

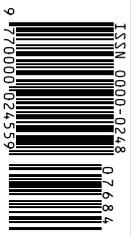
heartfulness

purity weaves destiny

Be Attentive,
Remain Aware
DAAJI

Standing Ground
**SCILLA
ELWORTHY**

From Distraction
to Presence
ATUL PATEL



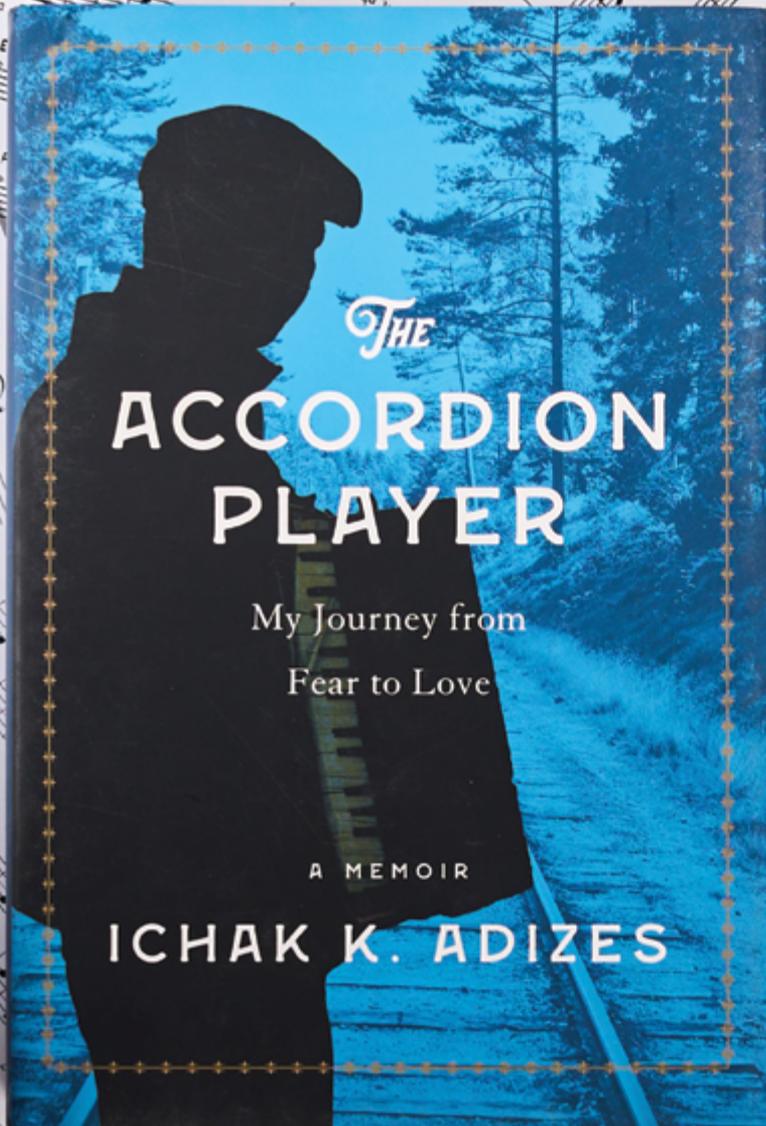
Attention

“

My heart was in a cage. My life was a long struggle to find happiness, to overcome fear, and to find love I had lost. I did not give up, and that is what my story is about.

—ICHAK K. ADIZES

”



Presenting a wonderful life journey written by Dr. Ichak K. Adizes

Seeing every challenge as an opportunity for growth, Dr. Ichak Adizes moved beyond a childhood marked by imprisonment in a Nazi concentration camp and immigration to an unfamiliar country to discover the benefits of opening his heart.

Dr. Adizes's personal story is more than a string of external events that propelled him through adversity after adversity to become the insightful, compassionate person he is today. It is also a map of his journey into a heart which, like the accordion that he played to earn a living and put himself through school, ultimately expanded and opened up to the universal truths that connect us all in our humanity.

The Accordion Player is a compelling account of a remarkable life — an unvarnished view of a man whose decision to recognize the value of change and creative conflict allowed him to love. His story reveals the enduring human ability to turn possibility into reality.



Foreword by Daaji



Available at Heartfulness Books & More store in **Kanha Shanti Vanam**

Available Online at:
hfnlife.com
[Amazon.com](https://www.amazon.com)

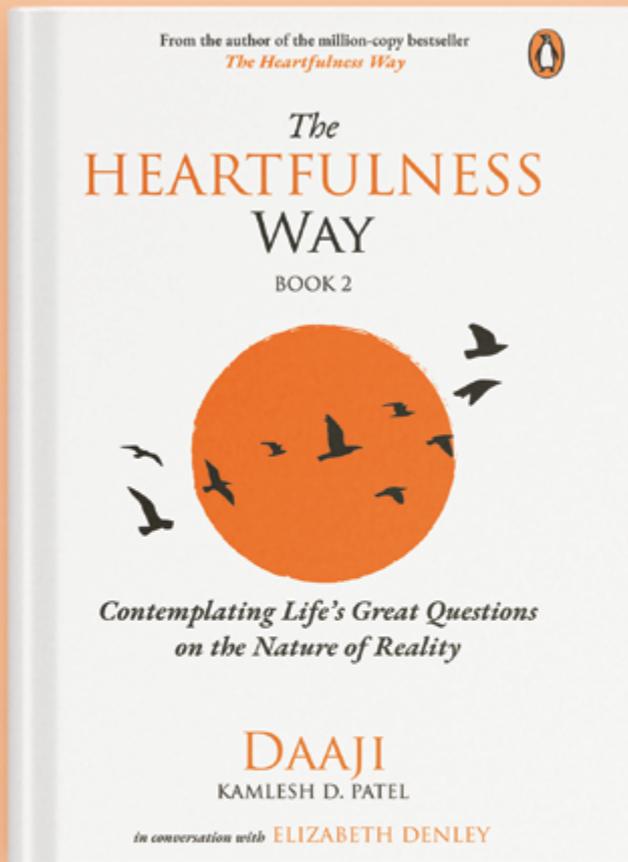


NEW RELEASE

From the author of the million-copy bestseller
The Heartfulness Way

The HEARTFULNESS WAY, BOOK 2

Contemplating Life's Great Questions on the Nature of Reality



PRE-ORDER your copies at:

amazon



Daaji,
Author,
Global Guide of
Heartfulness



Elizabeth Denley
Author,
Spiritual Trainer in
Heartfulness

In *The Heartfulness Way*, Book 2, Daaji continues with the conversational format that he used so effectively in the previous volume, this time with Elizabeth Denley. Daaji takes us through the journey of expanding consciousness to the ultimate realization of the purpose of human life.

Essentially, *The Heartfulness Way*, Book 2 is a guidebook for any of us wishing to transform from our current state, with all our beliefs, limitations, fears and weaknesses, in order to realize happiness, balance and our full potential in this very lifetime.

Daaji outlines the approach required, which is clear and practical, maps out the journey and provides the practices and tools needed. He sheds light on the obstacles and the solutions to help us overcome them. His approach is simple and experiential and can be practiced by anyone with interest and willingness while working and living a normal family life.

SUBSCRIBE TO Heartfulness Magazine



Available in print and digital versions

Order copies online: single, 12-month
subscription and 24-month subscription:

**subscriptions@
heartfulnessmagazine.com**

Printed copies are also available
at selected stores, airports and
newsstands, and at Heartfulness
centers and ashrams.

heartfulnessmagazine.com/subscribe

CREATIVE TEAM

Editorial Team

Joshua Pollock—Editor-in-Chief
Christine Prisland—Standards Editor and Copy Editor
Vanessa Patel—Arts Editor
Mamata Subramanyam—Contributing Editor
Apoorva Patel—Contributing Editor
Purnima Ramakrishnan—Correspondent and Contributing
Editor
Elizabeth Denley—Editor-in-Chief Emerita, 2015-2025

Design

Uma Maheswari G—Design Director
Heartfulness Media Team—Photography
Select images were created or enhanced with AI tools.

Writers

Ichak Adizes, B. Rathinasabapathy, Ruby Carmen, Daaji,
Elizabeth Denley, Alanda Greene, Skip Leeds, Jason Nutting,
Hester O'Connor, Atul Patel, Clark Powell, Mamata
Subramanyam, Meenu Tewari

Interviews

Scilla Elworthy—Interviewed by Ananya Patel

SUPPORT TEAM

Vinayak Ganapuram, Karthik Natarajan, Ashraf Nobi,
Jayakumar Parthasarathy, Nabhish Tyagi, Aditi Varma,
Shankar Vasudevan

Publishing

Mamata Subramanyam—Director, Marketing and
Partnerships
Balaji Iyer—Business Operations Manager

CONTRIBUTIONS

contributions@heartfulnessmagazine.com

ADVERTISING

advertising@heartfulnessmagazine.com

SUBSCRIPTIONS

subscriptions@heartfulnessmagazine.com
www.heartfulnessmagazine.com/subscriptions

IMPRINT AND COLOPHON

ISSN 2455-7684

Publisher—Sunil Kumar, representing Heartfulness
Education Trust
13-110, Kanha Shanti Vanam, Kanha Village, Nandigama
Mandal, Ranga Reddy District, Telangana 509325, India

Editor—Neeraj Kumar

Printed by—Sunil Kumar,
Siri Arts, Lakdikapul, Hyderabad, Telangana, India.

Copyright © 2026 Heartfulness Education Trust.
All rights reserved.

heartfulness
purity | weaves destiny



Dear readers,

Our attention scatters easily—in meetings, conversations, or across open browser tabs. We often respond by trying harder to block distractions and enforce concentration. But the effort to focus can become its own distraction, and more effort only reinforces the cycle. This month's contributors, each in their own way, explore what happens when we interrupt that cycle.

Daaji observes that alertness cannot be forced. Mental strain unsettles rather than steadies the mind. In meditation, Jason Nutting finds something similar: when effort falls away, focus arrives on its own.

Alanda Greene reflects on being asked to sing a solo and the wave of fear it awakened. But instead of suppressing the anxiety or willing herself past it, she allowed herself to experience it. In that acceptance, its hold softened.

Ichak Adizes shows that this cycle operates at the organizational level as well. When managers are rewarded for hitting targets, they tend to set targets low. The incentive for directing focus ends up diverting it.

We invite you this month to look closely at how attention takes shape within you.

As always, we look forward to your submissions at contributions@heartfulnessmagazine.com.

Happy reading,
The Editors



Heartfulness

inside

self-care

Be Attentive, Remain Aware

Daaji

12

Bridging Medicine's Divides

*Meenu Tewari & Hester
O'Connor*

18

The Art of Attention: From Distraction to Presence

Atul Patel

26

inspiration

Standing Ground: How Women Interrupt Cycles of Violence

Interview with Scilla Elworthy

32

You Have Never Seen This World

Skip Leeds

40

The Quality of Attention

Elizabeth Denley

42

From Attention to Attraction: The Gentle Descent into the Ultimate

Jason Nutting

44

workplace

Why Not to Measure

Ichak Adizes

50

relationships

Am I Allowed to Feel Joy?

Mamata Subramanyam

54

environment

Nature's Winged Messengers

B.Rathinasabapathy

60

creativity

Poems

Clark Powell

66

Solo with Voices

Alanda Greene

69

children

Finnegas and Fionn

Ruby Carmen

76



DAAJI

Daaji is the Heartfulness Guide. He is an innovator and researcher, equally at home in the fields of spirituality, science, and the study of consciousness. His work opens new pathways for understanding and experiencing human potential.



MEENU TEWARI

Dr. Meenu Tewari is professor of economic development and political economy at the University of North Carolina at Chapel Hill and current director of the Modern Indian Studies initiative there. She is a Heartfulness practitioner and trainer and member of the Research Council.



HESTER O'CONNOR

Dr. Hester O'Connor is a clinical psychologist working full time in research at Kanha Shanti Vanam, where she leads Consciousness & Wellbeing research for Heartfulness.



SCILLA ELWORTHY

Scilla Elworthy is a three-time Nobel Peace Prize nominee for her work with the Oxford Research Group on dialogue between nuclear weapons policymakers and critics. She founded Peace Direct, received major international peace awards, authored *The Mighty Heart*, and now focuses on writing and research on women's roles in preventing war.



SKIP LEEDS

Frederic Stuart (Skip) Leeds is a writer, musician, former Associate Professor of Family Medicine at Wright State University, and a Heartfulness practitioner and trainer. His poetry has appeared in *Mock Turtle Zine*, *Pages Literary Journal*, and *JMECD*, a peer-reviewed medical journal.



ATUL PATEL

Atul Patel has been a Heartfulness Meditation trainer for over fourteen years and has worked at Dominion IT for more than twenty years. An electronics engineer, he focuses on AI and emerging technologies and has contributed to several renewable energy and power generation projects.

contributors



JASON NUTTING

Jason is an exercise and nutrition expert, who began in the US Air Force, evolving into a certified coach specializing in fat loss, performance, and nutrition. Co-founder of ONE GYM in Greenville, SC, and creator of the Living Lean Blueprint, his work emphasizes personalized fitness solutions.



ICHAK ADIZES

Dr. Adizes is a leading management expert. He has received 21 honorary doctorates and is the author of 27 books that have been translated into 36 languages. He is recognized as one of the top 30 thought leaders of America.



CLARK POWELL

Clark Powell is first a poet. An award-winning columnist, he has been published in *Southern Living*, *Yoga International*, and regional newspapers. He is the author of *Sahaj Marg Companion*. Clark has known breakdowns and breakthroughs, long silences and sudden grace. He is still writing.



RUBY CARMEN

Ruby is a Heartfulness trainer, tutor, mentor, and sometimes writer. She has an M.Ed. in Education and Psychology from the University of Cambridge, and has worked in community and mental health. She is passionate about volunteering, service, meditation, languages, and finding beauty in the world around her.



ALANDA GREENE

Alanda Greene lives in the Purcell Mountains of British Columbia, Canada. Having a deep connection with nature, she and her husband built their house of stone and timber and a terraced garden, and integrated their life into this rural community. Alanda's primary focus is the conscious integration of spirit with all aspects of life.



MAMATA SUBRAMANYAM

Mamata couples mental health and meditation with her passion for storytelling, using Instagram as a space to build community. Her 2016 TEDx presentation has been viewed over 2.7 million times. She is currently a freelance social media and content manager, and an editor and writer for *Heartfulness Magazine*.

self-care

“Attention is vitality. It connects you with others.
It makes you eager. Stay eager.”

SUSAN SONTAG





Be Attentive, Remain Aware

DAAJI reflects on how alertness becomes the basis for right action in daily life.

Every individual, in every profession—whether they are a carpenter, homemaker, teacher, or vice president—has a distinct capacity for focused work. Interestingly, this capacity has little to do with the work itself and everything to do with the individual’s awareness and alertness.

A senior vice president of a multinational corporation may preside over a meeting with abundant data and authority yet remain unaware of what is unfolding around her. She may be missing emotional undercurrents, silent tensions, and emerging needs because her mind is distracted by other preoccupations. Conversely, you may see a nurse working in a crowded ER demonstrating a profound situational awareness. Fully present and deeply attuned, she senses subtle shifts: a patient’s breathing, a colleague’s hesitation, a change in tone, and instinctively responds with precision and care. The difference between these two is not intelligence, but awareness: the capacity to perceive, feel, and respond to reality as it unfolds.

A common misunderstanding amongst spiritual practitioners is that concentration is the means and meditation the goal. Many seekers tell me they have to strain to focus, assuming that effort will lead to meditative absorption, often reinforced by instructions such as “focus on your heart” or “don’t think about anything.” Yet, the truth is the opposite: concentration is the natural result of meditation, not its cause.

True concentration arises when *dharana* (concentration) matures into *dhyana* (meditation), and *dhyana* into *samadhi* (absorption).

Concentration cannot be forced; it appears spontaneously when the conditions are right.

The same applies to alertness. Like concentration, it cannot be willed into being. Both are outcomes, not techniques, flowering naturally when obstacles to awareness are removed. All that’s needed is to try to create the right inner conditions that will allow them to arise on their own.

True concentration arises when *dharana* (concentration) matures into *dhyana* (meditation), and *dhyana* into *samadhi* (absorption).

Concentration cannot be forced; it appears spontaneously when the conditions are right.

Interest Precedes Attention

When you are really interested in something, isn't it easy to pay attention? There is hardly any effort involved. A sleep-deprived mother sleeps through thunderstorms but wakes when her baby cries softly. A musician can detect a subtle nuance that the untrained listener would miss. There are also times when your alertness seems heightened. Imagine yourself all alone, walking in a forest at night. Your ears pick up the crunch of a twig on the ground, your eyes catch the tiniest movements through the trees. Out of natural self-preservation, you don't miss a thing.

We are effortlessly aware of whatever truly matters to us. So instead of wondering how to become more alert, the real question you should ask is: What am I really interested in?

Attention Yields to Awareness.

Awareness, on the other hand, is something that lives inside us. It is a passive, receptive state of being that arises when effort, striving, and interference fall away—not because interest disappears, but because interest is no longer expressed as grasping or control. Grasping seeks to produce an outcome or secure an experience; surrendered interest simply remains open, without reaching or demand. When the mind stops trying to manage or reach for experience, awareness naturally reveals itself, allowing thoughts, feelings, and sensations to arise and dissolve without resistance. In this openness, experience becomes clear on its own. If one's heart is oriented toward the Divine, that clarity allows its presence to be felt within and its guidance to be perceived as subtle vibrations—arriving at the mental level as understanding. One committed to living in dharma remains sensitive, within this same clarity, to what their duty is at any given moment.



This is why inner purification is essential. As *samskaras* dissolve, the heart becomes clearer and the noise of competing desires quiets, revealing an innate and deeper interest that was previously obscured. With the many pulls of desire reduced, the insistent way of relating to experience naturally falls away. When that inner interest is clear, recognizing what truly deserves our awareness becomes effortless.

Alertness is our Dharma

Dharma becomes clearly visible to an attentive heart—not through effortful focus, but through a wakeful, receptive awareness. Such awareness is free of prejudice, emotional reaction, selfish motives, or dullness. It perceives reality as it is, untouched by desire, fear, or conditioning. From such clarity, right action arises naturally and effortlessly.

A powerful example that comes to mind is from the *Mahabharat*, when the Pandavas, during their exile, encountered a forest lake guarded by the invisible Yaksha. The younger Pandava brothers ignored the unseen voice that demanded they answer questions before drinking, leading to their downfall. Only the eldest brother, Yudhishthira, paused and listened. He answered the voice's questions regarding dharma, but his more significant response had already been expressed through his awareness and presence.

True alertness is not forced vigilance but effortless awareness, arising from inner refinement. It is not abstract idealism; it is dharma in motion—seeing clearly and responding rightly. When inner obstacles dissolve, such alertness arises naturally. The other brothers did not fail from arrogance, but from inattention; they heard the warning but dismissed it.

This ancient episode mirrors our present reality. How often do we ignore the subtle inner warning that happens from time to time? How often do our cravings—whether for pleasure, success, or comfort—drown out the call to pause and be aware?

Alertness is what distinguishes true spiritual stillness from dull inertia. A meditator who is quiet but lethargic has merely exchanged one limitation for another. Yet alertness cannot be

forced; excessive vigilance only creates tension, not clarity. Genuine alertness arises naturally when consciousness is relaxed and unstrained.

Individual Expression of Alertness

True alertness is simply the mind being fully awake, free from constant distraction. It is reflected in a mind that remains present without strain, allowing experience to unfold without distraction or resistance. It is a relaxed, open awareness, like a clear sky that is open to everything. Experiences are allowed to come and go freely, without being held on to or pushed away.

Dharma becomes clearly visible to an attentive heart—not through effortful focus, but through a wakeful, receptive awareness. Such awareness is free of prejudice, emotional reaction, selfish motives, or dullness. It perceives reality as it is, untouched by desire, fear, or conditioning.



From the awareness that naturally blossoms as a result of sincere meditation, life becomes naturally and seamlessly integrated with one's dharma.

Alertness by itself is like light spread everywhere. When it aligns with purpose, it becomes focused attention. Here lies the subtle truth: purpose shapes attention, and attention reveals dharma.

But an important distinction follows: if alertness is the core of dharma and every human being is meant to carry out their dharma, does that mean everyone's disposition must be identical? The answer is "no." A student's awareness differs from that of a teacher. A devotee's search differs from a philosopher's inquiry. A warrior's presence carries a different quality than that of a healer. Each role and stage of life calls forth its own expression of alertness. This is not separate from dharma; it is dharma taking personal form—what tradition calls *svadharma*, one's unique path.

The Art of Availability

From readiness, availability is born. Steadiness, or *sthira*, is the foundational quality. It is a living balance that enables calm engagement with life, allowing stability without rigidity. Patanjali's phrase *sthira sukham asanam*, often taken in relation to physical posture, actually points to a way of being that is grounded yet relaxed and open to change. Such a state shapes the personality and is essential for receiving and integrating subtler experiences.

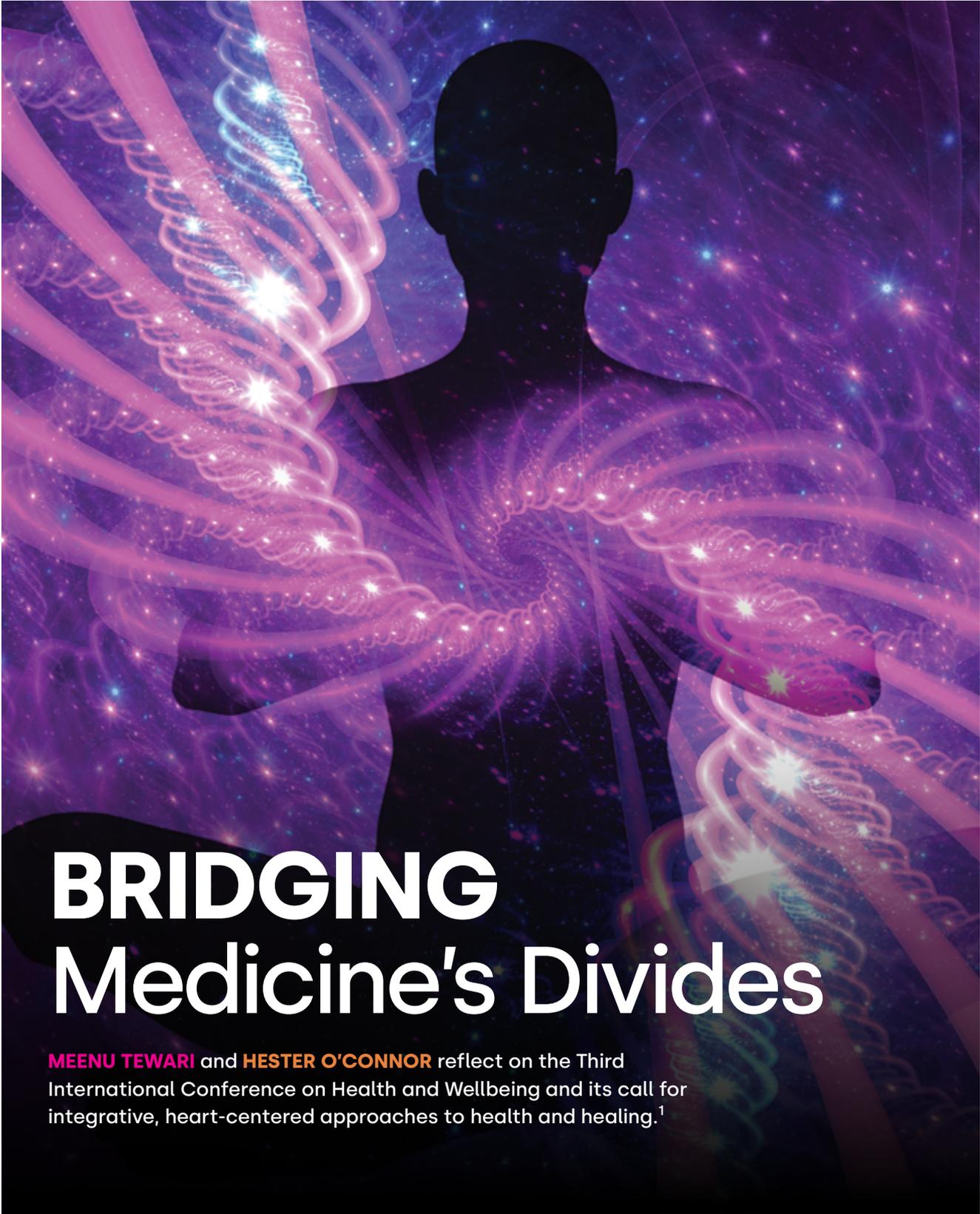
Steadiness operates in both the mind and the emotions, each requiring its own clarity. Mental *sthira* is the ability to keep the stream of thought steady and undistracted, like a flame that does not waver. Genuine mental steadiness is not created by force but arises naturally when inner restlessness has been removed.

Emotional *sthira* relates to bodily experience and deeply rooted reaction patterns that operate beyond the mind. It cannot be cultivated

through mental effort, but through purification of the heart—clearing the *samskaras* that trigger excessive reactions and gradually replacing reactivity with conscious responsiveness. One may have a disciplined, focused mind yet remain emotionally unstable, as can be seen in many highly intelligent individuals. Conversely, emotional stability can exist even with a restless mind. True spiritual maturity requires harmony and steadiness in both, a balance that cannot be imposed but must unfold naturally.

In Heartfulness meditation, availability is the first requirement. Our role is not to strive for attainment, but to remain present with as much inner steadiness and openness as possible, allowing grace to accomplish what effort cannot. We simply sit with the gentle idea that divine light is in the heart—without force or concentration—aligning ourselves inwardly and remaining receptive. That receptive attitude is one of the most important qualities a seeker can have.

From the awareness that naturally blossoms as a result of sincere meditation, life becomes naturally and seamlessly integrated with one's dharma. Individuals, relationships, communities, and, perhaps, even the course of civilization itself are impacted. The effort is personal, but its impact is universal. Everyone who undertakes this inner journey contributes not only to their own freedom but to the collective upliftment of humanity. By preparing the field and cultivating these qualities, we ready ourselves to receive a plethora of spiritual gifts, far beyond our imagination.



BRIDGING Medicine's Divides

MEENU TEWARI and **HESTER O'CONNOR** reflect on the Third International Conference on Health and Wellbeing and its call for integrative, heart-centered approaches to health and healing.¹

The Third International Conference on Health and Wellbeing convened at Kanha Shanti Vanam in Hyderabad, India, from October 10–12, 2025, bringing together over 800 healthcare professionals, researchers, students, and members of the public to advance a bold vision of fostering genuine dialogue between modern allopathic medicine and traditional healing approaches.

This focus on mind-body medicine for cardiac health, lifestyle, and mental wellbeing allowed the conference to combine perspectives from physiology and biomedical sciences with those from spirituality, ayurveda, and yoga. The event was co-sponsored by the Heartfulness Institute, the All India Institute of Medical Sciences (AIIMS), the Ministry of AYUSH, the Indian Council for Medical Research (ICMR), and the Institute for Teaching and Research, Jamnagar (ITRA),

highlighting the integrative spirit through its alliance of varied perspectives.

What distinguished this conference was its atmosphere of openness and genuine curiosity. Biomedical professionals and traditional practitioners engaged with each other's perspectives, not as competitors but as collaborators, exploring how different systems describe, research, and address the same cardiovascular challenges. Rather than defending disciplinary boundaries, participants sought common ground in their shared goal of mitigating, curing, and preventing cardiovascular diseases.

This collaborative atmosphere created a rare space for engaged inquiry in which evidence from diverse traditions could be examined side by side. Through authentic dialogue across disciplines, the conference set the stage for lasting collaborations and for developing public policy

rooted in truly integrative, ethical, evidence-based, and genuinely patient-centered care.

In an era when healthcare fragmentation threatens chronic disease treatment, this gathering offered a hopeful and innovative path: ancient wisdom and modern science working together.

Several powerful themes emerged from the conference, signaling a fundamental reimaging of cardiac health and inner and outer human wellbeing.

HEART, MIND, AND HEALING: KEY THEMES FROM THE CONFERENCE

The Heart as a Bridge

A central insight was the call to move beyond viewing the heart solely as a mechanical organ that circulates blood. Speakers repeatedly framed the heart as a *bridge*—connecting mind,

SELF-CARE

body, emotions, consciousness, and overall wellbeing. In this expanded view, the heart links the visible and the invisible: biology and awareness, physiology and meaning. When the heart, mind, and body function in harmony, wellness is no longer something to be pursued; it becomes a lived state of balance, coherence, and inner peace. Seen this way, the heart is simultaneously a physical organ, a neurological hub, a center of emotional regulation and consciousness as well as a gateway to our deepest humanity. True cardiac health, the conference argued, must engage all of these dimensions.

Personalization, Specificity, and New Evidence

This integrated view found support across disciplines in a second major theme on the need for greater specificity and personalization in preventive and therapeutic approaches. Daaji captured this succinctly when he observed that “anger can trigger a heart attack, while compassion can protect the heart.” Emotional responses affect individuals differently, he explained, because *vrittis*—the subtle fluctuations of consciousness—shape each person’s tendencies and physiological reactions differently. He proposed a novel research direction: mapping fundamental emotions to distinct ECG patterns and correlating them with yogic

chakras, opening the possibility of precise, meditation-based interventions for emotional imbalance.

A prominent neuroscientist reinforced this perspective with evidence from brain imaging, showing that the heart and brain function as a synchronized system. Emotional stability arises from this bidirectional interaction: the rhythm of the heart shapes brain activity, while mental states such as anxiety can destabilize cardiac rhythms. Breathing, he emphasized, acts as an accessible bridge between the two. His research demonstrated

When the heart, mind, and body function in harmony, wellness is no longer something to be pursued; it becomes a lived state of balance, coherence, and inner peace.





that personalized breathing practices significantly reduced anxiety and racing thoughts while strengthening heart–brain–lung synchrony within weeks.

Another biomedical presenter placed these insights within a broader life-course framework, highlighting how mind–body medicine aligns with emerging scientific evidence highlighting these connections through the neuroendocrine axis, gut–brain axis, epigenetics, and the role of the trifecta of stress, sleep, and infection in cardiac health. Together, these findings

underscore why prevention must begin early and address both internal states and external exposures.

Ayurveda: Restoring Balance in Body and Mind

Ayurveda offered a complementary lens, defining health as a dynamic balance among body, mind, senses, and consciousness. Wellness is expressed not only through the absence of disease but through clarity of thought, restorative sleep, efficient digestion, and enthusiasm for life. Conference

Wellness is expressed not only through the absence of disease but through clarity of thought, restorative sleep, efficient digestion, and enthusiasm for life.

SELF-CARE

discussions highlighted how these ancient principles resonate with modern understandings of inflammation, metabolism, and chronic disease. Practices such as dietary regulation, cleansing, and herbal therapies were presented as pathways to support the body's innate capacity to heal. Importantly, the mind was recognized as the vital link between physical and spiritual health, reinforcing the importance of addressing emotional and mental wellbeing in any serious approach to cardiac care.

Indeed, modern research is beginning to validate the detoxification benefits of *panchakarma*. For example, under proper guidance, *abhyanga* (therapeutic oil massage, often a preparatory step in *panchakarma*) has been shown to reduce anxiety and lower cortisol levels (stress hormones that increase in response to stress). Similarly, *vamana* therapy significantly decreases lipid peroxidation (a process in which free radicals damage fats in cell membranes, considered a marker of oxidative stress) while increasing catalase activity (an antioxidant enzyme that protects cells by breaking down hydrogen peroxide). In addition, *virechana* therapy can improve metabolic parameters by reducing excessive hepatic glucose output (the liver's release of glucose into the bloodstream), thereby helping to better control blood sugar levels. *Basti* therapies—considered



in ayurveda to be “half of all treatment” due to their broad systemic impact—have also demonstrated immunomodulatory effects, such as modulating T-helper immune cells (cells that help regulate immune responses) and reducing pro-inflammatory cytokine levels (cytokines are signaling proteins that promote inflammation). However, significant evidence gaps remain. For example, systematic reviews found that among hundreds of studied ayurvedic cardiovascular herbs, only one herb, *arjuna*, had sufficient clinical trial data for meta-analysis, establishing effective cardiovascular impact. This highlights the urgent need for more well-designed, multicenter clinical trials on ayurvedic interventions to conclusively establish their benefits and safety and integrate them into modern cardiology practice.

Integration as Imperative

The conference advocated a paradigm shift from episodic treatment to integrated, preventive care, emphasizing plant-based nutrition, physical activity, and stress reduction to reverse coronary blockages.

Evidence demonstrated that yoga, meditation, and specifically Heartfulness meditation, reduce cardiovascular stress, regulate the nervous system, and foster

emotional balance and stability. Notably, these practices also reduce inflammation and burnout while supporting immunity. Additionally, an emerging focus is on simplifying lifestyle and eating patterns; for example, reducing meal frequency to allow digestive rest has been shown to improve weight regulation and glycemic control, aligning traditional practices with current metabolic science.

Challenges and Preventive Care

Presentations highlighted that integrated, preventive approaches—combining precise medicine, plant-forward nutrition, physical activity, stress management, and sleep hygiene—can halt or reverse coronary disease, reflecting the fact that heart-rate variability mirrors emotional and nervous system regulation.

Responding to a Global Health Crisis

On the closing day of the conference, presenters addressed the growing global crisis of non-communicable and cardiovascular disease, with particular attention to the alarming rates of premature CVD cases in countries such as India. Speakers emphasized that addressing this burden requires more than better drugs or diagnostic technologies; it demands a paradigm shift toward

Presentations highlighted that integrated, preventive approaches—combining precise medicine, plant-forward nutrition, physical activity, stress management, and sleep hygiene—can halt or reverse coronary disease, reflecting the fact that heart-rate variability mirrors emotional and nervous system regulation.



holistic, ethical, and people-centered health systems that tackle social determinants, environmental exposures, and lifestyle root causes of disease.

To exemplify this integrative approach, presenters highlighted the scientific relevance of traditional Indian systems, including emerging evidence on *panchakarma* therapies and the urgent need for rigorous clinical validation of ayurvedic cardioprotective plants. Modern integrative innovations were also showcased—from non-invasive neuromodulation techniques for complex mental health

conditions to the successful integration of ayurveda with precision nutrition for metabolic disorders.

Behavioral and internal health emerged as critical frontiers, with research demonstrating how *pranayama* and embodied psychology regulate physiological systems. One presenter spoke of healing “breath prints.” The importance of long-term, structured workplace wellness initiatives was also emphasized as a public health priority. Across discussions, participants agreed that meaningful progress will require new

collaborative approaches. Success, they argued, requires overcoming what one presenter termed the three entrenched fragmentations: epistemological (Western science as sole arbiter of truth), institutional (siloed governance), and evidence-based (lack of community-level implementation research). Only by enabling diverse medical knowledge systems to genuinely collaborate can unified, effective health care policy emerge.

The conference embodied that spirit, creating what one participant described as “a life-changing mark on both medicine and spirituality”—a reminder that healing, in its truest sense, begins in the heart.

A Vision of Wholeness

One message resonated throughout was that healthcare's future lies in integration: Not East versus West, but wholeness over fragmentation. By combining modern science's precision with ancient wisdom's depth, medicine can evolve from treating disease to nurturing complete wellbeing—fostering harmony of body, mind, and consciousness, in a shared commitment to human flourishing.

As one participant reflected: “The first night dialogue closing with Daaji’s message set the stage for the beginning of new integration in allopathic, ayurvedic, and meditation for higher consciousness to manifest healing approaches in new ways that the three individually cannot achieve.”

This vision aligns with Heartfulness founder Daaji’s call for unity. The conference embodied that spirit, creating what one participant described

as “a life-changing mark on both medicine and spirituality”—a reminder that healing, in its truest sense, begins in the heart.

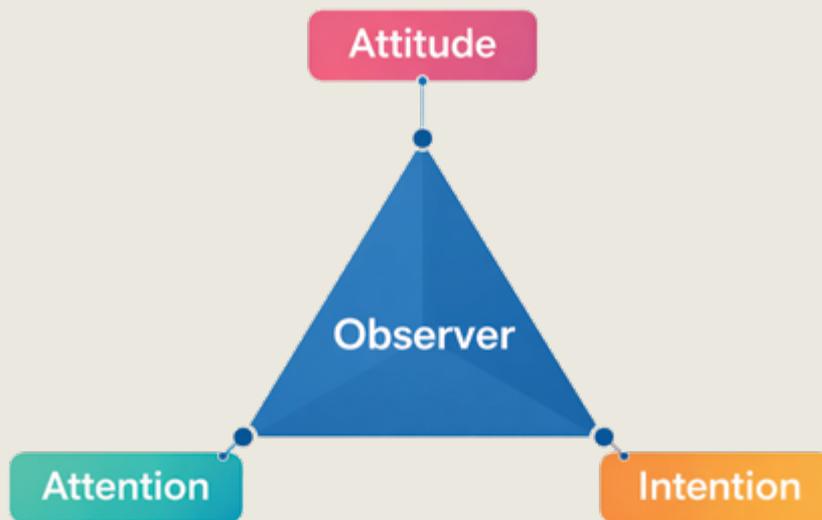
¹ This article was written with valuable inputs from Ishaprasad Bhagwat, Margaret Schenkman, Krishnamurthy Jayanna, Jaswitha Balaji, and Raghuv eer SN. We gratefully acknowledge their support.



The Art of Attention

From Distraction to Presence

ATUL PATEL shows how governing attention, intention, and attitude helps us move from distraction to presence, allowing awareness to shape our experience and action in daily life.



The Fragility of Attention

Each morning brings a flood of notifications, deadlines, messages, and demands. Amidst this constant noise, the ability to focus is both rare and essential—the foundation for living with presence in a world where distraction scatters our energy as the daily norm.

Attention is not just a mental skill; it is the doorway to presence. Directing our awareness helps us connect deeply with ourselves, others, and life. Attention is about choosing where to place the light of consciousness.

Modern neuroscience confirms what ancient wisdom has long taught: where our attention goes, our energy flows. Each time we focus on an object, thought, or feeling, neurons fire and pathways strengthen. Repeated attention on negative emotions reinforces those patterns, shaping habits, and even personality.

When sadness or frustration arises, our attention is automatically drawn to those emotions, feeding them with energy and embedding them more deeply in memory. We feel trapped by moods, situations, and people.

In my experience, Heartfulness practice has repeatedly offered me a way to break this cycle. By withdrawing attention from negativity and gently turning it toward the Source of Light in the heart, I shifted from helplessness to presence within. Transmission, a unique feature of Heartfulness, played a paramount role in this transformation, helping me move effortlessly from distraction to inner stillness. There were times when I was not even able to work on my attention. At those moments of weakness, helplessly sitting with submissive intention invoked the transmission and nudged my attention.

Becoming a Silent Observer

When we think of attention, it is important to be clear that we are cultivating TOTAL attention, including becoming aware of our non-attention. Heartful awareness, cultivated by paying attention

to the heart, enables total attention, which is not the same thing as concentration. In concentration, there is an exclusion, and our attention narrows. Many people mistake this narrowing for the state of meditation. Instead, by resting our attention in the heart during meditation, we begin to witness ourselves more fully, which can mean observing the chaos and non-orderly existence within ourselves. This act of observing attentively reveals flaws, patterns, prejudices, fears, resentments, and desires. We are face-to-face with our fears. Here, intention and attitude become our allies. With a non-judgmental attitude and the intention to align with the higher aspects of our being, our awareness grows increasingly heartful and expands without limitation. Daaji, the Heartfulness guide, describes it beautifully as “a 360-degree awareness.”

In my experience, Heartfulness practice has repeatedly offered me a way to break this cycle. By withdrawing attention from negativity and gently turning it toward the Source of Light in the heart, I shifted from helplessness to presence within.





Arriving at a Meditative State

Distractions, desires, and bitter experiences often pull us back, away from presence. Heartfulness Cleaning, practiced at the end of the day, removes these impressions and obstacles. When the chakras become purified, feelings of discontent, unease, and fear fade away, restoring balance.

Meditation increases our capacity for experience, and cleaning enhances our capacity for observation. Together, they settle us in a higher vibratory field, opening the way for deeper transformation. Regular meditation and attentive observation, supported by transmission, lead to meditative awareness. This is the most profound benefit of Heartfulness as it takes meditation out of rooms and into daily life. Now we are **LIVING** meditation in daily life with a meditative state. In this meditative state, we are heartfully aware.

Our efficiency increases, not because we are concentrating, but because we are fully present and focused.

Governance of Attitude

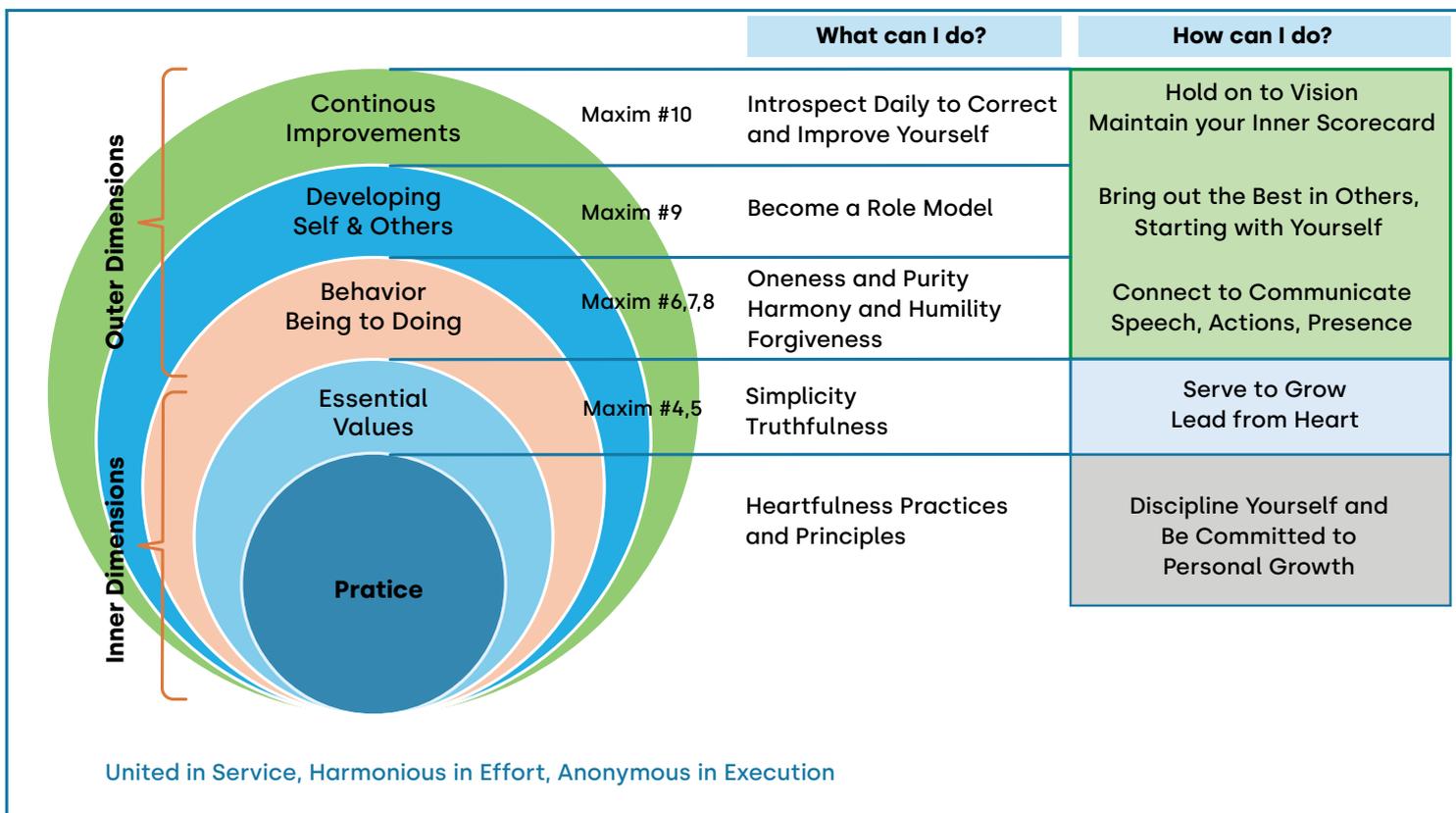
Attention is not something we merely possess; it is something we govern. Each moment offers us a choice: to scatter our awareness across distractions or to gather it into presence. If we choose presence, attention becomes a soft, luminous quality of being.

In Heartfulness meditation, attention leads to the heart. Here, clarity arises, silence deepens, and connection grows. By nurturing daily attention—whether during meditation, conversation, or simple actions—we begin to see life as a whole rather than as fragments. The Grand Master of Heartfulness, Ram Chandra of Fatehgarh (called

“Lalaji”), suggested, “Keep vigil on the heart.” This focus gives us heartfelt awareness. With vigilance, we can pause, choose our response, and make decisions.

What helps us govern our response? How do we guide intention in the moment? What guiding principles shape our governance framework? When I face this dilemma, reading Daaji’s *Users Guide to Living* helps me adjust my attitude. It brings attention to heartfelt, loving presence and guides my intention. This framework is my guide for self-governing attention, intention, and attitude:

In Heartfulness meditation, attention leads to the heart. Here, clarity arises, silence deepens, and connection grows. By nurturing daily attention—whether during meditation, conversation, or simple actions—we begin to see life as a whole rather than as fragments.



The art of attention is the art of living consciously. It moves us from distraction to presence, from noise to stillness, and from separation to unity. Attention acts as both compass and destination. It guides us back to the heart, where true presence resides.

inspiration

“We cannot solve our problems
with the same thinking we used
when we created them.”

ALBERT EINSTEIN





Standing Ground: How Women Interrupt Cycles of Violence

DR. SCILLA ELWORTHY discusses women's role in stopping armed conflict and the grounding that enables speaking and acting for peace, in conversation with **ANANYA PATEL**.

Ananya Patel: You've spent decades working in peacebuilding, and a central theme in your work is the role of women in stopping armed conflict. Could you speak about your current research and what you see as essential for peacebuilding and governance today?

Scilla Elworthy: Well, first of all, it's a pleasure to be talking to you and to have the chance to really examine why women are so important in peacebuilding worldwide now, because, for one, women are not usually instigators of cycles of violence. They start from a different place, bringing less charged emotional baggage with them. They're so much more concerned with picking up the wounds of war, the tragedies of war, that this makes them very energized to prevent war. They use their intuition to help parties engaged in war understand what's needed at the moment and to go a bit deeper than the question of "How many weapons does everybody have?" And we know that the male need for revenge is often triggered by shame and feelings of humiliation, including frequently a failure to protect their families. So, they seek revenge to restore their pride, and, numerically, a balance of

women on negotiating teams has been shown to help reach a peace deal that lasts longer. I find this particularly interesting—if you like statistics, the 182 signed peace agreements between 1989 and 2011 revealed that those involving women are thirty-five percent more likely to last at least fifteen years.

In practice, I've worked in so many different countries where women are the ones who dare to stand up at a certain point and say, "Stop. This is enough." You have to reexamine the chaos that is being caused by this war and this constant use of threat and weaponry. For example, in Northern Ireland, which is very close to me, and where I've worked with those who are bringing together the two parties to sit down and talk over the years. And secondly, in Liberia, as you know, there's been a fourteen-year-long civil war until these two wonderful women, the peace activist Leymah Gbowee, for one, stepped in—they united Christian and Muslim women in an interfaith movement called the *Women of Liberia Mass Action For Peace*. They acted as intermediaries between the then-leader of the big army, Charles Taylor, and the rebel leaders. They even carried



out sex strikes to stop the men from fighting. Their efforts laid the foundation for their leader, Ellen Johnson Sirleaf, to become the first African female head of state. So, you know, real results come from women's intervention.

Here in the United Kingdom in 1981, the Greenham Common women's peace camp was set up to protest against nuclear cruise missiles being stored in an RAF camp. And I was with 30,000 women joining hands around a military base. We managed to get enough women to circulate the base completely. It was called *Embrace the Base*. It hit the headlines back in 1983, and the media got inspired and started reporting on the women camping at the missile site, constantly refusing the idea of more missiles being stockpiled. It took them ten years, but they were very persistent, and in 1991, all the missiles had left the base.

AP: These are such incredible stories. And the idea of including women in these seems

very obvious and natural to me. But I imagine that, even with evidence and public support, this approach often meets resistance in governance. How have you worked to communicate the necessity of women's inclusion at that level?

SE: I was used to the attitudes of our Ministry of Defense and Ministry of Foreign Affairs on these issues. And because I was reasonably well qualified, I was allowed into some of the meetings where they discussed strategy. I was in one such meeting in Whitehall, the headquarters of the military and the foreign affairs. It was a room full of, I think, 250 men, and I could count five women in the audience. It came to a point where what was being discussed and planned was so strikingly obvious, excluding women from any role in resolving some of the conflicts they were facing, that I couldn't bear it; so, I put my hand up, got to my feet, and started to speak about the necessity of including women in conversations

and agreements about peace. And the chairman went red in the face, and after I'd said about three sentences, he said, "Sit down, madam, what you have to say is of no interest here." And I shuddered and sat down for a moment. And then I thought, No, this is not good. So I stood up again and said, "Thank you, Mr. Chairman, but I don't think this is relevant or helpful to exclude the voice of the female in issues which concern all of us in this country." He had to let me go on speaking, but my goodness, was I unnerved, and I had to summon up all my courage and my experience of the past: if you allow yourself to be silenced once, and it works, they think they can do it again. And so what we need as women is to draw on the experience of other women and their courage over the centuries, risking their lives, getting burned for it. We have to stand up in their memory and uplift the voices that can no longer be heard.

AP: Is the transformation from pain and loss into taking a stand also something you actively work with and teach?

SE: It's a training, and we know that it's not easy in many situations for women. It's not acceptable in many cultures for women to stand up and say something about these issues. They can stand up and talk about nursery schools or nursing training, but not about war and the military. So we run training courses where we go through the skills we need to develop to take a stand. Taking a stand is key, and the course training helps develop the inner confidence that is necessary for us as women, as girls, at certain points and anywhere where things are being done and decided about a woman's place that are deeply wounding and disabling for women. So, what we teach people is to develop their presence. Now, that may sound odd, but you know that, as a public figure, sometimes you have to develop the habit of breathing deeply. That's what I do. I breathe

and count to ten no matter what's happening, because unless I'm grounded, I can't speak clearly. My voice will shake. I will betray my nervousness. Of course, we're nervous. We haven't been trained for this our whole lives, as many men have, so we have to develop our courage and the conviction that opening our mouths and speaking our truth, as best we can, is a service to all of humanity, and that it will spread.

Since we've been training women all over the world to do this, the idea that it's legitimate for women to stand up and have a clear opinion about what is needed, whether it's about the army or whether it's about the way our men are behaving on the front line, or whether it's about the decisions that are being made in our governing bodies, we have to develop not just the determination, but the dignity to stand up and say, "It is my right and my duty to speak about this."

Taking a stand is key, and the course training helps develop the inner confidence that is necessary for us as women, as girls, at certain points and anywhere where things are being done and decided about a woman's place that are deeply wounding and disabling for women.

We have people from all over the world taking the course, and we make plenty of space for those who don't feel they speak perfect English. Why should they? And often they speak in translation, because we want people who wouldn't normally have access to training to be able to raise their voices on difficult issues, especially embarrassing ones. Sometimes it's a question about women's need for privacy during their period. Sometimes it's about how women need special allowances in the military so that they can look after themselves. It's all the things that women sort of shudder to say because we're embarrassed, and we are embarrassed because we've been silenced for so long. And so, it does take a bit of training and a bit of courage, and it's wonderful when you find your voice, isn't it?

AP: For sure. Through *The Mighty Heart*, you work with women on developing the ability to take a stand. And through my own experience with the Heartfulness *Heartful Communication* course, I've seen how challenging it can be to open up in that way. In your experience, how does this kind of training affect peacebuilding on the ground?

SE: Well, I'm just so proud of the women that we work with all over the world, the stories they've led—and being able to talk about it is taking a stand. And we suggest that when people feel nervous, they stand up, feel the ground beneath their feet, and feel what generations of women have wanted to say but haven't been able to say throughout the ages. Now we can say those things without getting killed for them. And this is a powerful legitimization for women, particularly in cultures where women haven't historically raised their voices. There's a wonderful example from Kenya. When a lot of violence had erupted in the eastern and western parts of Kenya, a wonderful woman called Dekha Ibrahim Abdi asked 60,000 members of a women's organization to get on

their cell phones and report what they saw. When they reported this information, it enabled the peace builders to plot the hot spots of the violence and the cold spots, so people knew where to run for protection. They developed strategies for each part, with the help of trusted local leaders. In less than six weeks, this led to a complete cessation of violence; they were able to bring this violence to an end by simply informing women on the spot that they could raise their voices, that they wouldn't get killed for it, and that their voices counted.

That kind of female intervention makes me really shiver with pride, because I know what it takes for women to drop their domestic needs and their responsibility to their families and actually get out there and stop the fighting that's going on.

AP: As violence and activism increasingly move between physical and digital spaces, have you seen peacebuilding strategies shift in response to new forms of communication and connection?

That kind of female intervention makes me really shiver with pride, because I know what it takes for women to drop their domestic needs and their responsibility to their families and actually get out there and stop the fighting that's going on.



SE: That's an excellent question, and I don't feel I have sufficient global information to answer it coherently, but the advent of cell phones has actually changed the experience of women. I don't have that information, but what I do know is that women's ability to connect over long distances, to become aware through our websites and other websites of what women are doing not very far away, and being able to get in touch with women there, through the internet, through all the connections that we have now, is incredibly useful. We didn't have that thirty years ago. Very few of us had cell phones, and we had no networks to call on. Now you can tap into a network of 1,000 women if your organization needs to mobilize

quickly. We are far more capable than we have ever been.

That capacity brings real pressure to bear on decision makers—especially women leaders, who understand the importance of women's voices being heard. Policymakers respond to volume: a flood of phone calls on a single issue. They also respond to visible, original messaging—women sending posters to hang in their offices, for example.

It's a combination of old skills and new ones, and those tools are far more accessible now than they once were.

AP: What feels most important for you to offer younger activists who are navigating today's complex and interconnected challenges?

SE: There are many things I would want to say to them, but the most important is this: develop your presence. In an argument, we can sense, often intuitively, whether our opponent is nervous, artificially confident, or simply trying to bully. Part of the training I advocate is simple: practice daily planting your feet firmly on the ground. Stand, if you can, and feel the steadiness rising from the earth through your body—to the heart, the mind, and the voice. Even one minute of this, combined with deep breathing, can change how you speak. Breathing slows you down. You gabble less. People can understand you. The great advantage of breathing is that when words come out of our mouth, they are clear, they are strong, and they are rooted in our heart. And that's where the heart comes in so strongly, because if we're only talking from the mind, it becomes argumentative, about winning points and all that. In the end, when you talk to people after a conference or a meeting, and you ask them what they remember, they remember when somebody took a big, deep breath and said, "What I need you to know is *this*." Then it comes out in two sentences, and that's what they remember. And so, if you're in a public meeting, or you need to stand up and say something, it's always useful to keep it to a couple of sentences, three at the most. You get them very clear in your head, and the shorter, the better. I find that if I deliver a speech that I've prepared that's two or three pages long, it doesn't go down nearly as well as if I start with six points and I deliver the first two, and then I say, "Tell me what you would most like to hear—in what way can I meet your needs?"

AP: You've described grounding yourself physically—standing, breathing, and feeling the ground beneath you. I know gardening is

The great advantage of breathing is that when words come out of our mouth, they are clear, they are strong, and they are rooted in our heart. And that's where the heart comes in so strongly, because if we're only talking from the mind, it becomes argumentative, about winning points and all that.

important to you. How does that connection to the Earth support your work?

SE: Thank you for that question, because it's very close to my heart. I was brought up on a small farm. I learned to love the Earth, and had a very, very domineering father who shouted at me a lot and terrified everybody. And I had to learn to stand my ground. And I realized, standing my ground means standing on the ground. So what I learned to do—particularly if I have to speak somewhere nerve-racking—is go to a patch of grass. It doesn't matter where; you don't need a garden. Go into a park, or wherever you can find some actual earth with grass on it, and stand on it. Really feel that the earth, that ground, is supporting you and wants to have its voice heard through you. And it's your job to tell the truth as clearly as you can—get it down to a few



words. That's what people will remember. And I always try to drop my voice, because if I'm talking fast and in a higher pitch, it goes in and out of people's minds, and they can't really remember anything I said. So, I get my voice to steady itself with my heart and be really in tune with my heart. So, what hopefully comes out of my mouth is as true as I can make it; it's the truth that I have learned and would like to pass on.

AP: This has been very inspiring for me, and I know it will resonate with many people my age and beyond who are trying to navigate the complexities we're all facing. It's powerful

to hear the research and experience behind your work, as well as the practical ways you've found to move through these challenges and take action. I'm very grateful to have had this conversation with you. Thank you, Scilla.

scillaelworthy.com

mightyheart.co.uk

peacedirect.org



You Have Never Seen This World

SKIP LEEDS

You so love
Or fear
but have never seen
this world

You are not blind
As least as this world knows it –
your eyes soak in the swarming particles of light
your brain invites the currents
comes alive in voltages
Your mind, though...that is quite another matter.

You are not deaf
Whatever grasps the air
to squeeze, to stretch the space around its
atoms
comes in through your Buddha-doors
to beat such rhythms on your eardrums
that – through miracles still half-guessed at –
You know voices. Footsteps.
Motors. Music.

You have no scent of it.
No taste or touch of it
no matter where you are
(and where you are has yet to be discovered).

Imagine now a vision
panoramic
Imagine how you see at once
a sphere – 360 all around –
Not just around – and not just now
but later. And before.
Not just space
but the vacuum in its place.
What could you call the world before this
but a faint and flattened photograph?

A poem like this should not
end out in riddles –
no drudgery of koans
no conundrums
no untethered paradoxes
And it surely should resist
any impulse to advise...

...but if you've read this far
then you know why
it will end in just this way:

Open – but first gently close – your eyes.



The Quality of Attention

ELIZABETH DENLEY traces the changing qualities of attention, from focused observation to loving absorption.

*“To be great, be whole;
Exclude nothing, exaggerate
nothing that is not you.
Be whole in everything. Put all
you are
Into the smallest thing you do.
So, in each lake, the moon shines
with splendor
Because it blooms up above.”*
—Fernando Pessoa

*“The moment one gives close
attention to anything, even
a blade of grass, it becomes a
mysterious, awesome, indescribably
magnificent world in itself.”*
—Henry Miller

What does it mean to “put all you are into the smallest things you do,” as Fernando Pessoa describes? And to give “close attention to anything,” as Henry Miller invites us to do? Perhaps you give close attention to chemistry, to music, to your children, or to the infinite inner universe. Swami Vivekananda describes this process simply and scientifically in his book, *Raja Yoga*, when he says, “The instrument is the mind itself. The power of concentration, when properly guided and directed toward the internal world, will analyze the mind

and illuminate facts for us. The powers of the mind are like rays of light dissipated; when they are concentrated, they illumine. This is our only means of knowledge. Everyone uses it, both in the external and the internal world; but, for the psychologist, the same minute observation has to be directed to the internal world, which the scientist directs to the external; and this requires a great deal of practice.”

Attention starts with intention, the impetus to direct thought energy toward a specific goal or purpose. In yoga, energy is known as *prana*, and the mastery of energy is known as *pranayama*,

the fourth limb of yoga. In fact, *pranayama* is just as good a definition of attention as the commonly understood definition of *pranayama* as breathing exercises. Focusing our thought energy on a topic throws light on it. And as the power of the human mind is limitless, both the inner and outer worlds share their secrets with us when we shine this light on them.

It is best done without force, as force narrows the field. The most effective attention is expansive and effortless, described in yoga as *samadhi*, the eighth limb of yoga. *Samadhi* is cultivated through the practice of meditation, which involves both *dharana* and *dhyana*, the sixth and seventh limbs. Specifically, *dharana* is the focusing of thought, occurring as attention is held and supported so the flow of experience may unfold. In turn, *dhyana* is the vehicle that transports us to the Ultimate.

There is attention that is purely observational or scientific in nature, and attention that is infused with love, presence, and oneness with the object of attention. They have different qualities, and both have value. Scientific attention is necessary for discernment and clarity, while loving attention engages a different level of perception, creating oneness and allowing grace to flow into the heart.

Then there is attention that is beyond the conscious realm—at first, that may seem like a paradox, but it can be verified by experience. Consciousness carries with it the ego and all the subconscious patterns of habits and tendencies. Where attention becomes really interesting is when it transcends this conscious realm, when we are totally absorbed in it, and for this, it is helpful to turn inward through meditation.

Meditation with transmission is ideal for this purpose, as the transmission holds us and lifts us into other dimensions in a quite effortless way. It is apt that the Farsi and Urdu word for transmission is *tavajjo*, which also means “attention.” Transmission naturally carries our attention to the innermost layers of our being

through the impulses of the soul. It takes us to a realm beyond even the universal consciousness that is so highly sought after.

The act of listening is a wonderful way to discover how we use these different types of attention. We can listen in a very precise, observing manner; in a loving manner, fragrant with empathy and compassion; and in a manner that simply rests in a yielding heart, without adding any weight to the situation.

Ultimately, we let our attention flow freely to those things we love, as that is where our interest lies. That is why it is so important to find the things we love and pursue them, authentically, even as they change at various stages of life.

We let our attention flow freely to those things we love, as that is where our interest lies. That is why it is so important to find the things we love and pursue them, authentically, even as they change at various stages of life.

From Attention to Attraction: The Gentle Descent into the Ultimate

JASON NUTTING explores the inner movement through which meditation shifts from effort into surrender.

At first, we meditate on the heart. Our attention is deliberate, like a river carving its path through resistance. We settle the mind, and if we become distracted, we simply return to the heart. Each thought redirected is an act of love; a choice to turn inward again.

This is how every journey begins: with intention and effort, powering our boat with our will. In this early stage, meditation is a gentle retraining—a sacred discipline. Each return to the heart is a reminder: *not there... here.*

Effort is not the enemy of spirituality; it is its first expression. As the will aligns and thoughts become quieter, the heart slowly becomes familiar terrain.

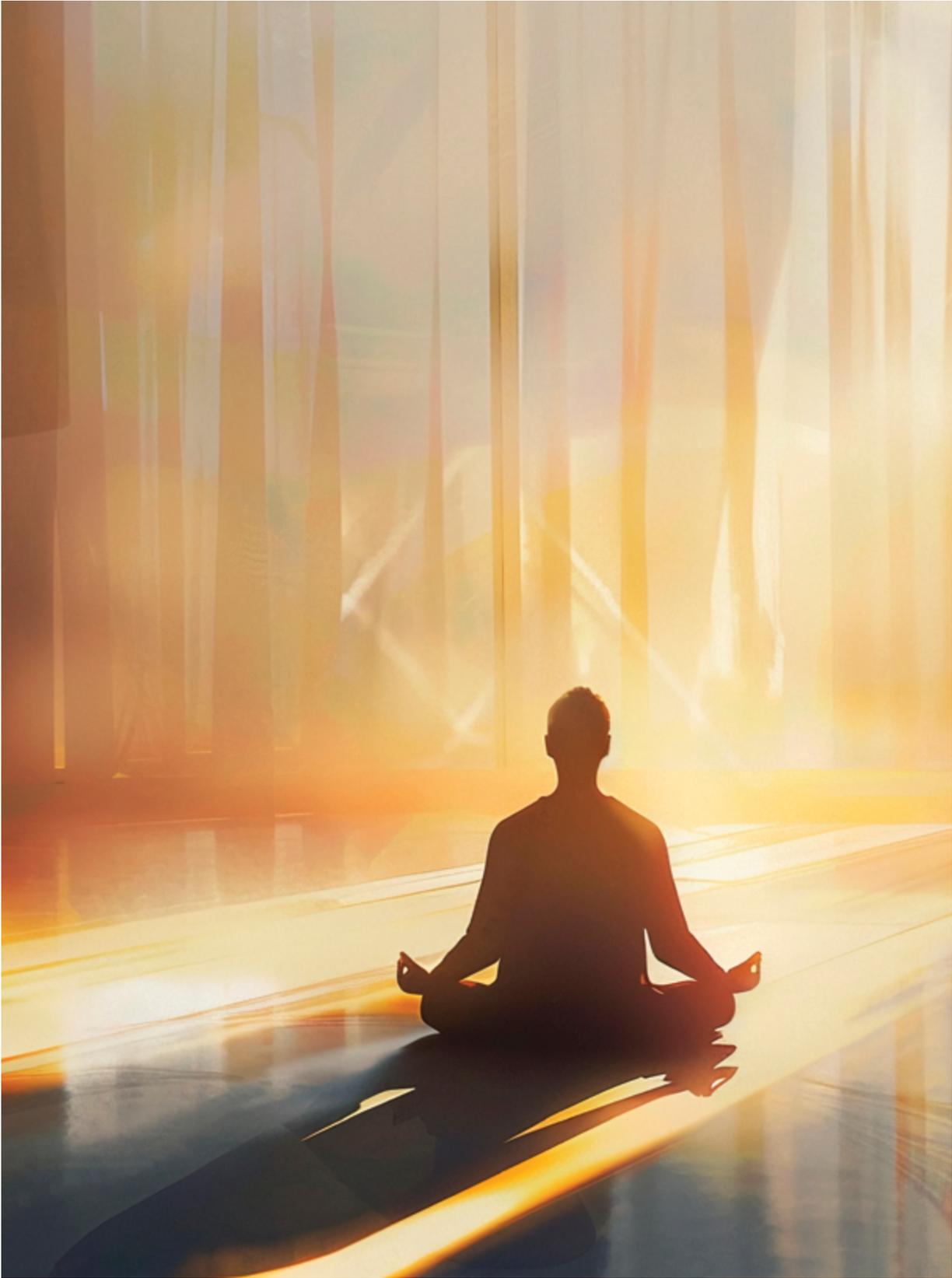
From Attention to Attraction

Eventually, almost imperceptibly, something changes. The mind no longer searches for the heart; it is drawn to it, gently and naturally. Like a moth drawn to a flame for light and warmth, attention becomes attraction. The current moves us forward where the oar was once needed.

Meditation stops being something you do; it starts doing you.

The effort to go within dissolves as you are gently drawn inward, pulled by the gravity of the *divine heart*—the great reversal, where the seeker becomes the sought.

Meditation stops being something you do;
it starts doing you.





The heart becomes not just the seat of meditation, but the seat of the Divine itself. And we realize: it was never about reaching the Ultimate; it was about allowing the Ultimate to reach us.

Carried by the Ultimate

Attraction deepens into absorption. What began as *I am meditating* becomes *meditation is happening*. Even that dissolves, until only presence remains.

Here, the Ultimate draws you into itself. Your attention no longer reaches for the Divine; instead, the Divine draws you back to its own center, as a magnet draws metal. This is the hidden meaning of surrender—not defeat, but the transformation of effort into effortless flow.

We began by trying to hold the heart; we end being held by it. Yet even in being held, the journey continues, for absorption endlessly unfolds, drawing us deeper into what cannot end.

Letting Go into Grace

As the current of attraction takes over, even practice dissolves into prayer—a prayer without words, request, or need.

The heart becomes not just the seat of meditation, but the seat of the Divine itself. And we realize: it was never about reaching the Ultimate; it was about allowing the Ultimate to reach us.

To be carried by the Ultimate into the Ultimate—this is where meditation truly starts. Effort bows to grace, attention gives way to attraction, and in that unending surrender, the seeker and the sought endlessly become one.

the

HEARTFUL MIND

with **Daaji**



"My wish is that this series can help you lead a life guided by the heart. Let's embark on this journey together, you won't regret "

- Daaji

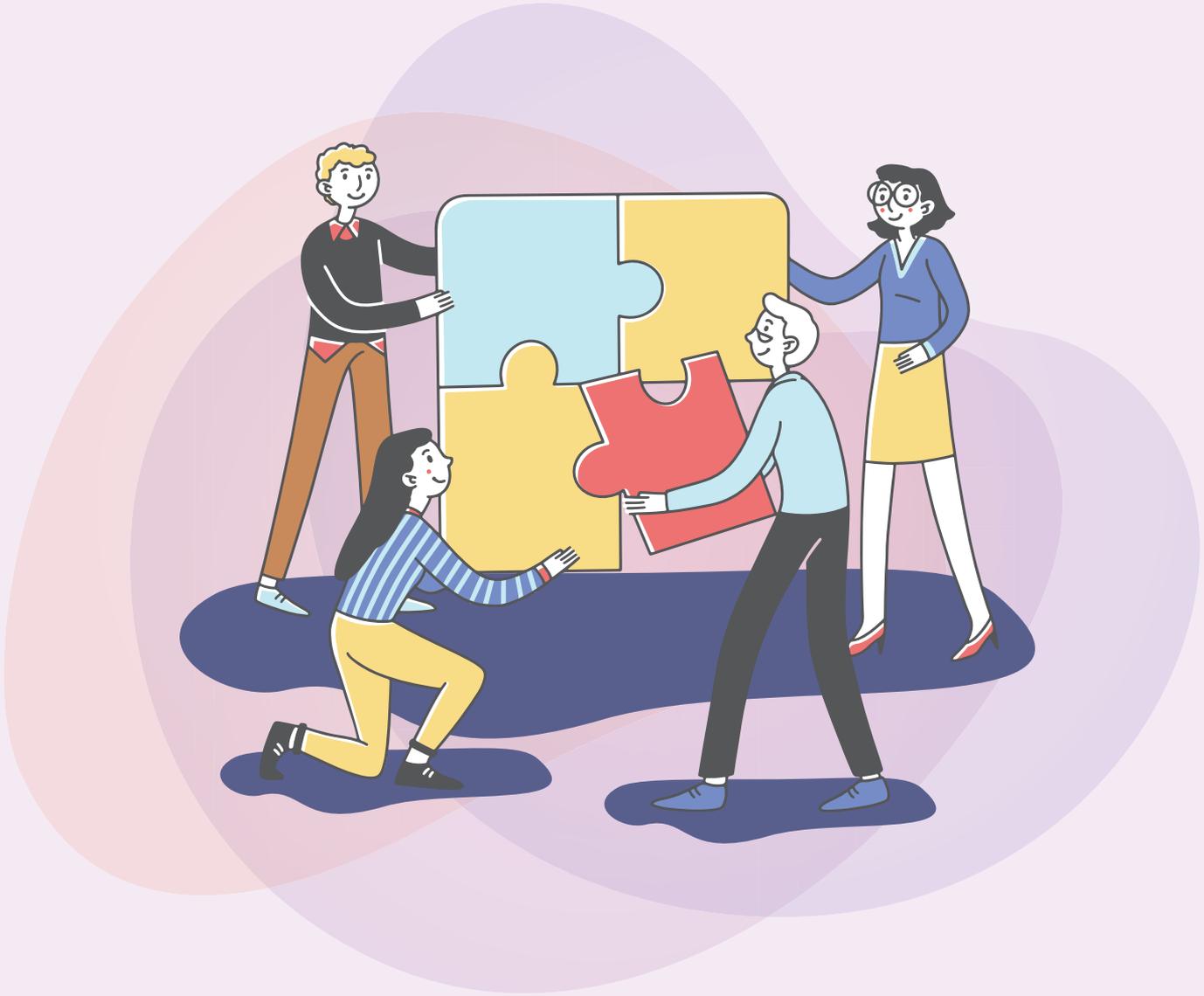
Experience 10 immersive episodes where Daaji takes you through simple exercises and practices to find our way amidst the complex network of thoughts, feelings and emotions and external chaos of daily life... Each session of this series is an invitation to the journey inward – to find calm in chaos, heal and deepen relationships, let go of what no longer serves, and rediscover balance and courage. Together, we learn to transform anger into growth, loneliness into connection, and effort into ease – nurturing collective well-being and awakening our highest potential. This series is a heartfelt guide to living with clarity, compassion, and purpose – to lead a truly heartfelt life in a hectic world.

heartfulness
purity weaves destiny

UR
L I F E



experience



Workplace

“Little things make big things happen.”

SOCRATES



Why Not to Measure

ICHAK ADIZES reflects on why what matters most in leadership and organizations cannot always be captured by measurement.

Managing by results is one of the central pillars of management and leadership education. Peter Drucker, the guru of management, said that if you cannot measure something, it's not important.

Management by results may apply to tasks where measurable output is the only factor that counts—such as sales, where commissions are tied to performance, or production work, where workers

earn bonuses for beating their quota. But it's wrong for managing the managers.

The most important asset a company can have does not appear on its balance sheet nor in the profit and loss statement. *It is the company culture.* If there is no mutual trust and respect, the company will suffer energy loss and not perform well. One of a leader's most important roles is to build and nurture a constructive

organizational culture. While it is possible to measure this through a survey, there is danger if the measurement is the same variable used to determine rewards. The purpose of what is being measured can be lost, and the measurement itself becomes the organization's aim.

This issue extends to economic theory as well.

A company is established to satisfy specific market needs. The paying customers are the clients to focus on; the owners are stakeholders whose financial support is necessary for the company to operate. Owners need to be satisfied (otherwise, why would they provide financing?), but their satisfaction is *not the purpose* of the company's existence; the company is established to satisfy, not to exploit the market.

Profit measurement was born to measure how well the company is doing, having more revenue than cost, and providing enough return to the owners to justify financing the company. But once profit is measured and made the goal to be surpassed, client satisfaction is forgotten or ignored. Profit measurement now becomes the goal and purpose for which the organization exists.

There is more to the danger of measuring.

When one sets measurable goals to award bonuses or any other remuneration depending on how well the measure is met, people tend to set goals low (goals they are sure they can achieve) to secure their bonus. The result is that people do not aim to excel to try new things to stretch to their peak capabilities. Managing and rewarding by results produces mediocre managers.

An alternative way to manage is to disengage results measured from rewards granted. The company should set up aggressive goals. The rewards (the bonus or profit sharing) should be awarded strictly as a percentage of what was achieved in reality, independent of what was planned or budgeted. Thus, the better the results, the more rewards are shared.

The deviation (whether the actual is significantly higher or lower than planned) is a call to analyze the process for achieving the

results: Where did we go wrong in our planning?

An analogy to explain this point: We want an organization of Olympic winners. They should always aim to improve their previous record. After the competition, the review of the game or race that happened is to compare the actual to the plan, analyze where the plan failed or why it could not be delivered, so that next time we can do better.

No deviation from the plan means no learning!

If there are no deviations from the plan, it was either not aggressive enough or too conservative. Neither is good management.

Manage the process.

Reward based on *actual results*.

The most important asset a company can have does not appear on its balance sheet nor in the profit and loss statement. It is the company culture. If there is no mutual trust and respect, the company will suffer energy loss and not perform well.

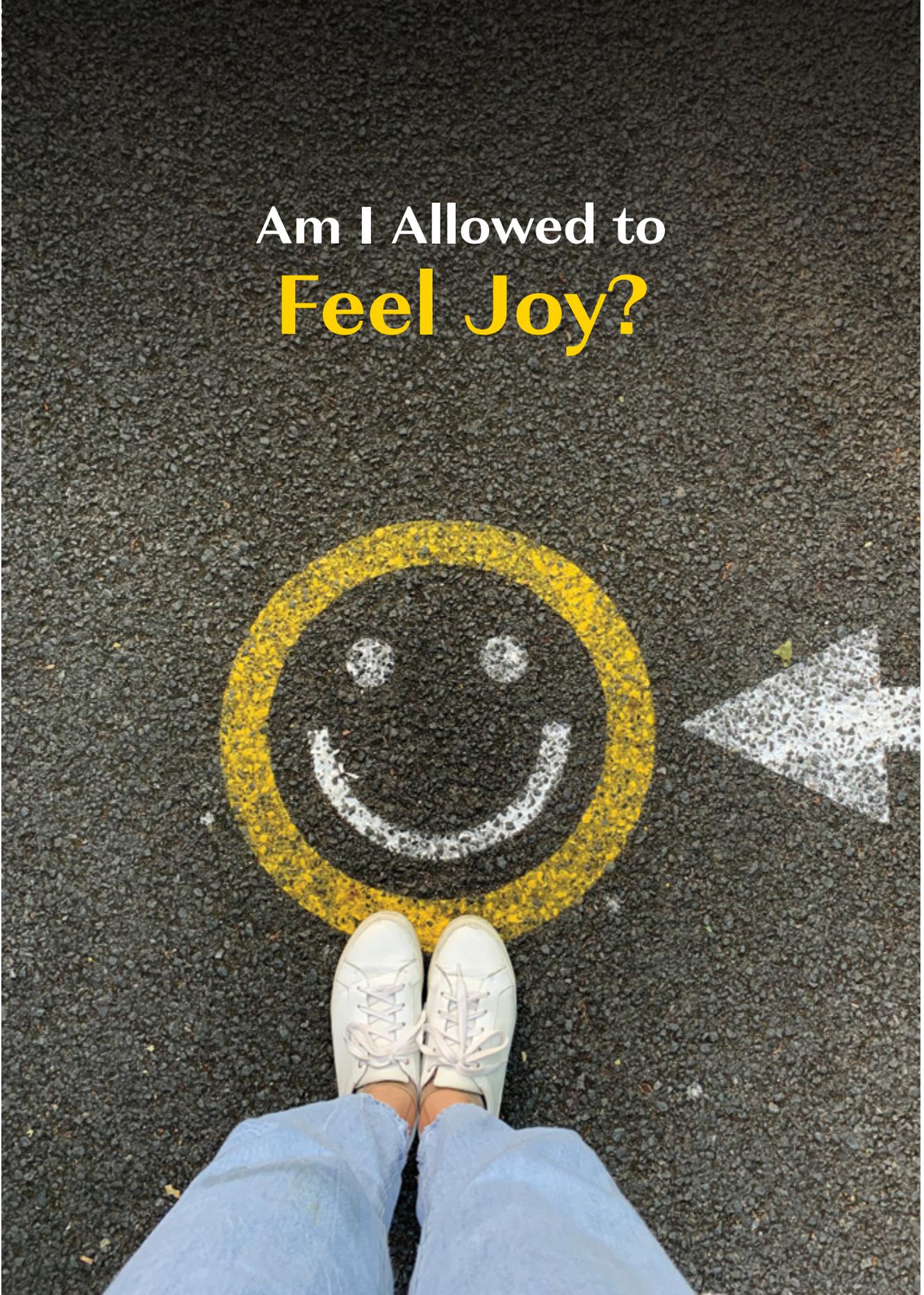
relationships

“Intention gives us direction—the ‘why.’
Attention gives us focus—the ‘what.’
Attitude gives us quality—the ‘how.’”

DAAJI



Am I Allowed to **Feel Joy?**



MAMATA SUBRAMANYAM examines the role of joy in healing, resilience, and care amid global grief.

My favorite songwriters and authors often share a variation of the same sentiment: that much of their best work comes from moments of deep pain. Their heartbreak, anger, or case of the blues pen some of the greatest lyrics sung or the most profound scenes in a novel. It is those moments that history or the internet repeatedly revisit, analyze, or post as the caption of a melancholy photo carousel on Instagram (admit it, you've done this at least once).

And while happiness is also the subject of great lyrics and book scenes, pain's vulnerability often feels more relatable.

I make no claims that anything I write is profound or memorable, but the sentiment of creating from hard experiences resonates with me.

Looking back, anything I write almost always came from a place of despair. As a kid, many of the stories I would pencil into wide-ruled notebooks were dramatic, with a protagonist already immersed in some kind of intense personal turmoil before the story had even begun. Writings for

college assignments were almost always narrated from a place of insecurity. And at the peak of some of my hardest moments came hundreds of iPhone notes filled with angry and bitter poetry and short essays underscoring the depths of my depression, the despair at being misunderstood, and the frustration at myself for not being able to overcome it. The pain was overwhelming, yet the writing is amongst some of my favorite things I have ever created.

Much of the last few years has been dedicated to healing, resolving the roots of my mental health issues so that the feelings of pain are no longer as acutely felt. I am very different from the girl who felt those negativities so intensely, but I am still very close to her, often examining her with a more gentle, reflective lens rather than so much criticality.

It is in those observational moments that one question always



springs to mind: why didn't I allow myself to feel joy?

Pain and suffering are readily doled out, but in some ways, society has set a standard of joy and happiness that needs to be earned.

"I got the good grade, but I can't be satisfied until I'm at the top of my class."

"I got the promotion and the raise, but it's not enough. I have to make more."

"I work out every day, but I still look good enough."

"I've pleased this person, so now I can be happy."

The ability to reach joy is shrouded by what I now understand to be guilt: guilt for not being enough, for not doing enough, and for not knowing how to define "enough." The question becomes: how can I appreciate joy as a feeling of freedom to just be, rather than something that must be commodified?

In these last few years of gradual healing, I have often reflected on the period in my life when I felt the most uninhibited joy: childhood. I put myself in the shoes of my five, six, or seven-year-old self, breathing in the clean smell of fresh air and warm sunshine while sitting in a field of

dandelions in the empty lot next to my childhood home. I take myself back to late nights with a flashlight and my new favorite book, hidden under the flowered tent of my bedspread comfort as I sneaked in just one more page, just one more chapter. I feel myself standing with confidence on stage at my school's talent show, singing a Shania Twain song while boldly dressed in a yellow *churidar*. I hear big belly laughs shared with my childhood best friends, unfettered by any need for decorum.

I think about how simply everything flowed back then and how complicatedly wound up my life is now. I am untying the knotty threads of mental illness and resewing life with the more colorful strands from childhood that I have neglected along the way: being outside, breathing in fresh air, slow mornings that don't immediately begin with my phone

The question becomes: how can I appreciate joy as a feeling of freedom to just be, rather than something that must be commodified?

or an urge to work, singing loudly and without fear.

Nowadays, I want to write about my slow rediscovery of joy. But when I open my laptop to a new Word document, I'm struck by a new kind of guilt, triggered by the collective grief, uncertainty, and despair worldwide. I start to type everything I want to say, but stop, wondering how another note on a healthy morning routine reads when nature is screaming for us to look, look, look! at the pain we are putting her through.

We are at war everywhere. The climate worsens. The internet leads us astray. Why should anyone care about anything else? What will we do? It feels frivolous to focus elsewhere, and though I know life continues despite world crises, I wonder how anyone can move forward when so much is not normal.

Am I allowed to feel any kind of joy right now when so many of our brothers and sisters around the world are experiencing unacceptable levels of suffering? Is it self-serving to even be thinking his way? Yes? Maybe? I don't think I'm trying to be, but I don't know. *I don't know.*

In a recent podcast episode, a well-known public figure was asked how she is doing at this present moment. She paused, then said something along the lines



of, “In my personal life, I’m good. And I am worried because of the state of the world.”

In her answer, I somehow got my own. Life is filled with dualities, and when the more negative of those dualities is overwhelming, it becomes even more important to balance it with its opposite. Joy—especially now—is essential. If I am not actively trying to create joy in my own life, how am I supposed to help the people who need it the most find it? The more joy we can create and sustain, the more we will be able to remove despair. The more we can lead with it, the more we can heal. And the more we share it, the more we will remember that joy is not something to be earned, but rather to be *lived*.

The more joy we can create and sustain, the more we will be able to remove despair. The more we can lead with it, the more we can heal. And the more we share it, the more we will remember that joy is not something to be earned, but rather to be lived.

environment

“The Earth does not belong to us:
we belong to the Earth.”

CHIEF SEATTLE





The Baya Weaver at Kanha—crafting its hanging home with threads of different leaves, patience, and pure artistry.

Nature's Winged Messengers

B. RATHINASABAPATHY draws us into a living landscape where birds, butterflies, and moths become gentle guides to attentiveness, balance, and a more intimate relationship with nature.

In nature, even a pair of fragile wings carries a message—color to inspire us, and camouflage to protect life's quiet miracles.

As the New Year 2026 dawns, Kanha awakens in a symphony of color, song, and silent wings. Nearly 200 species of our winged friends—including ninety birds, seventy butterflies, and forty moths—call this campus home, each with its own rhythm and grace. From the bright melodies of day to the quiet guardians of night, Kanha's winged world reflects nature's perfect balance. They invite us to pause, observe, and welcome a year filled with awareness, harmony, and wonder.

At dawn, when the first shaft of sunlight touches the earth, the day

begins not just with light, but with song—the sweet, liquid notes of the koel drifting through the still air.

A moment later, the bold call of the peacock rises like a trumpet of awakening, echoing across trees and open spaces. Together, they open the curtain of morning, inviting the world to breathe, listen, and come alive. And then, from a flower touched by the sun's first gold, a spark of color lifts—a butterfly beginning its graceful day's journey.

As dusk settles and soft lamps glow, their nighttime companion emerges: the moth, stepping gently from the shadows, wrapped in the magic of perfect camouflage. Between them, day and night

share a silent dialogue of color, sound, and stillness—reminding us that nature speaks in subtle shades, not in noise.

The Poetry of Transformation

Every butterfly, moth, and bird carries a story of wonder. For butterflies and moths, it is the miracle of metamorphosis—an egg becoming a caterpillar, a caterpillar surrendering into a cocoon, and from that stillness, emerging as a winged being of effortless beauty. For birds, transformation takes the form of learning to fly—from the trembling first flutter of a fledgling to the confident arcs of adults tracing patterns across the sky. Their journeys mirror our own inner evolution toward lightness, clarity, and higher consciousness.

ENVIRONMENT

More Than Beauty: An Ecological Gift

Butterflies, with their vibrant colors, silently pollinate our gardens and forests. Moths—understated yet essential—continue pollinating long after sunset, becoming a vital food source for birds, bats, and countless small creatures. Birds, in turn, maintain the balance of ecosystems: bee-eaters controlling insect swarms, bulbuls and barbets dispersing seeds, kingfishers shaping pond life, and owls guarding the night. Together, these beings weave the invisible threads that keep nature alive.

Moths: The Quiet Masters of Camouflage

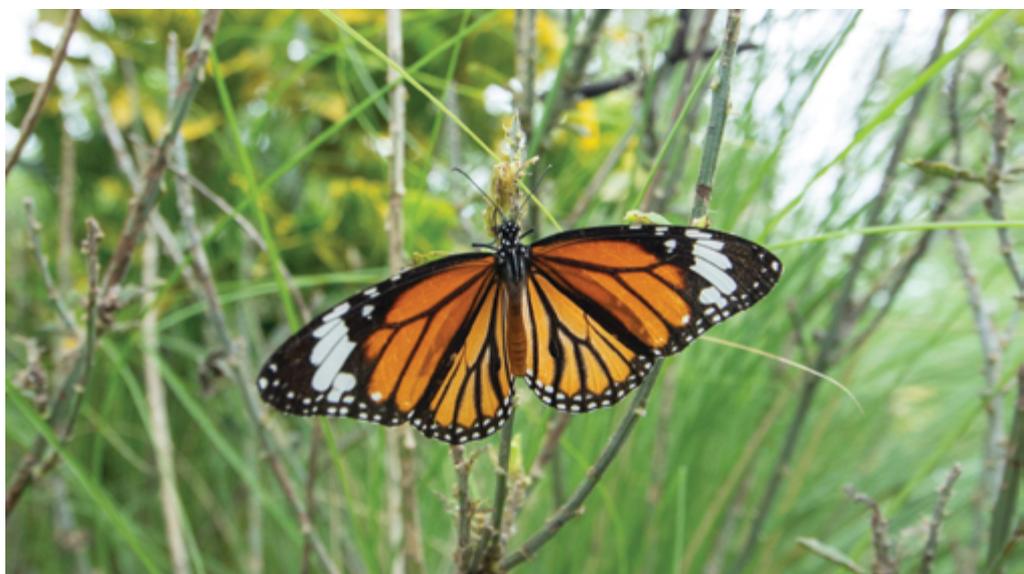
If butterflies celebrate color, moths celebrate stillness. Their earthy browns and greys let them vanish into bark, leaves, and shadows—a lesson in humility and adaptation. Yet under gentle light, their patterns open like secrets: intricate lines, silken textures, and wings broader than a human hand in some tropical giants. Beauty, they remind us, need not be loud.

Birds: The Voices and Soul of the Landscape

Birds bring movement to the canopy and music to the air. The koel's melody, the peacock's call, the soft chatter of tailorbirds,



Small green bee-eater



Striped tiger butterfly

the rhythmic drumming of woodpeckers, and the comforting coos of doves give the landscape a heartbeat. Some, like sunbirds, share the butterflies' work—sipping nectar and carrying pollen. Others, like flycatchers and drongos, help maintain the insect balance, keeping forests healthy.

Welcoming Them into Our Gardens

A butterfly-and bird-friendly space is a sanctuary of life. Plant nectar blooms like Eranthemum, Ixora, Clerodendrum, and other wildflowers. Grow host plants such as curry leaves for Common Mormons. Add fruiting species for birds: Fig, Guava, Mulberry, Carissa, and Indian cherry.

Symbols of Lightness and Inner Freedom

Across cultures, butterflies symbolize the soul's freedom. Birds symbolize aspiration, vision, and spiritual ascent. Moths symbolize trust in the unseen—the ability to move through darkness with quiet confidence. Together, they teach us to live lightly, surrender gently, and embrace change with grace.

The Final Whisper

Brilliant like butterflies or subtly toned like moths, these winged messengers teach us: Nature's use of color to express and camouflage to protect is essential for survival, balance, and beauty.



Oleander hawk-moth

As we nurture these delicate lives, we cultivate a deeper connection to nature's wisdom—a reminder that transformation, like a moth's silent flight, happens softly but surely.

Thanks to planned water-body restoration and the steady growth of vegetation cover, Kanha has become a welcoming refuge for countless winged friends. Their indispensable roles in seed dispersal and pollination—tasks no other beings can truly replace—continue to enrich the landscape. In the coming years, this sanctuary will flourish even

further, evolving into a paradise for birds, butterflies, and moths, as seen in the finest forests and sanctuaries. Kanha stands as a living example of how thoughtful care can restore nature's balance and beauty.

Butterflies survive through visibility; moths through concealment. Together, they remind us that nature thrives in balance—knowing when to shine and when to withdraw.



creativity

“Don’t be satisfied with stories,
how things have gone with others.
Unfold your own myth.”

RUMI



A Poet's Prayer to Rumi

CLARK POWELL

○ Mevlana, friend of the turning stars,
you who made longing a language,
and silence a home—
I come barefoot to your words.

My ink has grown weary of meaning;
teach it again to dance.
Let rhyme lose its vanity
and rhythm remember its pulse in the heart.

You who spun emptiness into music,
whisper to me what you told the reed:
that separation is only the first note
of union's long song.

I have written of love as if I knew it;
now let love write through me,
so every line breaks open like a gate
to the invisible city.

Take my hand, old master of burning;
set me alight without ash.
Let each poem be a small surrender,
a turning toward what never leaves.

And when I forget why words exist,
remind me:
they are footsteps
back to the Beloved.

DOGEN'S LIFE WORK BLOWS OUT THE WINDOW

It happened in the middle of
the night

After he just finished inking
The last page
Of seven years of painting
Letter by letter
Letters to make words
Holding seven years
Of writing everything
He learned from the old
Masters
And his own heart —

A big wind came down the
mountain
And blew open the window
Above the writing desk
And took his pages sailing
Away in the night —

Dogen awoke to find it all
Gone, pages swirling far below
In the courtyard, sailing
Over the monastery wall
Off into the rainy night
Seven long years of finished
labor
Finished.

In the morning the monks
Came and said, Master! We
Will find and fetch
As much as we can!

Dogen smiled from his window,
Looking at the mountain
That took away his pages.





Why? He said to the monks below,
 Didn't the wind teach us
 What we already knew?

That the Give-Away
 Happens to everything
 We hold dear?

Said the monks
 But Master! These are priceless
 Teachings — how can you,
 How can we, just let them go?

Dogen, who had been up
 All night at the window,

Smiled again and said,
 Look how the wind
 Has published my words
 On compassion to build bird
 Nests, given my words
 About Non-attachment
 To the trees to leave
 Them to the leaves
 That fall to the roots
 And die with them

To nourish trees to come
 And may become paper
 To carry other words
 Of someone else's wisdom?
 Has it not been distributed
 By nature to Nature?

But we have lost your words!
 Cried the monks.
 And Dogen placed his hand
 On his heart and said,
 The words came from here

And still are here.
 And they will return
 By heart to new words.

The monks shook their heads
 And walked in wonder away.
 And Dogen smiled
 And went to sleep.

After the long stormy night
 The ordinary sun lit
 Another day through a crack
 In the mountains,
 A sunrise Dogen never saw.

Solo with Voices

ALANDA GREENE writes about fear, self-doubt, and what it means to claim one's voice.

It's not as if I haven't faced challenges. Climbing a mountain alone in the night, in wilderness where grizzlies and cougars are frequent, to be at the top for sunrise. Sitting by loved ones, holding their bodies in their final breath, the well of grief I thought would drown me. Betrayals that obliterated my ground of trust. Illnesses that brought my own death close. I learned I could face fundamental fears without turning away, hiding or denying.

So my terror at being asked to sing solo in a Christmas concert feels entirely misplaced and unexplainable. I mean, really, this is not such a big deal, not compared with legitimate challenges. I live in a small, rural community, maybe 100 people in the audience. Friends and neighbors.

When I turned seventieth, in some moment of bravado or delusion, I decided it was time to

face new challenges, say yes when asked to do what moved me into uncomfortable places. Observing friends, family and acquaintances in their ageing process, I saw many choosing what I called the easy route. We'd all reached a phase of having considerable life experience just by living as long as we had. We'd collected a pretty good bag of tricks to handle what came along. No need to take on unnecessary effort anymore. We'd done our bit.

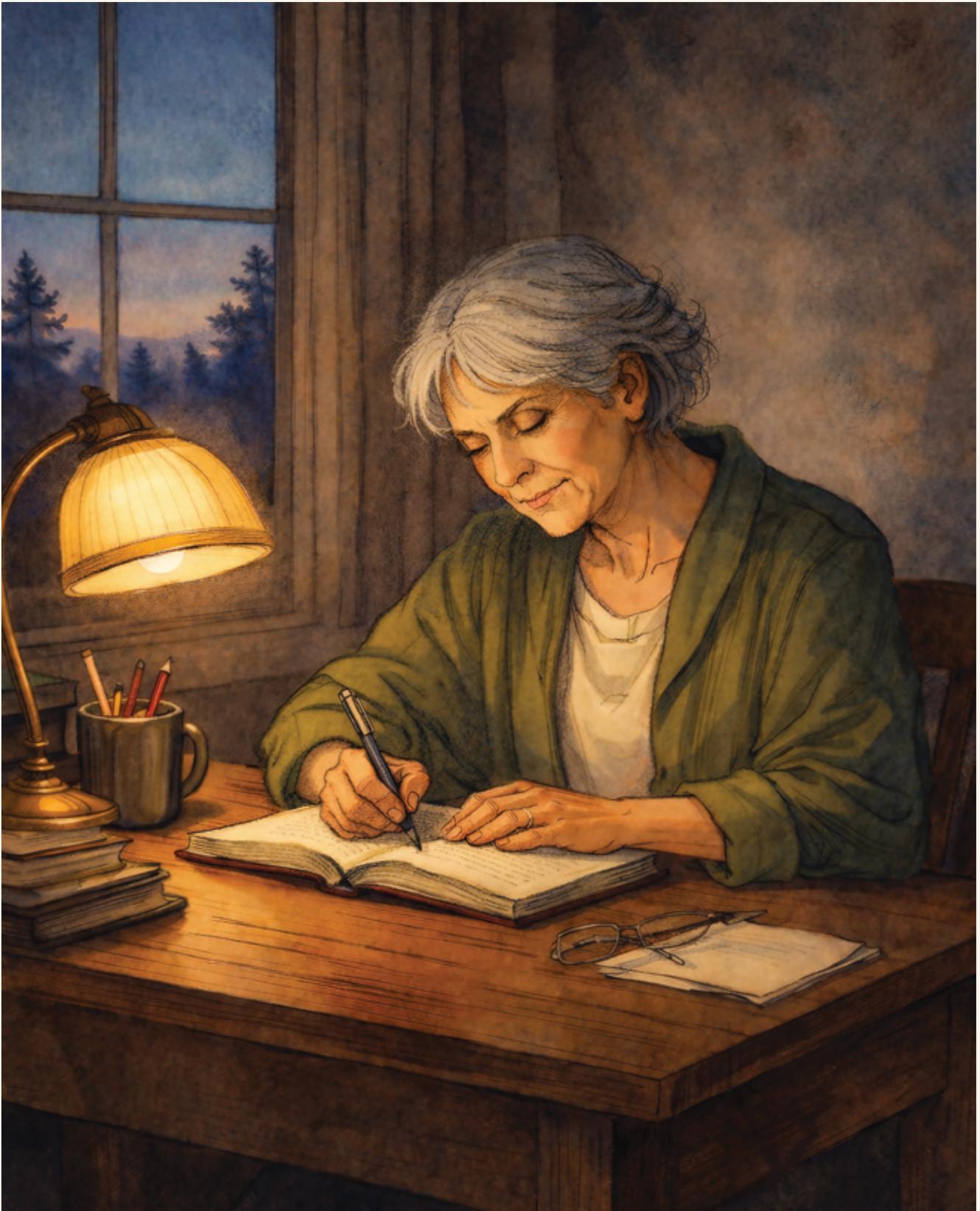
But I noticed that the less people applied themselves to new efforts, the more rapidly their ageing decline seemed to happen. People who continued learning and exerting themselves in various ways appeared to have a less rapid decline, sometimes a hardly noticeable one.

Based on a rather small population study and questionable scientific rigor, I resolved to avoid the

easy-street route and the rapid decline. This was my inner pep talk as my seventieth birthday arrived; a promise to myself that I would step up to the plate when opportunities to stretch myself came along.

I would have never made that promise if I'd known I'd be asked to sing a solo, no matter what audience was before me.

I'm fond of singing and look for opportunities to do it. My voice is pleasant and average. I taught for years and sang every day with my class. I sing weekly with friends, guitar in hand. In our small, rural community, choir opportunities come along now and then, and in the last five years, we've had a regular "pop-up" choir organized by a former teacher from the big city. I sing alto. And I sing with groups. Not soprano and not solo. For good reason.



I write daily on the subject of the unreasonable fear that this request has awakened. It is about not being good enough, not wanting to let others down, not wanting to be criticized or mocked or judged. It is about holding back with my voice. And it is about having the courage, yet again, to face this fear. But I need to identify just what, in fact, it is.

“I was wondering,” says Deberah, when she phones me in the late autumn, “if you’d be willing to sing the solo for the part that Anthony usually sings. He can’t do it this year.” I stammer, fumble for the words to say, “Sorry, I don’t think I can do that. I’m not really a solo singer.” One part of my mind constructs a list of reasons why I can’t do it, while another part is busy reminding me of the commitment I’d made to myself at turning seventy, and yet another part agonizes over how much I appreciate what our choir director does, how I really like her and don’t want to let her down. Instead of the expected response of saying why I can’t do this, a feeble voice speaks into the receiver. “I could try.”

I hang up the phone and wonder how that voice got there. In numb shock, my mind races in a frenetic hamster-wheel panic of words: *This is a solo. You can’t sing solo. It’s soprano. You definitely cannot sing soprano. You’re going to have to back out. As soon as she hears you try to sing soprano, she’ll cringe and go find Anthony to beg him on bended knee to please, please come back and sing this part.*

This is the beginning of an inner cacophony of anxious voices, and one that tries to counsel the manic, fearful ones.

I think about distracting myself with meaningful tasks like dealing

with the mismatched pairs in the sock drawer or finally cleaning the top shelf in the pantry. Anything to escape this terror. And yet, a niggling feeling tells me this is more important than contrived distractions. I retreat instead to my desk, open my journal and begin to write. I listen and scribe the various voices speaking in my mind.

From that beginning, I write daily on the subject of the unreasonable fear that this request has awakened. It is about not being good enough, not wanting to let others down, not wanting to be criticized or mocked or judged. It is about holding back with my voice. And it is about having the courage, yet again, to face this fear. But I need to identify just what, in fact, it is. Climbing a mountain, loss of trust and friendship, staring at the possibility of my imminent death and the reality of loved ones’ deaths—these are challenges worthy of fear, worthy of finding courage to face them. But really—singing a solo in the community choir at the Christmas concert? My emotional response feels like an insult to situations that are genuinely challenging.

Yet there in my journal I write the words: *this feels really important, really significant, but I don’t know why.*

Through the next days, glimmers of insight emerge as to why it

matters that I keep my agreement to sing this part. *It's about claiming your voice.* There it was on the paper, written by my own hand. *What's this?* I ask myself. I have a voice—I write, I speak, I express myself. *Sure, sure,* says one of the inner voices. *But this hides the voice you keep silent.*

I begin to track the voices—silent to the outside world—but inside is a chorus eager for a chance to be heard. I resist the temptation to edit and omit. *Really?* asks one voice. *You're writing THAT?*

I'm loosening up old memories, concepts, ideas, fears, restrictions, impositions about how I can express myself. Listen to these criticisms—friends, brother, husband, teacher. I've brought them all inside. I'm starting to doubt I can do this.

Several inner voices are happy to corroborate this. A quiet one prompts: *You can.*

Another is clear. *No, you can't. You'll let Deberah down. You'll be an embarrassment to the choir and the band. Your friends will feel badly for you. Your not-friends will be gleeful.*

I practice with the choir, and my voice sounds weak; I miss notes, and there's no volume. I cringe. Deberah suggests I work on my breath. I'm a long-time student of yoga. I thought I knew how to use my breath. But something holds it, contains it, tightens my chest and

restricts my throat when I try to sing this piece.

I write more. *Okay, I will challenge this concept—the not-good-enough, the don't-put-yourself-forward, don't-take-center-stage. Why not? What's behind that?* Something is hiding in the corner of my mind, something about not doing what my sister couldn't or wouldn't. *Your sister was the one with talent. That's why she had singing and piano lessons. She was the one who had the good voice. She was too fearful and shy to sing in front of people. It would be wrong for you to step forward. Don't make others uncomfortable.* But this isn't about my sister. That voice hides a truth that's even further back in the corner. This is about potential and possibility and all the voices that hold me, and each of us, back.

I can back out at any time, I tell myself over and over. But there's something to learn. Something that won't let me quit. It's about challenging concepts about what I can do. I write. I practice. I wake in the night; my throat is dry and tense.

The concert is close. Sometimes my voice gets the notes. Sometimes it doesn't. I practice relaxing my throat, letting it open. Words escape when they aren't supposed to. Sometimes people don't like hearing them. I see something in all this about giving over authority and power, yet when

this idea gets into words on the page or from my mouth, it sounds foolish, not quite right, a bit silly, inadequate.

Inevitably, concert day arrives. I haven't transformed into a powerful and magnificent singer. But it goes well. The outcome no longer seems so important. I am busy processing the insights of all the voices. Still, I am glad not to mess it up.

The intensity of my fear still feels out of proportion, yet I know something deep and long-carried was loosened, opened and released. Partially. There's more to do. When it comes to really meeting the long-held, buried ideas about capability, what it's okay to do or not do, who holds the authority of my voice—to name just a few—it makes climbing a mountain alone in the dark feel ridiculously easy.

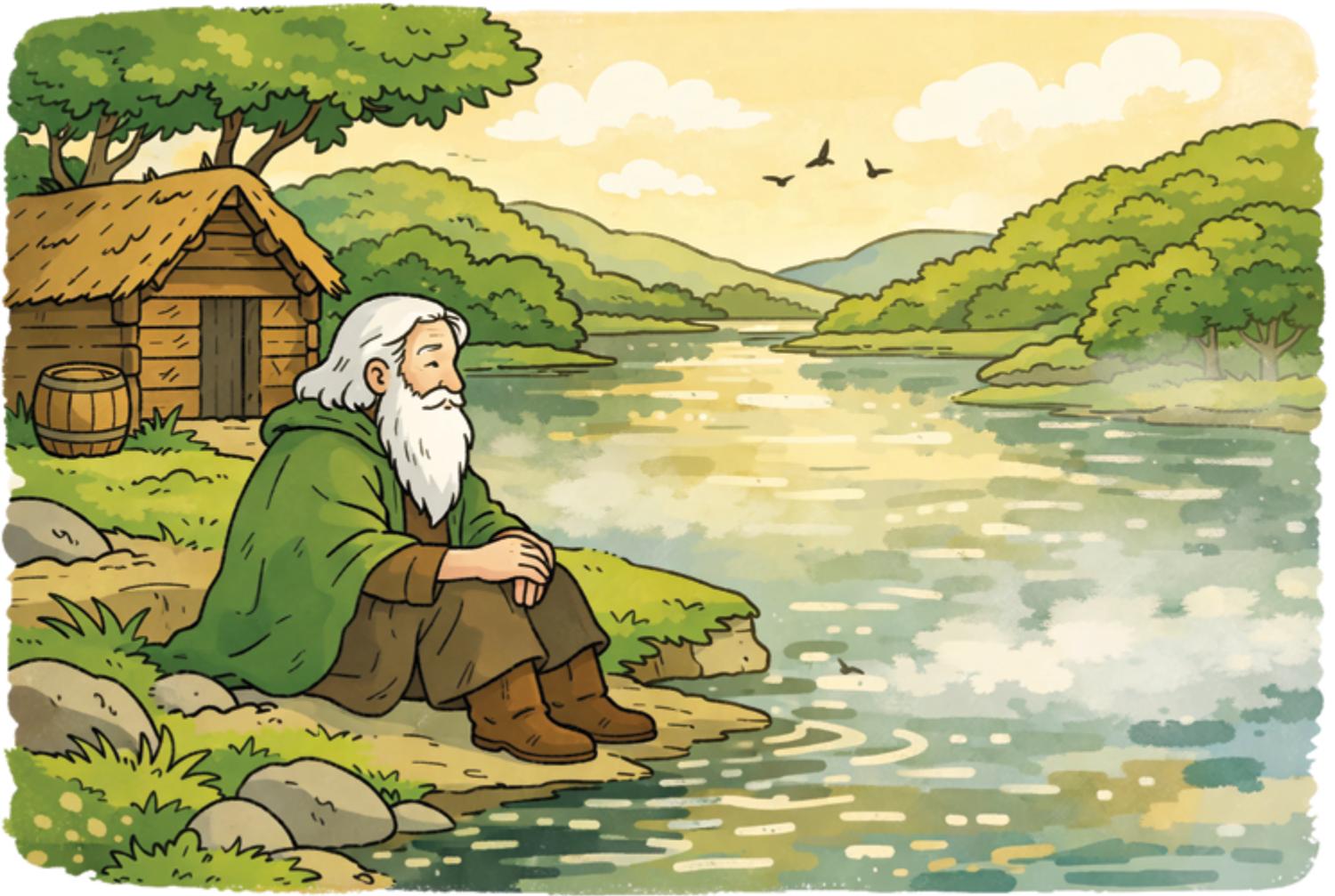


children

“You must do the thing you think
you cannot do.”

ELEANOR ROOSEVELT





FINNEGAS AND FIONN:

The Salmon of Knowledge

In this retelling of an ancient Irish legend, **RUBY CARMEN** explores the mysterious ways knowledge finds its rightful keeper.

Along, long time ago in Ireland or Éire in Irish, there was an old sage—a poet and a druid—by the name of Finnegas.¹ It was believed that he was one of the wisest men in all of Ireland. Later in his life, he had come to the River Boyne, where he lived alone in a small house that he had built.

You may be wondering why Finnegas was living by the riverbank. Well, he was in search of the magical salmon, known as the “salmon of knowledge.” Unfortunately, although a learned man, Finnegas was not a particularly skilled fisherman. Still, he patiently waited and waited to find this magical salmon, for he

longed to have all the knowledge of the world, even of the other worlds.

Now, Finnegas had an apprentice named Fionn, who was a young warrior. Let me tell you about what I know of Fionn MacCumhail. He was fondly called Deimne in his boyhood and

had been raised in secret to protect him from a rival clan who had been in a longstanding feud with his family. To learn from the wise old sage, Fionn was sent to live with Finnegas.

Fionn would help around the house, and all the while listen to the stories of all Finnegas's adventures and experiences. With a curious mind and an open heart, Fionn listened and asked probing, insightful questions of the wise sage.

One day in the springtime, while sitting by the riverbank, Finnegas spotted a beautiful salmon, gleaming like silver, and he knew in his heart that this was the magical salmon of knowledge! He struggled as the salmon slipped in

and out of the net and in and out of his calloused and aged hands. The old sage looked upwards to the skies above, with a silent prayer on his lips, for if this indeed was the salmon of knowledge, he was so close to obtaining it.

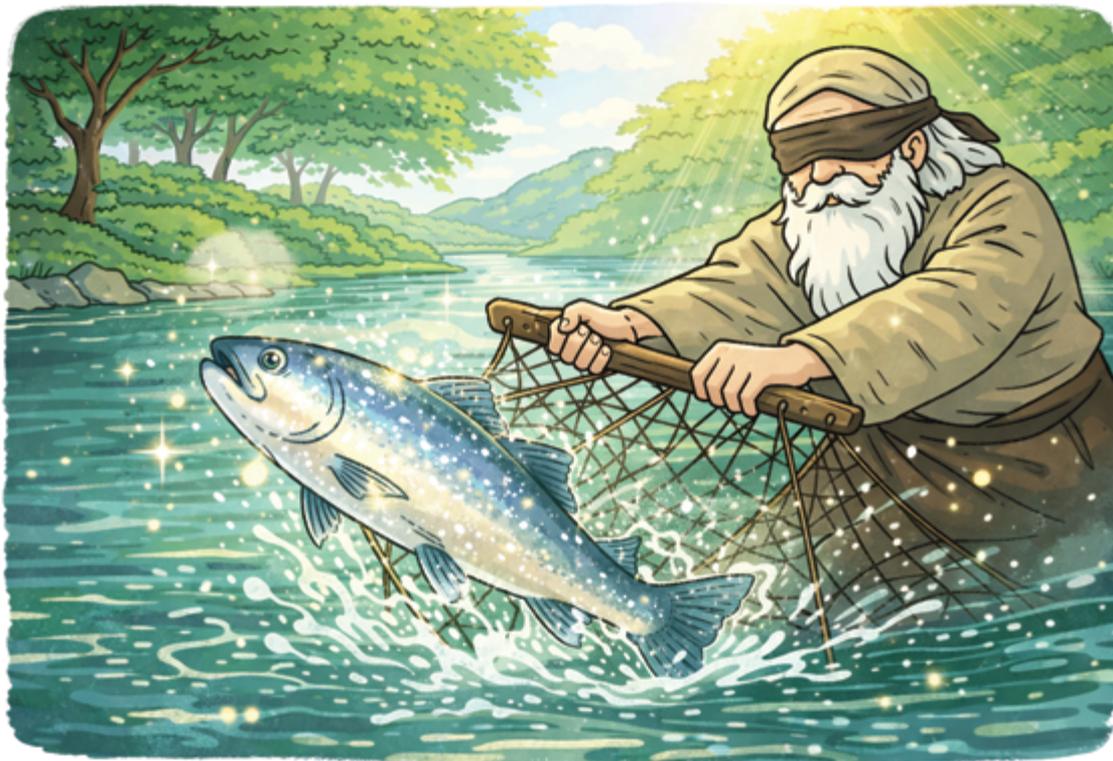
Now, it is said that one could not look directly at the salmon, for to do so would cause the person to fall asleep instantly, so Finnegas had to wear a blindfold made from the hem of his cloak. The struggle with the salmon went on for what felt like eternity, and then finally, he had the salmon in his hands, and Finnegas knew what he must do to gain the magic knowledge from the fish.

With Fionn's help, as by this time Finnegas was exhausted, they lit a

fire by the side of the mighty river to cook the magical salmon. Both the old sage and the apprentice sat side by side in anticipation, waiting somewhat impatiently.

Before closing his eyes for a short nap, Finnegas asked Fionn to take care of the salmon and advised him not to taste the fish and to wake him once it was cooked. "Listen, my dear lad, whatever you do, don't taste the salmon," he said kindly and firmly. With a smile, Fionn nodded in agreement.

Fionn sat by the fire, watching over the salmon, when suddenly he noticed that the skin of the fish had begun to split. So without hesitation, he took his knife and placed it on the fish, and by mistake, Fionn burned his thumb.





Taking an intake of breath, Fionn put his thumb in his mouth to ease the burn.

Can you guess what happened now?

The old sage Finnegas softly opened his eyes and looked directly at Fionn. And he knew. Standing in front of him was Fionn, his blue-green eyes shining like a thousand suns, his face radiating like the full moon. Fionn, not Finnegas, had acquired the world's knowledge, this great wisdom. It was as clear as the river to the old sage.

Yet, he asked the young warrior, "Lad, did you taste the salmon of

knowledge?" And Fionn replied sincerely, "Sir, I did not." Then Fionn paused and answered thoughtfully, "I did burn my

thumb when I pressed my knife against it," and realization dawned on Fionn that he had accidentally obtained the world's knowledge from this magical salmon.

The old sage smiled. In spite of his own longing to acquire this deep knowledge and wisdom, he found that Fionn, his apprentice, was indeed worthy of it. It is said that throughout his life, Fionn would draw on the world's knowledge by biting on his thumb.

Fionn went on to become one of the greatest heroes, a great warrior, and leader of the Fianna in ancient Ireland.²

AI generated images



¹ A Druid is a member of the learned class among the ancient Celts. Druids acted as priests, teachers, and judges. The earliest known records of the Druids come from the 3rd century BCE. Their name may have come from a Celtic word meaning "knower of the oak tree."

² The Fianna were a warrior band of ancient Ireland.



THE MIND OF A CHILD HAS
IMMENSE
POTENTIAL

BEYOND THE SCOPE OF OUR IMAGINATION

BRIGHTER MINDS helps unlock your child's **TRUE POTENTIAL** and achieve **PERSONAL EXCELLENCE**

STRENGTHEN
MEMORY

SHARPEN
OBSERVATION

BOOST
CONFIDENCE

INTENSIFY
FOCUS

ENHANCE
INTUITION

WWW.BRIGHTERMINDS.ORG

CHILDREN ARE AT AN ADVANTAGE OVER GROWN UPS BECAUSE OF THEIR INHERENT SIMPLICITY IN THOUGHT AND ACTION.

Their minds are more flexible and adaptable to new methods. Brighter Minds' unique program helps them excel in different ways in life through increased observational skills, enhanced focus & confidence, improved cognitive function, thereby helping them live lives with true human values.

ENROLL TODAY!



HEARTFULNESS GOPICHAND BADMINTON ACADEMY

Heartfulness Gopichand Badminton Academy

The academy's commitment to excellence, guided by the vision of Pullela Gopichand and rooted in the values of Heartfulness.

World-Class Facilities

- **14 International Standard Badminton Courts with Air Conditioned Facility.**
World-class courts designed to meet global tournament standards.
- **Highly Qualified Coaches**
Train under internationally certified professionals (BAI).
- **Advanced Gymnasium, Swimming pool & Physiotherapy Center**
Top-tier fitness and recovery facilities to enhance performance.
- **Personalized Nutritional Guidance**
Customized diet plans tailored to each athlete's needs.
- **Mental Wellbeing Programs**
Focus on holistic development with meditation and relaxation techniques.
Special Focus on every individual player.
- **Pure Vegetarian Campus**
A clean, healthy, and sattvic environment.
- **Air-Conditioned Hostel Facilities**
Comfortable and well-maintained accommodations for athletes.
- **Equipment Requirement**
Players must bring their own sporting equipment.
- **Admissions Through Trials Only**
Enrollment is based strictly on selection in performance trials
- **Proven Track Record**
In just 2 years, our badminton players have earned:
 - 2 International Rankings
 - 6 National Rankings
 - Numerous players with state level rankings

Eligibility

Age: 8–18 years

Basic badminton knowledge required



Shantaben International Cricket Academy for Girls

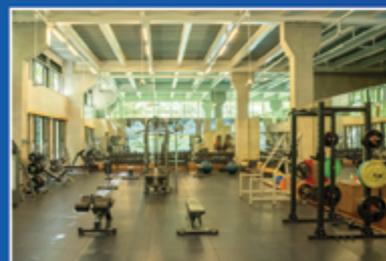
Facilities & Offerings

- **Professional-Grade Cricket Grounds:** Specialized pitches and state-of-the-art facilities.
- **Highly Qualified Coaches**
Train under certified professionals.
- **Advanced Gymnasium & Physiotherapy Center**
Top-tier fitness and recovery facilities to enhance performance.
- **Personalized Nutritional Guidance**
Customized diet plans tailored to each athlete's needs.
- **Mental Wellbeing Programs**
Focus on holistic development with meditation and relaxation techniques.
Special Focus on every individual player.
- **Pure Vegetarian Campus**
A clean, healthy, and sattvic environment.
- **Air-Conditioned Hostel Facilities**
Comfortable and well-maintained accommodations for athletes.
- **Equipment Requirement**
Players must bring their own sporting equipment.
- **Admissions Through Trials Only**
Enrollment is based strictly on selection in performance trials.

Eligibility

Age Group: 8–18 years

Skill Level: Open to beginners and intermediate players passionate about cricket.



Location: Kanha Shanti Vanam, Hyderabad, Telangana

Email: contact@hfnsports.com

Contact: +91 8519956041

Monday to Saturday

Active Farming



Polarity



Gitopadesh



Brighter Minds Program



Heartfulness International School

From Nursery to Grade XII

CURRICULUM OFFERED

CBSE | CAMBRIDGE | IB
MONTESSORI | INDIGO
FINLAND | NIOS

Relaxation & Meditation



Yoga



Sports



Art & Craft



NCC



Hostel



Hostel Facilities

Available (CBSE campus, Kanha)

Transport

Available



ADMISSIONS IN PROGRESS

Give your child an education that nurtures their soul, mind & body

Omega Branch, Chennai

044 6624 1130 / 1117

<https://www.omegaschools.org>

Tiruvallur Branch, Chennai

+91 92822 05086

<https://www.histiruvallur.org>

Thumkunta, Hyderabad

+91 80749 37605

<https://www.histhumkunta.org>

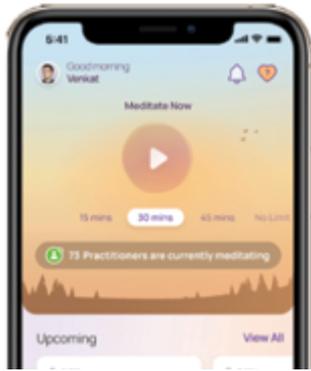
CBSE Campus, Kanha Shanti Vanam

+91 63007 36099 | <https://hfnschools.org>

Cambridge Campus, Kanha Shanti Vanam

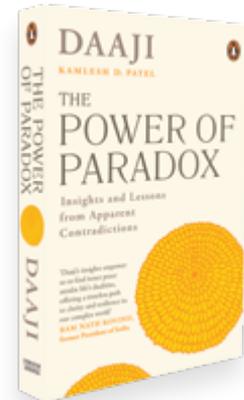
+91 93810 32970 | <https://www.hiskanha.org>

All Knowledge Stems From the Heart



heartfulness app

Master the habit of meditation
The Heartfulness app offers daily practices to awaken the potential for a joyful existence. Download it at heartfulnessapp.org



The Power of Paradox by Daaji

The book is an exploration of twenty-two every day paradoxes combined with spiritual and scientific enquiry. Paired with the Heartfulness way of living, these practices will help one clear the mind and unburden emotions of the heart. <https://hfn.li/pop>

**Heartfulness Yoga
Teacher Training Course**
Learn to teach the eight limbs of yoga. Merge the traditional art of yoga with a modern professional approach. heartfulness.org/yoga/



Publications by Daaji

#1 BESTSELLERS
How meditative practices lead to changes in lifestyle, both personal and in relationships, which lead to greater freedom in designing our destiny. designingdestiny.com
theheartfulnessway.com
spiritualanatomy.com
thewisdombridge.com



Meditation Masterclass

In these 3 online masterclasses, you will learn the practical benefits of meditation and other yogic practices. Masterclasses are available online each day after you sign up and accessible throughout the day. heartfulness.org/masterclass

Find Your Community
Find a trainer or meditation center near you!
heartfulness.org/en/connect-with-us/





**Learning,
The Heartfulness Way**

Explore simple Heartfulness practices through our self-paced courses for beginners and advanced learners alike.
learning.heartfulness.org



HFNLife

HFNLife strives to bring products to make your life simple and convenient. We offer a set of curated partners in apparel, accessories, eye-care, home staples, organic foods and more. The affiliation of our partner organizations with Heartfulness Institute helps in financially sustaining the programs which we conduct in various places across the world. hfnlife.com



We are planting millions of trees across India

An initiative of Heartfulness Institute to nurture, protect and conserve native, endemic and endangered tree species of India.



Participate in this movement by volunteering locally, gifting trees and partnerships, more details at:

Website: <https://heartfulness.org/forests/>

Gift or Contribute to loved ones at:

<https://heartfulness.org/forests/donations-gifting>

Write to us: fbh@heartfulness.org



**REIMAGINING
A BETTER
SHARED WORLD**

