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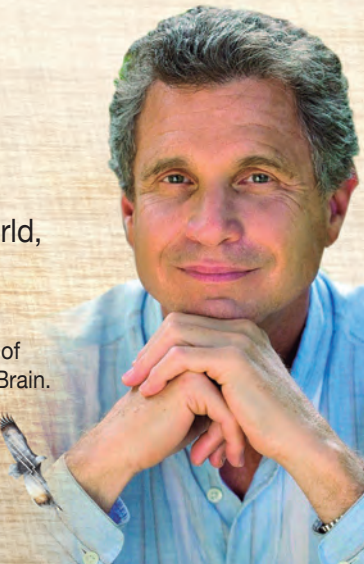
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- Arianna Huffington, *founder, Huffington Post*

Spirituality & Health

january / february 2014

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BY SAM MOWE

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51 MEDITATIONS FOR TENDING THE HEART FIRE

Find your flow in the new year with "micro meditations" for renewal, connection, and inner strength.

BY SHIVA REA



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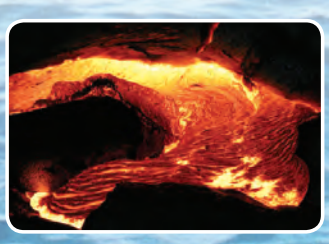
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Soak in the Culture

Read about hot springs and healing waters in this issue ("In Our Element," page 58), then go online to learn more about water rituals around the world, from Japanese geothermal springs to Russian steam baths. **Spiritualityhealth.com/articles/water-rituals**

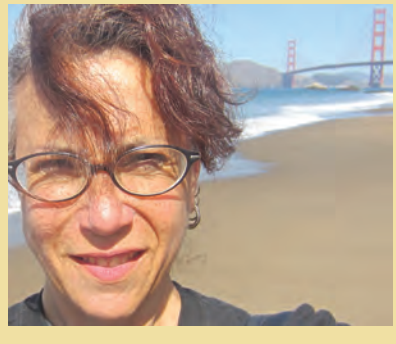
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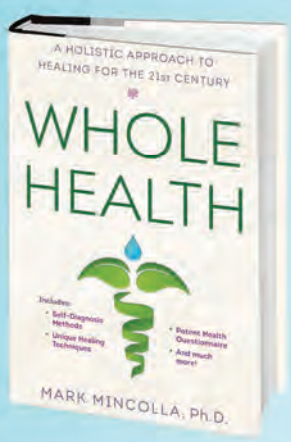
ANNELI RUFUS

A frequent contributor to *Spirituality & Health*, Anneli Rufus is the author of books including *Party of One: The Loners' Manifesto* and *Stuck: Why We Can't (or Won't) Move On*. Due out this spring, her latest book, *Unworthy: How to Stop Hating Yourself*, serves as the catalyst for her self-esteem blog, "Worthy." Her writing on self-esteem seeks to answer the question: Why do we feel the way we do about ourselves? **Spiritualityhealth.com/blogs/anneli-rufus**



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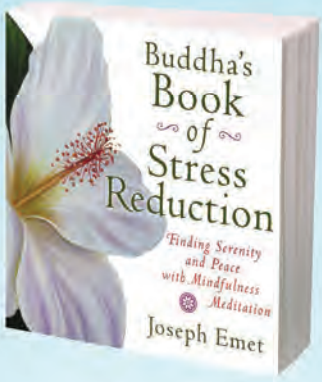
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By Dr. Mark Mincolla

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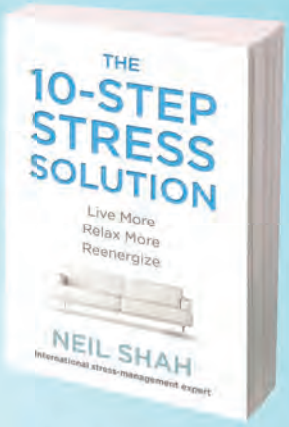
AVAILABLE DECEMBER 26



By Dr. Joseph Emet

The author of the award-winning *Buddha's Book of Sleep* is back with a guide to reducing stress and developing a peaceful and relaxed attitude.

AVAILABLE DECEMBER 26



By Neil Shah

From the founder of the Stress Management Society, a handy guide offering a 10-step plan to managing your stress levels at work and at home.

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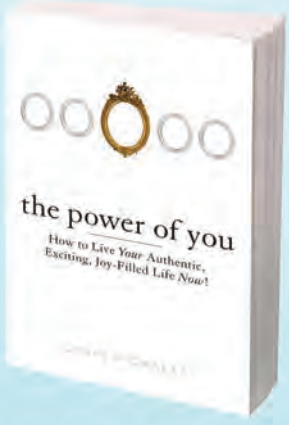
Embrace Your True Power



By Piero Ferrucci

The leading transpersonal psychologist reveals the surprising secret to a happy life: acting with kindness.

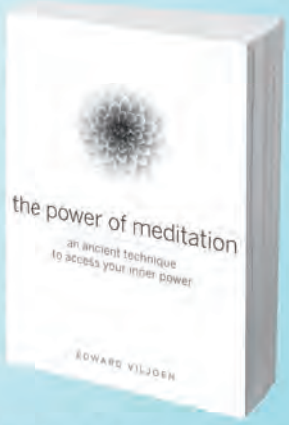
"A book after my own heart."
—His Holiness the Dalai Lama



By Chris Michaels

Practical, motivating, and inspiring ways to discover the potential within you—from one of today's most exciting spiritual teachers!

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from the editor

AFTER THE DUTIFUL march of the holidays, my husband and I wind our way up Maui's 10,000-foot-high dormant volcano, Haleakala, into fog and cooler temperatures, to hike the crater. It is the only place I know where the silence is deafening. It lies across the valley like a thick blanket, while our ears buzz with residual noise from the past year.

This year I'm bringing with me words from Joanna Macy, whom I heard speak recently (and who appears in this issue in an interview with Sam Mowe on page 64). She implored the audience, in her intimate and luminous way, to walk boldly through our lives with an open, broken heart. This world "breaks the heart, as well as opens it," she said. The audience seemed to let out a sigh, for we know the *broken*—the suffering of rupture. And we know the *open*—the search for light in every corner of every room we enter.

As I step over the rock and rubble of Haleakala, I look at the subalpine shrubs that have learned survival in lava cracks. Survival demands evolving, I think, and I set my intention for the year: to live in service to an open, broken heart.

Karen Bouris
editor in chief
email us at editors@spiritualityhealth.com

ON MY MIND

- "In the course of history, there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground. A time when we have to shed our fear and give hope to each other. That time is now." —Wangari Maathai
- The excellent novel, *Americanah*, by Chimamanda Ngozi Adichie
- Reverence for the wisdom of nature. "I turned my face more exclusively than ever to the woods, where I was better known." —Henry David Thoreau

In Memoriam

This fall, *Spirituality & Health* mourned the loss of founding editor T George Harris, who died at age 89. Learn more about his remarkable career and read a tribute to this visionary journalist at spiritualityhealth.com/harris.



ROB HILBUN

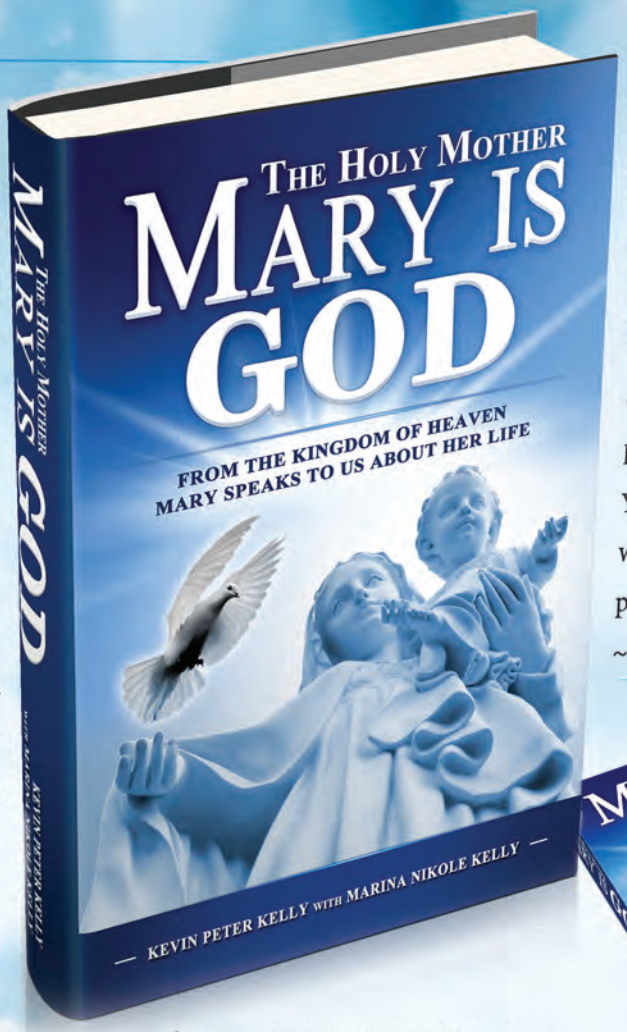
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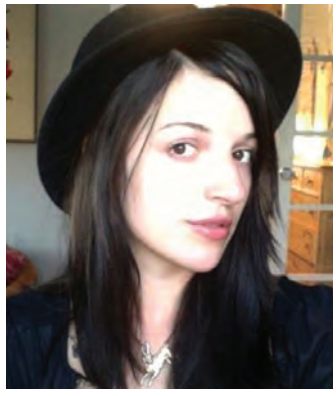
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contributors



Lindsey Crittenden
Lindsey Crittenden once soaked in her parents' redwood hot tub, but it wasn't until she visited Germany that she encountered balneotherapy ("In Our Element," page 58). The author of *The Water Will Hold You* and *The View from Below*, Crittenden was drawn to explore the connections between hot springs and spirituality. "I love the idea that by soaking in hot springs, in ancient waters, we're healing ourselves."



Katie Daisy
With a wildflower-toned palette, Katie Daisy illustrates this issue's feature interview with the Buddhist scholar and environmental activist Joanna Macy ("Living for the Future," page 64). Inspired by childhood summers spent in northern Illinois farm country, Daisy's other work includes illustrations for the book *Heart Thoughts*, by Louise Hay. She lives in the Pacific Northwest with her two cats, Basil and Clementine. Find more of her work at KatieDaisy.com.



Jessica Girdwain
Health writer Jessica Girdwain has contributed to publications including *Redbook*, *Women's Health*, and *O: The Oprah Magazine*. In researching the pros and cons of soy ("Soy Vey!" page 38), she was relieved to learn that her beloved tofu stir-fries and smoothies (seriously, they're good!), soy lattes, and edamame are not only safe but may even reduce her risk of cancer. She lives in Chicago with her husband and beagle.

Rebecca Green
A commercial litigator and freelance writer, Rebecca Green thought her "cerebral" friends wouldn't support her unlikely path to healing, which she describes in "The Skeptic Visits a Shaman" (page 30). "On the contrary," she says, "almost everyone I've shared this experience with has reacted positively—with amazement, with understanding, with desire to find a spiritual path of his or her own." She has written for the *Los Angeles Times* and *Salon*.

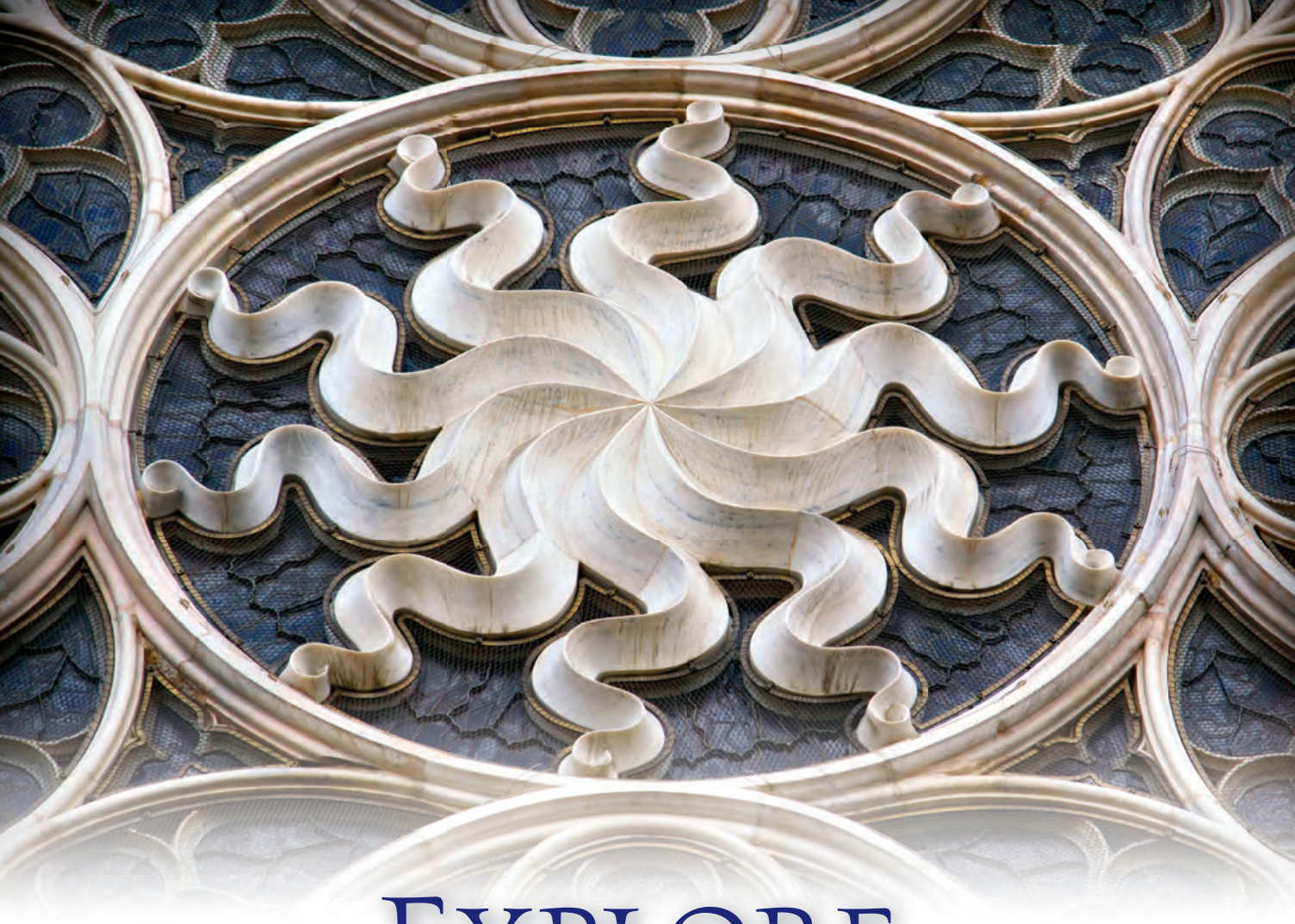
Sam Mowe
Sam Mowe role-played a visitor from the future in a workshop with the environmental activist and Buddhist scholar Joanna Macy ("Living for the Future," page 64). The exercises "are meant to help participants experience 'deep time,' to better understand the long history and continuing evolution of the earth," he says. A contributing editor at *Tricycle*, Mowe is drawn to stories about the confluence of religion and ecology.

Shiva Rea
The latest book from Shiva Rea, a pioneer in the evolution of vinyasa flow yoga, is *Tending the Heart Fire: Living in Flow with the Pulse of Life*. Rea's studies in tantra, Ayurveda, bhakti, yogic art, and somatic movement infuse her international workshops and best-selling instructional DVDs. She shares "51 Meditations for Tending the Heart Fire" on page 68.









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Reader Love

Just received the last issue. It was terrific from cover to cover—in sync, on target, deeply aligned with and flowing succulently with the powerful divine feminine energies that are ever more saturating our planet and bringing palpable balance and sanity to humanity and all else.

—Tomius Strauss
via email

I just got your magazine in the mail today, and I have a big cup of hot tea, my kids are asleep, my husband is at work, and I feel like I won the lottery!

I loved your opening letter of gratitude ("From the Editor," Nov/Dec 2013). Since I have been practicing—and it takes sincere effort in some situations, like you say—life has been awash with open doors, outstanding friendships with amazing people, and vibrant health and happiness. I can't say enough about the infinite unknown transformational power of simple gratitude.

The season of gratitude has become my daily practice—and for that, I am so very grateful!

—Kelly Blanchard Lyle
Lyle, Washington

Grieving

I was just reading the Nov/Dec issue and thinking it was the best issue to date, when I came to writer Alisa Bowman's injection about the loss of her *dog* in an article about bereaved parents and grief ("Out of Grieving, Grace"). I am still shaking with literal horror. How could that have possibly passed an editorial review? If there were to be a competition for insensitive comments in a published format, this would win a gold medal.

—Michele Bombardier
Bainbridge Island, Washington

The article "Out of Grieving, Grace" by Alisa Bowman could not have come at a better time. My nephew's wonderfully sweet and beloved dog is dying from cancer. My family found comfort in realizing that it is OK to grieve and that there are no time limits on how long it takes. The suggested "rituals of remembrance" will help us process this grief. Our hearts are still broken but not quite as heavy. Thank you with all of our hearts.

—Linda Teague
Auburn, California

Geri Larkin

When my magazine arrives, I always look forward to Geri Larkin's column. This month in particular meant so much to me, because it was about the loss of her cat. She explained about the Buddhist practice of talking, praying, and chanting for the loss of any sentient being. I lost my greyhound, Girl, in May, and I talk to her, tell her I love and miss her—it helps the grief process. Then yesterday, I thought that when I think of her, she feels so close to me, sending the love back and telling me that she loves me as well. Thank you, Geri: I was doing a Buddhist practice without even knowing.

—Kay Adrid
Oviedo, Florida

Rabbi Rami on Female Genital Mutilation

I usually enjoy Rabbi Shapiro's column; however, I found his comments on female genital mutilation plainly disheartening. To compare male circumcision (which does not alter sexual function nor pleasure during sex) with FGM is, at best, misinformed.

—Ana Markhoff
Doylestown, Pennsylvania

Unlike male circumcision, female genital mutilation is done specifically to eliminate the pleasure a woman can derive from intercourse. It also is often performed in unsanitary conditions by untrained practitioners and often results in infection or even death. The "surgery" is administered by force to young girls, and it also sentences a girl to a lifetime of genital pain. To compare it to male circumcision is misleading, and it trivializes an important issue for women.

—Pam Chamberlain
Calgary, Canada

CORRECTION

Tom Krattenmaker is a frequent commentator on religion for *USA Today*. An interview in the Nov/Dec 2013 issue of *S&H* incorrectly described him as the paper's religion reporter.

talk to us

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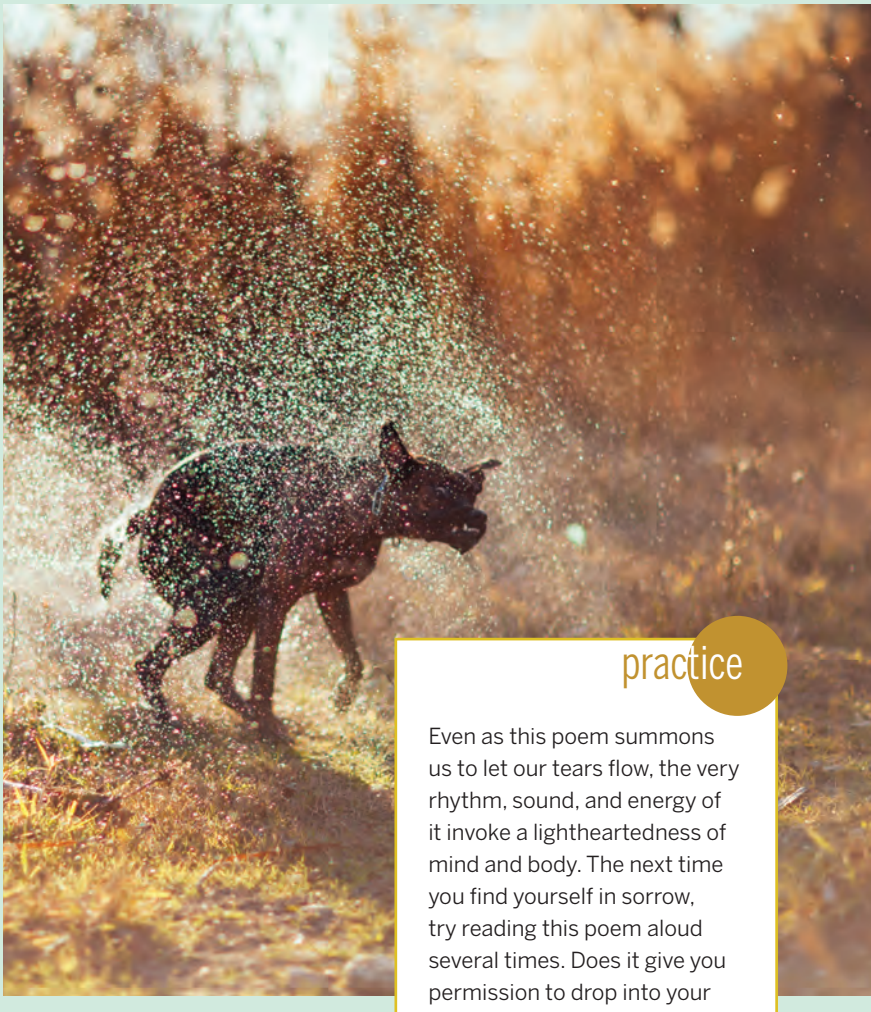
SELECTED BY KIM ROSEN

Crying

by Galway Kinnell

Crying only a little bit
is no use. You must cry
until your pillow is soaked!
Then you can get up and laugh.
Then you can jump in the shower
and splash-splash-splash!
Then you can throw open your window
and, "Ha ha! ha ha!"
And if people say, "Hey
What's going on up there?"
"Ha ha!" sing back, "Happiness
was hiding in the last tear!
I wept it! Ha ha!"

From *Three Books*, by Galway Kinnell. Houghton Mifflin Harcourt, 1993. Previously published in *Mortal Acts, Mortal Words*, 1980. Reprinted with permission.



JAVIER PARDINA

practice

Even as this poem summons us to let our tears flow, the very rhythm, sound, and energy of it invoke a lightheartedness of mind and body. The next time you find yourself in sorrow, try reading this poem aloud several times. Does it give you permission to drop into your feelings and let them "soak the pillow"? Does it lift you out of the sadness? What is its medicine for you?

DEVOTION

I am constantly surprised by how many of us habitually attempt to suppress the natural waves of our emotions. When surges of tears spontaneously erupt—be they of joy, grief, or some nameless, mysterious movement of the soul—many of us apologize, choke them down, stifle our sound, and try desperately to control the suddenly chaotic movements of the muscles of our faces.

This poem is a playful command to liberate those trapped tears. The poet reminds us that a trickle of polite, culturally acceptable tears won't liberate the voice of our soul. Often in my workshops, I find myself imploring a soft-spoken student who is holding down a tempest of feeling, "Let the tears mess up your voice! Let it be as loud on the outside as it is on the inside!" As the mystic Hildegard of Bingen said, "When the inner and the outer are wedded, revelation occurs." —KR

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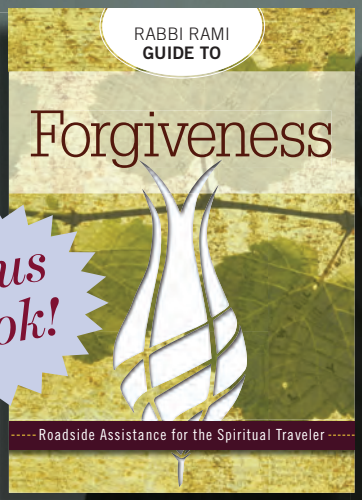
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RABBI RAMI SHAPIRO

ROADSIDE ASSISTANCE FOR THE spiritual TRAVELER



Acclaimed writer and teacher **RABBI RAMI SHAPIRO**'s latest book is *Perennial Wisdom for the Spiritually Independent*.

"HOW CAN I GET MY HUSBAND TO FOLLOW MY SPIRITUAL PATH?"

Over the past few years, I've shifted from the material to the spiritual. My husband is supportive and loving regarding this shift but unwilling to make it with me. How can I bring him along?

Rabbi Rami: Your husband is loving and supportive; why must he also accompany you in this shift? Each of us walks our own path in our own way, and urging your husband to follow your path suggests that your shift may not be complete. Let him be, and continue on your path. If you cannot love him as he is, it may be because you cannot yet love the self you are becoming. When you are as loving and supportive of his path as he is of yours, then you will know that your transformation has ripened, and you won't need him to change at all.

I believe there are many paths to God. Do you agree?

I believe there is no path to God. A path to God implies that God resides somewhere and that getting there takes time as you move from where you are to where God is. To borrow from Saint Paul, God is that "in which you live and move and have your being" (Acts 17:28) at this very moment. For me, the key isn't to walk a path toward God but to "be still and know" (Psalm 46:10) that God is already here: in you, with you, and as you.

I was born and raised a Muslim, but I have found Christ and have become a Christian. Is it wrong for me to follow Christ?

What is wrong is for you to reject the faith to which you are called. Just be careful that the religion you have found doesn't ask you to demonize the religion you have left or to slander those who continue to uphold it. If this is what Jesus tells you to do, it isn't Jesus talking but a preacher spreading hate in Jesus's name.

My cousin recently won a large sum of money in our state lottery. He insists it is a miracle from God. Can this be true?

I take miracles to be natural events with very low probabilities of actually happening. But low probability is not the same as no probability, so miracles do happen; they just aren't supernatural interventions by God. Is winning the lottery a miracle? Sure, and it's also math. The real question is this: if your cousin thinks God gave him the money, will he use it in a godly manner to benefit others? If the money makes him selfish, he may want to imagine that it came from a different supernatural being.

I try to incorporate silent sitting meditation into my life, but every time I do I become anxious and irritable, and distressing things happen to me and loved ones. What should I do?
Stop meditating! Who needs more suffering? There's nothing magical about sitting on your butt and breathing. While I wouldn't suggest you give up breathing, you might try walking, swimming, gardening, painting, chanting, praying, or just relaxing with a hot cup of tea and an uplifting book. Whatever you do, do it for the sheer joy of doing it. Bad things will still happen to you and those you love, but at least you won't be inclined to take credit for them.

A friend of mine recently defined faith this way: "I don't believe it (God), but I'm sticking to it. That's my definition of faith." Does this make sense?
As your friend demonstrates, sense and faith need not go together. It's one thing if you don't believe what I believe and something else entirely if you don't believe what you believe. The former is a difference of opinion; the latter is just mindless blather.

How do you define religion and spirituality?
For me religion is the human capacity for meaning-making, and specific religions are cultural expressions of that capacity. Spirituality is the practice of continually shifting from self to Self, from the illusion of being apart from God/Reality/Nature/Tao, etc., to the awareness of being a part of God/Reality/Nature/Tao, etc., and then living this awareness by committing ourselves to lives of justice, compassion, and peace.

If I become enlightened, can I still paint my toes red?
Absolutely! Bright red, fiery red—passionate, wild, sexy red! True enlightenment is a fully embodied celebration of our chaotic, creative, and endlessly surprising reality. What better color for that than red? Just don't limit your painting to your toes! —S&H

There's nothing magical about sitting on your butt and breathing. While I wouldn't suggest you give up breathing, you might try walking, swimming, gardening, painting, chanting, praying, or just relaxing with a hot cup of tea and an uplifting book.

Making Sense of a Predatory Teacher

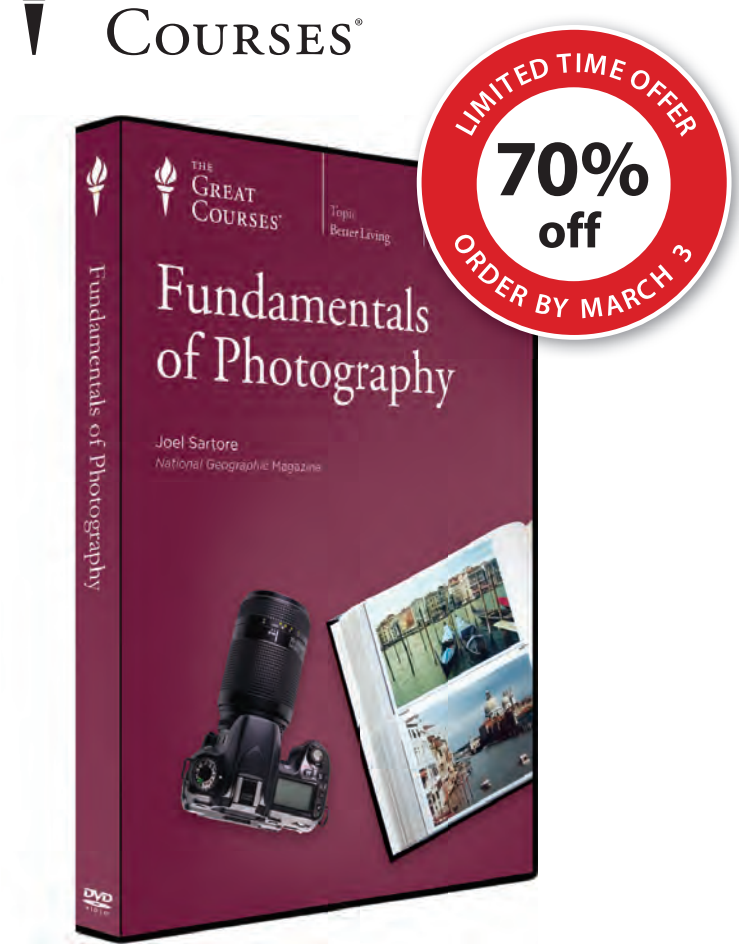
I recently learned that my spiritual teacher has been sexually exploiting his female students. How can so-called enlightened people be so wicked?
Enlightenment is the ability to clearly see what is—both light and shadow—and to act justly and compassionately regardless of the situation in which one finds oneself. Despite claims to the contrary, enlightened people aren't shadow-free. They have the same capacity for selfish and exploitative behavior as the rest of us, only they don't rationalize it or project it onto others. They own it and master it. Many spiritual teachers claim a cheap enlightenment and bypass the deep psychological work that true awakening requires. Such teachers sell a shallow spirituality that leaves them and their students at the mercy of the shadow and its impulses. How can you tell the difference? If your teacher makes you feel powerless, demands to be worshiped, or suggests that sexual intimacy with him or her is the gateway to union with God, I'd leave immediately and find a better teacher.

ONE FOR THE ROAD

My brother committed suicide a few months back, and our pastor said that because God never gives us more than we can handle, my brother's suicide was an affront to God and he will therefore burn eternally in hell. I am furious about this and refuse to go to church, but my mom is devastated and blames herself for my brother's torment in this life and the next. How can I help her work through this?

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So what's it really like to be a *Spagyric Alchemist?*



NAME: Micah Nilsson

TITLE: Cofounder of Al-Kemi Spagyrics

LOCATION: Southern Oregon coast

COST: Spagyric essences from $16 for one ounce; Magisteries start at $35.

CREDENTIALS: Studied with alchemists including Jean Dubuis

WEBSITE: Al-Kemi.com

What exactly is spagyrics?
Renaissance-era physician Paracelsus made up the word *spagyric*—pronounced spa-jeer-rick—from two root words that literally mean *separate* and *recombine*. Our work comes from a tradition of alchemy, but spagyrics specifically applies to plants and healing work. Homeopathy is a complementary but completely different tradition.

What goes into making your formulas?
We have a lab where we take a plant completely apart and extract the minerals, essential oils, or some fermentation product. Then we purify everything separately and put it all back together again. Refining essences and formulas that treat symptoms on the physical level is a one- to two-month process. Our Spiritualized Essences, which include balancing tonics, take seven or eight months. Our highest-level extraction, Magisteries, focus on the soul level. Refining those is a yearlong process.

How does someone use one of your products?
If you have a purely physical ailment—say, you catch a cold—you can take some echinacea, a simple physical remedy. But if someone is constantly catching colds no matter how much echinacea he takes, you might give him a long-term tonic therapy like astragalus or codonopsis (similar to ginseng). One way to take our spagyrics is right under the tongue, which can be intense; but it's just a few drops so it's not too bad, and the taste is the first part of what the plants are communicating to your body. The other, more traditional way to take spagyrics is in wine, which also carries a life force from its process of fermentation and so doesn't kill the spagyric. We have played around with other live liquids, and they seem to be OK too: kefir, yogurt, kombucha. Those can be better options for kids or pets.

How did you get started with this work?
My cofounder and husband, Paul Bartscher, comes from a background of hermeticism, kabbalah, and the Western mystery tradition. I grew up with hippie, nature-oriented parents and come from a plant healing background. Alchemy brings that all together.

How has your work changed since you first began?
When we opened our practice 22 years ago, we were only making seven magisteries, one for each classical planet—the moon, Mercury, Venus, Mars, Saturn, Jupiter, and the sun—with a focus on using spagyrics for meditation. But it was hard at that point to get people to think about taking echinacea for a cold instead of going to the doctor for antibiotics. So we started working with more familiar herbs—goldenseal, nettles—that people already knew.

Now our higher-level products are our focus and what our customers tend to ask for more often. Ideas have changed about herbs only being useful for physical conditions. We also work with practitioners—naturopaths, chiropractors—and we do a lot of wholesale to them.

For the past five years, we've also run a school where we teach spagyrics as a healing modality and lab practice. We've received so much from our teachers, and that needs to be received and continued by others. We won't be here forever. —BRITTANY SHOOT

"Ask a Practitioner" explores the world of alternative therapies. Is there a practice you're curious about? Email editors@spiritualityhealth.com.

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ERIC CHENG

REFLECTIONS

A Lifetime in the Rearview Mirror

A CLOSE ENCOUNTER WITH A POWERFUL FORCE OF NATURE GIVES WRITER **STEVE LEWIS** A NEW PERSPECTIVE ON HIS REGRETS.

THE SOUNDTRACK TO my road trip fantasy always begins with the Allman Brothers' "Ramblin' Man." In my imagination, the camera pans down to a glistening Winnebago cresting a hill on a clear blue July morning, everyone in my big family laughing, free as the clichéd wind as we sluice down narrow lanes and merge onto interstates crisscrossing the country. No school. No bosses. No deadlines. No editors. No watches. No cocktail parties. Back to nature.

Strike that. Back to *my* nature: the great outdoors as imagined first by a boy ill at ease in a wooden classroom chair, then a man who never felt quite like himself in a suit and tie, and eventually a writer who would channel Sal Paradise as he drove headlong into the narrative future.

I had indulged in this cross-country daydream on maybe one or two (thousand) wintry occasions over the past four decades. But the lamentable reality was clear: with seven kids spanning a generationwide 19 years, the logistics of any July-August escape from civilization was as unrealistic as my adolescent dreams of taking Marilyn Monroe to the prom. And so each summer since the late '70s, rather than commandeering some behemoth and schlepping my brood across the Plains and over the Rockies as I had daydreamed, my family and I found ourselves marooned—happily, I should add—on a narrow barrier island in North Carolina, where we sardined ourselves into a small beach cottage a hundred yards from the Atlantic Ocean.

Not in a Winnebago cruising down Big Sur.

Now, I have tried hard—shoulder-to-the-wheel hard—to avoid regrets in this life, a life swimming with undeserved, lucky grace. But this interstate dream has tailgated me through the decades, my heart still rising like the high Sierras when I see a lumbering motor home in the rearview mirror, then sinking like the Grand Canyon as the driver passes me with a toot and a wave.

This is the point in many essays when the weather-beaten wilderness guide is supposed to offer younger trailblazers some sage advice about not being afraid to live their dreams. You know—living in the moment, blah, blah, blah.

But after all those kids and all those summers parked on the same barrier island—not tearing up the highway behind the wheel of my fantasy Winnebago—I finally realized that while *carpe diem* makes the kind of good inspirational message that sells magazines, and the Serenity Prayer offers a fine antidote for sour grapes, both are dead ends on the road out of regret.

I arrived at that rueful truth a few summers ago when, early one dark and windless morning, alone on the upper deck of our little beach cottage, I watched the thick, dark stalactite of a waterspout reach down from threatening heavens to touch the sea, stirring up an inverted mushroom cloud of roiling ocean below. It was a magnificent and malevolent sight.

There was no time to run and, with the cottage perched above the sand on eight-foot stilts, no basement in which to hide. The waterborne tornado was either going to blow us to kingdom come—or it wasn't.

In that elemental, humbling moment, instantly full of regrets far deeper than the missed opportunity for a cross-country romp, it was clear that none of us, not a single living organism on this beach, would have any special dispensation with the heavens—or the sea. No notion of



There was no time to run and, with the cottage perched above the sand on eight-foot stilts, no basement in which to hide.

being "self-actualized" would lift us above our fate. No half-baked idea of karma would save us.

In fact, there was nothing to do but stand on the deck and face the storm. Having no answer to the oncoming twister and churning seas, I could only take on the riptides of remorse in my belly: a thousand regrets at my failures as a teacher, as a writer, as a citizen of the world; a deep sorrow at not being a better father; heartbreak at not being a more adoring husband.

Alone in the depths of my fears and self-reproach, an unexpected calm washed over me—a preternatural stillness in the path of the ominous funnel cloud.

I saw then that regret offers a rare opportunity to be a better human being, a humbled cousin to the skimmers soaring just above the swells, the sand sharks below, the prehistoric sand fleas burrowing deeper with each crashing wave. I saw how regret chastened me. I saw how regret brought its own unexpected satisfactions, pointing out its own surprising pathways to salvation.

And a few minutes—or millennia—later, when the waterspout had passed by without incident and dissipated, I counted my blessings and raced over the dune, diving into the glistening Atlantic and towing behind me regrets as large as that mythical Winnebago, with a bumper sticker just below the ladder: *Carpe Desiderium*. Seize the Regret.

Since that day, I count my regrets every morning like a call to prayer. I howl and hiss into the great maw of the universe over my disappointments, real and imagined; and yes, I still carp on and on about that elusive cross-country romp.

And I promise to do better.

Then, like every creature that roams the earth or sea, I get back to the real work, to the keyboard, the classroom, the kitchen, the backyard, noting the wind, the currents, the scent, hunting and pecking, staving off the ceaseless hunger for one more day. —S&H

ESSENTIAL CONVERSATIONS

TIM RYAN: Leading the "Quiet Caucus"

U.S. Rep. Tim Ryan, a Democrat from Ohio, is the author of *A Mindful Nation: How a Simple Practice Can Help Us Reduce Stress, Improve Performance, and Recapture the American Spirit*. He spoke with **RABBI RAMI SHAPIRO** about his efforts to bring more mindfulness to the U.S. government.



BRETT AFFRUNTI

TIM RYAN

How do you understand mindfulness?

More and more health practitioners are telling us that mindfulness meditation can create positive brain function and lead to a happier, healthier lifestyle. That's how I engage with mindfulness. It's about finding ways to slow down and be in the present moment.

How does mindfulness practice fit in with your personal spiritual beliefs?

I was raised and remain a Catholic, and there are many elements of my religion where mindfulness is incorporated, although they go by different names. I grew up with contemplative values; my family has always stressed the importance of praying the rosary and taking time out of the day to reflect.

How did you come to mindfulness practice?

After the push to help Democrats win back control of the House of Representatives, which we succeeded at doing in 2006, I immediately transitioned to do my part to take back the White House in 2008. After we got Barack Obama elected, I was honestly beginning to feel burned out, and I knew something had to give. Two days after the 2008 election, I decided to go on a five-day retreat led by (meditation and mindfulness teacher) Jon Kabat-Zinn, and that was when I really began to embrace the practice of mindfulness.

MINDFULNESS MEDITATION HELPS ME SEE THE BIGGER PICTURE INSTEAD OF GETTING CAUGHT IN THE PERPETUAL CYCLE OF REACTING.

Tell us a bit about your work with mindfulness in schools.

Most school districts I talk to are open and interested in innovative, evidence-based solutions to help improve their school climate. I truly believe that social and emotional learning (or SEL) and mindfulness meditation can successfully teach students how to discipline their minds and control their emotions. This curriculum and practice help students become more present and aware. Students who are taught mindfulness and social and emotional learning exhibit improvement in problem solving, conflict resolution, responsible decision making, and relationship building. That's why I've introduced the Academic, Social, and Emotional Learning Act, which defines social and emotional learning and amends the Elementary and Secondary Education Act to allow funding for teacher and principal training and professional development to be used for SEL programming. As we move forward, I'm always looking for new ways to continue to promote both SEL curriculum and mindfulness meditation for our schools.

You're also bringing mindfulness into the military.

In fact, the military is applying mindfulness training before our armed forces are deployed and when they return. In 2006, the military was looking for a more innovative way to treat posttraumatic stress disorder. The Department of Defense conducted a study at Walter Reed National Military Medical Center using mindfulness meditation and yoga to help heal the trauma associated with PTSD. This practice is now called integrative restoration, or iRest, and is being used at military hospitals all over the country.

In 2008, the U.S. Marines did a pilot study with Marines preparing for deployment to Iraq and found that those who engaged in mindfulness-based "mind fitness training" show (an) improvement in cognitive functioning, a decrease in levels of perceived stress, and a . . . decrease in negative emotions. We've seen results that undeniably show that mindfulness is helping our troops.

Suicide is a big problem among returning troops. Has mindfulness been of help with this as well?

Between 2004 and 2008, we have seen an 80 percent rise in suicides among our returning veterans; this is simply unacceptable. Mindfulness isn't a silver bullet, but we are seeing very positive results. We need to do anything and everything we can to ensure that our troops' minds are as well trained as their bodies.

Is your interest in mindfulness spreading among your congressional colleagues?

I've started a Quiet Caucus that meets just outside the House floor 30 minutes before the first vote of the week. That's usually at 6 a.m. on Monday or Tuesday. It's a small but growing group. We just sit together in silence for approximately 30 minutes. In addition, I host a weekly mindfulness meditation session for congressional staff, bringing in experts from different fields who use mindfulness in their professions. My goal is to introduce congressional staff to the many ways that mindfulness meditation is being used around the country—in our schools, hospitals, and military.

I was struck with your notion that mindfulness can help us reclaim the American spirit. What do you have in mind?

I believe, and I think the majority of Americans will agree, that mindfulness and traditional American values are closely linked. Practicing mindfulness is very much about taking responsibility for your own state of mind and your own condition. It's very much about self-reliance. With regard to American health care, for example, it's about being responsible for your own health in the sense of being proactive. Obviously I believe there's a time and a place for medical care, but it all starts with how you take care of your own body and mind.

Share with us a bit of your own personal practice.

I meditate for approximately 40 minutes a day, usually in the morning before I begin work. It definitely helps me get through the daily stresses that a member of Congress endures. It helps me see the bigger picture instead of getting caught in the perpetual cycle of reacting to crises that may at the time seem life altering but in reality are probably minor and easily resolved. I try to remember to take time throughout the day to step back, take a minute to breathe, and focus on the problem at hand. —S&H

Q&A

Sue Monk Kidd: A Soaring New Novel

IN HER LATEST NOVEL, *The Invention of Wings*, Sue Monk Kidd follows up on best sellers *The Mermaid Chair* and *The Secret Life of Bees* with a tale of the relationship between an urban slave in early-1800s Charleston and her conflicted young owner, as both struggle against the suffocating dogma of their time.

Religion is an important theme in this novel. Tell us about that.

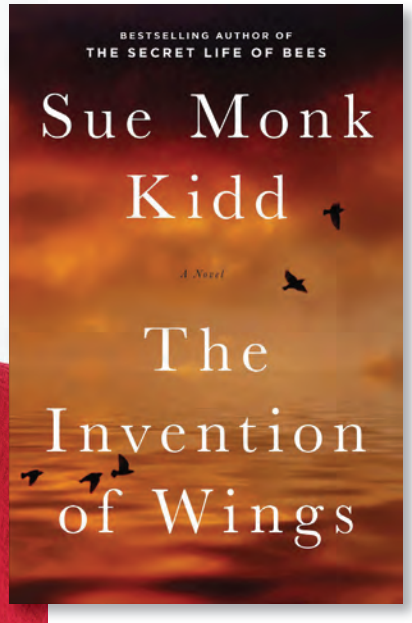
In the early 1800s, religion was often used as a way to keep slavery in place. Slaves were forced to attend the church of their owners, listen to selective dogma that kept them obedient and subservient. I wanted to portray that misuse of religious dogma and how evil can lurk in plain sight and we don't see it. It becomes so familiar that we can even use religion to promote it and sustain it. I feel like we need to be aware of the ways we use and misuse religious dogma, whether it takes us deeper into love and inclusion or it separates us.

Would you say that the two main characters, a slave named Handful and her owner, Sarah Grimke, a real-life abolitionist and feminist who inspired your story, were both struggling with faith?

Sarah was a deeply religious person, and she searched for a way to relate to God and find a church that didn't condone slavery. She was always butting



ROLAND SCARPA



We need to be aware of the ways we use and misuse religious dogma, whether it takes us deeper into love and inclusion or it separates us.

up against the confines of organized religion, trying to find her voice within that construct and create change.

Handful and her mother, Charlotte, were also rebelling against the world that Christianity imposed on them, but they went about their search for something larger than themselves in a very different way. They had the spirit tree in the yard, where they kept their souls safe. They had the story quilt that patched together pieces of their family history and their struggles to become free. They had the story of the invention of wings—the belief that something spiritual, magical, could uplift them and carry them away from slavery.

Neither Handful nor Sarah was right or wrong. It's just that we have different lenses through which we can approach these mysteries.

What's the significance of the spirit tree?

I'm a big believer in the way ritual can put us in connection with our spirituality.

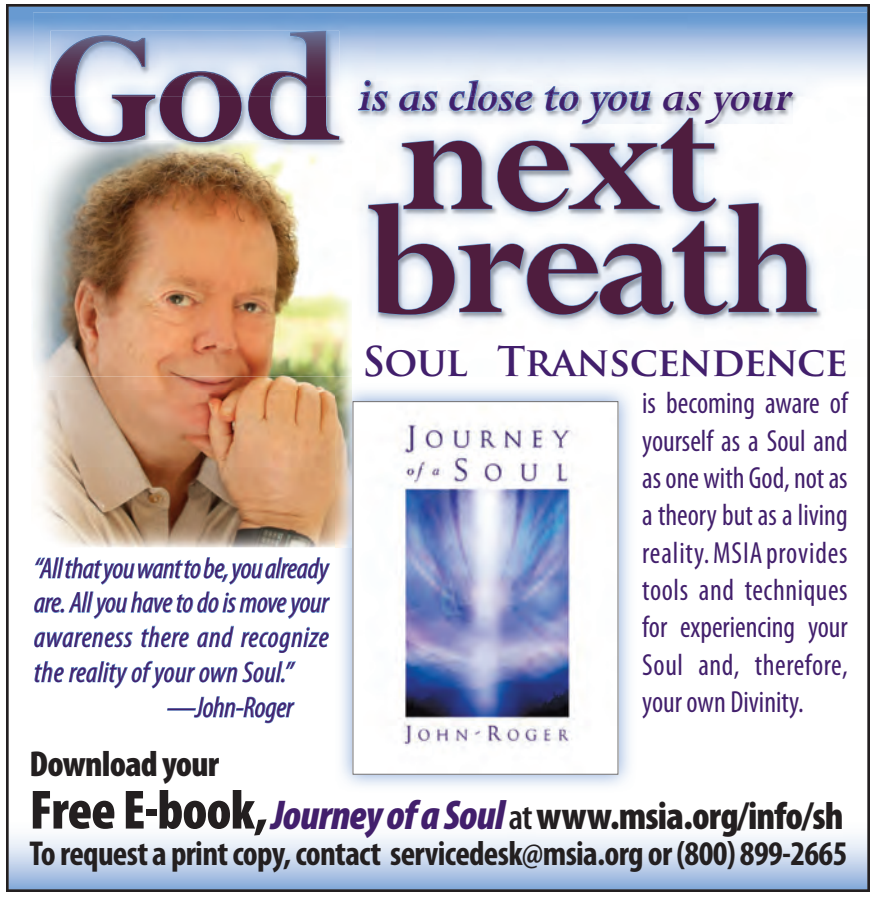
In *The Secret Life of Bees*, I created a wall based on the Wailing Wall in Jerusalem in which people tuck their prayers, as a ritual, a way to put their sufferings and deepest desires into these rocks that would hold them. I gave that to my character, May, as somewhere sacred to keep her thoughts. The spirit tree is like May's wall. It centers Handful and her mother, gives them a sense of belonging to one another, as well as to the earth and the divine. It gives them a portal into somewhere that transcends where they are, a sense of faith.

Do you have rituals that help you connect with the creativity it takes to create the worlds within your stories?

Every writer has their rituals. For me, it's morning walks along the beach. And then, in my study I have a huge painting of the Black Madonna hung over my desk, and quite a few pictures of Mary around me for inspiration.

—JENNIFER HAUPT





PERSONAL ESSAY

The Skeptic Visits a Shaman

AFTER HEARTBREAK, WRITER **REBECCA GREEN** FINDS HEALING—AND HER SPIRIT ANIMAL—IN A PLACE SHE NEVER EXPECTED.

I'M LYING ON A padded table, clutching two heavy stones. A didgeridoo vibrates inches from my body, sending chills through my toes. Tears flow as I try to stop caring about my smeared mascara. I have to be at work soon. I don't want anyone to know that I visited a shaman.

A month earlier, a man I loved told me he could no longer "push himself" to be attracted to me. He had warned me when we met that he usually lost interest after sex and that he had rarely slept with the same woman twice. But since his last failed relationship, he had sought enlightenment from a shaman in the Peruvian jungle, and so he promised that he was different now. Seduced by my own fragile heart's reawakening, I believed him. We had sex once, and he never wanted to touch me again.

We dragged out the relationship for a few more painful, chaste weeks, but his interest never returned. One afternoon, he announced with compassionate contempt that it was over.

I called my psychiatrist, renewed my Prozac prescription—and then threw all the pills away. I didn't want to be on antidepressants. I wanted to grieve properly. I started seeing my therapist twice a week. I wrote letters to my wounded inner child, took a mindfulness seminar, and read psychology books, but the pain wouldn't go away.

I don't believe in chakras. I don't detox or juice or meditate. But I envied the numb joy of the man who had hurt me. On a desperate whim, I asked him to recommend a spiritual healer. He told me about David, a local shaman.

A week later, David and I sit in the healing room of his Eagle Rock bungalow. Elk skulls and whale bones adorn the terra-cotta walls. Dream catchers flutter at the open windows. Broad-shouldered and blond, David tells me that I'm haunted by family trauma. That I attract weirdos who want me to mother them. That my dad is controlling and my mom plays the martyr. He tells me I've blurred the boundaries between self and other. This is all true.

I lie on the healing table. David places a small, heavy stone in each of my hands and covers me with woven Navajo blankets. He tells me to breathe: two deep breaths in, filling the diaphragm and then the upper chest, then one slow breath out. He tells me to use only my mouth, as the nose connects us to the brain—the enemy of healing. For several minutes, I just breathe.

David asks me what I love about myself. I say two true things: my ability to be alone and my adventurous spirit. He is silent. Then I say: my connection to animals. He becomes interested. I tell him about Tyrone, my Jack Russell terrier who is sick for the first time in his 13 and a half years. David asks whether I'm aware that my dog is not just a dog but also a spirit. I say yes but feel phony. Doesn't everyone believe their dog is more than a dog?

David says Tyrone's illness began with my broken heart. The timing is right. He tells me that Tyrone is taking on my pain to protect me. He tells me to send psychic messages to Tyrone that it's OK to just be a dog.

David asks whether I dream about animals.

I talk about hiking in Alaska two years ago. For weeks after my trip, I dreamed about Alaskan animals. David tells me that my spirit animal is a ptarmigan. I smile. I spent hours in Denali, captivated by these chicken-like birds scurrying across the tundra.

In my dreams, I often took on the body of a ptarmigan. Ptarmigans blend into the arctic foliage in the summer and look like shadows. In the winter, they are as white as snow. The ptarmigan doesn't often fly, but when it does fly, it soars. In my dreams, I soared too. I would wake up feeling heartbroken and magical.

David plays the didgeridoo and rubs lavender and peppermint oils on my icy feet. He asks me why I'm afraid. I say I'm afraid that Tyrone is going to die and that I will never soar again.

"Tyrone could live to be 20," David tells me. "And you will be a mother some day."

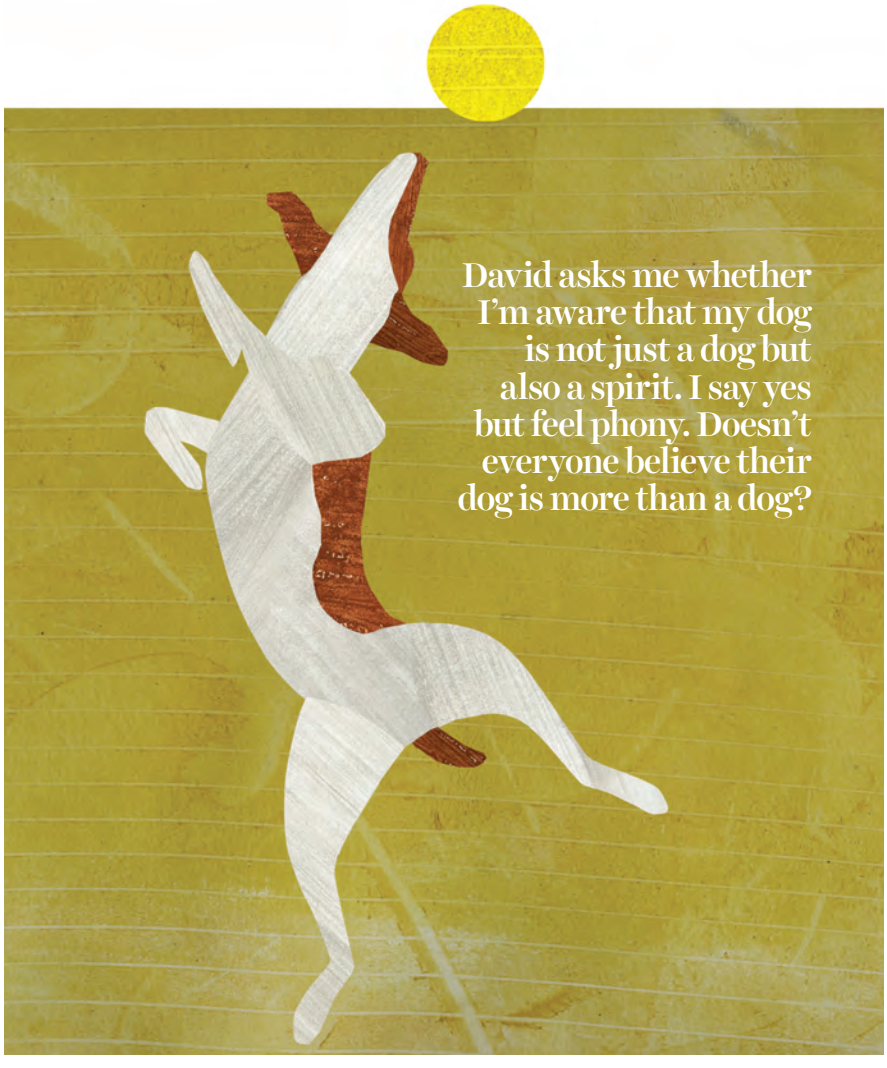
I can't stop crying. I hadn't told David I was afraid that I would never be a mother.

I open my eyes and feel dizzy. David tells me that coming back from the spiritual realm is difficult. He prescribes a liver cleanse. I have a terrible poker face.

"It's not magic," David chuckles. "It's just vitamins."

And then: "If you detox your own liver, you'll help Tyrone's liver too."

I shiver. I hadn't told him that Tyrone's liver was failing.



"Animals are your gift. Watch them. Watch the birds." I know that I will start watching everything.

As I leave David's house, I check my reflection in the window. My face is warm and radiant, no sign of streaked mascara. I drive to work, marveling at the flow of traffic on the I-10 freeway, mica shimmering on black tar like a galaxy of diamonds.

A week later, my best friend and I have a fight. I sit in my garden, praying for forgiveness. I've never prayed before. Then I see the hummingbirds feeding off the passion fruit vine. Hummingbirds don't flock, but here is a flock of hummingbirds. David told me that when his daughter was born six weeks premature and couldn't leave the incubator, he saw hundreds of hummingbirds hovering outside the hospital. His baby lived. My friend forgave me.

A voice in my head asks me whether this is real. Another voice answers that it doesn't matter. I could stop seeing what David asked me to see, but I don't want to. There's magic in the not-knowing, there's healing in the belief of healing, and there's comfort in hearing a shaman tell you that you will soar high above the earth again, into the clear sky.

Without knowing me, David gave me compassion, warm blankets, and infinite hope. I had given another man my heart and body for a promise that he would stay. He left me. For $250, David gave me what I needed. Miracles don't have to be free.

And they don't have to be magic. Tyrone's appetite has returned and his liver tests are normal again. He leaps and frolics as he did 13 years ago. Every night, I whisper in his ear, "Just be a dog." —S&H

ELLEN ROONEY



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HEAL YOURSELF

Petal Power

TRY FLOWER ESSENCES TO GENTLY CATALYZE MENTAL, EMOTIONAL, AND EVEN SPIRITUAL TRANSFORMATION.

I WAS STILL SHAKING as I told my friend about the car crash I'd narrowly avoided. It would have been a bad one. Very bad.

"Here, take this," she said, as she had me open my mouth and gently squeezed two drops from a small bottle under my tongue. A sense of sudden calm washed over me. I gaped at the bottle. "What is that?"

So began my love affair with flower essences. From the popular Bach Rescue Remedy my friend had given me, I went on to discover hundreds more of these liquid elixirs, helpful with everything from persistent stress to personal transformation. Although many feel they can be helpful in addressing physical symptoms, these gentle remedies are more commonly used for prompting mental, emotional, and even spiritual healing.

That flowers have healing power should come as no surprise. Our rites of passage are marked by blooms. How do newlyweds celebrate their union? With a bouquet tossed high. What do we bring to a friend in the hospital? Floral cheer. At memorials, what graces the urn or casket? Blossoms symbolizing rebirth. And no one ever said "I love you" with a dozen sticks, did they?

"Flowers are the essence of the plant," says Patricia Kaminski, co-founder with husband Richard Katz of the Flower Essence Society and the brand Flower Essence Services, or FES. Essences capture this energetic imprint in potent extracts made from



Mirroring a plant's growth, from seed to sprout to blossoming flower, essences are about process and, ultimately, transformation.

5 Favorite Essences

Ready for your own spiritual blossoming? Start with these favorite essences for spiritual practice from the remedy maker Flower Essence Services:



Angelica

Enhances awareness of benevolent spiritual forces, protection and guidance from higher realms



Lady's Slipper

Helps integrate spiritual purpose with daily work, strengthens ability to walk one's talk and realize the self's destiny



Lotus

Deepens meditative experience, dissolves spiritual inflation and pride, integrates higher insight with the lower chakras

wildflowers or pristine garden blossoms. Part of the emerging field of vibrational medicine, essences work by a principle of resonance with the etheric body, where imbalance starts. Like homeopathic remedies, their action is energetic rather than biochemical.

"Unlike pharmaceuticals, which suppress symptoms, flower essences are catalysts for emotional change and work by stimulating awareness," Kaminski says. Sometimes the shift is immediate, like mine after the car accident; other times it unfolds over days or weeks, layer by layer. Mirroring a plant's growth, from seed to sprout to blossoming flower, essences are about process and, ultimately, transformation

Flower essences can be used with adults, children, and animals, and have no fragrance or flavor, aside from that of any preservative used. A common way to take a flower remedy is by placing a few drops under the tongue in the morning and at night. Drops can also be added to water and sipped throughout the day, applied to acupuncture points or chakras, or swirled in a bath. Treat children to a "fairy mist" from a colorful bottle or atomizer. Use your imagination—and prepare for a bouquet of benefits.

—ELIZABETH WOLF



EDWARD BACH: HEALINGHERBS.CO.UK

The Essential **Dr. Bach**

Seventy years before "mind-body medicine" became a common term, Edward Bach developed flower essence therapy. The English physician ran a 400-bed hospital during World War I and developed vaccines before setting out on a quest for a healing system that treated the whole person, not just symptoms. In 1930 he closed his lucrative London practice and moved to the Welsh countryside. There he discovered and developed the 38 Bach flower remedies now used in 70 countries around the world. "Disease of the body itself is nothing but the result of the disharmony between soul and mind," Bach wrote. "Remove the disharmony and we regain harmony between soul and mind, and the body is once again more perfect in all its parts."

Adapted from *Flower Essence Repertory,* by Patricia Kaminski and Richard Katz. Flower photos by Richard Katz, ©2013 Flower Essence Society, used by permission.



Sagebrush

Purifies and cleanses the self, loosens identification with illusory parts of oneself, promotes essential or "empty" consciousness



Star Tulip

Aids receptivity to and communion with spiritual forces, sensitizes inner listening

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YOGA

Baby, It's Cold Outside

WARM YOUR SPIRIT THIS WINTER BY TAKING YOUR YOGA PRACTICE OUTDOORS.

MAINTAINING A REGULAR yoga or meditation practice can go a long way toward battling the winter blahs.

But if you keep your yoga routine inside, you're missing an opportunity to reconnect with nature—and, some might say, your true self. Instead, incorporate your practice into outdoor winter activities and defrost your icy outlook on the season.

"The more time we spend indoors, the more we get cut off from our true nature," says Andrew Criswell, a yoga instructor in Canadian Lakes, Michigan, who leads classes that mix yoga with cross-country skiing. "Subconsciously, in our deepest selves, we feel lost and lonely and sad when we're not out in nature. It's so important to find some activity that gets you outside."

Die-hard outdoor yoga enthusiasts can get creative with their wintertime practice. Katie O'Connell, owner of Dragonfly Yoga Barn in North Sandwich, New Hampshire, created a retreat that blends yoga and snowshoeing. Though the activities are typically done separately, O'Connell says her clients do sometimes practice "snow-ga" while trekking.

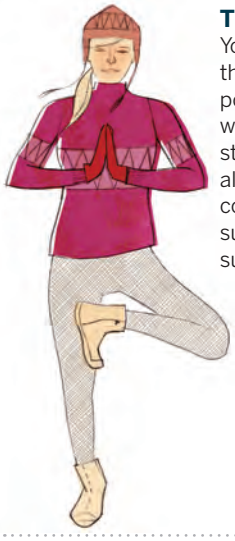
"Tree pose or warrior pose with snow pants is just fine," she says. "Then if you fall over, you just make a snow angel and all is well."

Cold Yoga

Try these poses on a snowy day



WARRIOR SEQUENCE
Focus on bringing warmth to your core and negotiating the snowy terrain with your feet.



TREE POSE
You may find that balance poses are easier with the aid of sturdy boots, along with a compacted, supportive surface.

TRIANGLE POSE
Change your perspective by gazing steadily toward the sky as you open your heart.



CORPSE POSE
A delicious way to cool off after an afternoon of cross-country skiing or snowshoeing; top off your practice with a snow angel!



DONNA GRETHEN (4)

"Tree pose or warrior pose with snow pants is just fine. Then if you fall over, you just make a snow angel and all is well."

Even a simple, mindful walk around the block during winter can help alleviate the seasonal blues, says Margaret Burns Vap, founder of Big Sky Yoga Retreats in Bozeman, Montana.

"The refreshing, cool air makes a difference in waking you up and perking you up," she says. "Close your eyes and feel that you don't have anything between you and the sky. Feel the snow on your skin. Appreciate whatever it is that's going on outside, and be thankful for that."

—CYNTHIA J. DRAKE

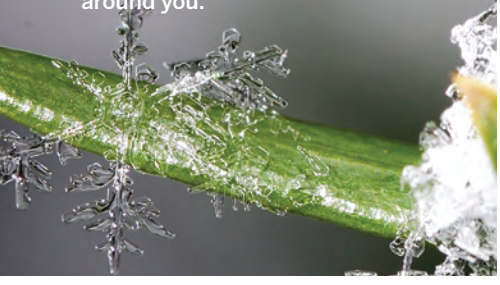
practice

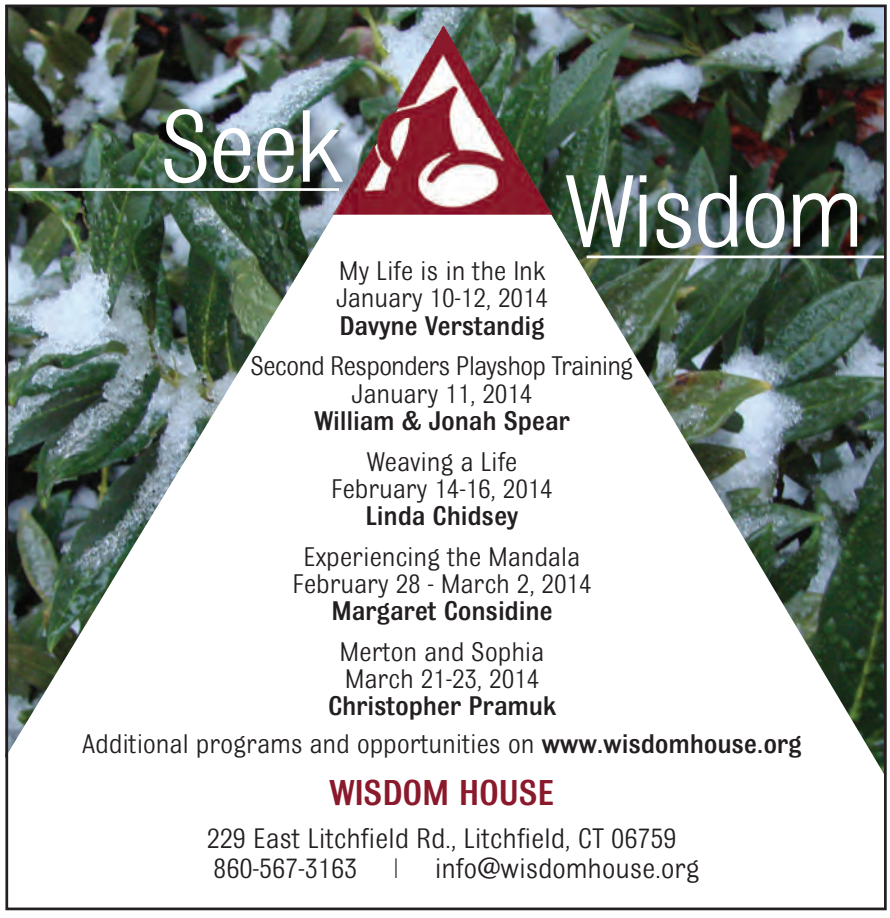
Winter Meditation

Take a few deep breaths and focus on the smell of the air and the sounds that surround you. Notice the pristine beauty of snow. Observe how the winter sun shines through the ice crystals. Listen for the not-quite-silent snowfall.

Just as the cycle of life is always continuing, you too are in a constant state of change. The snow will melt and the trees will bud again—all in their season. Winter is a time of rest and restoration.

Open yourself to love, and accept these changes of the season. Then focus your love and acceptance on changes you see in yourself and those around you.





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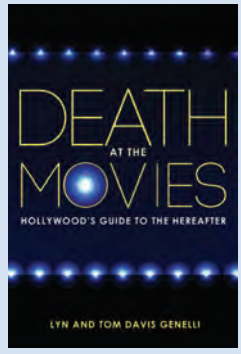
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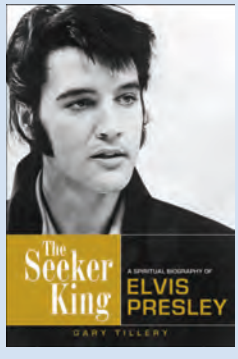
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HEALTHY EATING

8 Natural **Flu Fighters**

Keep the sniffles at bay with these surprising immune boosters.

WE ALL KNOW that a healthy diet is one of the best defenses against getting sick. But you might be surprised by some of the most potent immune boosters in your kitchen. Dish up extra portions of these eight foods to flu-proof your season.

Yogurt

In a study of college students—who are often under stress and short on sleep, two factors that increase risk of illness—those who took a probiotic supplement daily for 12 weeks had shorter and less-severe colds. Make sure your yogurt's label says it contains "live and active cultures" (the ingredients will list specific strains, such as *Lactobacillus bulgaricus* or *L. acidophilus*).

Sweet potatoes

Sweet potatoes are a great source of vitamin A (a small spud packs more than 200 percent of your daily value), which is essential in stimulating the body's response to infection, explains a 2011 study in the journal *Immunity*. Plus, vitamin A helps keep your skin—your body's first line of defense against bacteria and viruses—strong and healthy.



Sockeye salmon

There are few food sources of vitamin D, but just three ounces of this fish supplies more than 100 percent of your daily need. People with the lowest levels of D were about 36 percent more likely to report an upper respiratory infection than those with the most, according to a study in the journal *JAMA Internal Medicine*. That's especially important because adequate D levels can be hard to get in Northern climates in the winter.

Mushrooms

Long used medicinally to improve immunity and even fight cancer, one animal study from Tufts University found that a supplement derived from white button mushrooms helps increase the activity of natural killer cells—aggressive white blood cells that fight tumors and viruses. Shiitake mushrooms have also been credited with protective powers, so throw a handful into your next stir-fry.

Chocolate

Sating your chocolate craving means giving yourself a dose of potent phytochemicals called flavonoids that support T-helper immune cells, which increase your natural defenses against infections, suggests a 2009 study in the *British Journal of Nutrition*. Dark chocolate is the best choice, as it contains higher levels of cocoa, the source of flavonoids.

Green Tea

Here's a reason to switch from coffee to tea: the brew is packed with antioxidant compounds called catechins (specifically, one called epigallocatechin gallate, or EGCG) that have antiviral capabilities. In lab tests, green tea compounds were shown to stop flu viruses from replicating.

Mackerel

This oily fish has an impressive amount of omega-3s (1,200 mg in only three ounces of canned mackerel), health-promoting fatty acids that may enhance immunity by activating B cells. These fighter cells discharge antibodies, the body's army that attacks invaders that make you sick, according to new research. You'll often find mackerel canned or frozen at the grocery store.

Asparagus

A half cup of cooked spears supplies one-third of your daily need for folate. Getting enough of this nutrient is crucial for immune function; deficiency decreases the production of white blood cells that are released in response to infection. Other sources of the vitamin? Spinach, endive, mustard greens, and okra.

—JESSICA GIRDWAIN

Easing Anxiety with Kava

NEW RESEARCH INDICATES THIS SOUTH PACIFIC ROOT—AN ANCIENT TONIC FOR RELAXATION—CAN HELP CALM FRAYED NERVES.

A RECENT STUDY supports what Pacific islanders have known for thousands of years—kava, the root of a tropical pepper plant, can help reduce symptoms of anxiety.

According to the study published in the *Journal of Clinical Psychopharmacology* in May, kava may offer a natural and less addictive alternative to prescription medications for the skyrocketing number of people who suffer from anxiety—some 57.7 million American adults, according to the National Institute of Mental Health.

Adam Smith is one of those people. After a military tour in Iraq, the 37-year-old from Asheville, North Carolina, says his PTSD-related anxiety was so intense at times he couldn't leave his house. Kava hasn't "cured" him, but he says it's definitely helped him to relax.

Smith heads to Noble Kava, a local shop, to drink the earthy brew a few times a week. He says it gives him a general feeling of well-being. "It's that good feeling you have when you watch a sunset," he says.

For some 3,000 years across the South Pacific, the root of the kava plant has been pounded, mixed with water, strained, and enjoyed among friends as a social beverage and ceremonial libation.

"In some island cultures, it has its own time of day. It's known as kava time," says Chris Kilham, an expert on traditional medicinal plants and author of 14 books including *Kava: Medicine Hunting in Paradise*. "It's happy hour without the alcohol."

It's suspected that kava may give you that warm glow by increasing gamma-amniobutyric acid, or GABA, a brain chemical that suppresses nerve impulses. Having low levels of GABA is associated with anxiety.

Previous studies have also found that kava relaxes muscles, improves mood, and enhances mental alertness and concentration.

While kava appears to live up to its reputation as "nature's valium," there have been some questions raised about its safety. More than a decade ago, the FDA warned that kava supplements had been associated with liver injury, and advised people with pre-existing liver conditions to avoid it.

But Dr. Christopher Holstege, chief of the University of Virginia Health System's Division of Medical Toxicology, said the number of reported problems was extremely small, and that it remains unclear whether those cases were caused by pre-existing conditions, genetics, contaminated product, or problems with the kava itself.

"I think the risk is very small," he says, although he suggests pregnant women, people with liver damage or other pre-existing conditions, and those taking prescription medication check with their doctor before using kava.

In the University of Melbourne kava study that was reported in the *Journal of Clinical Psychopharmacology*, around 75 people with clinically diagnosed generalized anxiety disorder were given kava tablets or dummy pills twice a day. At the end of eight weeks, 26 percent of the kava group had seen their symptoms improve, compared to 6 percent of the placebo group. As an added bonus, women receiving kava reported an increased sex drive, although men did not.

"It makes sense, though," says lead researcher Dr. Jerome Sarris, a senior research fellow with the university's Department of Psychiatry. "What's the saying? Men have sex to be relaxed. Women need to be relaxed to have sex."

—CLAUDIA PINTO

For some 3,000 years across the South Pacific, the root of the kava plant has been pounded, mixed with water, strained, and enjoyed among friends as a social beverage and ceremonial libation.



Chocolate, Banana & Peanut Butter Kava Smoothie

1 cup ice
3 tablespoons cocoa powder
1 sliced banana
2 tablespoons peanut butter
3 tablespoons honey
2 shakes of cinnamon
1 cup milk
1 tablespoon kava root powder

Combine ingredients in a blender, and puree until smooth.

NUTRITION

Soy Vey! Is it time to toss your tofu?

SUPERFOOD OR DIET VILLAIN? RESEARCHERS WEIGH IN ON THE PROS AND CONS OF SOY.



SOME FOODS GET all the glory—think kale, quinoa, blueberries. But others seem to go straight from superfood status one day to nutritional bad boy the next.

That seems to be the case with soy. Long celebrated as a health food staple, this ubiquitous legume has been facing serious health questions—such as whether eating soy foods can affect your hormones or even increase your chances of breast cancer. Those claims can be particularly scary for vegetarians and vegans who lean heavily on soy for protein in their diet.

So what's the real scoop on soy? The short answer is that, while you may want to avoid highly concentrated soy-derived supplements, you can keep noshing on tofu and edamame. Researchers and nutritionists still consider soy foods safe and healthful.

"Soy is a good source of plant-based protein, which provides all your essential amino acids, plus a variety of vitamins and minerals like potassium, folate, and calcium that support health," says dietitian Toby Smithson, a spokesperson for the Academy of Nutrition and Dietetics.

Soy packs a superstar fat profile (low in saturated fat, high in polyunsaturated fats with omega-3 fatty acids), so it can improve your heart health. "If you replace foods that are high in saturated fat with soy, you can reduce cholesterol levels by as much as 4 percent," says Smithson. That may sound small, but it makes a difference—each 1 percent decrease in cholesterol lowers heart disease risk by 2 percent, she notes.

What's more, soy is rich in isoflavones, which may improve the health of arteries by increasing the production of nitric oxide, a substance that makes blood vessels flexible. In a 2012 study, researchers at Columbia University found that young adults with a high intake of isoflavones lowered their systolic blood pressure by 5.5 points more than adults with a low intake.

But wait—what about those scary warnings linking soy and cancer? Those heart-healthy isoflavones belong in a class of compounds called phytoestrogens, which can mimic properties of the hormone estrogen. Some researchers have investigated whether a high intake of these compounds can increase the risk of hormonally sensitive cancers, like breast cancer. Many studies have tested the effects upon animals given high doses of soy-derived supplements, and the results have been mixed and inconclusive.

Meanwhile, studies on humans haven't found that consuming soy foods is harmful. On the contrary, the research suggests that soy's anti-inflammatory properties may actually be protective against cancer, says Smithson. Even breast cancer survivors can consume soy safely, concludes one recent study from Vanderbilt University.

The official recommendation from the Academy of Nutrition and Dietetics is that adults can eat up to three servings of soy foods per day (one serving might be a half cup of tofu, a cup of soy milk, or a half cup edamame). Fill up on whole-food sources of soy, like edamame and tofu, and limit your intake of heavily processed soy products, like soy chips or soy-based imitation meats, which are often higher in sodium and empty calories. (Eating foods like soy veggie burgers can be fine in moderation. When it comes to those products, Smithson recommends looking for brands with less than 300 milligrams of sodium per serving.)

And if the potential benefit of consuming tofu or miso hasn't been on your radar until today, don't worry: babies in Japan might be eating soy at six months of age—but it's never too late to start!

—JESSICA GIRDWAIN

Chew on This

Making soy a part of a healthful diet can provide big benefits. Here's what to fill up on:

Edamame

A half cup of shelled beans packs eight grams of filling protein. It's also a good source of iron, a mineral that plays a critical role in helping you maintain energy levels.

Tofu

For only 90 calories, a half-cup serving of tofu lends 25 percent of your daily calcium needs, nearly as much as a cup of skim milk. Plus, it also contains manganese, copper, and zinc. Taken together, those four minerals may help slow bone loss that can happen with age.

Soy milk

If you don't drink cow's milk, soy milk is going to be the closest nondairy option you can find. Both skim and soy milk contain around 80 calories per cup, and fortified brands deliver at least 30 percent of your daily value of calcium and a similar amount of protein (six grams in soy, eight in regular milk). Look for unsweetened varieties to save on calories and added sugar.

Roasted soy nuts

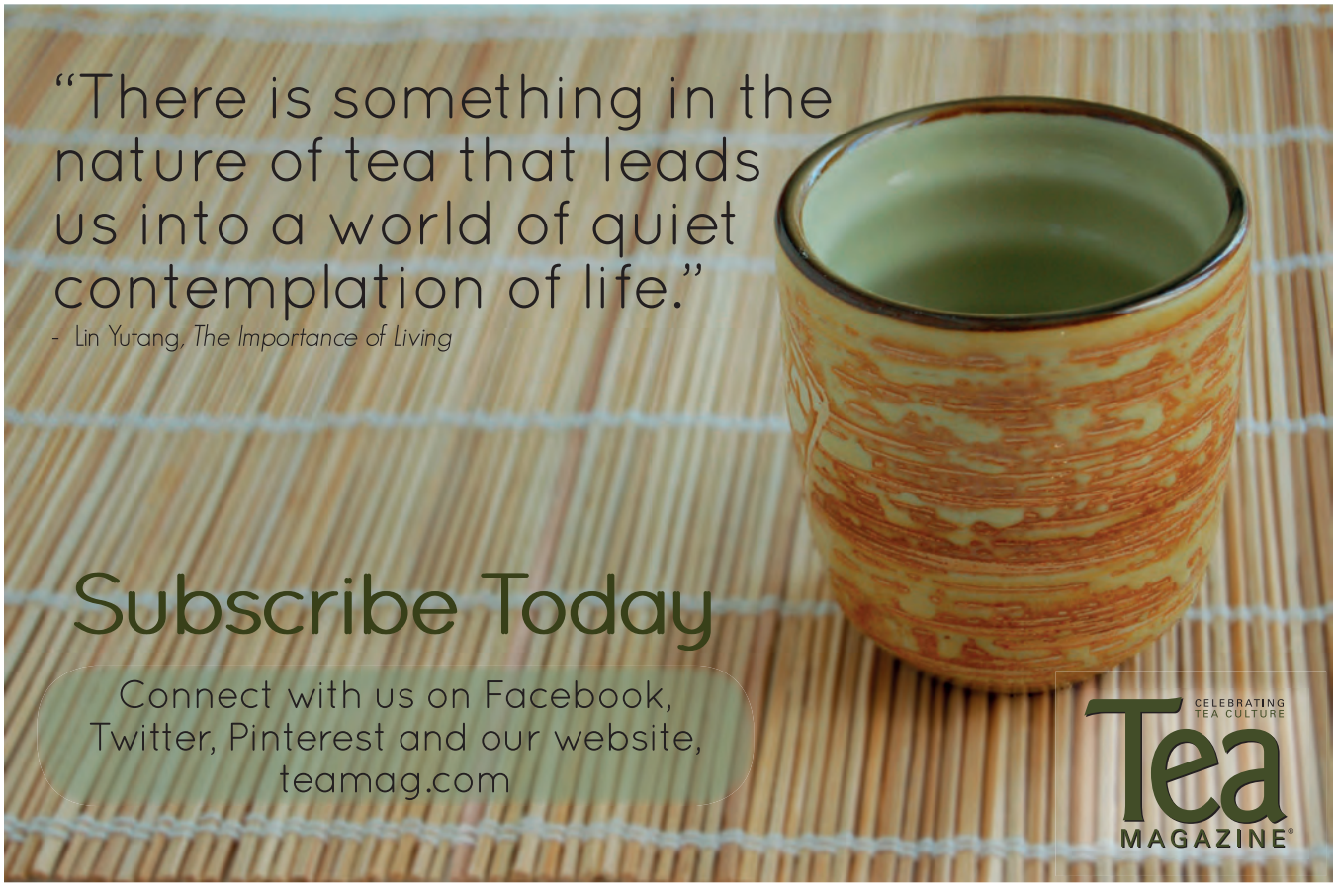
Snack on this crunchy legume and get a whopping 15 grams of protein and nearly eight grams of fiber per quarter cup, both of which can help keep energy levels steady throughout the day. One thing to remember: there are about 200 calories per serving, so keep portions in check.

Tempeh

Made from fermented cooked soybeans, there's good reason to swap some of your plain Jane tofu for earthier-tasting tempeh. While tempeh does contain more calories than tofu (196 versus 91 in a 3.5-ounce serving), you'll also get more protein in tempeh (18 grams) than in tofu (10 grams) to feel fuller, longer.

THE RESEARCH SUGGESTS THAT SOY'S ANTI-INFLAMMATORY PROPERTIES MAY ACTUALLY BE PROTECTIVE AGAINST CANCER.





ESSAY

A Match Made In Heaven?

WRITER **JANE GANAHL** ASKS: WHERE IS THE SEARCH FOR OUR "SOUL MATE" TAKING US?

THE TALL MAN with silver hair sits next to me at the dinner party and smiles. We have yet to speak a word, but I feel like I know him already. At least, a few salient details.

"He's a gem," the hostess whispered conspiratorially in the kitchen just now, while I watched him greet friends near the front door with appealing bearhugs. "His divorce is finally done, his gallery is thriving, and he's done really well in AA."

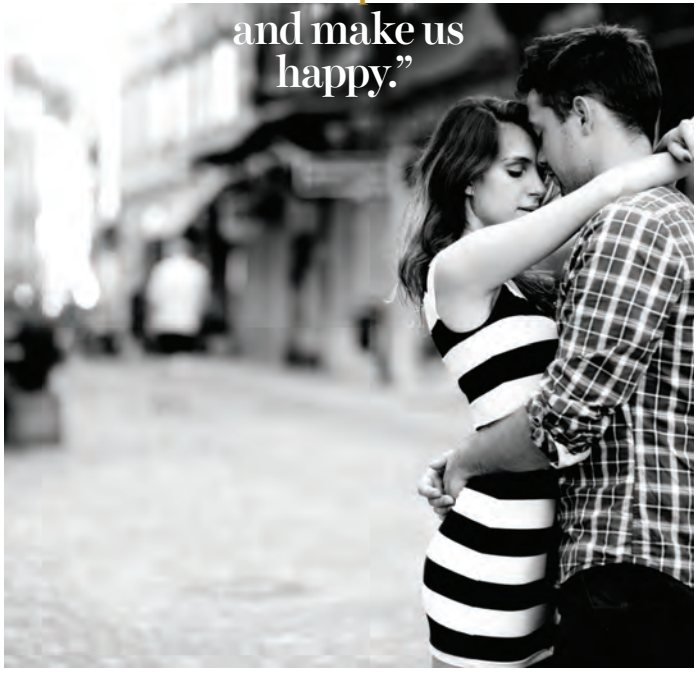
And with those last words, my enthusiasm dims by about half. My soul mate—the perfectly designed man for me, whose image I've carried around for decades—would not have a drinking problem. Then I catch myself before my mind slams shut, as it has done far too often in the past. Take it easy, I lecture myself. You're not a teenager anymore—you can't afford to keep believing in soul mates or tooth fairies.

But it's a difficult paradigm to reject. It's everywhere: in every romantic comedy ever made, and in every romance novel. And it doesn't help that I know some blissful couples who genuinely seem put on the planet just for each other: my brother and his wife, my parents, my daughter and her husband. With that kind of familial pressure, who can blame me for thinking my soul mate is going to step out of the clouds or off the silver screen?

Apparently I have a lot of company—at least among the young and idealistic. According to a study by the pro-matrimony National Marriage Project, more than 88 percent of young adults believe they have a soul mate somewhere waiting for them, and a majority think the best reason to marry is for love. This is the world that younger singles have inherited: free of the constraints binding previous generations, when marriages were formed by women seeking providers and men seeking mothers for their future children. With all those rules out the window, we are free to seek our soul mate. And seek . . . and seek . . .

> "I think our frantic search for The One is just another way our culture does not live in the moment. We're always thinking that *one person* is around the corner—the one that will complete us and make us happy."

One unmarried friend in her 40s ruefully confided, "I've spent so much time looking for Mr. Perfect that I may have overlooked a few Mr. Pretty Damn Greats. I think our frantic search for The One is just another way our culture does not live in the moment. We're always thinking that *one person* is around the corner—the one that will complete us and make us happy."



PETER BERNIK

At least that's the traditional view of a soul mate. It's based on Plato's theory that our ancestors originally had two heads and four arms, until they angered the gods and were split in two, condemning all humans to a lifelong search for their other half. When I break it down like that, it makes about as much sense as thinking that somewhere on the planet is one person—only one—who is right for me. If he's in Timbuktu, or Oklahoma City, how am I ever supposed to meet

him? The short answer: I'm not, and I should instead just look for someone who is kind, funny, and loves cats.

"People can get stuck on the idea of finding a soul mate—Mr. or Ms. Right—and that can be the cause of more isolation and suffering," says Veronika Gold, a San Francisco licensed marriage and family therapist specializing in relationship issues and personal growth. "At the same time, I do believe that there are people with whom we have a deep, strong, immediate connection. You can call them 'soul mates,' but the purpose they serve is not to make life idealized or easy but to provide spiritual growth and healing."

"People think a soul mate is your perfect fit," writes Elizabeth Gilbert in *Eat, Pray, Love*. "But a true soul mate is a mirror, the person who shows you everything that is holding you back, the person who brings you to your own attention so you can change your life."

A living example of this is Ellen and Jim, who met in midlife when they were unhappily married to other people. They became best friends, hiking buddies—and then lovers, which ultimately ended both marriages. Racked with guilt, they broke it off. Then a year later, free and clear of each other's orbits, they saw each other in line at the hardware store. They dissolved into tearful kisses and have been together since.

Says Ellen now: "My feeling from the first time we met was that there was a gold strand that ran between us. I could almost see it. At the same time, our relationship has been fraught with emotion and upheavals. I had to let him see me in all my rawness, all my defenses gone. And that was the gift: I was real, the mask was off."

Cyndi Dale, counselor, intuitive, and author of *Beyond Soul Mates*, suggests that instead of soul mates we seek out "true mates"—people who relate to our true essence.

"Relationships that come from our true self—our true mates—make us feel accepted," she says. "I encourage all my clients to seek people who connect to our essence. Throw your lists away that have to do with looks, money, and such. This doesn't help us tap into the deeper part of ourselves. In the end does it really matter if they have dark or blond hair? Are they compassionate? Do they want to relate to us on a soul-to-soul level? That's what we should be looking for."

Her words in mind, I turn to my new dinner partner. "Hi," I say with a smile, extending a hand. "I'm Jane. Do you like cats?" —S&H



EXPERT ADVICE

Sex After. . .

In her new book, the best-selling author **IRIS KRASNOW** reveals how women really feel about intimacy—from their text-driven 20s to their golden years.

"I'VE NEVER TOLD ANYBODY THIS" is a phrase I heard over and over while writing my latest book, *Sex After. . .: Women Share How Intimacy Changes as Life Changes*. Women told me secrets they'd be embarrassed to tell a therapist or even their best friend. I interviewed over 150 women about their intimate lives—through marriage and motherhood, illness and old age. Here are a few of the most memorable lessons these women taught me:

Sex in your 20s

In today's hookup culture, sex happens quickly. One 20-something told me, "I can send a text and in less than an hour be in bed with a guy I met once briefly and may never see again." It's empowering, but by the same token, women this age tend to keep men at arm's length. Old-fashioned as it sounds, I urge them to be unafraid of love. One man in his 20s told me, "I've been hooking up for three years, and it's like candy: sweet but not nourishing. And I'm an emotional wreck." So if you meet someone you think you want to explore on a deeper level, it's important to say, "Hey, I'm feeling more than just an orgasm."

Sex after marriage

That infatuation stage where you can't eat or sleep because you're so in love lasts two to three years, tops. After that, fantasy turns into reality. Suddenly you're thinking, Oh my god, he snores and pees on the toilet seat. Is this all there is? I can't believe I married this person. My advice: Put "be civil" on your to-do list. We forget, in the whirl of our lives, to be loving. Make time for intimacy. One woman I spoke to said she had sex every Wednesday. When I remarked that that seemed to take the mystery out of it, she remarked, "No, it doesn't—we never know what time on Wednesday!"



I interviewed widows in their 80s who were dating again and told me, "Iris, it's not like I'm having *Fifty Shades of Grey* sex, but I feel like a teenager in love."

Sex after a baby

What I've learned from my own experience and others' is that instead of crossing your arms and huffing, "My partner isn't helping me," it's better to be vulnerable and ask for what you want and need. If you can let the man in your life take care of you, even just by bringing you a bowl of soup, that's really magical.

One long-married woman told me, "Even with kids, you have to put your marriage first." I found that impossible to do, so I adjusted that dictum. Mine is "Try to love your spouse at least as much as you love your children." Remember that amazing person who made your children possible. And if you're able to push through those sleepless nights, eventually you'll find that the richness of having created a family can be intoxicating and will magnify your love for each other.

Sex after infidelity

One woman I interviewed who's married but having a long-term affair told me, "I have best of both worlds: the security of a husband and an intact family, and the passion of an affair." Is it wrong? I've learned not to judge. I spoke to lots of women who did things I'd never dream of doing, but when I heard their stories and the depth of their despair and loneliness, I came to understand why they got involved in other romances.

For women who discover their partner has strayed, my advice would be to not dispose of your union without some serious self-reflection. One woman who found out about her husband's affair felt so humiliated, she started working really hard on herself. She started running triathlons, getting physically strong, and fought for her marriage. Eventually her partner came crawling back, and they're still happily together.

Sex after divorce

At this point, you may be in your 40s with stretch marks. It may be hard to get naked in front of someone new. But sex at this age can be better than ever if you practice a little self-acceptance and are honest with your partner about your vulnerabilities. Don't rush into a new relationship. I heard a lot of "I don't want to marry or even live with another person." One divorcée I interviewed met a man, and they decided to buy different houses on the same block.

Sex after illness

One woman I spoke to had her husband come back from Afghanistan without a leg. At first it was hard, and it didn't help that all she heard all day was "How's your husband doing? Is he OK?" After reading in my book *The Secret Lives of Wives* that women in the happiest marriages had a sense of purpose and a passion outside their relationships, she became a waitress, which instilled some normalcy in her life and helped her deal more compassionately with what was going on at home. Today, they have a very sexy relationship. As she points out, "It's just a leg."

Sexuality and intimacy have so much more to do with the mind and soul than the body. One interview subject who proves this beyond a doubt is Vicki—a paraplegic who couldn't move anything but her finger and mouth. Nonetheless, she met a great guy who was so nervous about getting intimate, *she* had to seduce *him*. Since then, they've gotten married, had babies, and live a very normal life.

Sex after menopause and into old age

If you're a woman suffering from hot flashes and depression, don't just sit around thinking, Gosh, I'm so sweaty and depressed. Look at your general health and try making some lifestyle changes, like exercise, before you start popping pills to solve your problem. And if you're with a guy who's taking Viagra and it's turning him into the Energizer bunny, sit down and talk about whether that's what you want. Many older couples who aren't having rock-hard sex have discovered the joys of outercourse, like oral sex, and being adventurous in other ways.

I interviewed one couple in their 70s who'd just done a Tantric workshop. I interviewed widows in their 80s who were dating again and told me, "Iris, it's not like I'm having *Fifty Shades of Grey* sex, but I feel like a teenager in love." That's why I dedicated this book to these bodacious golden girls. They're my heroes. Their stories suggest that our very best years are yet to come.

—AS TOLD TO JUDY DUTTON



LINDA MCCARTHY

GOOD FOOD

Miraculous Millet

DROUGHT TOLERANT, PEST RESISTANT, AND HOMEGROWN—COULD MILLET BE THE NEXT GREAT SUSTAINABLE GRAIN?

FROM THE INSATIABLE thirst of wheat to the heavy carbon footprint of imported quinoa, many of the whole grains devoured by health-conscious Americans today come at a high environmental cost.

That's one reason Jean Hediger has turned into a millet evangelist.

"It's nutritious, easy to grow, and takes very little water. It's an environment-friendly crop," says Hediger from her farm, Golden Prairie, in Colorado, where 60 percent of the U.S. millet crop is grown.

Millet on the Menu

Beer
Montreal-based Glutenberg is producing three brews with a blend of millet and other gluten-free grains. In Colorado, New Planet is developing a millet-based India pale ale, and Rocky Mountain Brewery recently tested a millet/buckwheat blend.

Whiskey
Koval, an artisanal distillery in Chicago, produces a whiskey with a mash bill of 100 percent millet, aged in charred barrels.



Bread
In Africa and India, unleavened bread is often made with millet. American bakers tend to add millet to multigrain bread recipes. For a higher millet content, Colorado-based Boulder Brands' Udi's offers a millet-chia bread. Or bake your own loaf with millet flour produced by Arrowhead Mills.

Cereal
Michigan-based Eden Foods produces whole-grain millet from farms in the U.S. Midwest, and a Canadian-based company, Nature's Path, makes millet puffs.

High in fiber and protein and a good source of manganese, magnesium, and phosphorous, millet is actually a family of small-seeded grasses first domesticated by African farmers more than 10,000 years ago. Today the grain is still a staple food in India and Africa, but most of the American harvest is sold as birdseed. It has only small market for human consumption in the United States and its commercial value is limited, so farmers are reluctant to try growing



Today the grain is still a staple food in India and Africa, but most of the American harvest is sold as birdseed.

it even though it is a resilient crop.

In an era when climate change is expected to reduce rainfall across much of the world's most fertile farmland, millet's phenomenal drought tolerance makes it an ideal, no-irrigation crop, says University of Nebraska agronomy and horticulture professor Dipak Santra, one of few researchers studying millet.

Farmers need only six to eight inches of rainfall to produce a crop of proso millet, one variety of the grain. That compares to 14 inches for wheat and as much as 24 inches for corn. Another variety of millet called foxtail can yield grain with only four inches of rainfall.

Hediger believes so strongly in the future of millet that she has expanded her planting from 63 acres in 1989 to more than 1,400 acres today, but for now she is the exception. Until there's more demand, it's unlikely farmers will start planting more millet, Santra says—although he adds that the growth of gluten-free foods could spark consumer interest. And there is another obstacle, says Kantha Shelke, a food scientist and a spokesperson for the Chicago-based Institute of Food Technologists, because most food brands are unlikely to start using a new crop until they see it become widely available.

"Tried and trusted trumps the new and uncertain," she says.

For now, Hediger pushes the market where she can, most recently establishing her own facility to produce millet malt—an ingredient that can be used in gluten-free beers and whiskeys. She says she's not ready to give up on millet.

"Why do we import a grain [like quinoa] that's quite bitter, doesn't taste great, and costs four times more than millet?" she says. "It's because the consumer has not been educated. We're working on that."

—JUDE ISABELLA

Sustainable Grains

Want to try more whole grains that are as healthy for the planet as they are for you? Try these super-sustainable varieties.



SORGHUM

Nutritious and high in compounds that inhibit the spread of colon cancer cells, sorghum is close to home; the U.S. grows more than any other country.

TEFF

Native to Ethiopia, hardy teff can be grown on marginal land from dry mountain regions to soggy sea level. It contains more calcium than any other cultivated grain.

TRITICALE

A century-old hybrid of wheat and rye, triticale is a dryland crop considered ideal for organic farming: it needs few pesticides, reduces soil erosion, and counteracts excess nitrogen.

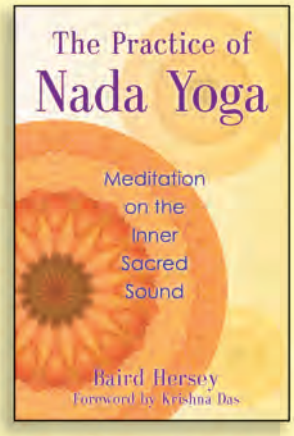
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EINKORN

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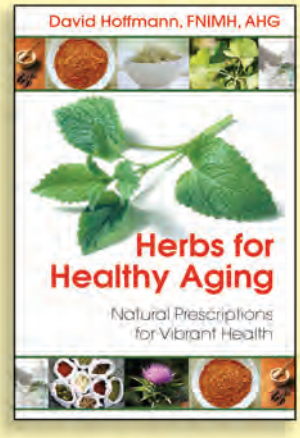
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ACTIVISM

About-Face

LEADERS AGAINST PLASTIC POLLUTION, MARCUS ERIKSEN AND ANNA CUMMINS ASK COSMETICS COMPANIES TO RETHINK "MICROBEADS."

RESEARCHERS MARCUS ERIKSEN and Anna Cummins were taking water samples from Lakes Erie, Huron, and Superior in 2012 when they noticed something puzzling—millions of plastic beads, each one smaller than a grain of sand.

The California couple had spent years researching the Great Pacific Garbage Patch and studying plastic pollution in the world's oceans. They were finding much of the same debris in the Great Lakes—bottles, bags, straws, caps, and countless other single-use plastics—but they were stymied by the vast amount of mysterious plastic beads in every trawl.

After some research, Eriksen says, they realized the spherical particles were "the same size, shape, texture, and color of the microbeads you find in consumer beauty products"—facial scrubs, cleansers, and other common products that leave our skin clean but also send millions of plastic particles down the drain.

The beads are so tiny that most pass right through our sewer systems and into rivers, lakes, and oceans, where they accumulate—a single tube of Johnson & Johnson's Clean & Clear facial scrub can contain up to 330,000 plastic beads.

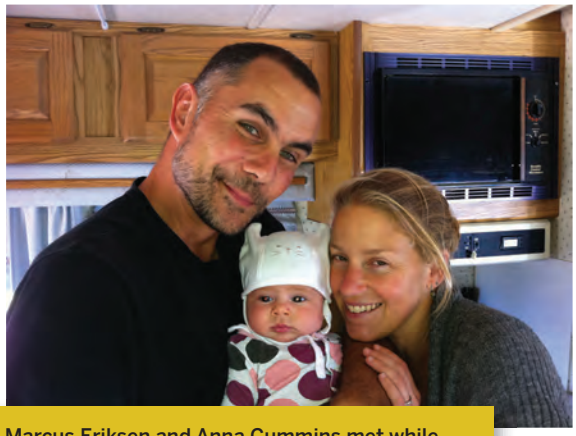
"I found more in the Great Lakes than in any sample

What You Can Do

Want to cleanse your beauty routine of microbeads? Avoid products that include polyethylene or polystyrene in the ingredients list. Most major cosmetics companies have pledged to phase out the abrasive by 2015, but in the meantime, natural brands including Burt's Bees and St. Ives use nonpolluting ingredients like cocoa bean husks and crushed apricot seeds for the same effect.

A single tube of Johnson & Johnson's Clean & Clear facial scrub can contain up to 330,000 tiny plastic beads.





Marcus Eriksen and Anna Cummins met while researching the Great Pacific Garbage Patch and now speak out on the dangers of plastic pollution with their nonprofit, 5 Gyres.

anywhere in the world's oceans," says Eriksen, cofounder with Cummins of the 5 Gyres Institute, a nonprofit dedicated to documenting plastic pollution in the world's five major oceanic gyres (huge swirling currents in which debris accumulates in the North and South Pacific, the North and South Atlantic, and the Indian Ocean—the North Pacific gyre has amassed a "garbage patch" as big as the state of Texas).

Microbeads may be tiny, but they pose a big environmental problem, says Eriksen. The plastic particles can leach harmful chemicals into the water. At the same time, they can absorb toxic pollutants like PCBs, heavy metals, and oil—and when the contaminated beads are swallowed by fish and other marine creatures, they can introduce those chemicals into our food supply.

But the tide may be turning on microbeads. Eriksen and Cummins led an effort by 5 Gyres to persuade cosmetics companies to discontinue the use of these plastic particles. So far, Johnson & Johnson, L'Oréal, Unilever, and Colgate-Palmolive have agreed to phase them out by 2015, while Proctor & Gamble has said it will remove them from products by 2017.

"They saw the writing on the wall," Eriksen says. "Instead of fighting it with all of the ammunition that corporations can throw at these types of campaigns and small nonprofits, I guess they took the moral high road and said, 'You're right.'"

—STUART COLEMAN

FACING PAGE: 5 GYRES; ABOVE: STUART COLEMAN

Do Not Feed the Birds

FEEDING WILD BIRDS through the winter might make you feel like a good interspecies neighbor, but it turns out that your apparent good deed may be doing more harm than good.

A recent study by the British Trust for Ornithology found that feeding wild birds in winter may have a detrimental effect on their reproduction come spring.

Over the three-year study, birds provided with extra food in the winter consistently hatched smaller chicks the following spring—and the same group's fledglings had a 10 percent lower rate of survival than a flock that had been left to fend for itself.

According to study coauthor Kate Plummer of the University of Exeter's Centre for Ecology and Conservation, it may be that winter feedings "encourage birds to breed in areas of low natural food"—which then can't support growing chicks when spring rolls around. Another theory: "Winter feeding may actually enable poor-quality birds to survive the winter," she says, resulting in poorer breeding success the following year.

Not willing to give up your feeder? Researchers say the downsides of wintertime feeding can probably be balanced by providing healthy food for wild birds year-round.

—MELANIE RIO



LAURA STOLFI

Q&A

Hawa Abdi: *Waiting for the Rain*

A SOMALI GYNECOLOGIST, lawyer, and farmer, Dr. Hawa Abdi began sheltering refugees on the 1,300 acres of farmland surrounding her Mogadishu hospital more than 20 years ago, helping to care for more than 90,000 people in a recent drought. A Nobel Peace Prize nominee and the author of *Keeping Hope Alive*, Abdi talks about the next great challenge for her troubled country: climate change.

What leads you to believe that climate change will be the biggest ongoing challenge in your region?

When I was young, I grew up on the farm of our family. At that time, always it was raining. Everywhere was very green. People were happy because they had enough food. Animals also had plenty of grass, so there was much milk and meat. And now the rains have stopped, becoming less and less and less, and sometimes, there is totally no rain. The drought causes the animals to not get enough grass. So, first, the animals die. Then, when there is no milk, children die because of malnutrition. Every year, until it rains, we are waiting. We are not even sleeping at night. Always, you are witnessing people dying and you cannot do anything about it. It is very painful. Many mothers are losing their children not to incurable disease, but because of hunger.

What would you like to see people do to combat climate change?

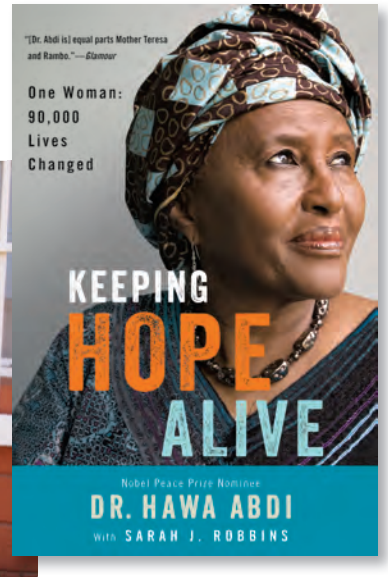
Plant trees. From what I have seen during my life, cutting the trees is what is most responsible for drought.

Education has been another primary focus of your life and foundation. Providing equal access to quality education is a challenge, particularly for countries in conflict or in places that don't believe in educating women and girls. What has changed in your efforts to educate those who don't have access to good schools?

This is very difficult sometimes, but we are not giving up. Now, this world is better connected than ever before. We can connect by email, by online teaching. The world today is one, and education is the key of life, the key of this world. I want the young generation to know that life is very difficult, but if you stand up and confront it courageously, you can win.

—CHARLENE OLDHAM





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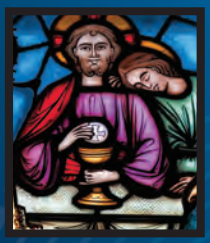
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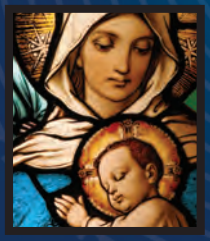
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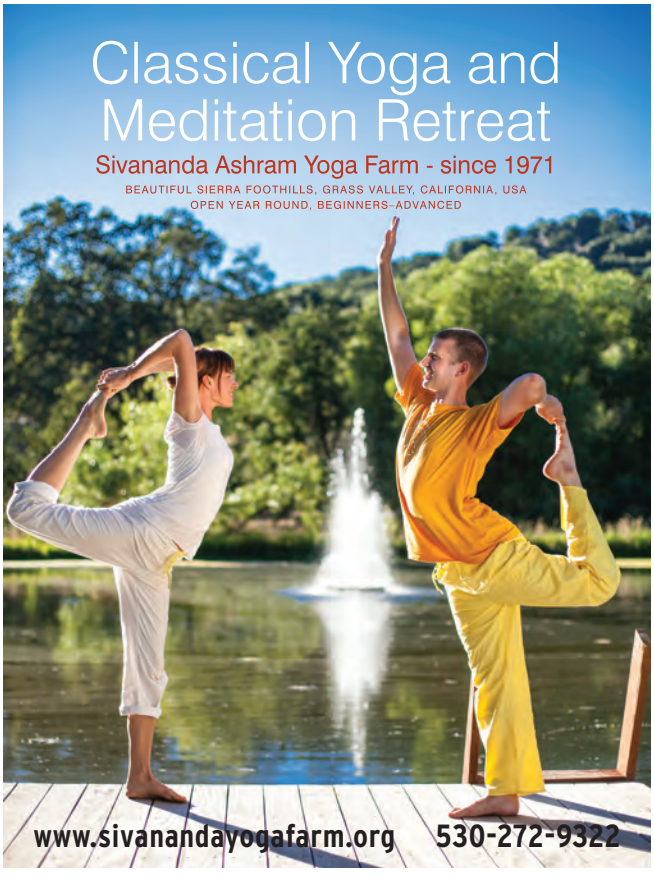
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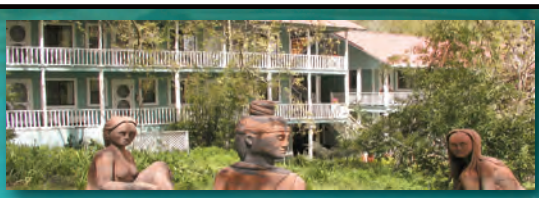


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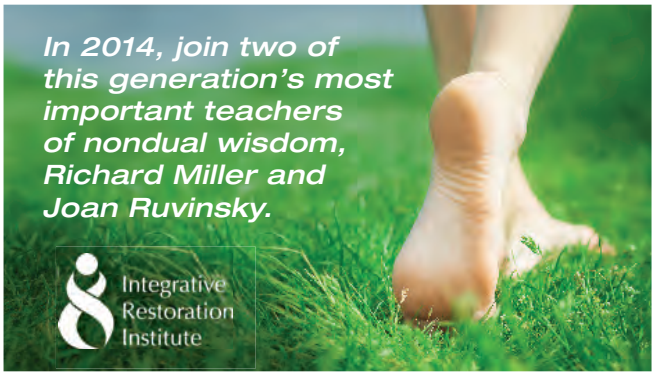
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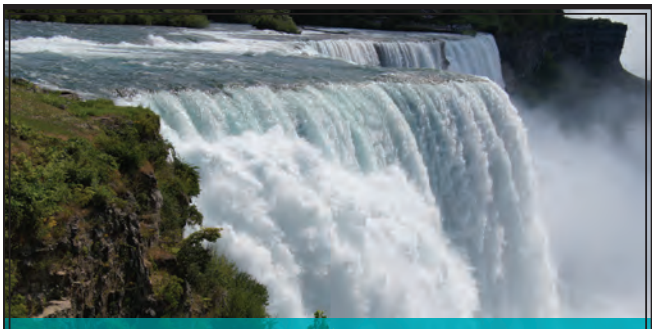
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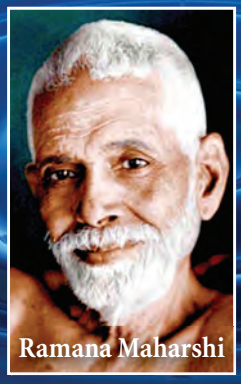
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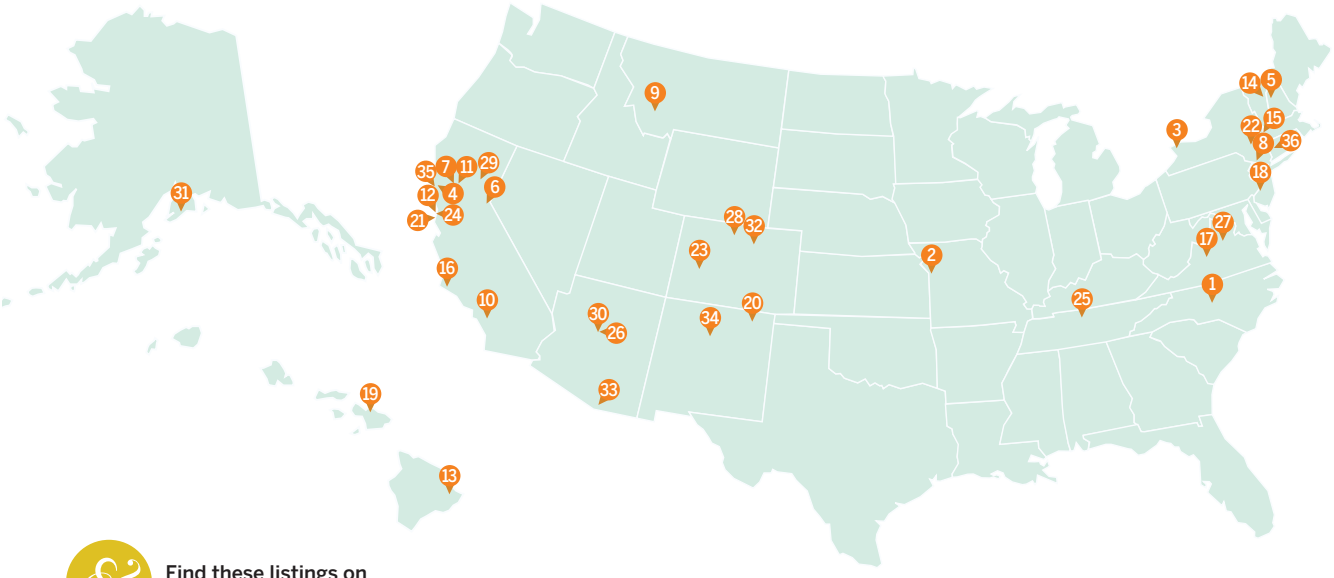
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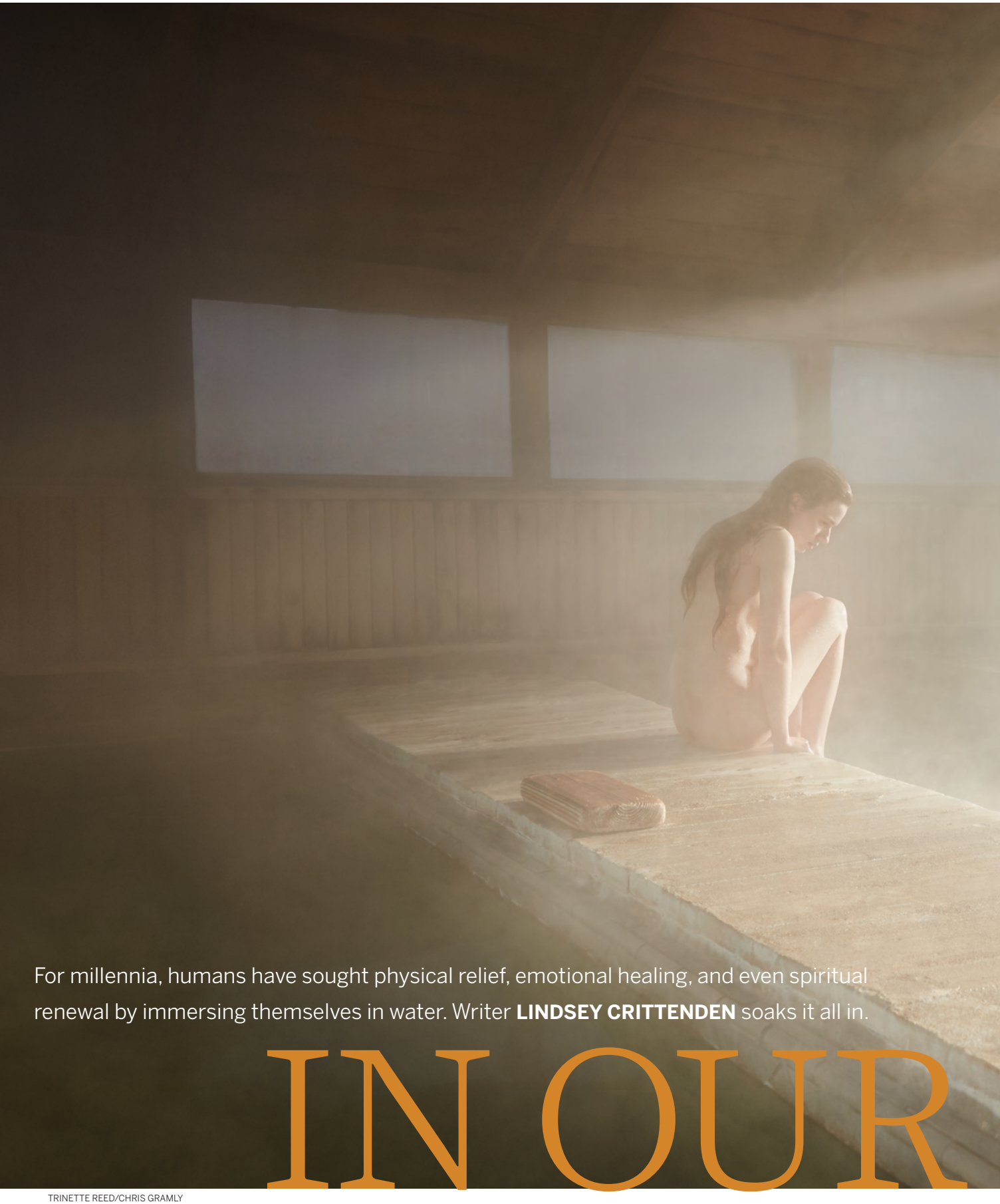
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For millennia, humans have sought physical relief, emotional healing, and even spiritual renewal by immersing themselves in water. Writer **LINDSEY CRITTENDEN** soaks it all in.

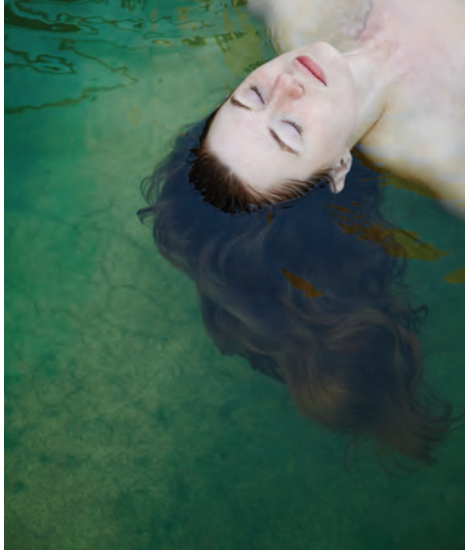
IN OUR

TRINETTE REED/CHRIS GRAMLY
PHOTO COURTESY WILBUR HOT SPRINGS



I slide up to my chin in hot, silky water. My jaw relaxes, my shoulders slacken, and my hips bob up. I'm floating without effort. At the other end of the flume—a long, rectangular tub of constantly flowing mineral water—I make out the shadows of two other bathers. No one speaks. The gurgle of water mingles with the chirping of frogs. It's 10 p.m. and I'm worlds away from the two-and-a-half-hour drive, the city noise, the numbing freeway, the pickups on my tail, the bumpy dirt road. I feel as sleek as a seal, as light as a cork.

ELEMENT



From the *Baden* of the Rhine Valley to the mineral waters of Tassajara Creek, the mud baths of Calistoga, and the backcountry travertine pools of the eastern Sierra, I've emerged transformed. Gentler, kinder, softer. Why? How?

Like the native Wintun and Patwin, and the stagecoach travelers after them, I've come to Wilbur Hot Springs in the foothills of Northern California for its supersaturated solution of sulfur. Ever since my first soak 20 years ago, I've been hooked on hot springs. From the *Baden* of the Rhine Valley to the mineral waters of Tassajara Creek, the mud baths of Calistoga, and the backcountry travertine pools of the eastern Sierra, I've emerged transformed. Gentler, kinder, softer. Why? How?

I'm here at Wilbur to understand just what happens in hot springs.

As far back as the Bronze Age, humans have used balneotherapy—the application of mineral baths, hot springs, even geothermal mud—for healing. Hippocrates advocated bathing as a cure for disease, and Cleopatra allegedly angled for the Dead Sea property rights to provide herself with unlimited access to its beneficial minerals—largely magnesium—starting a practice that we continue each time we slather on a mud mask. To this day, in countries such as France, Hungary, and the Czech Republic, physicians supervise hot-springs treatments for up to four weeks, often covered by the government health care system. Japan has more than 25,000 *onsen* (thermal springs), some supervised by so-called onsen sommeliers who, like their wine-cellar counterparts, will find you just the right liquid—at a minimum of 20 degrees Celsius (about 68 Fahrenheit) and containing at least one gram of minerals per liter of water, that is. Anything less isn't considered balneotherapy.

The benefits don't stop at the physical. By surrounding ourselves in the sloshiness from which we came—the womb, as well as the waters that cover more than two-thirds of our planet and make up 65 to 70 percent of our bodies—we connect to our deepest selves, to each other, and to the eternal. Think of the Jewish rite of immersion, called *mikvah*; of the Christian baptism; of Hindus bathing in the Ganges; of Native American warriors coming together after battle in the neutral territory of hot springs; of ancient Romans gathering in neighborhood *balneum* and *thermae* to relax and gossip and do business—just as Japanese still frequent their onsen, Russians their local *banya*, Turks their *hammam*. Bathing doesn't just clean and relax us; it gives us community and a palpable experience of the sacred.

After my soak, I find a guest book in the Wilbur hotel library. *Dear Wilbur*, one shaky pen wrote earlier this year, *Heal me! Let me Live! They've given me only a few months.* Another visitor enthuses that, postflume, he and his wife played like children in the swimming pool. *After soaking these painful, swollen joints of mine*, a third bather writes, *I climbed the stairs like an abled person!*

Richard Miller, the CEO and founder of the Wilbur Hot Springs resort, presides over this place as genial host and spiritual godfather. For 10 years, Miller ran the Cokenders Alcohol and Drug Program here. During that time, he tells me, no one was medicated or hospitalized during residential treatment.

A skeptic might pause at these claims, and I consider myself a skeptic. Yet, turning the pages of the guest book, I notice that the banged-up knuckle on my left hand—angry red for the past few days—has faded to a smooth pink. I glide down the hall to my guest room, fall asleep, wake refreshed.

ABOVE LEFT: TRINETTE REED/CHRIS GRAMLY; FACING PAGE: MEG SOLAEGUI. PHOTOS COURTESY WILBUR HOT SPRINGS

practice

DIY Hot Springs

Health practitioners suggest adapting balneotherapy's benefits to home use by running a hot bath and adding bath salts, essential oils, or even—in the tradition of Sebastian Kniepp, a nineteenth-century German priest considered the father of naturopathy—fresh herbs such as rosemary.

For 30 years, Dr. Bruce Becker has been putting people into warm water. His work as a clinical professor of rehabilitation medicine at Washington State University has shown what Saint Augustine wrote more than 1,600 years ago and every parent at bedtime can confirm: bathing calms us. Or, as Becker puts it, warm-water immersion balances our autonomic nervous system, allowing the brain to make free-form associations, improve working memory, and foster creative thinking.

Water has other feel-good properties, as the naturopath Laura Figoski explains. "Buoyancy greatly reduces the pull of gravity, helping our bones, joints, and connective tissues to expand," she says. Without gravity pulling us down, we bob more freely. We feel more free.

But there's more to hot-springs healing than H2O—a lot more, in terms of the periodic table. Here at Wilbur, the US Geological Survey has measured more than 17 minerals, each with different beneficial properties, from antibiotic (sulfur) to arthritis-soothing (sodium chloride) to mood stabilizing (lithium). These minerals act topically—witness my knuckle—and transdermally, through our skin to our blood and internal organs.

Sunshine dances on the surface of the flume. I dip one bare foot and then the other into a shallow bowl of water at the bathhouse entrance. Before leaving home, I'd removed all traces of last month's pedicure, the chipped lilac polish seeming as gaudy in anticipation of these waters as stage makeup. As Rabbi Lenore Bohm describes the preparation for mikvah, "No bling, glitter, embellishment. You're trying to become as pure and unsullied as when you were born." This isn't mikvah—for starters, I'm not Jewish—and yet I know just what she means by "You're appearing before God as your most essential self."

In the middle flume, a few degrees hotter, a young woman in a bikini reads a paperback. A man hoists himself out of the far flume, his back flushed pink from its near-107-degree



By surrounding ourselves in the sloshiness from which we came—the womb, as well as the waters that cover more than two-thirds of our planet and make up 65 to 70 percent of our bodies—we connect to our deepest selves, to each other, and to the eternal.

Take the Plunge

Destination hot springs range from luxe to side-of-the-road rustic. For safe soaking, stay hydrated and check with your physician before getting into hot water, especially if you have hypertension or think you could be pregnant, and never enter communal tubs with an open cut or sore. While many commercial establishments make sure that their water is hygienic by preheating it to kill bacteria and keeping hot water constantly flowing (as in Wilbur's flumes), rustic sites may have a greater bacteria risk.

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water, the hottest of the three. I look away.

Wilbur has a clothing-optional policy in the bathhouse, and most people opt out. Last time here, I was with my husband; now, on my own, I'm all too aware of sharing warm water with strangers in a way that I wasn't the night before, in the shadows. I close my eyes and feel the water work on me, lapping away judgment and comparison and anxiety. Yes, we're naked, most of us, but no one flaunts or stares. In this shared vulnerability, there's safety, acceptance, and—as much as possible with no clothes on—modesty. No wonder the Talmud teaches that the river flowing out of the Garden, the river that Adam sat by in repentance after he and Eve were banished, became the source for all other waters.

Scientific properties can be measured and studied. When it comes to clinical research on the benefits of balneotherapy, however, conclusions are mixed, sometimes even on the same page. The website for NYU Langone Medical Center states both that "none of the evidence is reliable," and that "there is some evidence that balneotherapy might be helpful" for osteoarthritis, psoriasis, varicose veins, and rheumatoid arthritis.

Due to developments in clinical research and the rise of prescription medicine, we no longer view hot springs as we did when, in 1776, George Washington established the young nation's first public mineral-water spa at Berkeley Springs, West Virginia. Or in 1927, when FDR, who'd found relief from polio at Warm Springs, Georgia, bought the site. During World War II, thermal spas at Glenwood Springs, Colorado, and White Sulphur Springs, West Virginia, went into active duty as commissioned military hospitals, and up to the mid-1900s, ordinary Americans traveled to curative springs. By the mid- to late 20th century, Becker says, "health professions had lost the tribal memory of the healing power of water." For most of us, balneotherapy had moved to the fringe: pleasant, even luxurious, one-mineral-fits-all R&R—but not medicine.

At least not according to the clinical standard of randomized double-blind studies. It's hard to keep participants "blinded" as to whether they've just taken a hot bath, never mind one with the heightened buoyancy and smell of, say, sulfur. Also, because balneotherapy involves other factors, such as a healthy diet and exercise—not to mention the natural beauty of hot-springs locales and the perks of spa life—who can prove that the water alone did the trick?

AHALANUI, HAWAII
On the east coast of the Big Island, this brackish-water thermal pool is volcanically heated to 90 degrees, and a small inlet leading to the ocean allows fish to swim in and out. As at all natural ponds, use caution and don't soak with open cuts; Ahalanui was briefly closed by the authorities in fall 2013 after a bacterial scare, but it reopened after tests came back clean.

BEPPU, JAPAN
One of the most thermally active places on earth, Beppu is home to more than 70 bathing establishments, including a balneological institute connected to Kyushu University and bubbling red "hell pools."

ROTORUA, NEW ZEALAND
Sitting on the Pacific "Ring of Fire," this North Island city has 35 hot mineral outdoor pools for bathing, swimming, and massage.

HÉVÍZ, HUNGARY
This ancient spa town features a 12-acre thermal lake fed by a hot spring.

EIN BOKEK, ISRAEL
This Dead Sea resort offers mud packs, beauty treatments, and medically supervised treatments

KARLOVY VARY, CZECH REPUBLIC
This spa town—one of Europe's best-known—features 12 hot springs and services from mud packs to oxygen therapy.

Read about water rituals from around the world at Spiritualityhealth.com/water-rituals.

Armchair Soaking

Learn more about the art of bathing with these resources.

Healing Springs: The Ultimate Guide to Taking the Waters, by Nathaniel Altman

Cathedrals of the Flesh: My Search for the Perfect Bath, by Alexia Brue

The Balneology Association of North America (balneoana.org)



After 24 hours at Wilbur, I'm sure of one thing: The healing of hot springs reaches deep. At the wind-chime grove a mile or two up Sulphur Creek, amid the clunk and clink of wood scraps and bottle caps strung from branches, a twisted hanger holds a doll-size scroll of the Torah. From another branch dangles a red tag like those you see tied to Christmas gifts: *Dear Mother and Father, I wish I could have done a better job of taking care of you.*

I didn't write the note, but I sense the pain behind it and the forgiveness found here. I could sit all day letting the breeze wash over my sulfur-softened skin and feeling one with the trees, the prayers, the people in my life who suffer, who have hurt me, who have left. I'm no longer soaking in Wilbur's waters, but I'm reaping their benefits. I feel porous, receptive, renewed.

You are beautiful, someone has spray-painted on the ruins of the old mill. "You" means you, me, the hills scraped white by nineteenth-century quicksilver mining, everything and everyone sustained by ancient waters. As I head back for one last soak, I believe it.

Lindsey Crittenden is the author of *The Water Will Hold You: A Skeptic Learns to Pray* and *The View from Below*. She lives in San Francisco, where she teaches creative writing.

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Artwork by Katie Daisy

Living for the Future

Eco-Buddhist **Joanna Macy** on facing an uncertain future, changing the world through love, and looking at the Earth as an extension of ourselves. *By* Sam Mowe

By anyone's standards, Joanna Macy has lived a far-reaching and audacious life. As a young woman, after studying the French Communist Party during a Fulbright year in France, she was recruited to work for the CIA in Cold War Germany. She discovered Buddhism while working with Tibetan refugees in northern India. In the late 1970s and early 1980s, Macy participated in the Sarvodaya Shramadana movement, a self-governance program in Sri Lanka. In addition to her work as an activist and scholar, she is the author of books such as *World as Lover, World as Self* and, most recently, *Active Hope: How to Face the Mess We're in without Going Crazy*. Now in her 80s, she spoke with *S&H* following a weekend workshop at Harvard Divinity School in Cambridge, Massachusetts.



ADAM SHEMPER

You have written that the loss of certainty that we will have a future is the pivotal psychological reality of our time.

Yes. Simply to be conscious in our world today involves awareness of unprecedented peril. When we wake up to what is happening to our air, soil, waters, and seas—and when we see that it's at our own hands, wrought by our own political economy—it's easy to doubt whether we'll have the collective foresight and will to pull ourselves out of the downward spiral. I don't know of any other moment in human history with this degree of uncertainty.

How is that different from apocalyptic visions of the past?

There were times, like the first millennium and during the plague, or Black Death, in Europe, when people thought the



Now the prospect of our demise is shorn of any religious meaning. Today it is not the pious but the scientists who have the direst outlook on the human prospect.

world was ending. But those fears were cast in terms of a just and wrathful god, punishing the wayward and wicked. Now the prospect of our demise is shorn of any religious meaning. Today it is not the pious but the scientists who have the direst outlook on the human prospect.

Until now, most of our ancestors seem to have lived with the assumption that other generations would follow—that their children, children's children, and those yet unborn would carry on and walk the same earth under the same sky. Hardships, failures, illness, and death were encompassed within that sense of collective continuity.

Given this reality, most of us don't feel comfortable voicing our concerns about the world. It's just too sad.
Feelings of grief, dread, anger, and fear are perfectly natural and healthy given the dangers we face. But we repress these feelings. We tend to block them because they are frightening, and we take them to be dysfunctional and a sign of weakness. We buy into the idea that our pain for the world is rooted in some personal neurosis or craziness. We fear that if we give it our attention, we'll get mired in it. Actually, the opposite is true: we are only stuck with what we don't allow ourselves to experience and address.

Continual repression of feeling takes a mammoth toll on our energies. This anesthetization dulls other aspects of our lives as well. Loves and losses are less intense—the sky less vivid—for if we don't let ourselves feel pain, we won't feel much else either.

I find that a great freedom comes when we can speak the truth of what we see happening to our world. As we hear it echoed by other people, we come to realize that we're talking about something far bigger than our separate self.

Yes, a central idea in your work is that we have the ability to continually expand our sense of self. What's wrong with worrying about our own separate self?
Well, notice how every religion and spiritual tradition gives guidance on what to do with the self—with all its clamoring wants and needs. Some paths tell you to punish or mortify the self, others to improve and ennoble it. Buddhism asks us simply to see through it, as a fiction or illusion. Every tradition also includes teachings that expand the self in widening circles of identification. You can learn to draw the circle of the self so wide that the body of earth becomes your larger body, with the rivers like your veins, the rain forests your lungs. Through our desire to protect what we love, we can recognize our interconnectedness with all life.

In *Active Hope* you quote the deep ecology philosopher Arne Naess: "Unhappily, the extensive moralizing within the ecological movement has given the public a false impression that they are being asked to make a sacrifice—to show more responsibility, more concern, and a nicer moral standard. But all of that would flow naturally and easily if the self were widened and deepened so that protection of nature was felt and perceived as protection of our very selves."
We're not going to save our world by sermonizing and preaching to each other. Nor will we save our world out of duty and grim determination, or by winning an argument and persuading other people that they're wrong. We probably can only save our world through loving it enough.

You've said we become what we love. When we think in this way, we're not acting on behalf of the earth because it's the right thing to do, but rather the natural thing to do once we begin to expand ourselves. It's like self-interest.
Yes, a collective self-interest. And what is remarkable about the present moment on earth, it seems to me, is that there are millions of people whose motivation extends beyond their separate, individual lives, who are devoting their efforts, dreams, and hopes to the survival of life on earth. It's beautifully documented in Paul Hawken's book *Blessed Unrest*, this great expansion of the intention to serve earth. Hawken calls it the largest social movement in history, and I agree with that. Over the years I've been lucky to meet thousands of people whose deepest passion is for the survival of life on earth. I believe this heralds a basic shift in human awareness and motivation.

You've developed a series of workshops where people can build on that awareness.
If we want to give life a chance to continue, we've got to be able to voice our concerns. We've got to open our eyes and our mouths to what is actually going on. So the [workshops] started with providing people a safe place to speak from their hearts about what they feel and see and know is happening to our world.

It soon became apparent that people not only felt relief in the truth telling, but also a larger energy pouring through them. It was like a shift in identity, as if they were speaking not only on their own behalf but on behalf of earth.

This work has less to do with coming up with hard solutions to the world's problems than with developing the emotional clarity and stability to be a part of the shift that needs to take place for life on earth to continue.
There are plenty of organizations to help us analyze the causes of the planetary crisis, and places where we can develop strategies to address them. The main focus of our work is to get mentally and emotionally free, clear, and present to our world.

The first thing that you emphasize in these trainings is gratitude. With all the reasons to despair about the state of things, why start there?
As our situation grows more perilous, it becomes ever easier to just shut down. So to counteract that, we get in touch with our basic gladness to be alive. That basic gladness, or thankfulness, is actually the first move in all major religions and earth wisdom traditions. The primal sense of wonder and excitement that you are here at all strengthens the psyche and brings you into fuller presence, so that you're grounded enough to also look at the pain you feel for our world.

Gratitude is a habit you can grow. As it becomes more instinctive, you discover that it's not dependent on external circumstances. You can turn at any moment to be thankful for what is sustaining your life, for the bits of beauty around you and the relationships that illumine your life. We're so fortunate in North America to have the example and teachings of indigenous peoples who, despite all the dispossession and humiliation visited upon them, have maintained a practice of thanksgiving. For the Haudenosaunee it begins every gathering, and they call it "the words that come before all else."

Gratitude is also politically subversive. Our political economy persuades us that we're needy and deficient unless we buy the latest this or that. So gratitude, with the sense of *enoughness* it brings, is liberating.

The Haudenosaunee inspired an exercise that I participated in during your workshop at Harvard Divinity School. We were asked to consider ourselves ancestors to coming generations. Specifically, we were asked to imagine seven generations into the future. What can we learn from thinking in this way about time?
Our ancestors knew how to take future generations into consideration. They would work a whole lifetime on a cathedral or a vast irrigation system that they would never live to see completed. They found fulfillment in caring for the future ones. As a culture we seem to totally disregard the needs of those coming after us. We're using everything up, and what we don't use up, we destroy or contaminate, with no thought of the mess we're leaving.

In *World as Lover, World as Self* you write about how the challenge presented by nuclear waste and its long-term care also impacted your perspective on time.
I saw that my country was making astronomical amounts of radioactive materials that will cripple and kill for thousands of generations—far longer than recorded history—and we didn't seem able to conceive of what we were doing. It was the nuclear waste that impelled me to want to ask future generations what they wanted us to do with it, because it was clear to me that our government and industry had no idea, and they still don't.

Now in the linear, one-way view of time—where the past is irretrievably gone, and the future an abstraction—you can't imagine asking the future ones. They're not here yet. But I listen to mystics, poets, and philosophers who found another way of being with time. They see that the past generations and the future generations are here with us, surrounding the present moment like a cloud of witnesses.

They are especially present in this time. Given nuclear waste, fracking, and genetically modified organisms, the consequences of our actions—our karma—will endure through time and determine the future ones' chances to be born sound of mind and body.

Sister Rosalie Bertell, a radiologist who researched contamination from nuclear energy and weapons, had this to say: "Every being who will ever live on earth is here now." Where? In our ovaries and in our gonads, and in our DNA. So, since our karma now extends virtually forever, it is important that we choose to feel the presence of the ancestors and the presence of future beings.

Sam Mowe is a writer living in Brooklyn, New York. He is a contributing editor at *Tricycle: The Buddhist Review*.

I find that a great freedom comes when we can speak the truth of what we see happening to our world.



Find your flow in the new year with these "micro meditations" for renewal, connection, and inner strength.

51 Meditations for Tending the Heart Fire

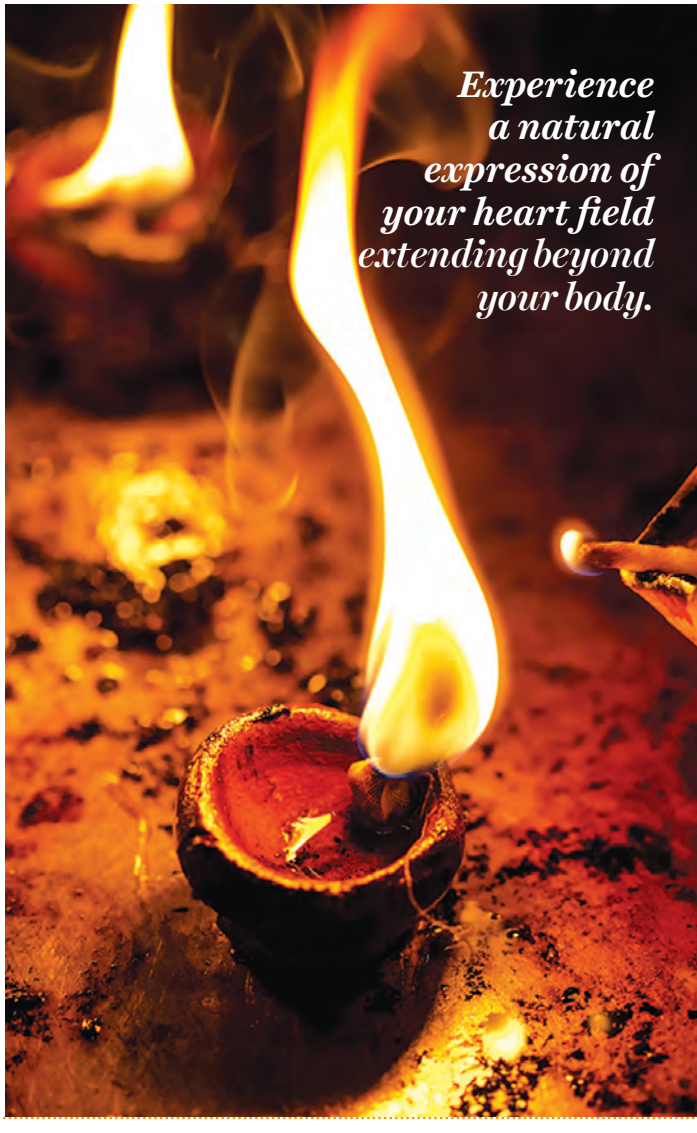
BY **SHIVA REA**

One of the most important qualities of a practice is whether it is effectively integrated into our daily lives. Tending the Heart Fire is not a cliché or a romanticism but is instead a tangible, practical, instinctual way of transforming the conditioned patterns that limit the flow of love. These micropractices are part of a natural way of tending the Heart Fire—of generating love, presence, and wisdom—at times fierce and passionate, at other times tender and calm in the midst of all the activity of life.

ABOVE: COLLAGE BY AMY HAYES | ORIGIN: PHOTO OF SHIVA REA © DEMETRI VELISARIUS; ABSTRACT LIGHT PHOTO FROM SHUTTERSTOCK, BY CS STOCK. FACING PAGE: COLLAGE BY AMY HAYES | ORIGIN: ALTAR PHOTO, SHUTTERSTOCK, BY NADINA.

EMBODIMENT

- ***Listen to your pulse*** and perceive the underlying rhythmic message of your state of being radiating to every cell of your body.
- ***Feel the wave of your breath*** connected to your heart. Rest your awareness in your heart as you move through the day.
- ***Bring one hand to your heart*** and the other to your forehead and then your belly. Feel your breath bringing your inner rhythms and intelligences into coherence, or the state of flow.
- ***Be aware of any holding*** in your feet, belly, shoulders, jaw, and backs of the eyes, or any place that may block the flow of your connection to the whole.
- ***Experience a natural expression of your heart field*** extending beyond your body. Visualize the electromagnetic energy of your heart illumined from within like an inner sun, radiant in all directions.
- ***Feel the sensations in your heart region***—a heat, a shimmering, a tiny vibration—as an awareness or a barometer of the quality of your inner heart fire. When you lose your awareness, or when your sensations wane, notice the outcome.
- When you are in sync—when your thoughts and feelings, brain waves and heart rhythms are in a unified flow, ***experience how this nonverbal knowing*** guides you as you move through the world.



ENTRAINMENT

- Feel your partner's energy field by ***holding your hand to his or her heart***—physically, in the front or back, or just through your perception. Connect subtly through your body sensations until the shimmer becomes a living field that connects you both completely.
- ***Perceive your pulse connected to seven billion human beings***, to countless creatures, to the breathing earth itself.

RHYTHM AND FLOW

Before taking any action, pause for a moment. Feel the alignment of your awareness as your breath connects with your heart, giving it the space to clear tension and express your next moment in a state of flow.

- ***Spend a day in a state of offering***, pausing before every action and offering your awareness to the source of action, an offering to the altar of the heart, allowing the highest flow possible.
- ***Experience the state of flow*** as a seamless awareness, a continuous dance, a stream of consciousness, an optimal presence, an oscillating balance navigated by the inter-rhythmic unity of the heart/brain.
- ***Pay attention to the cycles within your life from morning to night***—the way you begin a cycle and sustain and complete each vinyasa to create a flow. When the flow is lost, some part of the intelligent cycle—the vinyasa of nature—has been broken.
- ***Feel the turning of the earth***, the moon, the solar system, the galaxy, and your rhythmic body—all the movements in the cosmic symphony of life.
- Spend a day in a state of devotional offering, pausing in prayer and ***transforming every action, every breath into an offering***.



Labyrinths *and* Cowry Shells

On a beach in Costa Rica, a trail of shells leads to a journey of insight.

On the morning of my winter solstice retreat in 2011 in Nosara, Costa Rica, I woke up with unusually clear direction: "Collect 108 cowry shells." This seemed an impossible task, as before, in all my many travels, I had collected only a small number of cowry shells—less than a handful. I had found a precious few in Bali, Brazil, Kerala, and Nosara, where I have made a pilgrimage for the past few years, and I had found another few during New Year's visits to Costa Rica in a magical place that is a sanctuary for nesting turtles.

I began my morning with a long ritual walk on the beach, a time for reflection. I walked for three hours. Between the ebb and flow of the waves, every few steps I found cowry shells. It was as if they had been strewn along a magic trail. Each shell was empty of its former inhabitant, and each seemed to me like a tiny yoni, a symbol of woman's creative power. After the walk I had more than 108 cowry shells. I put them all in a case I had bought in Bali as a place to gather offerings.

On the long walk back, I came upon a local artist creating a large labyrinth on the beach, an ancient pattern. She began it by drawing three lines at the center; these then expanded outward and returned to connect back to the center. This is a symbol of the spiral journey of our adult life, where we are unsure whether we are going forward or backward but always make our way to the center, with faith.

That evening, my partner and I built our own labyrinth using the cowry shells as an offering. At the moment the sun dipped below the horizon, its final beams shone directly upon the center point of our labyrinth before disappearing on the horizon. We gazed at each another in reverence for the magic-making on the solstice—the return of the light.

When we begin our day of retreat prepared to open ourselves to whatever presents itself, we can never be sure what magic will unfold. —**SHIVA REA**

UNIVERSAL CONNECTION

- ***Contemplate the love*** that every being is born with. All humans are born as lovers.
- ***Experience your breath*** as your highest slow-dance partner initiating you into the deep movement of your being.
- ***Offer a benevolent gaze*** that melts the hardened places.
- ***Move with your beloved*** so that you stay naturally connected in the ordinary and extraordinary flow of life.
- When you feel your energy of connection waning, ***be aware of what may be weakening your bond*** and try to nourish the fire of love and affection.
- ***Touch everything with your hands***, feet, and body in a circular energetic exchange. Feel how the earth vibrates with your feet. Caress the air. Move with space.
- ***See the light in all eyes*** as a reflection of the Source. Trace the spark, whether dim or blazing, beyond the outer coverings of separation to discover the fire blazing in all.
- ***Slow down and savor a drink*** as life-giving fluid, a taste as the nectar of life. Experience Shakti as the energy within simple moments of bliss.
- All music affects our heartbeat. ***Enjoy music as a whole-body experience*** that can bring you into meditation.

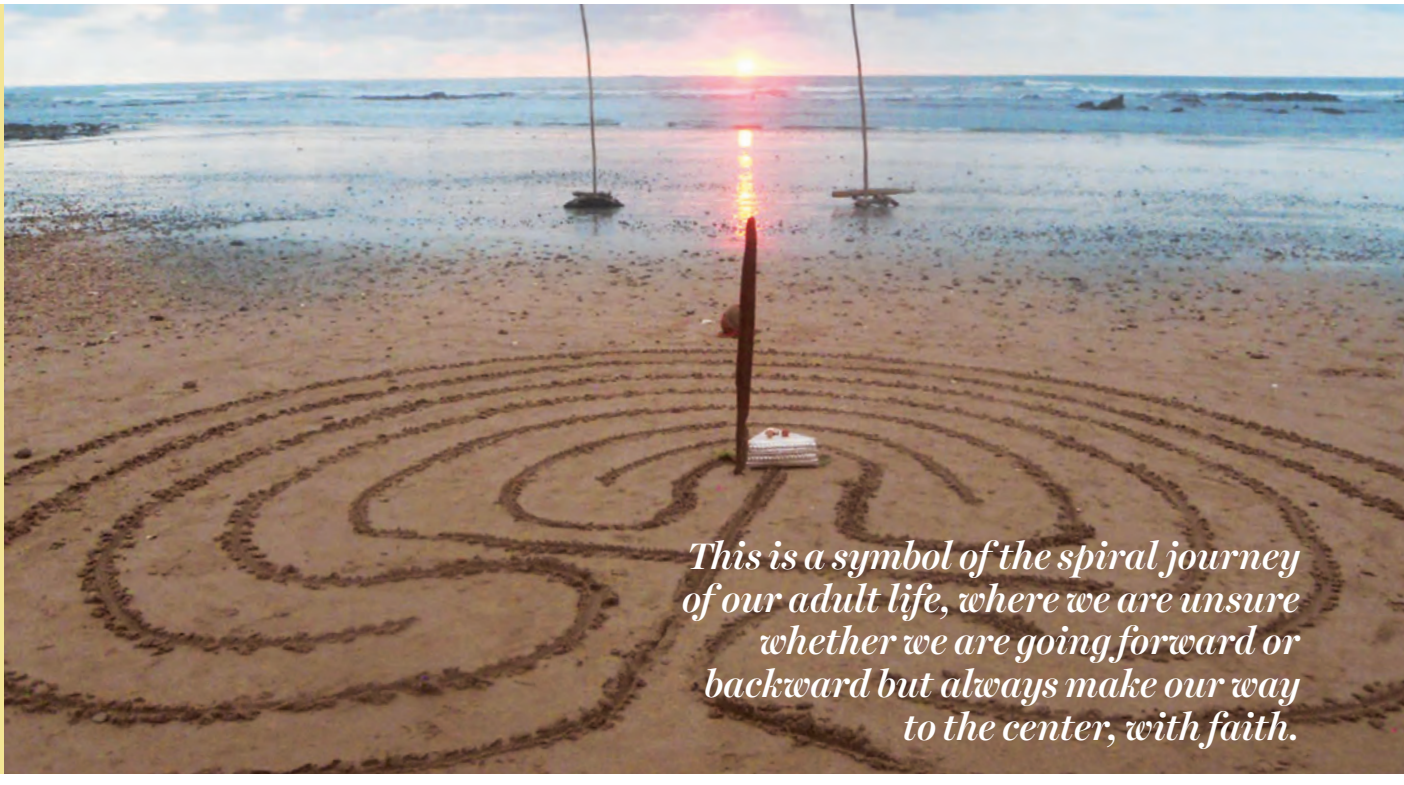


See the light in all eyes as a reflection of the Source.

SACRED ACTIVISM

- ***Ask yourself what moves you***, what you would give your life for. Find a way to give back for future generations from your heart.
- ***Care for the earth, for your food, and for energy sources.*** Use natural sources of food, light, and energy and feel the difference in your energetic body. Unplug and take responsibility for your energy exchange in the world.
- ***Whatever your greatest difficulty is, apply the opposite and find someone to serve.*** If you feel contraction, offer a generous act. If you have wavering doubt, be a steady hand for someone near. When you feel overwhelmed, put your hands in the earth and serve what is needed right in front of you.

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This is a symbol of the spiral journey of our adult life, where we are unsure whether we are going forward or backward but always make our way to the center, with faith.

THE COURAGE WITHIN



- ***Know in your heart the courage and stamina of your ancestors***: feet that have walked miles, arms that have paddled across seas, a Heart Fire that has weathered every storm.
- ***Feel your truth*** as the core fire in your heart. Tend this fire with the power of self-integrity.
- ***Triumph over mediocrity*** with a penetrating presence, an original action, a fearless knowing.
- ***Roar with the cosmic sound*** of being ignited again.
- ***Blaze through self-imposed limitations.*** No covering can dispel your luminous light.
- ***Have the courage to make changes*** and to reignite the dim fire of a love, a passion.
- ***Support something you care about*** as it starts to waver. Be brave and let go into the fire when it is time to transform and be reborn to a life anew.

PERSONAL RESILIENCE

- ***Keep your heart at peace*** as crazy, disconnected rhythms come your way.
- ***Slow-dance to intense rhythms.*** Be vibrant inside the dullness. Be steady inside wavering.
- ***Be aware when your heart gets too heavy.*** Remember the radical smile and open arms of people in the world who have nothing but the lightness of being (hasya rasa), even when the house has burned down.
- ***Smile from the natural joy in your heart*** and feel the radiant effect on your energy field.
- ***Drop your jaw permanently in a state of wonder*** and awe whenever the mind-blowing beauty and perfection of nature in all forms overwhelms you with delight.
- ***Awaken compassion*** and feel repressed emotions in yourself or others being given love to release and heal.

Mudra Dhynam

Try these hand mudras for a heart-opening meditation.

***Abhaya hridaya mudra*, "Courageous Heart."** With your hands in front of your heart, release any fear or doubt by feeling the awakened presence emanating from your heart.



***Hridaya mudra*, "Heart Consciousness."** After getting your fingers in position, lower your hands to your thighs, and feel the calming, heart-generating energy.



***Surya mudra*, "Solar Radiance."** Experience the activating energy of the sun in this simple hand mudra.



TOP LEFT: SHUTTERSTOCK, BY V. S. ANANDHAKRISHNA; BOTTOM LEFT: © DEMETRI VELISARIUS (3); FACING PAGE LEFT: SHUTTERSTOCK, BY LARSEK; FACING PAGE RIGHT: © DEMETRI VELISARIUS.

IN DIFFICULT TIMES

- ***Take a gradual step***, breath by breath, toward the next cycle. The sun also rises.
- ***Claim a sacred space right where you are.*** Go to the refuge of your heart and let go of all mental projections of past, present, and future.
- ***When dissonant rhythms arrive, listen to your heart*** and slowly navigate your way through the jungle without fear or anxiety.
- ***When you encounter difficult people, remember the tree, a saint, or Tibetan monks or nuns in prison***, and radiate with an energy field like the sun that can never be dimmed or extinguished.
- ***When life's rhythm is stressful and accelerated in time, slow down inside*** and dance with the swift rhythm while staying peaceful inside.
- When you feel the contracted way that fear moves, or the sharp way that agitation moves, or the scattered way that anxiety moves, or the tight way that control moves, ***move the way love moves***.
- When all else has failed, when there is nothing more to do, when you have exhausted every branch, when you feel tired like you want to give up, when the world is overwhelming, ***go into a prostration or a whole-body mudra***. Then listen and receive fully at the heart of prayer.
- ***Dance with your Shadow as a tender human***; clean your wounds with compassion; embrace the hardest, most neglected places within yourself with a lava flow of love that dwarfs the tiny ash of the smallest self.
- The "real world" is just a covering on top of the mystery. ***As you gaze at a sunrise or sunset, experience a connection in deep time*** that will dissolve every deadline, every obstacle into the dust of a billion years, a billion stars, a billion forms of light.

Excerpted from *Tending the Heart Fire: Living in Flow with the Pulse of Life*, by Shiva Rea. Sounds True, 2014. Reprinted with permission.

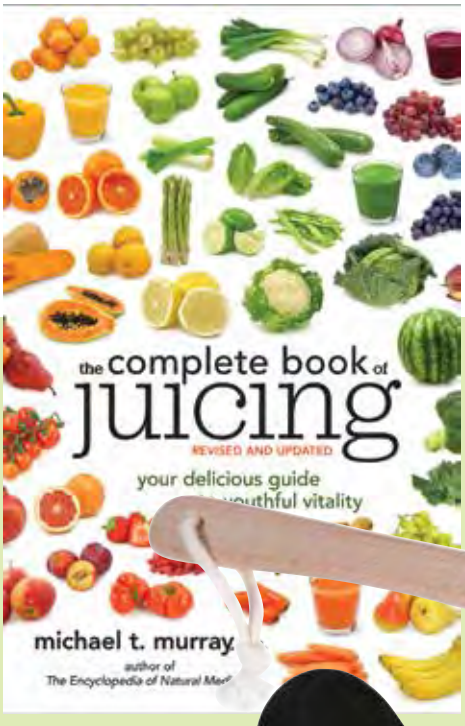




A pioneer in the evolution of vinyasa flow yoga who has taught around the world, **Shiva Rea** has also studied dance, tantra, ayurveda, bhakti, yogic art, and somatic movement.

Spring Cleaning

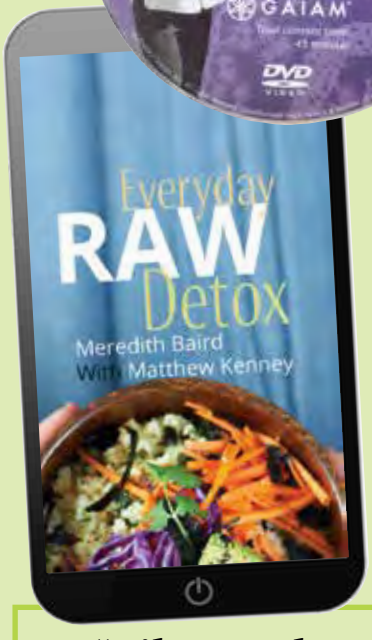
Purify your mind and body with these **tools for detox**, selected by the editors of *S&H*



Drink your fruits and vegetables with ***The Complete Book of Juicing*** ($9.48) *doctormurray.com/complete-book-of-juicing*



Learn how to connect breath, movement, and intention to release toxins with the DVD **Qigong for Detox**. ($14.98) *gaiam.com*





Apply **Detox Spray** to the soles of your feet—the purifying botanicals stimulate acupressure points to cleanse your whole system. ($14.40 for 2 ounces) *jadience.com*

For inspiration in the kitchen, the **Everyday Raw Detox App** brings raw, vegan recipes to your fingertips. ($2.50) *papertrell.com/apps/everyday_raw_detox*



The **Chi Machine** gently stimulates your circulation to improve lymph function. ($189) *gaiam.com*

> "Like a welcome summer rain, humor may suddenly cleanse and cool the earth, the air, and you"
> —Langston Hughes



Keep chlorine out of your bathwater with the **Splish Splash Bath Filter**. ($39.99) *newwaveenviro.com*



These **Lather & Love detox soaps** use ingredients like neem, diatomaceous earth, and bamboo-activated charcoal to draw impurities from the skin. ($8) *latherandlove.com*



Developed by Dr. Mark Hyman, **The Detox Box** is a step-by-step guide and tool kit to starting a detox program at home. ($24.95) *Soundstrue.com*



Open your pores to better release toxins with a **Hydrea London body brush** ($14) *spiritbeautylounge.com*

BB Detox Tea blends potent dandelion, green tea, and maté, with balancing rooibos and grapefruit. ($19.50) *kusmitea.com*



The sea salt blend of **Juniper Berry and Herbs Spa Soak** purifies the body and soothes sore muscles. ($21.99) *mscskincare.com*



A favorite flavoring in curries, **turmeric** is also renowned as a liver detoxifier. ($3.40 for a 2-ounce bottle)*savoryspiceshop.com*



FREE RESOURCES:

Personal chef Amie Valpone offers tips for clean eating and a 10-day cleanse on her blog, **The Healthy Apple**. Start at ***thehealthyapple.com/10-day-clean-eating-cleanse***.

Head online to **Joyous Health** for yoga poses that help your body release toxins. ***joyoushealth.ca/blog/2013/01/07/5-yoga-poses-for-detoxification***

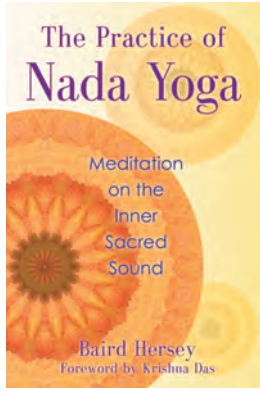
—KALIA KELMENSON

SACRED SOUNDS

Cultivate the practice of listening deeply with these picks for the new year.

The Practice of Nada Yoga

Meditation on the Inner Sacred Sound
By Baird Hersey
INNER TRADITIONS



EACH OF US has an inner sacred sound that connects us with the greater universe, writes Baird Hersey in his new book, *The Practice of Nada Yoga*. Hersey has found that by meditating on the *nada*—Sanskrit for "sound stream"—he can open a pathway for an experience that he describes as a "simultaneous joyful expectation and wondrous release."

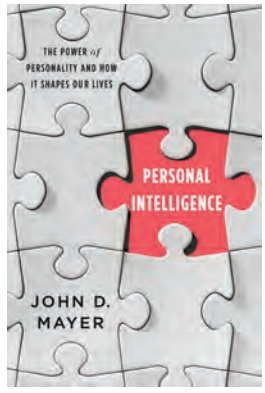
Hersey first noticed the inner tone that is always present through two realms: meditation and music. He was fascinated by Tibetan monastic music, in which individual monks sing multiple tones simultaneously. He found it uplifting and mystifying.

Hersey's book offers simple and clear instruction for focusing attention, quieting the mind, and opening to a deep awareness of sound. Here he presents the four components of nada yoga as described in the ancient Hatha Yoga Pradipika text: finding bliss through stillness, opening the heart to unconditional love, seeing the internal divine light, and hearing the internal sacred sound.

A longtime musician and student of yoga based in New York, Hersey has worked with the Gyuto Monks of Tibet and since 2009 has performed with Prana, a nine-voice overtone choir.

"Through the practice of this meditation," he writes, "I have reached levels of introspection I never thought possible for me. I have experienced a quiet mind, an uplifted spirit and bliss."

Hersey emphasizes that nada yoga is experiential, not intellectual, and offers this practice: "When you finish reading this sentence sit quietly for a few minutes with your eyes closed and just listen." —**JOHN MALKIN**



> HERSEY'S BOOK OFFERS SIMPLE AND CLEAR INSTRUCTION FOR FOCUSING ATTENTION, QUIETING THE MIND, AND OPENING TO A DEEP **AWARENESS OF SOUND**.

Personal Intelligence

The Power of Personality and How It Shapes Our Lives
By John D. Mayer
SCIENTIFIC AMERICAN/FARRAR, STRAUS AND GIROUX

IT'S ALWAYS EXCITING when an original psychological theory comes along, offering new perspectives on identity. In a crowded world where much depends on social interaction, such tools are irresistible.

The University of New Hampshire psychology professor John D. Mayer gained fame when his "emotional intelligence" theory fueled (and gave a title to) Daniel Goleman's 1995 best seller. Expanding on the idea of multiple, not necessarily intellectual, "intelligences," Mayer theorizes that some folks are especially adept at "reading" people: assessing outward clues such as clothing and subtler traits such as aesthetic taste to predict another's actions and reactions.

"The talented among us at this reasoning power make better guesses about how people are likely to behave," Mayer explains.

This skill is a pathway to compassion, including self-compassion: "Those higher in personal intelligence . . . evaluate individuals more accurately and therefore make more allowances for others' foibles; they are better

at acknowledging their own limitations too."

Call it personal intelligence or street smarts: The concept is fairly obvious; thus this well-meant book tells us much we already know: Our relationships, politics, choices, and behavior reflect our personalities. Certain personality traits in others trigger knee-jerk reactions in us. Yes and yes.

But Mayer shines when recounting the history of psychology—colorfully detailing crucial studies, milestones, and observations dating back through ancient Egypt and the Vedas to prehistoric times. What was cave-dweller gossip, after all, if not personal intelligence in action? —**ANNELI RUFUS**

Blue Future

Protecting Water for People and the Planet Forever
By Maude Barlow
THE NEW PRESS

HALFWAY THROUGH *Blue Future*, I wondered if maybe it was time to invest in a backyard cistern and stockpile a drinking-water supply. In this, the third installment of her nonfiction trilogy about the global water crisis, the author and activist Maude Barlow paints a grim and parched picture of our planet's future.

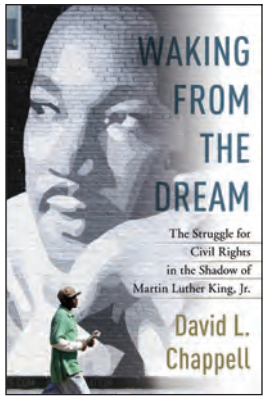
Barlow chairs the board of the Washington, DC–based Food and Water Watch, and she was a leader in the 2010 campaign to have the United Nations recognize access to freshwater as a human right. Here, she outlines four principles she suggests would ensure a sufficient supply of clean water in the future: recognizing water as a human right; acknowledging water as a common heritage; respecting that water has rights, too; and using water to learn how we can live together.

Barlow has the research chops to make a case for each principle. And she does so, by plowing through an alarmingly long list of transgressions, rooted in the modern economy, against the planet's most precious resource. For all the talk about air quality as a casualty of China's economic growth in the twenty-first century, the country's bigger problem is water scarcity.

The most frightening news is how corporations, with government support, are working to privatize and commodify water worldwide. And the good news—stories of brave communities that fight back—are depressingly few and far between.

It's hard to close *Blue Future* without a sense of despair, but Barlow makes a powerful case that adopting her principles now could lead not only to a secure water future but also to powerful social change. —**JUDE ISABELLA**





KING WOULD NO DOUBT HAVE MUCH TO SAY ABOUT **THE GROWING DISPARITY** BETWEEN THE RICH AND THE POOR.

Waking from the Dream

The Struggle for Civil Rights in the Shadow of Martin Luther King, Jr.
By David L. Chappell
RANDOM HOUSE

MARTIN LUTHER KING JR. would be celebrating his 85th birthday this month. He'd no doubt have much to say about the growing disparity between the rich and the poor, which, as much as race relations, was what was consuming him when he was gunned down on the balcony of a Memphis hotel in the spring of 1968.

In *Waking from the Dream*, the historian David L. Chappell provides a concise, clearly written, and well-argued account of what happened in the civil rights movement in the decade or two following the Baptist preacher's death. To summarize: not nearly as much as what happened in the 10 years before.

In the decade or so before King's death, the Supreme Court desegregated public schools and the Congress passed historic legislation outlawing discrimination in public accommodations and employment, and then adopted the Voting Rights Act. In comparison, one of the few landmarks in the post-King era was the Congress's action to ban private-housing discrimination.

Chappell cautions us not to find this record overly discouraging, arguing that the late 1950s and early 1960s were extraordinary times, and that the subsequent years mark the less explosive but still important maturation and institutionalization of that revolutionary era.

Two of the most compelling chapters dissect the successful crusade to canonize King with a national holiday and examine how revelations regarding his adultery and college plagiarism briefly knocked King off his saintly pedestal.

No single leader could fill King's shoes. But Chappell, author of the critically acclaimed book *A Stone of Hope*, devotes an entertaining chapter to the Rev. Jesse Jackson's opportunistic efforts to do just that. —**DON LATTIN**

Postcards from the Afterlife?

A spate of books claim to offer us a firsthand account of heaven; but the real heaven can be found within, suggests **Rabbi Rami Shapiro**.

IN HIS BEST-SELLING MEMOIR *Proof of Heaven*, Dr. Eben Alexander describes flying over heaven on the wings of a butterfly accompanied by a beautiful woman in a peasant dress who tells him, "You are loved and cherished, dearly, forever. You have nothing to fear. There is nothing you can do wrong."

In *My Son and the Afterlife*, Dr. Elisa Medhus relates how she worked with a medium to communicate with her deceased son, Erik, and learned that he was in heaven—where he owned a motorcycle, a boat, and a car; had taken up cooking; and was helping a cute neighbor add a deck to her home.

And young Todd Burpo's *Heaven Is for Real* relates how, as a four-year-old in emergency surgery, he went to heaven and watched the earth engulfed in a final battle between Good and Evil, with Jesus—and his own dad—fighting terrible monsters with swords (or maybe bows and arrows).

While details differ, what these and similar best sellers have in common is the promise that we don't die when we die. I agree with the premise: I believe that there is more to me than me and that this "more" will never really end. But where I disagree is in thinking that this "more" is the egoic me—the me I take myself to be at this particular moment.

We are each unique expressions of a singular reality, call it God, Spirit, Brahma, Allah, Tao, or even Nature. Heaven is embodying this unity within diversity here on earth. Heaven is not somewhere to go, but something to be.

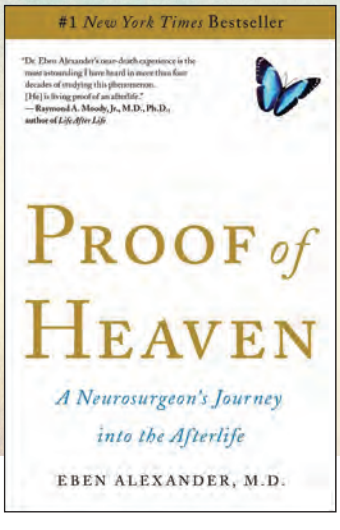
In these three books, Eben, Erik, and Todd go to heaven as Eben, Erik, and Todd. While this extension of the egoic self into the afterlife may be comforting to those of us here on earth, I don't believe it's true. The egoic self is the self your brain creates, and when the brain dies, that self dies with it. The fact that a brain-dead Eben Alexander goes to heaven and has sensory experiences that only a living brain could perceive suggests that, to paraphrase Mark Twain, reports of Alexander's brain death may have been greatly exaggerated.

But I'm not interested in challenging the experiences related in these books, only the conclusions drawn from them. Let me be clear: I have never been to heaven, and if you are comforted by these books, please don't let me discomfit you. My insights, such as they are, come from decades of meditation, rather than any sojourn in the afterlife, and what I have learned is that the self I take myself to be is not the Self I truly am.

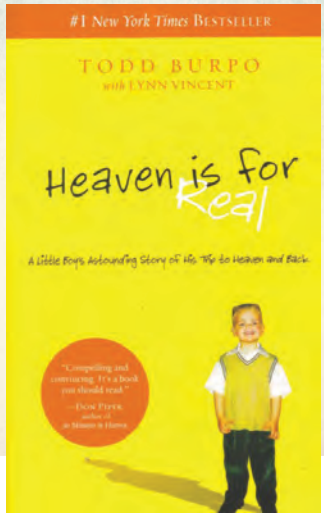
Rather than imagine yourself as a separate and eternal self that goes to heaven (or reincarnates) after death, realize that you are a temporary expression of a singular and eternal Self (God, Allah, Brahma, Mother, etc.) that manifests all beings the way an ocean manifests waves. Just as there is no wave separate from the ocean, so there is no self separate from the Self. At death the temporal, relative, egoic self "melts" into the absolute Self just as a wave "melts" into the ocean. You "become" what you already are: God.

So here's your choice: cling to the self and hope for a future in heaven, or know the Self and manifest heaven right now. —S&H

Heaven is not somewhere to go, but something to be.







The Unchanging

Donna De Lory
DE LORY MUSIC

DONNA DE LORY'S new album, *The Unchanging*, is a devotional banquet. Some of the flavors and fragrances here come from De Lory's gratitude to people who have inspired and enriched her life, including Amma, the humanitarian hugging saint from South India. The album also features the voice of her youngest daughter, Luciana, and her own father, to whom the CD is dedicated. "My Dad passed last year, and it was a huge thing for me," she told *S&H*. "The message of the record is about identifying with that unchanging aspect of who we are, which is divine and eternal."



"THE MESSAGE OF THE RECORD IS ABOUT IDENTIFYING WITH THAT UNCHANGING ASPECT OF WHO WE ARE, **WHICH IS DIVINE AND ETERNAL**."

Not only is *The Unchanging* infused with inspiration and gratitude, but it's also blessed with wonderful grooves and De Lory's captivating voice. The album was mixed by Kevin Killen, known for his production work with Peter Gabriel and U2, and it features original Gabriel band members Tony Levin on bass and drummer Jerry Marotta.

The Unchanging reflects De Lory's love of both chant and pop music. It opens with "Gayatri Mantra" and also features "Luciana," a song dedicated to her daughter. The lovely "Amma" was based on a dream that De Lory had about the spiritual teacher. Another highlight is a delicious version of George Harrison's "My Sweet Lord."

"I chant and play harmonium in the morning," says De Lory about her creative process. "Then I write my songs in English at the piano." She decided that instead of releasing one album in English and another with Sanskrit mantras, she wanted to combine them. "That's more the way my life is," she explains. "It feels more organic." —JOHN MALKIN

Music as Medicine

Q&A with Deva Premal & Miten



DEVA PREMAL AND MITEN began singing together soon after meeting in 1990 at the ashram of their guru, Osho. In the ensuing years, they have become devotional chant music's best-selling duo. Their newest release, *MantraLove*, is a compilation of chants and songs gathered during their life as a couple.

How does chanting affect you on a day-to-day level?

Deva Premal: I feel our life is a flowering of mantra chanting. I love every aspect of my life, from the dishwashing to the emails to the concerts to the meditation. Everything feels like a service in a way that's not a sacrifice; it's just a blessing. It's like a flowering, and mantra chanting is the scent that's all around it.

Miten: Back in the times when they were creating the Vedic scriptures, they were experimenting with sound. What they discovered back then was that some sounds, when you repeat them a certain number of times, create actual, obvious responses in the brain and in the body. What Deva and I are running around doing is chanting these very powerful healing formulas. It's like taking the best smoothie every day, or the best medicine that you can imagine.

How do you feel music can be a catalyst for spiritual growth?

Deva Premal: Music is my greatest challenge, because it's such a mirror of how present I am, how daring I am, how timid I am, how much I hold back, how adventurous I can be. Miten has been my guiding light in that realm, so that never ceases to be something to grow with.

MUSIC IS CONSTANTLY **SEDUCING YOU**: HOW MUCH MORE CAN YOU SHARE? DO YOU WANT TO STOP HERE? DO YOU WANT TO COME FURTHER IN?

Miten: Music is, very obviously to us, a spiritual teacher in itself. You're out of your comfort zone, and you're open to whatever you find yourself in. Music is constantly seducing you: How much more can you share? Do you want to stop here? Do you want to come further in? It's a never-ending journey; a never-ending process of sitting at the feet of the great musical Saraswati. —DAMON ORION

OUR FAVORITES

MUSIC TO MOVE YOU

The right tune can fire you up, cool you down, or help you find your groove. Try our eclectic playlist to inspire you to get moving in 2014.

When I was preparing for my first big aikido test, I spent hours listening to ***Suzuki* by Tosca (try: "Orozco")**. The flowing synth tracks, precise, minimalistic beats, and whispery vocals still perfectly capture the way aikido movement makes me feel. **—ILIMA LOOMIS, MANAGING EDITOR**

1 Giant Leap's "Braided Hair" opens my whole being instantly: the rhythm infuses my cells, the music sets my spirit soaring, and the words bring a flood of compassion for myself and all beings. **—KIM ROSEN, POETRY EDITOR**

"Gypsy" by Fleetwood Mac evokes a free-spirited adventurousness. It's a beautiful love song—as perfect for twirling around the living room as cruising down a highway. **—BRITTANY SHOOT, WRITER**

"First Fires" by Bonobo is my go-to chill, downbeat song for doing yoga. Totally puts me in the zone! **—ALIZAH SALARIO, WRITER**

When I'm looking for a bit of invincibility or confidence, I blast "**Palladio" by Escala**. An all-female string quartet cover band from England with a penchant for Led Zeppelin, they're simply stunning. **—COURTNEY SORRELL, MARKETING COORDINATOR**

My favorite morning Happy Dance music is anything by **Vampire Weekend (try: "Unbelievers")**. Better than coffee! **—JENNIFER HAUPT, WRITER**

The uplifting lyrics and rhythmic beat from **Brett Dennen in "Blessed"** are infectious. **—KALIA KELMENSON, REVIEWS EDITOR**

Ike and Tina Turner's "Proud Mary" for indoor cycling—totally inspiring and makes me use up every piece of energy I have left. It's not "recovery" if you haven't earned it! **—SANDRA SALAMONY, ART DIRECTOR**

Yoshida Brothers' "Kodo (Inside the Sun Remix)." Heavy beats, hypnotic electronic sounds, and driving shamisen melodies combine in a way that disables my anti-dancing muscles. **—DAMON ORION, WRITER**

Reader Picks!

Florence and the Machine (try: "Shake It Out") **—ANDREA YATES**

Queensryche (try: "Silent Lucidity") **—SENECA WILSON**

Snow Patrol (try: "Open Your Eyes") **—MAUDE EARHART**





Future Flows
Steve Roach
PROJEKT RECORDS

TIME SEEMS TO slow down when you're listening to Steve Roach's new album, *Future Flows*. These 70 minutes of expansive, cascading soundscapes were created by Roach, known for one-of-a-kind multilayered synthesized timbres and textures, at the Timeroom, his personal recording studio in southern Arizona.



The opening track, "An Omnipresent Sense Prevails," evokes the sensation of floating in space, or dreamily drifting in the warm salty water of an isolation tank. "Air Meditation" continues the dreamscape with suspended sounds, reminiscent of Tibetan bells, that ripple to the horizon. "The Future Flows from Here" is the final track, a celebration of the eternal present moment.



Roach taught himself to play synthesizers, and his first album, *Now* was released in 1982. Since then, he's produced an extensive body of work with recordings that range from ambient and atmospheric to meditative and tribal. Many of his recordings incorporate drumming, but *Future Flows* is suspended in time partly because the beat is undefined.

Roach has collaborated with many innovative musicians over the years, including Mexico's Jorge Reyes as well as the guitarist Robert Fripp and the drummer Jeffrey Fayman. Roach is also known for his evocative live shows that fill spaces like San Francisco's Grace Cathedral with waves of timeless sound. —JM



The Spiritual Side of Wynton Marsalis

Wynton Marsalis

COLUMBIA/SONY CLASSICAL/LEGACY

IN 1968, WYNTON MARSALIS'S parents enrolled their children in Our Lady of Perpetual Health, a formerly all-white parochial school in Louisiana.

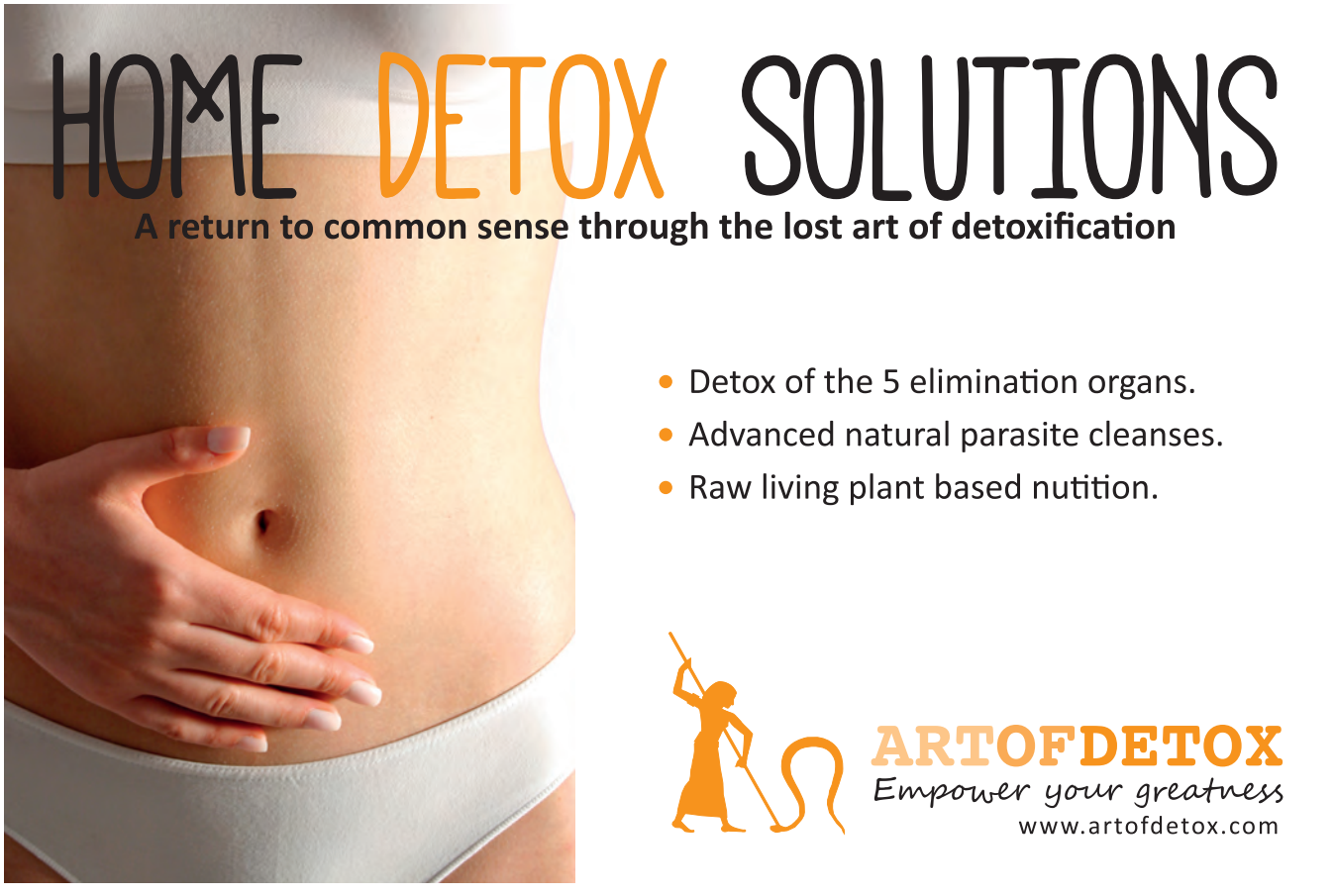
Young Wynton enjoyed the stories of the New and Old Testaments but was frustrated with the lingering segregation of church services and often refused to attend Mass. As he matured, Marsalis's spirituality took shape largely outside the church, through music. By the age of 14, he was playing his trumpet with the New Orleans Philharmonic.

His latest album, *The Spiritual Side of Wynton Marsalis*, is a collection of 15 songs from seven albums plus "Precious Lord, Take My Hand," a previously unreleased track featuring the gospel legend Marion Williams. The album alternates between slow and fast pieces, representing the New Orleans funeral style that influenced Marsalis. Other songs include "To Higher Ground," "Awakening," and "Oh We Have a Friend in Jesus," featuring Cassandra Wilson, from Marsalis's 1997 Pulitzer Prize–winning jazz oratorio on American slavery, *Blood on the Fields*.



Marsalis points to the spiritual and connecting power of music in his 2011 Harvard University lecture, "Music as Metaphor": "The struggle at the heart of humankind and the central debate of our Constitution have been resolved by [American] musical arts for over a century." As the album liner notes add, music "lifts us out of the human problem of me versus you, and us versus y'all, and brings us to the understanding: 'all of us.'" —JM

AS HE MATURED, MARSALIS'S SPIRITUALITY TOOK SHAPE **LARGELY OUTSIDE THE CHURCH**, THROUGH MUSIC. BY THE AGE OF 14, HE WAS PLAYING HIS TRUMPET WITH THE NEW ORLEANS PHILHARMONIC.



Cantus
Kuniko
LINN RECORDS

KUNIKO KATO, a native of Japan, studied piano as a child and discovered that her small hands were limiting her abilities. "As I grew older," she writes in the liner notes for her second album, *Cantus*, "I discovered the marimba and instantly knew this was the instrument for me." Since then she's toured Asia, Europe, and the United States as a solo percussionist and with many orchestras.

Cantus features six pieces by three influential contemporary classical composers: Arvo Pärt, Steve Reich, and Hywel Davies. Kuniko created new arrangements for the pieces with the blessing of the composers. Her marimba and vibraphone stylings enhance the simple and slow-shifting aspects of these songs.

"Für Alina" and "Spiegel im Spiegel" are two of the most delicately sweet pieces of modern music, and Kuniko offers her own unique interpretation by replacing Pärt's piano and violin with soft vibraphone and ringing crotales (small tuned cymbals). The album's title track, "Cantus," also by Pärt, is a tribute to the British composer Benjamin Britten, who died in 1976.



All of these pieces are deeply transportive, taking the listener to emotional destinations. Reich's signature pulse is reminiscent of a train journey across unknown terrain. Kuniko describes Pärt's subtle music as "beautifully simple," comprising "solemn, tender and sorrowful sounds."

"Purl Ground" by Davies is hypnotic and, according to Kuniko's notes, took countless hours of rehearsals and recording takes. "This piece is deeply evocative," she writes. "When I close my eyes, I am greeted by visions of sunlight dancing on water, gently changing colour." —JM

REICH'S SIGNATURE PULSE IS REMINISCENT OF A TRAIN JOURNEY **ACROSS UNKNOWN TERRAIN**.



Sweet Dreams

DIRECTED BY ROB AND LISA FRUCHTMAN

FORGET WHAT YOU THINK you know about the legacy of genocide. From the first frames of the remarkable documentary *Sweet Dreams*, which was filmed in post-civil-war Rwanda, images of exuberance and joy fill the screen. Side by side, Hutu and Tutsi women from 16 to 60 pound traditional drums with wild abandon, laughing as they play with astonishing dexterity.

Sweet Dreams focuses on Ingoma Nshya, Rwanda's first and only all-women drumming troupe, and tells the story of how it came together after more than a million Tutsis were murdered at the hand of Hutus in the 1994 genocide. Founded by actor and playwright Kiki Katese, the troupe becomes more than a place for women to learn traditional artistic skills: it becomes a haven offering healing and reconciliation.

And eventually, it also becomes a business cooperative as the women open Inzozi Nziza (Sweet Dreams), Rwanda's first-ever ice cream shop, in cooperation with the two Brooklyn-based owners of Blue Marble Ice Cream. Watching the women traverse the rough waters of business ownership is absorbing, but hearing their individual stories is heartbreaking. There is Regine, whose parents are in prison for murder; Marta, whose husband was executed; Seraphine, whose family was slaughtered when she was eight.

Seeing Seraphine standing in front of the home she is building from the proceeds from Sweet Dreams is enormously satisfying. It's also a reminder that even a broken human spirit cannot be kept in check when it wants to soar. As the ice cream shop employees exhort from a bullhorn: "Come! Come and see the dreams of women!"

—JANE GANAHL





FAR LEFT: LISA FRUCHTMAN; LEFT: LEX FLETCHER



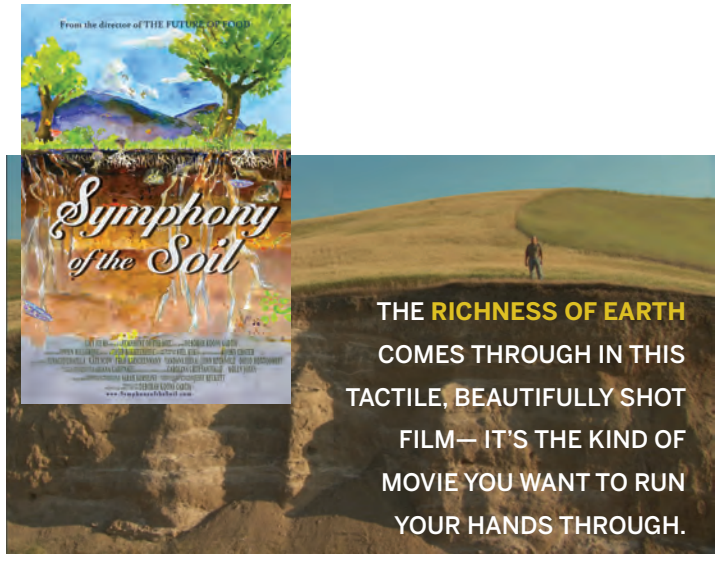
Symphony of the Soil

DIRECTED BY DEBORAH KOONS GARCIA

IN THEORY, DIRECTOR Deborah Koons Garcia's exploration of the wide, varied, and wonderful world of soil offers a great concept: A documentary that digs into the ways in which water, the atmosphere, plants, animals, and humans all deeply affect the resilience and quality of soil.

As a portrait of dirt, *Symphony of the Soil* doesn't skimp on the science, delving into concepts like alluvial material and biodynamic agriculture. And the talking head experts Koons Garcia interviews aren't just talking, they're getting their hands dirty— digging into the soil, crumbling it in their palms, separating it into its various components. The richness of earth comes through in this tactile, beautifully shot film—it's the kind of movie you want to run your hands through.

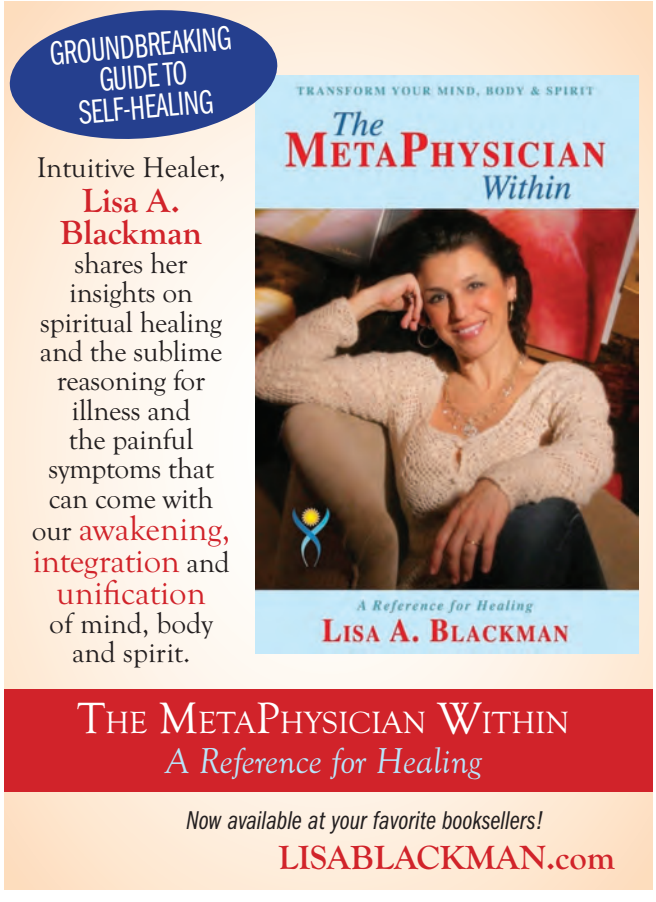
The issues presented here are complex, and to its credit, the film doesn't shy away from tackling them. But *Symphony of the Soil* never quite manages to demystify this world. There's so much information presented that, even before we've wrapped our heads around one concept, Koons Garcia is on to the next one.



COURTESTY LILY FILMS

As with her previous film, *The Future of Food*, Koons Garcia eventually builds to a more pointed argument: that organic compost is superior to simple fertilized soil in terms of guarding against erosion and other potential challenges to sustainability. Here, the film is more successful, because the issues are grounded in environmental concerns we can all understand. Not unlike water, soil is finite, and surprisingly delicate. *The Symphony of the Soil* may lose us a little along the way, but it's crystal clear about the importance of this precious natural resource. —**BILGE EBIRI**





A World without Antibiotics?

As drug resistance spreads, once-treatable infections are becoming more and more deadly. Now scientists and public health officials warn that quick action is needed to preserve the lifesaving potency of antibiotics for future generations.

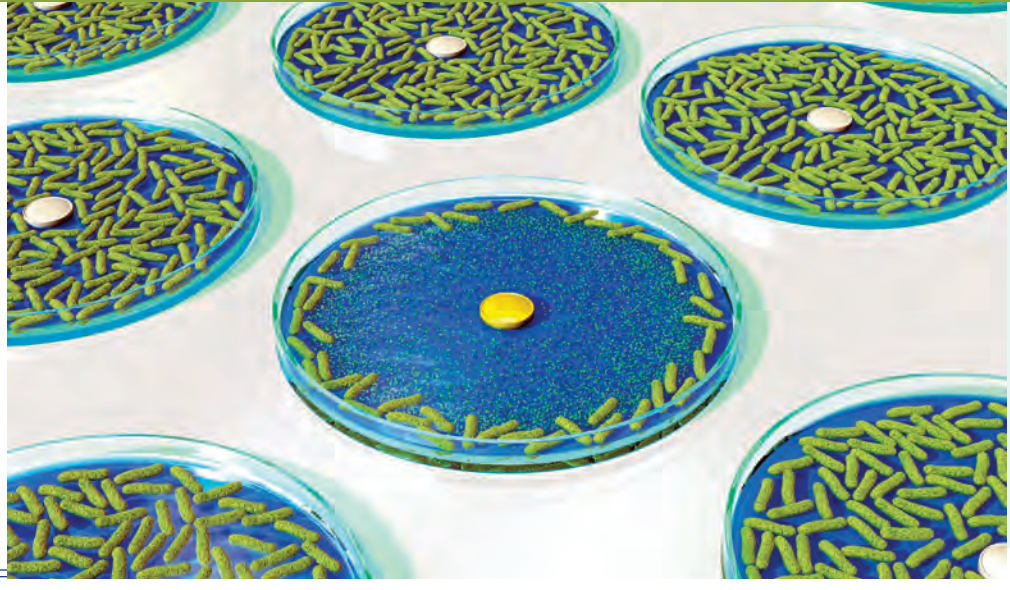
WHEN SCOTTISH SCIENTIST Alexander Fleming came into his laboratory on the morning of September 28, 1928, and noticed that mold growing in a forgotten petri dish was repelling a culture of staphylococcus bacteria, it was the beginning of a new era of antibiotics. Within a decade, the drug he'd named penicillin was being used to cure eye infections in infants, and by World War II, it was saving lives on a massive scale.

But with bacteria developing resistance to antibiotics at a faster and faster rate, and a shortage of new drugs in development, we're now facing a "post-antibiotic era," warns Tom Frieden, director of the Centers for Disease Control and Prevention. What does that mean? Common infections that, a generation ago, could be cured with a short course of medication will once again become untreatable and potentially fatal. And with antibiotics playing a critical role in many medical procedures, losing them as a resource could jeopardize our ability to save lives with treatments such as chemotherapy and organ transplants.

"We are going to reach a point where resistance develops to every antibiotic we have," says Amanda Jezek of the Infectious Diseases Society of America.

Drug resistance is a natural process—the more often bacteria are exposed to an antibiotic, the faster they evolve to protect themselves against it. Misusing antibiotics speeds up that process. In a comprehensive report on the issue released in September, the CDC estimates that as many as 50 percent of the antibiotics prescribed by doctors are not the most effective treatment or are simply unnecessary. Patients can help by not insisting on antibiotic treatment when their doctor says they don't need it, Jezek notes.

THE RATE OF ANTIBIOTIC RESISTANCE IS SPEEDING UP. IT TOOK ALMOST 60 YEARS FOR THE FIRST 10 STRAINS OF DRUG-RESISTANT BACTERIA TO APPEAR; NOW EIGHT NEW STRAINS HAVE BEEN DOCUMENTED SINCE THE YEAR 2000.



© SCIENCE SOURCE

The CDC report also raises concern about the mass use of antibiotics in livestock to promote growth; by some estimates, more antibiotics are now used in food production than medical settings. Not only does this overuse speed up the rate of resistance, it has also been linked to outbreaks of virulent, drug-resistant, foodborne pathogens like *E. coli* and salmonella sickening consumers.

Also of critical concern is the lack of new medications under development, Jezek says. That's largely because antibiotics—used for only a few days to cure an infection—are simply less profitable for pharmaceutical companies than drugs that treat chronic conditions.

Recent government actions—including a law passed by Congress two years ago to extend patent protection for new antibiotics, making the drugs a bit more profitable, and a first-of-its-kind federal grant to GlaxoSmithKline to partner on the development of new infection fighters—are encouraging, but "in no way a silver bullet," she says.

Antibiotics—used for only a few days to cure an infection—are simply less profitable for pharmaceutical companies than drugs that treat chronic conditions.

Her group, the professional association for physicians and others who specialize in infectious diseases, is recommending a more streamlined regulatory review for new antibiotics—allowing them to be tested and approved for limited use before hitting the mass market—as well as federal tax incentives to defray research and development costs.

"We don't want to wait until these infections hit epidemic proportions before we start developing new drugs," she says.

For some, the post-antibiotic era is already here. The CDC estimates that drug-resistant infections now sicken some 2 million Americans every year, killing 23,000.

But the agency says it is not too late to change course. It recommends four actions: preventing infections before they start (through simple steps like hand washing and sanitation); better tracking of drug-resistant infections; reducing the misuse of antibiotics; and promoting the production of new drugs.

"Antibiotics really are a precious national resource," said Frieden at a September press briefing. "We need to preserve them for people in the future."

—ILIMA LOOMIS

WHAT **YOU** CAN DO

If You Have a **Minute**...

Email your congressional representatives and urge them to support policies that would combat antimicrobial resistance and provide incentives for the development of new antibiotics. "It's critical that members of Congress get that message from their constituents," Jezek says.

If You Have an **Hour**...

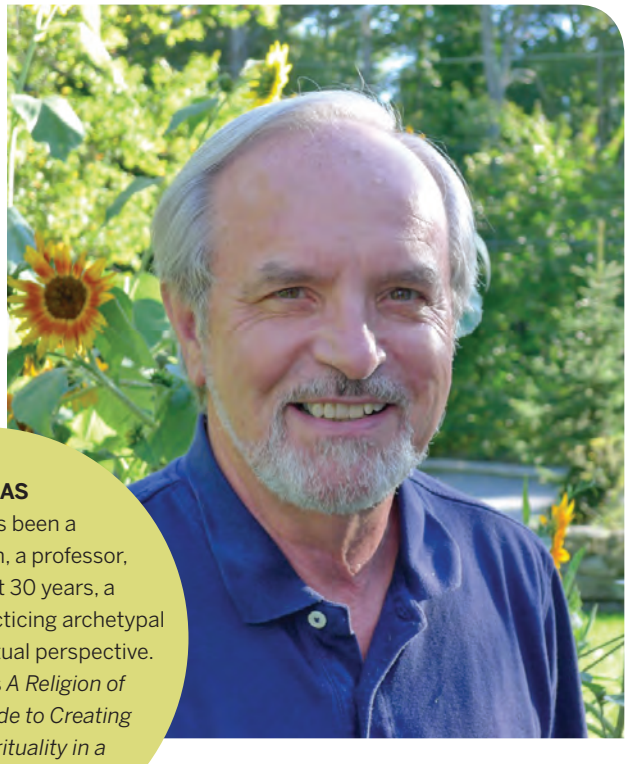
If you or someone you know has been affected by a drug-resistant infection, share your experience with the Infectious Diseases Society of America (email jford@idsociety.org). "These stories are powerful tools that we use when talking with lawmakers about the human impact of antibiotic-resistant infections," Jezek says.

If You Have a **Month**...

Volunteer on the board of your local hospital or nursing home (health-care facilities are where the most virulent "superbugs" spread the fastest), and advocate for the establishment of an antibiotic stewardship program—policies for making responsible antibiotic use consistent from doctor to doctor.

If You Have **$100**...

Donate to the Food Animal Concerns Trust, a Chicago-based nonprofit that promotes farm animal welfare and advocates for a ban on the unnecessary use of antibiotics in livestock through the Keep Antibiotics Working coalition. Learn more at foodanimalconcerns.org.



THOMAS MOORE has been a monk, a musician, a professor, and, for the past 30 years, a psychotherapist practicing archetypal therapy with a spiritual perspective. His latest book is *A Religion of One's Own: A Guide to Creating a Personal Spirituality in a Secular World*.

A CHAPEL OF ONE'S OWN

INSTEAD OF GOING off to a monastery, you can bring the monastery to the secular society. In common areas in our towns and cities we could install more and better places for contemplation, indications that we are a community and images that evoke spiritual values. We could be more like monks and less like secularists, more like thoughtful men and women who make all of life sacred and less like unconscious citizens who have nothing more at their disposal than ego and instinct.

In a quiet neighborhood in Houston, Texas, the Rothko Chapel sits on a small open space with a quiet pond and a piece of sculpture. On most days, the chapel is a place of reflection in an active city. The architecture, furnishings, and, of course, the large dark paintings of Mark Rothko create a special atmosphere for reflection. If you look at the schedule of events and the books that are available in the library, you'll see that every spiritual tradition imaginable is represented.

This is a rare resource for those of us trying to maintain a religion of our own. It's current with where religion is in life today. It's based on art, it offers a suitable place for reflection, it draws on all the traditions equally and positively, and it's located in the midst of city life. Beyond that, it's welcoming, friendly, and intelligent. It's effective in creating local community experiences and in sustaining a feeling for world community. All of our cities would benefit from many of these "chapels" to sustain the personal religion of their citizens.

I've called this new approach "a religion of one's own," but as you pursue your own religion, immediately you begin to see connections with the whole of life and with community, defined both in the most local of ways and with all beings in the cosmos, including those we have yet to meet up with. This religion need not be narcissistic and limited.

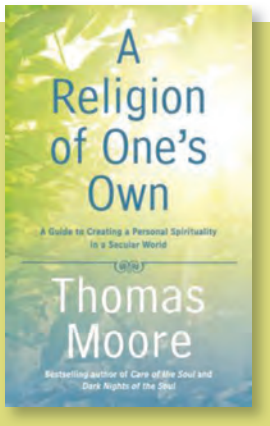
What I am envisioning is a return to a sacred environment and a sacred sense of self. A divided world has rendered secularity a source of insanity and aggression, and it has made religion vapid and unhelpful or fanatic and dangerous. So this new kind of religion reinstates both secularity and sacredness, one deepening the other in a fruitful tandem. We need to enjoy secular life, and we need a sense of the sacred for depth of sensitivity and meaning. —S&H

Excerpted from *A Religion of One's Own*, by Thomas Moore. Gotham Books, 2014. Reprinted with permission.

WHAT I AM ENVISIONING IS A RETURN TO A SACRED ENVIRONMENT AND A **SACRED SENSE OF SELF.**

Rebooting Religion

Thomas Moore on his new book, *A Religion of One's Own*



We've heard a lot about people now calling themselves "spiritual but not religious." How does "a religion of one's own" fit into this new paradigm?

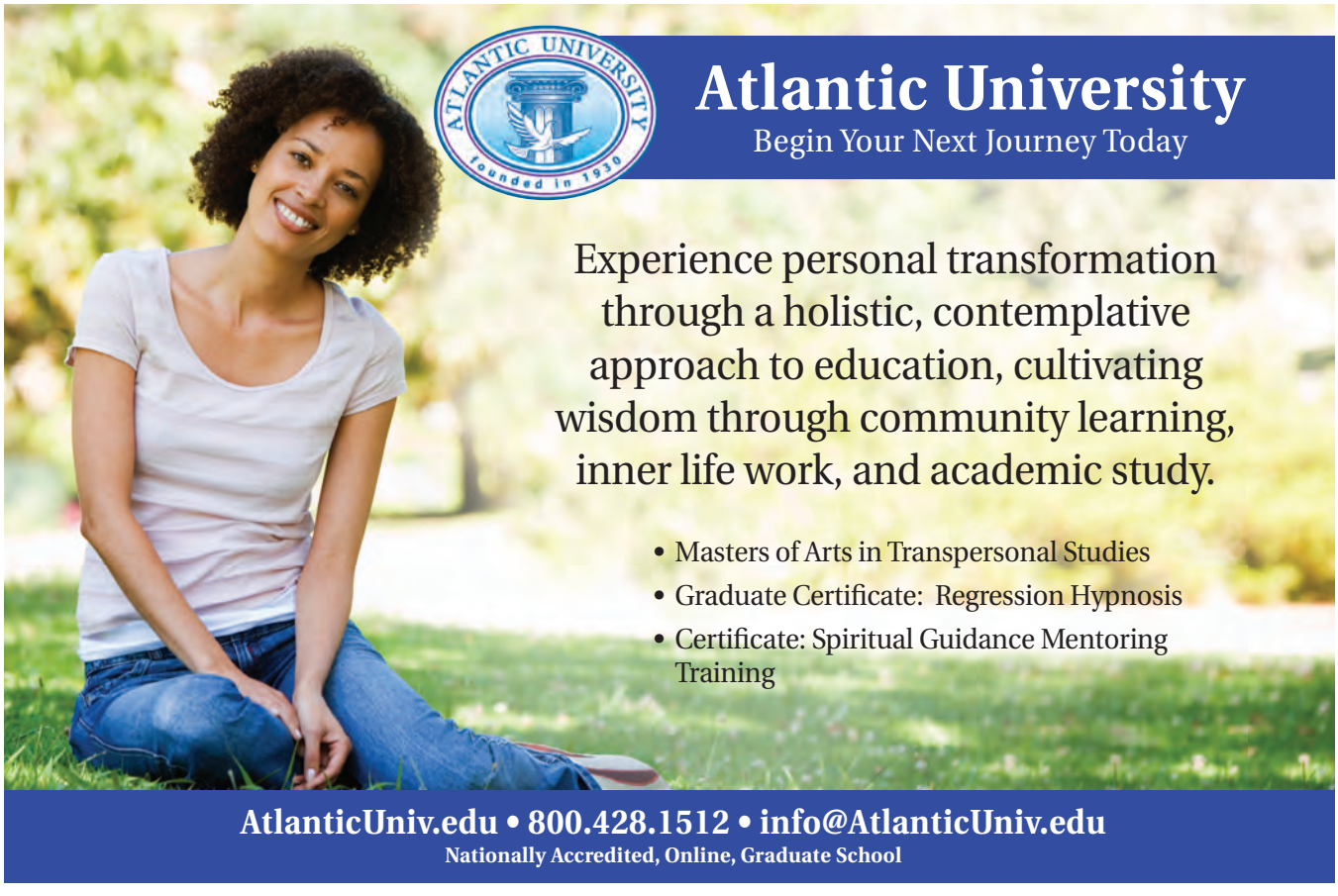
I assume that people mean that they want to retain the heart of what it means to be religious without the external trappings: formal teachings, especially those that are forced on you; meaningless rituals; highly selective moral issues; male dominance; a tendency toward puritanism. I think we need a new, deeper, and more personally relevant religion that includes a strong spiritual component, one that draws from the traditions but is suited to the individual. This comes from men and women who are now the creators of their religion and not the followers.

What are some of the consequences you see of the diminishment of religion in our daily lives?

Many today have bought into the illusion that science and technology can answer all our questions and make life worth living. But there are many issues that are mysterious, that give us our human depth. We explore these issues in art and literature, and in religious writings around the world. If we lose religion, both the wisdom of the traditions and our own religious creativity, then we will become like our machines—soulless. We need a lively, inspiring, and guiding spiritual vision and practice to make a worthwhile future for humanity.

How can we create "a religion of one's own" without losing that sense of fellowship and community that organized religion once provided?

Many people ask me this question, probably because "a religion of one's own" sounds highly individual. But I think it's time to stop thinking so literally about community, seeing it as a group of people around you who are alike in some way. It's time to see that every human being is part of your community.





GERI LARKIN is using the quiet of this winter's months to continue her study of the Flower Ornament Sutra, which seems to get longer by the day. For breaks she is working on a series of paintings called "The Tea Life."

"IF YOU ARE ASKING THE QUESTION, THE ANSWER IS 'YES'"

IF YOU STOOD next to him in an elevator, you would see a handsome man whose shock of white-gray hair, sparkling eyes, and casually expensive clothes suggest a venture capitalist visiting from California, maybe, or someone who owns a string of locavore restaurants along the coast.

Robert Burridge is neither. Instead, he is a prolific artist. From morning until late at night, he creates fabulous, bursting-with-color acrylic paintings. When he isn't in his studio, he teaches around the world, judges art competitions, and prepares for his own museum shows. Standing next to him in that elevator, you would feel his happiness. The man shines.

To get to happy, Bob had to give up his career as the head of an extremely successful California design firm. As he tells the story, he was chugging along until he caught a television interview with philosopher Joseph Campbell. Something about Campbell's classic advice, "follow your bliss," stopped him in his tracks. Campbell was offering people permission to be exactly who they were and to trust themselves when it came to figuring out what that meant.

Bob took the advice and never looked back.

If you are lucky enough to take an art class from Bob, you will be struck by his unwavering insistence that you trust yourself. Seek his advice about a project, and you'll always get the same response: "If you are asking the question, the answer is 'yes.'" Bob even hands out Post-it Notes that have YES written in block letters on them.

This is a life-changing message.

It's no different than what the Buddha taught more than 2,500 years ago. On his deathbed, after some 45 years of teaching and with his last words to his followers, the Buddha insisted that they simply trust themselves to know what they need to do, minute by minute, to live enlightened, joyous lives. "Each of you should make yourself an island unto yourself." Then he reminded them that everything he had taught up to that point would help them with this effort. Mindfulness. The path of morality. Loyalty to family and friends. Generosity. In fact, Buddha's last words are echoed by Campbell's:

"Please strive for your own goal, devote yourselves to your own goal. Dwell diligent, ardent, and self-controlled for your own good." Follow your bliss.

WHEN WE HEED THE BUDDHA'S ADVICE AND GIVE OURSELVES PERMISSION TO FOLLOW OUR BLISS, WHATEVER IT IS, THE WORLD OPENS ITS ARMS TO US IN WAYS WE CAN'T POSSIBLY IMAGINE.

Sitting in the quiet of an early morning at Laughing Moon Hermitage, it occurs to me that we've somehow forgotten this teaching and how central it is to our own happiness.

This is a mistake.

When we heed the Buddha's advice and give ourselves permission to follow our bliss, whatever it is, the world opens its arms to us in ways we can't possibly imagine. (A good clue as to whether something is really our bliss is to ask one question. Is it healing? If it isn't, it isn't bliss.) We start to paint and suddenly find ourselves teaching an art class for preschoolers because they also like finger painting. We begin to write every day—not a blog, but handwritten letters to everyone in our extended family just so they can receive genuine snail mail before it is too late. Out of the blue, someone wants to publish the letters. We realize that we are tired of living alone and organize a house we can share with four other foodies. Sunday nights become a "pop-up" restaurant because we're always cooking too much food. Next step? Food truck. In this season of wishes for the new year, I wish you so many "yeses" that you can't keep up with your own excitement. And may you pass it on. —S&H

practice

Robert Burridge's Creativity Warm-Up

Warm-ups are worth their weight in gold when it comes to opening the creativity spigot. This one takes less than five minutes and works for writers, painters, composers—OK, everybody! You need an old thesaurus, crayons, and three sheets of paper. Line the sheets up on a table. Then close your eyes, open the book, and point to a word. Then for *one minute only*, draw whatever image it invokes on the first piece of paper. Or scribble down a handful of free-association words. Repeat the exercise with two more words. (Since I use crayons for this I save my warm-up sheets for wrapping small gifts.) Now you are ready to go.

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The author of *The Virtue of Wealth*, **PAUL SUTHERLAND** is chief investment officer of the FIM Group.

"SHOULD I GO ON A FINANCIAL CLEANSE?"

Every January I go on a cleanse to kick off the new year. This year, I'd like to put my finances on a cleanse as well. What is the most common financial "baggage" you see people carrying around, and what are your tips for "out with the old, in with the new"?

Paul Sutherland: First, try thinking: out with the new, in with the old. Look in your closet and ask yourself, Do I really need more clothing? Could I go a year without buying one thing that is new? If the answer is no, try finding what you need in a thrift store. And if you have a car and are thinking about replacing it, ask your mechanic if it has a few more years on it. If it's still mechanically sound and the only reason for trading it in is appearances, get it detailed and keep it a bit longer.

A financial cleanse starts with a desire to lead an engaged, happy, vibrant, balanced spiritual life. As we progress in our spiritual development—and start feeling happier as we learn to live in the moment—we no longer turn to shopping and consumption for a sense of fulfillment.

Take a moment to think about your last purchase. Did it lasting create joy? Was it even necessary? And if it was a gift, did you give it out of a sense of obligation, or out of real love and concern?

My siblings are very uncomfortable asking our aging mother about her money, but I'd like to know about her financial picture so I can plan for the future and anticipate how I might need to take care of her needs in the years ahead. What responsibility do I have to find out about her finances?

Ultimately, spirituality is about taking responsibility. You feel responsible for your mother's future, and you will feel uneasy until you deal with it. I would look at this as an opportunity to connect with your mom and let her know you love her and want to make sure she's comfortable and secure for the future. Let her feel your sincerity. Then ask if she is concerned about her finances, her health, or what's to come in the years ahead. Then sit back and listen to what she has to say. It might be uncomfortable—and that's fine. You love your mom, so let there be some discomfort and ask the tough questions.

I believe in the power of intention. What affirmations do you suggest to help me achieve my goal of increasing my financial security in the coming year?

I truly believe we can have it all—if we can define the "all." So what does financial security mean to you? Your intention and affirmations should be based on that personal definition. If you lead a spiritual life and work toward your intention, you'll find it is already yours.

To ask Paul a question, email him directly at paul@spiritualityhealth.com.

> Saying "no" to a request that doesn't make sense or is contrary to your beliefs doesn't make you a bad person.

I inherited a large amount of money last year. Ever since then, I'm constantly being approached to donate to various worthy organizations in my community. I do give some money to charity, but I can't give to everyone! How can I say "no" without being a bad person?

If an alcoholic asks you for money to buy gin, do you say, "Sure"? If your neighbors ask you to come over and mow their lawn so they can watch a football game, do you say, "Be there in a few minutes"? Saying "no" to a request that doesn't make sense or is contrary to your beliefs doesn't make you a bad person.

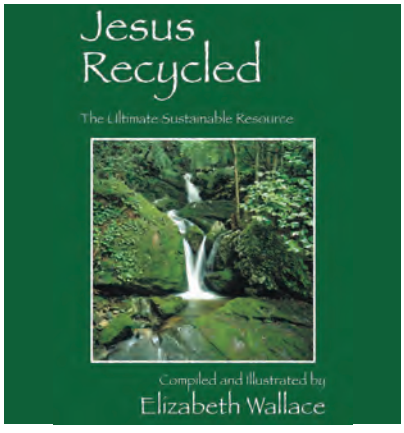
I believe that how we give is an expression of our core values. So do some thinking about what is truly important to you. Try this exercise: think of the three problems in the world that trouble you the most. Next, think of the three biggest injustices that you would fix if you had a magic wand. Then, be proactive about giving to the organizations that support what you want to right in the world. —S&H





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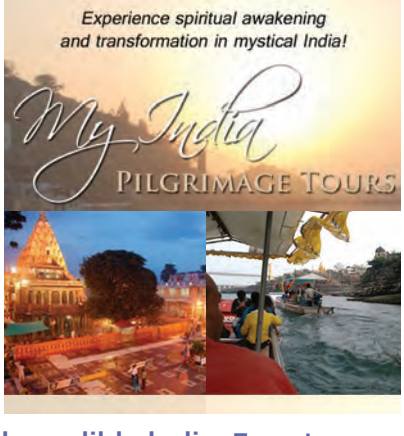


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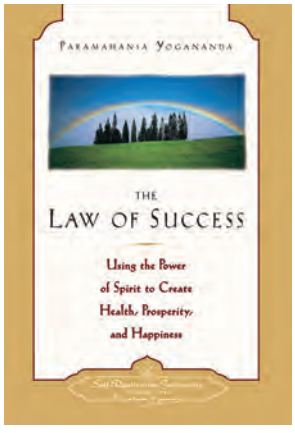
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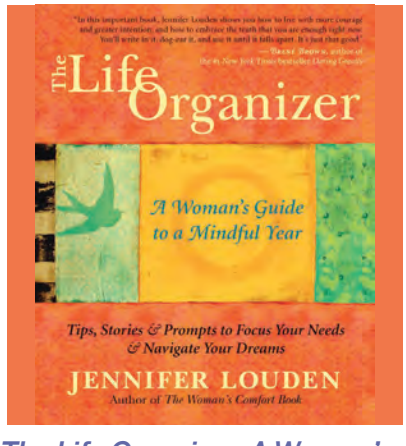


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5 Questions for Sharon Salzberg



1. What important lesson came out of your childhood?

Maybe most strikingly, the impermanence and uncertainty of life. As a child I had no ability to extract the sweet from the bitter of this truth. Now, as an adult with a long background in meditation, I feel the poignancy of impermanence, and also its injunction to live this moment fully, right now, because it will surely pass.

2. What do you struggle with most and what do you do with your struggle?

Having time just to relax, go on retreat, not to be writing or teaching or speaking. I sit every day, and do go on retreat each year, but I am finding a longing for more. It's hard, since I also get inspired by teaching and the people I meet when teaching, but I'm trying to carve out more time just for quiet.

3. When is the last time you were deeply moved and why?

I am deeply moved by my students, and I feel incredibly lucky in that I tend to meet a lot of good-hearted people.

I have a friend who has suffered from strong bouts of depression. She told me recently that one of the most healing activities she has undertaken is volunteering at a kitchen that serves homebound ill people. Her hands shook too badly (as a side effect of medication) for her to cut sandwiches, her original assignment. Now she wraps the sandwiches, and it makes her very happy to be of service to others.

4. What has surprised you most in your life?

The resiliency of the human spirit. I think of my teacher, Dipa Ma, who came to meditation practice after the death of two children and then her husband. She turned the grief and pain into tremendous compassion for all.

5. What is your favorite teaching or practice?

My favorite passage from the Buddha is called the Kusala Sutta:

"Abandon what is unskillful . . . One can abandon the unskillful. If it were not possible, I would not ask you to do so. If this abandoning of the unskillful would bring harm and suffering, I would not ask you to abandon it. But as the abandoning of the unskillful brings benefit and happiness, Therefore, I say, 'Abandon what is unskillful!'

"Cultivate that which is skillful. One can cultivate the skillful. If it were not possible, I would not ask you to do it. If this cultivation of the skillful would bring harm and suffering, I would not ask you to cultivate it. But as the cultivation of the skillful brings benefit and happiness, Therefore, I say, 'Cultivate that which is skillful!'"

I like that passage because of the sense of confidence it instills in me: This is possible. I can do this. You too can do this. If it were not possible, the Buddha would not ask us to do it.

A meditation teacher for more than 35 years and the cofounder of the Insight Meditation Society, bestselling author Sharon Salzberg's latest book is *Real Happiness at Work: Meditations for Accomplishment, Achievement, and Peace*.

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