January 2022

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Bold New Beginnings DAAJI

Empowering Young People JEREMY GILLEY

Embracing Different Worldviews FOUR ARROWS & JUDITH NELSON

> Mindful Vulnerability SCOTT SHUTE

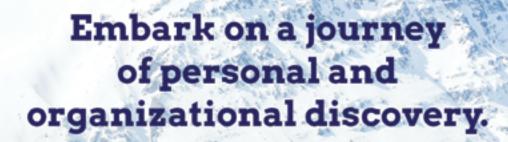








New Beginnings

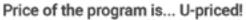


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New Beginnings

Dear readers,

Many people today are talking about humanity's moral awakening. We can look to pandemics, social inequity and prejudice, fake news and polarization, the misuse and mismanagement of resources, and environmental destruction as just a few of the problems we face and need to solve right now. Underlying all of them is something more fundamental that has to do with our level of awareness, and for this reason the ethical aspect has come center stage.

It is a critical time for humanity. We have a window of opportunity right now to do something extraordinary. If we do nothing, we may easily slip back into the old pre-Covid ways, and our young people and planet Earth will not sustain that approach. So, what are the choices we will make as individuals that will ripple out into our families, our communities, and our collective awareness? That's how change happens.

In the first edition of 2022, our inspiring contributors share various viewpoints and perspectives on the topic of new beginnings, embracing and integrating differences, and encouraging us to discover what feels right, rather than being overwhelmed by the overabundance of information. They are boldly charting a way forward.

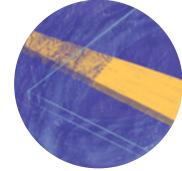
We look forward to traveling on this human journey together in 2022. Thank you for joining us.

Happy reading, The editors



























self-care

What Feels Right for You? Judith Nelson 12

inspiration

Empowering Young People Interview with Jeremy Gilley 18

You Deserve Bold New Beginnings Daaji 24

workplace

Mindful Vulnerability Interview with Scott Shute 34

What Is the Future of Management? Dr Ichak Adizes 42

relationships

Passion and Love for Community Interview with Dr Prakash Tyagi 48

what's up

80

Heartfulness

inside

environment

Exploring Different Worldviews Interview with Four Arrows 54

Fill In the Blanks Ramya Sriram 63

The Animal-Human Conflict Rajesh Menon 64

creativity

Art in Service of Community Interview with Siddhartha Shah 70

Love the Earth Barbara Sonvilla 77





DAAJI

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Judith lives in Scotland, and has a background in physiotherapy, broadcasting, presentation, and property development. These days, she teaches Heartfulness in organizations and communities, and is Vice-President of two Heartfulness charities.



SCOTT SHUTE

Scott is a pioneer of workplace mindfulness programs and advancing compassion at work. He blends his experience as a Silicon Valley executive with his practice and passion as a wisdom seeker. He is the author of The Full Body Yes.



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BARBARA SONVILLA

Barbara has worked in art and cultural history in European universities. She has additional training in integrative health and continuous health education, combining ancient wisdom and cutting-edge health science. She is a Heartfulness trainer.





RAMYA SRIRAM

clients and is featured in various magazines and newspapers.

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Jasmee is a graphic designer with Heartfulness Magazine, and she is also a Klayzen potter. She aspires to open a studio where underprivileged women from the villages can make art and support themselves.

We attain unity only through variety. Differences must be integrated, not annihilated, not absorbed.

MARY PARKER FOLLETT



What Feels Right for You?

EMBRACING DIFFERENCE

JUDITH NELSON introduces a new series for 2022, which will highlight and explore ways to integrate different perspectives on various topical issues.

don't know anyone who has found the last two years easy. For most of us, it has felt like a rollercoaster ride through a very long pandemic tunnel, with an unrecognizable landscape as we emerge!

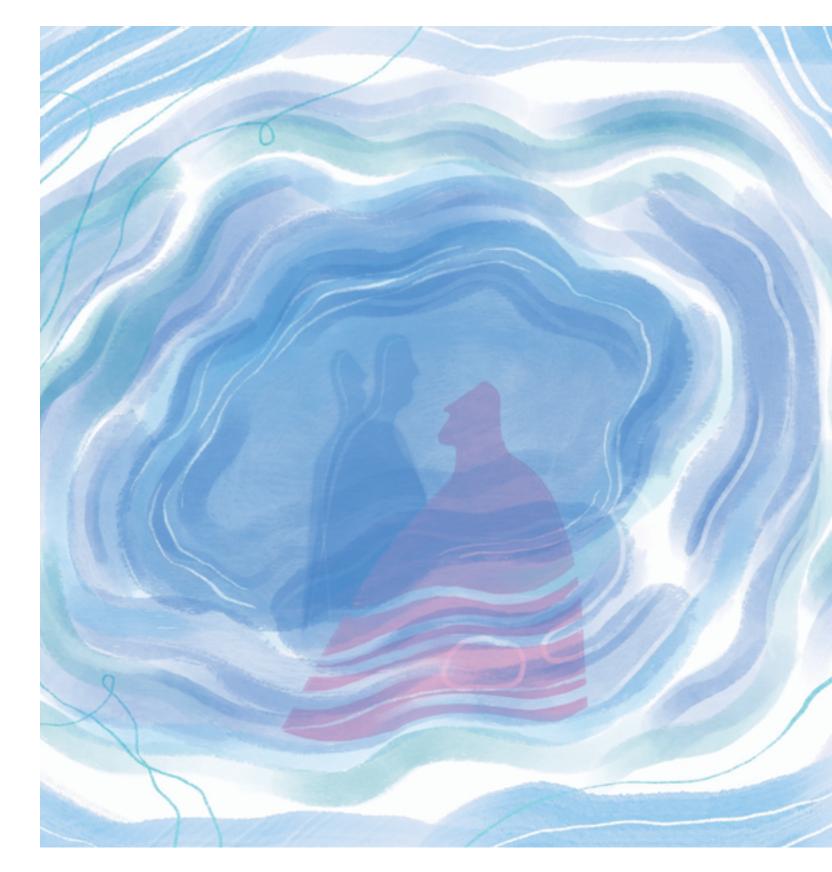
I have felt overwhelmed by polarized and contradictory information, advice, and instructions. How to navigate the non-stop media bombardment of endless tips and tools for wellbeing, and "toxic positivity"? What to do and not do, say, think, be, look like, etc.? It's no wonder I am tired, and it's a relief to drop all this stuff, let myself and my feelings be what they are, accept myself, and embrace all our differences.

Life is an ever-changing picture. We are also constantly changing, even if we don't realize or feel it. Even within ourselves, we often need to reconcile many different feelings, emotions, and thoughts, so why do we load ourselves with an expectation to be right, to be certain, and to feel the same as others? How can we learn to stand in our own "space," among many different views, and enjoy and respect them all? That's our challenge.

In a recent discussion, the actor Kabir Bedi asked Daaji about his views on God. Daaji said he doesn't think much about God, and that if you ask the five most evolved human beings this question, they would all have different views. He spoke about the beauty of individuality, and the need to honor the perspective of others when they describe the beauty they see, which we might not see in the same way.

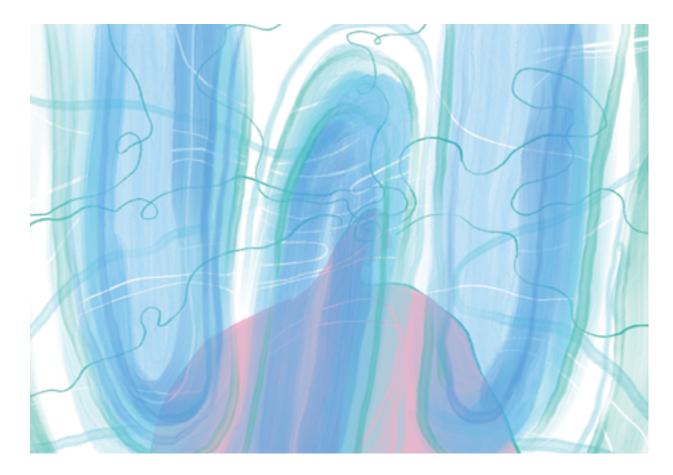
I was happy to hear this answer, as a validation for being authentic. I felt encouraged to honor my thoughts and feelings, also allowing the same for others. Each of us is a spark of the whole, so by being ourselves we enrich our landscape and the tapestry of existence. We can't and shouldn't be homogenized like milk.

So, the big question is: Who is the real "me"? How do you get to know yourself and understand when



SELF-CARE

SELF-CARE



to say yes or no, and when to feel comfortable with not knowing? This takes time and practice. How can you allow yourself and others that time of discovery, and the opportunity to get things wrong? And why does it feel like there's so much pressure to get things right?

It's not the end of the world to think and feel differently from those around you, to make mistakes, which are necessary for growth. Unfortunately, your ability to peep into the online world of others (even if it's all illusion and fake) won't help you feel better about yourself. So many of us feel anxious and, even worse, hopeless when we do.

Us oldies enjoyed the freedom of making spectacular but helpful mistakes (certainly in

my case!), without having them recorded and circulated on social media. But that's not the case today. An excellent BBC documentary about mental health issues in young people highlights the fact that children as young as eight are feeling so unhappy with themselves that they contemplate suicide. It's hard to imagine how an eight-year-old can feel so desperate. One seventeen-year-old girl said, "We are exposed 24/7 and anyone can have an opinion about us."

There's no doubt that many youngsters are feeling the pressure to be perfect in their behavior, looks, scholarly achievements, and presence on social media, where they must look perfectly happy in the perfect life. But life isn't like that. It's a big mix of ups and downs, experiences, and emotions. It's ever-changing, like the seasons. Even daily, we In this spirit of selfacceptance, and instead of offering tools for self-help, the series "Embracing Difference" will feature different views and perspectives on topical subjects. If we can all accept the challenge to honor and enjoy these differences, it will inspire healthy debate and better understanding, and help each of us find our own ground.

face many changes of mood and atmosphere due to internal as well as external factors. In time, our inner environment can become easier to manage, especially as we mature, but we still must deal with the outer environment and all that it throws at us.

Being yourself can take the pressure away, and, for me, that means a heart-felt acceptance of who I am right now. I'm not suggesting that you start behaving in any way you want, but just allow yourself to be as you are.

Self- acceptance has helped me to feel calm and present in each moment. It's a relief, like a pause. It's most beneficial when I feel at my worst,

although activating self-acceptance, especially in difficult circumstances, can take a bit of practice. However, I'm not advocating hard work to achieve it! Quite the opposite. In my experience, rather than loading myself with more tasks, letting go or not doing can be the best and, paradoxically, the most productive thing to do! It's in the silence or the space between the thoughts that you will understand yourself and hear or feel the "yes" or "no" you seek. And it's in learning to stop and pause that you will find the courage to wait when the answer isn't there.

So, in this spirit of self-acceptance, and instead of offering tools for self-help, the series "Embracing Difference" will feature different views and perspectives on topical subjects. If we can all accept the challenge to honor and enjoy these differences, it will inspire healthy debate and better understanding, and help each of us find our own ground.

And we're asking you, dear readers, to join us in embracing these differences and enriching yourselves over the next few editions with these lively debates. We also invite you to engage by contributing in the comments section on the website.

There's no one way, there's your way, there's my way, there's his or her way, and that's okay. Life would be so dull without our differences, so let's honor and embrace them with open arms.

"Out beyond ideas of wrongdoing and right-doing there is a field. I'll meet you there."

-Rumi

Illustrations by ANANYA PATEL

The heaviness of being successful was replaced by the lightness of being a beginner again, less sure about everything. It freed me to enter one of the most creative periods of my life.

STEVE JOBS

Illustration by SANTANU CHATTERJEE PHOTOGRAPHY BY PANKAJ BOHRA

Inspiration

JEREMY GILLEY is a British director and actor who founded the non-profit organization Peace One Day in 1999. Jeremy's creativity was sparked early in life, and he has spent over twenty years passionately committed to peace, sustainability, equality, justice, diversity, inclusion, climate action, and the mobilization of youth. He is the producer and director of four annual global digital experiences – Anti-Racism Live, Climate Action Live, Peace Day Live, and Space Transformers Live, an experience for young changemakers. With his signature enthusiasm and humor, in part 2 of this interview, he shares his vision for enabling young people with JUDITH NELSON of the Heartfulness Institute.

EMPOWERING YOUNG PEOPLE

Heartfulness



Q: Jeremy, you've mentioned that you're keen to help and empower young people in light of the problems we currently face. Do you think that young people today face more challenges than previous generations and perhaps need more support? If so, what kind of support?

Yes, young people today definitely face more challenges than we faced. I have a ten-year-old daughter and she just spent two years in a house. That's different. Now we're queuing for fuel and people are panicking. If I were a young person seeing the way we're running out of resources, we're heating up, the icecaps are melting, and there's disease, I'd be looking around going, "What a very strange place I live in."

I want to make it not so frightening. We can inform, inspire, and engage. Content and storytelling throughout history is crucial to change. Everything that's on the periphery, on the edges, eventually becomes mainstream; and it becomes mainstream because people on the edges shout about it. I want to be a part of that edge, to help it move into the center.

When I went on my journey around the world, the first people I spoke to were young. I went into schools talking about this stuff. I've been on the road speaking to hundreds of thousands of young people, so I probably hold one of the largest archives of young people's thoughts in the world. I've been immensely committed

to this and I like the idea that we provide educational materials for them to be the driving force behind the vision of a united and sustainable world. Peace One Day has provided those materials for twenty-two years; and I think we've really got to equip young people with the necessary information and tools to take on the great challenges around diversity, inclusion, equality, justice, climate action, and peace. We've had hundreds of thousands of young people using those tools - I think there are 33,000 teachers currently using them, they are in schools all over the place. I'd really like to provide tools, inspire, and inform. That's it.

INSPIRATION

Q: What kind of qualities you think young people n in today's world?

I think they need a lot of cou There was a good interview w Steve Jobs where he was aske "Why did you make it when others didn't?" He said, "One - passion." Just look at those excel. It's because they fell in with something, and the pass drove them through. Steve Jo is right. It's all about finding passion.

I think the quality of "looking failure as success" is also prett important. The idea of celebra falling down, of knowing that learn most about yourself wh you fall down, is something t we can appreciate more. Whe it gets dark it gets interesting When it gets dark, if you can the light it's a really great thin because it makes you who you are. In every moment of now, only here because of the dark not the light. Success is okay, everybody saying "yes" is okay, when it's really dark and you're getting "no," that's when it's most interesting.

I think you need a lot of courage, determination, tenacity, and passion. You've got to be respectful, you've got to be loving, you've got to be peaceful, you've got to be willing to reconcile your differences, to forgive. I'm not sure intelligence really comes into



it [laughs]. No, intelligence does come into it, but qualifications don't. If you've got the love, the passion, and the drive, then come and sail with me. I don't need to know that you went on some course to know how to sail. Let's get on a boat and let's get it moving.

Q: What about awareness? Do you think awareness comes into this as well?

Yes, I think you've got to be aware of where the holes are. You've got to know where the cliff edge is, otherwise you're going to walk over it because vou don't know. That's a waste. Know where the edge is.

I think the quality of "looking at failure as success" is also pretty important. The idea of celebrating falling down, of knowing that you learn most about yourself when you fall down, is something that we can appreciate more. When it gets dark it gets interesting. When it gets dark, if you can find the light it's a really great thing, because it makes you who you are. In every moment of now, I'm only here because of the darkness, not the light. Success is okay, and everybody saying "yes" is okay, but when it's really dark and you're getting "no," that's when it's most interesting.





Q: Do you have any sense of how we can help young people deal with the fear many of them are feeling?

I think we can give constructive programming and narrative to the world. Currently we have the concept of "If it bleeds, it leads" when you turn on the news. The number one story is really horrible. They love it. But look at what we've manifested - look at the weapons, look at the starving people, look at the poverty, look at the way we've treated this place with a total lack of care and love of Nature. It's disgusting. Let's try to inform, inspire, and engage young people. Let's put very constructive well-thought-through information that really empowers them rather than disempowers and frightens them. Because that's what the media on the whole do.

You can test it easily. When you say to a big media company, "It's the day for the elimination of racial discrimination, it's voted by every country as a day of diversity, inclusion, equality, and justice, will you cover this story?" they say, "No." "It's a day of peace voted by every country of the world, it's a day of ceasefire and non-violence, and if more people who find out about it they will actually end up changing their behavior, will you cover it?" they say, "No."

INSPIRATION

So, there lies the essence of what's going on. But will you choose to be disempowered by the fact that the media don't want to cover constructive days that can have an impact on their own children? You have to think, "That's the way the world is, selling arms, looting fossil fuels, treating animals badly - things that our very nature and our very existence depend on." To think that certain sectors would behave any differently is a bit silly, really. This is how we are; this is what we are. And we must deal with it. It's tough.

Actually, I don't think humans really want to accept it. We want to think we're something different; otherwise, how do we function? How do you talk to a young person about why nuclear weapons exist? How do you explain why they dropped a bomb on Hiroshima and Nagasaki? How do you explain it? It's disgusting. Tough stuff this.

Q: You really put your heart into this work, and when you put your heart into something, it's incredible what can be achieved.

Yes, it is quite amazing when you see beautiful things happening, when people are very determined, climbing the mountain. Especially if you love the mountain so much that you're just never going to stop climbing, irrespective of whether you get to the top or not. That's amazing, being in the grip rather than the view; every grip is exciting. And the falls are amazing, like "I now know that I can't operate in that way. I have to find another way. Okay, let's go a bit higher tomorrow." Then your wisdom comes. You can see a mountain and can almost see the

right route, because you've climbed so many and fallen so many times that you get better at spotting the route, even from the ground.

I quite like the journey, and life, and how it teaches you certain things that make it a little more interesting. And what makes the difference between somebody who gives up and somebody who doesn't? As Steve Jobs said, it's passion.

Look at what Ury and Fisher said in the book *Getting to Yes*: Don't worry about the yes, look at the no, and when you get a no, turn it into a yes. And love the no. That's very cool. They spoke about BATNA (Best Alternative to a Negotiated Agreement). Go into every meeting thinking that you're going to get a no, so what's the alternative? As soon as a no comes, what are you going to ask for?

It is quite amazing when you see beautiful things happening, when people are very determined, climbing the mountain. Especially if you love the mountain so much that you're just never going to stop climbing, irrespective of whether you get to the top or not.



Have it ready. These are not my thoughts; they are Ury and Fisher's thoughts. They are legends.

In the early days, I'd almost tempt a no, because having said no once, they would feel a bit difficult about saying no twice, so I would aim to get a yes for the second request! [laughs] Everything's a negotiation, isn't it? And it's fun! That sounds manipulative, but I don't think Ury and Fisher were suggesting manipulation. They were simply saying: If you're going to do something good, get it done! Don't worry about whatever comes your way. That's just how it is. And what makes the difference

between somebody who gives up and somebody who doesn't? Again, passion.

Q: Is there any message you would like to give young people?

I hope that what I've said during our conversation will be positive to young people. The future is clearly in their hands. They are charged with an incredible job and obviously we wish them well on that journey. And if we can be there to assist in any way, inform them, inspire them, and engage

Heartfulness

them, then that's what we're going to do. We will do that every single day.

People can find more information at peaceoneday.org. They can meditate and do all sorts of things to equip themselves for the challenges they're going to face. It has been lovely to connect with Heartfulness for Peace Day and Space Transformers Live, and I'm really grateful.

You Deserve Bold **NEW BEGINNINGS**

Most resolutions fail because they aren't compelling enough. This year, choose goals that keep inspiring you. One treasure trove of inspiration is the Bhagavad Gita, so DAAJI will be sharing this timeless wisdom and offering us practical tools for new beginnings to move forward.

ife is a continuum of new beginnings strung together in time. The birth of a child, coming of age, and marriage are some examples of new beginnings that cultures across the world celebrate with joy. One new beginning that started during the time of the Romans and continues to be celebrated across the world is the New Year. The Romans celebrated the New Year by honoring Janus he gives us the month's name, January. Janus was the God of transitions. He represented the bridge between what was and what will be, the old and the new. For this reason, Janus is represented as the God with two faces, one facing the past and the other facing the future. While the traditions honoring Janus

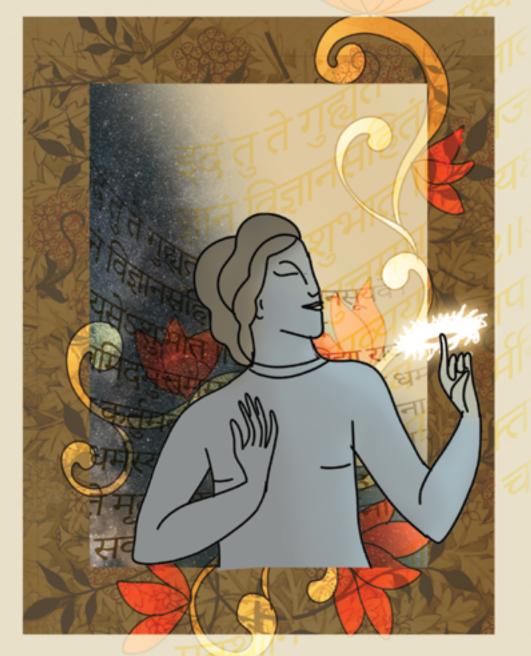
have ended, what endures is our enthusiasm for new beginnings. Each year, come January, new memberships at the gym hit the roof. Losing weight, saving money, and quitting smoking are among the most popular resolutions. We hope the new year will give us the extra boost we need to become better. But by January 19, we hit what is called Quitter's Day, the day when most people choose the face of Janus looking into the past. They quit.

This January let's change that. A world healing from a pandemic needs more resolve and less quitting. Our victories, no matter how small, spread hope and positivity.

How can you ensure success this time?

When researchers studied why people struggle to keep their resolutions, they found that most people either forget their resolutions or simply lose track of them. Test this for yourself. What was your resolution last year? And the year before? The chances are you have forgotten. Usually, you will forget something because it isn't important enough. It doesn't warrant your interest. So, this year, make resolutions that interest you deeply.

Interest fuels resolve. Interest gives the impetus to act. When you are interested, you will set positive intentions and prioritize



Interest fuels resolve. Interest gives the impetus to act. When you are interested, you will set positive intentions and prioritize better. Take a moment to revisit your successes. You will find that interest ignites your efforts. better. Take a moment to revisit your successes. You will find that interest ignites your efforts. And what happens when you lack interest? Do you try to make up for lost interest with willpower? Well, it doesn't work. When there is no interest, the joy is gone, and self-improvement becomes a sandpapery affair. So, the key is to create interest.

Choose something compelling. Choose something that captures your imagination. To lose weight or to save money, don't wait for the New Year. You can start any time. Save the New Year for something momentous, something vital. This New Year, think big and bold. Choose eternal over ephemeral.

Often, I hear people chide themselves for being weak. They lack confidence and drown themselves in puddles of doubt. To them, I say, never forget that we are all powered from the same infinite Source. The life force that runs in our veins is the current of the Divine. We are all spiritual beings in biological garb. Interiorize this truth and shed your inhibitions. Take one step forward and see how the universe takes ten steps towards you. "Take up one idea. Make that one idea your life – think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success." -Swami Vivekananda



To succeed in new beginnings, visualize new goals for yourself. If you are looking for inspiration, one tried and tested source – rather a treasure trove of bold and thrilling goals – is the Bhagavad Gita, one of the world's greatest spiritual texts.

To make a new beginning

take inspiration from the charged words of Vivekananda "Take up one idea. Make that one idea your life – think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success."

For inspiration, look to the Gita

To succeed in new beginnings, visualize new goals for yourself. If you are looking for inspiration, one tried and tested source – rather a treasure trove of bold and thrilling goals – is the Bhagavad Gita, one of the world's greatest spiritual texts. Gandhi, Emerson, Thoreau, Hermann Hesse, Aldous Huxley, Sri Aurobindo, and many others have found inspiration in the Gita. Written around five thousand years ago, its wisdom is no less relevant for us today than it was back then.

The Bhagavad Gita is a record of the conversation between Arjuna and Lord Krishna on the battlefield of Kurukshetra. Arjuna is facing his enemies, including his grandfather, his guru, his relatives, and his associates. The Gita is a tale of the triumph of good over evil. It offers clarity in the face of dilemmas. It provides the wisdom needed to live a life of virtue.

My rendezvous with the Gita started during my childhood. I grew up in a village in Gujarat, India. This was in the '50s, and back then we did not have electricity. My chore at home was to help my mother with the lamps and get them ready by sundown. I remember one monsoon when I was nine years old, we would get together with our neighbors in the evening. After dinner, everyone would assemble in our courtyard. There, under the glow of the lamps, I would read aloud chapters from the Ramayana. For a few weeks we did this, and after the Ramayana we started with the Mahabharata. It was during this time that I was first introduced to the Gita.

Since then, in school, college, and during adult life, the Gita has been present in my life as a source of meaning, inspiration, and clarity. I vividly remember striking gold when one of my associates recommended the talks of Vinoba Bhave on the Gita. I was moved by the Just like a seedling, a young plant, and a grown-up tree need the same water for nourishment, new beginnings always start with the mind, no matter what your goal is. The method for mastering the mind is meditation.



This New Year, think big and bold. Choose eternal over ephemeral.

profound depth, simplicity, and oozing devotion that his speeches carried. For anyone who wants to read the Gita, I recommend they start with Vinoba.

And for your new beginnings, here are some goals inspired by the Gita:

Develop a growth mindset

A few years ago, Carol Dweck wrote an excellent book called *Mindset: Changing the Way You Think to Fulfill Your Potential.* In short, a growth mindset is a belief that a person's capacities and talents can be improved over time. Unlike a fixed mindset, which says you are born with a fixed capacity, the growth mindset says you can grow.

In this light, in the Gita I see Lord Krishna sharing with Arjuna, "Look to your efforts. Focus on your efforts. Don't worry about the fruit." Isn't this the essence of having a growth mindset? Isn't this an excellent way to keep on improving and becoming better? When you focus on your efforts, you will compete with yourself and become a better version of yourself.

Like this, there are many other bold goals in the Gita that you can take up as new beginnings Some of them are contentment, humility, equanimity, and desirefree action.Each one of them is big enough and audacious enough to be worthy of a lifetime's pursuit, and we will explore them during the year.

How to bring about change?

New beginnings start with the mind. Just like a seedling, a young plant, and a grown-up tree need the same water for nourishment, new beginnings always start with the mind, no matter what your goal is. The method for mastering the mind is meditation.

In meditation, you will find answers to "How to develop contentment?", "How to grow in humility?" and so on. The Heartfulness way is a very effective "how to" way, offering everyone access to the highest levels of consciousness. Having such a method, no goal is out of sight, and no new beginning is out of reach.

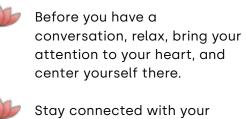
There is no need to believe my words. Belief is the enemy of realization. Instead, inquire boldly and see the results of these simple practices for yourself. When Mother Nature is doling out diamonds, why settle for pennies? Why bring a teacup to drink the ocean? Be bold and humbly approach the Lord for what he has always said is your true inheritance, your rightful place in his heart.

Make this new beginning a journey of becoming.

Be bold and humbly approach the Lord for what he has always said is your true inheritance, your rightful place in his heart.

A simple Heartfulness practice for new beginnings

Before and during conversations with others:



- center as you speak.
- Observe the tone of your voice and let it flow evenly. Remove any rise and fall in pitch, sharpness, or roughness.
- Attune your speech to the balanced condition of your heart.

See if you can feel a relationship establishing with the original current within you.

Over time, your speech will become soft and cultured, with a harmonious flow. It will naturally touch the hearts of others. If you practice this regularly, it will become a permanent habit.

Illustrations by JAMSEE MUDGAL

INSPIRATION



Before you have a conversation, relax, bring your attention to your heart, and center yourself there.

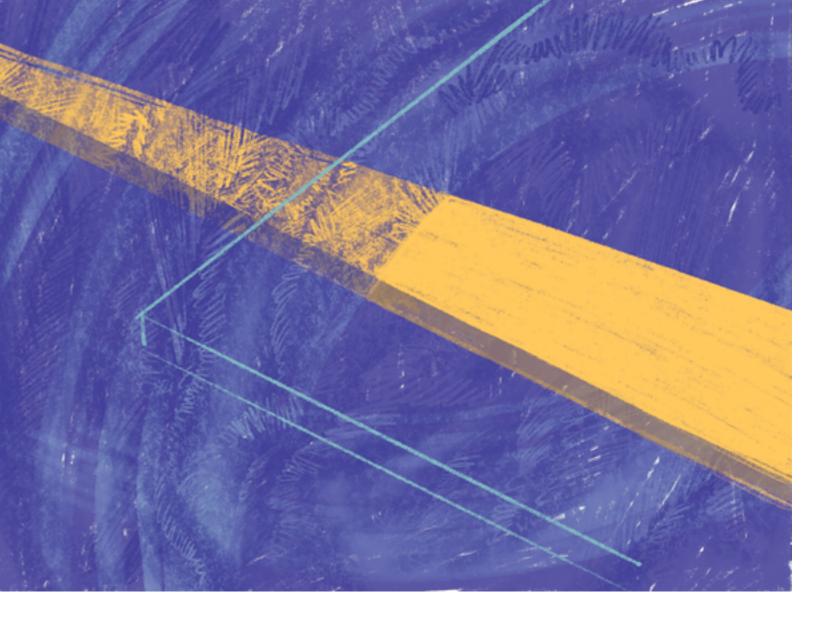


workplace

Every day I feel is a blessing from God. And I consider it a new beginning.

PRINCE

Illustration by ARATI SHEDDE



mindful VULNERABILITY

SCOTT SHUTE is a pioneer in creating workplace mindfulness programs and advancing the discussion around compassion at work. He blends 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, and he is the author of the highly acclaimed book, The Full Body Yes. Here, he is interviewed by EMILIE MOGENSEN.

Q: I am super happy that Scott has kindly agreed to talk to me about conscious business and entrepreneurship. It means a lot to me in my journey as an entrepreneur and as a student at the Inner MBA program, where Scott is a faculty lead. His work on how to implement ancient wisdom traditions in modern work life is really cutting edge.

In his book, Scott explains how we can learn from each other's stories. His story really resonates with me, especially the fact he started his spiritual search at a very early age, and later in life became an entrepreneur with an achiever mindset.

I take a few deep breaths, like he taught us in one of the programs. I can do this.

Hi Scott!

(The fact Scott starts by thanking me for the work I do in the world makes me grateful, because I have met a humble and kind man.)

I am curious how a young boy in "super rural Kansas" became inclined to seek within.

Yes, I grew up in rural Kansas, which is the exact middle of America. I am the youngest of five children and went to a traditional little country church. I always felt I had a deep love for the Divine, but I didn't really understand or resonate with our religion.

When I was ten or eleven, I started asking lots of questions to my parents and pastor, and I didn't like the answers I was getting, so I started searching for something different. I knew and believed there was something different. One of my brothers had been touring America, and when he came back to run the farm with my dad he kept disappearing for long weekends. Nobody knew what was happening. Finally, my sisters and I pinned him down and he shared that he had found a different path. He was going to spiritual retreats, and when he shared some of the teachings and belief systems from those retreats, I started weeping.

It was a feeling of connection – a sort of knowing when I am in tune with something powerful. I knew I had come home after lifetimes of being separated, like two parts of a magnet that knew the other side was out there and finally they were together. It has been a big part of my life ever since.

My parents were concerned and thought we had joined a cult. For some people, anything that is not their traditional religion is a cult. But over time they realized we are good people, regardless of what we believe. My mom, especially, has seen the growth and impact it has had on me and in what I do in the world.

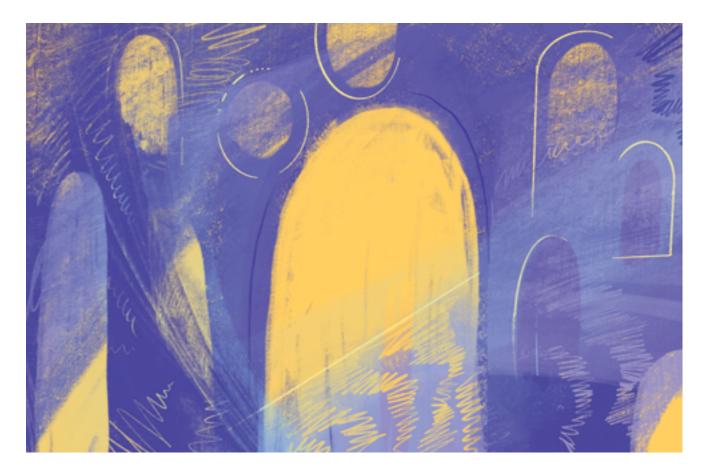
Q: Is it the same spiritual practice that you do now?

Yes, it is. I tend not to give the name of it, because I am out in the working world and I don't want spirituality to get in the way of what I do at work. But I am also happy to share more about it when people reach out and are interested.

Q: Can you share what you do in your spiritual practice? Do you meditate?

It looks like meditation, but I don't call it meditation. I call it a spiritual exercise and the purpose is to get in touch with the deepest part of myself. In my worldview, that is soul. I believe that I am soul, that is my true identity, and

WORKPLACE



I have a personality called Scott. The body, the mind, the emotions are the things the soul uses to get around. When I operate from the perspective of soul, then things go better. I have deeper insights, more understanding, and I can be more in tune with life.

So, there are several different practices: there is singing the word "HU," which has been used in different traditions throughout history, and there are visualizations. If I am trying to manifest something, I do a lot of inner work, like the poet Rumi talks about spending as much time in the invisible world as in the visible world. We are creating with our thoughts, so if we want to be more conscious about what we create, it requires constant inner work. That's some of what I am doing.

Q: I am curious to hear more

about your entrepreneur side. I'm not the right person to discuss the corporate stuff, as I don't have much experience, but I have a lot as an entrepreneur. Can you say something about your inner drive as an entrepreneur?

Less than two months ago, I left LinkedIn. My vision is to change work from the inside out, and I mean that in the biggest way as 3.5 billion of us are in

the workplace. My mission is to mainstream mindfulness and operationalize compassion. I'm trying to be of service. I was an entrepreneur earlier in life, when I created a start-up to help coaches get more business. Back then, I was trying to do good things, but I was also trying to make a living, whereas now I have the benefit of having done well in life, finances are less critical, so I'm really following spirit and what really wants to manifest.

Each one of us has a unique set of skills that only we have. I am the only one in the world who is the world expert in "being me." So, I'm trying to follow the path

of bringing consciousness and the business world together, because there are very few of us who have my background with both things. I am trying to let the drive be less "change the work from within," and more "follow my own heart and soul."

I think that soul is creative by nature. How does soul use personality, like all the skills we've developed? It can be as a

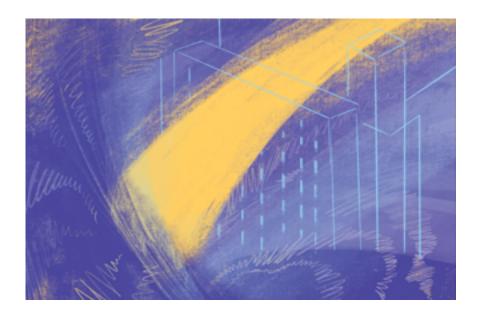
I'm trying to follow the path of bringing consciousness and the business world together, because there are very few of us who have my background with both things. I am trying to let the drive be less "change the work from within," and more "follow my own heart and soul."

teacher, a caregiver, a guitarist, or a barista. In my case it's being a businessperson. How do I use those skills for the greatest and highest good?

Funnily enough, the finances flow much more easily when I am focused on that rather than on the finances.

Q: Spiritual entrepreneurship, how does that resonate? It sounds like you're moving your ego to the background and surrendering to what has to happen?

There is a Japanese concept called Ikigai, which is the intersection of four circles: What you're good at, what you love to do, what you can get paid for, and what the world needs. In building a career, the most satisfying is when you are in the middle of this circle.



Had I just become a spiritual bohemian when I was twenty-two, instead of going into the world of business, I probably would have done some good things, but my impact would be limited as I would not have credibility. I created a skillset in my career to make a living, then tried to get closer and closer to what I am good at and what I like. Then, I think, the fourth one has more meaning to us as we get older: What does the world need?

So now I try to live with this question in mind: How do I operate from the perspective of soul, and how do I make it practical and survive in this world?

Q: To fit in where the world needs you - is that something you feel?

Yes, I absolutely feel it as being in the center point. We sometimes



talk about our genius zone, where we are our best.

Q: Is it about working from that original place within, closest to the center?

When I talk about becoming more aware as soul, it's the same as, "What is the truth about me?" and getting closer and closer to that truth of why I am here.

Q: In many ways, being a person who seeks within can seem like a contradiction to being a busy businessperson or an entrepreneur. I felt this myself at times. Can you put some words to this meeting of these

two aspects of yourself, as it somehow seems to be the essence of your soul purpose? How can an achiever let go and let everything unfold as it has to unfold?

I think it's one of the hardest things, and I struggled with it for a very long time. How to be an achiever and be at ease? It makes me think of two stories from the spiritual traditions.

The first story is of a teacher and a student. Some sort of baptism is taking place, and the teacher takes the student and dunks his head underwater. The student struggles and, just before he expires, the

teacher lifts his head up and the student gets to breathe again. Then the teacher says, "When you want God or truth as much as you wanted air, then you will find it."

The second story goes: When you finally let go of searching for truth or God, you will find it.

I was thinking: How can these two stories exist in the same universe? How does this work? I have an understanding of it now. We have this deep inner striving, and it shows up in our human form as a striving to survive. Our human bodies are built to survive, to make money, to make a family, and all that stuff, and we want to be

successful in the world. That's very important, but at some point we have to let go of the results. There is a very powerful and necessary striving, and then there is the letting go.

In the early part of our lives and careers, we become really good at certain things, and our focus tends to be on them. But at some point, hopefully we look up and go, "Is there not more to this?" And when we finally say, "Yes, there is more to this, and I want to be of service," it's all our skills which allow us to be of service in the world.

We have this inherent desire to exercise a skillset, to use what we know. And then we have soul, that wants to create in the world. And then there is the letting go of the result, which is a fine line of development. How do I do both things and live on the razor's edge, in the middle of these two forces? That's the beauty of life right there.

Q: That's very difficult!

It's extraordinarily difficult! It's a continual practice and the road gets narrower the further you go.

Q: I have heard you say that we are moving from a me paradigm to a we paradiam. Can you

put some words on how that influences entrepreneurship in the future?

Sure. Let's think of it as spiritual development. We spend our lives thinking about "Me, me, my own survival, my own success, my own needs." At some point we wake up and go, "There is more to this." For me it was a natural process - I got married, I became a leader, and it became obvious that I would not be successful unless "we" are successful. This often happens naturally as we get older, I think, this we-orientation. It becomes the path towards our own freedom, when we learn to give. And I don't think giving is selfless. as giving includes ourselves. This is when we start to orient to the whole versus just us, and we are then able to do so much more. Research bears this out at every level – at the individual level, the team level, and the company level. in terms of success.

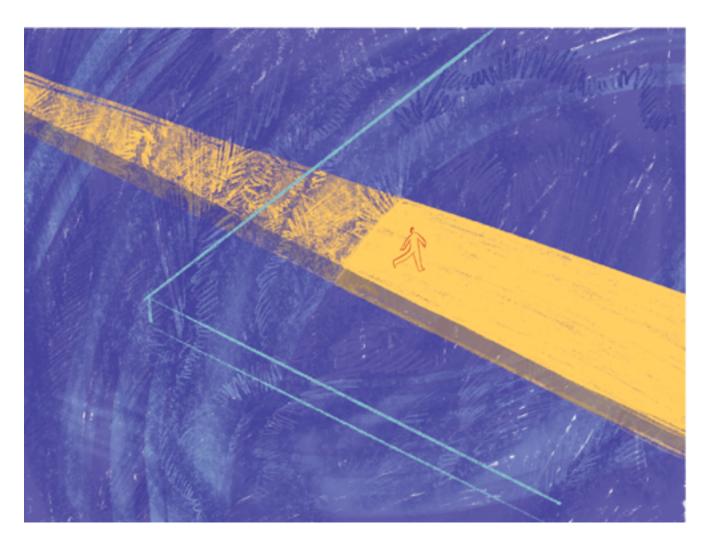
If you're having a discussion with your partner, you might bully your way into having your own way, and it might work a few times. But if you continue to do this over and over again, in the long run, you won't have a partner. In the long run, being selfish means you end up with less. If you think of serving the whole, you get it your way sometimes and sometimes not,

but both people are happy and end up with more.

It works in the same way in an organization, with customers and colleagues. If I have a deep awareness of my customers and wish the best for them, I will develop great service and products for them. The third part of compassion is the courage to take action. Sometimes I need to do what is right for my customers, and maybe it's not great for me in the short term, but over the long term, if I balance the needs of my employees, my customers, and my shareholders, then long term I will be more successful. And the research bears this out; companies who operate this way are fourteen times more profitable. So, if you say you don't have time for compassion in your organization, I

It becomes the path towards our own freedom, when we learn to give. And I don't think giving is selfless, as giving includes ourselves.

WORKPLACE



say you don't have time not to do this.

Said in a really crass way, if you wanna build a successful company, if you wanna make more money, then you must work for the whole.

Q: So, do you think more and more companies and entrepreneurs will start working from their soul and not their ego?

I hope so! All the wisdom teachings go back thousands of years. There is this beautiful quote in the book Atomic Habits by James Clear: "Our lives do not rise to the level of our goals, they fall to the level of our systems." This was said by the Roman philosopher Gaius Acilius, 2,200 years ago. My point is, this wisdom has always been there, but we haven't followed it. It seems to be the same in every lifetime; it's the same with our kids, we can teach them something, but unless they go through it themselves, they don't learn it.

So, my prediction is that it will probably be the same for the rest of eternity [laughter]. And still, I have hope!

To be continued.

https://www.scottshute.com/ https://www.linkedin.com/in/ scottshute/

Illustrations by ANANYA PATEL

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What is the **FUTURE OF MANAGEMENT?**

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 1, he explores the way societies and businesses have changed through human history, and what are the qualities we need in today's world to take us into the future.

ello, namaste, shalom, peace. I don't think I'm saying anything new if I say that there is change. It started with a Big Bang millions of years ago, nothing new. There is something new, however, because humanity is experiencing a rate of unprecedented change driven by technology and science. There are more scientists alive today than cumulatively in the history of mankind. So what?

Everything in this world is a system. You as a human being are a system. A family is a system. A country is, and so is business. The planet is a system called an ecosystem.

Every system is comprised of subsystems. A company has a marketing subsystem, sales subsystem, production subsystem, financial, human, capital subsystems. A human being has

the nervous subsystem, the blood flow subsystem, the respiratory subsystem, etc. And a country has the legal subsystem, the economic subsystem, the technological subsystem, the social subsystem.

When there is change, the subsystems do not change at the same speed. In a company, marketing changes relatively fast. How long does it take to change a sales effort? A little bit longer. How long does it take to change the production to adapt to the changes? Much longer. How long does it take to change people's attitude, mind set? People are the most difficult to change.

Because the subsystems do not change at the same speed, gaps and cracks develop in the system. The system gets disintegrated and the higher the rate of change, the faster it gets disintegrated. Show me a house in a climate that has a lot of changes – cold, hot, cold, hot - it requires more maintenance. The higher the rate of change, the faster the disintegration. And disintegration is manifested in what we call problems.

Production has a problem matching sales. Sales has a problem matching marketing. Finances says, wait a moment, we don't have the money. So, hear me well: change means disintegration. Disintegration is manifested

in what we call problems. And the faster the change, the faster the disintegration, the faster the problems attacking us, and that's called stress.

You have to solve problems. You have to decide what to do. And that means uncertainty. You don't always have all the information, and if you implement the decision, there is a risk. It might not work. Now you are stressed: What should I do? Should I take the risk or not take the risk.

So, what has change done to us? Increased our rate of stress exponentially. There is probably more stress in New York City than in North Dakota or Montana, because of the rate of change. And the disintegration is manifested. Companies fall apart. Countries are falling apart. Look what happened to the Soviet Union. Look what happened to Yugoslavia. Families are falling apart. There are more divorces in New York than in North Dakota. The higher the rate of change, the more disintegration. And people are falling apart. The fastest growing mental disease in the developed world is depression. Underdeveloped, they don't have time to be depressed, they have to survive. The more developed, which means the more change, the more people are mentally sick. Or they escape to drugs.

What does it mean? Because of technology, because of the advancements in science, our standard of living has gone up. Our quality of life has gone down. We are much more stressed than our grandparents. Our grandparents lived shorter lives, true, with a lower standard of living, but you know what? They were happier. There was a certain level of stability, predictability. The family was predictable. The hierarchy was known. You knew who wore the pants. In today's world, I really am not so sure. Sometimes I think my kids wear the pants. They're telling me what to do because they know more about computers and more about iPhones and more about technology than I know. I'm the idiot. They're knowledgeable.

The world is falling apart. We are falling apart. Our families are falling apart. Companies are falling apart. Covid has been here since the Big Bang, so why is it expressing itself now? Our bodies cannot catch up with all the changes. The quality of water we drink, the quality of food we eat, the quality of air we breathe. The sunshine is damaging us. Very soon, they say, we're not going to be able to go out in the street, out of the house, because we can get cancer. The sun is penetrating the atmosphere, the layers that are

We must change from "more is better" to "better is more:" To quality of life instead of standard of living. Being less is better. A simple life is better.

protecting us are ruined, and it damages us. What to do?

If change causes disintegration, and disintegration gives birth to problems, which give birth to stress and the disintegration of human being, companies, countries, etc., what is the solution? Stop change? That, by the way, is what some religions are trying to do. All the fanatic religions are trying to stop change. Is that the solution? No. Nobody in the history of mankind has succeeded in stopping change.

They tried to stop technological innovation in England. It started in America and England missed it. The Middle Ages were interrupted by the Renaissance. So, we need to learn to manage change. We don't have a choice, or we'll fall apart. Our families will fall apart. Our companies will fall apart. We will fall apart as human beings.

We need integration, but what does that mean? What should I do tomorrow?

Look at the history of humankind. We started, if you are Darwinian, as chimpanzees. The strongest were leaders. Then we were nomadic societies. The best hunters were leaders. Then we became agricultural societies. Those with the most sheep, cows and land were leaders. The common denominators were muscles, power, possession. The more the better. It gave birth to an economic theory which promoted colonialism: The more land, the more assets, the more markets I have, the stronger I am. That was imperialism and colonialism based on a mindset that more is better. We still have it – we measure economic growth, even though more is not better. We are destroying the environment. We are destroying ourselves. More is not better.

We must change from "more is better" to "better is more:" To quality of life instead of standard of living. Being less is better. A simple life is better.

Then came the industrial revolution. Strength was not good enough anymore. We needed brain. We needed to plan, budget, hire people, organize, and develop supply chain management. In the industrial society, muscle and brain were both important. Muscle first, then came brain, so then we had muscle and brain. Empires. The strongest, the most possessive, were the best. That was success.

Today we live in what's called the post-industrial society, and what's most important? It's not muscle. Brain is everything. Some of the most valuable companies on the stock exchange have no physical assets. Airbnb does not own one hotel; Uber does not own one car. What do they have? Computers and information. Today, success is in the brain. What does Amazon have? An incredible brain system. What are they collecting? Information and artificial intelligence to manage that information. The same with Facebook and Google. All you businesspeople, watch it; if you do not digitalize your company and develop databases and manage information, you are outdated. Brain is the power.

Well, today the brain is on its way out, too. Artificial intelligence and quantum computers are going to replace the brain. Even today, when I ask some of my students at university, "How much is seven

times nine?" they say, "Where is my calculator?" They don't know. They ask Siri. We are relying more and more on computers and not thinking.

They want to put a chip in your brain so you don't have Alzheimer's anymore - connect you to the Cloud and that's it. We don't even have to talk; my chip will talk to your chip. Then you will have an artificial heart, a mechanical heart, then mechanical kidneys and mechanical knees. What is a human being now? What is the future after the brain? We went from muscle to brain; now what?

Consciousness, soul, the heart. If we do not develop the heart and consciousness, we are doomed. Nazi Germany was not a fluke in the history of mankind: Highly educated powerful people with no heart. Is that our future? India should be the beacon to the world - Yoga, meditation.

Why? We already said we need integration to overcome the disintegration caused by change that cannot be stopped. What is absolute integration? No boundaries of time and space. Love. The consciousness of love, which supposedly lives in the heart. The heart is a symbol of love. Absolute integration. And it's not strange the diamond is a symbol of love. It's the most



integrated mineral there is. That's what love is about. Unless we develop our consciousness of love, disintegration is going to destroy us. Our heart and our consciousness of love will save humanity.

Well, how do we do it so it's not just empty words? That's what I've spent fifty years of my life on: How to bring love to companies. I don't talk about it, because I would never have made a cent if I'd said, "I sell love." They would say, "Go home, or tell us how to make more money." I help them make more money with love, without them realizing it.

If you love what you do, the more integrated you are, the less energy is wasted. When there is

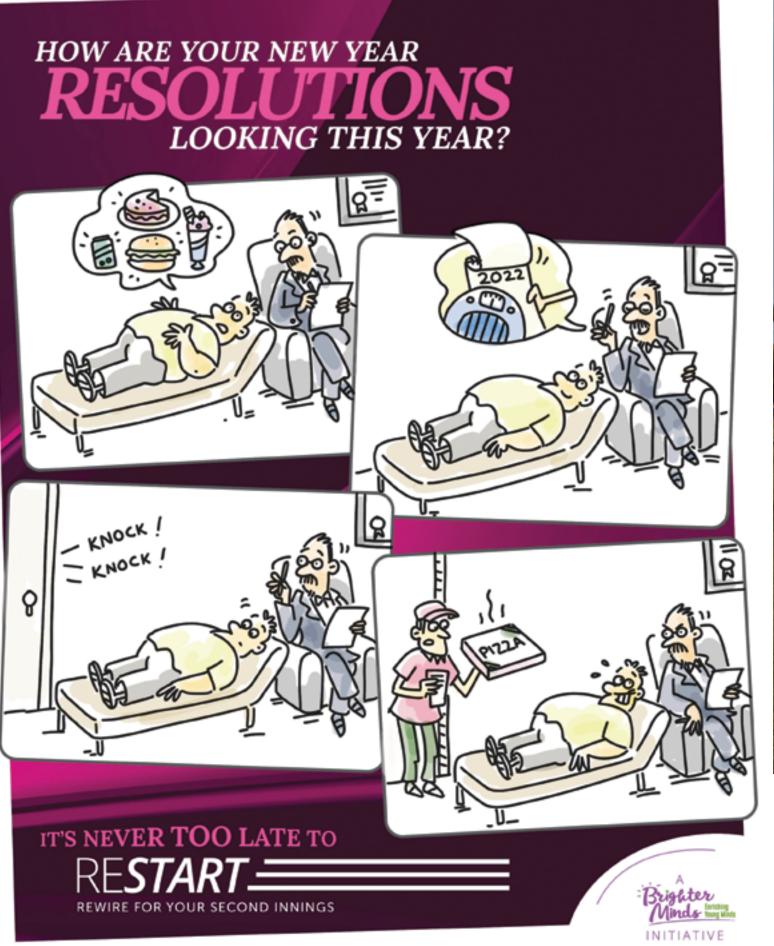
disintegration, you waste a lot of energy. "What should I do? Who am I? Where am I going? Why is it happening to me?" You're disconnected. It takes energy. That's why you're exhausted. When you do what you love, you have so much energy, don't you? It keeps you young.

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

To be continued.

Illustrations by ARATI SHEDDE





Challenges are gifts that force us to search for a new center of gravity.

OPRAH WINFREY

Photography by RAJESH MENON

Passion and Love for Community

DR. PRAKASH TYAGI is the Executive Director of Gramin Vikas Vigyan Samiti (GRAVIS), an NGO dedicated to working in impoverished rural regions of India, including the Thar Desert, Rajasthan, Uttarakhand, and Bundelkhand. In part 2 of this interview with KASHISH KALWANI, he speaks about how things have changed due to the pandemic and the importance of passion and love for community.

Q: Where does your passion and love for community come from? You mentioned your family played a major role, but what was your personal need to get involved at a deeper level?

I can't take credit for the founding philosophy of GRAVIS, because I was very young at the time. The founders believed that people are often not taken into account when programs are developed, and that may still be the case today, but the situation has changed and it must keep changing. It is a dynamic process. People need to be consulted. People need to be given the confidence that they are equal and important partners in what is being done for them.

There are always strong representatives in communities, who do not allow others to come forward, like women, the deprived, the lower caste groups, and those with disabilities. Therefore, it is important that inclusive community-based organizations are given training and capacitybuilding tools, so that everyone can contribute. Equality and solidarity are principles of the GRAVIS philosophy, and they are derived from Mahatma Gandhi's approach to India's development. Q: How has Covid-19 affected GRAVIS's work, and how did you stay connected with people in the areas you work?

Covid-19 has been unprecedented, and it has affected almost all organizations, including GRAVIS. We had to reduce the number of programs significantly because of the lockdown and other public-health concerns. GRAVIS supplied 150,000 people with food and hygiene products between April and July 2020, and, as things started to settle down our projects started reflowing. I would say that 70% to 80% of our activities are back in action.







Have self-belief that what you are doing is important. Believe that your vision and mission are making a change. When selfbelief is there, you will make progress.

Every crisis comes with some learning, and we gave ourselves time to make long-term plans, think about strategies, and evaluate our partnerships. We were fortunate to receive good support from our funders, so we were never in a financial crunch. Hopefully, next year will be more stable.

Q: What are the qualities and values you feel we must imbibe if we want to create an impact in society?

Be patient and take your time. It's not a part-time job that can be done in a couple of months; it is a wholehearted effort, a 100% commitment with patience. These things take time.

Also, be very open to what comes from the communities, as every

feedback is important. Some ideas might be relevant today, some in the future, so there is always scope for storing all the information that comes through.

Then, have self-belief that what you are doing is important. Believe that your vision and mission are making a change. When self-belief is there, you will make progress.

Q: Thank you for sharing that. You mentioned that the younger generation is moving at such a fast pace that we lack patience for something to build. We want instant gratification the moment we invest our efforts. This increases the stress in our minds, and nowadays we see more mental health problems. What mental health challenges did you notice during the lockdown periods?

It was a time of trapped communities, of people in isolation, and loneliness. I believe that mental health problems are part of life - everyone goes through them. Depression and anxiety are common, they just manifest more visibly in some people than others. The Covid-19 pandemic, with its lockdowns and restrictions, has magnified mental health disorders, especially in groups like the elderly, who have been confined to their homes. Many of them are disabled and

dependent on others. A lot of domestic abuse also came to our notice.

It was important for people to get resources for their immediate survival, and organizations



like ours worked on this. Food exchanges were important, because there was a serious cash crunch and lack of supplies in the local markets. Mental issues have taken a serious toll on people. They were trapped in their homes, and they didn't have a life with regular in-person meetings and

RELATIONSHIPS

dialogue. Hence, we organized regular webinars with mentalhealth experts, so that people were given guidance, advice, and encouragement.

Mental health is an ongoing public health issue; during the pandemic, it became more visible. Hopefully, the worst is over, and our mindset will be more positive in the coming year.

Photography by RAJESH MENON

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Take a breath of the new dawn and make it a part of you.

HOPI PROVERB

Photography by PRANJAL SAH

Exploring Different Worldviews

FOUR ARROWS, aka DON TRENT JACOBS, Ph.D., Ed.D., is the author of numerous books, peer-reviewed articles, and chapters on applications of the Indigenous Worldview as a proven solution to our existential world problems. Former Director of Education at Oalala, Lakota College, and currently a professor of education for change at Fielding Graduate University, his academic work, spiritual life, and social/ecological justice activism have received international recognition, including a book on his work by Dr. Michael Fisher entitled Fearless Engagement of Four Arrows. In part 1 of this series, he speaks with JUDITH NELSON from the Heartfulness Institute about worldviews and complementarity.

Q: A very big welcome, Don. Can you tell us a bit about your background?

I was born in St. Louis County, Missouri, USA. My mom was Irish-Cherokee, and my dad was Irish, but my Cherokee background was ignored, except once a month when mom would talk about it. Her dad had committed suicide, and it was not something to have as a positive.

I went into the Marine Corps during the Vietnam era. When I got out, I had a chip on my shoulder about the falsities of that war, and I took it out on adventures like wild-horse training and white-water rafting. I tried a river that had never been ascended

before, the Rio Urique in Copper Canyon, Mexico. The canyon was 8,000 feet down, and I had a neardeath experience where the river disappeared into an underground hole.

I had a vision during that experience, which brought me to studying the indigenous worldview. It was not just the vision but also the Rarámuri people. They saved the lives of my friend and me by getting us out of the canyon.

I called that vision CAT-FAWN. CAT stands for Concentration Activated Transformation. You can think of it as self-hypnosis or spontaneous hypnosis. FAWN is Fear, Authority, Words, and

Nature. The CAT was the mountain lion that led us out of the cave as the river rose from flooding; and the FAWN was one that the Tarahumara had been carrying over their shoulder. They had run it down – you may have heard of the Tarahumara as being great runners. Those two animals turned into the words "CAT-FAWN."

I got a second doctorate with an indigenous worldview cognate, and I was convinced from the vision and subsequent work that the changes that happened to me were about remembering our original worldview. As soon as I graduated, I was hired as Director of Education at Oglala Lakota College for the Pine Ridge One definition I came upon on for worldview is that it's really about how to understand the norm of opposites that exist in the world – night and day, in and out, up and down.

Reservation. I found individuals who still held onto the old ways, and I became a Sun Dancer. One of the seven sacred ceremonies of the Lakota is the making of a relative. I was made a relative of the Medicine Horse Tiospaye, and I commenced writing about the indigenous worldview, one that belongs to all of us, one that guided us for 99% of human history up until 8,000 years ago. That's been my life's passion.

Q: How did you come to have the name Four Arrows?

I got the name Four Arrows during the relative-making ceremony. I did a Hanbleceya (vision quest) prior to that and had a vision of a lake with four arrows shooting from the middle of it. Each arrow went in a different direction – west, north, east, and south – and when it hit the ground it turned into an animal. When I came back, I burnt my clothes, went into the lodge, and told them my vision. I was given the name Four Arrows.

Q: Can you explain what you mean by worldview?

Experts like Kotlko-Rivera essentially say that it's a fundamental belief in our human relationship with Nature and with the supernatural. It undergirds all our beliefs and philosophies. I follow the theory of Robert Redfield, known as the father of social anthropology. Working out of the University of Chicago, he brought the German idea of *Weltanschauung* to the academy in a more meaningful way.

In the early '30s he said that there are only three worldviews: The Eastern worldview, which the yogic traditions come from; the Western worldview; and the primitive worldview. Later, he decided that the Eastern one had largely been subsumed in terms of operations, governments, schooling, etc. So he said, "There are only two," and he called one the metropolitan or civilized one, and the other the mythological or indigenous one.

He believed that the greatest tragedy to happen in human history was the destruction of the indigenous worldview by those who colonized and operationalized the dominant worldview.

One definition I came upon on for worldview is that it's really about how to understand the norm of opposites that exist in the world – night *and* day, in *and* out, up *and* down.

In the dominant worldview, there's a rigid either-or, whereas in the indigenous worldview there are night and day, in and out. These polarities certainly exist, and we recognize them in our language, but the indigenous worldview looks at complementary duality.

There's a quote in Hillary Webb's book¹, where one of the Andean Indians says something like: Well, it's crazy not to recognize what is bad as bad, but the trick is being able to recognize what is bad in a way that brings forth harmony. How can you look at "This is



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¹ Webb, H.S., 2012. Yanantin and Masintin in the Andean World: Complementary Dualism in Modern Peru. University of New Mexico Press, USA.



healthy, this is not healthy" in a way that's harmonious? Very, very tricky idea!

Carl Jung came up with something similar when he said that the understanding of duality is an art that realizes the living rhythm that comes from finding balance between opposites.

So, I came up with a Worldview Chart based on research around forty precepts. Most of all, the cultures in the world under the dominant worldview have this anthropocentric view that humans are at the "center." No matter how much you love animals or pets, you still operate according to you – everything is about humans. Capitalism essentially is about

humans – everything else on Earth is utilitarian.

In contrast, there are the Vedic traditions (I practice Kundalini Yoga, and this is just a theory now, on my part). They have attempted to bring us back to our nature-based worldview, to an understanding of our interconnectedness, but they have done it as "postvention" instead of prevention. They say, "Well, this is what we can do from where we are," whereas in the indigenous worldview, as Webb shows, 78% of all pre-contact cultures were peaceful societies. They were living and maintaining their societies through ceremonies.

My students use the Worldview Chart all the time. Whenever something comes up, they look at it and ask, "Okay, what are the challenges? Why is anthropocentrism creating this problem? What would happen if we truly see, let's say, trees as sentient, and ants and cockroaches in the bathroom as sentient? What if we take time to study, to observe, even if we have to use Google to find out what they're all about?" "What if we really have in our minds that humans are not superior? How would that affect how we treat people of different color, of different sexual identity, of different economic class?" Pretty soon, people start to see that all these worldview precepts work together.

My students use the Worldview Chart in every class. While talking about sociological, ecological, justice issues, complexities, and problems, they go through it and say, "If we could have a sense that competition is about developing positive potential, not about winning to feel superior," or "If we could really understand that there are spiritual energies in the world, and that experience would allow someone to do such-and-such."

I ask people to do an exercise where they choose one thing from the dominant worldview list on the left that they are engaged with. Many individuals and groups like your own find that they resonate with something on the right-hand list – the indigenous worldview – but I ask them to look at the list on the left, and it has really been amazing. At the Boston College of Business, one person who had never thought about the indigenous worldview said, "Wow, I can't believe how easy this

would be to do. I can see how even though I generally believe people are good, I live in a world where human nature is seen as essentially corrupt or evil. That's what's operating and I buy into that. I

The indigenous worldview looks at complementary duality.

buy into social laws as primary as opposed to the laws of Nature."

So, people recognize that we live in systems that are essentially guiding us via the dominant worldview, and that's why we're in such an existential crisis. Then we look at the indigenous worldview, and we talk about "What would happen if we had our organization operating according to a number of these principles?" So, does that help a little?

Q: Yes. In fact, I'm quite struck by the similarity between our Heartfulness system and its aims, and the indigenous worldview that you have on the right side of the chart.

I felt that when you were first talking about Heartfulness. It's not unusual, because some of the original yogic philosophies were in sync with the indigenous worldview. There's one world based on Nature and Spirit, and

then there's the human-centered materialistic world that we live in, which during less than 1% of human history has destroyed life systems, happiness, and everything else. It's a no-brainer for me, and yet there's a lot of resistance.

A lot of my colleagues see duality as binary, because the dominant worldview is binary, and they can't understand how playing with the two sides is not a violation of the "us-versus-them" thinking. That's all they know, that's how it works. They don't understand the phenomenon of complementary thinking.

So, let's talk about the original myths of twin heroes around the world. There are always twins two men, a man and woman, or two women - who work together. One represents the solar energy and one represents the lunar energy. All indigenous cultures have these myths, for example, the Navajo have one called Monster Slayer and the Child Born of the Water. Monster Slayer is the solar, and the Child Born of the Water is the lunar.

They come to a monster with long arms, and Monster Slayer says, "No problem, I'm a good shot, I'm going to get him with my arrow." The Child Born of Water says, "O brother, his arms are so long,

COMMON DOMINANT WORLDVIEWS	COMMON INDIGENOUS WORLDVIEWS
Rigid hierarchy	Non-hierarchical
Fear-based thoughts and behaviors	Courage and fearless trust in the universe
Living without strong social purpose	Socially purposeful life
Focus on self and personal gain	Emphasis on community welfare
Rigid and discriminatory gender stereotypes	Respect for various gender roles and fluidity
Materialistic	Non-materialistic
Earth as an an unloving "it"	Earth and all systems as living and loving
More head than heart	Emphasis on heart over head
Competition to feel superior	Competition to develop positive potential
Lacking empathy	Empathetic
Anthropocentric	Animistic and bio-centric
Words used to deceive self or others	Words as sacred, truthfulness as essential
Truth claims as absolute	Truth seen as multifaceted, accepting mysterious
Rigid boundaries and fragmented systems	Flexible boundaries and interconnected systems
Unfamiliarity with alternative consciousness	Regular use of alternative consciousness
Disbelief in spiritual energies	Recognition of spiritual energies
Disregard for holistic interconnectedness	Emphasis on holistic interconnectedness
Minimal contact with others	High interpersonal engagement, touching
Emphasis on theory and rhetoric	Inseparability of knowledge and action

Acceptance of authoritarianism
Time as linear
Dualistic thinking
Acceptance of injustice
Emphasis on rights
Aggression as highest expression of courage
Ceremony as rote formality
Learning as didactic
Trance as dangerous or stemming from evil
Human nature as corrupt or evil
Humor used infrequently for coping
Conflict resolution with revenge, punishment
Learning is fragmented and theoretical
Minimal emphasis on personal vitality
Social laws of society are primary
Self-knowledge not highest priority
Autonomy sought on behalf of self
Nature as dangerous or utilitarian only
Other-than-human beings are not sentient
Low respect for women
Ignorance of importance of diversity





he'll get that arrow and us. It's not going to work." Monster Slayer says, "Well, what

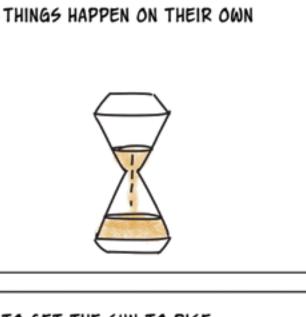
should we do?" And the Child Born of Water says, "I think we should sing to him." So they sing to him. The monster, never having been treated that way, mellows out. The lesson is that monsters are those things in us that are our greed, our jealousy, our anger, etc.

Jump forward to the dominant worldview, where all the twinhero stories have been changed. Romulus kills Remus, Jacob steals Esau's birthright, and so on. Everybody knows Hercules, but nobody knows his brother, Iphicles, who was the lunar twin. We have dominated in a solar way, and we've made that masculine. We've dominated the feminine, right?

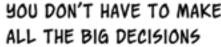
So, with this idea of complementarity, people are confused by seeing a duality and not immediately saying "Ah! This is what I'm against." It's a tricky business to be able to say, like the indigenous Andeans said: It's crazy to think that something that's bad isn't bad.

The trick is bringing the awareness and the solution in a harmonious way.

To be continued.



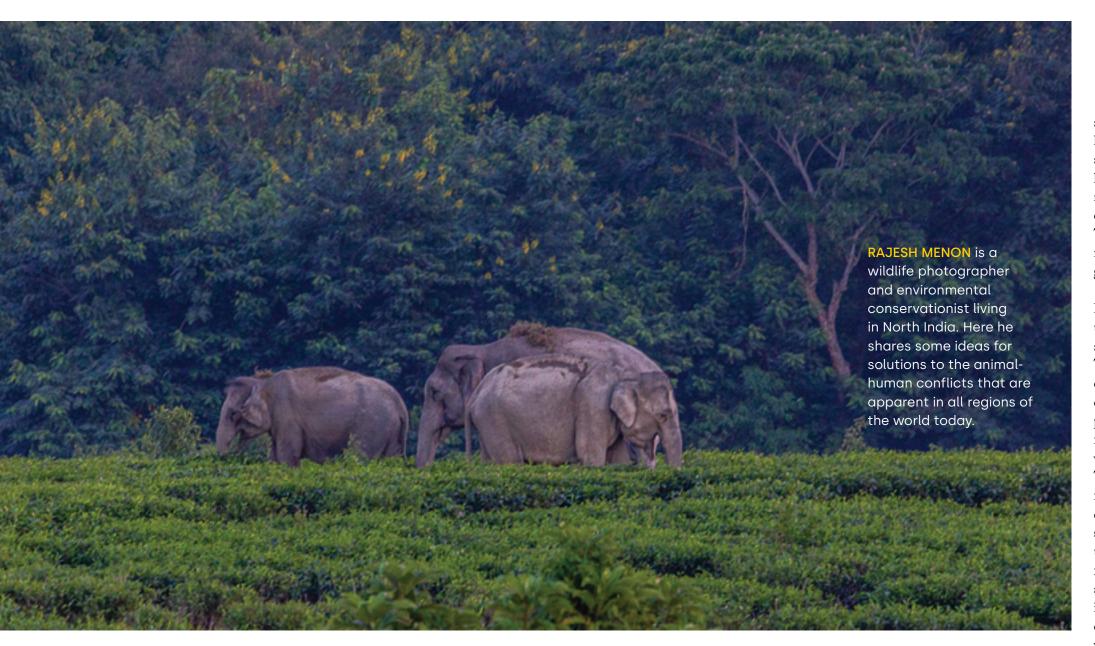






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THE **ANIMAL-HUMAN** CONFLICT

ecently I heard the news that a man died in Spain, gored by a bull during one of the country's popular festivals. Such headlines make me wonder, "Are we playing God with Nature?", "Are we the reason for all the chaos in the world around us?", "Are we knowingly looking for a reason external to us?"

Things back home in India are not rosy either. Down south, elephants are burnt to death for entering human settlements. Wild animals are electrocuted for entering human settlements. Elephants are run over by trains as they try to cross the railway tracks in Assam. Tigers and leopards are poisoned for coming too close to us. I could go on and on.

I spoke to my forester friends, and they shared some useful insights about the other side of the story: The number of little children who die every year, grabbed in front of their mothers by leopards that prowl near human dwellings; poor farmers who face the wrath of wild boars destroying their crops. These are genuine issues that a few face, unlike the multitude of city dwellers. One for the team, as they say. A team that has no clue about the daily wars the poor farmers face to stay alive each night. There are farmers and tea-estate workers in the North-east and the South of India who face the wrath of wild elephants. For them, it's work during the day and fending off wild animals at night, without sleep. But then, how many of us are aware of these conflicts?

Let me come straight to the point: Are we the solution providers or are we the problem?

What is the reason for our existence? Is it just to make money, have a good time in life, procreate, fend for the kids, and make them

as irresponsible as we are? In the name of society, do we drag down all things that encounter us as we travel to the doors of heaven? As my friend says, "Are we the worst parasites on this earth, gobbling away everything that comes within our reach?"

It is said that we humans are the best form of life on Earth, and that even the gods have to descend to Earth and take human form to evolve! Another dear friend enlightened me with references to Indian mythology, where the gods descend with weapons in their hands, so they do not have to face us humans unarmed. What is it then that makes us so proud of our race? Are we in sync with Nature? Do we live in harmony and with love?

Recently I was witness to a very beautiful scene of harmony in the wild, in the Corbett Tiger Reserve, Uttarakhand. While on the Jeep Safari, I saw a huge tamarind tree with langurs (Semnopithecus entellus) on the branches and spotted deer (Axis axis) below. The langurs are famous for alerting the deer about the presence of tigers and other carnivorous animals. In this particular scene, the langurs were also feeding the deer. They were plucking the tamarind fruit they were relishing and throwing them down for the deer to eat. The deer were happy to oblige! No claims of superior or inferior

ENVIRONMENT

being. I was so happy to witness this pure magic of love and harmony.

There is too much to say about animal-human conflict. As far as I see it, there is no conflict on the part of the animals. They cross over to human settlements for easy means of food, because we have encroached on their territory. We have built our railways and roads on the animal-crossing corridors. We have multiplied so fast that we don't have enough space for

ourselves and we conveniently forget about the other species on earth. I recently saw a beautiful caption with a picture of a deer crossing the road: "The deer is not crossing the road. We are crossing it's jungle." It makes you think.

Harmony and love are all we need to deal with each other. Since when have we given value to a piece of paper and made it our God? Since when have social status and egos taken over? We still have time to correct our



trajectory and go in the right direction. The question is: Are we willing to?

Let me leave you with a success story of a group of volunteers in Assam. Their name is Hati Bondhu, created a beautiful pond and large paddy fields and other food crops on 200 *bighas* of land (1 *bigha* = 14,400 square feet). The twist to the story is that they cultivate these lands for the elephants. The pachyderms have their fill, drink



which translates to "elephant my friend." They operate in Chapanala, in the Nagaon district of Assam. The place is an elephant corridor and that has led to many animal-human conflicts.

They convinced the local farmers to cultivate the land between the forests and the villages. They have and swim in the pond, and go back to the jungle without disturbing the villagers. They haven't had any conflicts during the past two years.

He mentioned that it was not a cakewalk. Educating the local village tribes was the hardest part. During the pandemic, the local farmers have come forward and



Harmony and love are all we need to deal with each other.



ENVIRONMENT

contributed. Fear for their lands has now turned into care for the elephants. Both are happy. Now they are the ones empowering the project.

Kudos to this great initiative by *Hati Bondhu* and the amazing volunteers! The call of the hour is for more such genuine efforts with harmony and love in mind. How to spread more awareness and seek the help of local farmers and villages to resolve these conflicts? May the human will to take the right initiatives prevail!

Photography by RAJESH MENON



The arts can enrich all of our communities and the country. The arts can connect us to each other like nothing else can.

MICHELLE OBAMA

Illustration by ARATI SHEDDE



Courtesy of the Peabody Essex Museum. Photography by Bob Packert

ART IN Service of COMMUNITY

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. He strives to create alignment and synergy between the museum's education and curatorial departments while focusing on community engagement and impactful programming. Here, he speaks with VANESSA PATEL from the Heartfulness Institute.

Q: Hello Siddhartha! Thank you for your time. You have been extremely busy with various projects. Can you tell us about one in particular - your role on the Board of the Anne Frank Center for Mutual Respect?

About ten years ago, I became close with clients who were involved with the Anne Frank Center. I told them that I had read Anne Frank's diary three or four times, and it really impacted me. Then, I went to college in Amsterdam for a semester, right across the river from the Anne Frank house, so I have always felt a connection to her. They invited me onto the Board because they saw that I was deeply committed to human and civil rights. Anne Frank's experience does not apply to the Jewish community alone; it is relevant to different kinds of struggles around the world, such as LGBTQ issues, with which I identify, and race, here in the United States and elsewhere. I got involved with the Anne Frank Center through this alignment of vision. My goal is to make sure that Anne Frank's story reaches as broad an audience as possible.

VP: You have also developed a program for nurses to strengthen their observation and communication skills, using art to reduce anxiety and stress. Nurses and caregivers seem to

be the forgotten people, and the impact on their mental health isn't often addressed. How have you used the medium of art?

We take nurses through the South Asian galleries at Peabody Essex Museum, and we have them look at certain paintings. Then we talk about what they see. We also help them see what they don't see. If you look deeper into paintings, there are things you may not notice. Then we ask, "How does this relate to your work?" "When you're taking a diagnosis, what is the information you're collecting?" We help them assess what they see and apply that to their relationships with their patients. In terms of the mindfulness piece, as you said, nurses and caregivers are forgotten, and we don't think about the amount of stress they're under, particularly during the pandemic.

We have them look at two paintings by Ghulam Rasool Santosh, which are very simple geometric images with simple colors. They slow down and allow their eyes to wander over and across the paintings, noticing what associations they have. One of the paintings is predominantly black and one is predominantly white. At the black painting, we ask them to think about what associations they have with the color black; then we ask them to think about

the same with the white. We tend to think of black as dark and negative, and white as positive, so I ask, "Can black feel expansive?" "Can white be so bright that it constricts your vision?" I ask them to flip their associations, which also have racial connotations. It is an exercise in perception of color and race. They realize that if they take a little more time, art can help them calm down.

I curated another exhibition called Zarah Hussain: Breath, where a meditation on breathing is done through the paintings, and there is a digital animation that expands and contracts every five and a half seconds to help the viewers slow their breathing and enter a state of relaxation. We have eight paintings by the artist that are curated as four pairs; in each pair, one is an "inhale" and the other is an "exhale." Then there is a room with the projected animation; it is generative so the color patterns vary every time. People enter this room, which is dark other than the projection, and they calm down completely and stay there for a long time. It has been wonderful to see.

Also, we created a version of the animation online so that people could experience it from home during the pandemic. You can adjust the length of the breathing cycle and the color pattern.



Zarah Hussain, Breath, exhibition documentation Courtesy of the Peabody Essex Museum. Photography by Kathy Tarantola

A meditation on breathing is done through the paintings, and there is a digital animation that expands and contracts every five and a half seconds to help the viewers slow their breathing and enter a state of relaxation.

CREATIVITY



Courtesy of the Peabody Essex Museum. Photography by Kathy Tarantola

Whenever you need a break from meetings, you can turn on the animation.

Q: Wow! That's lovely. It's also calming.

It is calming, and it is significant because breathing is deeply connected with Covid-19, which takes away people's ability to breathe. And it connects to the death of George Floyd here in the United States. He said, "I can't breathe" as some of his final words. A meditation on the breath just seemed so relevant this past year. Q: A lot of what I am hearing is art in service of community, so I want to know what led you to take your professional practice to these spaces. You are committed to building community and mending wounds through art collaboration and respectful communication. How easy or difficult has it been to do this?

I entered PEM as the curator of South Asian art. After about two years, George Floyd died, and our museum responded like a lot of institutions by acknowledging his death. When I saw the message, something about it did not feel comfortable, so I told our director, "I come to you with full respect, but I need to say that I am not comfortable with the messaging. Here is a different way I think we could have messaged this." That's when he understood that I have ideas about engaging the community in a respectful way.

That's when we started talking about my other role as Director of Education and Civic Engagement, which is new for the museum. Ours is a very big museum with a large footprint, but, like a lot of museums, our relationship with the community is complicated. We are not reaching a lot of people. My work is to find out how we can reach them. It's difficult because we don't decide what the community needs; the community tells us what they need. I go out and ask questions, but they don't know me or my agenda, and whether they can trust me. I have been asking questions for over a year and we have started a bunch of new initiatives based on these conversations. But we need at least two years to gain people's trust before we will see any change.

The process is slow, and we need to show that we are committed. For example, I have a conversation with the YMCA, find out how

It's difficult because we don't decide what the community needs; the community tells us what they need. they feel about us, what they like and what they don't like. Then our team discusses the feedback, and we go back and ask, "Have we heard you correctly?" If yes, then we tell them we are going to develop a menu of partnerships. We think of four or five ways we can work together, then show them and get their thoughts. We do this a few times before we commit to one partnership - not too many, because we first need to make sure we are doing it correctly. We implement that and then we reconnect to talk about what went well, what did not go so well, and then decide that in six months we will do another project based on the outcome. It is a very slow process, but it is helps us earn trust.

Q: I love that you said it's not up to you to decide for them what they need, but it's a space for them to tell you what is important to them. Is this also where your drive to set up intergenerational initiatives comes from?

A lot of museums have an older audience, which is predominantly white, well-educated, and often wealthy. School groups also come on field trips, but we don't have a lot of teenage involvement. It is hard to draw teens, and that is the age when I fell in love with art. So, how do we create connections

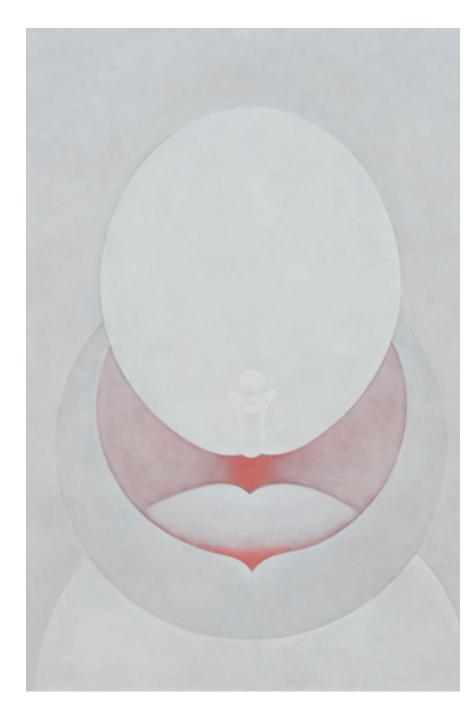
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between those who are already coming to the museum and those who are not?

During the pandemic, two populations have been very significantly impacted: Young people, who could not see their friends, and older people, who were the most vulnerable and isolated. We wondered how we could bring these two communities together, so we created a virtual art-making evening once a month called Create Night. People signed up, we mailed the art supplies to them, and they came together online – old people, young people, artists – all doing art together for about an hour. They got to talk to people. That is a way to get intergenerational programs going.

We also started a bilingual initiative, because we have a very significant Spanish-speaking population here. We also host English as a Second Language classes for adults, and a teen program for learning English. We thought, "Why don't we have the Spanish-speaking teens run tours in Spanish and English to teach the older Spanish speakers about the museum?" The teenagers speak to the adults, and they engage with one another.

Q: That is amazing! You've put together two groups of people who are unlikely to interact



Gulam Rasul Santosh 1929 - 1997, India Untitled, 1983 Oil on canvas Gift of the Chester and Davida Herwitz Collection, 2001 E301410 Courtesy of the Peabody Essex Museum

with each other, creating an opportunity to discover what they can learn from each other. Is this what you meant about your plans to reach more audiences in "original and unexpected ways"? It also seems a great way to improve the footfall in the museum.

Exactly. We are looking at unexpected ways of doing that. Another project happened last Thanksgiving: Older people living in public housing needed meals delivered. We participated in a campaign to send cards with the food, wishing them love and care. Our employees and a lot of artists drew beautiful things in these cards, and some also asked their kids to get involved. The people receiving the cards didn't meet the people who sent them, but there was a connection happening.

VP: That's beautiful! I can just imagine the joy it must have brought people who are lonely and don't have anyone else to call their own.

So lonely. Lonelier these past two years than most people have ever been in their lives.

To be continued.

Artworks by SIDDHARTHA V. SHAH





BARBARA SONVILLA writes about the divine feminine, the global awakening of women, and their growing role in leadership. She celebrates women telling their stories and taking action to bring alive a collective awareness of the need to respect and protect Mother Earth and nurture life in all its aspects and hold it sacred. In part 2, she shares more of the wisdom of the medieval eco-saint, Hildegard von Bingen.

Image source: https://commons.wikimedia.org/wiki/File:Meister_des_Hildegardis-Codex_003_cuted.jpg

CREATIVITY



Image source: https://commons.wikimedia.org/wiki/File:Hildegard_von_Bingen.jpg

In a true vision I saw and heard the following words:

"O daughter of God, out of your love for God you call a poor creature like myself, 'Mother.' Listen then to your mother and learn moderation! For moderation is the mother of all virtues for everything heavenly and earthly. For it is through moderation that the body is nourished with the proper discipline."

—Hildegard von Bingen

Moderation (*discretio*), the mother of all virtues

"As there is order in the cosmos, there is balance in the body."

This is one of Hildegard's guiding principles. The basis of this orderly structure depends on the interrelationship of the human and the Earth's four primary elements, where everything has its place, meaning, and purpose. It is from this order, this balance, that we seek divinity. Discretio (seeking the right measure and moderation in everything

we do) is the practice of living the balance and bringing the union between divinity and humanity back to order.

What does Hildegard mean by "back to order"?

When viewed from Hildegard's idea that human beings are the microcosmic representation of the macrocosm, the "fall from the Garden of Eden" disrupted our originally perfect relationship with Nature, and consequently led to physical and spiritual changes in us, physical fragility, suffering, and disease. But we can restore the relationship through diligent efforts from our side. Hildegard believed that we could strive to bring moderation into our behavior, thoughts, and actions. She taught that a life of measure and spirituality is the right path toward a healthier state of being.

Thus, Hildegard's practice of discretio is a strength of the soul, a virtue of the mind, and a mode of action. For her, discretio is the mother of all virtues.

"And so the soul loves the discreet measure in all things. Whenever the body of the person eats or drinks without discretion, or does something else of this kind, the forces of the soul are injured, because everything is to be done with measure, since humans cannot always dwell in heaven."

Hildegard's golden rules for living

Hildegard's principle of moderation is deeply rooted in medieval spirituality, and yet it is timeless in its value as an actionable practice for modern living. It is especially timely now as we face climate change and environmental destruction.

Finding moderation is a unique challenge in today's lifestyle. It is worth looking at Hildegard's guidelines, which are simple:

- 1. Benefit and draw energy from nature's life force (viriditas).
- 2. Learn moderation:
 - \ll by healthy and balanced nutrition,
 - \checkmark by balancing periods of activity with periods of rest, and
- 3. Detox and purify yourself regularly.
- 4. Strengthen the soul:
 - \ll through prayer and meditation,
 - sthrough encouraging your innate talents and virtues, and
 - ∽ while keeping a check on your shortcomings.
- 5. Above all, love the Earth and "welcome all the creatures of the world with grace."

We shall awaken from our dullness and rise vigorously toward justice. If we fall in love with creation deeper and deeper, we will respond to its endangerment with passion.

-Hildegard von Bingen



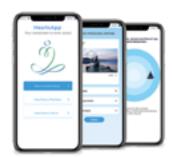
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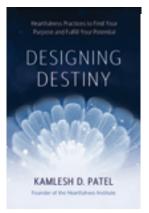
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