting the ancient traditions of India during the British Raj. A group of young people together scripted, produced and performed two Christmas pantomimes for the local community, 'Alice in Wonderland' and 'The Wizard of Oz'.

Global Co-operation House is a place where everyone is welcome, even those whom perhaps society has rejected. In November last year, prison inmates and young offenders entertained an audience of 300 prison staff and volunteers as well as their own families in 'A Celebration of Human Dignity in Prison'. Performances included

music, singing, dance, yoga display and poetry. Introduced by Baroness Masham, a video contribution from the Koestler Awards Trust and displays of prisoners' arts and crafts created a powerful statement of human dignity against all the odds.

Global Co-operation House is also a place where people from all different backgrounds and cultures can come together without barriers or divisions. It has become a regular venue for interfaith gatherings. In February 1992, Prebendary Marcus Braybrooke launched his book, 'Pilgrimage of Hope - One Hundred Years of Interfaith Dialogue' from the House and from September to November 1992, the lecture series, 'Our Common Values' brought together the ideas of eminent speakers from 12 different faith perspectives.

Given the long-standing support that the Brahma Kumaris have given to interfaith work, we were honoured and delighted to be asked to host the UK launch event for '1993 - A Year of Interreligious Understanding and Co-operation' on the 27th January, 1993. The Year commemorates the centenary of the first 'World Parliament of

Religions' that took place in Chicago. A committee of international interfaith organisations is overseeing the year's activities that include an international interfaith event in Bangalore, South India. Another eight day parliament is planned for Chicago in August that will bring together religious leaders like His Holiness the Dalai Lama and Archbishop Desmond Tutu. Events are taking place all over the world as people engage in the risky but highly rewarding process of interfaith dialogue that involves listening, understanding and communicating from the heart, in an attempt to heal the pain and divisions that have characterised our world for so long.

The UK launch was a step on that road for many. The day was, as Emma Klein wrote in 'One Family', the newsletter for 1993, "... a triumph. After months of planning, the day of the launch .. saw Global Co-operation House teeming with visitors of every colour and creed." Hosted by Lord Ennals, the morning of plenary speakers including Bishop Trevor Huddleston, Dr Mai Yamani, Rabbi Hugo Gryn and Swami Bhavyananda, was concluded with a lively dramatised performance of Michael Jackson's, 'Heal the World' by children from the local Barham Junior School. The morning also involved a dramatisation of the 1893 Parliament, performed by actors Jane Lapotaire, Clarke Peters and Robin Ramsay. Entitled 'The Frog from the Sea' it combined humour and pathos to describe that first attempt to bring East and West together. The frog in the well throws out his visitor, the frog from the sea, as he cannot believe him when he says that the sea is bigger and better than his well!



Prisoners and prison staff perform together at an event at Global Co-operation House held for Prisoners Week, November 1992



Participants in one of the many courses which take place in the House

Apollo XIV astronaut, Dr Edgar Mitchell, described his experience of seeing the wholeness of the planet from space. "We went as technicians but came back as humanitarians." Dadi Janki welcomed everyone with the words, "Om shanti", a reminder of the eternal religion of peace that we all share that unites us beyond our worldly divisions. And finally the vision of representatives of nine major world faiths prayerfully pouring water into a fountain was a moving reminder of the way in which we can all come together in service for the creation of a better world based on spiritual values.

An afternoon of workshops looked at our common values of Peace, Love, Humility, Honesty, Respect

and Justice. The discussion refocused attention on the need for these values to be brought into our lives in a practical way. Celebrities such as John Cleese, Carmen Monroe, Sheila Chandra and Hayley Mills together with children from the Pestalozzi Children's Village, the Baha'i National Choir and performers from several faith communities made the evening concert a true celebration of the human spirit.

To contribute towards 1993, students of the University will be celebrating a 'Year of Harmony' to create harmony within our own lives and that of others. Under the sub-theme of the Power to Change, each month, students will work on a different aspect that can help bring about harmony in its widest possible sense.

All over the world, the Brahma Kumaris will be taking part in

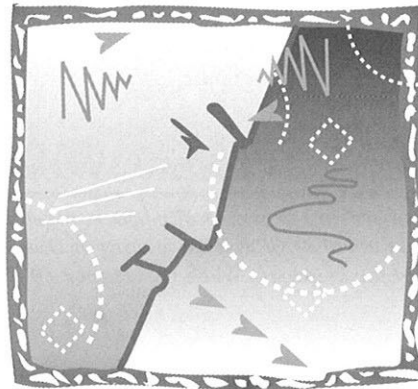
activities for the 'Year of Interreligious Understanding and Co-operation', as they will be in the preparations for the UN International Year of 'The Family' (1994) and the UN World Conference on Human Rights.

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Maureen Goodman is Programme Co-ordinator at Global Co-operation House. She has been a student and teacher with the Brahma Kumaris for seventeen years.

CALMING DOWN

Mike George describes the invasion of "things" from outer space and how they captured our most precious commodity...time!



Imagine a global invasion from outer space. A race of highly sophisticated, state of the art machines land on earth. They have come to work. To work with us, and for us - and as they demonstrate their multifunctions we can't believe our luck. They are user friendly and we welcome them with open arms. Not only are they fun to work with but it seems they can do everything we can do, only better and faster. The only departments in which they are a bit slow is original idea creation and decision making. No matter, maybe we can teach them.

For twenty years we open our factories, workshops, offices and eventually the most intimate settings of our own homes to our friendly invaders. In two thousands years of recorded history it seems we have never had it so good. It's only in the third decade of their presence that we begin to realise their mission has a darker side. Not only are they consuming more natural earth resources than the indigenous population of the planet, they have the uncanny ability to reduce time and space to almost nothing as they communicate with each other. They trade in mountains of information across vast distances at lightning speeds. It's too excessive for us to keep up with, and too complex for most of us simple creatures to understand. But most significantly, they slowly take over nearly all our functions and tasks at work. They can virtually replicate all our actions. And they are the centre of attention in our moments of leisure. We even teach them how to create more of themselves. Clever machines. They are so clever they tantalise us into wasting

unnecessary amounts of our time, energy and money ensuring they improve themselves, and enjoy a healthier and happier life than the mere mortals onto whose home planet they have come.

They seem to wear an inscrutable smile on their facias as they sit on our desks, in our bedrooms, kitchens, accounts departments gleefully watching us painfully re-learn our three R's - Reading, Writing and Rithmatic! In the final decade of the twentieth century the arithmetic was simple and the writing was on the wall. More machines performing both specialist and non-specialist basic work activity equals less quantity and less variety of work for us. Less people doing more work faster to keep up with "them", equals pressure and anxiety. Machines doing more work faster requires re-organisation of work practices, systems and organisational structures i.e. rapid change. Anxiety and pressure due to less people doing more work plus rapid change in systems and structures equals tension, uncertainty and stress. Tension, uncertainty and stress times performance equals inefficiency, unproductiveness and unhappiness. Inefficiency and unhappiness over a long period of time results in deterioration of mental and physical well-being. Multiplied by the whole workforce of an organisation or even an entire country, and it all adds up to many sick people unable to work, soaking up lots of money and human resources.

We try to write new formulas for

avoiding the monumental stress and tension which afflicts nearly every member of our species. Re-training, longer vacations, new hobbies, new therapies, new age theories, vitamin pills, sensory deprivation tanks, visits to the moon, political scandals and many other weird and wonderful ways are introduced to distract us and try to slow us down and relax us, in a machine-driven world gone mad. But nothing works, each brings only temporary relief, as our stress and the abilities of those machines continue to increase.

This of course is not a science fiction, nor fairy tale scenario. It is the essence of where we are at now. The machines are our creation, and ironically they symbolise progress and hope for the future.

Consequently the pace of change is now explosive, and of course we can't keep up. We were never designed to be so disconnected from our natural surroundings. We were not designed to make a hundred decisions a day in what has been termed the 'nanosecond nineties'. A few have managed to adapt with some efficiency but the majority can't, won't or don't know how.

On top of all that we sit mesmerised in front of our electronic deities in our living rooms and our bedrooms! In glorious technicolour they bring us the world, the event, the disaster, the gossip, the news in the universally palatable form of entertainment. No wonder we cannot cope with it in real life. Like a muscle unused for many years, our ability to respond wastes away, and the lack of

practice means we don't know how to respond to the simple day to day challenges at work and at home when we have to.

Solutions do not seem easy, but they are there. Recognising the reality of our relationship with technology and deeply understanding it is the first step. Then it is easy to see that the anxieties, tensions and worries are not actually caused by the machines, nor by the speed of change around us, nor even by other people. The feelings and experience of stress, which are different for each one of us, are rooted in the weakness and negativity of our own thoughts which we create in response to these external events, circumstances and changes. Pointing the finger of blame at others and at technology is our way of avoiding responsibility for our own thoughts and consequent feelings.

There are many myths about how to relieve modern stress and tension. Each one has an industry built around it. But the consumption of holidays, vitamins, special diets and the practice of exercise and hobbies are not the solution. They may bring relief to the tensions which have built up in our bodies, but they do not teach us how to think, how to respond more effectively to both the pace of change and the changes themselves.

In a fast changing and busy world the only solution is to strengthen our ability to respond. This does not mean throwing out our

machines and technological toys. It does mean however not being enslaved or ruled by them. It means doing the work of thought and image creation with our own minds, and not allowing the media to do it for us. It means defining and challenging our personal values which underlie the way we think. It means examining our sense of identity to see how we see ourselves, what we identify with and how scared we are if we lose or are changed in our identity. It means building our inner strength, not physical, but the strength of our spirit, our consciousness, and therefore our ability to cope, adapt and respond more positively. And that means changing ourselves, our personalities and our sense of purpose in life.

To do all that does not require a journey to the gymnasium or the travel agent. Well-being can return quickly on a warm beach under blue skies, but it is much more challenging to be under the blue skies of the right thoughts and attitudes. This requires some short but regular vacations to the heart of your own consciousness, allowing you to see who you really are and how things are working "in there". The first discovery is almost immediate. There, under the surfaces you have been accustomed to living on, is a natural peace, a perfect beauty and a source of power largely untapped. The method is meditation and the result is the eventual transformation of the quality of your thoughts, feelings, attitudes and behaviour. You cease to be impressed and influenced by the complex technology around you. Machines and machine-driven world, watch out!

WILL TO BE WELL

continued from page 20

I have now had nearly a decade, much of it spent back in the challenging environment of newspaper journalism, in which to investigate the effects of living according to these ideas and practices. They have been powerfully validated. But there have also been some changes in my understanding.

One is to see that restoration of the soul's pure potential is a bigger job than I realised at first. As they say in India, it is not like going to your auntie's home. It is a battle. When you do as you are told in the teachings, and use your mind in the right way, it is easy. But if you think you know better, and become slack and make excuses; if you let old, negative habits return, and allow the mind to draw psychic sustenance and comfort from other people or things or through the body and its work, then the power and joy of yoga will slip from your grasp. Determination is needed to watch out for such traps, to avoid them, and to pull yourself out of them when necessary.

The other main change for me is a growing realisation of the fact that wellness can only ever be fully restored by God's grace. Doctors can do so much, our own determination to keep moving forward can do so much; but finally it is the extent to which we surrender our mind to the Supreme and allow the truth He embodies to guide us and inform us that determines our ability to overcome all obstacles - to make the impossible, possible.

So for me, the journey began with a gift received - a vision of a higher self, a child of the Supreme, that gave new hope and purpose, a will to live. As it continued, there has been sustenance from many different quarters, but also a need to draw on an inner will to keep going at times of defeat, to get up and dust oneself down and learn that the defeat becomes an instrument for progress. And for the journey to be completed, I can see that such faith, understanding and realisation are needed so that everything becomes "willed" to the One.

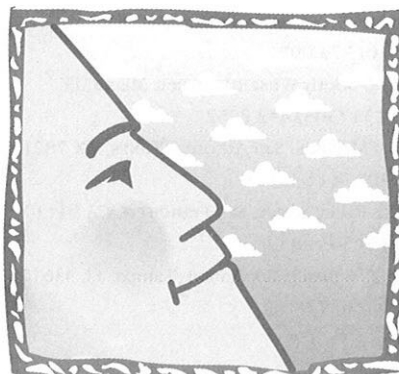
"Let Thy will be my will, dear Lord. Then all will be well."

Neville Hodgkinson is the Science Correspondent of *The Sunday Times* and has been a student and teacher with the *Brahma Kumaris* for eleven years.

HOW TO CALM DOWN

- *Be ruthless and decide to do nothing for a few minutes.*
- *Find a quiet spot and sit in a comfortable position.*
- *Close your eyes and begin to consciously relax every muscle of your body.*
- *Start at your toes and work your way up to your forehead.*
 - *Breathe slowly.*
- *Then try to listen to the silence in your mind.*
- *If thoughts interrupt, just watch them come and then go.*
 - *Always return to yourself.*
 - *Continue for ten minutes.*
 - *Practise once or twice daily.*

Mike George is a writer, lecturer and consultant in the areas of stress management and self-development. He has studied and taught with the Brahma Kumaris for ten years.



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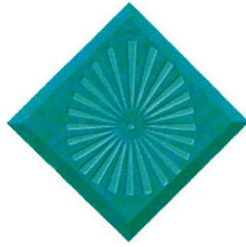
Mr. P.V. Narasimha Rao, Prime Minister of India, inaugurating the International Conference in Mt Abu, India, February 1993, together with Dadi Prakashmani, Administrative Head of the Brahma Kumaris World Spiritual University



His Holiness the Dalai Lama giving the Gandhi Foundation Lecture at Global Co-operation House, May 1993



Dadi Janki, Additional Administrative Head of the Brahma Kumaris World Spiritual University addressing the Interfaith Celebration at the Earth Summit, Rio, Brazil, June 1992



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