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Building Community

Dear readers,

In this month's edition, our contributors explore the realm of social responsibility – how to build community and fellowship amidst differences and challenges. William Ury shares his experience on transforming conflict, Scott Shute looks at the importance of developing consciousness, Zach Bush writes of paradigm shifts, and Four Arrows explores the Indigenous wisdom of kinship and interconnectedness. Siddhartha Shah builds community through art, and both Dr. Ichak Adizes and Ranga Sai Teja D. examine facets of teamwork. Rachel Nelson challenges our engagement with social media as the world becomes increasingly dependent on it, Nate Morrell describes the inner experience of finding everything he needs within, and Venkata Murthy brings us a mouth-watering mushroom biriyani. This month, Daaji speaks to us of the very nature of social responsibility through exploring how we can prepare ourselves to make a difference.

We hope you find inspiration, courage, and wisdom in the words of our authors and the images of our artists.

Happy reading, The editors



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DAAJI

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Everything you need is already inside.

BILL BOWERMAN

Illustration by ANANYA PATEL



When Social Media **Becomes an Obligation**

RACHEL NELSON works in marketing and social media. And yet here she challenges the way it is infiltrating our lives, changing workplace norms, how we see ourselves, and how we live our lives.

was searching for a job during the pandemic. One of the first things I was told was: Have a social media presence. It will improve your chances of being hired. Employers want to see who you are as a person. They want to see your private life to know how you might act in your professional life.

This felt like a huge invasion of privacy. It would neither have been possible nor acceptable before social media. Why should an employer see what goes on in my life outside of work? Why would a prospective employer base their decision to hire me on the front I show on social media?

I was told to comb through my social media accounts, check if there was anything an employer might find objectionable, and make them as professional as possible. Having grown up when social media was for connecting with friends, the transition from a personal, generally private network to the public sphere has meant scrambling back to see if I posted anything stupid as a fourteen-year-old. Who didn't?

I first got Instagram when it was only two years old and still essentially a photography app. There was no concept of influencers, and social media was as separate from work as home life. I still use Instagram primarily as a photo gallery, a place to store memories, and it has been private almost as long as I have had it. I have never been bothered about having followers, so the switch from this mindset has been a difficult transition.

In the past decade, social media has become a ubiquitous presence. It is less of an individual choice and more of a societal obligation. When getting and maintaining a job relies in part on an online presence, saying no to social media is a difficult decision. Its role in our professional lives It creates an enforced. performative element in which people feel as though they have to put on a front which is not true to their lives and personalities.

means it is also difficult to turn off from work. It is even worse since the pandemic and working from home, culminating in a state where we can be contacted any time. Through our phones, we are constantly alert to notifications. This alert-feedback makes it incredibly difficult to relax or "turn off" from both work and social obligations.

As someone who works in marketing, I have four separate social media accounts per platform on my phone at any one time (not including my own personal accounts), all of which give me constant feedback. While many people get a separate phone for work, the obligation to keep it on and nearby, in case someone needs to contact us, still remains. And so, the feedback also remains.

The second aspect of social media obligation is that of the uncalculated, unpaid labour which goes into a social media presence for work purposes. We are expected to contribute to the conversation on platforms like Twitter and LinkedIn, to keep up with trends, promote our work, and promote our successes. Employers look to see if a LinkedIn account is up-to-date and relevant, or if it has been left to stagnate. For many of us, these tasks are performed in our time off. They are unpaid, and often time-consuming and stressful.

It creates an enforced, performative element in which people feel as though they have to put on a front which is not true to their lives and personalities. All we end up seeing are curated snippets of that person's existence. We are not seeing the reality of the person; we are seeing what they want us to see. This results in a culture where everyone appears to be doing well at work, progressing, and thriving. Others feel as if they are stuck, less successful, and less able to juggle work and other aspects of life. It is the professional equivalent of seeing social media influencers on yet another trip to a country half-a-world away, while you're stuck at your desk at home, having forgotten what fresh air smells like.

Professional use of social media is not all bad, and many people enjoy using it. There are some jobs that might not require a LinkedIn account as much as others – a farmer, for example. Farmers might have Instagram accounts in which they show snippets of their daily lives. This can be interesting and informative, as it presents insights into the lives of others and can be an amazing way to equalize and to connect us, showing a common human experience across borders.

It is when social media is not a choice, particularly when there is pressure to present a perfect life - whether for work or personal use - for fear of being seen as less competent, that we may feel constantly on show or watched. This level of scrutiny can produce the feeling of being hunted, activating the fight or flight response. This evolutionary survival mechanism served us well in the past when we would either overcome danger or be killed, because either way the problem disappeared. Now, the alert-feedback of social media acts as a trigger which does not disappear. So, neither does our stress.



This takes us to the third issue, the blurring of lines between social media as a hobby and social media as a job. For individual creators, artists, small businesses, or anyone who wants to be seen but doesn't have a lot of money to pay for advertisements, social media can be anything from a casual marketing tool to a lifeline that brings in their only income stream. As social media grows, however, more and more people are turning their own lives into their product. They use social media

SELF-CARE

to catalogue their day, their house renovations, their trips around the world. Through advertising and sponsorship, they make money from it. While there is nothing inherently wrong with this, the impact of having your life become your product, your social media become your marketing, and your attention always jumping to work through the easy access of your phone, will begin to take its toll on your ability to relax and step away from social media and work.



This is the point in an article where the conclusion drawn would usually be along the lines of "ultimately it is up to you how you use social media," but we are now seeing that this is not the case. Many people are advocating for reduced social media exposure, or even getting rid of it all together, but with it so prevalent in our jobs and lives it is hard to reduce it, even when we want to.

We are starting to see where the next evolution of social media is taking us. With a focus on online living and virtual reality, it already sometimes feels like we spend more time updating people about our lives on social media than actually living them. As social media becomes a normal part of existing in society, we need to think about how we are expected to use it, and how we wish to do so.

Please share your own experience and viewpoint on this topic at contributions@heartfulnessmagazine.com.

Illustrations by ANANYA PATEL

Everything You Need Is Already Within You

NATE MORELL celebrates the healing beauty of the dawn and a beautiful sunrise. Through this connection with nature, he also discovers the purpose of our human existence.

t was 6:30 a.m. on a Saturday morning as I walked my dog next to the Mill Pond. It was cool and dark with the smell of pine trees and fallen leaves in the air, about an hour before sunrise. My photographer friend Susan calls this the "magic hour," because there is a beauty and a stillness to the world only experienced during this wondrous moment. The first light of the day began to appear over the pond and along the tree-lined horizon. Within minutes, streaks of electric pink and tangerine orange spread across the sky and bounced off the high, cool, deep, fluffy, purple clouds.

The entire ecosystem seemed to be alive and celebrating the coming of the new day. The fish were jumping from the water, the hawks and

ducks were calling out, quacking, and screeching, and my pup and I were taking it in, honoring the dawn along with the world, absorbing it all, every precious and sacred moment.

In her autobiography, Wild, Cheryl Strayed quoted her mom as saying, "There's always a sunrise and always a sunset and it's up to you to choose to be there for it. ... Put yourself in the way of beauty." That quote resonated deeply within my heart and stayed with me, and so there I was, showing up with my dog "in the way of beauty."

As I continued walking next to the pond, I realized that I was experiencing healing from nature. This sunrise felt like an antidote to the painful, gripping, pressured, complex, anxiety-producing,



Photography by JOSHUA BURDICK

I experienced nature as big enough to hold all my emotional pain, maybe even the whole world's pain, and I smiled and let go of trying to control everything. Nature generously received it all.

and Covid-exhausting thoughts and emotions that had entered my life through the tiny cracks of the heart over the last eighteen months. These complexities had built up, and until they were either felt or released, I would break down again. Here, I experienced nature as big enough to hold all my emotional pain, maybe even the whole world's pain, and I smiled and let go of trying to control everything. Nature generously received it all.

The water on the lake was perfectly still. As the sun rose higher in the sky, an unbelievable and overwhelming golden yellow-orange warmth consumed the sky and reflected perfectly off the calm clear water, which doubled the beauty of the sunrise. I thought to myself, "What could I possibly create that could match even one percent of the exquisiteness of this moment?" It was all so perfect and freely available; all I had to do was show up and bask in the light. How ridiculously lucky was I to be alive? I felt joy for the grace of attending Mother Nature's church, and sadness because my dog and I were the only ones bearing witness. What could be more important than this? We walked along the water's edge and soaked in nature's gifts. I had the urge to meditate and realized that in five minutes a group session would start on Zoom. I had a foldable chair and towel in the car, so I gathered everything I needed and set up next to the pond under the pine trees. I had not consciously packed my meditation things, but they were there, ready for me.

I activated the Zoom link and began by relaxing my toes, moving upward, and letting go of tension in my body, all the way to the top of my head. I felt the complexities and stress release from my physical body, especially from my shoulders, jaw, forehead, and neck. As my body released the stored stress and trauma within, I experienced a release of the weight of the world. I was then left feeling light and spacious.

I became aware of my heart, and of something sacred, precious, and intangible within the heart. I took a chance and surrendered to a place of limitless love and depth. I went deeper and deeper, letting go, and falling into love. I experienced a brief wave of fear, realizing I may never come back, but then trusting that the doorway in my heart was creating and supporting this moment. I let go completely.

And then a movement into surrender, merged and absorbed in love. "I" was nowhere, and yet somehow still intricately woven into the depths of everything. The experience may have lasted one second or a million years – time had stopped; being "me" had stopped. The peace of the Center, the root of the root, the actors dropping away and the truth shining so brightly that it burnt away anything that was not Reality. Words, beliefs, language, culture, gender, fear, separateness, desire, aversion all stopped. Breathing and the experience of a beating heart stopped, as if a "drop of clear water was dropped into the ocean,"¹ except this ocean was infinite love, and the drop of water was the soul.

At some point, awareness of "self" with a physical body, a social security number, a job, and a family loosely reformed. Oh my gosh, everything I will ever need is already within me! That is the point of this life. There is nothing to think through or figure out. It is not a secret written in Sanskrit or locked within the Da Vinci code. It is not some huge problem that needs to be solved to earn my way to salvation. It is an experience that is available to us here and now, and the pathway is through our hearts. We are here to realize the Source for ourselves. How pure, simple, and beautiful. It was there all along and I had completely missed it.

I became aware of my heart, and of something sacred, precious, and intangible within the heart. I took a chance and surrendered to a place of limitless love and depth. I went deeper and deeper, letting go, and falling into love.



To have experienced this revelation and taken it in was mind-blowing. The silliness of spending my life chasing things I desire, and avoiding things I don't desire, hurting others out of fear or to protect myself, worrying about what other people think about me, acquiring expensive cars and clothes, relationship dramas, having a respectable social media presence, FOMO, job stress, politics, saving the world, external recognition, degrees, achieving status, and making my family proud seemed unspeakably off the mark. It is not that these things are bad; but making them the purpose of my life is deeply misguided.

SELF-CARE

Original Photograph by PERCHEK INDUSTRIE

I will never achieve deep and lasting happiness through the pursuit of external things. Instead, all I have to do is show up and surrender to the unfathomable beauty in the essence and depth of the heart. It has been said, "Love is always offered and never forced," so it comes down to that really. This entire universe is just one big offering of love, and all we need to do is show up and accept it. That's all.

¹ Swami Vivekananda

Positive social change comes from contented hearts and steady minds.

DAAJI





Prepare to MAKE A DIFFERENCE

Do you dream of becoming a positive force and a beacon of hope in your community? What does it take to become that person? The key lies within you. The first step is to prepare yourself – to create an inner state of contentment and steadiness - and this month DAAJI offers a very practical approach to doing just that.

The value of steadiness

Consider this: A sick man is cared for by two nurses, who serve him food and medicine and take care of all his comforts. One of them is anxious and upset about his illness while the other is composed and steady. Who do you think is able to serve him better?

Many of you may agree that it is the steady, composed nurse. She may feel just as much for her patient, but those feelings are uncomplicated, without turbulent emotions. She radiates a calmness that is just what is needed under pressure in challenging situations, and this calmness helps others to also stay calm. Her inner steadiness and centeredness allow her to be clear about her duties and responsibilities.

Whether you are a teacher, a homemaker, a musician, a parent, a soldier, or an activist, you will have certain responsibilities and duties that require you to make decisions and take action. When your mind is conflicted or confused, there is inner tension about what to do or say in any situation, whereas when your mind is centered in the heart and steady, you will be guided from within to choose the right way forward.

A good example of this inner tension is the dilemma Arjuna faced five thousand years ago on the battlefield of Kurukshetra just before the Mahabharata war began. He was conflicted. On the one hand he felt a strong sense of responsibility toward his guru, his grandparents, and other family members and

INSPIRATION

friends, who were his enemies on the battlefield. He didn't want to fight them, and I think we can all relate to that sentiment. On the other hand, Lord Krishna was urging Arjuna to act according to a higher sense of duty – that of good over evil. He was there to encourage Arjuna to honor this higher duty to the universal laws.

Because Arjuna's mind was unsteady, his hand could not lift the bow. Lord Krishna supported him, not by talking about bravery and courage, but by revealing the secret of a steady mind anchored in the Self. In a classic one-two punch (Gita 2:55), he said, "Arjuna, transcend desires and be content in the Self. This will help you become one whose insight is steady."

It is not often that we are faced with an ethical dilemma of the magnitude Arjuna faced in the Bhagavad Gita, but in day-to-day life we are constantly making choices that require us to think about our duties and responsibilities. In fact, this sense of moral responsibility is at the fore of many people's consciousness right now, as we adjust our lifestyle from "me to we" in order to solve farreaching issues like loneliness, an international mental health pandemic, environmental destruction, climate change, and dwindling resources, social inequality and prejudice, the social crisis brought on by Covid, fake news and social polarization.

How can we as individuals contribute to solutions? Well, every choice we make in our day-to-day lives contributes. Do we have a clear understanding of the consequences of our thoughts and actions? If we are to effectively honor both our social responsibilities and the higher sense of duty, we need access to that calm inner steadiness, which is known in Yoga as Sthitapragya. So, in the coming sections, I wish to share a practical approach to finding steadiness. But first, a deeper dive into what creates conflict and turmoil in the first place.



Desires lead to dilemmas

In the village of my childhood, we had many buffalos. Each buffalo was tethered to a particular pole overnight. At the end of the day, when the animals came back from grazing, each buffalo would go straight to its own pole. The minds of buffaloes know where to anchor themselves. In contrast,

human minds are swayed by so many likes and dislikes that we sometimes miss the anchor. The chocolate gateau, the Swiss watch, those romantic getaways, the diamond necklace ... the list of wants never ends. Within reason, it's okay to cater to wishes, but when they get the better of us, things soon get out of hand.



INSPIRATION

Years ago, during my business days, a young man worked for me as a Pharmacy Intern. He had the unique ability to fill prescriptions with speed and competence, while also being adept at running the regular retail sales in the store. And he was hard working. These skills are the lifeline of a boutique pharmacy. So when an opportunity came to buy a new store, I invited him to become my partner.

He was keen, but he didn't have the money to invest, so I financed his share and got him started as an entrepreneur. I let him run the show, and over the next few years he generated a decent profit. But then something changed. The business started losing money. One day, I spoke to him, offering assistance. He said, "We don't make money because insurance rules gouge us," but the rules were the same for my other stores and they all made a profit. Something didn't add up, but I didn't push the matter.

A few months later, in a very matter-of-fact way, he asked me to give him my share of the business. Perplexed, I asked him how he would manage a losing business after buying me out. He went silent on me. Later, I came to know that he had done a deal with the landlord to transfer the lease into his name. I was now in a fix. I sold him my share for cents on the dollar and cut my ties with him.

The festering desire to own the store led my associate to a place where greed overshadowed all his decisions. When desire overwhelms the mind, the moral fabric is reduced to tatters. He had lost all sense of responsibility, even to himself.

It is for this reason that cultures across the world espouse some form of restraint to vaccinate us against overwhelming desire. Fasting during Ramadan, Lent, and Ekadashi are just some examples of traditions that are designed to strengthen our moral fabric, and intermittent fasting and digital detoxing are modern-day scientific equivalents. But they are all only temporary fixes unless they lead to permanent habits of restraint. A better permanent solution is the one-two punch offered by Lord Krishna in the Gita: Develop contentment and transcend desire. We'll explore both these ideas, starting with contentment.

Contentment illuminates the way forward

According to the dictionary, the word "contentment" means "a peaceful state of happiness and satisfaction." So, ask yourself: "What makes me peaceful, happy, and satisfied?" Are you dependent on external things, and having your expectations met, or do you find contentment from within? An inner state of contentment in its true sense

When we are contented, we make no demands. We impose upon no one. Wherever we are, we are happy. And science confirms that happiness leads to success, not the other way round. When we are contented, we spread joy wherever we go. If you reflect on your own life, you will probably find that the times you are most content are also the times you are happiest. In contentment lies the potential for calmness, compassion, courage, and clarity.



INSPIRATION

results from accepting the reality of what is over what we wish to happen; and when there are no wishes, the situation is very easy!

In contentment we are centered; the mind does not wander here and there. We are anchored in the self. Contentment is a signature of a steady mind. When you shake a glass of

water, the movement creates waves, but try shaking the water in the ocean. No matter how hard you try, the ocean stays its rhythm. A steady person is like that, clear and unwavering from the path of duty, and the conviction that arises within that steady state gives us the courage to do what is right.

Positive social change comes from contented hearts and clear steady minds.

Contentment also creates more contentment within. Seeds of contentment germinate and grow into a majestic forest of contentment. The nectar, the fragrance, and the flowers that blossom in this forest are peace, happiness, and tranquility. When we are contented, we make no demands. We impose upon no one. Wherever we are, we are happy. And science confirms that happiness leads to success, not the other way round. When we are contented, we spread joy wherever we go. We are givers rather than takers.

If you reflect on your own life, you will probably find that the times you are most content are also the times you are happiest. In contentment lies the potential for calmness, compassion, courage, and clarity – the 5 Cs of

the heart chakra – and it all starts with contentment.

Contentment, combined with inner purity, allows us to let go of desires. And when we let go, our minds naturally focus on what is needed in any situation rather than being pulled by likes and

dislikes. We no longer struggle with ethical dilemmas, as the heart guides and everything falls into place; we remain both dutiful and responsible in the right measure. Everything we need is within us. The inner lamp glows, illuminating the path ahead.



Getting there

During his lifetime, Lord Krishna shared this knowledge many times, but he was often rebuked or insulted. On the battlefield, Arjuna's honest plea for help meant he was receptive to the Lord's message. An honest heart pleading for help always receives a response from the Divine, and the Heartfulness practices prepare our hearts to be receptive. Try them for yourself and you will discover the lightness and freedom that is possible within.

Illustrations by JASMEE MUDGAL

Everything we need is within us. The inner lamp glows, illuminating the path ahead.

INSPIRATION



Life around us is a Hologram

DR. ZACH BUSH inspires us with hope for the future, and the paradigm shift that is happening right now. He reminds us to focus on beauty, and our capacity to hold the light.

The whole is in every fractal. Each tear holds the world.

Humanity has yet to discover how to program the quantum chips that are emerging. When we start programming the first quantum computer, I believe what we're going to reveal is that each of us is a supercomputer, where every single atom in each of our molecules holds access to an extreme knowledge field.

We are all quantum beings ...

Every millionth of a second, our bodies make billions of calculations that decide who we are today. With an endless number of possibilities in which our bodies can manifest, you may wonder: How does it express the vibration of an energy field that we call a soul? It does so by projecting a hologram as our physical reality.

The only solid things in existence right now are light waves that become a particle state for a moment.

Light energy turns a wave into a particle, which gives us the impression of solidity. Your body may seem solid, but it is actually a particle expression of a light force within you.

For example, quantum intelligence within a piece of wood may express a wood table in your physical experience, when in fact, it's just light energy. There's nothing wood about the atomic structure, but there's a macro experience of

wood as the collective vibration remembers a tree.

Look carefully around you and truly take in this spectacular hologram we are living in. Know that it can project an unlimited number of possible realities; appreciate that the reality you see never appears in perfect symmetry – the beauty is in the asymmetric experience.

Notice how not a single cloud in nature is ever symmetric. Rather, the beauty of the sky is the infinite number of patterns and apparent asymmetry. It's that ultrastructure that makes it so beautiful, and whatever looks most asymmetric is actually obeying a more macro version of balance. In the physics world, this is expressed in Chaos Theory.

Even the most chaotic system, a waterfall, is perfectly asymmetrical.

The water molecules tumbling over rocks, falling down hundreds of feet, crashing into a pool below never fall in the same spot twice. Yet, in that absolute state of chaos, a mathematician can always find macro patterns that form in perfect coherence. To the naked eye, we often can't see these patterns because

of the limitations of our visual perspective, but they are there.

Though it seems so chaotic right now, this hologram we live in is truly an impermanent expression of beauty. As human beings, our highest function is to witness that beauty and foster a version of it that portrays the most magnificent things we can imagine. If we make a conscious effort to elevate that beauty in our work and our relationships, we don't need to be afraid of humanity as a destructive force. We can instead focus on doing our highest work and witnessing, with pleasure, the fabric of reality. Beauty.

Find reassurance when you look around at our world

right now and see chaos. The chaos of humanity is necessary. Collectively, it may seem that we are expressing a low vibrational state, but if we look to Chaos Theory, we know there's an ultra pattern within it. It's speaking to something of our true nature that's going to emerge in a beautiful paradigm shift in our awareness and in our capacity to hold light energy.

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If we make a conscious effort to elevate beauty in our work and our relationships, we can focus on doing our highest work and witnessing, with pleasure, the fabric of reality.

Let the beauty of what you be what you do

RUMI



Original Photograph by GARY BARNES



Vulnerable LEADERS

SCOTT SHUTE is a pioneer in creating workplace mindfulness programs and advancing the discussion around compassion at work. He is at the intersection of the workplace and ancient wisdom traditions, blending his experience as a Silicon Valley executive with his lifelong practice and passion as a wisdom seeker and teacher. In his recent role at LinkedIn, Scott was the Head of Mindfulness and Compassion programs. He is the author of the highly acclaimed book, The Full Body Yes: Change Your Work and Your World from the Inside Out. In part 2 of this interview with EMILIE MOGENSEN, he explores vulnerability as a leadership quality, expanding consciousness, and wisdom practices at work.

Q: So, have we not learned anything collectively? Have we not pushed it to the extent of how far the ego can go?

Of course. I think we rise in consciousness, but the challenges are always there. There is still war and destruction, even though we should know better. There are still places where terrible things happen, and there are places where beautiful things happen: consciousness, beauty and love happen. I choose to spend my time where the beauty happens, and change the world from the inside out, and if the rest of the world changes, fine. I focus on me.

Q: So, I am getting a little personal. I noticed you used the word "vulnerability" a few times in your lectures. At the same time, I sensed a very interesting energy in my own being. I felt it as very vulnerable, which seemed really authentic coming from you. I felt very mesmerized and able to maintain my focus on your messages, despite being a rather impatient, typical entrepreneur. It was very intriguing how you use this quality to come forward with your messages. Is vulnerability a quality we need to be more curious about in the future?

Absolutely! First of all, as humans, we are programmed to mirror vulnerability. In other words, if I share vulnerability, people around will do the same - that is how we are wired. There is very interesting research on this.

Regarding vulnerability as a leadership quality, we want to follow leaders who feel real. We want to follow leaders we can identify with. So, if a leader is perfect, steely, and never shows any weakness, they are distant from us, whereas, when we can see ourselves in our leaders, we are much more likely to follow them. I think that is a superpower and works for followership.

It also serves us as leaders to build strength, because we tend to protect ourselves against harm. But what happens when we share with people who we really are? It sets us free.

When we share our weakness and get over ourselves there is some growth that happens. We can't be

harmed, as we have already shared our weakness. Just like I said about desire versus letting go: when we let go of ourselves, we get more in return.

Q: Do you think the main purpose of our work and business endeavors can be to expand consciousness?

Yes. I think everything in life is about expanding consciousness, and work can be as good as going to a monastery! Of course, I must focus on my organization to succeed when I am at work; but tucked away in my mind, I know it's to develop myself.

If I practice that at work - wishing others that mindset of kindness and having the courage to take action then I am living this divine principle of compassion. Work becomes the living expression of my Divinity in the world.

The most important work we can do is to develop our own consciousness. Because then, whatever we do, we are going to be so much more effective, we will be so much more!

Q: How would it impact the world if everyone worked with expansion of consciousness as their approach, secondary to whatever we do?

Imagine what that would do to the world! It would absolutely benefit the whole if everyone worked for the "we" instead of the "me."

Q: I was touched in one of your lectures, when you said that we use the word "compassion" because we are too shy to call it love. We can even take it a step further – we are way too intimidated to call it Divinity. Can you speak a little bit about that? Is there place for Divinity in modern work life and business endeavors?

I think Divinity is everything. Nothing is not a part of the Divine. It's the language and how we talk about it that we must focus on. My job is to operationalize compassion - how do you develop products and sell them compassionately. That makes sense to everyone. But deep inside, when I talk about compassion, I'm really talking about love. And when I talk about love, I'm really

talking about the Divine. So, I am consciously thinking about how to operationalize the Divine at work.

We are probably not ready yet to use this language, because some people get confused and think it's about religion. I'm not talking about religion at all. It's the last thing I'm talking about.

Q: That's why I'm pushing a bit here. I'm very curious about whether these ancient wisdom practices can be translated and operationalized into modern work life, without losing a bit of their deep transformative potential?

I think there are two different things. First, is the path to enlightenment through work? Not exactly, but you can consciously have your path to enlightenment using work as a context. To get enlightened, I don't need to go and meditate full time under a tree or join a monastery. I can be an executive, or a frontline worker, or a barista, and still have the same spiritual experiences. The context is just as valid.

If I pick a religion, let's say Christianity, I can follow the ethos of one of the key principles, "Treat others as you would want to be treated." If I practice that at work – wishing others that mindset of kindness and having the courage to take action - then



I am living this divine principle of compassion. Work becomes the living expression of my Divinity in the world.

If I join a monastery and become enlightened, who cares? Whereas, if I practice these principles among thousands of people at work, then I make a real difference.

Q: Yes, you have. Thank you for that, Scott.

Q: Can you give some tips to anyone wanting to bring contemplative practices or meditation to their workspace?

I have a few tips and playbooks but first, if you're coming from a spiritual perspective you need to leave some stuff at the door. No gurus, no religion, none of that. The stuff you do at work needs to be secular. You can do a lot within that zone - breathing practices and

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meditation - but most importantly, you need to use the language of the environment you are in.

What do people need? If they just need a break from their mind, to feel some peace, that's great! Give them that. Second, just start. I started at LinkedIn in a conference room, and there was one guy present. The following week there were three, then five, and it grew organically from there.



A good thing to do at work is a 30-day challenge – people like to compete, so they join a challenge. Then treat it as a business, once you know who your friends are and you have the top of the funnel. Meet people where they are. We found that when we did a 30-day challenge, we had 1500 people sign up for it. Then we started email marketing and it kept growing and growing. We used the same principles as we use when growing a business. We built a community at work.

Why do we do this? We do it to raise consciousness. We do it to serve the employees, because when employees get out of their minds a little bit, it's goodness all around.

Q: Is the world ripe for bringing wisdom practices to workspaces now?

Yes, this is absolutely the right time for us to have this conversation!

Q: Thank you, Scott.

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What is the **FUTURE OF MANAGEMENT?** PART 2



On the International Day of Peace, September 21, 2021, DR. ICHAK ADIZES shared his experience on the future of management with members of the Heartfulness Institute, USA. In part 2, he highlights the need for differences, integration, and complementary teams based on mutual trust and respect.

o manage change, you have to make decisions, and you cannot make decisions alone. Would you agree with me that nobody's perfect? So, what do you need? A complementary team. Look at your marriage. Look at your partner. You are with somebody who's different from you. Why?

You need complementary teams to make good decisions. But the moment you have a complementary team, it means difference. Then what's going to happen? Conflict. And to implement a decision, you need the cooperation of the people whom you need. Why should you all cooperate? Because you have a common interest.

Do we have common interests? Often we don't. So, that's another source of conflict – conflict of interest. So, we have conflict of personalities and conflict of interests. The more the differences, the more the conflict.

How do we integrate a complementary team? And how do we integrate common interests? That is, how to integrate diversity of styles, diversity of nationalities (if you are looking at the world), diversity of religions, social diversity, any diversity? For that we need mutual respect. Look at this extended hand with five fingers together. This is a symbol. You see it everywhere; in all religions the saints are standing like this. What do you see? Different fingers together. That's a blessing. Different together.

If we're together and there is mutual respect, we learn from one another. And as we learn from each other's differences, there is synergy. And when there is synergy, it's constructive. And you get integration through mutual respect. You don't get integration - real, sustainable, successful, constructive integration – unless there is mutual respect. And that is not what happens with all the radical religions. They say, "We're

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going to be together by being the same." Here, we are talking about being together but different, and accepting, valuing, and appreciating differences, because we learn from differences.

So, what keeps it together? Why should they be together? Because

If we're together and there is mutual respect, we learn from one another. And as we learn from each other's differences, there is synergy. And when there is synergy, it's constructive.

Peace is not sameness. Peace is harmony. Pay attention to the word "harmony." **Different** voices creating a harmony. If they're all singing in the same voice, it's not harmony.

all benefit from what everybody contributes. That's why there is a hand. Each finger contributes to the hand. There is symbiosis. That will happen only if there is mutual trust. I contribute to the system, and I trust that the system will benefit me, otherwise, I'm not going to contribute. If there is corruption, I'm Remove mutual trust and respect, not paying taxes: "Why should I pay taxes to a corrupt government? They steal from me; I steal from them." Peace and love mean united diversity based on mutual trust and respect. It is inclusive prosperity. There is prosperity, there is success because

of synergy and growth. Because of symbiosis, it's inclusive. We want integrated interests with diversity that is honored and respected because we learn from one another.

Peace is not sameness. Peace is harmony. Pay attention to the word "harmony." Different voices creating a harmony. If they're all singing in the same voice, it's not harmony.

So, if God is love and love is based on mutual trust and respect, there is no love unless there is respect for differences, and there is trust that there is a common interest. There is faith that there is a common interest despite the differences. If God is love, what is God's will? What does love mean? Respect one another's differences and share the benefits you create together.

To me, God is a conscious, valueloaded, loving energy, locomoted by mutual trust and respect. God's will is recognizing each other's differences and sharing what you create together.

and you're removing God, you're removing love. What do you get? The devil. Many of the exclusive religions, exclusive political ideologies, are serving the devil in the name of God because they don't recognize diversity and



they don't integrate for common interest.

We all want peace. In peace there is no more stress. There is harmony, peacefulness. Peace and love start with yourself first. That's why meditation. Not to get attached; to recognize differences; to recognize problems and let them pass. In meditation, you experience tolerance, patience, and peacefulness in the middle of turmoil. And as you find tolerance and self-respect, analyze the problems and let them pass. Don't get attached to what you cannot

control. Learn through meditation to surrender and go with the flow of life. Learn humility and find peace and happiness, respecting and trusting yourself.

Is there respect and trust in your family? That's called love. Absolute respect, absolute trust is love. But love without knowing what to do might end up serving the devil in the name of love. Promote mutual respect and trust; nourish mutual trust and respect. Ask yourself: What causes disrespect in your family? What causes mistrust? Forbid those things. That's how

you raise your children to have self-esteem, to trust and respect themselves.

It is the same thing with your personal life. What causes you to disrespect yourself, so that you feel guilty and self-accusatory? Remove it. What causes you not to trust yourself? Remove it. Love yourself, love your family, bring mutual trust and respect to your company, which means bringing love, bringing peace, bringing harmony, etc. And the same thing on a country level. Hopefully, if we work hard enough from

the inside out, we might bring peace to the world – or we are doomed. This pandemic is a sign of disintegration and it's another call: Get united or you will destroy yourself.

Just thinking and feeling, Dr. Ichak Kalderon Adizes

https://www.ichakadizes.com/post/ what-is-the-future-of-managementpresented-to-heartfulness-missionthe-day-for-peace

Peace-making is the continuous transformation of conflict.

WILLIAM URY





Transforming Conflict: Building a Golden Bridge

WILLIAM URY is an author, anthropologist, one of the world's leading negotiators and mediators, and the co-founder of the Harvard Program on Negotiation. He has spent his life building bridges in conflict situations and teaching other people how to do the same. His book, Getting to Yes, is a worldwide bestseller and is translated into thirty-five languages. Here he is interviewed by GUILA CLARA KESSOUS, the UNESCO Artist for Peace, about his approach to peace-making.

Original Photograph by SUSHIL NASH

Q: William Ury has dedicated his life to peace-making and better diplomatic relationships. William, welcome and thank you so much for giving us your time.

Today, we live in a world where relationships have become harder and harder, especially in terms of trust. What is your definition of peace-making today?

First of all, thank you Guila. In today's world, conflict is a growth industry. Everywhere we look domestically and internationally - for every issue, from war to climate, to hunger, we are faced with conflicts that are seemingly impossible to resolve. To me, peace-making is the continuous transformation of those conflicts.

When I began working in this field forty-five years ago, with my colleague Roger Fisher, we were working on the Cold War, and it seemed impossible that there'd ever be an end to it. People thought the Berlin Wall was going to be there forever, but as we know, the Berlin Wall fell, and the relationship between the United States and the then Soviet Union transformed.

The same was true in South Africa when we were working on the problem of apartheid. For as long as anybody could envision, people said there would be a race war in South Africa, and I watched Nelson Mandela and countless other individuals working for peace to transform that situation. The same thing happened in Northern Ireland. The Catholics and the Protestants have been fighting each other for centuries, and they are going to be fighting each other for centuries. In each of those cases, there's no end to the conflict.

Sometimes, we have this illusion that peace-making means an end to conflict – you wrap it up like a present. No. The form changes. It changes from a destructive form,

from the destruction of values, the destruction of lives, to a more constructive, creative form.

To me, that is the definition of peace-making. Peace-making never ends. It's not like you get to a final yes. I think of peace-making as being the impossible yes. It may seem impossible, but it is actually a whole series of yeses over time, because the game of conflict is not a final game. It's not a win-lose final game. It's an infinite game. It goes on. Relationships go on. The United States and Russia still have problems, there are still problems in Northern Ireland, and there are still problems in South Africa, but the conflicts were transformed.

If you look around the world today, there are still so many injustices. I would argue that, paradoxically, the world needs more conflict, not less, because conflict is the way we deal with injustice. At the same time, we need constructive, creative conflict, and to me that's what peaceA possibilist is someone who believes in human potential. Of course, there is the possibility that we will kill each other, but there is also the possibility that we can create or find ways to deal with even the most intractable, impossible situations.

making is. Peace-making is the continuous transformation of those conflicts through methods like negotiation.

Q: You speak about a new way of seeing negotiations, of possibilism, and I like this notion. In fact, when I hear you talking about the idea of unwrapping conflict - trying to have a change of energy, of value – it's a way to change perspective and realize that in conflict there is an interdependency that we cannot put away. Could you give us a little more information about this notion of possibilism?

Sure. People ask me, "At the end of forty-five years working in this field, dealing with impossible situations, are you still an optimist?"

I generally say, "You know, constitutionally I am an optimist, but I'd like to say now that I am a possibilist."

A possibilist is someone who believes in human potential. Of course, there is the possibility that we will kill each other, but there is also the possibility that we can create or find ways to deal with even the most intractable. impossible situations. The reason I say that is because I have seen it happen with my own eyes, and I've had the privilege of participating in one such situation in the last decade.

About ten years ago, I got a call from the President of Colombia, who wanted to find a way to end or transform the civil war in Colombia, which had been going on for fifty years, since the 1960s. It was fifty years of civil war, over 250,000 dead, and eight million victims of conflict, mostly women and children, the innocents. He was willing to put his political reputation on the line, because peace is the hardest work that people do. People think wars are hard, but peace is even harder, because it takes more of us as human beings. So, my colleagues and I worked with President Santos for over eight years. We made twenty-five trips to Colombia even before the negotiation process began, secretly, trying to see whether it could be transformed. And it did get transformed. Is the conflict over in Colombia? No, but it's transformed. The armed conflict came to an end, and that's what is possible in every conflict facing the world today. That's why I am a possibilist.

Q: So, what is a good way to transform conflict, to change people's minds? What is the paradigm shift that can happen?

Well, let me begin by telling you one of my favorite stories on negotiations, which I think crystallizes and answers your

question, Guila. It is an ancient story from the Middle East about three sons who receive from their father an inheritance of seventeen camels. The first son, being the eldest, receives half the camels, the second son receives a third of the camels, and the youngest son receives a ninth of the camels. The three sons get into a negotiation about dividing up their inheritance, because seventeen doesn't divide by two, it doesn't divide by three, and it doesn't divide by nine. Each one wants more. They argue, and there is the risk of it becoming violent.

Finally, in desperation, they consult a wise old woman, and she thinks about the problem for a long time. Finally, she comes back and says, "Well, I don't know if I have an answer to your problem, but I have a camel. Would you like my camel?" The three sons say, "Okay," so they have eighteen camels. Now, eighteen divides by two, so the first son takes nine camels. Eighteen divides by three, so the second son takes six camels. Eighteen divides by nine, so the youngest son takes two camels. When you add nine plus six plus two, you get seventeen. They have one camel left over, so they give it back to the wise woman.

If you think about that problem for a moment, you'll find it resembles a lot of the negotiations we engage in. At first sight it seems impossible. The secret to the paradigm shift you asked about, Guila, is the wise old woman. What does she do? She steps back from the situation for a moment. She goes to what I call a balcony, which is the place where you overlook the stage in a theatre. It's a place of perspective. It's a place



Original Photograph by CHARLES DELUVIO

where you can rise above the fray, above the conflict, where you can see the picture more clearly, where you can keep your eye on the prize.

Then what does she do? She comes up with the eighteenth camel, what I call "building the parties a golden bridge" so they can advance across the big chasm

RELATIONSHIPS



Original Photograph by ALICE DONOVAN ROUSE

We use the third side to act on those new possibilities. That's the paradigm shift – balcony, bridge, and third side. I call it BB3, the key to finding impossible yeses.

of disagreement. How do we build them a bridge over that chasm? How do we make it as easy as possible to say yes? That's the eighteenth camel. Where does that eighteenth camel come from? It often comes not from the parties themselves but from the surrounding community, which is what I call the third side of any conflict.

We often see conflicts as twosided – Arabs versus Israelis, Catholics versus Protestants – but there is always a third side, the surrounding community, the circle surrounding the conflict. In this case, it is the wise old woman. That is the paradigm shift.

If I had to look back over fortyfive years and ask, "How do I sum all of this up?", it is the ability to get to that impossible yes. We need to step back and go to the balcony to see new possibilities. Then we build a golden bridge to bring about those new possibilities creatively. Finally, we use the third side to act on those new possibilities. That's the paradigm shift - balcony, bridge, and third side. I call it BB3, the key to finding impossible yeses.

To be continued.

Thanks to our partner, the Spirit of Humanity Forum, for facilitating this interview.

HOW ARE YOUR PLANS FOR YOUR CHILD WORKING OUT?





The Beauty of **TEAMWORK**



RANGA SAI TEJA D. challenges our perception of teamwork by looking at it as an evolutionary imperative, as well as a platform for differences, independence, and sharing a collective vision.

he moment the word "teamwork" is heard, it reminds us of colleagues working together in an office. However, this is a very limited perspective. I would like to share what I have learnt about teamwork from two different perspectives - from the book *The Biology of Belief* by Bruce H. Lipton and from the Japanese anime, One Piece. In The Biology of Belief, Dr. Lipton describes the evolution of single-celled organisms into multicellular organisms that arose because of the limitation of the cell membrane at storing information in single-celled beings. This limitation led to the need for collaboration and teamwork between cells, which helped them multiply their capacities to learn and

store information. And so they overcame their limitation. This chain of integration has continued for millennia, leading to the current state of evolution of various organisms and species. In fact, the beauty of evolution has been based on collaboration among cells. Slowly, in the process, certain cells developed specialist expertise, leading to the creation of organs that would help the organism to thrive.

Now, imagine how spectacular it is when three trillion cells work together. Isn't that wonderful? Such is a human being! When seen from the perspective of a microbiologist, a human is a conglomeration of many millions of cells working together as a single being.

This being uses mechanisms similar to an organization or a nation, with various tasks under different departments for the development of the organization or the nation.

For example, just as a nation has a border-security force for protection against external attack, and a police force to maintain law and order within society, our body has white blood cells to protect us from antigens, and the skin works as a border security force to protect us from external influences, like heat, rain, and dust. Similarly, there are many cells that are experts in their own fields, which together form various organs that work for the body as a whole. To further the beauty of evolution, most of these



The most important species have also learned to live thing is to give our best as individuals. for our evolution, while striving together for the combined higher cause.

and move together in groups and communities, forming various ecosystems. And these ecosystems have come together as one world on planet Earth.

The most important thing is to give our best as individuals, for our evolution, while striving together for the combined higher cause. Here, I would like to share the conversation

between two characters from the Japanese anime, One Piece. Dr. Chopper, who has joined the group recently, is wondering whether he has boarded the wrong pirate ship, joining the wrong team. He asks Zoro, the first mate, the first person to join the agonists of the team.

They start talking about why each one joined the crew. Chopper remarks that the crew seems so wild compared to him. Zoro then starts talking about how everyone has different goals, but their goal to be the best in what they do unites them.

The following conversation ensues:

Chopper: You're the oldest member of the crew, right?

Zoro: It's not like there's much difference between the older members and the newer ones.

Chopper: Why did you join him [the captain]? I've only just joined the crew. And everyone looks kinda wild and independent, to me. Especially you, Zoro.

Zoro: That's true. In my case, things just happened to turn out like this or something like that anyway. The rest of the crew are like me, too. Our true objectives are different from his.

Luffy [agonist]: We're all trying to accomplish our own goals. Jeez ... someone once said that from the outside we don't appear to have any teamwork, since everyone is independent from the captain. That's a problem.

Chopper: I think so, too.

Zoro: But what does teamwork really mean anyway? Is it just about rescuing and protecting each other? There are people who believe that. But to me, that just sounds like kids playing around. Everyone should do what they can with their lives on the line, and then say to the next guy, "I did what I could. Now it's your turn. If you don't finish it ... I'll come and kick you!" Isn't that how teamwork first comes about? When I look at



it that way, I think it's okay to have nakama [friends] that are wild and independent. That's just how I think.

This is the beauty of teamwork and the spectacular magnificence of collaboration and evolution.

Original Photographs by C. ANANTHA PADMNABAN



Before you take any decision, consider its effect on the next seven generations.

HOPI PROVERB

illustration by ADJIMA



Kinship and Interconnectedness

FOUR ARROWS, aka DON TRENT JACOBS, Ph.D., Ed.D., is the author of numerous books, articles, and chapters on applications of the Indigenous worldview as a proven solution to our existential world problems. Former Director of Education at Oglala, Lakota College, and currently professor of education for change at Fielding Graduate University, his academic work, spiritual life, and social/ecological justice activism have received international recognition. In part 2 of this series, he speaks with JUDITH NELSON from the Heartfulness Institute about what Indigenous really means, and the importance of place-based knowledge, kinship, feeling the world, the evolution of language, and interconnectedness.

Q: How would you define the First or Indigenous peoples?

Well, the United Nations has an official definition of Indigenous peoples, and it usually has to do with living in one area since pre-colonial times, maintaining language, etc. Ultimately, what it means is that you can self-identify as indigenous if an indigenous culture agrees that you are a part of that. And that's moving away from the "blood quantum," which has been the white man's tool to control, divide, and conquer.

For example, I have no Lakota blood, but according to Rick Two Dogs in the Medicine Horse Tiospaye, my spirit will go to where the Lakota go, not to where the Irish or the Cherokee go. So, people who have lived in one place and have continued with their language and a different worldview are indigenous.

The distinction that is not made by the United Nations, which I like to make, is that there's

the Indigenous worldview on one hand, and "worldview" is what I'm all about, but we're all indigenous to this planet. We all can respect that 99% of people have understood how to treat great diversities of cultures, but with these basic common themes that you saw in the chart.

The other part of it, that's even more vital in many ways, is place-based knowledge. Placebased knowledge is something we can support indigenous people to hold onto through autonomy and sovereignty, and by stopping mining from destroying their lands. I cannot teach, and you cannot teach place-based knowledge. You have to know the language, because language is of the land. Language comes from understanding the flora and fauna, whereas the European languages are about social systems, humans, etc. They are noun-based. For instance, the English language is noun-based, whereas indigenous languages are verb-based. They're in motion all the time. You have

to grow up with place-based knowledge, you have to know the ceremonies, you have to know the territory. That's so vital.

So much of that has been lost. Languages have been lost, cities have been lost, and nobody knows which indigenous people were there.

My hope is that we can all re-indigenize ourselves to Mother Earth. Where there are still indigenous people who know places, we can go to them and say, "Help us understand better how to farm, how to take care of the land, how to take care of the water." We can do research to understand how the people who once lived there did it, and how to re-indigenize ourselves to placebased knowledge, so we can start to take care with the worldview precepts that allow us to recognize the spirit in the trees, etc. That's an important aspect of defining Indigenous.

Q: Can you talk about kinship? How does it extend to include all beings in the Indigenous worldview?

The idea of kinship is really key - the sense of oneness, the sense of interconnectedness, the sense of the non-human being teachers because they were here first. and they can teach us about all the virtues.

It's interesting that even in the European genre of children's books, the majority of them are animal stories. Children learn from snakes and beavers about how to do things that snakes and beavers do. And yet, it's only for little

children, right? Pretty soon it's "Let's get away from that."

Most indigenous tribes have clans that are based on animals. They really master the understanding of that animal, and then they work in complementary harmony with what they can manage that the animal has jurisdiction over. So, kinship is a good way to define worldview. We don't like the word "worldview" because indigenous people don't really "see" the world, they "be" the world, they "feel" the world.

But, over the years, when worldviews are discussed, more and more scholars talk

about things like animism versus anthropocentricism, materialism versus spirituality, interconnectedness versus independence, etc. So, even if they're not mentioning dominant and indigenous, they're really talking about those two things.

Q: Can you give some examples of how First Nation societies include kinship in their worldviews, and how they demonstrate kinship?

Well, I just got back from Colombia, where I was with the Kogi people. If you get a chance, watch the film Aluna on YouTube, and you'll see these

Kinship is a good way to define worldview. We don't like the word "worldview" because indigenous people don't really "see" the world, they "be" the world, they "feel" the world.



We're all indigenous to this planet. We all can respect that 99% of people have understood how to treat great diversities of cultures.

amazing people. They were never conquered. They live on the highest coastal mountain peak in the world, and the access to it is very difficult. They weave baskets from the plants, and use shells and coca leaves to concentrate. They're constantly giving thanks to different animals for what they're doing to keep the balance of foods.

The Rarámuri of Mexico (I lived with them) know 300 to 400 plants intimately – what exactly those plants do and how they do it, and what happens if you combine them, because the plants talk to them. There's really no other way to understand it. For example, the hallucinogenic medicine Ayahuasca [a South American brew of two plants] only works if you include both plants. One plant causes the brain to see the images, but if you don't mix the other plant with it, the digestive system blocks the part of the plant responsible for the images. So, you take them together. Now, those plants are

found growing close together, but they're in a forest with hundreds and hundreds of plants. How on earth did people figure out to combine them? You could not have done a hit or miss scenario: "Hey, do you know what? I bet if we eat that plant, we can have a deep view of our DNA history, but I think we're going to have to add that plant to make it work." I mean that's impossible odds, so the plants talk to them, right?

like the Lakota, the Wolf Clan of the Cherokee, the Bear Clan, have

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Almost all Indigenous peoples,

an affinity with trees, wind, and all of nature. Their languages are built upon those worldviews. If you walked across British Columbia and you observed, as soon as you saw differences in the animals and the trees, you'd find a different dialect, a different language that would represent that change.

So, it's giving thanks. The Haudenosaunee Thanksgiving Prayer is one example that many use. In the morning, the community, including all the children, say, "I want to give thanks for the crocodile, and how

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the crocodile does such-and-such for us. I want to give thanks for the Pelican and how the Pelican does such-and-such, for the boa constrictor ..." "I want to give thanks for the Northern wind. I want to give thanks for the mountain in the East."

They have an understanding of the dynamics of interconnectedness; how the mountain provides the climate for growing food; how the bear does such-and-such, etc. They have such an intimate knowledge of it, and every morning that's how they start the day. It's a beautiful prayer – a beautiful thing to watch. I've been with many different cultures and they all have this similar way. It's a real-life heartfelt thing. It's not just symbolic.

Q: Yes, the level of perception, relationship, and understanding is quite extraordinary.

One of the things I've done for many years with different types of people, like Buddhist monks, drive-by shooters, and in residential treatment programs – they come into the room and as they sit down with their paper and pencils, I'll say, "Before you sit down, I'd like you to go out and touch one of those plants, and then come back."



They have an understanding of the dynamics of interconnectedness; how the mountain provides the climate for growing food; how the bear does such-and-such, etc. They have such an intimate knowledge of it, and every morning that's how they start the day. It's a beautiful prayer. And many of them ask, "What the heck is this all about?"

Then, before they sit down, I say, "Okay, I'm going to ask you to do it one more time. You'll probably laugh, but I want you to do it again. This time, before you touch the plant, I want you to ask permission and wait for an answer."

Depending on the group, they'll sometimes be like, "This is crazy."

I've done this maybe 70 times, and when people come back and I ask them to report, there's almost always somebody who cries, there's someone who shares a story like, "You know, it's going to sound weird. I didn't hear it, but this palm tree said something about its relatives being lost in a hurricane. It is alone, lonely." Things like that. Then, I start my presentation, "Imagine living 24/7 with that kind of respectfulness."

Don't get me wrong, life eats life. The Lakota kill buffalo, but the buffalo is sacred, every part is used, and the process of killing the buffalo is so full of respect. That's so different than boxing up millions of chickens in feedlots (concentrated animal-feeding operations). ENVIRONMENT





So, it is a true kinship of everything.

Q: As I was listening to you, I was thinking, "How extraordinary," but it's not extraordinary for Indigenous peoples. This is their norm. It shows us how far we have been removed from nature and these understandings. So, how does kinship affect our role as guardians on the Earth? You've just explained it quite beautifully, but do you have anything to add?

Yes, you bring up a very important point: We've gone so far away from it now. Where is nature in downtown East St. Louis or Chicago or Paris? And yet, if we go through the worldview chart, and we start to look at the CAT-FAWN connection and the four precepts of Fear, Authority, Words, and Nature, in the Nature precept you practice learning from whatever nature is in your vicinity. That is still true of a weed growing out of a crack in the sidewalk in front of traffic, or a pigeon on the side of the of the street with somebody throwing popcorn to it, or the one star you might be able to see through the pollution. In other words, no matter where you are, you are still part of nature, no matter how much we have concretized and glassed it over.

So, let's take that moment and consider what it means. Right here, a little mosquito came to teach us. It's a mosquito that I picked up [he puts the mosquito out the window]. Now, I don't always do that. If I'm in a place with Malaria or Dengue, I'll do everything I can to keep from getting bitten, even if that means I have to slap one before it bites. But usually, I can pick one up and put it outside. It's rare for me to have a mosquito in here, by the way [laughs]. So, again, it's the symbolic understanding that the spirits of these creatures are also teachers, and that can happen anywhere.

There is a story that reflects this. I was ready to go on my fourth Sundance on Pine Ridge in South Dakota, when I heard the temperature predictions of 114 degrees Fahrenheit. In the Sun Dance, you go for four days without water, you dance from sunup to sundown and pray for peace in the world.

So, I was in Idaho at 5,000 feet, cool weather, and I told my wife, "Wow! You know, I haven't been in that heat, I'm not acclimatized. I don't know if I can go four days like that." And I said, "I'm gonna go up and do a *Hanbleceya*, a vision quest."

I went up the mountain with my tobacco ties, on which I prayed, and I put them in a circle and sat inside. I was still in my academic Western worldview perspective, going up into the woods and sitting down. I was going to get centered after that. I took my *čhannúnpa* (pipe), and right away a rat came and started eating the tobacco from one of the ties, so I kicked it away. As soon as I kicked it away, I thought, "You've got to get centered right away, Four Arrows. Come on, that was probably your vision, and you just kicked it away!"

I felt really bad. I was thinking, "Oh man! Get centered, get centered." I sat there, and held my pipe, and the rat came back and started eating more tobacco. Then it stepped into the circle and sat down with its back toward me like a pet dog – big back haunches and a long tail. I gave thanks. I didn't know what this animal was because I was new to Idaho, and I didn't have the medicine people to ask. It stayed for a minute or two then walked off. And it was my vision.

I was up there for 24 hours and all I could think about was – you're going to laugh – "I've got to get down to my computer and Google this animal to know what it is." I didn't have the wisdom

of that territory. I didn't have the language, I didn't know anybody that did, so there's Google. I came down, burned my clothes, made the fire for my Inipi ceremony, and ran to the computer. I typed in "mammals and rats of North America," and there it was. I don't remember the species name, but it was a Kangaroo Rat, the only mammal in North America that can go a whole lifetime without a drop of water. That was it! The message, the lesson was, "Yeah, I can do this. If they can go a lifetime, I can go four days."

I have a thousand stories like that. If you go to YouTube and put in "wild horse hypnotist," you'll see me treating a wild horse on a TV program and getting on its back. I actually learned a lot of CAT-FAWN connection from animals. It's something we can all learn again – we can – but not with the worldview we're operating from.

To be continued.

Humanity Forum, for facilitating this interview.

ENVIRONMENT

Thanks to our partner, the Spirit of



Annadata Suraksha Abhiyaan

A tailor-made insurance initiative to financially secure farmers and growers against farming risks.

Samunnati has launched this campaign to provide insurance for over 50,000 smallholder farmers who are part of its FPOnEXT program. In the coming year, Samunnati plans to extend this insurance benefit to over 200,000 farmers by amplifying their crowdsourcing campaign in partnership with other ecosystem players.

It is estimated that an average of 2,080 agricultural accidents occur daily, resulting in around 120 fatalities. It goes without saying that damage to the farmers also affects their dependents. With low price realization from their farming business, it becomes even more difficult for the farmers to take care of the hospital expenses and their dependents during these events. Hence, farmers need access to tailor-made insurance coverage. Sadly, for most rural Indians, access to clean drinking water, children's education, and marriage

are still priorities, so many remain unconvinced about the benefits of taking out insurance and are unwilling to pay for it.

Through the Annadata Suraksha Abhiyaan, Samunnati's vision is to insure Indian farmers against the vulnerabilities and risks associated with farming, as well as drive more awareness and adoption of insurance among India's agrarian communities. The insurance will initially provide coverage up to 50,000 Indian Rupees for each farmer and will be offered free of cost via the FPOnEXT platform. It shall cover over a dozen risks, such as accidental death, permanent or partial disablement, accident and hospitalization, fractures, burns, vector borne diseases, and emergency ambulance charges. Children's education and marriage expenses have also been included in the insurance.

Samunnati will act as the facilitator and the promoter of the Annadata Suraksha Abhiyaan, with NAFPO as a supporting partner and a Sattva as implementation partner. It will be launched on 2 October, Gandhi's birth anniversary, as a small tribute to the "Father of the Nation," who set an example by addressing the most needy and vulnerable. Choosing to lead by example, and with the support of its employees, Samunnati has initiated funding the insurance premium of 10,000 farmers for their initial cover. Over the next few months, the plan is to expand the coverage to at least 200,000 farmers. With this campaign, Samunnati's vision is to create a national movement to help free India farmers from the risks that hinder them in their day-to-day life.



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Creativity itself doesn't care at all about the results – the only thing it craves is the process.

Photography by ASHIT SAHU

creativity

ELIZABETH GILBERT

MUSHROOM BIRIJANI

VENKAT MURTHY is a

hospitality professional, chef, and an educator who trains aspiring student chefs in Sydney, Australia. This year, he will be sharing his favorite Indian recipes with Heartfulness Magazine.

Preparation time: 15 minutes Cooking time: 45 minutes Serves: 4

INGREDIENTS

Rice 500 g Water 750 ml Oil 2 tbs Cashew nuts 30 g Coriander leaves, chopped 2 tbs Mint, chopped 2 tbs Cinnamon stick 1 Cardamom pods 2 Cloves 2 Bay leaves 2 Star anise 1 Onion, sliced 1 medium Green chilies, slit 2 small Ginger and garlic paste 1 tbs Chili powder 1 tbs Garam masala powder 1 tsp Yoghurt1 tbs Tomatoes, chopped 4 medium Mushrooms, halved or quartered 200 g Green peas 100 g Salt to taste Lemon juice 1 tsp



METHOD

Wash and soak the rice in cold water, for as long as half an hour for a better result. Keep aside.

Mix together the chopped coriander and mint and divide in 5 portions. Set aside.

Heat the oil in a thick-bottomed deep pan on a medium flame. Add cashew nuts and sauté until they are lightly brown. Remove.

Add cinnamon, cardamom, cloves, bay leaves, and star anise. Stir.

Add onion, slit green chilies and 1/5 of the chopped coriander and mint mix. Stir and sauté until the onion is lightly colored.

Add ginger and garlic paste, stir and sauté for a further 2 minutes, or until the raw flavor is gone.

Add another 1/5 of the mint and coriander mix, chili, and garam masala powder. Stir and cook for a few seconds.

Add yoghurt, stir, and simmer, on a low heat until the liquid evaporates. Follow this with

tomatoes, another 1/5 of the mint and coriander, mix and cook until the tomatoes are well blended.

Add mushrooms and peas, stir for a few minutes. Now add 750 ml or 1¹/₂ times that of rice water, another 1/5 portion of the mint coriander mix, and wait until water boils vigorously. Add salt.

Drain the rice and add it to the boiling liquid. Simmer until water is absorbed.

Add lemon juice, fried nuts, and the last 1/5 of mint coriander mix on top of the rice. Do not stir.

Cover with a cloth and then a tight-fitting lid. Place it in a preheated oven at 200° C for 15 minutes.

Remove and rest for 5 minutes. Open the lid, remove the cloth, and stir carefully so as not to break the rice.

Serve hot with raita.

RAITA

Yoghurt 250 ml Salt to taste Coriander leaves, chopped 1 tbs Cumin powder 1/2 tsp 1/2 small green chili, slit (optional)

METHOD

Whisk yoghurt lightly. Add salt and ½ of the chopped coriander leaves and cumin powder and stir. Sprinkle green chili and the other coriander leaves on top. Serve chilled.

CREATIVITY



VARIATIONS

Mint Raita: Replace fresh coriander by fresh mint.

Onion Raita: Add chopped Spanish onion and stir carefully.

Tomato Raita: Add chopped tomato and stir carefully.

Cucumber Raita: Add chopped cucumber and stir carefully.

Capsicum Raita: Chop capsicum, sauté until tender, and add to yoghurt. Carrot Raita: Add grated carrots and stir carefully.

You can also make different combinations of vegetables.

Photography by CLAYTON HAIRS



CREATIVITY



SIDDHARTHA V. SHAH is the Director of Education and Civic Engagement and Curator of South Asian Art at the Peabody Essex Museum in Salem, Massachusetts, USA. As a curator, he develops exhibitions that tell the stories of the artists, communities, and traditions of South Asia, as well as important moments in the history of the region, and what they reveal about nation-building and selfdiscovery. In his role as Director of Education and Civic Engagement, he strives to create alignment and synergy between the museum's education and curatorial departments while focusing on community engagement and impactful programming. In part 2 of this interview, he speaks with VANESSA PATEL from the Heartfulness Institute about Yoga, meditation, art, and growing up.

CREATIVITY

Q: So, Siddhartha, you're also a Yoga practitioner and meditator, and you have spoken about psychospiritual wellness. Can you share a little bit about how you have incorporated this into your work?

I have been a pretty rigorous Yoga practitioner for twenty years, but I have basically stopped in the past year. Part of it was because of physical restrictions - I didn't have a teacher here because of the pandemic, and I kept doing something wrong that was hurting my hip. No one was there to correct it, so even if I tried to do something simple, the next day I had pain.

I also felt that I was too addicted to it. I understand that doing Yoga means I have a better day, but it got to the point where I could not have a good day if I did not do Yoga. That's when I realized, "My relationship to this is not healthy." But that's also part of the practice - knowing when to tell myself that I need a break, because this is not doing what I need.

Regarding meditation, it so happened that the week after lockdown started in March 2020, I started a meditation challenge for our staff. I said, "Okay everybody, the universe is telling us to go inside, so that's what we are going to do." For ten days I sent videos

to them – just ten minutes of meditation each day for ten days. More than 70 people signed up, and some people said they wanted to keep going. So I said, "We'll do a 21-day challenge," and 40 people signed up for that. Since then, we do meditation every Monday morning before the work week starts, and every Friday afternoon at the end of the work week. It is open to anybody who wants to drop in, so I always have my Google Meet open. Sometimes nobody is there and I still attend, leaving my camera on, and I sit for twenty minutes. Other times, people come and join. It is just a service I now offer to staff.

Q: I appreciate the sense that there are no expectations, no demands. If you feel the connection, the room is open. To me, that feels like true service, because there are no expectations in the intention behind your gesture.

You've given me a 360-degree glimpse into your work world, although I'm sure there is a lot more that you are involved in. I know you started as a gallerist so I would love to know more about your journey, and the struggles you faced. Do you feel you are now in your dream job?

When I was younger, my dream job was to be an art dealer. I did



Courtesy of the Peabody Essex Museum. Photography by Bob Packert

CREATIVITY

February 2022



Gulam Rasul Santosh 1929 - 1997, India Untitled, 1973 Oil on canvas Gift of the Chester and Davida Herwitz Collection, 2001 E301212 Courtesy of the Peabody Essex Museum

that and thought, "Okay, now I have my dream, but I am not done. Now what do I do?" That dream career ended years ago. I would say the struggle was mostly internal, but there were some external challenges. It was a different path than a lot of South Asians in the United States. My father and brother are both physicians. Most of the Indians we knew were either physicians or engineers, and that just wasn't the path for me. I always felt supported by my parents, but there were a lot of questions like, "What do you do?", "What do you study?", and "What are you going to do with that?"

There was one pivotal moment around the age of 25, when I was a manager of a gallery in California. I was really unhappy in my job. I called my dad, crying on the phone, and said to him, "I don't know what to do." He said to me, "I don't know your field of study. If you were a physician I could guide you, but you made this choice for yourself and I can't help you here. You need to decide what you are going to do."

And that was so empowering for me. I realized he was right - "I chose this path, and I am going to figure this out." That was a moment of real empowerment.

I have had many different careers, and my path has unfolded because I said yes to the right opportunities. I have never had a vision of where I am ultimately going to be. I never decided that museums were where I wanted to be. It just felt right, and I said yes to the opportunity. That happened with the Ph.D. as well. I had never formally studied Indian art, and I only wanted to study with one professor, Dr. Vidya Dehejia. So I applied to the program, and thought, "If she takes me, I'll go, and if she doesn't, I'll continue here." She took me on, and my whole life changed. Suddenly I was a student again at 35. Everyone else was in their early twenties!

Q: And how has your experience been in the curatorial world of art galleries and museums, amongst that community of people?

It's been different every time I have curated something, because it depends so much on what you're working with. Here at PEM, curating has been such a joy because I get to work with an outrageously rich collection. It's great fun. It's the largest collection of modern Indian art outside India, and certainly one of the most important collections of modern Indian art in the world.

I have had many different careers, and my path has unfolded because I said yes to the right opportunities.

If I were curating it in India, I would do it in a different way, but I have to curate for an American audience that is not in a major city. So, how to talk about Indian masterpieces by a collection of artists that most people have never heard of here? The challenge is to frame it in a narrative that the public is going to understand. I speak in very general terms, so that the story of India replicates the story of America. For example, there is a version of the Ramayana that, depending on how you enunciate it, is both the Ramayana and the Mahabharata. It's a Pallava-era poem by the author Dandin. The work has been lost, but apparently it composed a version of two different epics with the exact same text. This is how I speak about India's diversity, and unity in diversity. Part of what

makes India so unique are the different types of people there, but, like America, the biggest challenge to harmony has been the country's diversity. I speak about it in these ways, and it is great fun, as you can apply the concept to India and America.

Q: That is a great way to make it relatable. Ultimately, art is something that needs to be relatable because, as you said, so many people feel it is beyond them. You have made it really accessible and activated it in so many ways for your community. Thank you so much, Siddhartha.

Thank you, and I hope to see you here at the museum.



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