

heartfulness

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Being with the
Guide

DAAJI

Beauty. Yes.
Wow. Thanks.

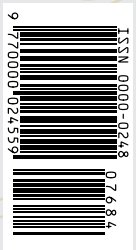
ALANDA GREENE

The SLOW-
DOWN

Technique

JASON NUTTING

The Guide



“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**

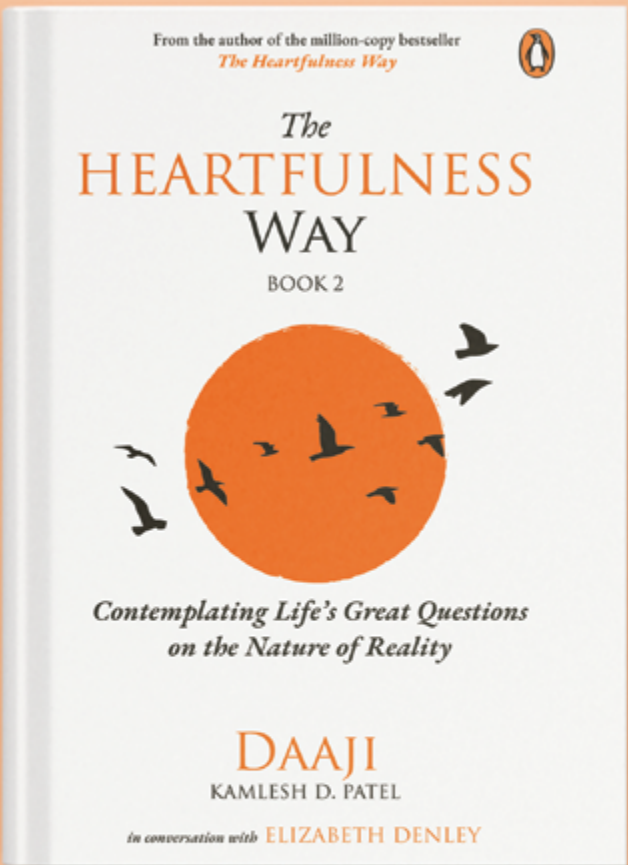
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NEW RELEASE

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*



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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.

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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.

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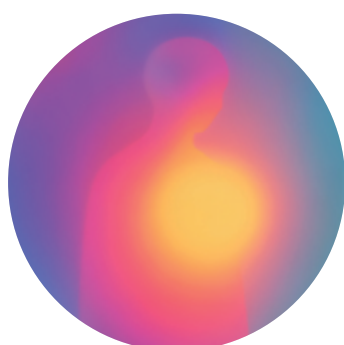
Dear readers,

We are surrounded by sources of wisdom and guidance every day. This month’s issue explores receiving guidance—from our inner voice, from other people, and from nature itself. Spiritual guidance comes in many forms: a clear thought during quiet time, helpful words from someone we meet, or lessons we learn by observing nature. These messages are part of our daily experience, waiting for us to notice and listen to them.

This issue’s contributors share remarkable stories of guidance and inspiration. Sara Bubber offers a children’s story about recognizing hidden gifts, and Fiona Neary shares her artwork and a story of meeting her spiritual guide. Jason Nutting shows us how to slow down, and Jack Canfield discusses the role inner inspiration played in his success. Purnima Ramakrishnan recounts being guided down a mountain by a mysterious stranger, and Ichak Adizes writes about trusting one’s heart. Ravi Venkatesan explores the concept of deep listening, and Daaji offers insights on being with one’s spiritual guide. Mohamed Osman and Drew D. West share poetry, Alanda Greene teaches us lessons from nature, and B. Rathinasabapathy points out the importance of some creatures that are often overlooked.

Next month, we will examine how community helps us grow and learn together. We would love to hear from you! Please share your articles, contributions, and feedback at contributions@heartfulnessmagazine.com.

Happy reading!
The editors



inside

environment

Beauty. Yes. Wow. Thanks.

Alanda Greene

60

Invertebrates: The Silent Majority in Need of Conservation

B. Rathinasabapathy

68

creativity

At Home with Daaji

Fiona Neary

74

children

The Coconut that Found its Head

Sara Bubber

78

self-care

The SLOW-DOWN Technique: A Transformative Technique for Conscious Living

Jason Nutting

12

inspiration

Chicken Soup for the Successful Soul – Part Two

Interview with Jack Canfield

22

Stillness Chosen

Drew D. West

29

The Mysterious Mountain Guide

Purnima Ramakrishnan

30

workplace

The Heartful Listener – Part Six: Mastering the Four Listening Skills

Ravi Venkatesan

38

Let the Heart Win

Ichak Adizes

44

relationships

Being with the Guide

Daaji

48

Where Love's Camels Lead – Part Two

Mohamed Osman

57

contributors



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.



JACK CANFIELD

Jack Canfield is a bestselling author, professional speaker, trainer, and entrepreneur. He is the founder and CEO of the Canfield Training Group and coauthor of more than two hundred books, including the *Chicken Soup for the Soul®* series.



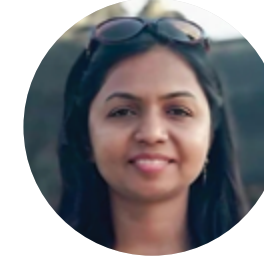
ICHAK ADIZES

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.



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.



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RAMAKRISHNAN**

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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.



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Drew is a poet, writer, and pastor in The United Methodist Church with a deep love for global contemplative spirituality. He studied theology at Justo Mwale University in Zambia and completed graduate work at Emory University. He lives in Fayetteville, Georgia with his wife, Amanda, and their three children, and shares his poetry and reflections on Substack.



SARA BUBBER

Sara is a storyteller, Montessori consultant, and a children's book author. She is also a naturalist, doing her doctoral work in eco-consciousness in childhood. She has been practicing Heartfulness for eight years and is a certified trainer.



FIONA NEARY

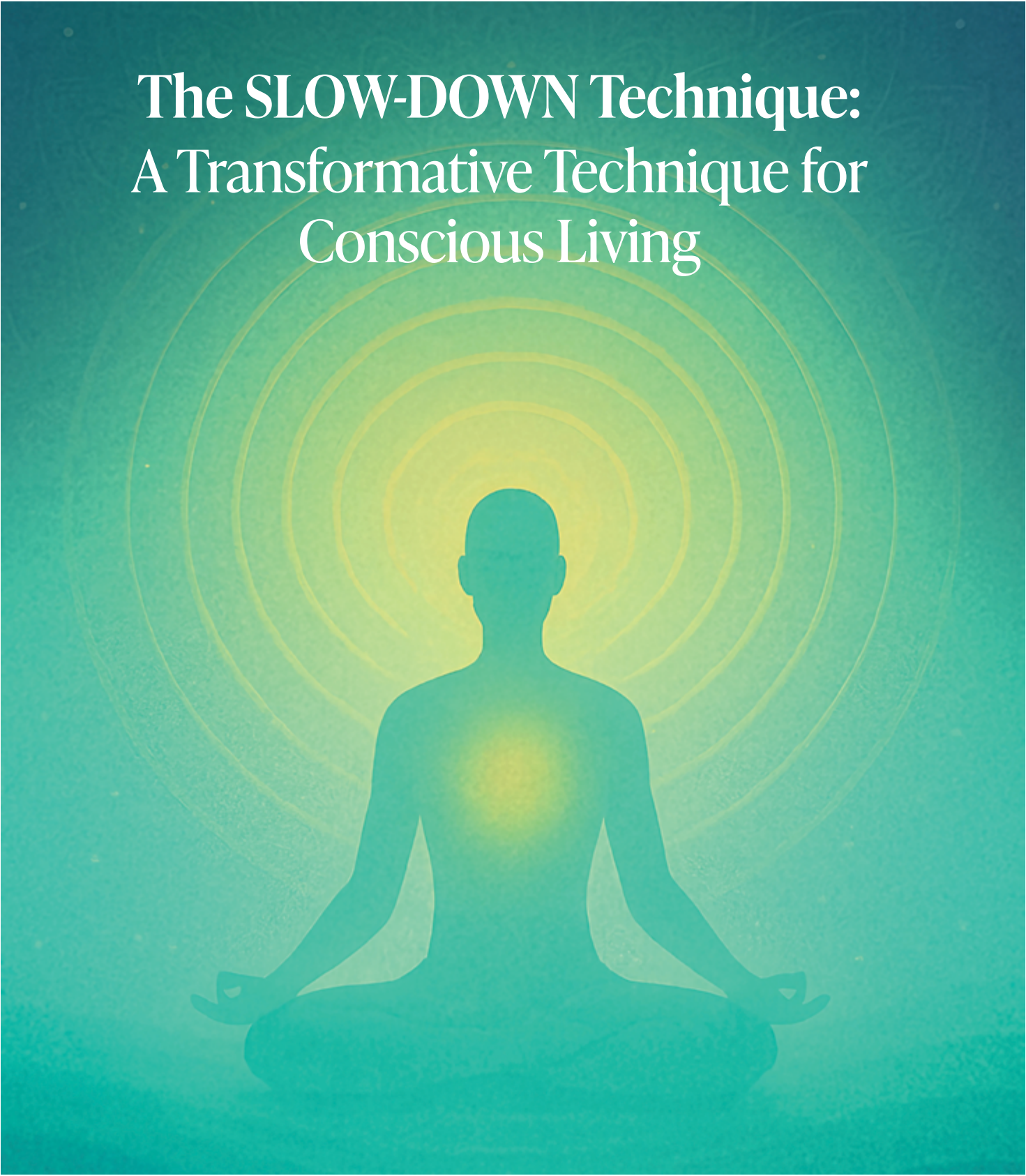
Fiona studied Fine Arts and Spanish at the University at Albany in New York. She is a Heartfulness trainer and a certified Yoga instructor. Fiona is inspired by nature and is passionate about creating introspective spaces to share with others through her landscape paintings, photography, music, and conversation.

self-care

“Now or never!
You must live in the present,
launch yourself on every wave,
find your eternity in each moment.”

HENRY DAVID THOREAU





The SLOW-DOWN Technique: A Transformative Technique for Conscious Living

Through a simple technique, **JASON NUTTING** encourages us to slow down.

“When we connect with the heart, time slows down, and in that stillness, everything finds its place.”
—Daaji

In a world that never stops moving, the idea of slowing down can feel almost counterintuitive. Yet in the rush of everyday life, the simple act of slowing down offers hidden opportunities to reshape our reality and reconnect with our deeper selves. The SLOW-DOWN technique is a powerful practice that invites us to shift from impulsive reactions to thoughtful responses, opening the door to a more intentional, centered, and fulfilling life.

“Between stimulus and response, there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.” —Viktor Frankl

The Origins of Perception and Its Impact on Our Lives

From the moment we are born, we begin to absorb the world around us through the lens of those who raise us and the culture in which we are immersed. These early experiences shape our perceptions, which in turn dictate how we see and interact with the world. These learned perceptions, while deeply ingrained, are not always accurate reflections of reality. Instead, they are often colored by past experiences, societal expectations, and unconscious biases—what Yoga calls *samskaras*.

As we navigate life, these perceptions influence our thoughts, behaviors, and expectations. We unconsciously build our reality based on these perceptions, leading us to form rigid ideas of how life “should”

be. When the reality of our world doesn’t align with these expectations, we experience conflict—a conflict that triggers our survival mechanisms, activating a program designed to protect us.

Survival mechanisms are an automatic response to perceived threats, leading to behaviors that are driven by the need to defend and attack. In this state, known as the “Red Zone,” our nervous system is in overdrive, our thoughts race, and our emotions intensify. We find ourselves stuck in a cycle of judgment and reaction, unable to see beyond the immediate threat to our sense of security.

The Power of the SLOW-DOWN Technique

The SLOW-DOWN technique is a transformative practice designed to interrupt this automatic response. By consciously slowing down, we create space between the event and our reaction, allowing us to shift from a reactive state to a more mindful, responsive one. This shift moves us from the Red Zone into what is known as the “Green Zone,” where we can engage with the world from a place of awareness, calm, and clarity.

At its core, the SLOW-DOWN technique is about changing our state of being. It helps us move from Event-Judgement-Reaction—a cycle where we automatically judge and react to events based on our conditioned



perceptions—to Event-Awareness-Response, where we consciously choose how to respond to what is happening in the present moment.

The Subtle Power of the Heart

The heart is more than just an organ—it is the seat of our emotions, our essence, and our connection to the deeper truths of life. As you practice the SLOW-DOWN technique, consider adding a focus on the heart to bring an even greater sense of calm and connection to the process.

As you say the words “SLOW-DOWN,” gently direct your breath towards the heart, breathing in slowly and deeply into this center of your being. Visualize your heart gently slowing its rhythm, creating a soothing effect that ripples through your entire body. With each exhalation, imagine releasing the tension, stress, and overwhelm, allowing your heart to guide you towards a state of peace and centeredness.

This subtle integration of heart-focused breathing helps to deepen the SLOW-DOWN practice, anchoring your awareness not just in the mind but also in the heart. It is here, in this heart-centered space, that true transformation begins to take place.





Practicing the SLOW–DOWN Technique

The beauty of the SLOW–DOWN technique lies in its simplicity and accessibility. It can be practiced anytime, anywhere, making it a valuable tool for anyone looking to bring more mindfulness and intentionality into their daily life. Here’s how you can start incorporating this practice:

1. Become Aware:

The first step is to recognize when you are feeling stressed, overwhelmed, or emotionally triggered. This awareness is crucial to interrupting the automatic response cycle. This can be related to the practice of distinguishing between the “I” of identification (the ego) and true presence (your real self). This means recognizing and harmonizing yourself with the parts of your identity that are driven by fear or past conditioning.

“The voice of the heart is the voice of the conscience. The voice of the ego is the voice of the mind.” —Chariji

2. Slow Down:

Once you have identified the stress or upset, take a moment to consciously slow down. Say the words “SLOW–DOWN” out loud or to yourself, drawing out the syllables slowly:

“Slowwwwwww–Downnnnnnn.”

As you do this, breathe deeply into your heart, allowing your breath to soften and calm your entire being. Repeat this three times, taking a deep breath between each repetition. Allow yourself to fully experience the pause between each breath, creating a space for calm and clarity to emerge.

3. Integrate into Daily Life:

The SLOW–DOWN technique is most effective when practiced regularly throughout the day. Use it during transitions, such as after a phone call, while taking a break, or when moving from one task to another. Each time you use the technique, you are training your mind to shift from judgment to awareness, from reaction to response.

The Transformation of Conflict

As you practice the SLOW–DOWN technique, you will notice a transformation in how you perceive and respond to conflict. The tension in your body will ease, and you will gain clarity about the underlying program that has been activated. Instead of being controlled by the automatic reactions of the past, you will find yourself more grounded in the present and able to see the situation from a new perspective.

For those moments of deep activation, consider incorporating the Heartfulness practice of cleaning or seeking a sitting with a trainer. This additional support can help release the energy of the activated program, further deepening your practice of SLOW–DOWN.

Embracing the Practice of SLOW–DOWN

In a fast-paced world, the ability to slow down is not just a luxury—it is a necessity for living a conscious, purposeful life. The SLOW–DOWN technique offers a practical and powerful way to reconnect with your true self, break free from the automatic reactions of the past, and create a life that aligns with your deepest values and aspirations.

As you integrate this practice into your daily routine, you will find yourself moving through life with greater ease, clarity, and intention. The conflicts that once seemed insurmountable will become opportunities for growth and learning. Your relationships will deepen, your health will improve, and your sense of purpose will become clearer.

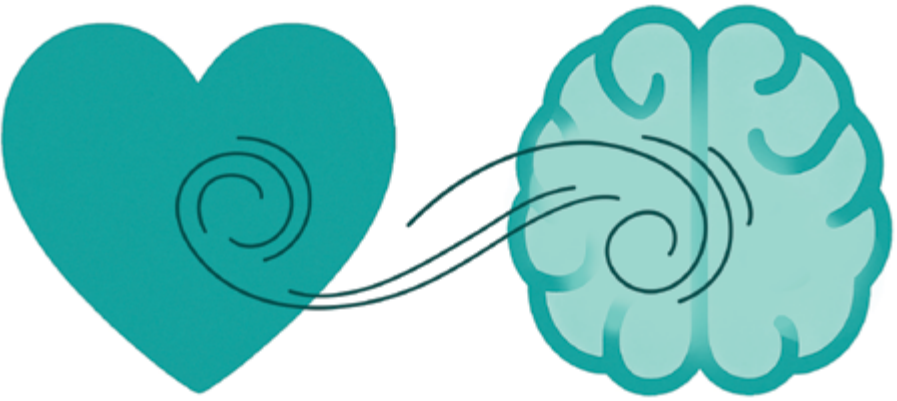
The SLOW–DOWN technique offers a practical and powerful way to reconnect with your true self, break free from the automatic reactions of the past, and create a life that aligns with your deepest values and aspirations.



SELF-CARE

Ultimately, the practice of SLOW-DOWN is about reclaiming your power to choose how you live your life. It is about shifting from a state of survival to a state of thriving, from reacting to responding, from being driven by fear to being guided by love. As you embrace this practice, you will discover the deep peace and joy that comes from living in harmony with yourself, your heart, and the world around you.

As Daaji beautifully says, “When we connect with the heart, time slows down, and in that stillness, everything finds its place.” Let the practice of SLOW-DOWN be your guide on the journey to a life of conscious, intentional, and wholehearted living.



TIP: To fully unlock the potential of the SLOW-DOWN technique, integrate it with consistent Heartfulness practices. Start your day with morning meditation to center your mind and connect with your heart, setting a calm and focused tone for the day. Follow this with the afternoon cleaning process to release accumulated stress and emotional burdens, clearing the way for deeper awareness and more effective use of the SLOW-DOWN technique throughout the day.

As you embrace this practice, you will discover the deep peace and joy that comes from living in harmony with yourself, your heart, and the world around you.

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All Knowledge Stems From the Heart



inspiration

“Courage is resistance to fear,
mastery of fear—not absence of fear.”

MARK TWAIN

Chicken Soup for the Successful Soul

Part 2

PUERNIMA RAMAKRISHNAN interviews **JACK CANFIELD**, the co-creator of *Chicken Soup for the Soul*. In part 2 of his interview, he shares insights on overcoming fear, following inner guidance, and the evolution of his definition of success over time. His wisdom offers practical advice and inspiration for pursuing one's passion and leading a fulfilling life.

Q: What stops us from achieving our dreams?

Limiting beliefs—but also fear. Fear of loss, whether loss of reputation, loss of money, loss of credibility, loss of their job, loss of their relationship with their spouse or boyfriend, or girlfriend. Or, it can also be a fear of being physically hurt.

You've probably seen this: F-E-A-R means Fantasized Experiences Appearing Real. When the pandemic occurred, many people were afraid. We're going to lose our jobs. We won't be able to have clients. We can't go out. I can't go to school. I'm going to fall behind. And that was all just made up in their mind by

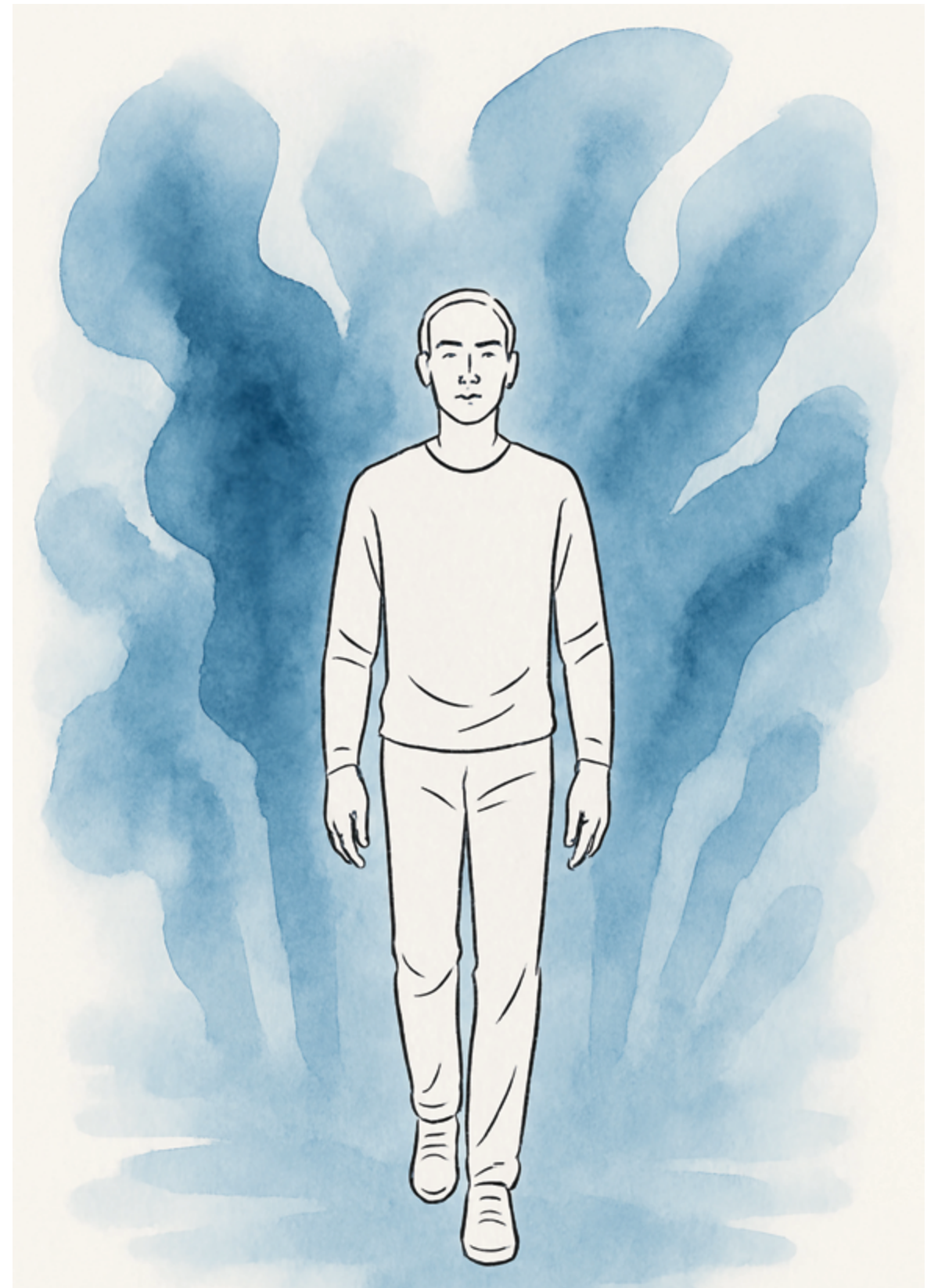
looking ahead a year or two and thinking it's all going to be worse.

I always ask people to do one of two things. Either come back to the present moment—"right now, everything's fine"—or if you're going to go into the future, imagine something positive happening. "I'm going to get my job." "My book's going to become a bestseller."

The last thing I teach about fear is to feel the fear and do it anyway. Most people can dive off a diving board if they ever learn to swim. Now, you didn't get out on the end of the board, look at your mother or your father or your coach, and say, "I have a fear of jumping into liquids from high places. I'm going

to go talk to a therapist to get rid of this fear, and when I come back, I'll jump in the water." No one ever did that. What did we do? We felt the fear, and we jumped anyway. And mostly we survived, right? And then, pretty soon, we're jumping in and doing cannonballs and splashing everybody and having a good time because we felt the fear and we did it anyway.

If you're going to go skydiving, if you're going to go scuba diving, if you're going to give your first speech or ask that person for a date, you're probably going to feel a little fear. It's natural. But if you go and do it, you survive. That's what builds self-confidence. Self-confidence is the result of taking a risk and surviving.





One of the techniques I teach all my students now is what we call “micro actions.” Do something small to get started.

So, the first time you talk, you’re a little nervous, but then nothing bad happens. The next time you speak, maybe people will even applaud. And then the 20th time, they’re giving a standing ovation—only because you survived.

Every time you came back, came back, came back. And even if you failed think about this—even if you failed, you survived it!

Everybody reading this, you’ve survived everything that ever happened to you, or you wouldn’t be here. We are natural survivors. And if we can remember that we’ve had a lot of successes, we’ve had a lot of things where we’ve done well, and we’ve just got to keep on going out there.

Now, if you’re going to feel the fear and do it anyway, start small. In other words, don’t make your first audience a thousand people. Talk to ten people in a room. Practice your talk in the mirror. One of the techniques I teach all my students now is what we call “micro actions.” Do something small to get started.

I’ll share a quick story with you. There was a guy named Jim Bunch. He’s a teacher in America and runs the program called *The Ultimate Game of Life*. I was on the phone with him. He asked me, “What’s your goal, Jack?” I said, “Oh, I want to get fit. I want to lose weight.” He said, “Great, put

the phone down and give me ten pushups.”

I said, “Jim, no, I’m talking about joining a gym and getting a coach.” He said, Jack, “Put the phone down, give me ten pushups.”

I said, “Jim, you’re not listening.”

He said, “Jack, you’re not listening, and we’re not moving on. Give me ten pushups. So, I put the phone down, and I did ten pushups.”

He said, “Now, I’m teaching you an important lesson. As soon as you have a desire to do something new, start small. Make the phone call; make the appointment. It doesn’t have to be huge, but start now because we all can do something small. You don’t have to start with a twenty-mile run; start with walking around the block once.

And that was critical to me to get that. So, that’s what I would say too: you can *feel the fear and do it anyway*, but don’t start with something that’s so overwhelmingly scary that you freeze.

Q: Thank you so much, Jack. I like what Jim told you about actually putting the phone down and doing ten pushups. My next question is, how has this spiritual path shaped your life? I have noticed that all your books have spiritual undertones. And you

have spoken so much about visualization, affirmations, and releasing the brakes. And there’s something deeply soulful in what you say, what you’ve written, and what you teach. I wonder how your inner journey has shaped the way you lead and serve people.

My spiritual path started when I was about twenty-eight years old. I was living in Massachusetts. My ex-wife and I had a camper van. We drove down through Mexico to Guatemala, camping on the side of Lake Atitlán. We went through the clouds to get up there, and it was next to a volcano. I was reading *Autobiography of a Yogi* by Paramahansa Yogananda.

That was the first book I ever read.

I felt, “Oh my God, there’s so much more to life than I understood.” I was a psychologist, but I wasn’t spiritually awake at that time. I decided, “Well, I’m going to learn to meditate. I have to learn to do Yoga.” So I bought a book on Yoga and started doing it on my own. It was a little paperback. And then I took some meditation classes.

I met a guy named Guru Shabad Singh. He was teaching meditation, and I would get into ecstatic states. I began to realize I wanted to teach that as well. So, I discovered this form of psychology called psychosynthesis. It was developed by an Italian

You can feel the fear and do it anyway, but don’t start with something that’s so overwhelmingly scary that you freeze.

psychologist named Roberto Assagioli. He was a contemporary of Carl Jung. He had this theory that we all have a Higher Self, our soul. He had this diagram, like an upside-down funnel. At the top is your Higher Self, and it comes down into this thing called your center of awareness, the eye.

So, when I meditate, I’m in that center, and I can choose to be aware of my Higher Self. But around that center of the eye, there’s a choice. I can choose to place my consciousness on my body. I can choose to place it on my emotions. I can choose to place it on the thoughts I’m thinking.

These are all psychological functions, but it was all in service of the Higher Self. The way he described it was that you have an orchestra director directing all these other instruments, which are your body and your emotions.

What am I here to do? What's the guidance that I am getting? That is the success principle, *Inquire Within*. That generally is how everything unfolded for me.

From this place of “eye,” tune into your Higher Self, get the direction for your next step or what you need to be focusing on, and then use the function of your intellect and your body and your emotions to go and do the thing in the world that you’ve gotten this guidance about. That takes us out of the ego. So, it’s all about goal-setting and vision and taking action and using affirmations and visualization—but in the service of the Higher Self, in the service of the soul, if you will.

That’s how it began to evolve for me. I could still teach all the stuff I’d learned from my original mentor, W. Clement Stone, who was a contemporary and friend of Napoleon Hill, who wrote *Think*

and *Grow Rich*, which was a great book in terms of success. That spirituality gave me the context for everything else. Visualization can be used to create fear, or it can be used to create motivation for achieving your goal.

So, tap in: What’s my goal? What am I being asked to do? What thoughts do I need to think to do that? That’s my affirmations, my inner self-talk. How do I use my body? What actions do I take? How do I respond to feedback? Because not all actions work. And it all went into the book, *Success Principles*. All of this must be in service of my purpose: What am I here to do? What’s the guidance that I am getting? That is the success principle, *Inquire Within*. That generally is how everything unfolded for me.

Q: Coming back to another of my favorites, the *Chicken Soup for the Soul* series. Tell me how it all came to be?

First of all, the stories are so resonant with people because they are about universal themes that everybody deals with—relationships, love, death, grief, overcoming obstacles, pursuing dreams, all the things that make up the essence of what we think about, and focus on what we want to achieve in our lives. We all want to be loved and loving. There are sections on love, self-esteem, honoring, and loving ourselves. It relates to things that

everybody can connect with. My consciousness was pretty elevated at that time, and all the stories were filtered through me and Mark, my co-author, who was also a meditator and someone who spent time in India studying. For us to like a story and approve it, it has to have a level of vibration, in terms of love and joy, and the truth of life.

Let me share two things with you that most people do not know. First of all, how did the title come to me? So, we did not have a title. We had the book. We were supposed to go to New York and meet some publishers and sell them the book. Mark and I decided that we would meditate for a week and ask for a title. Mark was much more hyperactive than I am, and he would go to bed and meditate, “best-selling title, best-selling title, best-selling title...” I am a bit more mellow, and every morning I would wake up and just submit, “God, give me a title,” and I would sit in silence and wait.

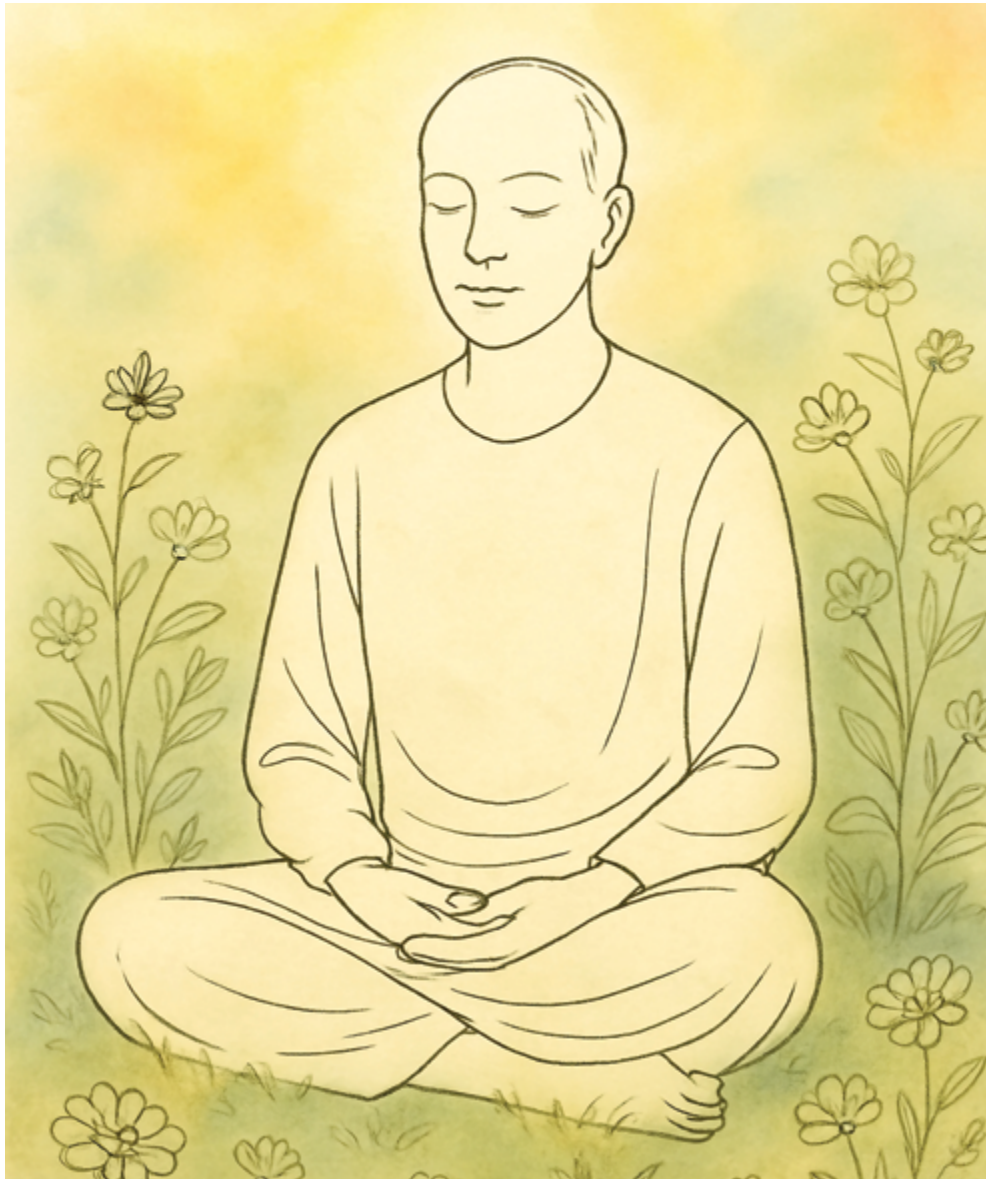
Nothing happened on the first day. Nothing happened on the second day. I woke up early on the third day. A big green chalkboard, like in school, appeared. And a hand came out and wrote “Chicken Soup” on it. And I thought, “Wow,” as I thought it was God’s hands. Then I thought, “What does chicken soup have to do with this book?” Again, I sat in meditation. This voice said, “When you were sick as a child, your grandmother gave

you chicken soup.” Then I said, “This is not a book about sick people.” And then the voice said, “People’s spirits are sick. They are living in resignation, hopelessness, and fear. And these stories that you have will help them overcome that.” And I thought, “Chicken Soup for the Spirit.” That did not sound right. Then I said to myself, “*Chicken Soup for the Soul*?” And I got goosebumps. I told my wife. She got goosebumps. I called Mark. He got goosebumps. I told our agent. He got goosebumps.

Then, we went to New York and met with twenty-one publishers. Seven a day for three days. Nobody got goosebumps. We got twenty-one rejections. Nobody liked it. “Stupid title.” “People don’t read stories.” “It’s nicey-nice.” “It’s too positive.” So, 144 rejections later, our agent gave us the book back and said, “I can’t sell it. I tried. Nobody wants it.”

I was living in Los Angeles at that time. Someone said that in Orange County, at the Disneyland Convention Center, there will be a convention of publishers. So, Mark and I went down with our backpacks, and had about twenty stories from the book, and we went around and talked to all these publishers, and they kept saying, “No!” “No!” “No!” “No!”

Eventually, the 145th person we talked to said, “I will read it.” Nobody else even wanted to read it. He takes it home and calls me



back a week later, and he said, “I love it, but I don’t know how many copies we could sell. I am a little bit reluctant. If you can convince me that we can sell 20,000 copies, I will publish it.” So, every time Mark and I went out to give a talk, we had this sheet of paper that said, “I promise to buy X number of copies of *Chicken Soup for the Soul*.” We received promises to buy

20,000. Some people said they would buy five or ten. One guy said he would buy a 1,000. So, we went to the publisher and said, “Here we have 20,000 promises.” That is how the title came to be. That is how the stories were published.

Q: Thank you for telling me that story. I also wanted to ask

you about the book *Success Principles*.

Let me tell you the question I get asked a lot about that book. People ask me which is the most important success principle, and I tell them that if you could only keep one organ in your body, which one would you keep? Because without the heart, without the lungs, without the liver, or the kidneys, nothing would work. So if you look at that book, there is a lot about taking responsibility, having a goal, making sure it is measurable, using affirmations, using visualizations, taking action, taking feedback, persevering, having a team, having an accountability group, there is a lot

of stuff in there in that book. It really is a system of success. It is like a recipe.

So, the final thing for everybody reading this is this: You have everything you need to do anything you want. You would not be allowed to have a desire if you did not have the capacity to fulfill it. You will not come up with a goal if you do not have the ability to reach it. Now, you may have to learn some new things or get a credential that you don't have. You may need to attend school and obtain a degree or license. You may have to team up with other people. It might take you a long time to get there. But you will literally be unable to have that dream without

the ability to make it happen. And I could tell you story after story of people doing things. You give me a problem or challenge, and I can tell you a story about someone who faced the exact same problem and still achieved it. It is not about your circumstances. It is not about your physicality. It is about your intention, your belief, your heart, and your perseverance.

So, trust yourself, follow your heart, and know that *you have the capacity to make your dreams come true*.

Q: Thank you so much, Jack!



Trust yourself,
follow your heart,
and know that
you have the
capacity to make
your dreams
come true.

AI generated images



Stillness Chosen

Original, unpublished poem by [DREW D. WEST](#)

Stillness chosen
has a way of shaping us—
it certainly has shaped me.

Like a rock in a river
accepting the water's current for a
hundred years—
it smooths our roughness,
if we allow it.

I thought I knew myself.
But when I first entered the quiet,
I could hardly stand being with
that stranger!

I only knew my surface.

But after many moments of
staying still,
I learned to admire the details
long unseen.
I learned to marvel
at the fact that I exist at all.

When I avoid this unfolding
experience,
I become a stranger.
When I welcome it,
it overflows,

and I build neighborhoods of
peace
amidst wars.

How long have I chosen this
silence?
I'm not sure—
but I hope to gather a hundred
years.

The Mysterious Mountain Guide

PURNIMA RAMAKRISHNAN

Darkness has a way of revealing how lost we are, literally and metaphorically. Just when the fear settles that we may have strayed too far from the path, someone appears. That happened to me for the first time on a mountain.

The Triund trek in Himachal Pradesh is renowned for its breathtaking views of the Kangra Valley and the snow-capped Dhauladhar Range. It's moderately difficult: a few hours up, a rewarding view at the top, and back to the plains by sundown. That was our plan.

In the summer of 2022, my husband and I embarked on this beautiful trek. After a scenic climb and a stunning view, we lingered a little too long on the summit before beginning the descent later than we should have. The mountains have a way of making time slip past unnoticed. The towering peaks cast long shadows,

and the crisp mountain air filled our lungs. But as the sun dipped behind the ridges, the rhythm of the trail shifted. What was once peaceful became unfamiliar. The path blurred into darkness, and unease settled in. We heard the howls of animals, along with the buzzing of insects and the occasional slither of a snake.

By then, it was fully dark. We switched on our phone torches, only to find both batteries nearly drained. The trail was uneven, narrow, and becoming treacherous to follow.

I thought I saw something—a glimmer, like a pair of eyes glowing faintly from behind the trees. I didn't want to assume. My heart palpitated. I blinked, and the glimmer was gone. Maybe I imagined it, I thought.

That moment opened something in me. A silent prayer arose. It was not for safety or help. It was

beyond words. When all options run out, we do not ask for help, because help is logical. We ask for something beyond logic. We ask for a miracle. Though, as Spock from *Star Trek* might say, "There are no such things as miracles."

But then, just like that, someone appeared.

"What are you guys doing here so late?" he asked, stepping toward us like he'd been there all along.

"We lost track of time," my husband said. "And we may have lost the trail, too."

He nodded, not surprised. "I'm a mountain guide. My group is camping at the summit. I'm heading down. You can come with me if you like."

It was surreal. One moment, we were unsure. Next, the guide was there. Calm, steady, and completely



at ease. His presence changed the atmosphere. My heart settled.

He walked with us for the next couple of hours, sharing stories of other treks and routes beyond Triund, like the Indrahara Pass. Eventually, we reached the base. A tea shop was still open, although it was late at night. We bought some water to pause and catch our breath. He asked where our car was, chatted briefly, and then quietly disappeared, with just a goodbye.

We hadn't asked his name. We didn't even remember how we'd addressed him. But I only remembered the moment of fear, the silent prayer, and the man who arrived just after.

When Guidance Becomes Presence

I think of this experience often. But I don't want to reduce it to an interesting anecdote or story. It is too real. There was a sense of meaning that didn't come from understanding, but from recognition, as if some part of me already knew this was not chance. It was a moment that transcended time and quietly became part of me. It didn't belong to time, space, or any person.

The universe had responded to a signal I had sent out hours earlier. But what stayed with me was the realization that I had always



It was a moment that transcended time and quietly became part of me. It didn't belong to time, space, or any person.

been in touch. The universe didn't have to respond, because how can something respond to itself? Would you respond to yourself?

We often hear quotes like those from Rumi, who said, "You are the universe in ecstatic motion," or from Kabir, who wrote of the drop that becomes the ocean when it merges with it. I once understood these as lofty spiritual metaphors. But in that moment, I recognized they were not just poetry. They pointed to something real. The universe is me. It didn't have to respond. It simply revealed itself.

In my spiritual life, guidance has come through my father, mother, husband, mentors, and even through my son. And sometimes, through strangers, like this mountain guide. But in that moment, I felt that all of it was part of the same orchestration—a conversation, a communication, a communion from my Self to myself.

There's a line in the book, *Role of the Master in Human Evolution* by Parthasarathi Rajagopalachari, that expresses it with simplicity:

"If there is one thing more important than truth, than spirituality itself, it is the Master who gives it to us." —Vorauf, June 28, 1986

And this Master, this guiding force, is the universe itself,

communicating through myriad ways. We often think of the spiritual guide as a revered figure who teaches, shares, and leads. But in Heartfulness, the guide is not merely a teacher or advisor. Their role goes deeper. It is an inner transmission, subtle, silent, and often unexplainable, that lights up something within. The guide doesn't hand you a map. They help you discover your compass.

That night on the mountain, our guide, of course, pointed us to the path. But he also walked with us, trusted the trail, and invited us to do the same. That's what a true spiritual guide does. Their help isn't loud or obvious. Sometimes, it's a feeling of calm in confusion, or a shift in how you see something. A moment of quiet clarity. But it's all more than that.

To receive that, we have to take the first step, often without knowing what comes next. Trust does not begin with certainty, but with willingness.

What stayed with me most was how the guide left. Without ceremony. Without asking for anything. And it reminds me again of the guide's role. True gurus don't create dependence. They walk beside us until we can walk on our own, and then quietly step back, revealing that they are part of our very own being.

Life, as the Master Intended

Spiritual journeys, like mountain treks, come with their own unique terrain: breathtaking views, steep climbs, valleys, and detours. Having a guide doesn't mean we're incapable. It means we walk with more grace and fewer stumbles. Over time, the outer guidance becomes something inward. The reassurance we first sought grows into inner strength. We begin to sense direction even when things are uncertain. True guidance transforms us rather than rescuing us. The guide shows us that life itself is the curriculum. Every moment, every silence, every uncertainty becomes part of the teaching.

And perhaps that is the guide's true intention—not to shield us from difficulty, but through difficulty, to awaken something within us. The path isn't laid out

The guide's true intention—not to shield us from difficulty, but through difficulty, to awaken something within us.



to be followed blindly, but rather, it is shaped step by step, according to our willingness to walk. In this way, life itself becomes both the teacher and the terrain. In Heartfulness, the guide is a presence of clarity and love that walks with you, showing you the light, until you realize that you are the light.

When I first began meditating in my teenage years, I didn't feel much. The teachings of Heartfulness were interesting and even inspiring, but I didn't feel any earth-shattering transformation. Back then, I didn't understand

what I was receiving, or even what I was doing.

Later, when life's terrain grew more complex, I began to understand. I recognized the gift that I had. I took refuge in the spiritual practice. We don't look for guides on smooth roads or when we are admiring breathtaking views. We look for them when the trail vanishes, and when torch batteries run out.

The Heartfulness practice and the spiritual guide who offers it are both deceptively simple—no grand rituals and no promises. But with

time, something inside begins to shift. Eventually, the path we once feared to walk in darkness becomes the one we tread, illuminated by light from within. Looking back, I see that the mountain guide belonged to that moment, emerging from the same darkness that had frightened me, appearing when I was ready to see him. That night, providence took the form of a stranger with a flashlight.

Illustrations by ANANYA PATEL



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Workplace

“Have the courage to follow
your heart and intuition.
They somehow already know
what you truly want to become.
Everything else is secondary.”

STEVE JOBS



RAVI VENKATESAN continues his Heartful Listener series with Part Six, transforming listening from intention to skill and demonstrating that even with the best mindset, effective listening must be practiced, honed, and embodied.

Mastering the Four Listening Skills

The Heartful Listener – Part Six

In the previous articles of this series, we explored the State of Being, the Qualities, and the Behaviors that elevate our capacity to listen. But even with the best mindset, heart, and intentions, listening remains a learned skill—one that must be practiced, honed, and embodied.

This part focuses on the four essential skills that make listening truly effective:

- **Active Listening**
- **Deep Listening**
- **Professional Listening**
- **Centering**



FOUR LISTENING SKILLS

Active Listening – Engagement in the Moment

Active listening involves giving full, engaged attention, providing verbal affirmation, and using body language cues that let the speaker know they are being heard, valued, and understood.

Practices:

- Maintain eye contact, nod occasionally.
- Use brief verbal responses (“I see,” “Go on,” “That makes sense.”)
- Reflect and summarize what you heard.

Princess Diana was often called “the people’s princess” not just for her causes, but because of the way she listened. In hospital visits, she would kneel to eye level, hold hands, and listen silently to patients’ stories. Her presence alone made people cry—not from grief, but from feeling heard.



Deep listening is a contemplative and intuitive skill that involves listening for emotions, silences, body language, and what's not said.

Deep Listening – Hearing Beyond Words

Deep listening is a contemplative and intuitive skill that involves listening for emotions, silences, body language, and what's not said.

Practices:

- Observe tone, emotion, and energy shifts.
- Resist interrupting or “solving.”
- Pause after they speak, allowing them to go deeper.

A great example of this is Jimmy Carter at the Camp David Accords: In 1978, U.S. President Jimmy Carter brokered peace between Egypt’s Anwar Sadat and Israel’s Menachem Begin. Carter’s approach was not tactical negotiation—it was deep, heartfelt listening. Sadat later said, “He did not lecture us. He let us be heard—and in being heard, we changed.”

Professional Listening – Strategic, Ethical, Impact-Oriented

Professional listening involves ethical discernment, analytic clarity, and listening for patterns, gaps, or underlying challenges in high-stakes environments.

Practices:

- Separate personal bias from strategic understanding.
- Document carefully and confirm shared understanding.
- Listen for solutions, but don’t jump to them too quickly.

During the Eurozone crisis, Chancellor Angela Merkel was known for quietly listening in hours-long meetings. She would often summarize at the end, having absorbed and integrated every view.

Centering – The Prerequisite for Any Real Listening

Centering is the skill of stilling the mind, regulating emotion, and grounding awareness before and during a conversation.

Practices:

- Use breath to center yourself before a conversation.
- Practice micro-pauses between stimulus and response.
- Notice when you’re triggered and bring yourself back to neutral.

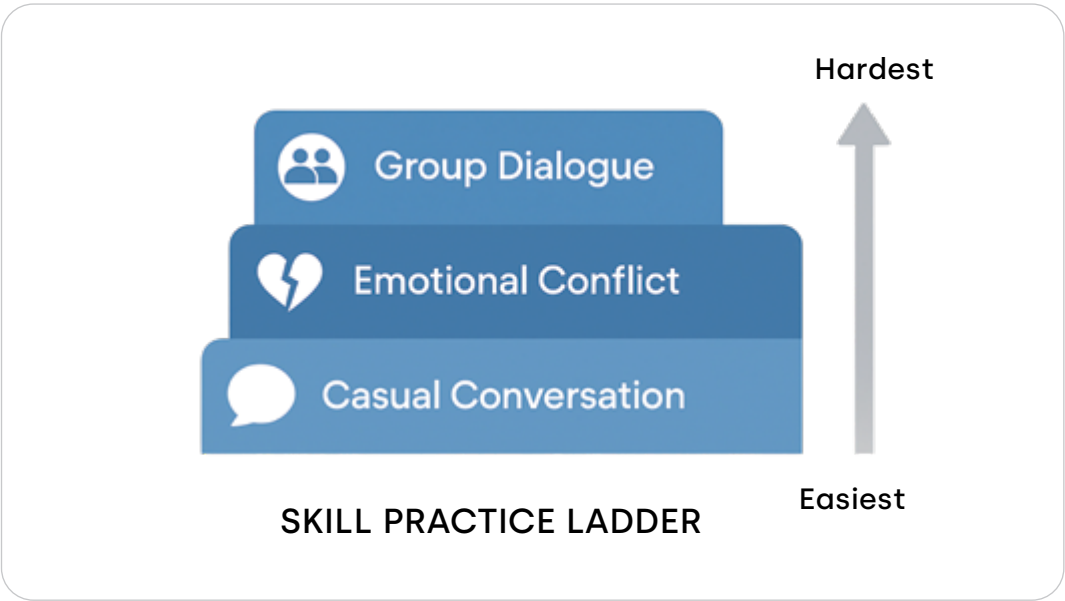
Thich Nhat Hanh is a great example of practicing this. Before meetings, he asked participants to pause and take three deep breaths in silence. “Only a calm, open heart can truly receive another’s pain.”

Professional listening involves ethical discernment, analytic clarity, and listening for patterns, gaps, or underlying challenges in high-stakes environments.



Where to Begin? Skill Practice Ladder

As with any new ability, practice begins with simpler settings and escalates with time. Use the ladder below to progressively challenge your listening in different contexts.



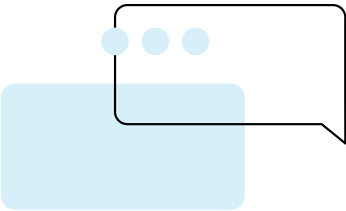
Inner Quality	Outward Behavior
Active Listening	Repeat back what you heard using "So what you're saying is..."
Deep Listening	Notice pauses, hesitations, or body language. Ask gentle follow-ups.
Professional Listening	Summarize all viewpoints in your next meeting using neutral language.
Centering	Take one minute of intentional breathing before a key conversation.

Self-Assessment Framework

Over the next sixty-ninety days, do a weekly check-in to grade yourself from one to five on each skill. You can also use this after important interactions.

SKILL	1 (Low)	2	3	4	5
ACTIVE LISTENING	Distracted, fidgety	Occasionally present	Mostly attentive	Fully focused	Fully present with strong non-verbal engagement
DEEP LISTENING	Rushed to reply	Caught surface details	Picked up some tone	Heard emotion, stayed patient	Heard <i>beyond</i> words, asked profound questions
PROFESSIONAL LISTENING	Injected personal views	Focused on self	Listened but missed patterns	Captured core issues	Synthesized insightfully, ethically
CENTERING	Reactive	Slightly anxious	Tried to stay calm	Used breath and pause well	Stayed composed and open throughout

In the next few parts of this series, we will examine several cases where the concepts we have learned come together in tackling real-life situations.



Let the Heart Win

DR. ICHAK ADIZES shares his observation that happiness comes not from thinking but from feeling, encouraging readers to quiet their analytical minds and trust their hearts when making life decisions.

I have been observing people for many years, and I have come to realize that when the mind makes the choice, there is a high probability that the person will end up unhappy.

Why is that? Because the mind resides either in the future or in the past. Both can make us unhappy. The past cannot be relived, and its mistakes—or tragedies—cannot be prevented or corrected retroactively. And there is so much uncertainty about the future; it can generate fear, which in turn leads to unhappiness.

The more cerebral the person is, the unhappier they may become. People who are less cerebral, living in the here and now, seem happier. They let the mind rest and focus on the heart. They think less and feel more.

Thinking makes individuals analyze and rationalize. Either can trigger a negative mindset. Feeling is different. You feel the trees as you pass them; you feel the clouds floating over your head. You don't wonder how the clouds are made or why they are shaped in a particular way. No thinking: you just feel the clouds, feel the mountains, feel the trees, feel the flowers, feel the people—all without judgment.

I believe it is in feeling that we find happiness, but only when we don't fight what we feel. We simply accept it and enjoy the wonders the world has to offer. The entry point to feel love? Just feel. Do not fight what you feel. Leave the mind alone. When you feel, you get integrated with what you feel. And in that integration,

you find a sense of happiness and, through it, love.

We reason with the mind. We feel with the heart. The mind generates thoughts and expresses them through words. The heart communicates with feelings.

We differentiate right from wrong in our heads. We form and base our opinions on a myriad of conflicting messages from various sources, including friends, family, teachers, books, and experiences. We often tend to suppress what our hearts are telling us and what feels natural. We suppress what our conscience says and use only our brains to justify our deeds.

The key to breaking this tendency is to detach yourself from your mind and cultivate intentional feeling. To stop the brain for a

moment and ask: Does this—the opinion I am defending, the decision we are about to make, etc.—does it feel right, or wrong?

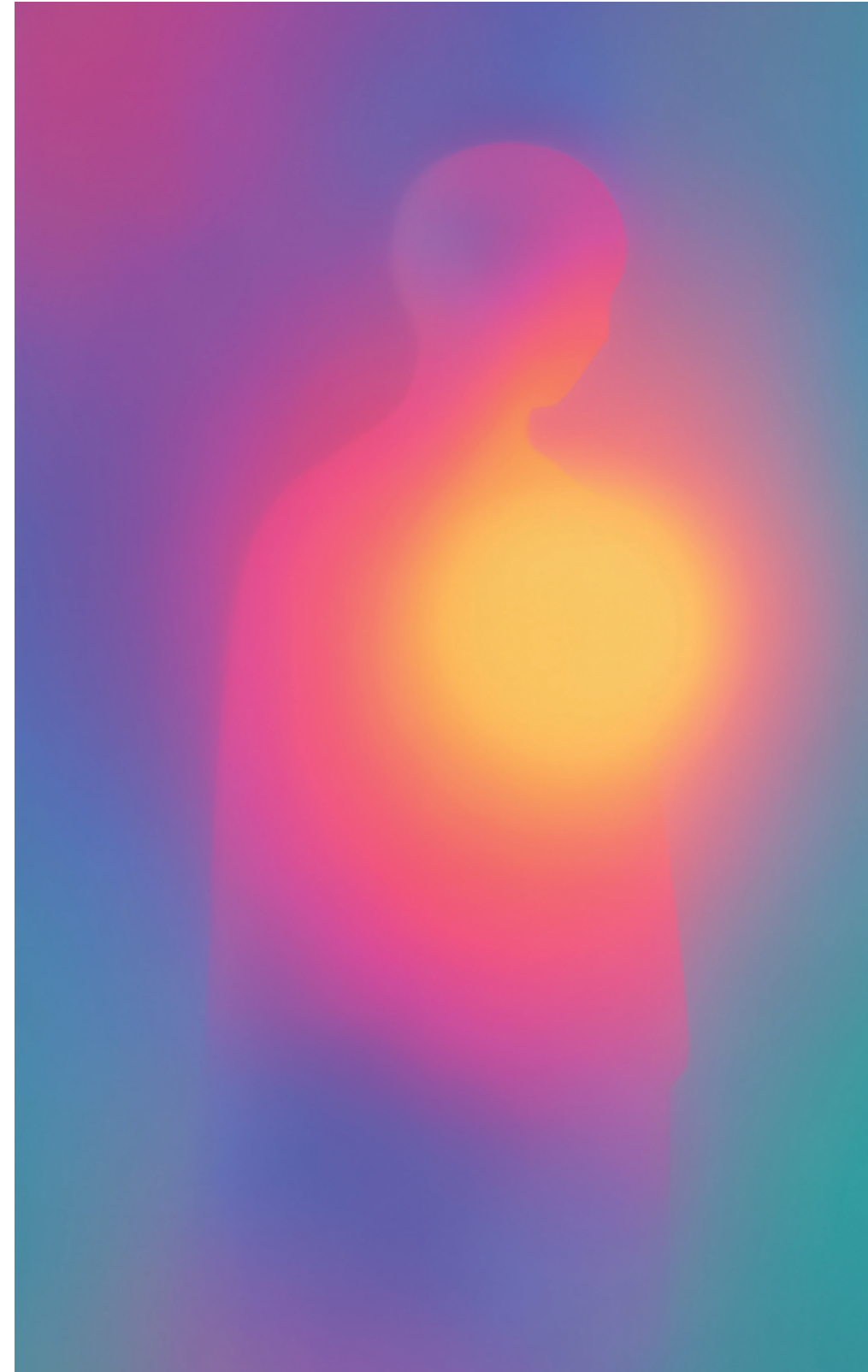
Right and wrong should not only be judged, but also felt.

Follow your feeling. It comes from the heart, and the heart knows best. The heart must watch what we think, not only in meditation but all the time.

The mind shouldn't be allowed to govern your life alone.

And if the mind and heart are in a conflict you can't resolve, let the heart win.

Follow your feeling. It comes from the heart, and the heart knows best. The heart must watch what we think, not only in meditation but all the time.



relationships

“The beloved is all in all,
the lover merely veils Him;
the beloved is all that lives,
the lover a dead thing.”

JALAL-UDDIN RUMI



Being with the Guide

DAAJI maps the evolving relationship between guide and seeker through stages of recognition, resistance, and surrender, showing how what begins as external guidance must ultimately awaken as an inner connection to the Divine.

A fundamental truth of walking the spiritual path is that one must find oneself a capable guide. A living guide is a crucial factor in spiritual evolution, as without someone to help us, we struggle to transcend our limitations. For a long time, most of us have been pushing ourselves from within, but an external push is also needed. There is a limit to what we can achieve on our own, and we come to realize that this is a field in which we need guidance to progress. In the Heartfulness system, nature has ensured the continuous presence of a living guide among us since the time of Lalaji Maharaj, the system's founder. Saints from the past live on through their teachings and works, but just as a burned-out candle

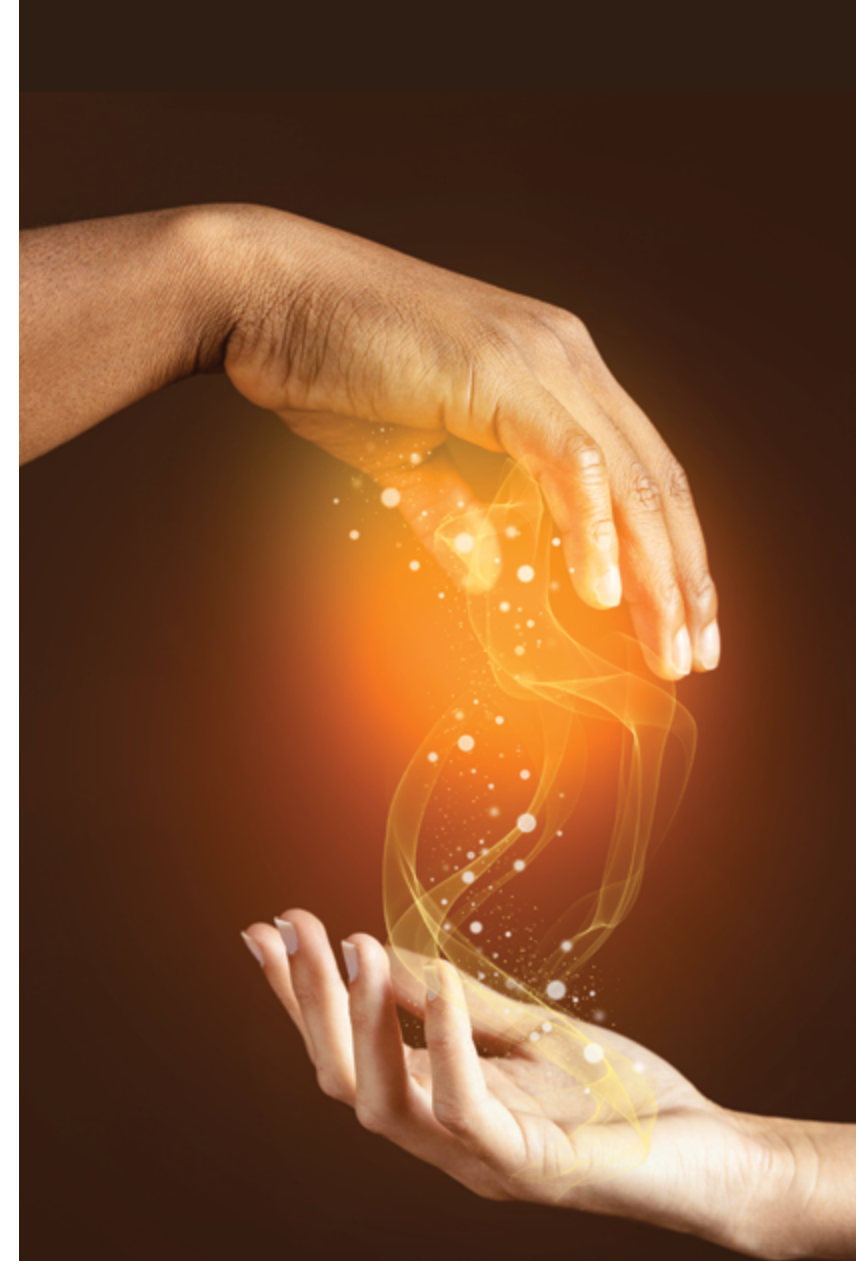
cannot illuminate a dark room, a guide from ages past cannot help you transform yourself now.

Once you have recognized your guide, it is natural to wonder about the extent to which you need to interact with them. The relationship does not depend on human-level contact; yet, it is enormously beneficial to meet your guide at least once in your lifetime. If your attitude is correct, once may even be enough! You don't have to shake the guide's hand or even converse. Still, if you are receptive and present around them even once, your entire spiritual journey can be plotted out in that one meeting. Beyond that, any encounter can be considered a bonus. We need not follow the guide around, as often happens.

We don't need to worship the guide. So many people believe that the guide's physical being contains the Ultimate Source, and that by worshipping him, they will somehow siphon off some of that power into themselves. What we fail to remember is that the Source is everywhere and nowhere. The only place you will find it is within yourself. The purpose of your guide is to lead you to the inner Self.

Who is a Real Guide?

Most people struggle with identifying a capable guide. A true spiritual guide is a giver, whereas most of them today seem to be receivers—they expect some form of *guru dakshina* (traditional fees), they enjoy being worshipped, they



So, what makes a real guide? Babuji Maharaj has defined two essential traits: that a worthy guide is someone who possesses the power to transmit their own force for the transformation of man, and also someone in whose physical company you immediately begin to experience a state of peace.

want to be followed and revered. These days, if a man wears ochre robes or displays a knowledge of ancient texts and speaks some wise words, he becomes a guru. Ultimately, a guru's primary responsibility is the spiritual progress of each disciple under his care. If he fails to carry out his responsibilities, whether due to inability or unwillingness, I believe nature will hold him accountable.

So, what makes a real guide? Babuji Maharaj has defined two essential traits: that a worthy guide is someone who possesses the power to transmit their own force for the transformation of man, and also someone in whose physical company you immediately begin to experience a state of peace.

For example, in my own experiences with Babuji, he never carried himself as a master. He always seemed to regard himself as someone insignificant, with absolute humility. I saw a similar attitude in Chariji. He would only ever describe himself as a disciple of Babuji. Contrary to how many self-proclaimed gurus comport themselves, a real one considers himself a servant. It was clear from Babuji's example that a real master can never entertain the notion that he is, in fact, a master, for this



paradoxically renders him unfit for the job.

A true guide must be capable of taking you not just to *moksha* (liberation) but far beyond, toward higher states of consciousness and realization. It is the guide who carries the seeker across inner obstacles that cannot be overcome alone. Even at the highest stages where surrender becomes complete, the seeker may start to feel inertia and lose the desire to progress. Here, the guide reappears to take the seeker forward gently.

This journey is fueled by transmission, of which the guide is the custodian. Yet, a

single reception of divine grace can accomplish what countless transmissions may not. Grace is subtle, powerful, and must be experienced to be understood.

In Heartfulness, without transmission and grace, the practice loses its essence. The guide serves as a conduit for both.

If ever you feel the need to confirm your bond with your guide, pay attention to your heart. The mind may always question, as that is its nature, but heavy, persistent doubt in the heart is a clear sign. If your heart feels unsettled or burdened, it likely means this person isn't meant

to guide you. If you ever feel genuinely unsatisfied, you always have the freedom to walk away. The choice is yours. It would be better to walk on your own than to entrust your progress to an incapable guide.

On the other hand, when your heart feels content, don't entertain mental doubts forever. Now is the time to commit and focus on your practice.

Prepare Yourself

These days, many people approach their spiritual guide primarily for help with worldly matters. Overwhelmed by daily

struggles, they often think, "If my guide isn't going to solve my problems, then what's the point of going to him?" They tend to visit him on special occasions—birthdays, anniversaries, weddings, housewarmings, new jobs, or business ventures—or to share grievances about others. But what happens when we approach our guide with such specific requests? The very act of expecting, whether for material gain or spiritual advancement, creates a distinct barrier. That expectation becomes a block, preventing the natural flow between the heart of the guide and ours. The guide may be ready to give far more than what we ask for. By limiting ourselves to small, transactional desires, we miss the greater possibilities.

What is a true blessing? It is something that helps us solve the mystery of life and fulfills our soul's purpose. If even once in your life you receive such a blessing from your guide, how insignificant it seems to ask for birthday blessings!

A lot, therefore, depends on the attitude we carry into that meeting. It is extremely rare for someone to approach their guide with no expectation, only pure love. When such a thing happens, it reflects the true spirit of *nishkam karma*, the desireless action extolled by Lord Krishna. When the heart is free of expectation and full of sincere love, a true guide

naturally responds. No words are needed. In that moment, a deep connection forms between the seeker and the guide—a quiet communion where both hearts understand each other completely. This inner resonance happens effortlessly. Both begin to vibrate in harmony, in total silence, without the need for explanations or reassurances. But when the heart is crowded with constant desires, repeating the same patterns year after year, this natural connection is delayed. What could have occurred in a single moment may now take many lifetimes to unfold.

Unfortunately, there is often a lot of shame and guilt amongst people that can prevent them from coming face-to-face with their guide. A disciple may think, "I have not done my practice these past days. I am in no condition to see him." Then, someone nearby further hinders him, saying, "Move along! He doesn't want to meet anyone." Maybe true, maybe not, but this paradoxical approach to being with one's guide has to be well understood: when to avoid being an imposter, and how to connect with him despite distances.

When the heart is free of expectation and full of sincere love, a true guide naturally responds. No words are needed. In that moment, a deep connection forms between the seeker and the guide—a quiet communion where both hearts understand each other completely. This inner resonance happens effortlessly. Both begin to vibrate in harmony, in total silence, without the need for explanations or reassurances.



When a sincere disciple leaves home to meet their guide, their inner anticipation is one of love, yearning, and eagerness. When they are about to come into his proximity, they enter with gentleness and a prayerful heart. They walk lightly, carefully.

But we mustn't forget that personal work is the catalyst. Through regular spiritual practice, day after day, we shape and prepare our hearts to receive what the guide has to offer. You may meet him every day, share meals and converse with him, but without your inner efforts, the mere presence of the guide cannot stir up any miracles.

In the Presence of the Guide

The inspiration and pull to sit in the guide's presence can only come from within. Too often, I find that certain people, such as new seekers or children, are pushed in front of a spiritual guide prematurely. Without any foundation in spiritual practice, it's difficult to appreciate what the guide offers in that moment. Special care must be taken with children. There is no point in pushing them to do anything in front of the guide that they are not used to or comfortable with, such as offering *pranaams*, or saying "Namaste" or taking prasad, or behaving a certain way in the ashram. All these are sure to build up resentment and cause them to rebel against the circumstances.

Is it not better to approach the guide with a heartfelt sentiment? When a sincere disciple leaves home to meet their guide, their inner anticipation is one of love, yearning, and eagerness. When they are about to come into his proximity, they enter with

Through practice, we become more subtle and begin to grasp our guide's inner nature.

gentleness and a prayerful heart. They walk lightly, carefully. All their ideas, wishes, and opinions drop off naturally, at least for the moment, as they prepare to accept whatever it is the guide wishes to impart. Ideally, they will not try to analyze the guide or draw conclusions about his actions. That is unbecoming of a disciple and only blocks the subtle work he is trying to do. In the guide's presence, our sense of individuality must take a backseat. And even if it doesn't fully dissolve, a true disciple at least maintains a respectful, inward silence.

As Babuji once remarked, "Many come to see me, but nobody really sees me!" Usually, we see only that which we can grasp with the level of consciousness and understanding we possess at any given time. Most people, when they try to observe the guru, end up missing the guru's essence. They try to copy his worldly examples: they mimic his actions, gestures, dress, or mannerisms.

However, this is not their fault. To accurately assess something or someone, we must be more subtle than that object. That's the main reason why the true nature of the spiritual guide eludes the disciple. His degree of subtlety makes it nearly impossible for us to observe him. At best, we see him as a refined personality who often speaks wise truths.

Through practice, we become more subtle and begin to grasp our guide's inner nature.

When Ego Interferes

Back in the mid-nineties, I used to visit my guide, Chariji, as often as possible, at least five or six times a year, and stay with him for long periods. Seeing my frequent trips, a neighbor once asked me, quite innocently, "Kamlesh bhai, why do you need to keep visiting Chariji again and again? Didn't Babuji attain self-realization in just seven or eight meetings with Lalaji

Maharaj? Is it really necessary to go so often?"

I did not have an answer for her, but I promised I would ask Chariji on her behalf.

Later, when I was with Chariji in India, I posed the question: "There's a practitioner who wonders, what is the real need to see you again and again?" He gave a beautiful explanation. "You can admire the beauty of a flower from afar. But to inhale its fragrance, you will have to go near it. If it is a rose, and you hold that flower in your hands, beware, there are thorns as well that can prick you. That's why we may avoid the masters." For as many opportunities as the guide's physical presence holds, there are also hazards. When faced heartfully, these risks transform into even greater blessings. But if the heart fails to melt in such situations, they become the instruments of your spiritual tragedy.

As devotion grows, the guide draws nearer and becomes more available. This new availability marks a turning point in the disciple's journey. Transformation deepens, spiritual states intensify, and gratitude often overwhelms the heart.

These tests are part of the journey. In the beginning, they're simple. We may think, "I don't feel like meditating." When you find yourself struggling with your Heartfulness practice, take it for granted that a new spiritual stage is approaching. Don't let it drag on. Go to a trainer, take one or two sittings, and move through it quickly. If you overcome that resistance and meditate despite the lack of motivation, a new condition will naturally emerge.

The challenges that follow become significantly more perilous: they involve the ego.

The guide quietly observes both love and hatred as they arise in the disciple's heart. Even love can carry an aggressive energy, the intense drive to overcome all barriers to reach the Beloved. Similarly, anger or a desire to

withdraw is aggression turned in another direction.

Despite these emotional surges, the guide patiently works to refine the disciple's ego. To do so, he creates carefully tailored circumstances, always treading gently. But during this critical time of transformation, the disciple feels pain, and the guide, being human, feels it too. Regardless, the guide must continue on this trajectory.

As devotion grows, the guide draws nearer and becomes more available. This new availability marks a turning point in the disciple's journey. Transformation deepens, spiritual states intensify, and gratitude often overwhelms the heart. But even here, dangers arise. The disciple may begin to feel spiritually superior or more significant than others. When

this happens, the guide's heart is devastated.

Being in closer proximity to the guide also brings an unprecedented challenge regarding our perception of him. What once was perceived as sacred may now seem flawed as the guide's human traits become visible. This shift in perception can either deepen the disciple's growth or become an obstacle—it all depends on the inner maturity of the seeker.

From a limited level of consciousness, it's hard to perceive the higher dimensions. The guide now becomes a mirror, reflecting the disciple's attitudes, expectations, and unresolved burdens. Identifying one's own challenges with one's guide now gives rise to doubt, disagreement, and emotional resistance, gradually building a wall between the guide

and the disciple. Whether this wall solidifies or dissolves depends entirely on the disciple. If faced with awareness and a heart that truly longs for the Divine, this stage can become a powerful turning point.

There's no harm in inwardly assessing one's guide. In fact, at specific points on the journey, it becomes necessary, as one can't move forward without that inner clarity. Doing so doesn't disrespect the guide in any way. It is only when the heart feels fully assured that we are willing to let down the walls of our individuality. But in nearly every case, it's our sense of self-importance that gets in the way. More often than not, it is because the guide's suggestions and corrections can be painful to accept, as the ego resists being challenged. Like the Hydra from Greek mythology, when one head is destroyed, two more quickly grow in its place: the more we fight the ego, the stronger it becomes. This cycle continues until we recognize the futility of this battle, and finally, we choose to surrender, genuinely and with love. How long will we continue to postpone this? Our time together is limited; we don't have eternity at our disposal. Once the heart feels convinced, it is time to let go and offer our full availability.

When love takes over, these barriers naturally fade. With resistance gone and courage awakened, the drop becomes ready

to merge into the Ocean—we attain oneness with the Divine.

Meeting the Guide Within

While our guide is the caretaker of our spiritual progress, he can also become the most significant obstacle on our path, as we

continue to depend on him for everything. You keep telling yourself, "It's okay if I relax, his grace will take care of everything." It's nonsense. There's no doubt that a true spiritual guide's support is always there, but you have to do your part. You must put in the effort and work sincerely on your transformation. That is why



The spiritual guide is nature's response to the sincere call of a seeker. As Babuji has said, the yearning call of an aspirant brings the guide to their door. Sometimes, just a single moment of transmission is enough to awaken your sense of deeper purpose. If the seeker is receptive, they are drawn toward the guide.

I am sometimes compelled to tell people to live as if their guide is dead. It's a way of encouraging ownership and commitment. It is the aspirant's sincere effort that draws the guide's energies. When you take one step forward on the path, he helps you take another. The only difference is that while your step is small, the guide's step can cover vast dimensions of consciousness.

Transcending all mundane barriers, the guide's work occurs from afar, and one does not need to be in the guide's physical presence for that work to take place. The guide need not even know your name or be familiar with your face. Such conscious knowledge is unnecessary for his work. He might even be unaware that he is working on you, because spiritual work proceeds

automatically from the heart. The guru-aspirant relationship is an inner one, cultivated in the privacy of the heart. Babuji, with his profound understanding, has fundamentally transformed the entire approach to spirituality. He explains that even if we cannot love the guide, or even God, there is nothing wrong so long as you have the simple desire that you would like to arrive at the state of love, for which he prescribes constant remembrance. The logic of constant remembrance is simple: when you love someone, you remember them constantly. Conversely, if you continuously remember someone with a sense of belonging, love cannot help but bubble up in the heart.

The spiritual guide is nature's response to the sincere call of a seeker. As Babuji has said,

the yearning call of an aspirant brings the guide to their door. Sometimes, just a single moment of transmission is enough to awaken your sense of deeper purpose. If the seeker is receptive, they are drawn toward the guide. But this movement cannot be forced. The seeker's heart must give permission. A true guide never imposes; he works in harmony with the heart's willingness, and even the most powerful guru cannot bring about inner transformation if the heart resists.

That's why real change depends on the aspirant's readiness. In the dynamic between a seeker and a capable guide, it is always the seeker who holds the key, never the guide.

Where Love's Camels Lead From the Nile to the Mountain

MOHAMED OSMAN meditates on the historic meeting between Francis of Assisi and Sultan Al-Malik al-Kamil during the Fifth Crusade—a moment of sanctuary that transcends centuries.

During the Fifth Crusade, a barefoot mystic named Francis of Assisi crossed into the land of my ancestors — all the way to Damietta.

He brought no army. No doctrine.
Only fire —
a soul ablaze for truth.

The Sultan of Egypt, Al-Malik al-Kamil, saw him.
And instead of war, offered peace.
No conversion. No bargain.
Just sanctuary.

He saw the Divine in a man who worshipped differently and said, "You are safe with me."

Francis couldn't repay that favor.
So he carried it —
like a seed, waiting for a soul who could.



“Like music and art, love of nature is a common language that can transcend political or social boundaries.”

JIMMY CARTER

environment

Beauty.
Yes.
Wow.
Thanks.

ALANDA GREENE reflects on beauty's surprising power to shift perspective, open hearts, and call us into reciprocal relationship with the world, beginning with one transformative moment in her garden.

Carrying two red onions just pulled from the garden soil, I squatted at the compost to wash them. Mired in grumpy thoughts, I hardly noticed peeling back the outer layers, feeling wronged in a situation, reviewing the ways how and basically stating my case, though to who I couldn't say. Not the onions. As I pulled the red outer layer of one onion from its bulb, sunlight caught it and turned onion skin into brilliant ruby light. My mind stopped, I gasped at this exquisite color, felt awe and wonder. Peevish thoughts were gone; they seemed silly and unimportant in this bright glory, this heart-stopping beauty before me. The world felt changed. My mind was changed.

Certainly, I had been moved by beauty prior to this red onion ruby brilliance: light shimmering on the lake, the call of a loon, the scent of jasmine in the evening, the perfection of a newborn child's fingernail, the shimmer of birch leaves in a breeze. But the red onion event caught me by surprise and altered my mind and heart so entirely in the moment that it initiated a curiosity about beauty, about its potential, its mystery.

Not long after this experience, I read about Jacob Boehme, a Lutheran shoemaker with no formal education. One day, as he focussed his attention on sunlight reflected in a pewter bowl, he was



transported in a vision that revealed the spiritual structure of the cosmos. Several years later, he began to write about what he experienced, creating through the remainder of his life, thirty-two books about the cosmic relationship of humans, human purpose and the Divine. His books are still widely read and discussed. Staring at sunlight in a bowl had a far greater impact on Boehme than the red onion skin did for me, but in both cases, the power of beauty had significant effect.

Viktor Frankl, a psychiatrist and survivor of Auschwitz, told how he and other prisoners sat on their hut floor, exhausted from the day's work, when another prisoner rushed in and bid them come outside. There the men stood in awe, deeply moved by a radiant sunset. For a time, their circumstances were transcended. Beauty doesn't make grief, ugliness, pain and devastation go away. It makes them bearable and offers hope, a portal to more.

In her book *Braiding Sweetgrass*, Robin Wall Kimmerer tells of the beauty she encountered as a young girl when intense purple asters and

brilliant goldenrod grew together each year. She asked: *Why do they stand beside each other when they could grow alone? [I]s it only happenstance that the magnificence of purple and gold end up side by side? What is the source of this pattern? Why is the world so beautiful?*

These questions were later offered as part of her response to her university entrance interview, when asked, "Why do you want to become a botanist?" The questions were dismissed. "Not science," said the professor. Many years later she had her PhD in botany but along with it a sense of having lost something of her indigenous understanding, of her wonder at the beauty of the world. She was invited to a Navaho woman's presentation about plants and was jolted by what she heard. *She spoke of beauty*, Kimmerer said. It took her back to her entrance interview when her enthusiasm for becoming a botanist was so soundly rejected. "Beauty is not a valid scientific study," she was told. Hearing the Navajo woman speak, Kimmerer understood that she should have explained to the professor that her questions were bigger than what science could teach.

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It was the reciprocal learning from both her Indigenous background and scientific study that revealed an understanding of the asters and goldenrod. The reciprocity of blazing gold and intense purple made something of intense beauty. She realized: *That pairing of purple and gold is lived reciprocity; its wisdom is that the beauty of one is illuminated by the other. Science and art, matter and spirit, indigenous knowledge and Western science – can they be goldenrod and aster for each other? When I am in their presence, their beauty asks me for reciprocity, to be the complementary color, to make something beautiful in response.*

Her entrance interview reminded me of a first year English class when we were reading the John Keats' poem *Ode on a Grecian Urn*. As I was pondering words from the closing—*Beauty is truth, truth beauty*—the professor belittled them. He stated that Keats "had obviously run out of inspiration. Anyone could have written that. Besides, who can say what beauty is? It's a matter of opinion, of taste." My ideas were still

forming, my understandings were felt more than articulated. I did know, however, that beauty was not a matter of opinion nor of fluctuating fashion, but a matter of inner experience. I knew that Keats had not lost his connection with this inner knowing. I feared the professor had.

Keats's statement that equates beauty and truth has never settled into a defined meaning. It continues to stimulate my exploration the way any good poem does, without necessarily landing on a definitive explanation. Many years after that English class, I was pleased to find the words of the Arab mystic, scholar and poet, Ibn 'Arabi, "*Beauty is the welcoming openness of the Truth toward us.*" Beauty does act like an opening to something more real, like a door to expanded understanding, like the experience of an expanded heart. Like truth. The mind ceases its treadmill chatter, time stops, everything is held in the present moment of wonder and awe. Beauty changes the world because it changes perception, alters the mind.

"Let the beauty you love be what you do. There are a thousand ways to kneel and kiss the ground," said Rumi. An individual experience of beauty becomes the opening to meaning, blessing, purpose. That which is felt as beautiful can be a path that blesses existence and serves the world. This echoes Kimmerer's feeling of the reciprocity of beauty. When in its presence, she felt compelled to make something beautiful in return.

Conscious action in the name of beauty is demonstrated in the work of Trebbe Johnson who founded *Global Earth Exchange*, an organization that supports people and communities in going to wounded places of our earth and expressing simple acts of beauty there. This global action

grew from her own work which she described in her book, *Radical Joy for Hard Times*. As she searched for a way to deal with the sorrow of places that had been destroyed, polluted, damaged, desecrated, she found that creating beauty there brought a sense of healing and contribution. It also helped her see the beauty that was still present in the destruction.

I experienced the potency of such action after large pieces of our local forest were brutally cleared of all growing things, the land left with piles of log and debris waste, bared to dusty soil. It felt heart-breaking. For several months afterward, I carried in my car a small pack with a few harmonic tuning forks in it. Whenever I

drove past one of these areas, I stopped, carried the forks with me onto the land and played harmonious sounds for it, asking for healing for its wounds, expressing sorrow for what had been done, apologizing for this human action. Reading about Trebbe Johnson's work, I understood from my own experience how powerful such actions could be and how meaningful to see them grow to a global community of action.

The red onion experience had prodded me to explore beauty. Having the blessing of a garden gave ample opportunity to do this daily. I began to notice abundant places where beauty brought me to a halt in wonder. It was while writing a book about garden learnings (*The Impermanence of*

Broccoli and Other Lessons from the Garden) that I was introduced to another understanding of beauty.

I learned that something actually happens in the brain in an encounter with beauty. Research in the fields of neurobiology, psychotherapy, and psychiatry shows that humans perceive the world in vastly different ways, depending on which hemisphere of the brain is dominant. A simplified summary of how brain hemispheres and beauty are related goes like this.

The worldview of technologically developed cultures tends to be a left brain dominant one, seeing things as separate from each other and seeing the natural world as unconnected to



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humans, a resource to be used. In addition, humans operate more in left brain perception when they feel threatened and unsafe, and respond unconsciously with a flee, fight or disassociate behavior. Beauty, it turns out, activates the brain's right hemisphere and brings a balancing influence to the left brain sense of isolation, separateness, despair, fear or overwhelm. Beauty activates a sense of the present moment and this also balances the left brain tendency to respond with actions of retreat and shutting down when feeling threatened and unsafe. When both hemispheres function in balance, there is greater awareness of wholeness, connectivity and the now. Beauty and presence can be corrective influences, antidotes to closing down awareness when anxiety and grief emerge in response to what has happened to our world.

For the sake of this world in these troubled times, we can't afford these conditioned responses of shutting down or cutting ourselves off. The need is to stay receptive and present, to be awake, able to recognize appropriate responses for the situation that may emerge. Beauty here can function like the reciprocal pairs mentioned by Kimmerer, in this case pairing both sides of the brain, for each to illumine the other.

When she asked herself why the world was so beautiful, Robin Wall Kimmerer realized that it didn't have to be, that it could have been created in an ugly way. Her insight into the reciprocity of beauty evoked understanding that an encounter with beauty is a call to offer beauty in return. The mythological tales of returning to the perfection of Shambala or the Garden of Eden are the possibility when we take up this insight, each of us offering our part in restoring the earth to a beautiful garden. I recall the words of Buddhist teacher Thich Nhat Hahn: *When we appreciate and honor the beauty of life, we will do everything in our power to protect all life.*

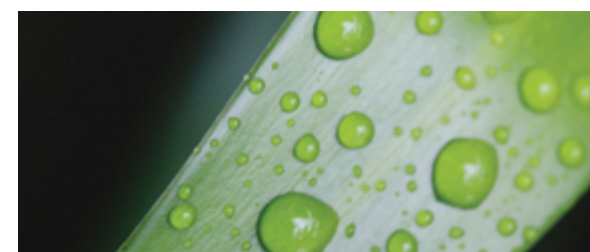
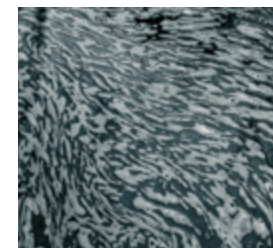
This may be one aspect as to why beauty is elevated in spiritual traditions worldwide, that it can offer a path to wholeness. In its deliberate exploration, I have had glimpses of its larger potential but suspect it holds much more than I comprehend. That beauty opens the heart, that it brings the perceiver to the present moment, that it suspends the chatter of the mind all suggest its potency in encouraging these traditional spiritual practices of being present, stilling the mind, opening the heart.

Kabir Helminski, a modern Sufi lineage holder and teacher writes that *presence is the state of heartful awareness that allows us to open to ever more subtle experiences of meaning, inspiration and beauty.* We are back to the reciprocity of asters



and goldenrod, in this case presence and beauty, each activating lighting the other.

I feel like beauty is a dimension of spiritual learning that I have overlooked. Qualities such as love, compassion, presence, acceptance, forbearance, forgiveness, attention—these ideals are often challenging, especially in difficult moments. Maybe they're supposed to be, as difficult moments reveal the extent that the ideals have been integrated. But beauty as an ideal? How great is that? It recalls the words of Dr. Zack Bush: *If we make a conscious effort to elevate beauty in our work and our relationships, we can focus on doing our highest work and witnessing, with pleasure, the fabric of reality.*

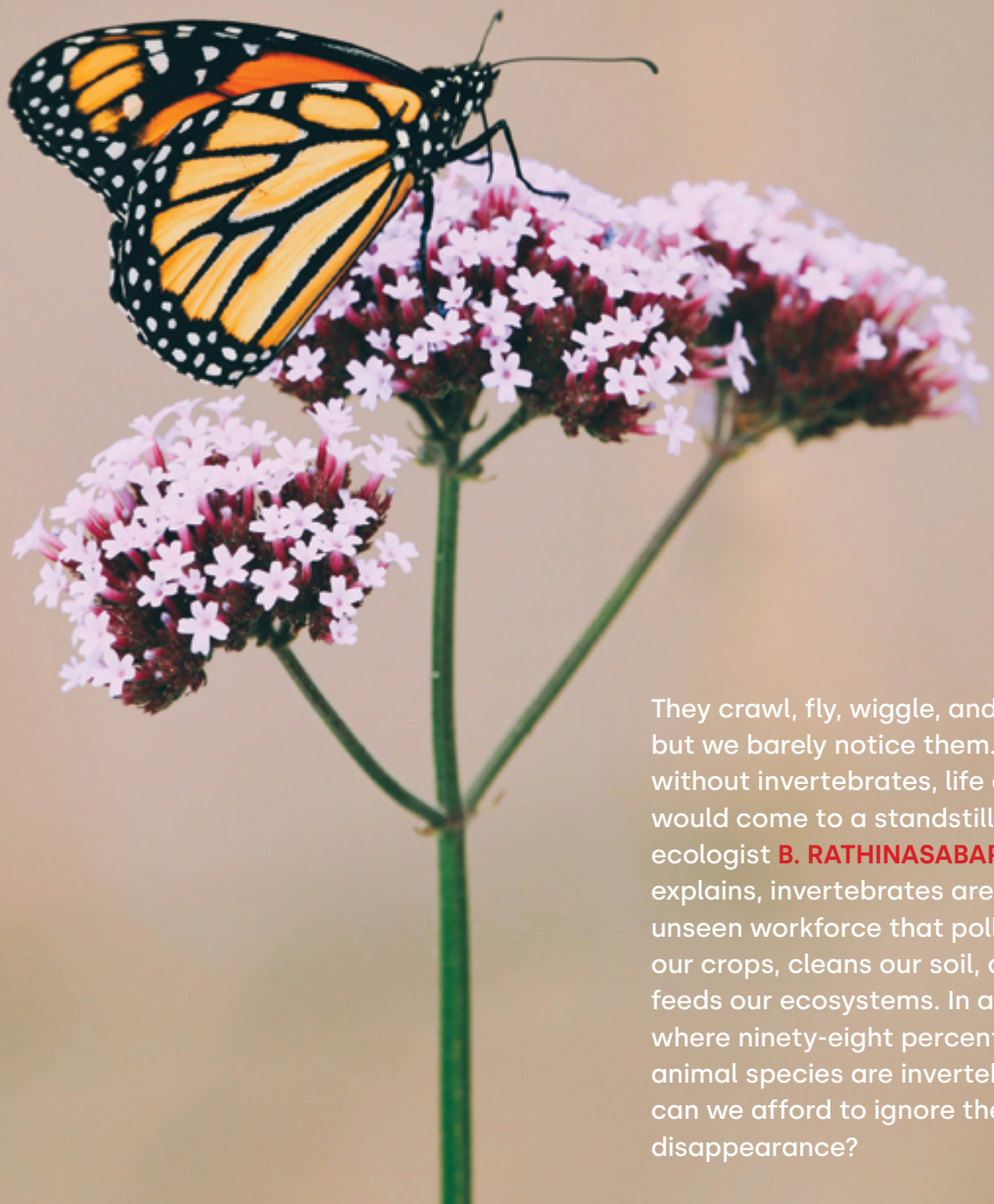


It's a gift, certainly, full of wonder. As I notice and appreciate it, beauty appears unbidden more and more. The garden flowers are fabulous but so are the bubble patterns in a boiling pot of pasta, the design harmony of a sliced cucumber, the swirl of water when mopping a floor. Can responding to this beauty really be a spiritual practice? An ideal that illuminates and strengthens other ideals? I want to answer Yes. Wow. Thanks.

The Navajo prayer, *In Beauty I Walk*, ends with the statement: *It is finished in beauty.* I don't know what this means but wonder: could it be that all our offerings in life are completed in beauty?

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Invertebrates: The Silent Majority in Need of Conservation



They crawl, fly, wiggle, and buzz—but we barely notice them. Yet, without invertebrates, life on Earth would come to a standstill. As ecologist **B. RATHINASABAPATHY** explains, invertebrates are the unseen workforce that pollinates our crops, cleans our soil, and feeds our ecosystems. In a world where ninety-eight percent of animal species are invertebrates, can we afford to ignore their silent disappearance?

When we think of wildlife conservation, majestic elephants, soaring eagles, or the elusive tiger often come to mind. Yet these iconic creatures are just a few examples of vertebrates, which make up only two percent of the animal kingdom. The remaining ninety-eight percent are invertebrates—organisms without a backbone—ranging from bees and butterflies to earthworms, ants, spiders, snails, and numerous other species. These creatures may be small and often overlooked, but they form the very foundation of life on Earth.

Why Invertebrates Matter

Invertebrates play a crucial ecological role in maintaining the balance of ecosystems.

- **Pollination:** Bees, butterflies, and beetles are key pollinators for a majority of our food crops and wild plants. Without them, both natural and agricultural landscapes would collapse.
- **Decomposition:** Earthworms, termites, and flies break down organic matter, recycling nutrients and enriching the soil.
- **Food Web Support:** Invertebrates play a crucial role in the food chain. Birds, reptiles, amphibians, and even

mammals (including humans through seafood) rely on them as food.

Despite their importance, invertebrate populations are facing alarming declines due to several human-induced factors:

- **Urbanization** has led to the fragmentation and destruction of natural habitats, severely limiting the spaces where these species can thrive.
- **The widespread use of pesticides** in agriculture poses another significant threat, as these chemicals not only eliminate pests but also harm





essential pollinators and other beneficial insects.

- **Climate change** is disrupting ecosystems by altering weather patterns, which in turn affects the breeding cycles and availability of food sources for invertebrates.

A Call to Action

It's time we shift our focus to include these unsung heroes in our conservation efforts. Protecting invertebrates does not require massive interventions—it starts with small, meaningful actions:

- **Establish Pollinator and Butterfly Gardens:** Native flowering plants attract local pollinators and provide them with the resources they need to survive.
- **Restore Native Habitats:** Planting native trees and shrubs recreates microhabitats essential for invertebrate survival.
- **Conduct Biodiversity Assessments:** Parks, gardens, and urban green spaces should be surveyed to understand the existing invertebrate diversity and identify threats.
- **Reduce Chemical Use:** Encourage organic and sustainable farming and landscaping practices.
- **Raise Awareness:** As the Heartfulness spiritual guide, Daaji, says, "Each One, Teach One and Plant One Tree." This philosophy embodies the spirit of grassroots conservation.

Hope for the Future

Year after year, if we continue to plant, nurture, and educate, we will begin to see the return of vibrant butterflies, buzzing bees, colorful beetles, and other invertebrates to our gardens and parks. With time, we can rebuild the invisible

network that sustains life, one pollinator at a time.

Invertebrate conservation is not just about saving insects—it's about preserving the intricate web of life that sustains us all. Let us not wait until silence fills the skies where bees once buzzed. The time to act is now.

Protecting invertebrates is protecting life itself. Let's act now—plant one, teach one, save many.

Invertebrate conservation is not just about saving insects—it's about preserving the intricate web of life that sustains us all. Let us not wait until silence fills the skies where bees once buzzed. The time to act is now.

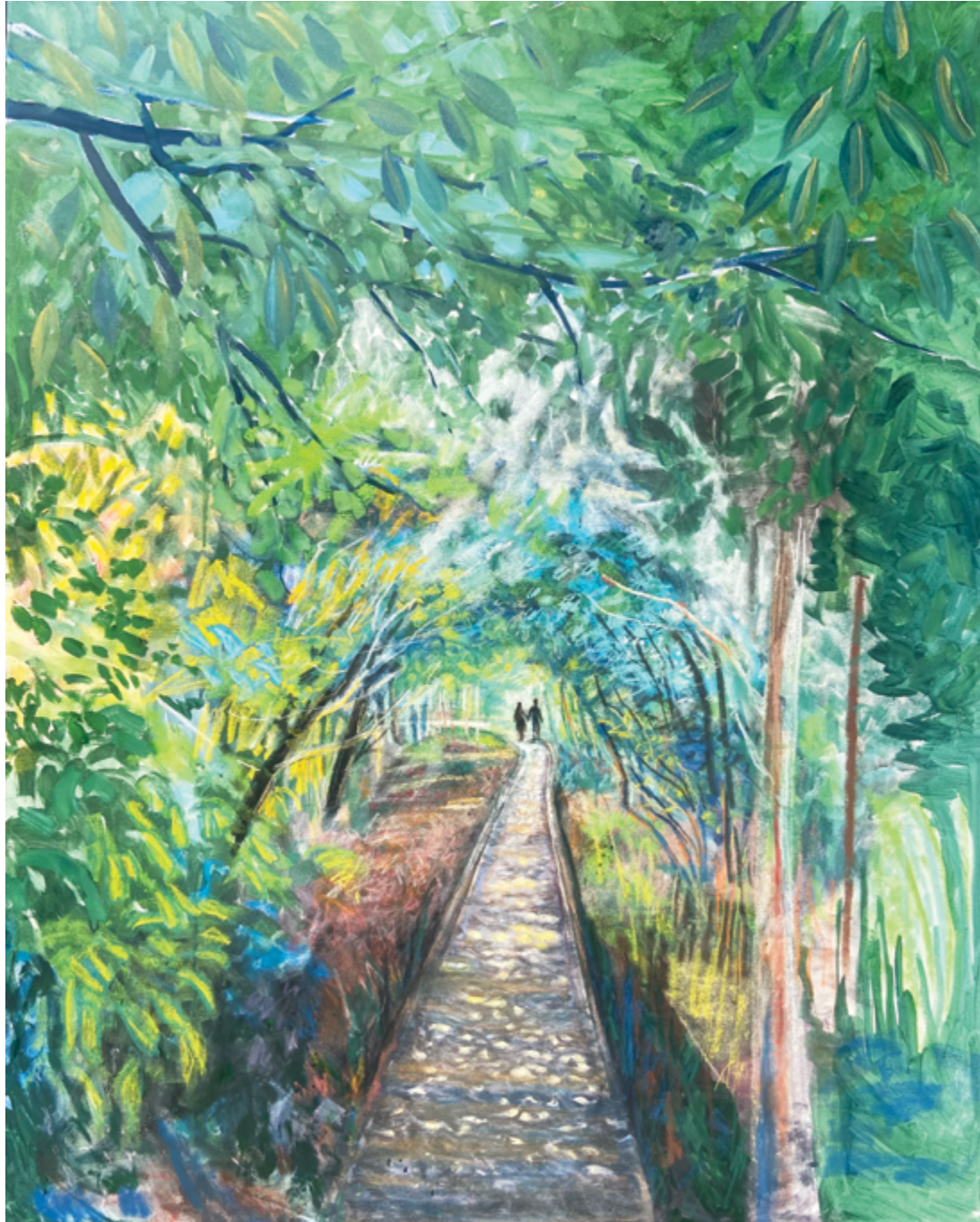




creativity

“Nothing is ever really lost to us
as long as we remember it.”

LUCY MAUD MONTGOMERY



On the Path, by FIONA NEARY

At Home with Daaji

FIONA NEARY describes a dinner at Daaji's home in India, where meditation under the stars and stories in the garden create a lasting memory that continues to inspire her approach to life.

I had the joy of being invited to dinner at Daaji's home during my visit to Kanha Shanti Vanum, the Heartfulness Institute's headquarters, in January 2023. I travelled to India with my mother for the first time, and we joined a small group from New York that gathered inside his living room. It had big round windows looking into the garden and natural boulders emerging from the floor, as if there weren't a clear boundary between nature and the building's elegant structure.

When Daaji arrived in his white car, he greeted me happily through the window with "the Neary girl!" (my parents have practiced with him for years), only adding to the warm feeling in my heart. We were guided outside to the patio under the night sky for meditation, sitting in blue chairs in a crescent around our spiritual guide. My new friend, Ishaa, was sitting next to me. Something about the atmosphere changes when you're in the presence of a spiritual personality. Observing my thoughts, I noticed a spaciousness and peace inside, with love filling my heart.

In the system of Heartfulness Meditation, there is always a living guide, or Master—someone who has attained a very high level of consciousness and can guide others to master their own inner world, assisting them energetically on the spiritual journey. They transmit directly to the hearts of those who practice, silently passing down the wisdom of the teachers before them. It is beautiful that a living Master is available to us now, offering guidance we can receive directly—guidance tailored for us and our time.

Feeling the lightness of my heart, my awareness expanded into the vastness of the starry sky above, and I felt it was connected to all the cells in my body. Silence became a sound, and the quiet presence of people around drew us further into introspection.

After a while, we moved into the garden and were served the most delicious Indian food while Daaji told stories and guests asked him questions about life. Events create memories and carry emotional signatures within our hearts. It's essential to have positive moments

stored in our hearts as we travel through life, because difficult experiences often stand out more. Whenever I recall this memory, I immediately feel connected within, as if I were still there in that moment.

When I think of Daaji, I see the majestic tree-lined paths, palm trees illuminated after sunset with string lights, the misty air rising above the Yatra Garden at sunrise, the thriving rainforest, and the sound of birds' wings flapping above the meditation hall, while others flock around the canopied rooftops at a distance. All of this was once a beautiful dream—just ten years ago, Kanha was only arid land. I intend to embody these same qualities, creating similar spaces of peace in the way I observe the wildflowers I paint and connect with strangers around me. Like the boulder inside his living room, like the stars I felt within my heart, simple and always a part of nature's web.



children

“If salvation and help are to come,
it is through the child;
for the child is the constructor of man.”

MARIA MONTESSORI

The Coconut

THAT FOUND ITS HEAD

This WORLD COCONUT DAY, **SARA BUBBER** brings us a story about coconuts from the Philippines. Coconuts are tender, juicy inside, and rich in vitamins and minerals. As you sip on your coconut water, dive into this story and its various offerings: thirst-quenching water, sweet pulp, and the message that what is hollow inside can hold the nectar of life!



Once upon a time, in the Philippines, there lived a young girl named Lola. Lola lived by herself but considered all the plants around her as her family. They gave her food, shade, and tree-lined avenues, and she loved tending and caring for her garden. Then, Lola planted a different tree altogether.

All the trees in her garden grew tall under her care, as did this new tree. Strangely, it had no leaves! It seemed to be shy. Every monsoon, Lola would wish the trees a happy growth. She would hug the strange tree and tell it to grow into its own. One monsoon, the new tree grew three fruits that looked rough, brown, and hairy.

Everyone made fun of this strange appearance. “It looks like a monkey!” said some people. “Oh no, it’s a foot scrubber,” said others. Lola didn’t mind. She told all the people that it was a special tree and that it would grow in its own way.



Lola offered the fruit to everyone. “Here,” she said, “try the monkey’s head.”

The children giggled, but soon every family planted one of the new trees.

The people of the village named it “niyog”, the coconut. They believed the three dots on its shell were eyes and a mouth—the face of the brave spirit who protected Lola that stormy night.

And from that day on, every time someone drank coconut water, they thanked the tree that found its head—and never lost its heart.

One day, a terrible storm hit the village. Waves rose high, roofs flew off, and people ran for shelter. But Lola stayed, hugging her tree. When the storm cleared, nearly every house had been washed away, except the one under the strange tree, which stood firm, protecting Lola’s hut like a soldier.

The next morning, a brown fruit fell into her lap. Curious, she opened it and discovered sweet water and soft, white flesh inside. When the villagers came running, hungry and tired.



AI generated images

ACTIVITY 1 - FIELDS OF MEDICINE:

Just like the coconut, you have many hidden areas of your personality. Let’s discover these ourselves with a reflection activity.

Think of your qualities in the following areas and fill in the grid to get to know yourself better:

Open Arena: Things that you know about yourself, and others know about you

Blind Spot: Things that people may have told you about you, but which you don’t know yourself

Facade area: Things that you know about yourself, but others don’t know about you

Unknown area: Things that you don’t know about yourself, and others don’t know about you

KNOWN TO SELF		NOT KNOWN TO SELF	
KNOWN TO OTHERS	OPEN ARENA	BLIND SPOT	
	FACADE AREA	UNKNOWN AREA	
NOT KNOWN TO OTHERS			



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

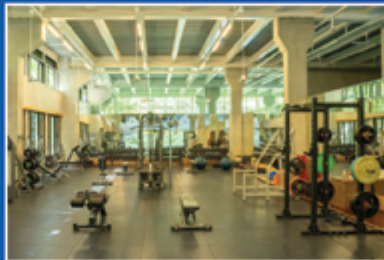
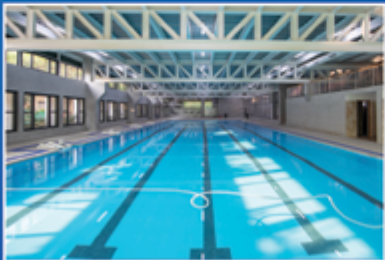
Facilities & Offerings

- 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.
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A clean, healthy, and sattvic environment.
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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.

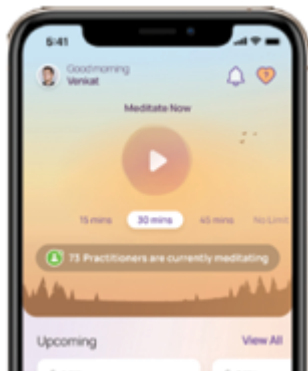


Location: Kanha Shanti Vanam, Hyderabad, Telangana

Email: contact@hfnsports.com

Contact: +91 8519956041

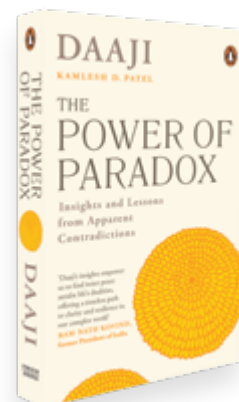
Monday to Saturday



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>



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

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/

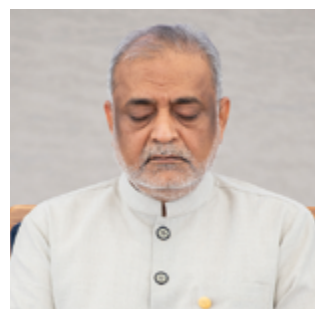


Publications by Daaji

#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



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

Find Your Community

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



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

An aerial view of the New York City skyline at sunset. The sun is low on the horizon, casting a warm, golden glow over the city. The Empire State Building is prominent in the center, and other skyscrapers are visible in the background. The water of the harbor is visible in the distance.

**REIMAGINING
A BETTER
SHARED WORLD**