"The world was infinitely more fascinating than I had ever thought" *p. 58*

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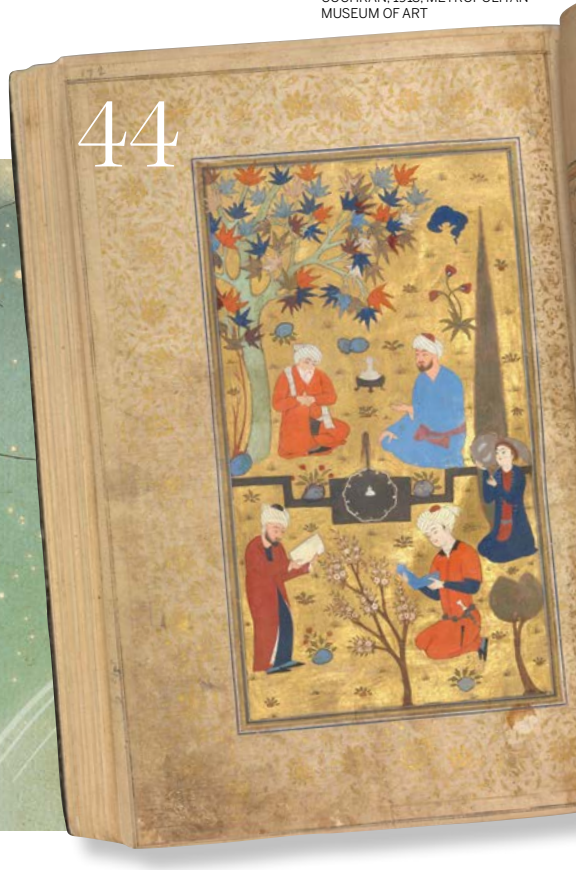
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Our "Essential Conversations" podcast, hosted by Rabbi Rami, goes deeper into stories featured in the magazine.





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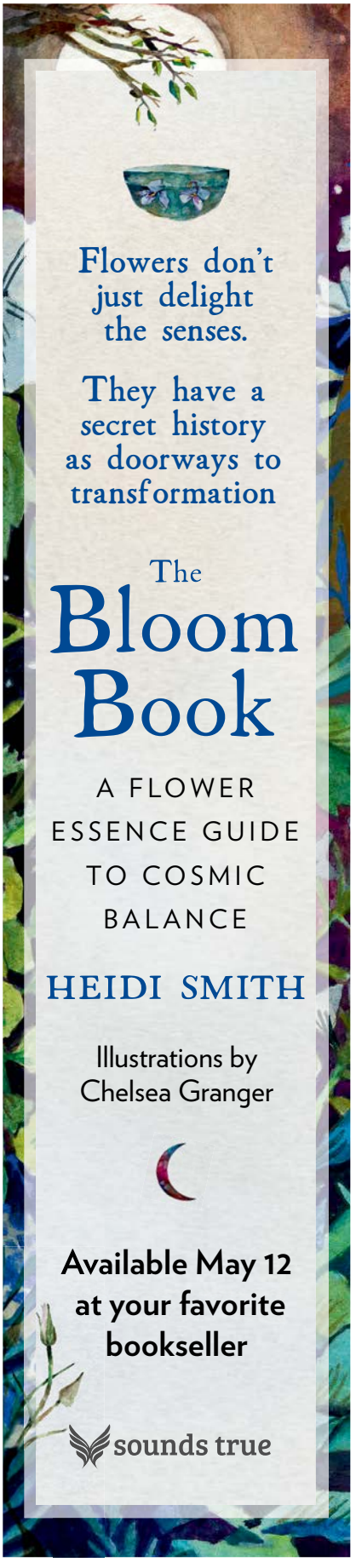


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Spirituality & Health

volume 23, number 3

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Please contact us with any comments or inquiries at the email addresses listed below.

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BEATRICE NUSSBAUM

As we were preparing to go to press, the full weight of the COVID-19 crisis hit the U.S. Who knows what the world will look like by the time you're reading this? It seems very unlikely that things will be back to normal. I invite you to check out our website, spiritualityhealth.com, to see up-to-the-minute tips, thoughts, and perspective.

As I write this (from the past!) more people are at home, with time on their hands, feeling the urge to deepen their inner life. Perhaps their quest takes them to a volume of poetry on their shelf, one written by Rumi.

•••

I slogged through a couple years of Latin in college as a way to fulfill a foreign language requirement. "Slogged" is an appropriate word given my study habits, but I don't mean to suggest I didn't enjoy the classes. I did! As one of my professors said, you can go anywhere in the world today and find a Coke. To experience something really different, you have to go back in time.

For a month or two we studied the poet Catullus. One of his poems, known as Catullus 101, has stuck with me. In Latin, the poem is ridiculously beautiful; it's elegant and concise, with great musicality.

Its opening lines are gorgeous. A literal translation is something like:

> *Having been borne through many peoples and many seas / I have come, brother, to these miserable funeral rites.*

Here's a well-known literary translation (if any translation of Catullus can be called well-known):

> *Wandering through many countries and over many seas / I come, my brother, to these sorrowful obsequies.*

In English, this is ... bad. Catullus seems wordy and pretentious, and, since he harps on how far he had to travel to get to a funeral, like a bit of a jerk.

What I'm trying to say is that the poem *exists as itself* only in Latin. Reading it in translation is like hearing "Hey Jude" played by a middle school marching band and deciding that the Beatles can't keep time.

Which brings me to Rumi. Strangely, he thrives in translation. He is a bona fide Internet celebrity 750 years after his death. Nuggets like "You have to keep breaking your heart until it opens" and "These pains you feel are messengers; listen to them," speak to us as if they were written yesterday.

In many ways—they were! These are modern translations imbued with modern language and modern perspectives. Are they really Rumi, or are they, as Hollywood might say, inspired by Rumi? For seekers who have been touched by the words, does it matter?

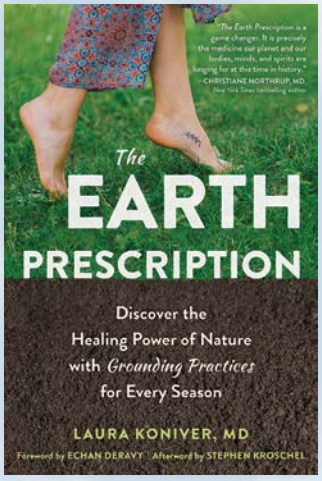
I hope you enjoy our feature package, where we have several stories digging into these questions. I propose that they go way beyond Rumi.

From Ayurveda to ayahuasca, Kabbalah to Catholic mysticism, how can we pick up the best things from around the world and benefit from them in a way that is respectful and wise?

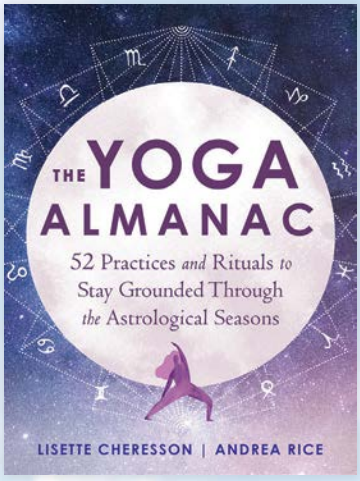
We're all figuring it out. At *Spirituality & Health* we do our best to find things you can use, present them in a concise but accurate way, and honor the richness of any tradition we pull a practice from. As always, let us know how we're doing at editors@spiritualityhealth.com.

—Ben

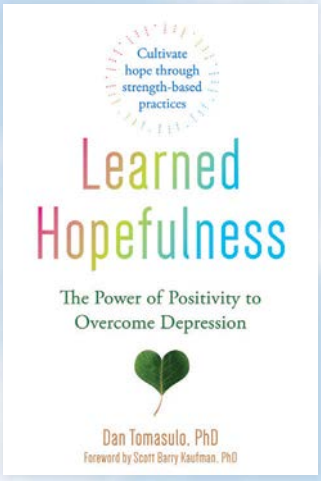
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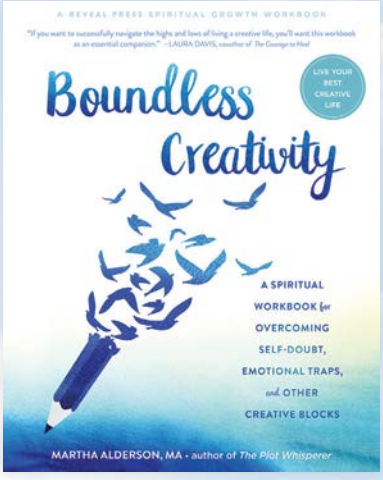
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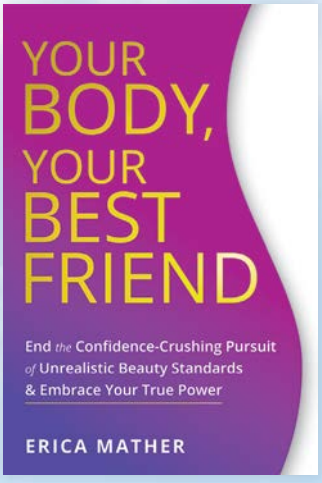
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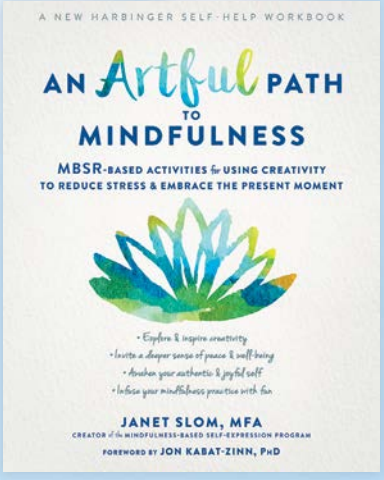
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Lindsay Stripling

S&H editor Ben Nussbaum talked with San Francisco-based artist Linday Stripling about watercolors, dreams, and making the leap to being a full-time artist.

Your work has been described as dreamy. Tell me about that.

Lindsay: My interest in painting and art started out with me being really interested in memory. My grandma had dementia and my other grandma had Alzheimer's. I studied photography at UC Santa Cruz and got into painting by painting old photos and leaving parts out.

My approach to image making is very different now, but the ideas kind of hold true—I'm really interested in narrative and the narratives we tell ourselves, how we move through imagery as viewers, how I move through imagery as a painter, and telling a story in a way that feels really rooted in psychology and being a human.

I use my sketchbooks and drawings as a way to create a glossary of ideas I'm interested in, whether it's concepts or literal images, and I usually pull from that to create the paintings.

You're mainly a watercolorist now?

I started out with watercolor and I still use watercolor pretty regularly. I work for my friend Alexis who has a shop here in San Francisco and we make watercolor from scratch. So watercolor is a huge part of my practice. But I also use gouache and I draw and I've started doing more digital painting, just because watercolor can take a really long time. I save watercolor for when I'm doing gallery shows.



Your friend makes watercolors from scratch?

She has a shop called Case for Making. We make watercolors from scratch. We source the pigments from all over the world.

We went to Italy and Amsterdam and Munich last year to visit some of the pigment mills we source from. It's really, really cool. It's cool to be part of someone else's creative practice and business and have that community.

Did learning more about how paint is made impact your art at all?

I've always had a really material-based approach.

Alexis started making paint about three years ago. I got to witness her exploring the making of paint. She's also very material-based; we're both really excited about sharing experimentation and process with people who maybe don't have an art background and maybe aren't excited about doing workshops or creating their own work. I don't know if it's necessarily affected my practice, but it's made it really fun for me to share that excitement about materials with other people.

What does it mean to be material-based? I've never heard that exact phrase before.

Well, I'm probably making it up. The way I think about it is, approaching art from a more playful place.



Katherine and Dalia
(a portrait commission)
Lindsay Stripling
lindsaystripling.com

A lot of times when people are new to art, it's product-based. You might take a workshop on how to create a painting of flowers or how to make a specific thing. I teach my workshops based on how to play around with specific aspects of materials. There might be some takeaways, but the main point of the workshop is to encourage that playfulness and to educate about the things you learn through that play.

I know you worked in the restaurant business for a long time. How long have you been a full-time professional artist?

I was working in a restaurant as a manager, and also a waitress, and I bartended for a while—for 15 years. About a year and a half ago stopped doing that and started working completely for myself. Even when I was a manager, I was still working full-time as an artist. Almost like I was working two full-time jobs. I think I was waiting around for a long time for someone to tell me it was appropriate to let go of the restaurant job.

Do you ever feel like now you have too much time on your hands and you're not as productive?

Hah! I definitely feel that I had to hustle each day to find time to be able to work. I was really productive because I had to be. And I have to be now. But now I have more time to foster other avenues of my work. Painting is just one facet. Illustration I view as a different facet. And I teach also.

I really like that you were able to do both for a long time. I think a lot of people try to do that but can't—at some point they give up.

I think I was pretty close to that place. I was really burnt out. At a certain point I couldn't do it much longer, that hustle.

I reached a place where I was talking to a friend of mine, and I was like, "Should I try and expand my job at the restaurant and take on more work and make a bigger career for myself?"

And she was like, "Why? Why would you do that? Why would that be what you do?"

And I was like, "Yeah, why *would* that be what I do? What would it look like if I let that go and just worked for myself?"

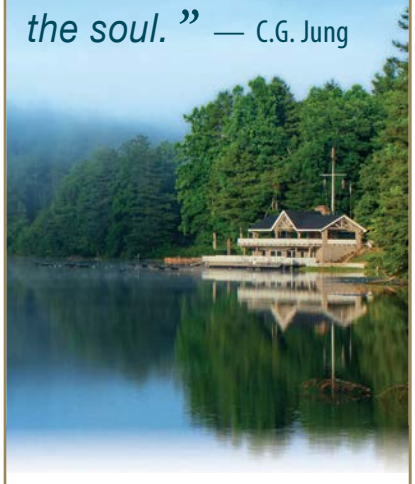
And so far it's been working great. S&H

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Mother, After

Just before
I dipped
into sleep
she appeared
on the canvas
of my eyelids—
tranquil joy
on her face like
Renoir
might have painted,
light dappling
around and through her.

Even when the brush
had to be tied to Renoir's
bent and failing hands,
Beauty drew through them
as my mother—even beyond—
cannot help but be who she is.

—Andrea Potos

From *Mothershell* by Andrea Potos. © Andrea Potos and reprinted by permission of Kelsay Books.



Lindsay Stripling
lindsaystripling.com

I had asked my mother for a sign.

Two weeks after her passing, I was relaxing on our back deck, enjoying the stillness and warmth of the summer afternoon. As often happens, I started to doze off, and suddenly there she appeared—etched distinctly behind my closed eyelids. I had never seen such pure joy on her face. She was palpably herself, I thought, and happier! I felt moved and grateful to experience this connection with her in so sudden and surprising a fashion.

Later, I remembered the vintage, scratchy film of Auguste Renoir painting at the Art Institute of Chicago some years back. I have always been drawn to Renoir. The film showed him in his old age, his hands terribly twisted and crippled with arthritis; he was still painting beauty. He too, no matter the circumstances, was still himself.

I loved discovering this parallel between Renoir and my mother—whether in human life or beyond, neither could become less then who they truly are. I don't think any of us can. **—ANDREA POTOS**

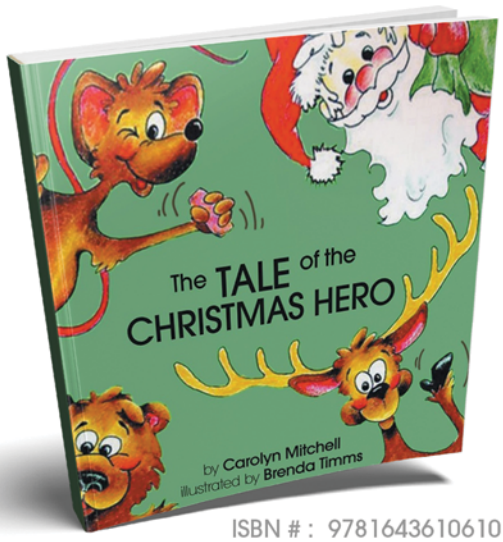




The Tale of the Pumpkin Seed Squad By Carolyn Mitchell

ISBN # : 9781643610610

Riley Chester-field Mouse has acquired both a name and some friends in this 2nd book of a series chronicling the life of the little field mouse. Through the same easy-read poetry and captivating caricatures exhibited in The Tale of the Christmas Hero, the author and artist comically relate the imaginative adventures — and misadventures — of Riley and his friends. The tale begins on a crisp, fall morning as Riley hastens to join his friends in their newly-discovered game called football. In a flashback to the previous week, Riley recalls his disastrous introduction to the sport when he tried to interject himself into a people-boys' game and was found to be no match for a football 10 times his size! But his inventive friend, Gus, hatched a plan to scale the game down to their level, promising to bring a mouse-sized ball to their next Saturday play date. When Gus arrives at the field lugging a HUGE pumpkin, his friends scoff in disbelief until he climbs inside the pumpkin and proudly produces the perfect game ball — a pumpkin seed! So, then, "with walnut shells for helmets and long toenails for cleats, both teams stood ready to perform amazing football feats!!" The game and the story play out in clever detail as each mouse team scrambles to conquer the scoreboard before the hungry little Gus devours all the delicious-tasting balls! Through a delightful twist at the end of the tale, the little mice discover friendship to be the real victor in their competition. The Tale of the Pumpkin Seed Squad is a delightful commentary on competition and sportsmanship that will surely charm even the least of its budding-athlete readers.



ISBN # : 9781643610610

The Tale of the Christmas Hero By Carolyn Mitchell

Through delightful, easy-read poetry and enchanting illustrations, the author and artist relate a whimsical tale of a little field mouse's unlikely encounter with Santa and his reindeer on Christmas Eve. The colorful imagery created by this book's verse and corresponding artwork will amuse and fascinate the reader as it brings the story to vibrant life. The storyteller immediately beckons each reader to perceive his or her own hometown as the one nearly missed by the frolicking reindeer's diversion. This personalizes the anticipation as each aspect of the story unfolds. The tale begins with an exciting race as the frisky reindeer suddenly abandon their Christmas delivery work to plunge Santa's sleigh into a furious chase after a startled field mouse. The fun continues as the mouse's escape plan finally outwits the reindeer, causing them to lead Santa and his sleigh into a most compromising situation. Their resulting predicament was clearly spelling disaster for Santa's ability to complete his Christmas Eve duties! But then . . . in a delightful turn of events, the Christmas team is rescued through another ingenious plan by the soft-hearted mouse and his recruited bear helpers. The story ends happily with Santa's Christmas Eve mission restored and the little mouse suitably rewarded by his new friends for his heroic efforts. The Tale of a Christmas Hero is a captivating children's book that is sure to charm readers of all ages.

Following a successful nursing career, Carolyn Mitchell now enthusiastically pursues her life-long interest in writing and poetic expression. Carolyn has always appreciated the versatility of the English language and finds particular pleasure in articulating her stories through rhyme. Children's literature has had special appeal to Carolyn as she found reading with her children and grandchildren to be one of the purest delights in life. Through this series of engaging rhyming tales, she aims to foster a continuing excitement for reading in children of all ages. Carolyn lives on a farm near Hickman, Nebraska with her husband, Daryl. There they raised 3 daughters — Becky, Christy, and Mandy, and now delight in visits from their 5 grandchildren — Christian, Brandon, Austin, Kirstin, and Haley. Brenda Timms is a gifted and successful artist who expresses her talents through multiple mediums. Equally at ease with oils and acrylics in her paintings, Brenda has, also, created many amazing sculptures on both small and larger-than-life scales. Reared in the beautiful Nebraska countryside, Brenda developed a lasting appreciation for the wonders of nature and, from childhood, was encouraged by her artistic mother to express her fascinations in art form. These continuing values have inspired the charming artwork in these books. Her illustrations delightfully define the personalities of the animal characters and provide infatuating enhancements to the story lines. Brenda's home is located in David City, N.E., where she now shares the joys of alluring rural life with her daughter, Morgan, and son, Ben.



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Author and teacher **RABBI RAMI SHAPIRO** is encouraging Perennial Wisdom to lead us beyond alienation and isolation to integration and unity, based on Genesis 12:3: "You shall be a blessing to all the families of the earth."

A Blip in the Cosmos

We humans are nothing more than a blip in the infinite expanse of the cosmos. Why do people matter?

Rabbi Rami: Think of the 26 letters of the English alphabet. These letters are the smallest component of this column—just a blip. Yet without letters there are no words, and without words there are no sentences, and without sentences there are no paragraphs, and without paragraphs there is no column, and without this column there is no paycheck, and without a paycheck there is no food, and without food there is no me, and while I am also a blip, I matter—at least to me, my loved ones, and my creditors. So, while it is true that we humans are just a blip in the cosmos, without blips there is no cosmos at all.

Given the drop in religious belief, my Gen Z grandchildren will likely grow up to be atheists. How do I keep this from happening?

My grandson is four years old: the last of the Gen Z cohort. He asked me about God the other day and I had three options as to how to respond: (A) I could talk with him about nondual panentheism, explain Spinoza's notion of God as *natura naturans* (nature naturing), and explore the meaning of YHVH (from the Hebrew verb "to be") as the Happening of all happening happening as him and all reality at any given moment; (B) We could read Etan Boritzer's very insightful children's book called *What Is God?*; or (C) We could look at the leaves he loves through a microscope and see how all life is the dancing of God.

I opted for Choice B and ordered the microscope so that Choice C would be a real option in the future. Ultimately, I hope he comes to *experience* God rather believe in God, as belief is simply a way of affirming something you do not know to be true.

A friend and I were driving past a billboard featuring a beautiful newborn with the message, "There IS Evidence for GOD." My friend agrees: Babies prove God exists and she quotes Psalm 139:13, where God knits babies in the womb. While I believe in God, I don't think babies prove anything. What's your take?

It depends on how you understand God. If, like me, you understand God as all reality, then a baby *is* evidence of God, as is a calf, a kitten, a puppy, and a pile of bear scat. If your friend believes God

BOTTOM LINE:
I DON'T NEED EVIDENCE THAT GOD EXISTS BECAUSE FOR ME
GOD IS EXISTENCE ITSELF.

knits babies in the womb, she has to explain why God drops a stitch now and then and knits stillborn babies and babies with terrible physical and mental challenges. Bottom line: I don't need evidence that God exists because for me God is existence itself.

I believe what I read in my Bible. Therefore, I believe that Jews are the children of Satan (John 8:44). A Jewish coworker insists this makes me an anti-Semite. How can I be an anti-Semite when it is God Himself who tells me Satan is the Jews' father? Do you think I'm an anti-Semite?
Yes. And so is your God. An anti-Semite is someone who defames all Jews simply because they are Jews. You can trace an unbroken line from John 8:44 to millennia of Christian Jew-hatred leading to the Holocaust and beyond. You have only two options here: Either you openly admit that you and your God are anti-Semitic or you learn to think more critically about scripture as a flawed human document rather than an inerrant divine one.

How can I help my teenage grandchildren survive the coming collapse of civilization?
I suggest you work with them to gain the skills they need to survive the collapse you anticipate. Here are three examples: Plant an organic garden and learn how to grow, prepare, and preserve your own food; explore the teachings of Howard Thurman, Martin Luther King Jr., and Parker Palmer and create a beloved community with friends and neighbors who will see one another through times of peril; and read books like Sharon Salzberg's *Lovingkindness* and my own *The Sacred Art of Lovingkindness* and practice lovingkindness meditation so that the world they build on the ruins of the one we leave them might reflect the best of humanity rather than the worst.

My Jewish daughter's Christian boyfriend gave her a gift of a gold cross. She insists on wearing it for him, but I get sick to my stomach when she does so. Should I insist she take it off?
No. I would encourage her to respect the cross for what it is: a symbol of belief in Jesus Christ as her Lord and Savior. Treating the cross as a piece of jewelry demeans it (literally robs it of its meaning). A gift from a boyfriend is a precious thing, and your daughter should cherish the cross as a keepsake. But unless she shares the belief for which it stands, she should honor both the cross and her boyfriend and leave it at home.

I just don't get the Trinity: Father, Son, and Holy Spirit. And my priest's explanations make no sense to me. I know this isn't your area but how can God be three in one?
With all humility (a quality that doesn't come easily to me) let me suggest you have this backward. God isn't three in one, but one as three. Think of H_2O. When H_2O is in a solid form you have ice, when in a liquid form you have water, and when in a gaseous form you have steam. No one would mistake ice for water or either for steam, yet all three are simply different expressions of the same reality: H_2O. God, like H_2O, takes on many forms—I would say all forms. The Trinity reminds us that all reality is the happening of God. S&H

I teach confirmation at my church and take students to visit our local mosque and synagogue. I'm starting to think of this as spiritual voyeurism. How else might we experience one another's religions?

By practicing them. Work out an arrangement with your local clergy and invite students (and others) to participate in three activities during the course of a year: *selichot*, the month-long Jewish practice of seeking forgiveness from others; *lent*, the six-week Christian practice of self-emptying in preparation for Good Friday and Easter; and *sawm*, the Muslim practice of fasting during the month of Ramadan. Under the direction of the appropriate clergy you would experience other religions from the inside rather than merely observe them from the outside.



"I Feel Like I'm Losing It"

My 80-year-old mother died six months ago—nine weeks after she was diagnosed with cancer. Our relationship was complicated. I loved her dearly but she was also the reason I've been in therapy much of my life. I still have times every day when I'm overcome with tears—for example, I'm doing laundry and I just start sobbing. My four siblings seem like they're back to normal, but sometimes I feel like I'm losing it.

Kevin: You've had your whole life to develop a complicated relationship with your mother, so perhaps it's not surprising that your grief feels complicated.

I suggest you welcome your tears as part of your healing. You may be sobbing for everything you had with your mother, everything you didn't have, everything you wanted to have but never found a way to have with her. The spigot of your tears is opened by grieving, but also makes you worry about yourself.

Your tears are holy water.

One of my favorite ways to reframe a thought is to turn a negative, self-judging phrase around, transforming it into the language of healing. In what sense, for instance, might "losing it" be exactly what you need to do at this point in your life? Perhaps the "it" you're losing could be defining yourself in relation to your mother or worrying about her approval or disapproval. Or the "it" you're letting go of could be the hope of ever having a better childhood—something each of us needs to do to embrace the story of our life. Or maybe you're losing a judgment that your relationship with your mother should have been better and therefore cannot be brought to closure. My guesses about what you might be losing could be way off the mark, but I think asking what you need to lose could be an interesting way to be with your "I'm losing it" moments.

I wonder if you could playfully imagine a butterfly thinking "I'm losing it!" as it transforms inside its chrysalis. Or a tadpole thinking the same thing as it starts to grow legs. Or a bud on a tree feeling similar distress as it opens to become a leaf.

Every time I entered a Catholic Church in my youth I dipped a finger into holy water and blessed myself with it by making the sign of the cross. Decades later I have come to see everything as sacred and all water as holy. Your tears are holy water. The next time you break down and cry, try catching a tear streaming down your cheek with a finger. If you are Christian you could make the sign of the cross with it, as I did as a boy. Or you might prefer to touch the tear gently to your lips and then place your hands criss-cross over your heart. This can be a ritual of blessing all the beautiful and difficult aspects of your



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Send your questions to DrKevin@spiritualityhealth.com. Questions may be edited for clarity or length. Dr. Anderson cannot respond to all letters. Sending a letter, whether answered in this column or not, does not create a doctor-patient relationship. Information in this column is for general psychoeducational purposes and is not a substitute for assessment and care provided in person by a medical or mental health professional.

Read more of The Soul of Therapy online at spiritualityhealth.com.

relationship with your mother. It can also be a tender gesture of blessing yourself just as you are at this moment in your life.

Whenever your tears come, consider them an opportunity to practice being both the one who is sobbing and the One who is lovingly present to the sobber. (I spell "One" with a capital "O" here to signify that this gentle, loving energy might feel bigger than or beyond your normal sense of self.) As you make your tears part of a blessing ritual, you might also say out loud: "I'm losing it—my need to hold onto how my mother hurt me." Repeat "I'm losing it ..." and fill in any phrase that helps you hear your letting-go process in healing, nonjudging words.

As you let your tears become a blessing, be sure to give yourself permission to allow them gradually to become less frequent. Some people feel guilty when the tears stop, as if they are forgetting their loved one. But I think moving on from feeling mired in grieving to becoming the brightest light of love and compassion we can be in the world is the best way to honor a person we have lost.

One last thought: Persistent complex bereavement disorder (what psychologists used to call complicated grief) is diagnosed when unrelenting grief persists for more than a year. Even though you're at six months, I think it would be good to talk about your grief process with a therapist you trust.

•••

For reflection:

- Ask yourself: What moves me to tears? Do I celebrate and sanctify my tears, or do I more often let them be an occasion for self-criticism and judgment?
- Dip your hand in a stream, lake, or flowing faucet and bless yourself with the holy water that sustains all life. Or simply pause in the shower and enjoy being doused with comforting, soothing holy water.
- Rabbi David Wolpe has said that holiness is a better ideal than happiness because it embraces struggle. What if I let go of the pursuit of happiness and embraced the pursuit of holiness?

Kevin Anderson PHD is a psychologist, poet, and writer who lives in the Toledo, Ohio area. His most recent book is *Now is Where God Lives: A Year of Nested Meditations to Delight the Mind and Awaken the Soul.* He can be contacted at DrKevin@spiritualityhealth.com or through his website: thewingedlife.com.



This nested meditation came to me when I was having trouble letting go of the loss of my father:

A pious caterpillar believes.

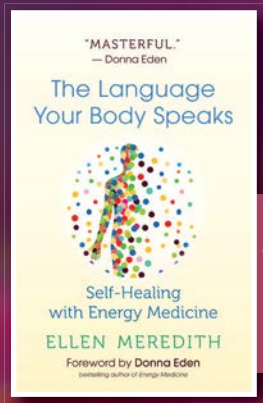
A pious caterpillar believes,
an enlightened caterpillar knows.

A pious caterpillar believes.
An enlightened caterpillar knows
the winged life.

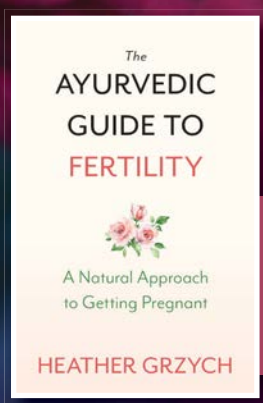
A pious caterpillar believes.
An enlightened caterpillar knows
the winged life
requires metamorphosis.

Kevin's books of nested meditations, *Divinity in Disguise* and *Now is Where God Lives*, are available at Amazon or thewingedlife.com.

Live a Happy, Healthy Life



"For those willing to stay open to and curious about the art and mystery of healing, especially those whom evidence-based medicine has failed to help, this book is just what the doctor ordered."
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Adrienne Enriquez and Alysson Enriquez

Tequia Burt tells the story of two Portland women who are welcoming newcomers and honoring their own family.

HELPING REFUGEES HAS ALWAYS been important to the Enriquez family. "My dad was a child refugee from Cuba," Adrienne explains. "He was one of ten kids brought to the U.S. by his parents, who left Cuba after the revolution in 1959. Now we have this huge extended family here in Portland, and we wanted to pay our good fortune forward."

The 2016 presidential election spurred sisters-in-law Adrienne and Alysson to launch Butterfly Boxes. The nonprofit provides welcome boxes to refugees fleeing other countries and joining the Portland community.

"I have two small children," Alysson says. "We woke up that morning, and my daughter Evelyn, who was six at the time, was really hopeful that we were going to have our first woman president. She woke up and was just heartbroken and scared. Because of all the rhetoric she had heard, all she could think about in her little six-year-old mind was closing borders and building walls. And so, for me, looking at these two little people, I felt this strong impetus to do something. I had to show my kids that even though it felt scary, everything was going to be okay."

living our values

With help from the community and in partnership with Catholic Charities of Portland, Butterfly Boxes leapt into action. It now provides newcomers basic supplies for infants, children, and adults—everything from towels and toiletries to key chains and diapers. The nonprofit accepts donations via Amazon Wishlists and organizes monthly get-togethers for volunteers to build the boxes. On average, Butterfly Boxes distributes about 500 boxes a year to refugees in the Portland area.

"All we need to do is put a call out on our Facebook or Instagram and say, 'Hey, we have a specific need or a specific goal. Or we are in need of toiletries, please, donate.' The response has been phenomenal and largely word of mouth," Alysson says. "People have even hosted their own parties to assemble Butterfly Boxes, and we only find out about them when they deliver the boxes. I'm a knitter and Adrienne's a quilter, so we were both able to get our local guilds that we are a part of



Adrienne and Alysson at their first potluck welcome dinner.

INGRID MCQUIVEY PHOTOGRAPHY



Evelyn (age 9; Alysson's daughter) getting ready for a bag packing event.

> "I had to show my kids that even though it felt scary, everything was going to be OK."
> ALYSSON ENRIQUEZ

involved. So many different parts of our community have shown they care."

Butterfly Boxes isn't the Enriquezes first experience helping others as a family. In 2013, two generations of Enriquezes decided to "adopt" a recently resettled family during the holidays and use their combined resources to provide everything from fresh produce to children's books to major appliances. This is now an annual holiday tradition for the family.

That first year, Catholic Charities hooked them up with another large family like theirs—a Somali family with 21 members. When the Enriquezes were told what they most wanted and needed, they were surprised. "It was items like Chapstick, blankets, and baby bottles. We learned so much from them. We didn't realize beforehand that some of their needs were so simple," Adrienne says.

One major reason the Enriquezes decided to continue sponsoring families was to teach the children in their own family the significance of giving back—in particular to refugees. "It is important to us that the next generation, the grandchildren, understands more about where the family came from and the importance of giving to others," Adrienne says. "Our family wouldn't be where it is today without a lot of help from other people, in particular Catholic Charities, which resettled our family in the area."

Because the family already had such a close relationship with Catholic Charities, Adrienne and Alysson knew who to turn to get Butterfly Boxes off the ground. And it was the lessons they learned from sponsoring refugee families that gave them the courage to realize that they could have an impact and even provide a way for their neighbors to help as well.

"This was a really natural way to move forward and say, 'Okay, so we've been working on this, we know that people want to help with this issue. We think that we're pretty good at organizing things. We have the connections with Catholic charities. So let's do this thing,'" Adrienne says

"I've been blown away by people's kindness—and so have my children; Evelyn loves being involved with Butterfly Boxes," she says. "Adrienne and I are both fairly Type-A organized people, so it became a fit for us to become this conduit for the community to be able to give back in a really easy way. But the most important thing our success confirms is that there are a lot of people out there with the appetite to just do something good." S&H



This is our first-ever Community Champion profile. We're so thrilled to get this series started and we have big plans for it in print and online.

What is a Community Champion? **Someone who champions the values of our community.** We're looking for people who understand that happiness comes through service and who make the world a better place with kindness and humility. Got suggestions? Let us know at editors@spiritualityhealth.com.

Thank you for supporting *Spirituality & Health.* Times are strange. We're all stressed. Publishing a magazine about the sacred intersection of health and spirituality is a joyful burden in these virus-jolted times. If you can give us a hand, it would be appreciated. Visit our website and sign up for our newsletters or podcasts; give a subscription as a gift to a friend; or follow us on Facebook and comment on the articles you like best.

Take care of yourself and the people near you. —Ben Nussbaum, editor, *S&H*



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Lindsay Stripling
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THE BRAINBOW BLUEPRINT FOR MENTAL HEALTH

Want less anxiety? **DR. LESLIE KORN** gives advice for eating consciously to serve our brain-body and mind.

There's a saying that asking people to change their diet is like asking them to change their religion. What we eat and how we eat might be our most personal choices.

What if I told you that changing your diet has the potential to help with anxiety, depression, stress, and even panicky feelings. Diet, in fact, is the most neglected aspect of mental health. Identifying specific foods and herbs that work for your body and mind is key to sustaining a balanced mood and upbeat attitude, even in the face of stress.

1. THERE IS NO ONE RIGHT DIET FOR EVERYONE

Some people are natural carnivores, some are natural vegetarians, and some can be in between. Consider the Inuit of the northern climes, whose bodies and minds have evolved with a diet that is high in fat, moderate in protein, and contains only a few carbohydrates. By contrast, the original peoples of Mexico, Africa, or India benefited from tropical, warm regions that had an abundance of fruits, legumes, and lean animal proteins to fuel their mind-body engines.

Lindsay Stripling »
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Nature provides herbs and foods that emerge where we live according to the conditions of climate and soil and the gifts of the winds and birds. As a rule, nature provides more animal fat and protein in colder climates and more carbohydrates in warmer climates.

2. EXPLORE YOUR ANCESTRAL HISTORY

We are all a mixture of many ancestors who migrated from other countries, yet we still carry the specific genetic blueprint of our great-grandmothers and great-grandfathers whose bodies evolved in certain locales eating natural foods and herbs. Study the various regions of your ancestors and the foods and plants endemic to those locales to learn more about foods and herbal medicines that will nourish you. Combine these personal discoveries with intuition about how your brain-body reacts to ancestral foods and herbs.

3. IDENTIFY WHAT KIND OF ENGINE YOU HAVE

Our internal engines drive our mood, energy, and ability to sleep deeply. What kind of engine do you have? Some of us are like Volkswagens, steady and sturdy; we use any type of fuel and function well. Others of us are more sensitive, like a Jaguar, and need high-octane fuel.

Does your engine need a lot of protein and fat, or mostly carbs with less fat, good-quality plants, and a touch of animal proteins like eggs in order to hum?

4. FEED YOUR MITOCHONDRIA

Mitochondria are passed along to us by our mothers. These are the little engines inside our cells that are essential to mental health and physical energy. Foods like avocados, chocolate, raw nuts, and herbs like cinnamon, yarrow, ginseng, and astragalus all support mitochondria and should be top on your list of new culinary and herbal taste adventures.

Make this yummy, mitochondria-boosting pudding a day in advance.

CHOCOLATE AVOCADO PUDDING

1 cup coconut cream (or coconut milk)
2 ripe avocados, peeled, flesh removed from the pit
½ cup sugar-free cocoa powder
10 to 20 drops of liquid stevia or 2 tablespoons of raw dark agave
2 tablespoons of strong astragalus root tea (optional)
1 teaspoon glucomannan powder
⅛ cup water
½ cup toasted almond slivers

In a blender, add the coconut cream, avocado, cocoa powder, and stevia and blend until combined. In a small bowl, add the glucomannan powder and water and whisk until dissolved. Then add the mixture to the blender and blend for another 20 seconds. Pour the mixture into glass cups and place in the fridge to chill. Top with toasted almond slivers before serving.



FEED YOUR SPIRIT

The following herbs and foods nourish your brain and body and can help you find balance.

CANNABIS is beneficial for post-traumatic stress (PTS), depression, anxiety, migraines, and pain. The neurologist Ethan Russo suggests that endocannabinoid deficiency syndrome accounts for a variety of symptoms including PTSD, fibromyalgia, migraines, irritable bowel syndrome, and eating disorders. Choose a strain that is rich in CBD and terpenes and a bit lower in THC to avoid any unwanted psychoactive effects.

CHOCOLATE is a medicine, mood booster, and the elixir of love. It is one of the great gifts Mexico has given the world. Chocolate (without sugar, of course) is rich in antioxidants and minerals for heart and brain health. It makes a good substitute for an afternoon coffee as it provides energy without overstimulating. Chocolate is rich in much-needed magnesium to keep us in a calm, alert frame of mind.

COFFEE is a drug, not a beverage, so use it as a drug—consciously! Coffee in small doses is a mild antidepressant that enhances mood and aids focus, attention, and productivity. In larger amounts, it can contribute to anxiety and heart palpitations. Women metabolize coffee more slowly than men, so they should drink coffee earlier in the day.

CAPOMO (*Brosimum alicastrum*), also called breadnut, is a small seed from a tall tree that grows along the east and west coasts of Mexico and Central America. It has a long tradition of use among women (and other female animals) to enhance the flow of milk (in herbal medicine, this is called a *galactagogue*). It is a mood booster and rich in amino acids and minerals but without any caffeine.

KAVA is my go-to antianxiety herb. A member of the pepper family, kava is both medicinal and sacred. It contains chemicals called *kavalactones,* which are responsible for most of kava's pharmacological effects. Kava increases antianxiety chemicals in the gut and brain to reduce fear and anxiety. Kava is a muscle relaxant; it enhances cognitive performance; and it reduces the anxiety that comes with menopause. Kava is available in extract or capsules. Doses range from 100 to 400 milligrams (60 percent kavalactone per capsule) up to three times daily. Most people can start with one 200 milligram capsule (60 percent kavalactone). Kava can also be stimulating for some people and may not be appropriate as a sleep aid.

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A VEGETARIAN IN A CARNIVORE'S BODY?

Many human animals have a carnivore engine and need animal proteins to thrive. We then can feel conflicted between our heart and our brain and the needs of our engine. What are some physical and emotional signs that our engine isn't getting the right fuel?

Depression, anxiety, foggy thinking, and low energy are significant signs that while you may want to be a vegetarian or vegan, your animal body-brain is rebelling. Animal proteins, in particular, are abundant in mood-boosting amino acids and also acidify the blood. Blood has a natural neutral pH. While we hear a lot about it being too acidic, the blood of biological carnivores can also become a bit too alkaline without animal proteins, creating anxiety, depression, and even panic attacks. To test out whether this may be contributing to your symptoms of fatigue, anxiety, and depression, try these herbal recipes.

BRAIN BOOST SALAD DRESSING

Add a clove of fresh garlic and a pinch of dill to 1 cup of apple cider vinegar, ¼ cup of hemp seed oil, and ¼ cup of virgin olive oil. Shake well, store in the fridge, and smother your veggies with it each day.

ANTIANXIETY HERBAL BATH SOAK

In a large mixing bowl, add four tablespoons each of dried lavender and peppermint, and then pour in 1 quart of apple cider vinegar. Mix well and strain, and then store the liquid in a glass quart jar in the fridge until you need it.

When you're ready for your foot or whole body soak, add 1 cup of the vinegar to a hot bath. The aroma of the peppermint will dissolve a headache and brighten your mood. The lavender will soothe the stress away as the vinegar is absorbed and brightens your mood.

You can do these baths any time of day, but consider doing the vinegar bath early in the day to feel energized. To aid sleep at night, use only the lavender in a foot or bath soak to which you add a cup of Epsom salts.

Note: There is evidence topical lavender oil disrupts children's endocrine systems. If you're preparing this bath for someone under 18, omit the lavender and use the other herbs instead.

If you feel better after eating the salad dressing and doing this soak daily for seven days, it's a sign that you can use more vinegar and also that you may benefit from adding some animal proteins to your diet. Start slowly with bone broths to which you add turmeric and ginger root, along with a few strands of the antidepressant herb saffron.

If you discover that your engine will run more smoothly by adding animal proteins (even if your heart isn't in it), add a ritual of thanks as part of your daily routine. Most indigenous peoples of the world practice a ritual of gratitude to animals who give their lives as food.

THE THREE SISTERS OF SLEEP

Hops, valerian, and passionflower help you get to sleep and stay asleep. These three sisters work together. They are gentle nervines that provide a safe alternative to benzodiazepines. They are also safe for the treatment of stress and anxiety in children.

Hops are the ingredients that turn beer into a sedating muscle relaxant. Hops are antianxiety, stimulate appetite, and aid deep sleep. Hops contain estrogen precursors when fresh, which makes them helpful for perimenopause and menopause. Monitor the use of hops for their estrogenic effect in hormone-dependent cancers.

Passionflower leaves, which also relieve menstrual pain, can be used as a tea or capsule. Take 200 to 400 milligrams as a nervine during the day and up to 600 milligrams to sleep.

Cats love the nasty smell of valerian, which is why it is called *hierba de los gatos* in Mexico. Valerian incense has long been used among European herbalists to protect against evil spirits and as an aphrodisiac. It aids sleep, reduces anxiety, and relaxes tense muscles.

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EAT THE BRAINBOW WAY

The Brainbow diet is rich in all the colors of the rainbow and feeds the brain. Research suggests that inflammation underlies depression; to counteract depression, we need to minimize inflammation. We can do this by integrating a diet rich in colorful foods, spices, and herbs into our daily practice. Don't count vitamin content—just choose foods from all the colors available. All the Brainbow foods represent different nutrients that quench the inflammatory fires and nourish our neurons so they can communicate better.

Choose fruits, vegetables, and spices rich in anthocyanins (red, blue, and purple berries); betalains (beets, chard, rhubarb); carotenoids (carrots, sweet potatoes); and chlorophylls (dark leafy greens).

ANTI-INFLAMMATORY GINGER ROOT SMOOTHIE

Fresh ginger root is a potent anti-inflammatory and antidepressant that suppresses prostaglandin synthesis through inhibition of key inflammatory enzymes. Enjoy a delicious Ayurvedic recipe by adding to a blender 6 ounces of fresh orange juice, 1 lime, a tablespoon of dark green olive oil, and a thumb-size piece of fresh ginger root. This smoothie soothes the liver and reduces anger and depression.

SHAKSHOUKA

Originally from Tunisia, this dish is rich in multiple mood-boosting and anti-inflammatory spices, yet it is quick and straightforward to prepare. As you simmer these diverse spices, take a moment to inhale them and let them penetrate your smell receptors, noting how your mood improves.

INGREDIENTS

- 4 tbsp virgin cold-pressed olive oil
- 1 small onion, finely chopped
- 1 clove garlic, finely chopped
- 1 red bell pepper
- 2 cans (14.5-ounce) of chopped tomatoes
- 4 Roma tomatoes, diced
- 2 tsp ground smoked paprika
- 2 tsp ground coriander
- ½ tsp ground cardamom
- ½ tsp caraway seeds
- ½ tsp sea salt
- ½ tsp freshly ground black pepper
- Pinch of ground cayenne pepper (optional)
- 4 to 6 free-range organic eggs
- Feta cheese crumbled (optional)
- Fresh cilantro or parsley, chopped

DIRECTIONS

In a deep sauté pan over medium heat, add the olive oil and sauté the onion, garlic, and bell pepper. When the onions are translucent, add all the tomatoes, stir, and then add all the spices and let simmer on low heat for 30 minutes. Make small indentations in the sauce for each egg, and then gently pour an egg into each one. Sprinkle with feta cheese (optional), cover, and cook for 5 minutes on low or until the eggs are fully cooked. When you are ready to serve, add 1 or 2 eggs to a plate with plenty of sauce and top with fresh chopped cilantro or parsley. **S&H**

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DANCING, **HEALING**

JULIE PETERS talks with Indigenous dance artist Olivia C. Davies about dance as a healing practice.

OLIVIA C. DAVIES is a contemporary Indigenous dancer and choreographer, the artistic director of O.Dela Arts, and one of my oldest friends. She and I were besties back in grade eight, when we used to sit in her kitchen and talk about boys. Back then, I didn't know what a heavy load she was carrying.

Since that time, dance has been a major tool for helping her to heal, grow, and evolve as an Indigenous woman. I asked her to tell me her story.

Like many Indigenous Canadians and Native Americans, Olivia was cut off from her culture before birth. She is part European (Welsh, Finnish, Scottish, French) and part Indigenous (Anishinaabe), but her matrilineal great-grandparents and grandparents' family self-identified as French-Canadian in order to avoid stigma and maintain the privilege of the perceived whiteness of their skin. In that family, Indigenous heritage was never discussed, let alone celebrated. At age eight, she was adopted by her godmother into a Franco-Ontarian family where her indigenous ties felt lost.

Olivia spent many years with a lot of unprocessed, partly unconscious rage at having been disconnected from her ancestral traditions from such a young age. Dance is a tool she uses to bring herself back to connection to spirit, and her way of connecting to a kinship with others like her who didn't grow up with their cultures but are contributing to

Learn more about Olivia C. Davies and the Matriarchs Uprising festival at oliviacdavies.ca.

a global community of Indigenous artists who nurture a reclamation of Indigenous heritage through traditional and contemporary practice.

Of course, Olivia isn't the only one who had to grow up not really knowing who she was. Over generations, the Canadian and U.S. governments separated Indigenous people from their culture, community, and families in order to assimilate them to white Western ways. In both countries, prohibitions were placed on religious ceremonies, gathering in groups, traditional dance, and basically any other way of passing on knowledge to the next generation. This isn't only in the distant past: In Canada, the ban on traditional dance was lifted in 1951. In the U.S., the American Indian Religious Freedom Act made sacred dances legal again in 1978.

For decades, Indigenous children were sent away to residential schools, institutions intended to essentially transform Indigenous children into white Christians. We now know that these schools were rife with abuse, and that they have left a legacy of trauma, addiction, and pain in both of our countries. The last residential school in Canada didn't close until 1996.

In her book *Legacy: Trauma, Story, and Indigenous Healing*, Suzanne Methot explains how this cultural trauma manifested itself in her body as inflammation, digestive disorders, and chronic pain. Methot writes, "The disease felt in Indigenous communities is the physical manifestation of intergenerational trauma and the metaphysical inheritance of the pain of colonial history." Old pain experienced by the ancestors can live on full blown in the body of an individual living today.

Trauma that is held in the body must also be released through the body. For Olivia, dance is the number one way she works through her emotions. She explains, "A simple gesture like placing a hand on the face might

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spark an emotion of caring, of feeling held, for example. That might provide a space for bringing up feelings. Dance can unblock those emotions that we haven't been feeling."

When she is teaching dance to her students, sometimes she will lead them to "shake out the shapes we don't need" so that it becomes possible to come to that quiet place where they can be connected to spirit. Making the shapes of anger, rage, grief, or sadness allows these emotions to be felt and to move through the body so that they can be let go. Studies in healing trauma have also shown that one of the most powerful ways to heal trauma is to allow the body to move in whichever way that it feels the urge to when a traumatic memory is coming up—to let the hands ball into fists, to punch, to run, to stretch to freedom. Letting the body move through its natural urges helps release stuck trauma and teaches the nervous system that we are in the present and that the trauma is in the past.

Olivia's healing came about partly through her journey to sobriety. She had received some mainstream treatment, but there was always a piece missing. One day, she walked into an Indigenous health center. It honored ceremony, which included elements like smudging—a practice of cleansing the spirit by burning sage. "In this setting," she explained, "I was meeting with an Elder who had walked his own journey of healing, and was now making himself available to help others who need healing. As soon as that smudge hit my eyes, I started sobbing. I had to shed all those walls I had built."

For Olivia, dance is itself a kind of ceremony. "My spirit soars when I'm dancing," she told me, "whether that's on stage or by myself at home or slow dancing with my lover. I feel at home when I'm dancing, and home means being connected to spirit." I've seen Olivia dance many times, and I often feel like she is revealing some sort of secret while she is dancing, like the audience is being transported into a place that is full of rage and beauty, humor and playfulness. I've always felt that she was asking more of me as a witness than other performers. Turns out, she was.

For Olivia, dance is a kind of ritual in which the witness plays a vital part. No one is off the hook: "In our traditions," Olivia says, "a witness is not only present in the ceremony, but may also need to be called upon to remind the person of what the ceremony meant after it's over." The audience is not silently judging; it is part of the dance.

The last time I attended Olivia's annual festival, a dancer named Maura Garcia began her piece by explaining her theme: "When I am dancing, my ancestors are dancing." She talked about how all the ancestors are in the room with us, and when we dance, laugh, and play, they join us. She invited members of the audience to share about a person they loved in their lives, to imitate their laugh or sigh, and taught us all to make those sounds together at intervals during her piece. We were not separated from the dancer, but rather became

a part of the ceremony. We became witnesses, and, in turn, were also witnessed. Everyone in the room became a part of the transformation.

Rupert Ross is a white man who spent many years trying to understand the worldview of the Indigenous people he worked with during his career as a crown attorney. In his book *Indigenous Healing*, he explains:

> I remember being told at an aboriginal justice conference that Western and aboriginal scientists might approach the study of a plant in very different ways. The Western scientist, we were told, would probably focus primarily on understanding and naming all the parts and properties of the plant; figuring out its root, stem, and leaf patterns; examining how it takes in water, sunlight, and nutrients; determining how it reproduces and its life expectancy; and so forth. The aboriginal scientist, by contrast, would likely focus on understanding what role the plant plays in the meadow. She would examine how it holds soil when the rains come; what plants flourish close to it; what birds, animals, and insects are attracted to it; how it is useful to them; what kinds of conditions it needs to remain healthy—that sort of thing.

The Indigenous perspective is all about relationship. It's a worldview that is captured by the common phrase "all my relations." That phrase is a reminder that we are all—every human being, every rock and tree—connected. From this perspective, a dance performance can't just be about the dancer; it must be about the relationship between the dancer and the witnesses, the witnesses and each other.

Olivia's work with her Matriarchs Uprising Indigenous dance festival is all about the collective. She is bringing together Indigenous women to celebrate and elevate them, to help them help each other. For her, the dance festival is a platform for "creating narratives that transform the individual and the witness of the individual in the moment."

Part of the Indigenous healing worldview includes a responsibility to that collective: that whatever work we do for ourselves in this world, we must give back to the web of connections and relationships that we live within. One person's healing necessarily helps others heal as well. We all have the capacity to heal—but we must do it *together*.

Julie Peters is a staff writer for *S&H*. Read more of her work at spiritualityhealth.com.



MORE THAN **SKIN DEEP**

LAVONNE LEONG bites into the apples of the future.

THEY SAY YOU REMEMBER the things that surprise you. If you've ever bitten into a red-fleshed apple, you'll probably recall the moment. Here's mine: In my first year in college I walked into in an apple orchard in upstate New York on a brilliant blue fall day, plucked a pale green fruit off the tree at the urging of the farmer, and bit into it.

It was delicious, as only a fresh apple can be, tart, tasty, and complex. But what really caught my attention was the color inside: The apple flesh was fuschia all the way through.

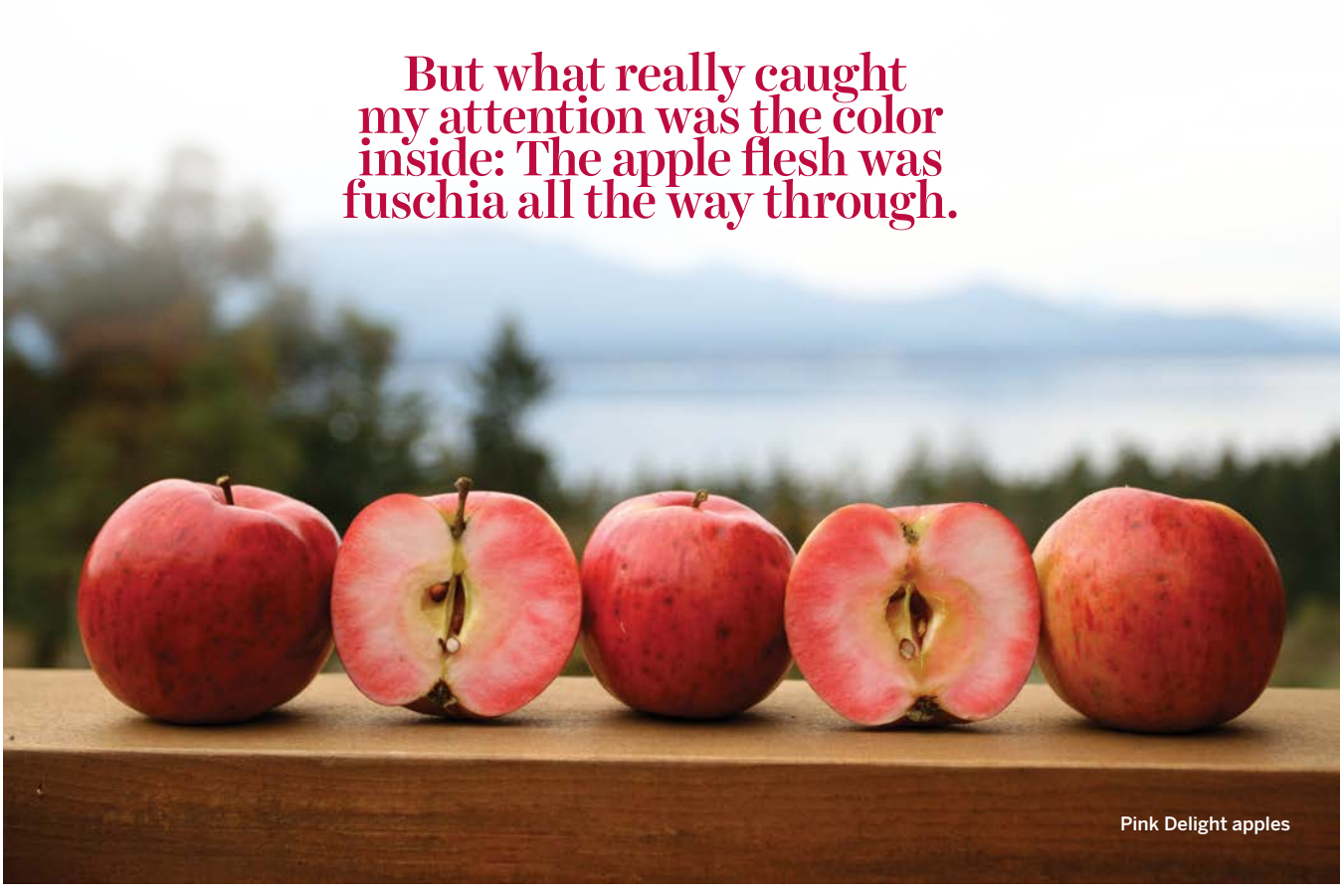
Surprise is also what I feel, years later, at Apple Luscious Organic Orchard in Salt Spring Island, British Columbia, where orchardist Harry Burton grows about 25 varieties of red-fleshed apples. It's the middle of winter when I visit, but in a few short weeks the orchard will be a riot of blooms.

Apple blossoms, Burton tells me, are usually blazing white without a hint of any other color—but you can tell a red-fleshed apple tree by its pink blossoms. There's sometimes another way to tell, too: Burton slices a twig from a Pendragon apple sapling diagonally with a penknife, and the pale wood, too, is streaked with hot pink.

SURPRISE AND DISCOVERY

Apples with pink or red flesh share an ancestor in *Malus niedzwetskyana,* a naturally pink-fleshed apple that grows wild in the forests of the Tien Shan mountains between Kazakhstan and western China. The fruit was carried along the Silk Road to Turkey, then made its way

But what really caught my attention was the color inside: The apple flesh was fuschia all the way through.



Pink Delight apples

KAREN MOUAT



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Baya Marisa apples. Chefs love these apples because they bake up pink.

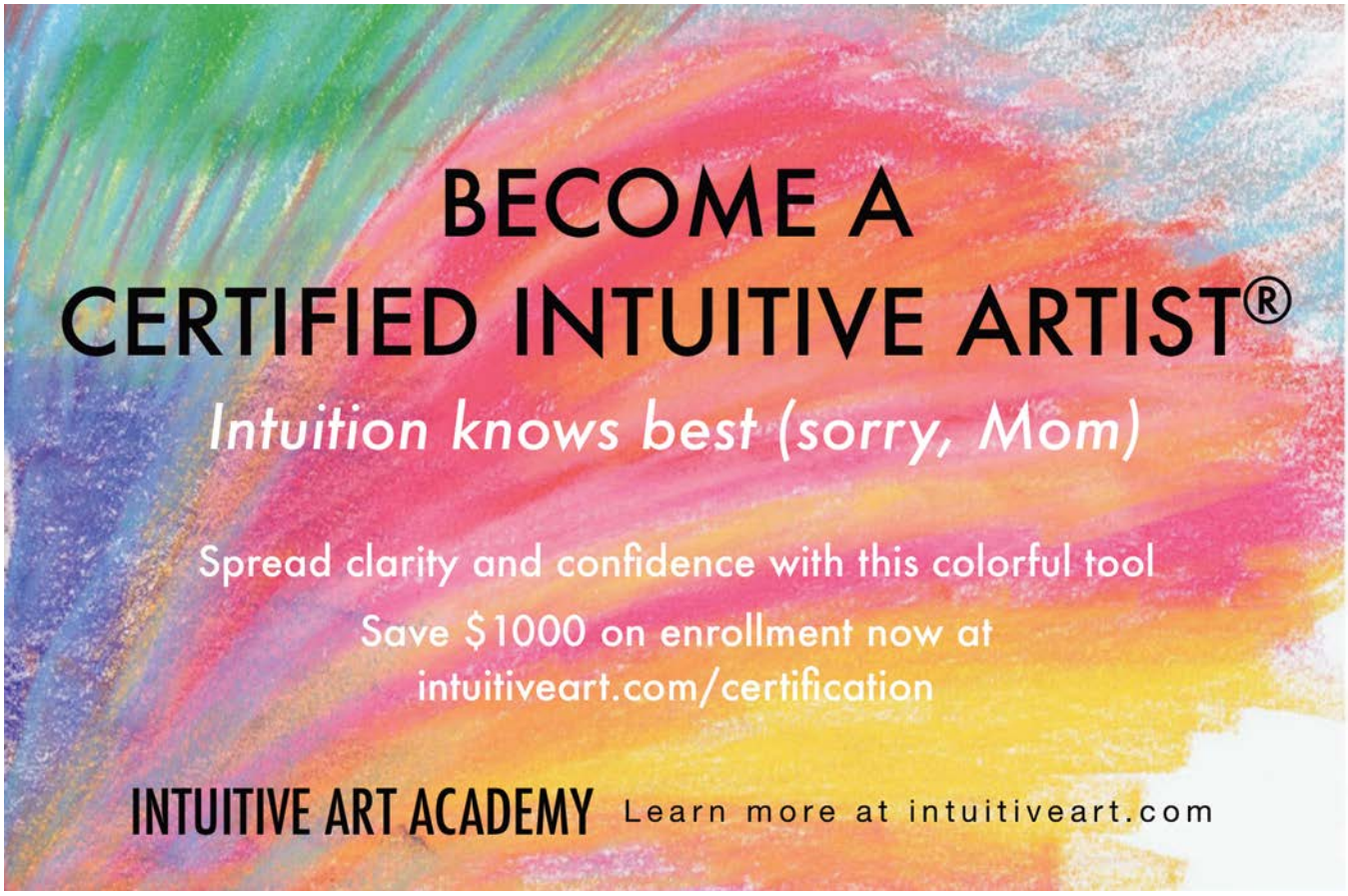
to Europe. In the early 1800s, a red-fleshed cultivar known as Surprise reached England. It had made the voyage to the Eastern United States by the early 1840s.

But growing conditions on the Eastern Seaboard weren't quite right, and the resulting apple wasn't highly rated. The Surprise apple lay mostly forgotten until a self-taught horticulturist named Albert Etter planted it in his orchards in Northern California in the 1920s. The trees grew prolifically. Etter created dozens of new, delicious red-fleshed apple breeds. Although only one variety, Pink Pearl, was commercially successful in Etter's lifetime, he had huge faith in his pink-fleshed apples, says Burton: "He said that one day these apples would be on the tables of the finest restaurants in San Francisco."

After Etter's death, his orchards ran wild, but rumors of the many varieties of red apples persisted. Pink Pearl lived on, and from time to time, enthusiasts attempted to revive, rediscover, or even create new breeds from Etter's varieties. Today, there are hundreds of varieties of red-fleshed apple. Their names—Pink Pearl, Redlove, Hidden Rose, Kissabel, Discovery—often play on the surprise in store. Red-fleshed apples run the flavor gamut, but some of the taste descriptors include Jolly Rancher, strawberry, and lemonade.

Recently science has turned its attention to these apples. Apples are healthy fruits already, with a comparatively low GI index, lots of Vitamin C and potassium, and plenty of fiber.

continued on page 30



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Pink Pearl Apples

Apples with pink or red flesh offer an added health bonus. All that red coloring is the result of naturally occurring compounds called anthocyanins, pigments that color most of the red, purple, or blue fruits and vegetables we consume. Anthocyanins have been known for decades to shield plants from the damaging oxidative effects of sunlight and from viral, fungal, and bacterial infections.

Starting in the early 2000s, researchers began to ask whether anthocyanins might also confer some of the same protective properties on people who consumed them. In that past two decades, anthocyanins have been found to have antioxidant and antiangiogenic properties, to boost cardiovascular health, protect against obesity, and even help vision and slow the decline of lung function with age. Red-skinned apples already contain some of these valuable compounds, but red flesh all the way through adds significantly to the anthocyanin concentration—and mean that you get anthocyanins whether or not you like your apples peeled.

Suddenly, red-fleshed apples are not just a lovely heritage curiosity or even a surprise. They're a possible weapon in the war against many forms of disease. Several ongoing health studies look specifically at red-fleshed apples. Derek Mills of Hocking Hills Orchard in Ohio regularly ships boxes of various red-fleshed varieties to researchers in South Carolina. The results aren't public yet, says Mills, but they're exciting.

Tom Hart, co-owner of the Humboldt Cider Company in Eureka, California, remembers his first encounter with red-fleshed apples, too. It came from a cultivar named Pink Lightning in a friend's orchard. There's only one Pink Lightning tree in the world. Hart said his friend brought over a bunch of Pink Lightning apples, and "We pressed the juice, and it came out this beautiful pink rose color. And when we drank it, it tasted like pink lemonade." Since then, red-fleshed apples have become a passion project for Hart.

Last year, after years of searching, he took over management of Albert Etter's original orchards, located in an idyllic valley in Ettersburg, California. The trees have been untended for many years, so he's mapping trees, tagging

HOW TO EXPERIENCE **RED-FLESHED APPLES** AND PRODUCTS

Salt Spring Apple Festival
Salt Spring Island, British Columbia
www.saltspringapplefestival.org
Oct 4, 2020

Fall festival of heritage apples in Canada's Gulf Islands

Humboldt Cider Company
Eureka, California
humboldtcidercompany.com

Seasonal rosé ciders made with red-fleshed apples are on tap.

Kiyokawa Family Orchard Fruit Stand
Parkdale, Oregon
mthoodfruit.com/fruit-stand/

Seasonal in summer. Check website for availability. *USA Today* named it America's best apple orchard in 2018.

Hocking Hills Orchard
Hocking Hills, Ohio
fourseasonscabinrental.com/hockinghillsorchard.html

You pick, in season.

Angry Orchard Hard Cider
Walden, NY
angryorchard.com

Angry Orchard produces a light, fruity rosé cider with a dry finish, made with red-fleshed apples. Visit its cidery in upstate New York; Angry Orchard is also distributed across the United States.

grafts, pruning, and taking cuttings, hoping to rediscover and regrow Etter's red-fleshed varieties. In spring, Burton will make a trip to Ettersburg with several other enthusiasts from across North America who specialize in red-fleshed apples, including Burton. What will they be looking for? Blossom. In fall, the season of harvest, you have to bite into an apple to know what color its flesh is—a tall task with thousands of apple trees, and potentially dozens of grafted varieties on every tree. In spring the orchardists will be looking for the trees' telltale bright pink blossoms in a sea of white.

And they'll have fun along the way. "I love going down there" to Etter's orchard, says Hart. "It's like taking a step back through time."

Mills grows about 6,000 apple varieties, of which 250 have red flesh—but finding a variety that's right for wide commercial distribution is far trickier. In addition to a breeding program at Michigan State University, there are programs in Japan, New Zealand, Switzerland, and Turkey. And the singular orchardists who have kept the red-fleshed apple heritage breeds going are still at work.

But apple breeding is a long game; it takes five years for an apple tree or graft to begin bearing fruit, and another few before it hits its stride. And that's just a single generation of fruit, which may or may not bear good results.

Burton has faith. He calls red-fleshed apples, with all their added health benefits, "the apples of the future," and speculates that just as pink grapefruit rather than the original white has become the norm, given enough time, pink-fleshed apples will be available everywhere.

Until then, they'll be a rare and wonderful treat. S&H





DRINK LESS, MEDITATE MORE?

Even casual drinkers are giving up booze for a month, a year, or forever in a movement that combines mental and physical wellness. **MELISSA HOWSAM** talks to two mothers of the movement.

"I BELIEVE our ability as humans to be conscious and aware of ourselves resides in the prefrontal cortex, the part of the brain that separates us from the animal kingdom. This is also the part of the brain that houses our higher self," says Annie Grace. "You could argue that the prefrontal cortex is where our relationship with the creator is best realized and felt. And alcohol damages our prefrontal cortex."

When she was in her 30s and responsible for C-level global marketing in 28 countries, Grace was imbibing almost two bottles of wine a night. She set out to regain control. "I shared a PDF of my writing and research in 2014, and it went viral," she says. "People started writing me letters from all over the world, and I decided to self-publish my findings into the book *This Naked Mind*."

Grace's viral text fueled Ruby Warrington's own choice to put down the bottle. "Somebody gave me the book in fall 2016," Warrington says. She recounts the onset of her journey: "I needed a way to describe my experience of reevaluating my relationship to alcohol," she adds, "which had meant questioning—or getting curious about—every impulse, every invitation, and every expectation to drink." The result was a book, *Sober Curious,* that gave a name to the movement.

Grace notes that according to the CDC, 90 percent of excessive drinkers aren't chemically dependent on alcohol. And she adds, "for many, the idea of total abstinence is not only unnecessary, but possibly harmful, as it does not allow one to explore mindful drinking, or occasional sobriety." Thus, the movement—call it sober curious, call it mindful drinking—is not necessarily forever abstinence.

For Grace, who lives with her husband and their three children in the Colorado mountains, the "best advice is to be exactly that: *curious*," she says, noting how, often, our planned breaks





from alcohol come with preconceived notions about the drawbacks: how difficult it may be, how we'll miss it, how much harder it will be to socialize. But "when you put your ideas aside and approach the break as an experiment," she says, "allowing your feelings to be whatever they are, you often surprise yourself."

As far as where to begin, it may seem obvious, but, for British-born, New York-based Warrington, it's worth restating: "To get the benefits of not drinking you have to ... stop drinking!" she says. "I recommend 100 days minimum to really have the full experience." From there, she suggests that any time you choose to drink, be conscious of the why: "What do you want to feel less of, or more of?" She notes. Ask yourself how else you could yield the same results sans alcohol, and, eventually, "You will find you

GETTYIMAGES.COM/ JULIIA TOCHILINA (2)

"My go-to phrase is 'I drink whenever I want to, and I haven't wanted to in five years now.'"

don't 'need' alcohol at all."

"The goal," adds Warrington, "is to encourage each individual to work out what is right for them, as alcohol affects each of us differently."

Warrington plays on the buzzy term FOMO (fear of missing out) with FOMA (fear of missing alcohol) to convey the panic many feel about socializing (with friends, family, colleagues, dates, etc.) without booze. "It shows how much we have come to rely on alcohol as a social lubricant," she says, "and the only way to overcome it is to feel the FOMA and [abstain] anyway."

"Living without a mechanism to numb emotions can be intense," admits Grace. "But it's such a gift, as our emotions are our guide to the areas of our life that need care and attention." But any number of replacement tools, she notes, can aid in managing stress, from exercise and nutrition to sunlight and meditation. "We overcomplicate this," she explains, "looking for the easier way. But, really, if you get exercise, get outside, eat whole foods, and spend some time building your brain through meditation, you do wonders for your stress levels."

Case in point, Grace, though currently alcohol-free, doesn't identify as sober. "My go-to phrase is 'I drink whenever I want to, and I haven't wanted to in five years now,'" she quips. (Grace's mocktail go-to is quite simple: soda water with a splash of cranberry and fresh squeezed lime. "It's delicious," she says.)

Warrington, similarly, does not self-describe as sober and has taken no vow of abstinence, but "the more time that passes, the less desire or need I have for alcohol," she says, "to the point I rarely even think about it these days, let alone take a drink."

For Warrington, this apparent shift in consciousness "is a logical next step in our wellness revolution." She even names alcohol "the new cigarettes," predicting, "it will become more and more socially unacceptable to drink."

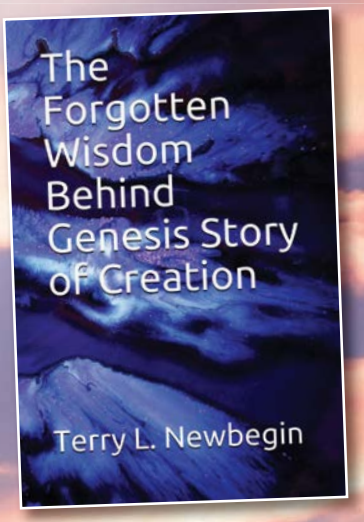
"As we live in the future-most point in human history," Grace says, "we are on the leading edge of human evolution, and this is apparent in our consciousness around health and wellness."

She notes the paradox that exists in us as we teeter-totter between organic nutrition, fitness, yoga, and meditation ... and frequent imbibing. "Something inside of you starts to feel incongruent," she says. "And the whisper that something is not quite right gets louder until we pay attention. I think we are at a point in human history where, when it comes to alcohol, we are starting to pay attention."

Perhaps this mindfulness is a sort of spiritual calling. When asked about the potential connection between spirituality and sober curious, Warrington notes how consuming alcohol is sometimes in response to a spiritual urge to connect to something bigger than us, something that exists outside of our every day.

Grace hosts the podcast *This Naked Mind* and runs programs like The Alcohol Experiment, found at alcohol-experiment.com. For her, the future of sobriety is, in a phrase, "mindful drinking—where we've taken the personal responsibility to become fully informed about what we put in our bodies, including alcohol, and make a well-informed, mindful decision."

Grace thinks that level of mindfulness will drastically reduce the alcohol intake of society as a whole. "I believe there will be a larger, and more public, nondrinking group in society," she says, "[and] that it will be as common and accepted not to drink as it is to drink today. We will, in the future, see the fact that we thought it was weird not to drink as ludicrous." S&H



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CALM **EMOTIONAL INFLAMMATION**

Psychiatrist **LISE VAN SUSTEREN** and health journalist **STACEY COLINO** share ideas for how to tune out the noise, control the flow of information in your life, and soothe emotional inflammation.



MANY OF US are contributing to our own anxiety, trauma, and sense of depletion with our habits, which are hidden triggers for emotional inflammation—a state of being that is taking a toll on our society. Being constantly bombarded by negative news and up-to-the-minute newsfeeds can put us in a state of hyperarousal.

To level your own emotional playing field, start by removing or reducing negative influences on your thinking patterns and moods. That alone will help put you in a calmer, more balanced state of mind. Developing positive cognitive habits also helps, so that you can come to your own emotional rescue when you're facing alarming news, threats to your wellbeing, and other sources of everyday stress.

Part of the solution is to control the flow of inflammatory information into your life by closing the gates when appropriate. For one thing, you can moderate the amount of alarming news you're exposed to, perhaps by putting yourself on a media diet. Set limits on how frequently you check newsfeeds; resolve to read the news only in the morning and then avoid it for the rest of the day; or give yourself entirely news-free days.

When you are engaging, try to keep an open mind as you listen to other people's ideas, positions, and arguments without thinking of your response; then, analyze the information you've just heard, breaking it down into various components and examining the issues from all sides.

Similarly, it's wise to use critical-thinking skills when evaluating your own thoughts, rather than blindly accepting them, because you could be inadvertently fueling your emotional inflammation with the way you're thinking. Your thinking style can ratchet up your stress level or help dial it down.

« Lindsay Stripling
lindsaystripling.com

"Cognitive reframing" is a cornerstone of cognitive behavioral therapy. It helps people change the way they think and behave in order to change the way they feel. The underlying premise is that your thoughts affect your emotions. But the converse is true as well: Moods can affect the content and emotional valence of your thoughts through what are called "mood-congruent cognitions."

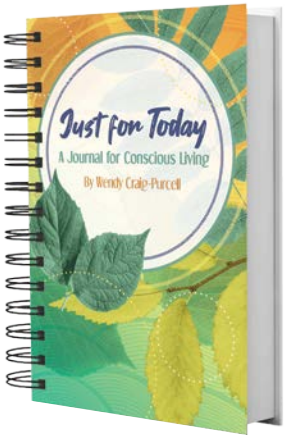
The gist of this pathway is that positive (or good) moods produce positive thoughts, while negative moods produce negative thoughts. The combination of these effects means that moods and thoughts reside on a two-way street, with both affecting each other. This is why making a conscious effort to take steps to push both in a positive (or at least away from a negative) direction is smart. A hidden perk in this is that consciously putting yourself in a good mood also puts you in a better position to take action or fend off the triggers that are getting to you.

Remember, too, that a variety of cognitive distortions can magnify the effects of your triggers and hijack your moods, taking them more deeply into negative territory. The following are among the most common distortions:

- All-or-nothing thinking: viewing a situation in extreme or absolute terms, without appreciating its nuances
- Catastrophizing: making a situation seem more dire or threatening than it is by envisioning worst-case scenarios
- Jumping to conclusions: believing something is true when there's no evidence to support your assumption
- Magnification: blowing an upsetting situation way out of proportion, which adds to your frustration and distress
- Overgeneralizing: viewing a single upsetting event as part of an ongoing pattern

If you tune into the style and emotional valence of your thoughts, you can correct or redirect them when appropriate—perhaps by asking yourself how likely it is that your worst fears will actually happen, by considering whether there's any evidence that what you're saying to yourself is true, and by banishing words like "always" or "never" from your self-directed vocabulary. These are all effective ways to silence the negative chatter inside your head and put the power of your mind to good use. **S&H**

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MINDFULNESS IN **DIFFICULT TIMES**

We interviewed **SHARON SALZBERG** for this issue (see page 70) to honor her remarkable career. With COVID-19 on everyone's mind as we went to print, she graciously allowed us to share an adapted excerpt from *Real Happiness*.



In My Room
Andrea Bijou
andreabijou.com

I'VE HEARD SOME WONDERFUL EXPLANATIONS of mindfulness. Sylvia Boorstein, a writer and teacher, calls it "awake attention to what is happening inside and outside so we can respond from a place of wisdom." The Vietnamese Zen teacher and poet Thich Nhat Hanh says, "I like to define mindfulness as the energy that helps us to be there one hundred percent; the energy of our true presence." But my favorite definition comes from a fifth-grader at the Piedmont Avenue Elementary School in Oakland, California.

The school offered a program of five weeks of mindfulness training from a coach who visited classrooms twice a week, leading 15-minute sessions on how to have "gentle breaths and still bodies." The students trained their attention by focusing on their breath and noting the emotions that arose. The coach also asked them to cultivate compassion by reflecting—"taking a moment"—before lashing out at someone on the playground. A reporter asked a boy participating in the program to describe mindfulness. "It's not hitting someone in the mouth," the 11-year-old said.

His answer is wise, wide, and deep. It illustrates one of the most important uses of mindfulness—helping us deal with difficult emotions.

We tend to identify with our thoughts in a way we don't identify with our bodies. When we're feeling blue and thinking lots of sorrowful thoughts, we say to ourselves, I am a sad person. But if we bang our funny bone, we don't usually say to ourselves, I am a sore elbow. Most of the time, we think we are our thoughts. We forget, or have never noticed, that there's an aspect of our mind that's watching these thoughts arise and pass away. The point of mindfulness is to get in touch with that witnessing capacity. Sometimes I ask students to imagine each thought as a visitor knocking at the door of their house. The thoughts don't live there; you can greet them, acknowledge them, and watch them go.

Mindfulness practice isn't meant to eliminate thinking but rather to help us know what we're thinking when we're thinking it, just as we want to know what we're feeling when we're feeling it.

Mindfulness allows us to watch our thoughts, see how one thought leads to the next, decide if we're heading down an unhealthy path, and, if so, let go and change directions. It allows us to see that who we are is much more than a fearful or envious or angry thought. We can rest in the awareness of the thought, in the compassion we extend to ourselves if the thought makes us uncomfortable, and in the balance and good sense we summon as we decide whether and how to act on the thought.

•••

MEDITATION ON CALLING UP DIFFICULT EMOTIONS

Sit comfortably or lie down, with your eyes closed or open. Center your attention on the feeling of the breath, wherever it's easiest for you—just normal, natural breath. If it helps, use the mental note *in, out,* or *rising, falling.*

After a few moments of following your breath, consciously bring to mind a difficult or troubling feeling or situation from the recent or distant past, a scenario that holds intense emotion for you—sadness, fear, shame, or

anger. Take a moment to recall fully the situation. Doing that isn't likely to feel comfortable, but stick with it. At any point, you can return to following your breath for respite.

What bodily sensations accompany the emotions this scenario calls up? See if you can tell where in your body you feel these emotions. When you observe the emotion that's arisen, does your mouth go dry? Are you breathing shallowly? Are you clenching your teeth? Is there a lump in your throat? Whatever is happening in your body, note it. If you can feel the emotion in the body (and we can't always do that), it gives you a concrete way to disengage from the story and observe the emotion's changing nature.

Bring your focus to the part of the body where those sensations are the strongest. You don't have to do anything about them except be aware of them. Once your attention has moved to the bodily sensations, perhaps say to yourself, It's okay; whatever it is, it's okay; I can feel this without pushing it away or getting caught up in it. Stay with the awareness of the feelings in your body and your relationship to them, accepting them, letting them be, softening and opening to them. As you sit with them awhile, do the sensations change? How?

Remember that often what we are feeling is not just one emotion; grief may include moments of sorrow, moments of fear, of powerlessness, maybe even moments of relief, anticipation, curiosity. See if you can break down the emotion into its component parts. Notice all the different things you feel. Are there any positive mind states mixed in with the mostly negative? Any negative mind states flavoring the positive? Staying with the feeling and untangling the various strands may lead you to realize that what you thought was a thick wall of misery is a constantly shifting combination of emotions. This perception alone makes the feelings more manageable.

You may notice yourself resisting these difficult emotions and the bodily sensations that accompany them—pushing them away and feeling ashamed of them. Or perhaps you find yourself getting pulled into them—replaying an argument, or reliving feelings of rage, helplessness, or humiliation.

Perhaps the emotions that the thought or situation call up are so upsetting that you start to cry. If you do, that's okay; it's part of your experience. You can become aware of how you're relating to the tears—how your body reacts, what blend of emotions accompanies the crying, what stories you tell yourself about crying. Maybe mixed in with your sadness is regret, irritation, or fear that the tears will never stop.

Mindfulness allows us to watch our thoughts, see how one thought leads to the next, decide if we're heading down an unhealthy path, and, if so, let go and change directions.

If you feel overwhelmed by emotions, use awareness of your breath to anchor your attention in your body. This helps you return to the present moment. If you find yourself thinking, I will always feel this way, or If only I were stronger/more patient/smarter/kinder, I wouldn't feel this way, return to the simple truth of the moment—sitting and being aware of your breath. See if you can recognize that the emotion is a temporary state, not your total self.

And when you are ready, open your eyes. Take a deep breath and relax.

During the day, if a difficult emotion arises, see if you can apply these skills of awareness to it. **S&H**

Adapted excerpt from *Real Happiness, 10th Anniversary Edition: A 28-Day Program to Realize the Power of Meditation* by Sharon Salzberg (Workman) © 2019.

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BURNOUT TO **BALANCE**

Reiki master **KELSEY J. PATEL** shares how journaling can help you release the root causes of burnout.

TIMES OF UNCERTAINTY, while incredibly difficult, can also be an incredible opportunity to look at what in our lives we can shift, upgrade, or adjust. This might even mean changing your belief system in a way that benefits both your individual self and the collective.

So often when people are experiencing change in their lives, the physical body reacts and responds to the perceived stress and goes into a state of burnout. Whatever the manifestation, the root cause of burnout is the same: The body, mind, and spirit are out of harmony or balance. To get back into harmony, you need to support the mechanics and physics of the entire system.

When I journal regularly, I get more familiar with what's going on with me, what's controlling me that I might not be aware of. Journaling allows a person to pluck thoughts out of their mind and put them down on a piece of paper so they can become a witness to their own mind. It's like catching a butterfly and examining it under a microscope to understand what it's really made of.

Writing brings feelings to the surface so I can process them and see what's really coming up. Most of the time, my emotional reaction has nothing to do with what I thought it was about when I started writing. Recognizing this is a powerful boost to self-awareness.

In your journal, write the letters F R E E vertically down the left edge of your page. After each letter, answer the following prompts.

FEEL YOUR FEELINGS

We are all sensitive beings. Make a list of all your feelings and fears, including good feelings or experiences, under the letter F, and make a checkmark next to the ones that make you feel free and good at this time in your life. Make an X next to the ones that do not make you feel free. You don't have to solve anything. Just make the list.

RELEASE THE OLD WAYS

Take a moment to connect with who you want to be right now, regardless of whether it seems possible. What is the difference between you right now and this you that you imagine

you could be? Look at each obstacle. Is it a real obstacle or is it an obstacle you could overcome in some way at some point, even if you aren't sure how? Do you believe that you can overcome those obstacles?

ENGAGE WITH YOUR HEART, NOT YOUR MIND

Under this first E, make two lists: Head and Heart. Under each, make a list of the thoughts or words that come to mind when you tell yourself, "Your needs and truths matter and should be your priority." What does your head say about this, and what does your heart say about this? Which responses seem the most true? The most useful? The most real to you? The most possible? Reflect on the differences.

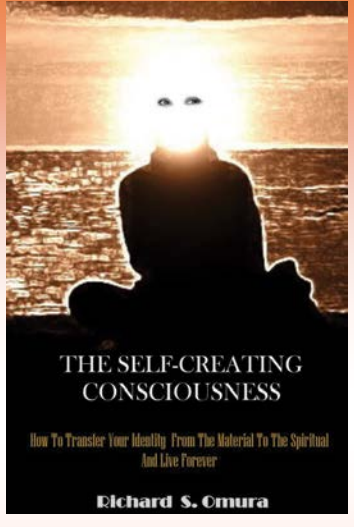
EXPRESS YOURSELF

Your feelings can teach you about yourself if you fully bring your awareness to them. Under the final E, make a list of all the feelings you remember having felt in the past 24 hours. List every feeling you can remember—boredom, amusement, sadness, hope—and what you were doing at that moment that sparked that feeling. Then, without anyone else listening, practice saying each of these things out loud, such as, "Today I was bored when I ..." or "Today I felt really sad because ..." Start with the easy ones and work up to the more intense feelings or the feelings caused by more complex situations.

Saying these sentences out loud will help you own your truth and your feelings so you can begin to feel more safe and at ease in your body and with your feelings.

Check in with your FREE periodically and keep in mind what came up that was new to you or interesting. These are all clues to who you really are and what kind of life you really need in order to feel that sense of freedom in which all things become possible, even in times of uncertainty. S&H





THE SELF-CREATING CONSCIOUSNESS

How to Transfer Your Identity from the Material to the Spiritual and Live Forever

By Richard S. Omura

Learn the technique of self-creation and you can never cease to exist. Eternal life is not merely a reward, it is an ability that one can learn. It does not happen by accident, but by volition.

Identify with transient values and become transient. Identify with eternal values and become eternal.

As we spiritually evolve, this path becomes available to us from the Source. Do you sometimes feel as if you are a tadpole growing legs, eager to jump out of the pond? A fledgling eagle waiting to fly out of the nest? This book may be the nudge you need.

THE SELF-CREATING CONSCIOUSNESS
Available on Amazon

27 WAYS TO KEEP YOUR IMMUNE SYSTEM HUMMING

By the **S&H EDITORIAL TEAM**

1. **HUM.** There's evidence that humming reduces levels of stress-related hormones and increases levels of nitric oxide, which boosts healing. If you like, add intention to your humming practice, turning it into a type of meditation.

2. **BREATHE.** There is immense power in the breath and a wide variety of ways to harness it. Increasing the length of the exhale, especially through the nose, is one of the basic ways to shift into a parasympathetic (resting) state.

3. **BREATHE ... FIRE.** *Key to the practice of Kundalini yoga, Breath of Fire involves rapid, continuous pumping of the breath. It's believed to boost the immune system, expand lung capacity, and help the nervous system calm down. Breathing through the nostrils from the belly and with short, equal inhales and exhales, practice for no more than 30 seconds when first starting.*

4. **PRAY.** Prayer is a form of meditation, which is proven to reduce stress, lower blood pressure, and improve mood. Connect with the divine in whatever way feels best for you.

5. **CAST A SPELL.** If you prefer, call it "enacting a ritual." This is about you, your mind, and your spirit—not actual magic. Try putting all your worries on a piece of paper, taking it outside, and burning it, along with emblems of the troubles you've had the past week or month. While you're outside ...

6. **GET YOUR HANDS DIRTY.** Time spent in nature is beneficial on many levels, but especially so when you get your hands in the earth. You'll benefit from creating a more robust microbiome in your body through exposure to bacteria from the soil.

7. **OIL YOUR FEET.** In Ayurvedic medicine, *padabhyangam* is a foot massage with herbal oil. To calm and rejuvenate the body, thoroughly massage feet with a small amount of sesame oil before bed, then cover the feet with socks.

8. **BATHE IN THE OUTSIDE AIR.** You may not be able to literally practice forest bathing, or *shinrin-yoku*, but if you're anywhere near some trees you can still benefit. Specific immune response cells come online and become more active in the woods. Be sure to include all of your senses to maximize the benefits.

9. **INCLUDE ION SHOWERS.** Anions, or negatively charged ions in the air, are created from water crashing into an object—think seashores, waterfalls, and streams. Surrounding yourself with these particles can boost your mood and relieve stress. (If you have a desktop fountain gathering dust in the attic, now is the time to plug it in.)

10. **TAKE A SCENTED BATH.** Adding eucalyptus essential oil, shown to have anti-inflammatory properties for the lungs, to a hot bath along with a generous pour of Epsom salts is a powerful act of self-care that will decrease stress and offer support for your respiratory system.

11. **SELF-SOOTHE:** Self-touch can be incredibly calming and relaxing for the body, which helps stimulate the nervous system. Self-massage with oils in the bath is great, but so is simply stroking the flat of your palm down your arms and down your body and running your fingers through your own hair.



« *Animal Goddess*
Beata Kruszynski
beatakruszynski.com

12. SNUGGLE. The love hormone oxytocin is released when we cuddle. It lowers cortisol, which is a stress hormone, and helps you sleep. Cuddling may even help fight colds.

13. MOVE YOUR LYMPH. Your lymphatic system removes waste products and toxins from your body, but it requires your help to do so. You can support its work by moving your body, staying hydrated, and dry brushing (massaging your body with a stiff, dry brush).

14. INVERT. Allowing your head to drop below your heart or elevating your hips above your heart is soothing for your circulation and your nervous system and stimulates your lymph nodes. Try throwing your legs up the wall or over a couch for 10 minutes with a small pillow under your bum.

15. LEARN. It's a good time to snuggle up with informative books, and *An Elegant Defense* by Matt Richtel is just the ticket. Learn about the delicate dance of supporting a refined and resourceful immune system.

16. EAT FERMENTED FOODS. Mix it up. Use kombucha, pickles, kimchi, yogurt, sauerkraut, and kefir, if you can. A gut with a diverse microbiota is associated with better health overall, and good bacteria help your body synthesize vitamins B and K.

17. ADD GARLIC, TURMERIC, CINNAMON, AND SAGE. Garlic has been proven in many studies to directly stimulate immune cells. Aim for two to three cloves a day. Turmeric boosts the body's antioxidant properties. Cinnamon is also an antioxidant powerhouse and helps fight inflammation and ward off infections. Sage has been used for centuries to ease congestion associated with colds and the flu ,and may have anti-inflammatory properties.



Rose Gal
Beata Kruszynski
beatakruszynski.com

18. THINK HEAT. Adding cayenne, chili peppers, or hot sauce to your food helps to warm up your system and wake up your immune system. Bonus points if it gets your nose running!

19. EMBRACE BONE BROTH. At the core of the common chicken soup cure is a nutrient-rich broth made from simmering bones. Bone broth is rich in minerals and the amino acids that our body needs to stay healthy and fight infections. Making bone broth at home is soothing, too, since it is an all-day project.

20. EAT LENTILS. High in magnesium, fiber, B vitamins, and protein, lentils keep well in the pantry, are versatile, and support heart health.

21. EAT MUSHROOMS. The full nutritional benefits of mushrooms are still being discovered, but there's reason to believe they pack a punch when it comes to the body's immune and recovery systems.

22. SUPPLEMENT WITH VITAMIN D. *People with a vitamin D deficiency are more susceptable to infection, not to mention lethargy and depression. Even in the best of times, many people simply don't spend enough time outside to acquire enough vitamin D from sunlight. Vitamin D is directly involved in immune responses.*

23. SNACK ON ALMONDS. They are high in vitamin E, which supports immunity.

24. DANCE. Put on some of your favorite music and move with it intuitively. Not only does this provide some exercise, but it can also be a really effective way of expressing emotions through the body, thus releasing them and helping the body to heal.

25. SHAKE. If you're feeling stressed or anxious, shake your body for a minute or two. It helps move the stress hormones through your body, completing the stress cycle. Shaking is a well-documented tool many non-human animals use after a stressful encounter to help their bodies rebalance toward calm and healing.

26. HEAT UP. Place a heating pad or hot water bottle on your belly to warm up your system. Soothe and rebalance your adrenal glands by lying on your stomach and placing the heating pad over your kidneys, at the midback, around the bottom half of your ribs. This is deeply restorative for the adrenals, the nervous system, and the immune system.

27. NAP. Taking 15 to 20 minutes a day to rest, whether you sleep or not, communicates to the immune system that you are safe and calm. Doing this daily means creating a habit of slowing down and calming down, which is a powerful signal to the immune system that it can do its best work.

Using Rumi

A MUSLIM POET WHO LIVED ALMOST 800 YEARS AGO IS A SPIRITUAL SUPERSTAR. HIS WORDS HELP PEOPLE HEAL AND CONNECT WITH THE DIVINE. BUT WHAT'S LOST IN TRANSLATION?

A Persian Sufi poet born in 13th century Afghanistan who lived most of his life in present-day Turkey, Jalāl ad-Dīn Muhammad Rūmī is known the world over for his volumes of mystical poetry centered around a longing for connection to the divine.He's often called America's most popular poet.

In today's spiritual marketplace, Rumi's lyrical verse is quoted by yoga and meditation teachers and self-help coaches. His verse thrives on Instagram and anywhere spiritual quotations are shared. One might argue that in America's anxious, spiritually thirsty age, Rumi's unafraid yearnings—often laced with wry humor—resonate all the more. But is the popular version of Rumi really Rumi? And does it matter?

Rumi »
Oksana Badrak
Badrak.com





Using Rumi

The Way of the Soul

INSPIRED BY RUMI'S POETRY, DEEP CURIOSITY, AND A WISH TO LEARN MORE ABOUT ISLAM, **KATE GREEN TRIPP**, A SANTA CRUZ-BASED EDITOR AND YOGA TEACHER, TRAVELED TO TURKEY.

I HAD NO REASON TO GO. If one needs a reason, that is.

It was an unnamed compulsion that drew me to Turkey, or more specifically, to studying Islamic mysticism on a ten-day journey across Turkey. Perhaps I was subconsciously urged by the dogeared Rumi anthology that sat on my bedside table for years. I have no idea.

But when I stumbled upon Illuminated Tours, which leads trips to Morocco and Turkey and describes itself as "for people who are seriously dedicated to experiencing the richness of a Muslim culture, and want to learn by immersing themselves in the history, literature, religions, art, spirituality, and politics of a place," I felt immediately called.

Illuminated Tours is the brainchild of Omid Safi, Ph.D. Dr. Safi is the director of Duke University's Islamic Studies Center. He studies, writes, and lectures widely about Sufism (the mystical branch of the Islamic tradition), contemporary Islam, and liberationist theology. An aspiring Sufi himself, Safi is particularly passionate about the language, lore, and lasting wisdom of Rumi. His most recent book is centered around Rumi's multivolume masterpiece, the *Masnavi*.

Though I don't consider myself religious, I certainly gravitate toward layered and insightful spiritual lessons. I grew up attending Presbyterian church in a liberal Quaker town and paid closest attention through little girl ears to the sermons that talked about kindness and grace. As the years passed, I remained hungry for a sense of belonging to a bigger existence, beyond the tiny self. That appetite led to yoga and meditation, where I first encountered, and continue to pursue, both Hindu and Buddhist teachings.

But at no time had I been exposed to the deeper spiritual roots of Islam. I had a perfunctory, if any, understanding of what it meant to be Muslim. I knew the story of Muhammed and had always been intrigued by the idea of prayer five times a day. I had read enough of Rumi to want to read more, finding his narration of the human experience both mesmerizing and timeless. But I knew nothing of the spiritual thread that wove Rumi to Islam and Sufism, a centuries-old tradition of expressing divine love through art and music.

On my first day in Istanbul, a combination of jet lag and instinct prompted me to follow the lilt of the early morning *ezan*—the call to prayer—echoing from the nearby mosque in the central Eminonu district.

I soon learned, however, that a tourist's curiosity does not count as faith and that my allotted visiting hours were different. Over the course of the next ten days, I visited countless mosques and learned the protocols—no, don't visit at prayer time; yes, always cover your hair and remove your shoes; no, ablutions aren't necessary for non-Muslims; yes, you can meditate in lieu of prayer; and yes, a visiting woman can sit alongside men.

Allah translated literally means "the God"—yet interestingly, God has 99 names in Islam. Why? "There has to be some way of accounting for the multiplicity of creation,"

« *Masnavi of Jalal al-Din Rumi*
Gift of Alexander Smith Cochran, 1913, Metropolitan Museum of Art

Hearing the call to prayer echo from minaret loudspeakers was my favorite part of that very first day and my love for it grew each day—even if the invitation it projected wasn't for me.

explains Safi. Makes sense. After all, if everything is God's will (as Muslims believe), then it must be a very multidimensional divine that can simultaneously create beauty, ignite love, and prompt loss and tragedy.

In its purest form, Islam appears as a religion of mindfully articulated rituals and moral codes that ground one's experience of being alive. To be a practicing Muslim is to live in concert with guidelines that echo a reverence for God alongside respect and care for one another—and specifically those who suffer. As renowned religious scholar Huston Smith writes: "Of all the non-Western religions, Islam stands closest to the West—closest geographically, and also closest ideologically; for religiously it stands in the Abrahamic family of religions, while philosophically it builds on the Greeks. Yet despite this mental and spatial proximity, Islam is the most difficult religion for the West to understand."

Not only do many in the West fail to understand Islam, but for many, thoughts get easily stuck in two limiting categories where stereotypes prevail: gender and violence. Safi is no stranger to such misconceptions. Called upon frequently as an authority on Islam, he tires of conversations about extremism and head scarves that he says entirely miss the point of the tradition.

I asked him if he could replace prevailing current misconceptions about Islam with what he believes is most important for the world to know and understand, what would he point to? He doesn't pause a beat in his answer: the fact that Islam is a love and justice tradition with the mystical tradition of Sufism, Rumi's lineage, at its heart.

Much of Rumi's poetry is said to have spontaneously erupted from him in longing and love for his dear friend and spiritual companion, Shams al-Din of Tabriz. "For Rumi, poetry, philosophy, and theology are united in the theosophy—divine wisdom—of Sufism," writes Peter Washington, who has edited Rumi poems. One might call the Sufis artistic, devotional lovers. Uninterested in a mediated relationship with the divine, Sufis prize their direct connection, expressed through art, music, and poetry, with God.

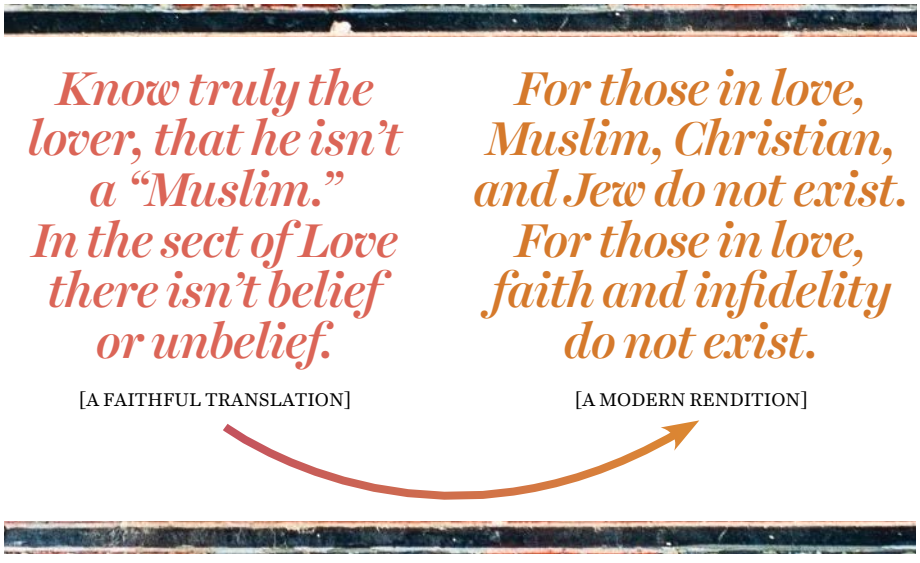
The key tenets of Sufism are tolerance, universal love, and mystical union with God. Not unlike the path of many Buddhist traditions, the progression of a Sufi practice is marked by moving toward being with God by showing and feeling love.

The Mevlevi order of Sufis (whirling dervishes) in Turkey exhibit love of God through meditative dance. This devotional practice of whirling grew out of a practice of Rumi's—holding onto a pillar in his mosque and circling, or whirling, in a ritual manner that released creativity, devotion, and poetry.

Key to this oneness with God is the notion of *fana*, or annihilation of the ego. More modern Sufi traditions speak of escaping the ego in gentler (arguably more feminine) tones, Safi explains. "Over time, with devotion and practice, it might be said that the ego softens, or is cooked."

Sufis believe that through this process, you are able to step away from who you think you are and allow yourself to be stripped bare and unified with God. This is what Rumi called returning to "the root of the root of your own self."

Just how inclined are we in this day and age to *elect* to question who we think we are in favor of celebrating a consciousness that unifies us all? Not very, it seems. I tend to wonder if our scales have tipped so far in favor of exercising individual freedoms that we've lost the plot when it



comes to building, and collectively occupying, a sense of shared meaning.

I have no doubt that a life lived believing that *thinking* and *achieving* is the way to self-discovery has stunted the ability of many to *feel* their way into being. It is disconcerting to live in a society so endowed with riches and possibility and yet so rife with inequality, anxiety, and depression. It is hard to witness how alienated, lonely, and unsettled many feel. It seems that despite our enlightened "success," America is a land of hungry souls.

Consider that we spend an average of three to four hours a day on our phones, plus all the hours attached to other screens, in cars, and engaged in commerce. Inevitably, we're left with less time for existing on a human scale: less time in nature, less time communing and reflecting.

Our lifestyle, and the anxious speed it breeds, lands us nowhere near the root of the root of ourselves.

When I returned home from Turkey, my nine-year-old son was particularly keen to page through photos and hear stories about the trip. "Mom, what was your favorite part?" The answer came easily: the ezan.

Hearing the call to prayer echo from minaret loudspeakers was my favorite part of that very first day and my love for it grew each day—even if the invitation it projected wasn't for me. The incantation framed the day in such a profound and unifying way, just as I imagine it has for centuries. The ezan struck me as something so profoundly absent from my daily life—a poetic, age-old ritual, an invitation to exit the self and connect with the divine. Each time I heard it, I took it as a penetrating reminder to pause, breathe, and make time for what all the world's religions are ultimately built upon: reverence for both the divine and one another.

But like many Americans, I lead a life largely lacking in that kind of ritual.

What isn't lacking in my world is the grip of the ego, or what the Sufis might call forgetfulness. "In the wake of everyday life, we so easily forget who we are: luminous beings," says Safi. "The pull of the ego drags us to other places and we abandon ourselves."

One way to counter the pull of the ego might be to think about, or judge it, though I'm fairly certain that goes nowhere fast. To remember our luminous nature takes practice. One might argue, practice worthy of observation five times a day. Without consistency, after all, the drone of the ego can so easily creep back in and take over.

Outside every mosque, in some form, grandiose or simple, is a fountain. In Muslim tradition, the sound of running water symbolizes the heavens. As I understand it, to hear the water is to be reminded of one's celestial home. The Qu'ran talks about four rivers flowing from the heavens: the river of water, the river of milk, the river of honey, and the river of wine. When all four (each symbolizing a key virtue necessary for life on Earth) are flowing in your heart, you are said to "become" human.


KATE GREEN TRIPP

I love that metaphor and I love even more that a basic daily encounter—hearing the sound of water—might prompt recognition of one's higher self, paired with the knowledge that we are most whole when we are beyond the self altogether.

As I look back on what drew me to Turkey, I realize that perhaps I have no idea because no idea was involved. Perhaps the unnamed compulsion emerged instead from a longing in my ego-weary, ritual-hungry heart. S&H

READ MORE: *The Healing Power of Rumi*



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Using Rumi

The Healing Power of Rumi

WHEN **MELODY MOEZZI** WAS HOSPITALIZED, RUMI'S WORDS, READ TO HER AS THEY HAD BEEN HER ENTIRE LIFE BY HER FATHER, OFFERED A PATH TO HEALING.

A WRITER AND ACTIVIST, Iranian-American Melody Moezzi enlisted the aid of her father, who is fluent in the classical Farsi of the mystic poet Rumi, to write her book *The Rumi Prescription: How an Ancient Mystic Poet Changed My Modern Manic Life*.

Each chapter includes an original translation of one of Rumi's poems. Moezzi shows how the words can help navigate a particular challenge, from anger, to isolation, to depression.

Kalia Kelmenson spoke with Moezzi to explore the the prescriptive power of Rumi's poems, the mysticism that can be embedded in madness, and what is, or isn't, lost in translation.

You describe a strong connection with Rumi, calling him a guest in your house as a child. Do you feel like Rumi's work is available to everyone in that same way?

Yes. It speaks to so many people. To be honest, Rumi's poems are described as "deceptively simple," but it turns out they are not simple at all. In Farsi, they are very difficult, some more than others.

They are not simple, but in translation, they have become simple. Some translators don't actually speak Farsi, but still manage to translate the spirit of Rumi's poetry, which is very much in line with Rumi. Rumi notes specifically that it's better to be of the same heart than of the same tongue.

For me, speaking Farsi is in a way absolutely helpful, but also the language can get in the way.

I would never have approached a book like this had I not known that there are translators of Rumi's work who don't speak Farsi. I respect those translators. Coleman Barks is the most famous of those translators, and I love his translations, and so does my dad.

We respect him because he has translated the poetry in a way that speaks to the heart and the souls of people around the world who speak English and don't speak Farsi. I think that's beautiful.

For me, as someone who comes from this culture, it was really important to me not only to translate the meaning and get the heart of his poetry, but also the musicality of it. That's one thing a lot of English translators don't do. So I maintain the rhyming scheme, for instance, which was very difficult. I had to work really hard on those translations. The book ended up taking much longer than I anticipated because these very short poems that appear in the book took so much time to translate, and I'm still not happy with some of them.

Can you describe how Rumi's poetry became prescriptive in your life?

I've been blessed to have two mystical experiences in my life. Both of those experiences overlapped with what is also clinical mental illness, and I recognize the mental illness and I also recognize the mystical experience, which I didn't for a very long time. I was told by the medical community that there is nothing valid about your spiritual experience, it doesn't matter, it's not useful to you. In fact, I was told that it was harmful for me, so I sort of threw out the mystical

« *"Dancing Dervishes," Folio from a Divan of Hafiz*
Painting attributed to Bihzad (ca. 1450–1535/36)
Rogers Fund, 1917, Metropolitan Museum of Art

side of my manic experiences. Later on I was able to retrieve them, after I had been in recovery for a while.

I think what brought me to respect and understand Rumi was that second mystical experience, which overlapped with my only acute manic episode—and that was a brutal one. I had hallucinations, I had delusions. I am deeply grateful for antipsychotics; I encourage people to stay on their medication when they ask me.

I never will doubt that there is what I call God. There is something greater, because I felt it inside of me in a way that I could never imagine. Without the brain that I have, I would never have felt it. I genuinely believe that there are people with what we recognize as psychiatric conditions who have access to realms of reality that are deeply inconvenient in the current realm, but no less true. I don't know who can judge what is true and what isn't. I genuinely had horrible delusions. I believed I could fly, I would have killed myself—but I don't see why we can't accept that there are different realities occuring at the same time.

In the hospital, when my dad was reciting Rumi to me, just like he had been my entire life, for the first time it actually spoke to me. I got it. That second manic episode, I lost the ability to read. Basically if I looked at a page in a book, all of the letters wouldn't stay put, they were flying all over the place.

Thankfully that didn't last long. But I also haven't had that kind of connection to something greater than me—but also that lived within me. That opened my heart and my soul in a way that reading books can't—and that takes a lot for someone like me to admit, because books mean a lot to me. I write them, I read them, I'm a big fan of books, I always have been. You can't get everything out of a book, and I was lucky to get that.

I'm glad I've been able to reclaim the spiritual aspect to my experience. I just wish that my faith community had been more accepting of the fact that it was a valid clinical experience and that I wasn't being possessed, and I wish the medical community would accept that it was a valid spiritual experience. Particularly in psychiatric facilities, there need to be people that understand that, because I'm not the only one.

One of the worst things that happened to me in these facilities was leaving them and being told to lower my expectations for my life by a mental health professional. Thankfully I was raised by these extraordinary Iranian-American Muslim parents who always taught me to expect more of myself, even—and especially—when the world told me to think less of myself and thought less of me. That's why, when the woman told me to lower my expectation I was able to look at her and say, "Girl, raise yours, because I'm not about to lower mine." It breaks my heart that 90 percent of people in that situation are not able to do that.

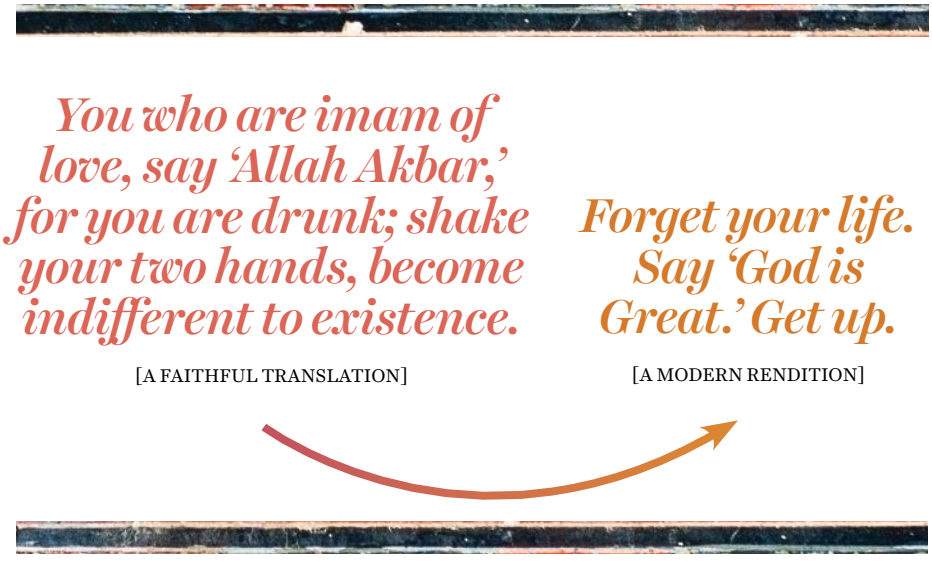
So many treatments for mental illness have a tendency to dull life experience. How do you keep mysticism alive in the face of the dullness?

I have a lot of doctors in my family, so I have a ton of privilege in this department. I also have an extraordinary psychiatrist who is willing to say, "I don't know," which is amazing.

I have a psychiatrist who is willing to work with me, and I have a family who advocated like hell for me to get the treatment I deserved rather than the treatment that was thrown at me. They would have given me Lithium like they give everyone else. And probably by the time I was 60 or 70 I would need a kidney transplant

I take an antipsychotic a few times a year at most—or when I sense myself getting a little too fast, entering that plane that is inconvenient for this world. When I do take it, it hurts. I feel heavy, and thank god for it, because if I didn't have it, I would go into acute mania. I would start having hallucinations and delusions, and I never want to go back there again. That's sort of the blessing of having experienced acute mania, you don't romanticize it.

I can't romanticize that I was absolutely out of my mind and at one point thought my cat was possessed by the devil and possibly could have killed my own cat. I would never hurt any animal, but I genuinely believed that. So there is a moment where you move from a beautiful spiritual experience to something that is straight up bat-shit crazy. I got naked in a crisis center.



I recently saw a woman walking through the Miami airport, and she was taking off her clothes—clearly dealing with an illness. People were taking videos of her rather than covering her up or trying to get her help.

I know what it's like to be crazy, and I've reclaimed that word—people come to me and ask me not to use the word crazy—and part of me owning that word has been through Rumi. He says, "In love with insanity, I'm set up with wisdom and rationality." For Rumi there are two kinds of madness. There's the kind that creates a mystic, and that's rooted in love and connection and invention, creation, community, all of that. Then there's the kind of madness that creates a lunatic and a fundamentalist. That is out of fear, isolation. It creates cults instead of community ultimately.

Recognizing the distinction between those two kinds of madness has saved me in this political era as an activist. Just to be able to say, there's a way to get the lunatic to move over closer to the side of the mystic. The way to do that is to address their fear in a way that doesn't diminish their humanity—which is so easy to do when you disagree with somebody.

In this contagion of fear and widespread anxiety, and sense of isolation and aloneness that so many people are grappling with, how do you recommend people turn to Rumi or mysticism, or that side of themselves?

I'm sure you've heard of the notion of transgenerational trauma, and I think a lot of us deal with that unknowingly. For those of us dealing with transgenerational trauma, the fact that we are alive at all means we also have this transgenerational resilience.

I want people to go back to their own culture. There is someone as beautiful as Rumi in your culture, in your background, don't push that away because that is where your strongest resilience comes from. I'm sure you'll find it in Rumi, but there is a Rumi in every culture. I'm not asking you to come into my culture for more than a book. I want this book to inspire you to go back into your culture, back into your own history, and to be proud of it in a way that's productive for you emotionally. That's what I'm hoping people will get out of this.

But there is something about Rumi.

There's something deeply special about Rumi. It goes back to the fact that this is music, it isn't just poetry. In Iran, it's a performance. The people like my dad who can perform these poems have a gift that I don't have. But a lot of people have this gift. It requires music, it requires dance, it requires so many things we don't necessarily associate with the soul, because your body is part of that. I think it's the recognition of the body as part of the soul that speaks to a lot of people—and the musicality of it—even when it's lost in translation.

In the book I write about the gap between me and my father because we speak two different languages as our first



MELODY MOEZZI

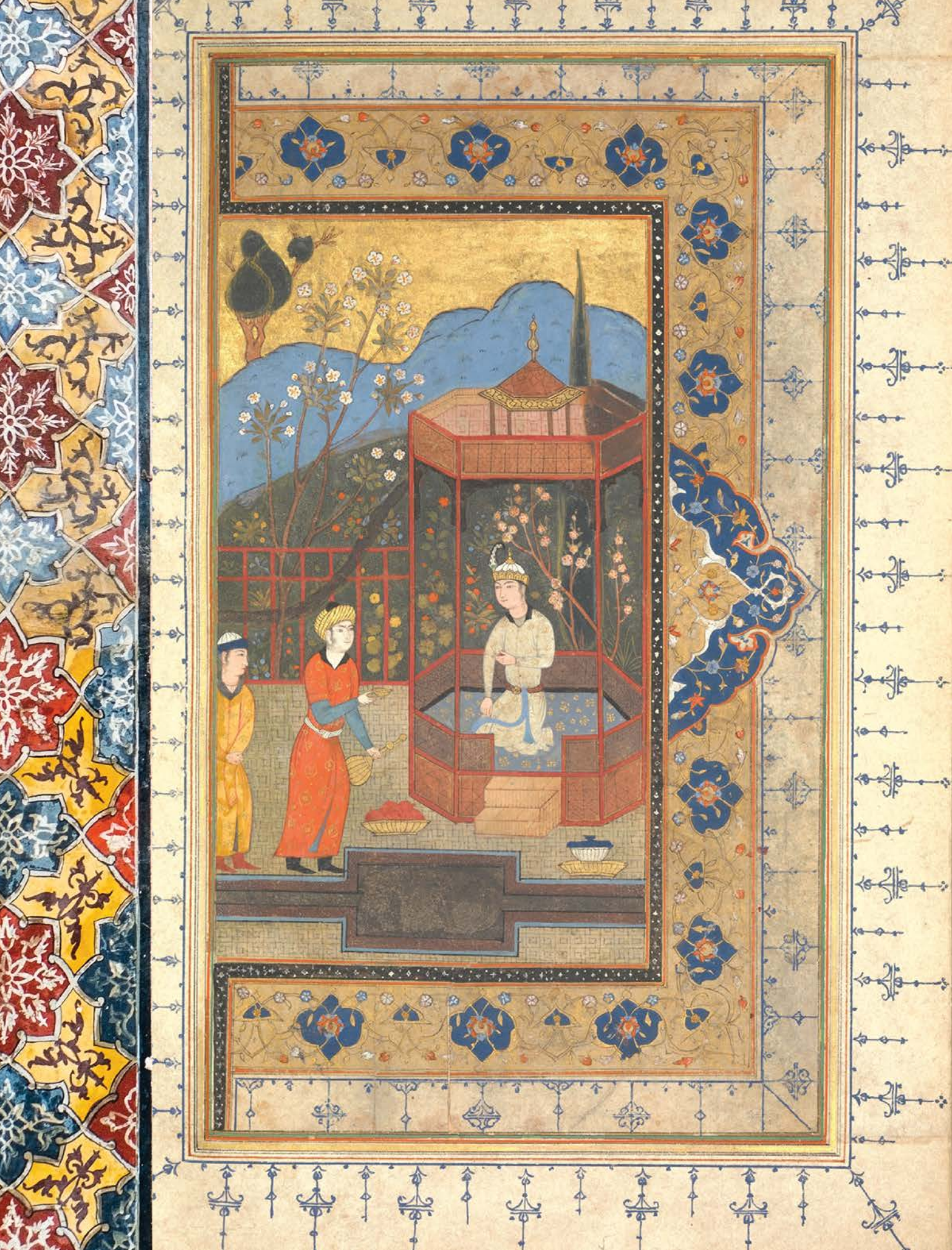
MATTHEW LENARD

language. I asked him if he was ever worried about what was lost in translation between us. His English is great, and my Farsi is good enough, but there are still things that are lost. He immediately responded, "What about everything you win in translation?"

I asked him what he meant, and his response was that you win everything in translation, that each language is a new universe that you get—that is gifted to you. Even if it's not perfect, that's a whole extra universe that is within you. Why would you lose anything with that?

It was such a beautiful way of looking at it. S&H

READ MORE: *The Ocean Of Rumi*



Using Rumi

The Ocean of Rumi

SCHOLAR OF ISLAM AND RUMI LOVER **POURIA MONTAZERI** TALKS ABOUT THE CONTEXT THAT'S GETTING LOST IN TRANSLATION.

CERTAIN THINGS IN LIFE are so precious, so divinely perfect and sacred, that they don't need any alterations. They arise from the compassionate and boundless Existence, touch our hearts, and return to that placeless place where nothing ever repeats, leaving us in awe and wonder. Such perennial pearls of wisdom invite us to wholeness. For me, Rumi's teachings and poetry are some of those precious gifts in life.

There is something definite, deep, and full about the unadulterated, pure teachings of the masters. They resonate with our hearts and, as a result, make us nod in agreement like bobbleheads.

When, through love and dedication, they are applied, embodied, and manifested within one's heart and daily life, they are as relevant and applicable today as they have been for centuries.

Sadly, Rumi's is one of the countless sacred teachings that take a whole new shape and meaning when crossed over the invisible yet tangible boundary into the West.

Several issues contribute to the tendency to alter teachings. One is the practice of cultural appropriation, where, in this context, scholars and translators get to render teachings through their fixed lenses and understandings without necessarily having any experiential knowledge of the subject, including the language itself.

Much of Eastern religion goes through the Judeo-Christian lens and filter before it is deciphered. I see this as a shadow of real interfaith and interspiritual dialogues and practices. To understand anything fully, the thing needs to be isolated and examined as it is without any interference. This requires commitment, dedication, and the kind of single-minded focus and attention yogis, Sufis, saints, mystics, and scientists used and continue to use. But instead, convenient, buffet-style spirituality often results in spiritual constipation.

The other includes spiritual objectification. Teachings exist as perennial wisdom, and understanding those teachings can be difficult. But when the teachings are interpreted by people who are most interested in gaining money or followers, they are inevitably changed to suit the fleeting culture of the moment.

As one small example, the Farsi pronoun *ou* may mean *he* as well as *she*. The proper meaning is contextually determined. God is never referred to as *He*, yet *He* is used in almost all translations. This is a very crucial point, for the additional filter in itself veils one from truly understanding the original work.

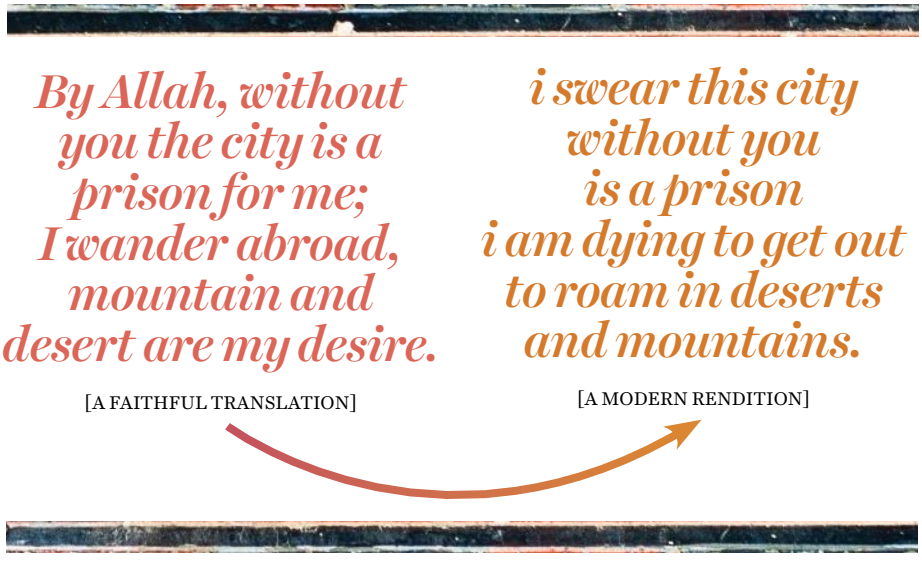
I have to admit how grateful I am for all that Coleman Barks has done in familiarizing the Westerner with Rumi's poetry. This gratitude is accompanied by my core belief that individuals like Barks are mere instruments. At the end of a song at a concert, we clap for the musicians and not for the instruments.

« *Masnavi of Jalal al-Din Rumi*
Gift of Alexander Smith Cochran, 1913, Metropolitan Museum of Art

Barks is so strongly associated with Rumi that not many know he is a distinguished poet himself. Also, many people in the West do not know that Coleman Barks neither speaks nor reads Farsi and that his renditions are more Barks than Rumi and include serious distortions.

Things lost in translation are mainly due to difficult linguistic issues, whereas things lost in interpretations and renditions can involve deliberate choices. Saying a poem is by Rumi when it's barely recognizable is problematic at best.

One viral poem that has been making the rounds on the Internet for many years is a rendition of a ruba'i, a Farsi quatrain.



Out beyond ideas of wrongdoing and rightdoing,
there is a field. I'll meet you there.
When the soul lies down in that grass,
the world is too full to talk about.
Ideas, language, even the phrase "each other" doesn't make any sense.

—Rumi as rendered by Coleman Barks

Now, compare this with what Rumi said. (I'll explore this verse in more detail later.)

Beyond faithlessness and Islam, there is a desert plain.
For us, there is an intense yearning amid that expanse.
The Āref, upon reaching that beyondness,
Surrenders his/her head entirely in prostration,
For there is neither faithlessness nor Islam nor any 'where' in that place.

—Rumi (*Divan of Shams of Tabriz*, Quatrain 395)

It's a disservice to all that Rumi represents to separate him from Islam. To assume that spiritualists are free from making such errors and thus contributing to Islamaphobia is an illusion.

Barks had the golden opportunity to shed light on the true essence of Islam. The beloved poet he translates owed all of his blessings and findings to the teachings of Islam and the Prophet Mohammad. Instead, Barks looked the other way.

Regarding this phenomenon, over 745 years ago Rumi uttered the following quatrain for his time and for ours:

I am the devoted servant of the Qur'an as truly as I am alive.
I am the dust on the path of Mohammad, the Chosen one of God.
If anyone quotes anything except this from my sayings,
I am disgusted by them and outraged by their words.

—Rumi (*Divan of Shams of Tabriz*, Quatrain 1173)

In explaining his translation, Barks said, "I avoid God-words, not altogether, but wherever I can because they seem to take away the freshness of experience and put it inside a specific system." Barks chooses to ignore the brilliance and holiness of these systems, which gave birth to so much of the wisdom that we owe our modern lives to. Systems that yogis and Sufis without access to universities and Google discovered within their beings with utmost attention and love. They labored, and through Divine kindness, gifted us freely with all they discovered.

In Rumi's teachings and Islamic Sufism, systems are seen as live organisms, ever-alive and ever-relevant, for they are connected to the laws of Existence and are meant to be experienced and manifested in one's heart and life.

Now, back to the quatrain.

Persian poetry is filled with analogies and metaphors. To really understand Rumi's original language requires both a faithful translation and plenty of context.

Beyond faithlessness and Islam, there is a desert plain.
For us, there is an intense yearning amid that expanse.

Some of the roots for the word Islam include *surrender, peace,* and *true health.* If Islam here is pointing toward awakening, then faithlessness points to the dream state we

live in. If Islam is the path to wakefulness, then faithlessness here signifies the state of stagnation. The juxtaposition of opposites, which Rumi uses often, is merely an effort to invite the reader to the point beyond the opposing concepts.

The great Sufi Dhūl-Nūn al-Misrī said, "*Whatever you think, God is the opposite of that.*"

Rumi is inviting us toward the hidden. He is hinting at nonduality—*neti neti* (not this, not that), which is strikingly similar to *Lā elāha ellAllāh* (There is no-thing, but THAT). This is the paradoxical nature of the path.

Rumi designates this vast expanse (desert plain) as the ultimate goal by revealing his intense yearning for it. And by using *us*, Rumi refers to the *lovers of God*, including himself.

The Āref, upon reaching that beyondness,
Surrenders his/her head entirely in prostration,

Āref, the word used in Farsi to refer to a true Sufi, derives from the word *ma'refat* (wisdom, cognition). The Āref is one who has died to herself and has become the perfect vessel through which the divine will, wisdom, and mercy manifest. The Āref is the perfect model for the seekers of truth.

The Āref is also one who has reached the state of beyondness by having surrendered her head, once and for all, with all that it carried, upon the ground in the form of


POURIA MONTAZERI

POURIA MONTAZERI is the founder of In the Footprints of Rumi, a tuition-free school dedicated to providing authentic translations and insights into Rumi's teachings. Now based in Colorado, Montazeri grew up in Iran. He is the filmmaker behind *Shams & Rumi: The Fragrance of Axis Mundi* and is currently working on a book about Rumi.

In your essay, you note that Rumi has been separated from Islam in America. Do you think readers of Rumi are surprised to hear about his roots in Islam?

It depends. If someone is being introduced to Rumi via social media memes and books about love, which don't talk about the historical Rumi or where he is from or what fed his heart and mind, we can say safely that most people aren't aware of it. Some people convince themselves that Rumi is a secular, non-Islamic mystic. So yes, it may be surprising to them, and this may cause a confusion inside them.

But we do need confusion. Becoming uncomfortable is part of a spiritual growth; it's not outside of it. It's an invitation to something bigger.

You use the term spiritual constipation. What do you mean by that?

For some, at the beginning of a spiritual journey—when they have a calling of wanting to be on a path of homecoming to their heart—it's natural that they tap into different spiritualities.

When that is not connected to working with a teacher or someone who is more advanced, or when we're not doing self-assessment, that which is supposed to be a means to an end becomes our spiritual lifestyle. We stop our spiritual development because we get stuck on that level 1. All the multi-billion-dollar spiritual advertising is catering to that level 1, the Spirituality 101. So, one is not developing, not digesting, only accumulating and with no movement. It's the old saying that it's better to have a 500-foot-deep hole for a well than 500 holes a foot deep that don't touch the water.

What do you say to someone who is reading a Westernized version of Rumi, and they are getting comfort and inspiration from it even if it's not a very accurate translation?

When the rays of the sun come through a window, you can still benefit from them.

Coleman Barks has done a decent job and he's himself a poet and it's so rich that he does touch people's hearts. But it's still a fraction of the sun. Not for everyone, but for those who are truly hungry and want to use these teachings to know who they are, there is an ocean that these books have not touched. With religion and spirituality, you do need focus, you do need discipline. It's not fast food. Yes, the heart can still be touched, but if you are hungry for more, there is more here than is being said.

—KATHRYN DRURY WAGNER

prostration. This natural act of humility, the annihilation of the finite in the presence of the Infinite, takes place once she reaches that placeless place, the expanse, where there is neither you nor I.

For there is neither faithlessness nor Islam nor any 'where' in that place.

Muslims around the world face the Kaaba in Mecca five times a day when they perform Salat (prayer). Rumi asks, Which direction should one face if she were inside of the Kaaba? He points to the directionless direction to the heart.

Rumi's quatrain, like thousands of other lines of poetry and teachings in Islamic Sufism, points to the nondual essence of Existence. (*Everything is perishing, but His Face*, Qur'an, 28:88.) These sacred lines in the form of a quatrain are more an invitation and a map than mere poetry. They give us a glimpse of the unfolding of this pathless path. They point to the essence of Islam. They describe the state of the Āref. They show how prostration is the genuine inner posture of the Sufi's heart. They inspire us to move from duality toward nonduality, from i toward I.

Standing at a crossroads, we can see how Bark's rendition and what Rumi said take us each to very different destinations.

In a state of inner Silence, as instructed by Rumi, we can allow his poems to marinate inside of our hearts and trust that their inner meanings will reveal themselves to us through the Light of Grace. This requires single-minded attention. It requires us to not be there, for, in our hearts, there is no room for two.

Rumi gifted us with a map of the heart. His teachings should be treated with the same importance, respect, and urgency we give our own hearts. **S&H**



Even if from the sky poison befalls all I am still sweetness wrapped in sweetness wrapped in sweetness wrapped in sweetness ...

Ecstacy, Rumi's Gift Oracle Deck
Ari Honarvar
rumiwithaview.com



Want to Dig Deeper into Rumi?

Pouria Montazeri recommends the translations by Kabir and Camille Helminski; the amazing oracle cards created by the Iranian-American Ari Honarvar, with each card containing a Rumi poem; the frank and insightful books of Shems Friedlander and Annemarie Schimmel; authentic translations by Jawid Mojaddedi, Rassouli, Omid Arabian, and William C. Chittick; and the profound works and public talks of Andrew Harvey.

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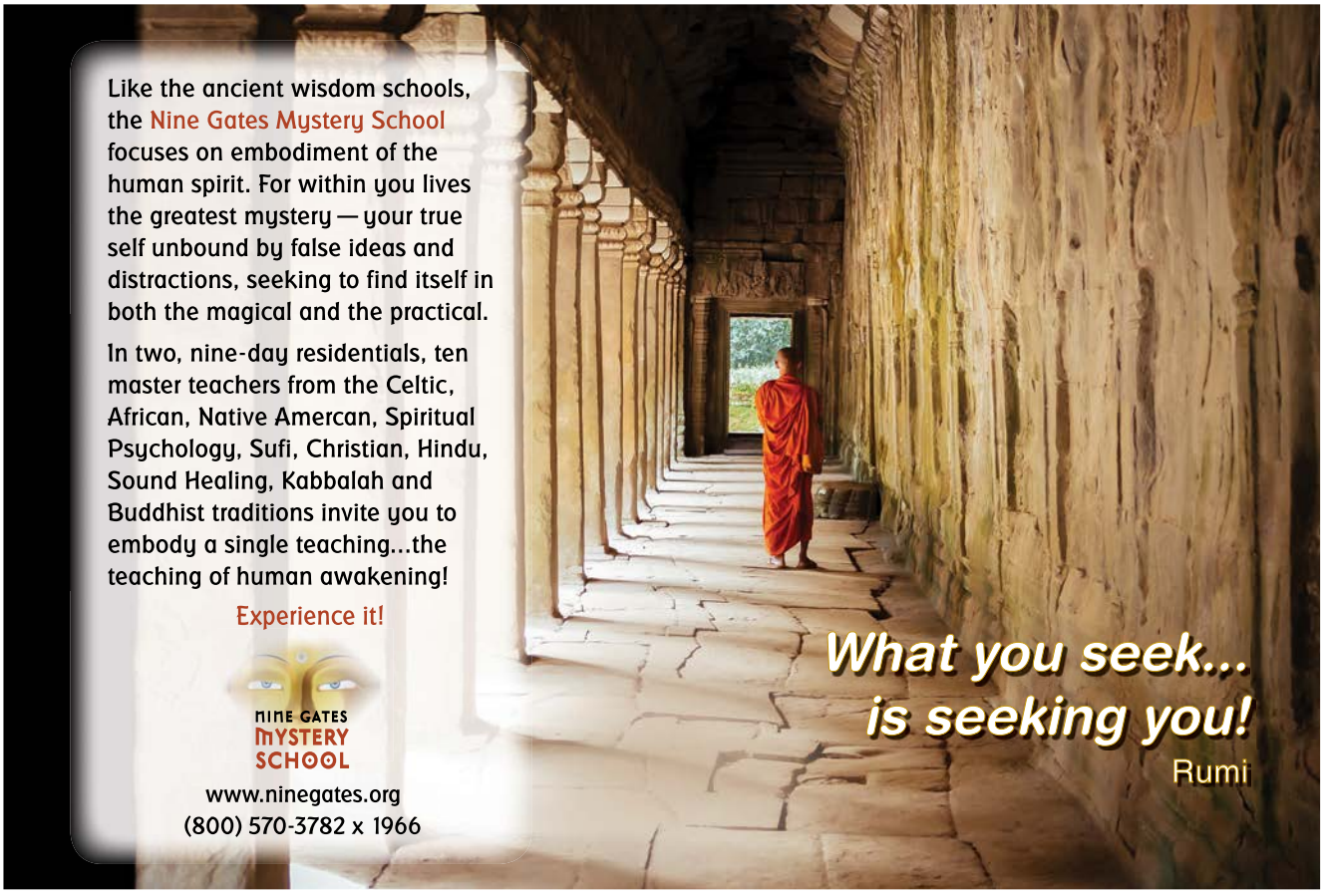
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The change in later life can be just as dramatic and rewarding as the change from adolescence to adulthood.

The Shift *at* 60

AN INTERVIEW WITH
CHARLES GARFIELD, PHD

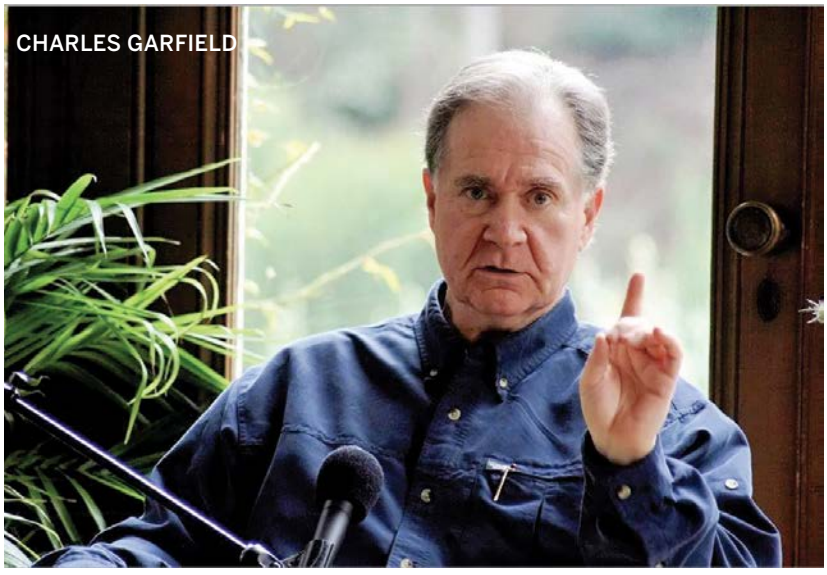
"All too often, as I sat at the bedside of people with just months or days to live, I wished that they had been able to explore much earlier what was truly important to them and to fill their days up with it, rather than scrambling in their final moments to make peace with their regrets," writes psychologist Charles Garfield in his latest book, The Wisdom Years.

BY **STEPHEN KIESLING**

Charles Garfield, 75, has found that "some of the most profound growth of our lives can happen in the years after age 60 or so." He's a fellow of the American Psychological Association and currently a research scholar at the Starr King School of the Graduate Theological Union in Berkeley. He spoke about growing older with joy, fulfillment, resilience, and no regrets.

You began exploring some of the toughest issues of aging a long time ago.
I was all of 29 years old. I had just graduated from UC Berkeley with a PhD in clinical psychology, and I wanted to use those skills helping people who were really up against it. That's why I went into psychology in the first place: to be of service to people who are really hurting.

« Lindsay Stripling
lindsaystripling.com


CHARLES GARFIELD

So, I got a postdoctoral fellowship at the Cancer Research Institute at UC San Francisco Medical Center. My job was to take care of the spiritual, psychological, and emotional needs of 40 seriously ill cancer patients. I quickly realized that I had two choices: I could either quit because taking care of that many people was impossible, or I could figure out something new.

Then one day in the shower I had an idea: volunteers! I would train them in some of the skills I had learned in that wonderful PhD program at Berkeley and then match them with patients. Well, the idea worked, and it was the beginning of what became what is now the Shanti Project. Of course, there were volunteer programs before Shanti, but none that trained people as extensively as we trained our volunteers. We inspired similar programs around the country.

Then you switched to perhaps the toughest test of all, the AIDS epidemic.

That was a big curveball from the universe. It was 1981, a really challenging time because nobody knew how the disease was spread, and it was fatal. Shanti stepped up and switched its mission from cancer to AIDS—and was essentially the first community-based volunteer organization in the country to respond.

Along the way, you wrote a book called *Peak Performers*. I mention that because when you were around 60, you consciously shifted away from peak performance. What happened?

I spent quite a few years studying people I call peak performers. These were not genetic wonders like Albert Einstein or Michael Jordan. They were people with average potential who achieved way beyond their own or anybody's expectations because they learned to figure out strategies for dealing with whatever problems and possibilities came up. I was fascinated by peak performers because I was always trying to be one.

Then around 60, I was hit unexpectedly with hip pain. There were a few months when I could barely walk a block—and yet I was terrified about getting a hip replacement. So, I'd have to sit. And when I sat and paid attention, I realized the world was infinitely more fascinating than I had ever thought. I realized that time itself was more precious than anything I ever considered before. These lessons were not about achievement or performance. They were about higher values.

I also realized that there is a community of the infirmed that outsiders never see or at least don't pay attention to. I remember crossing the street very slowly because I could hardly walk. There was another man coming slowly toward me, and in the middle of the street, these two older men looked at each other. He said, "Knee?" I said, "No, hip." He said, "Mine's a knee." And then we went off to the side of the road and discussed not only whether we were going to have an operation to try to fix it, but what we had learned from the experience itself.

It was this community of the infirmed, people learning the lessons of infirmity, that opened the door to higher values, greater spiritual depth, and better understanding of what full health really means. Not just health of the body, which of course is important, but emotional health, spiritual health, psychological health, interpersonal health, all of these things that we tend to forget about when we're younger, when we can fight our way through problems. When the goal is to succeed and to be a success.

It was this community of the infirmed, people learning the lessons of infirmity, that opened the door to higher values, greater spiritual depth, and better understanding of what full health really means.

I finally had a hip replacement and got my functioning back. Fortunately, I didn't go back into peak performer mode. The lessons I learned when I was struggling with the hip were deeply ingrained. They've stayed with me and actually blossomed further in the years since.

A lot of people get together and talk about their maladies. How does that get transformed into something spiritual?

You're quite right. People of a certain age get together and have what are called "organ recitals," where they talk about what organs are still working and what are not—and so it

sounds as if later life is just a process of decline and debilitation. Well, that's simply not true. One of the reasons I wrote *Our Wisdom Years* was specifically to teach what the deeper lessons are.

This sounds very different from retirement planning. Retirement is a very perplexing word—as if your real life, your real work, your real usefulness is over, and now you're going to have to figure out some way to spend your time doing something or other that isn't important. Well, that's not true either. In fact, later life as a new stage of life has all manner of possibility and potential that can be as gratifying, and in many ways more gratifying, than anything that came before. Retirement is frequently the end of adulthood, but now there's later life and later life contains all sorts of possibilities that we may not have considered before.

Lindsay Stripling
lindsaystripling.com



A BEAUTIFUL **PARADOX**

The beautiful paradox of growing older is that none of the gifts of age are available without the kind of loss that forces us to confront mortality in a way we can't deny. In the face of loss, we're changed and expanded by truths that come from the heart, not the mind. We learn that we're part of something much larger than we are; that love and kindness matter most of all. The wisdom that allows us to value and live by those truths can't be reduced to slogans like "When life hands you lemons, make lemonade!" It sounds and feels more like what Naomi Shihab Nye writes in her poem "Kindness."

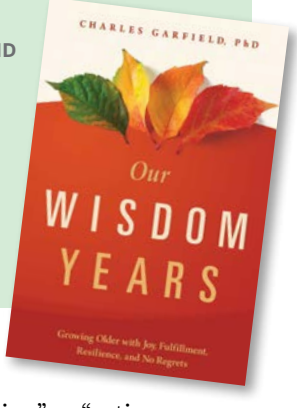
Before you know what kindness really is
you must lose things,
feel the future dissolve in a moment
like salt in a weakened broth . . .
Before you know kindness as the deepest thing inside,
you must know sorrow as the other deepest thing. . . .
Then it is only kindness that makes sense anymore.

Wisdom isn't for the "immortal," the untouched, the ones who tie their worth to the surface. It requires letting the petals fall to reveal the true shape of the much larger self that's been hidden inside us, the profound but simple truths of life, the exquisite Mystery that surrounds us.

Life is calling us to this—to our wisdom years. I invite you to say yes.

—CHARLES GARFIELD, PHD

From *Our Wisdom Years: Growing Older with Joy, Fulfillment, Resilience, and No Regrets,* by Charles Garfield, PhD. Published by Central Recovery Press in April, 2020.



I also dislike the terms "successful aging" or "active aging," because they're based only on achievement. Don't get me wrong: It's nice to have the energy to be active. But when we use "successful aging" in particular, it's basing our lives on the same values that were appropriate during adulthood and are much less appropriate in later life. I think we need to talk much more about fulfillment than about success. Much more about the soul than achievement. I see a psychological shift that happens when we move from adulthood to later life, and to ignore it is just as erroneous as ignoring the shift from adolescence to adulthood. Imagine if the adolescent said, "There's no such thing as adulthood. I'm going to stay an adolescent even though I'm 35." You can try to do it, but the world will not treat you kindly.

You write about focusing on joy rather than duty.
Yes, absolutely. Earlier in life we have our marching orders. There are lists to check off and goals to be attained. We *should* do this. We *should* do that. It's a tyranny of the shoulds. What gets lost are the serendipitous encounters with grace, the serendipitous encounters with beauty, the serendipitous encounters with that which is greater than ourselves.

Speaking of shoulds, you suggest that we should forgive people. Why bother to go back into such stuff? Why not just move on?
Forgiveness is important because there's learning associated with forgiveness. When we forgive, we remember a situation in which we might truly believe we were transgressed against, when we were hurt, when somebody did something to us. Or we may be forgiving ourselves for doing something to someone else. So, what is the lesson? Wouldn't it be wonderful if we could learn what the heart of the matter was? How we did what we did? How we regret what we did? And how we vowed to never do that again? So, it makes a whole lot of sense to pay attention to those situations. You can let it go after it's resolved, after you've understood what the primary lessons are.

You also write about gratitude—and gratitude fatigue.
There are so many how-to books that include gratitude practices, and there's nothing wrong with any of them—in and of themselves. But all too often the practices become devoid of emotion, devoid of sincerity, devoid of the kinds of realities that we experience when something matters to us deeply. So, gratitude fatigue can come when we express gratitude in a kind of rote fashion—another item to check off the to-do list rather than allowing time to deeply experience it from the heart.

You tell the story of an investment banker who became a woodworker, and it took him eight years before he was actually producing things that he was really proud of. Allowing that kind of time for mastery doesn't seem intuitive when you're feeling old, when time is short.
Well, it's a paradox. You have a sense of not having all the time in the world. But then there's the reality that the fastest growing group in the country are people over 100. So, when you hit 60, you could live 40 more years. Now this comes with no guarantee of course, but you have to juggle two things: One is the awareness of a limited lifespan. The other is a shift of life that's just as dramatic—and may last just as long—as the shift from adolescence to adulthood was all those years ago.

The former investment banker took many years to become a woodworking expert, but he enjoyed the process. That journey was not just about outcome, not just about being a peak performer who ended up making extraordinarily beautiful creations. Even when he wasn't good at woodworking, he enjoyed it, and he saw that he was slowly getting better, which of course was something he was grateful for. It was the first time in his life he said that he had really enjoyed the process of what he was doing.

A lot of your stories come from your workshops on later life. What happens in those workshops?
Most everyone in the room is over 50, and a few are in their 90s. What we do is take a look at the potential of this stage of life. How do you want to live? What is your later life calling you to do? Who is your later life calling you to be?

What's fascinating is that only two themes come up regularly when people talk about what is most meaningful in their later years: One is people they love and who love them and the other is work that they're most proud of, work that made a difference in the lives of other people. They talk



Lindsay Stripling »
lindsaystripling.com

5 STEPS TOWARD **JOY**

1 **MISSION.** Your mission is the life you most want to live. What is the mission of later life for you personally?

2 **GOALS.** Goals are dreams with deadlines. What are the outcomes that you most want that contribute to that mission? We ask people to write short-term, intermediate, and long-term goals.

3 **FEEDBACK.** Who do you need feedback from? This is particularly important for people with limited resources. Who do you know with resources similar to your own who might provide feedback on how to get along, how to live a life, how to be content despite the fact that your resources are modest?

4 **RESOURCES.** What resources do you need to make your mission and goals a reality? Sometimes it's training of some sort. Sometimes it's some kind of educational experience. Sometimes it's a greater friendship circle.

5 **REWARDS.** What rewards do you want when the mission comes to fruition? People typically want a life that contains people they love and who love them and work that they're proud of and makes a difference. Usually they see that as service work. Some of the Shanti volunteers have extremely limited resources. And guess what they're doing? They're caring for other people. The simple fact is that you can carve out a later life experience that is maximally rewarding and fulfilling even though your resources are modest.

about love, and they talk about meaningful work. They don't talk about playing bingo.

A lot of people are coming into their later years without the resources they expected. What advice do you have?

Given where we are as a nation right now, it is not unusual for somebody who views himself or herself as middle class to be without the requisite resources to live the way they thought they would in later life. It's true for so many of us. And I'm not at all minimizing the challenges of limited resources. Yet the same principles apply. Given the life that you have and the resources you have, what is the best way for you to live in the coming years? What activities would be most meaningful to you? What values are most important for you to build a life around? I have a list of five things that I ask people to write down, whether their resources are modest or not. (See sidebar.)

One line that struck me from your book is, "Don't juggle, choose." Could you talk about that?

I'm encouraging people not to juggle alternatives. You hear people say, "You know what I always wanted to do?" And they tell you. And then you meet them three years later, and they tell you the same story. Or they spell out alternatives—all the things they're thinking of. But they never commit.

So how do you choose?

I always suggest you go back to a time in your past when what you did was most fulfilling, and who you were was most gratifying. Then ask yourself, in what ways was that time incomplete? In what ways can I complete what I set out to do and be earlier in life? For example, acting was the thing my dad wanted to do most in the world, but he grew up in the Depression. There's no way that acting could put food on the table. So he was a salesman for 40 years. But within weeks of his retirement, he joined an acting troupe at the senior center and managed to fulfill himself with something that mattered deeply to him.

I also ask people to project themselves into the future. Five years from now, how would you like to be spending your life? What entirely new direction might be most fulfilling for you? And how would you make that dream a reality? The process of making a choice involves both projecting into the past and into the future.

I also ask people to do a visioning exercise in which they imagine themselves fully committing to a certain activity or a certain direction for their life. I ask them to let the vision play out where everything works out beautifully. Really try this future on for size. And they tell all these wonderful stories. Then I ask them to do a catastrophe report. What if things don't work out at all? What if their dream is a complete bust? What would they do then? And they realize, well, I would just go back to the beginning and consider another alternative. They realize the catastrophe is not catastrophic at all.

My mother told a story that is quite helpful in making choices. She had been a school teacher all her life, but she always wanted to be a doctoral student. When my parents retired, they moved very close to the Berkeley campus, and every day she would go down to the campus. She worked out a curriculum for herself, and she would sit in on courses without anybody's permission. "Not a single professor ever threw me out," she said. "Nobody's going to throw out a little old lady." So, I asked her how it turned out, and she said, "I earned my doctorate."

"You mean in your own mind?"

She said, "Yes. At my age, that's the only criteria that matters. It's the greatest experience I've ever had."

Stephen Kiesling is editor at large of *S&H*.

FINDING SWEET RELIEF

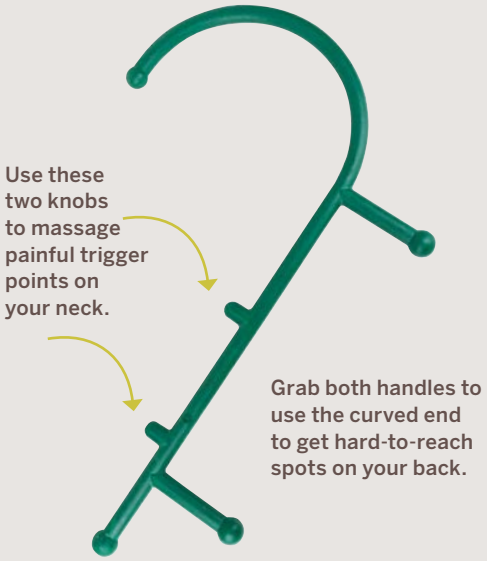
The majority of Americans experience back, neck, and shoulder pain at some point in their lives, whether through accident, poor posture, or repetitive injury. Our hectic, anxiety-inducing lifestyles exacerbate that ache. Research indicates that stress can also be a major factor in back and shoulder pain. These tools are designed to help you ease tension and provide much-needed stress relief.

CURATED BY TEQUIA BURT



Pins and Needles

This acupressure pillow and mat activates the feel-good endorphins that are released when pressure points are stimulated. Just lie on the bed and pillow for 10 minutes for pain relief. $49.95 for the pillow, $79.95 for the mat. uncommongoods.com, search for item number 27179.



Direct Pressure

The Thera Cane's seven strategically placed balls enable users to apply deep pressure to trigger points and tense, sore muscles all over the body. A staple in chiropractors' offices, the tool even makes it easy to get those hard-to-reach spots between the shoulder blades and behind the neck. $29.95. Find where to buy the Thera Cane at theracane.com.



SUPER SOAKER

Anyone who experiences tender shoulders and a sore back knows the relief a good soak in the bathtub can bring. Orla Uplifting Bath Salts, which blends organic citrus essential oils with sea salt, Epsom salt, baking soda, and glacial marine clay, is the perfect antidote to both stress and aches and pains. $24. captainblankenship.com



RED, RED LIGHT

Studies have shown that red light therapy can increase circulation and alleviate muscle and joint pain, stiffness, muscle spasms, and arthritis. Beurer says that when the heat from its IL50 Infrared Heat Lamp hits the targeted area, the warmth opens up the capillaries, improves the circulation, and rids the body of toxins to encourage damaged tissue to heal. $48. beurer.com



Roll It Out

The Ultimate Back Roller is a great way to get rid of all of the painful kinks and knots in your back. The main difference between this and other back rollers is its therapeutic bump pattern that, according to its maker Acumobility, "allows you to specifically target the transverse processes bone on either side of the spine to help mobilize the spine itself. The second row of bumps deeply targets the para-spinal on either side of the spine." $59.95. acumobility.com



Sweet (Pain-Free) Dreams

If we're not in correct alignment while sleeping, our backs, shoulders, and particularly our necks pay the price. That's why it's important to take a good look at the pillow you're using to figure out if it's helping—or hurting—you. Nature's Guest Adjustable Cervical Pillow is ideal for both back and side sleepers and will help keep your neck properly supported and your spine in the best position for both a good night's rest and a pain-free morning. $47.99. naturesguest.com



INFLAMMATION COOLER

According to Mission Farms, CBD fights inflammation and an overactive immune response to inflamed joints and muscles, preventing your body from overreacting to damage. The company's Relieve CBD Joint and Muscle Gel combines CBD with essential oils such as spearmint, peppermint, grapefruit peel, and pine needle to ease inflammation. The gel also has capsicum and camphor to relax muscles. $39. missionfarmscbd.com

REVIEWS

books // music // film

LOOKING WITHIN

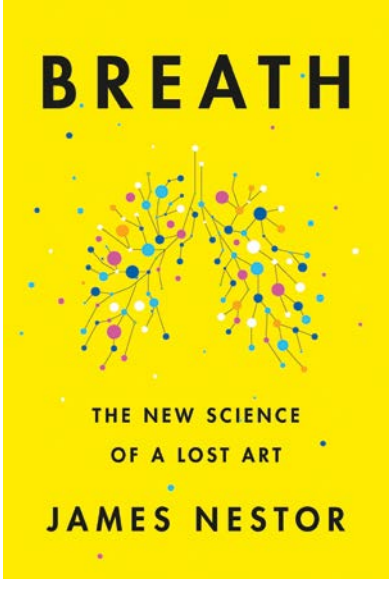
Explore breath, brain circuitry, and healthier ways of communicating with these picks from *S&H*.

Breath

The New Science of a Lost Art
By James Nestor
RIVERHEAD BOOKS

IT'S A RARE POPULAR-SCIENCE BOOK that keeps a reader up late, eyes glued to the pages. But *Breath* is just that fascinating. It will alarm you. It will gross you out. And it will inspire you. Who knew respiration could be so scintillating?

At the helm of our thrilling ride is author James Nestor, a veteran writer whose work has appeared in the *New York Times*, *Outside*, and *Scientific American*, among many others. Nestor went in search of why so many modern humans have crooked teeth, and it led him down a rabbit hole of nasal knowledge, interviewing experts, learning about ratios of carbon dioxide, and discovering how scary nose breathing really is.



Turns out that around the time of the Industrial Revolution, when many foods became processed and mushier, human skulls started de-evolving. Our teeth are meant to grind and chew, and without that strong motion, our once-wide nasal passages changed shape, collapsing our faces inward and leading to congestion and chronic health problems like snoring. The lack of chewing also stunts bone development in our dental arches, resulting in underdeveloped jaws that are too small to fit our teeth.

Reading this book may have you reaching for jerky, gum, perhaps a nice piece of antelope skin. But there is hope. "Respiration," Nestor writes, "can also lead to restoration." He explores how breath patterns, such as those used in Kundalini yoga, can improve functions of the heart, circulation, and nervous systems. It's gratifying to read ways you can grab hold of your health via your own nose. As Nestor reports, the nose is the "gatekeeper of our breath, pharmacist to our minds, and weather vane to our emotions."

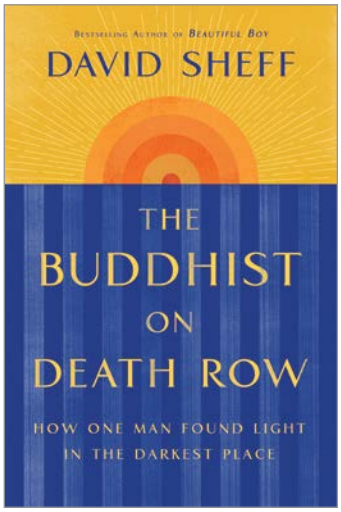
—KATHRYN DRURY WAGNER

It's gratifying to read ways you can grab hold of your health via your own nose.

The Buddhist on Death Row

How One Man Found Light in the Darkest Place
By David Sheff
SIMON & SCHUSTER

WHEN JARVIS JAY MASTERS first heard a Buddhist lama tell him, "We're all in prison, and we all have the key," his reaction was anger. Masters really *was* in prison, doomed to spend decades in solitary confinement on San Quentin's death row for a murder he says he did not help commit, and he could never pass through a door without a jailer unlocking it for him. But when a visiting criminal investigator taught him some meditation exercises and he found them helpful in alleviating his distress, he set out on an inner journey that would eventually convince him of the power of Buddhism's fundamental message: that all beings experience pains and troubles, but we can learn to reduce how much suffering we derive from them.

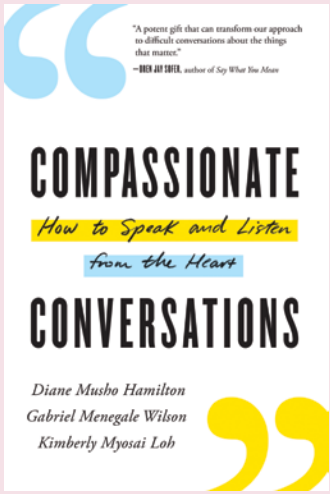


Over time, Masters would become a student and friend of Buddhist masters such as Pema Chodron and Chagdud Tulku Rinpoche. He would discover that the route to easing the anguish of his present dire circumstances—and of his past childhood abuse and neglect—was not through avoiding or repressing his feelings, but learning to sit with them. He would write and publish books about his experiences and insights, and become a force for helping many others, both inside and outside the prison.

THIS TITLE WILL BE RELEASED IN AUGUST. COVID-19 HAS CAUSED MANY PUBLISHERS TO ADJUST THEIR SCHEDULES.

Like any good journalist, David Sheff, author of the *New York Times* bestseller *Beautiful Boy*, was somewhat wary when he was first introduced to Masters by a prison reform activist eight years ago. But he would come to visit the prisoner more than 150 times and spend countless hours recording and confirming the man's life story, which he relates in clear, straightforward prose. Perhaps this stirring book will help achieve what 30 years of legal appeals have failed to do: Convince an overly punitive prison system to unlock the doors that still bar this unlikely, deeply penitent sage and let him feel fresh grass beneath his feet again and contemplate the open sky.

—GABRIEL COHEN



Compassionate Conversations

How to Speak and Listen from the Heart
By Diane Musho Hamilton, Gabriel Menegale Wilson, and Kimberly Loh
SHAMBHALA PUBLICATIONS

IN TODAY'S charged sociopolitical climate, it's easy for conversations about politics, religion, race, gender, and sexual orientation to degenerate into shouting matches. With an eye toward keeping communication productive, mediator/Zen teacher Diane Musho Hamilton, leadership coach/peace-builder/certified integral facilitator/organizational change consultant Gabriel Menegale Wilson, EdM, and peace specialist/coach Kimberly Loh have coauthored *Compassionate Conversations*.

Using true stories as reference points, the authors put power dynamics and social privilege in context, making it clear why so-called "politically incorrect" speech can be hurtful to the marginalized and disenfranchised. They then offer communication tools, such as a seven-step process for transmuting emotions; an outline of the three perspectives "I," "we," and "it;" tips for finding common ground; and methods of monitoring our physical reactions as we discuss our differences. At the end of each chapter are practices designed to bring these principles to life for the reader.

While it should be accessible to many readers who don't identify as spiritual, *Compassionate Conversations* draws on the wisdom of Buddhist leaders like Thich Nhat Hanh, the Dalai Lama, and Chögyam Trungpa Rinpoche, as well as on the ideas of Westerners like Ken Wilber, Alex Grey, and HeartMath founder Doc Childre. The book also presents some interesting insights on political correctness as a form of the Buddhist practice of right speech: "It is truly remarkable for a culture to collectively attempt to change negative habits in real time. Nowadays, PC values have taken on such momentum that nearly everyone is compelled to participate—journalists, politicians, managers, athletes, celebrities—even when they don't want to. And if they don't want to, at least they have to think long and hard about why not." **—DAMON ORION**

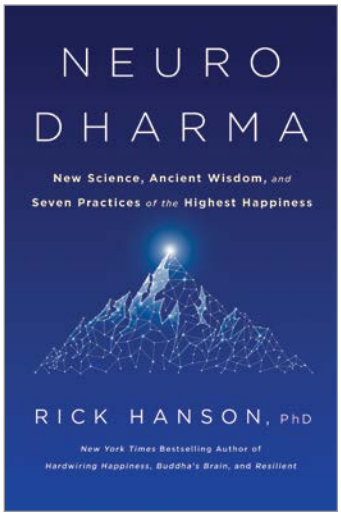
more books >>

Neurodharma

New Science, Ancient Wisdom, and Seven Practices of the Highest Happiness
By Rick Hanson
HARMONY BOOKS

"WHAT MUST BE HAPPENING in your body so that you stay centered when things are falling apart around you?" This is the essential question asked by seekers for millennia, and by psychologist and expert in neuroplasticity Rick Hanson, Ph.D., in his new book *Neurodharma*. Hanson is a senior fellow of the Greater Good Science Center at Berkeley and a best-selling author of books such as *Buddha's Brain* and *Hardwiring Happiness*.

What is this term he's using, neurodharma? As Hanson explains, it's a perspective that taps into tools and ideas from the worlds of clinical psychology, secular personal development, and wisdom traditions such as Buddhism. The relatively new field of neuroscience, he points out, is providing an amazing opportunity to understand how practices such meditation can literally change our brains. For example, "Long-term practitioners of lovingkindness meditation ... build neural tissues in key parts of the hippocampus that support feelings of empathy toward others." Armed with these insights, we can leverage mental tools to tap into desired feelings of calm, contentment, peace, focus, and nonjudgement, and move away from stress and anxiety.

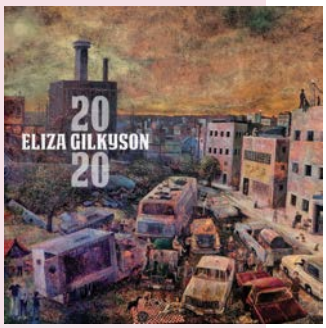


The book has a nice structure, presenting both science and classical spiritual approaches to awakening. He's set the book up to feel like a retreat, presenting concepts in chunks and following them up with guided meditations. He also provides reading lists with suggestions of related books and online resources, so if readers want to dive deeper into a chapter's subject they can further their explorations.

The more we learn about how our brains work, Hanson shares, the more assuredly we can travel up the path toward the mountain of enlightenment.
—KATHRYN DRURY WAGNER

2020

Eliza Gilkyson
RED HOUSE RECORDS



AFTER DEVOTING the bulk of the lyrics on her 2018 album *Secularia* to spirituality and mortality, Austin, Texas, folk singer Eliza Gilkyson has resumed her role as town crier. In one way or another, every song on *2020* is a protest song. Some of them emphasize the positive by exalting the beauty that makes this planet and its inhabitants worth saving, but most directly tackle issues like social inequality, climate change, and life in the Trump era.

Along with serving as the album's producer, Gilkyson's son, Cisco Ryder, plays drums on *2020*. The backup instrumentation, which also consists of guitar, fiddle, mandolin, keyboard, and bass, brings a little extra swagger to tracks like "Peace in Our Hearts" and "Sooner or Later." In the latter of these, Gilkyson declares, "We've been under their thumb for a long, long time. They give us just enough water, just enough wine ... but sooner or later, it's a natural fact, we're gonna rise up, gonna take it all back."

Mixed into the originals on *2020* are two potent cover songs: Bob Dylan's "A Hard Rain's A-Gonna Fall" and Pete Seeger's "Where Have All the Flowers Gone?" These, along with "Beach Haven"—an adaptation of a letter that folk music legend Woody Guthrie penned in 1952 to Donald Trump's father, Fred Trump, about the latter's racist renter policies—reframe classic folk statements for modern times while clearly marking Gilkyson's current output as traditional folk music, 2020 style.—DAMON ORION


RODNEY BURSIEL

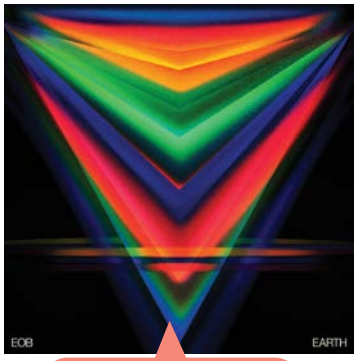
Earth

EOB

CAPITOL RECORDS

IF THERE WAS EVER any doubt that Radiohead wouldn't be Radiohead without guitarist Ed O'Brien, he annihilates it within the first 20 seconds of "Shangri-La," the kickoff track on his first solo album. From the tasteful blend of live and electronic instrumentation to O'Brien's unabashedly Thom Yorke-like vocal delivery, the song bears the unmistakable Radiohead stamp. In this case, however, that band's galactic art-rock sound is spliced with the stylish alt-pop appeal of Beck at his catchiest. Throw in a hint of Primal Scream's gospel-tinged dance music from the early-'90s, and the sum total is sonic catnip.

Inspired by the spirit of Brazil, where O'Brien (aka EOB) moved with his wife and children in 2012, *Earth* showcases its creator's abilities as a vocalist, guitarist, bassist, keyboardist, percussionist, electronic programmer, and songwriter. He is supported by musicians like Wilco drummer Glenn Kotche, Portishead guitarist Adrian Utley, and Radiohead bassist Colin Greenwood.



Throw in a hint of Primal Scream's gospel-tinged dance music from the early-'90s, and the sum total is sonic catnip.

Along with "Shangri-La," some of *Earth*'s most propulsive cuts are "Banksters," a song that O'Brien wrote in the aftermath of the 2007-2008 financial crisis, and "Olympik," a rave-ready jam that's driven by delay-drenched guitar and a hyperactive bass line. It's likely that the latter song owes much of its *Zooropa*-era-U2 feel to *Earth*'s primary producer, Flood, who oversaw the making of *Zooropa* as well as some of the defining works by acts like Nine Inch Nails, Depeche Mode, and Smashing Pumpkins.

Peppered with well-executed vocal harmonies and rounded out by downtempo, acoustic guitar-based songs that hearken back to Beck's *Sea Change* ("Sail On," "Mass," "Cloak of the Night"), this album is far more than a sidebar in Radiohead's catalog. It stands on its own as a substantive, thoughtful, sometimes inspired effort. —DAMON ORION



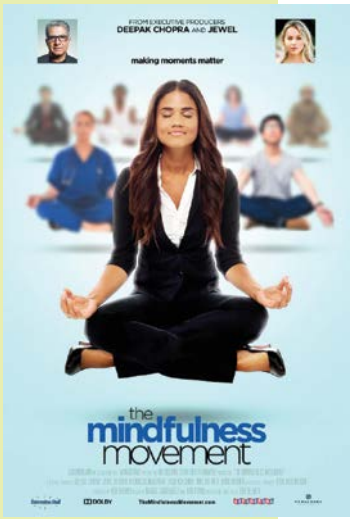
REVIEWS // film

The Mindfulness Movement

Rob Beemer

MANGURAMA

THERE HAVE BEEN lots of documentaries in recent years about various aspects of mindfulness, but Rob Beemer's *The Mindfulness Movement* seeks to be a total guide to the many diverse meanings and understandings of the idea. It's structured around four individuals—singer Jewel, TV journalist Dan Harris, author Sharon Salzberg, and former college basketball player George Mumford—each of whom discovered that meditating intently on the present moment allows them to overcome their own traumas, troubles, and addictions, and who have now become evangelists for the practice.



As he tells their stories, Beemer also threads in various organizations and individuals that are seeking to spread mindfulness in different sectors of society. (Among the interviewees is Deepak Chopra, who helped produce the film.) Can meditation help prisoners find peace? Can it help heal the post-traumatic stress of veterans? The evidence is striking in many cases, and it's fascinating to see so many of our most ossified institutions introduced to bold new ideas.

As a film, *The Mindfulness Movement* is engaging, although it can get repetitive and, at times, quite cluttered. (Good luck keeping track of all the individuals and groups featured in the movie.) Of course, that's partly the idea: As the film reminds us over and over again (often through clips of news reports), mindfulness is growing all over the country as a philosophy and a practice. And while the documentary can sometimes feel like an exceptionally well-made infomercial, that's not necessarily a bad thing. Beemer understands that the eloquence of the individuals he speaks to, and the compelling stories they have to tell, are the key to making mindfulness a real option for ordinary people in their extraordinary lives. This film can be a valuable tool for anyone looking to learn more about it. —BILGE EBIRI



FABIO FILLIPPI

SHARON SALZBERG

RENOWNED BUDDHIST MEDITATION TEACHER Sharon Salzberg's first book on meditation was *Lovingkindness: The Revolutionary Art of Happiness,* which she penned in 1995. Since then, she has written a book almost every two years, in addition to audio programs and countless articles. This year marks the tenth anniversary of Salzberg's *New York Times* bestselling book *Real Happiness: The Power of Meditation.*

Her prolific writing stems from her personal practice. "I find that the most creative time I have is when I do meditation—sitting or walking. I'm not trying to resolve a dilemma or figure something out. It's just that in the process of meditating, a greater spaciousness is created in my mind, and that's when the creative solution or next step for something appears naturally."

She first dove deep into Buddhism while taking an Asian philosophy course as a college sophomore in Buffalo, New York. A basic tenet of Buddhism, that suffering is part of life, served as a liberating philosophy for Salzberg and pointed her in the direction of her life's path.

"I had a tumultuous and traumatic childhood and in my family it was never spoken about," she explains, "I didn't know what to do with all those feelings inside of me. In effect it was like the Buddha saying to me, 'You're not so weird, this is a part of life, so you don't have to feel so marginalized.' That in itself was very liberating."

As a result, "I caught fire with wanting to learn how to meditate!" she exclaims. But in that era, Buddhist-style meditation was so rare in the West that Salzberg couldn't find anyone to teach her. She laughs that she could have found a book and learned about meditation that way, but instead, she applied for a study-abroad program and set off for India for a year.

Salzberg recalls her first experience with meditation as difficult. "I couldn't concentrate and I had tremendously difficult emotions coming up to face. For the first time I was really looking at them directly." At the same time, "There was something incredibly beautiful, right from the first moment. I felt deeply, there's truth here; there's truth here for me. And I've never wavered from that, I've never doubted that."

> "Honestly, I was 23 when we opened. I'm not totally sure I knew what a mortgage was."

In Bodh Gaya, India, in January of 1971, she attended a ten-day meditation retreat led by S.N. Goenka. "Among the other people

attending the retreat were Ram Dass, Krishna Das, and Joseph Goldstein. There was this extraordinary community being born, and it was there that I met many people who have remained my closest friends to this day."

While Goldstein and Salzberg were studying meditation in India, Jack Cornfield was living a parallel life in Thailand. The three would connect a few years later at the opening of the Naropa Institute in Boulder, Colorado. In 1974, the three cofounded the Insight Meditation Society in Barre, Massachusetts.

She describes the time leading up to the opening of the Insight Meditation Society as "haphazard." Salzberg, Goldstein, and Cornfield were couch-surfing at friends' houses. They were offered a house in Felton, California, near Santa Cruz, where they would house retreat visitors in one of two extra bedrooms. One of those visitors suggested they start a "real retreat center" and connected them with a group that would become the first board of directors for the organization.

"Honestly," recalls Salzberg, "I was 23 when we opened. I'm not totally sure I knew what a mortgage was. We were very naive, and that board really deserves all the credit to the establishment of the place." Some of those founding members remain on the board today.

Her latest book, *Real Change*, aims to connect the dots between inner change and outer change, fixing our souls and fixing the broken world around us. "As I teach around the country," she says, "I hear rising levels of feelings of helplessness, anxiety, and people wanting to connect their inner values to some kind of action."

Salzberg's daily practice consists of a seated meditation practice, usually for around half an hour in the morning. She also uses any time she spends waiting as an opportunity to practice loving kindness, "on planes or trains, or walking down the street, I'm committed to using everyday experiences to cultivate more loving kindness and compassion, for myself and others." —KALIA KELMENSON

Salzberg cites Buddhist teacher Dipa Ma as one of her most influential mentors. Dipa Ma suffered so much tragedy in her life that her Burmese doctor told her she must address her mind or else die of a broken heart.

"Somehow," shares Salzberg, "after going on a meditation retreat, her grief metabolized into this enormous compassion. She became a very profound teacher, and an amazing model for me."



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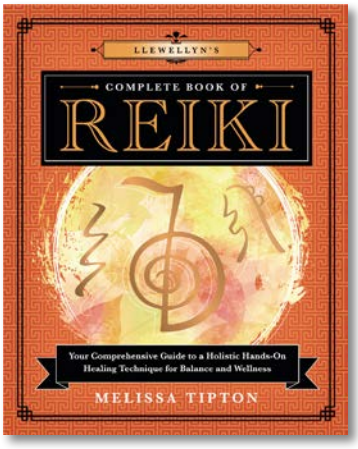


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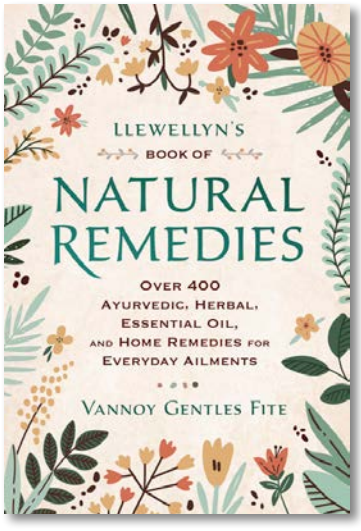


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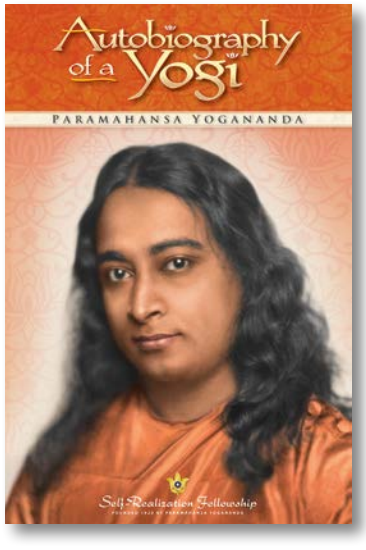


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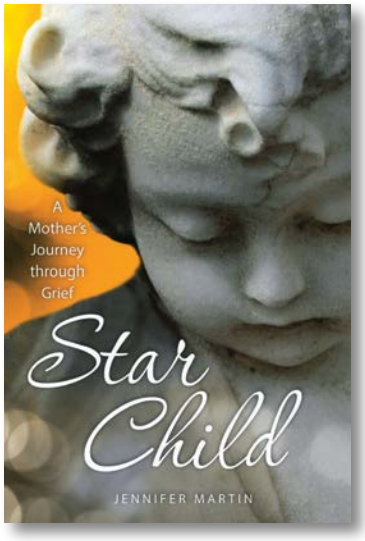


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STAR CHILD

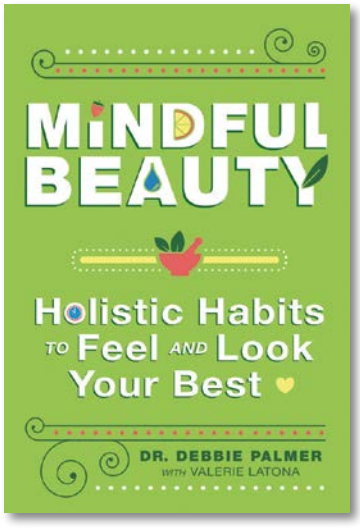
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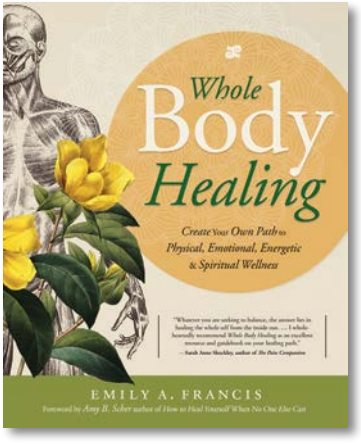


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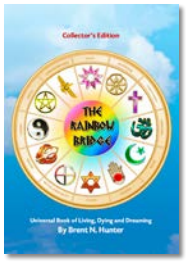


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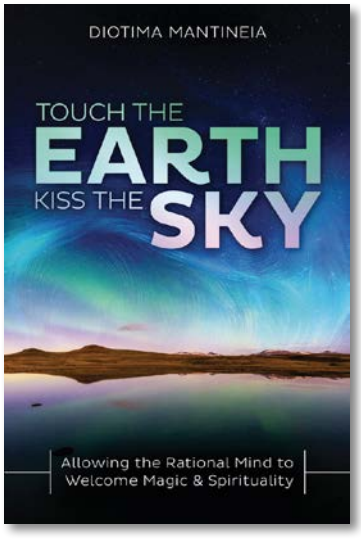


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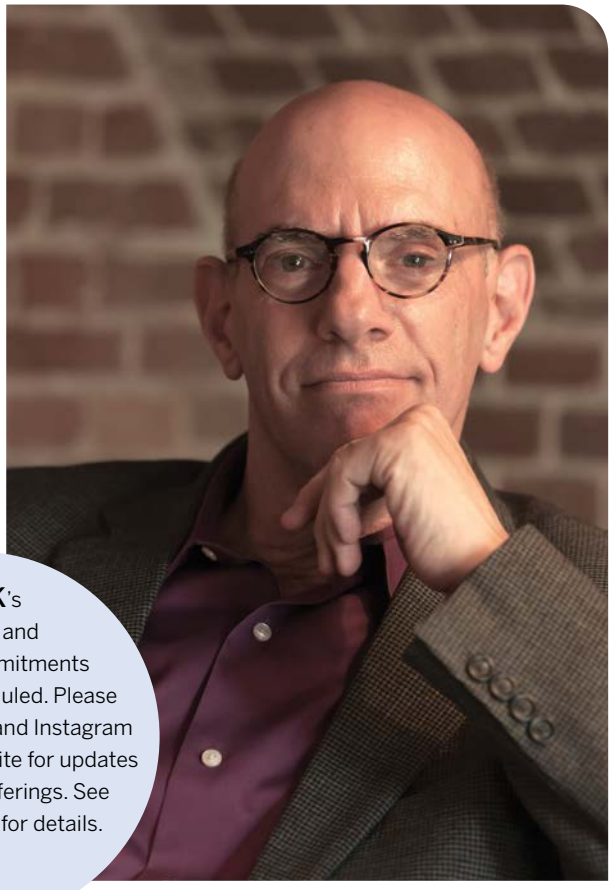


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Growing in Place

MONTHS AGO, under all the noise and crisscross of commerce and traffic and endless buzz in the human hive, as we were all trying to keep up and get ahead, somewhere in the middle of China, in the silent microscopic fabric that no one could see, a miniscule atom shifted under all our noise to link in a dark way with its surrounding atoms—and a new strain of coronavirus was born. And now, the silent germ is infecting the world and challenging us to spread our care and goodwill as quickly and freely as possible in order to survive.

This is the hard-to-grasp lesson—at least one of them—that light must move as quickly as dark, that care must move as quickly as disease, that give must move as quickly as take. And nothing less than everything depends on this giving in all directions without hesitation.

No question, it is hard and yet imperative to feed more than the fear. We must become intimate with uncertainty and water our common roots with care. For equally powerful moments in human history have begun with a similar shift of miniscule efforts. Consider Gandhi's first steps alone on his march to the sea, and Rosa Parks quietly and steadfastly keeping her seat on that bus, and Nelson Mandela singing while being beaten on Robben Island where no one could hear, and Clara Barton stitching the wounds of a Civil War soldier into the night long before she was visited with the vision of the Red Cross.

Since the beginning, light has met dark, not in a battle of good and evil, but in the torque of life-force that keeps the Universe going. And so, love must move as quickly as fear. It is no accident that we are being forced to be still, as there has never been anywhere to run, though we have run for centuries.

And of course, in order to give freely, we have be still and dive deeply. We have to bring up what matters in order to affect what is. This is the kinship between renewal and resilience.

It seems that at the same time as we are sheltering in place, we need to keep growing in place. One way to do this is to try to remove everything between us and life. This is a lifelong practice. All the traditions speak to this and have

FRANK BERKHOUT

Questions to Walk With

- In your journal, describe your fear as it presents itself today. Then, breathe your way below the agitation and describe one way you are being called to grow in place.
- In conversation with a friend or loved one, discuss both the impact that sheltering in place is having on you and one way you are being challenged to grow.

for centuries. We need to do this so we can refresh our sense of how rare it is to be alive at all. And so we can feel the strength of our kinship—that we are more together than alone. So, while our caregivers are in need of masks to protect themselves as they care for us, we are being called—inwardly and personally—to put down our masks so we can stay current and real and have access to our heart. So we can meet the outer world with our inner life. This is what we can do inwardly to help strengthen humanity.

And though I wish this siege of disease wasn't upon us, I am already grateful. For this is a forced time of root-dwelling and a renewal of all we know to be true. And the reason this work is so important is that as a tree needs to deepen its roots and widen its trunk to endure the force of unexpected storms, we need to know our true self so we can deepen our roots and solidify our connection to all Spirit and all life, so we too can endure the force of unexpected storms.

In the daily quiet, I'm rediscovering that silence is the aura that lets the simplest things shine: the morning light cascading slowly across my wife's face as she sleeps, the stretch of our dog in between us, the slight quiver of the bare branches south of the house, the deep-throated gurgle of the coffee perking.

I'm coming to see that when we're afraid, we take more than we need. When we accept that love is the sea we move through, we give freely. For no fish owns the water it swims through, though it can't live without it. And no bird owns the sky it glides through, though it can't fly without it. And none of us own the care that builds within us. If we keep it to ourselves, we drown. It only brings us alive when we give it away.

The times are hard and unexpected. They always are. But the river of being that carries us is always life-giving, if we can reach it. But this, as ever, requires diving where we are, not running from what is. We must be brave and must beware, mostly of ourselves. For the mind is like a spider. It will weave many webs. But the heart is like an arrow of light. It will pierce a hole in the dark that life will fill. Along the way, we stumble in the dark. Our fierce and tender honesty and love, the lamp we swing between us. S&H

Mark's new book, *The Book of Soul: 52 Paths to Living What Matters,* is being published this month by St. Martin's Essentials.

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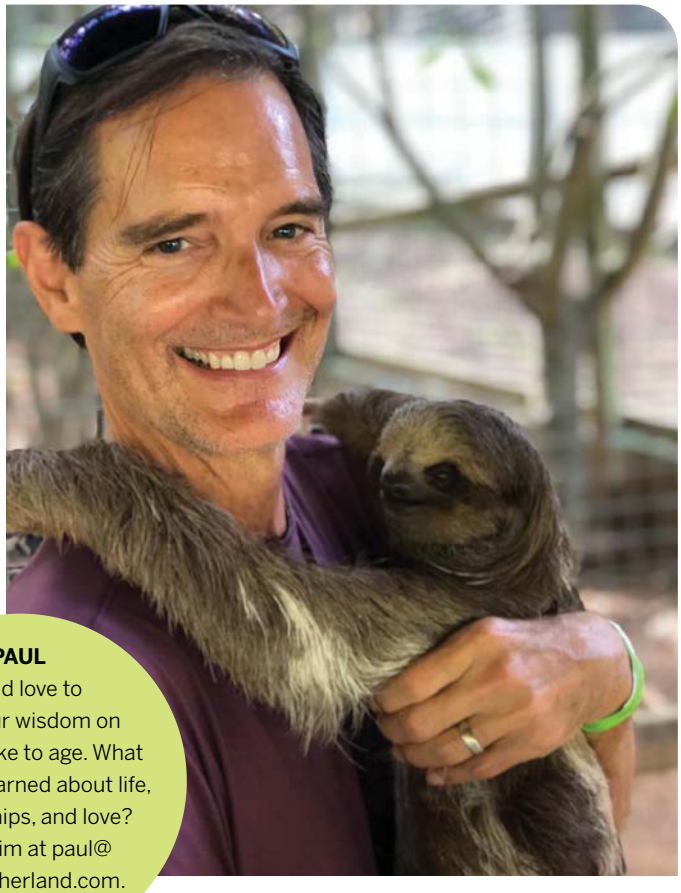
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PAUL would love to hear your wisdom on what it is like to age. What have you learned about life, relationships, and love? Email him at paul@paulhsutherland.com.

Simply Love

THERE WAS THIS GUY who lived across the street from our house. We lived in a humble Detroit neighborhood. He would often be sitting on one of the two steps that led up to his house as I came home from middle school. He would shove over and we would stare out into the busy street, much of the time in silence. A car would go by and in detail he would explain everything about the car. He would talk about the person who designed the car's engine or suspension system. His stories were about using your head, commonsense persistence, trial and error, and finally figuring it all out. I wanted to be old and wise like him. To this day I get the feeling of awe when I think about sitting there with that man.

I saw no weakness, infirmity, or surrender in old people when I was young. And I don't see weakness, infirmity, or surrender as an age thing today. Lots of young and old people have surrendered to drugs, alcohol, video games, work, overeating, bigotry, hate, biblical laziness and sloth, or the five principal Kleshas of Buddhism, namely: attachment, aversion, ignorance, pride, and jealousy. Age was not the cause of choosing a path of unfulfilled surrender.

I just turned 65. What have I learned in my 65 years? What wisdom have I gleaned over my life? As I ask those questions of myself, I wrestle with the answers. Life is about change and our mind plays tricks on us. However, eight things come to mind.

Age does not make people wiser! How we process, learn from, and create stories about our experiences does.

Two of my best friends died very young. Jackie died at age 19 and Hanley died at age 36. My dad died young, too. Things end, people die; that is normal. We can control the story we tell ourselves. The sadness of the loss will be there as part of me forever. In fact, I don't want the feelings I have for the loss of Jackie, Hanley, and my dad to ever *not* be a part of me. They are part of who I am and allow me to understand grief, sadness, and loss, but are not an excuse to quit living.

Nobody cares! Really, nobody cares about your stuff. You lost your friend, you lost an eye, had cancer, got divorced, feet stink, fart too much—nobody cares about that. True friends care about *you*. They care about you! My very good friend of 30 years, Joe, calls me and says, "How's Paul?" He doesn't say "What's going on in your life so I can assess how Paul is, and if he is worthy of

my comfort or friendship." He simply says, "How's Paul?"

Don't judge the stuff, don't judge the person, move on and accept the reality. Life is about change, but more importantly it is about how we embrace and react to the flow of life.

Be happy! Do you like to hang out with unhappy people? Do you want to work for an unhappy person? Do you want to marry an unhappy person? No! If you have kids, help them learn how to be happy. If you think happiness comes from being financially rich, then you don't know happiness. I spent my life advising rich people. After our basic needs are met, extra wealth does not have a meaningful influence on happiness. Relationships do.

Get relationships right—get life right! We are meant to be in relationships. We are always in relationship, with ourselves, our environment—even the solitary mystic on the mountain is in relationship with life, breath, and the cosmos. We need each other.

We want to be with people. Relationships take time, and we trade time for money. So the more time we spend working for a bigger home, a bigger car, or more shoes is time we are not in relationship with those we love.

Balance is hard! Really, it is silliness to try to find or stay on the razor's edge of having the perfectly balanced life. Life is lumpy. I tell new parents to say goodbye to balance. Kids will keep you broke, tired, and humble. The only payoff is that your heart will feel love so big you think it will explode.

Savor everything! Savor the good and the bad. When Amy was airlifted to the hospital at 26 weeks into William's pregnancy, the doctor told me, "All those monitors are to help us keep track of her health. Your job is to comfort her and keep her still." As I sat in the ICU room, I would feel such love, such fear, such helplessness as I listened to the beeps and breaths. In those hours and days of waiting, I was amazed at how strong an emotion can be. I sat with those mixed up emotions and savored them. It was reality.

Love like you'll never be hurt! Do not hold back in relationships. Be silly in love, be honest, be loyal, be innocent. The only way to have an authentic relationship is to love like you will never be hurt. Be in healthy relationships with happy people who love you back and and you will have a wonderful life.

Simply love! I was going to be cute and say that I will give the eighth idea when I turn 100, but really by then I will most likely just have one thing to say: Simply love. **S&H**

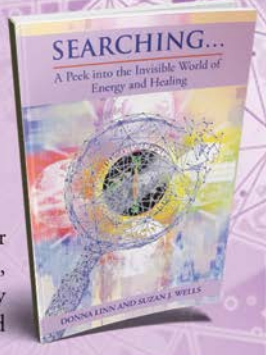
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SEARCHING ...

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DONNA LINN, retired elementary school teacher and researcher at heart, studied and taught metaphysical modalities for over 40 years, giving lectures, holding workshops, co-owning a metaphysical store, and writing three other books.

SUZAN J WELLS, yoga instructor, branched out into energy and healing to heal herself. She now teaches several different healing modalities and uses her leadership skills in individual and group settings.

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DEBORAH ANNE QUIBELL is a creative mystic with a doctoral degree in Depth Psychology. Her books include *Deep Creativity* and *Soul Bird: Poem for Flying*.

Embracing Moments of Collapse

I LEARNED AT 5:42 A.M. this morning that the word "baffling" was a sailor's adjective, in the eighteenth century, for winds that blow variously and make headway difficult. I know. This seems a rather strange morning practice—to sip tea in the dark and browse online etymology dictionaries. But for many months now, I have been reflecting on the holiness of human bewilderment—what happens during those inevitable moments in life that leave us *baffled*.

The core questions, the aching *why* and some version of *what is this all for*, are nothing new. They circle around the human experience of suffering, loss, tragedy, pain, disease, and trauma.

Deborah Anne wrote this column prior to the COVID-19 outbreak. It has new meaning today.

Intellectual understanding betrays us and spiritual philosophy evaporates in these baffling moments.

We may understand lessons and the acquisition of character and wisdom through suffering. We may have studied, endlessly, about attachment or karma or the nature of the mind. And while all of this was once the ground upon which we stood (and will most likely return to again), right now there is no standing. There is no ground. We are suspended somewhere between an event and a flood of emotions.

To be baffled is not a comfortable position for us. We may even rush over it—label it as "shock" and move on to "coping"—without looking at the deeper, spiritual complexity (and holiness) that accompanies deep confusion. I'm not positing we should remain in this period of perplexity indefinitely. But I am suggesting to honor these moments of bewilderment, to hold them as holy pauses that are rich with the potential for psychological and spiritual awakening.

When we are deeply perplexed, there is, first and foremost, a sacred nod to how little we know. The knowing part of our consciousness, or the ego, slowly (or sometimes abruptly) dissolves. The ego is the part of our psyche that tries to devise, to explain, to make sense, to control, to keep things together, to hold the ship on track, to make headway. And in these moments, when we lose all illusions of control, the ego falls apart. We feel a great sense of *un-knowing-ness*. There is a colossal emptying out.

For most, an empty house is not a happy place to be. An empty cupboard is bare, and an empty cup has nothing for us to drink. Emptiness is something that we dodge in our Western culture, and yet emptiness is explored and embraced extensively in Eastern philosophy and mystical literature.

In the Tao Te Ching, Lao Tzu wrote,

> *We mold clay into a pot,*
> *but it is the emptiness inside*
> *that makes the vessel useful.*

To empty is not to create emptiness, but to create space, a space that holds potential. And space is essential to invite the company and presence of something Other into our experience. The Kabbalists call this creative space *tehiru*—a void or emptiness that is essential for something other to exist—and introduced the idea of *tzimtzum*—meaning contraction or withdrawal.

In his book *Insearch: Psychology and Religion,* depth psychologist James Hillman wrote about this doctrine of *tzimtzum*. He stressed that one's internal withdrawal aids the Other to come into being.

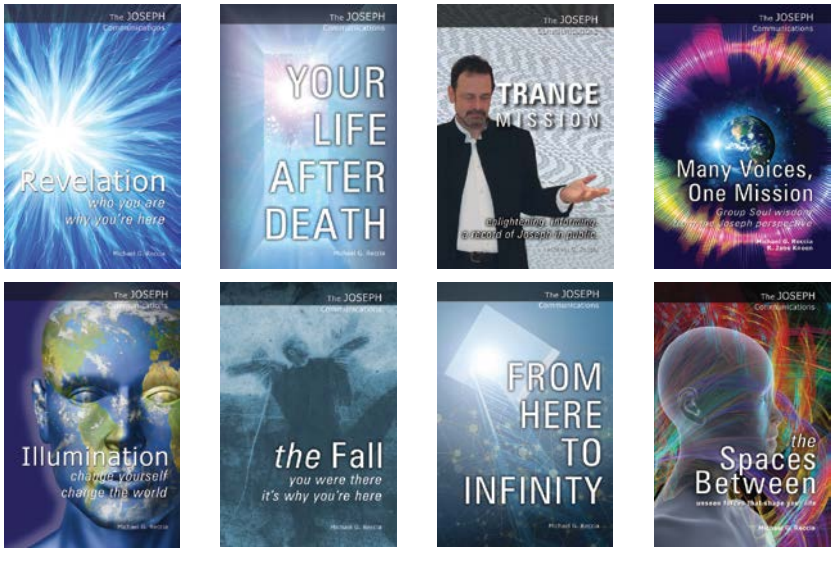
When one withdraws, more emptiness is created. Our withdrawal creates the space needed for the Other to fully enter and exist. Perhaps, this emptying out of our ego consciousness, this withdrawal into unknowingness, is part of opening ourselves up to the Great Mystery. You see, when our attempt to explain stops, our ability to experience awakens.

These are often our most holy experiences. The ones that make us feel a bit crazy. The ones when we feel or sense or dream or envision or touch upon something undeniably numinous, something wholly Other, which the ego fails miserably to explain. It is exactly this inability to explain it away that takes us deeper into the pure experience of the Other. Indeed, the winds blow variously. The sailor is not the only one in the story. There is the wind, and the blower of the wind. There is the sea. And the moon. And the tides. And, no matter how much the sailor prepares his vessel to make headway, he is sure to face baffling gusts that leave him confused and breathless. He knows very little, except that he is in holy relation to something Other (or many Others). This he cannot explain to his fellow sailors. They don't speak of it except to say, "The winds are baffling." But he sees in their eyes that they too know the deeper implications of this experience.

And all of this brings us to a terribly tender place. At times, we can rest in our unknowingness. We receive small tastes, feelings, premonitions, visions, or dreams and we somehow trust in a higher consciousness, of which we know very little. At other times, we may ache with frustration. Or feel angry, betrayed, or veiled. But if we look underneath these emotions, there is often great human vulnerability and tenderness. Tired and glowing eyes, just longing to understand. And the beautiful thing about tenderness is how easily it can recognize itself in another. It reminds us that in a baffling world, we can find great repose in knowing we are not alone.

The tenderness in me recognizes the tenderness in you. **S&H**

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2. ASK FOR HELP. In times of division and vulnerability, community is what nourishes and replenishes us. Reach out to your loved ones and those in your thoughts, even if you haven't connected lately. This quiet period is ideal for reconnecting.

3. BALANCE YOUR PERSPECTIVE. Recall the hardships you've already navigated and survived. Remember that harsh winds and storms always pass. This time isn't easy, but it won't last forever. Your wings were built to endure.



Meera Lee Patel is a self-taught writer and artist from the East Coast living and working in Nashville, Tennessee. She is the author of *My Friend Fear: Finding Magic in the Unknown,* a meditation on fear and how it can help us become who we really are—if we let it. Learn more at meeralee.com.

The end of mental illness begins with
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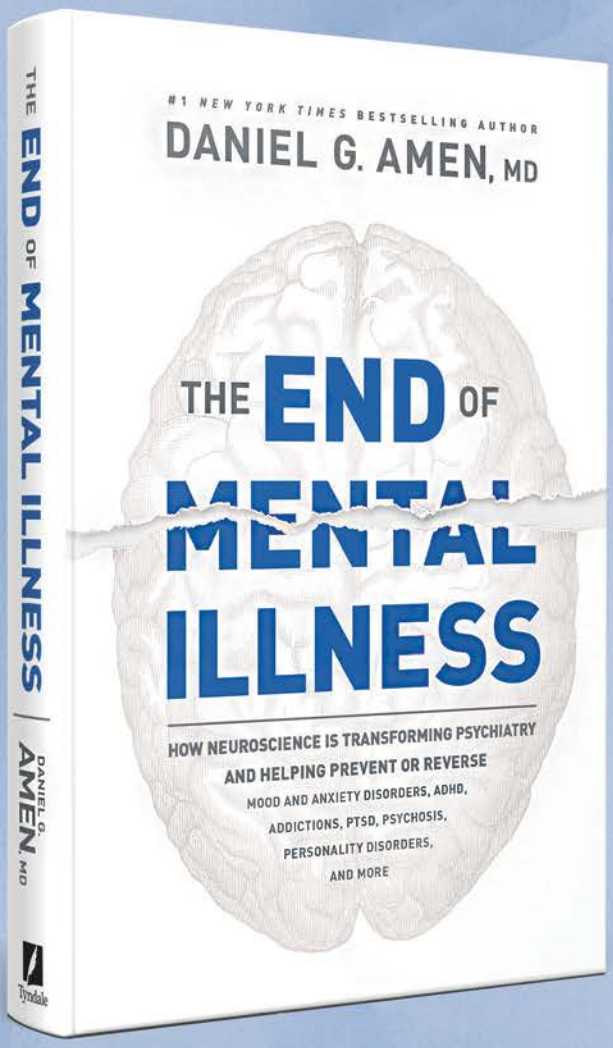
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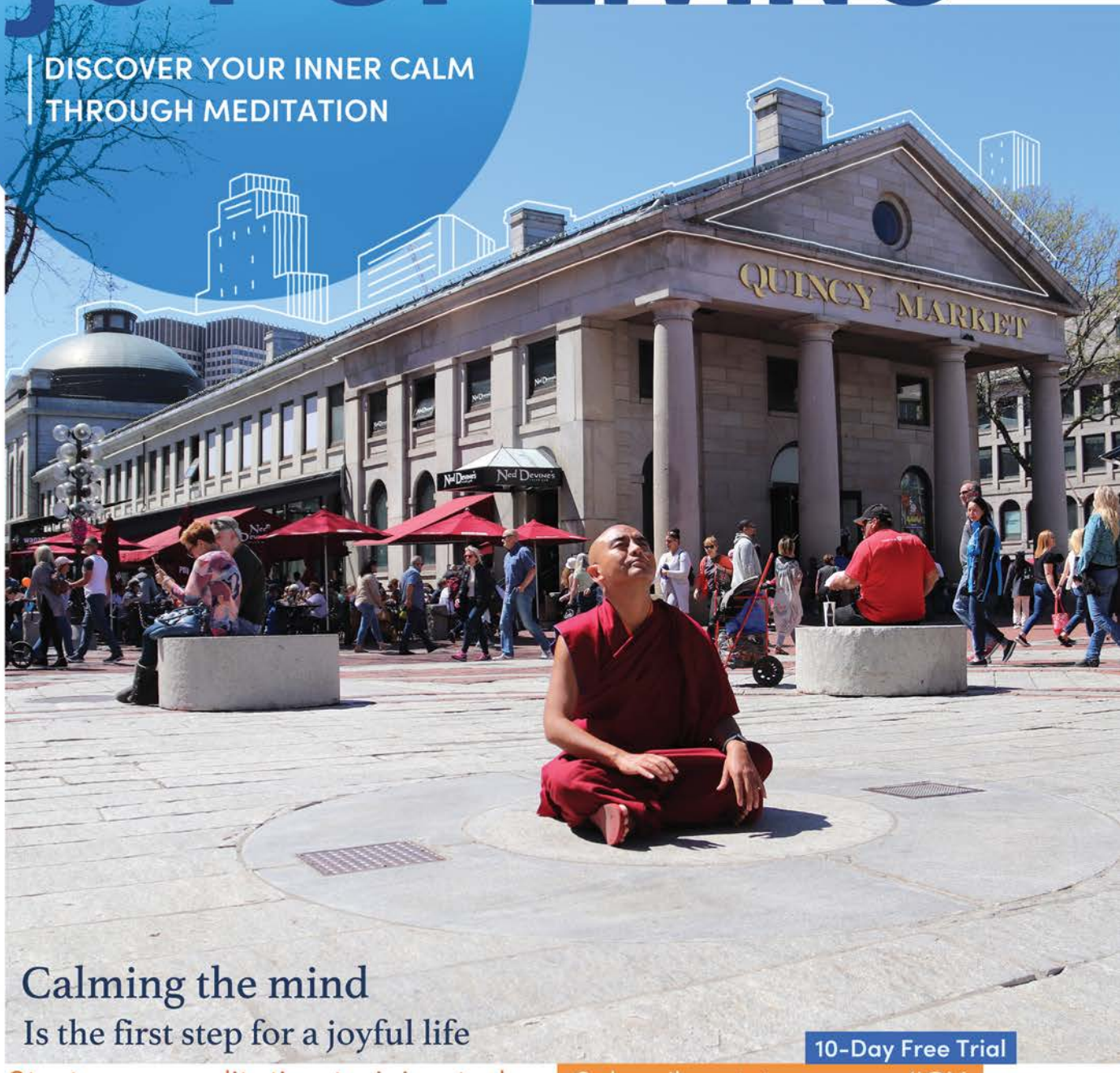
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