



Achieving Heartful Coexistence through the Principles of Bhagavad Gita and Heartfulness Practices

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Abstract

Indian philosophy holds that, despite their karmically affected manifestation as plants and animals, nature is filled with other entities apart from humans which are fundamentally no different from human beings. Given this basic unifying truth, the fact that the desires and greediness of humans are harming more and more other species and their habitats is the most alarming challenge. This paper highlights the concepts of *Niṣkāma karma* and *Yajña* from the famous Indian scripture Bhagavad Gita along with Heartfulness practices to address the current environmental problem. In the modern world, living standards have improved from a very basic level to one that is highly sophisticated and complex. All of this has been made possible by science and the different fields that have been produced through the diligent labour of the



world's thinkers. Even though all this progress is supposed to make people's lives better, issues still seem to be worsening. As a result of our desire to become better, we have caused more damage to the ecosystem. Our increasing number of desires and the attitude of possessing more than what is required leads to adharmic ways of living, which in turn results in the deterioration of moral and ethical values in society. To carry along with society in a more responsible way, we as humans need to put selfish agendas aside and consider larger issues. Respecting the principle of mutual dependence is another important aspect that must be taken into consideration. All living beings in this universe are mutually dependent on one another, including non-living entities. Unless this principle is thoroughly understood, there is no case for developing sustainable solutions for anything we undertake in life. The concept of *Yajña* from the Bhagavad Gita addresses this problem.

Keywords: Sustainability, Mutual Dependence, *Niṣkāma Karma*, *Yajña*, Coexistence, Universal Brotherhood

1. Introduction

According to Bhagavad Gita chapter two, verses 62 and 63, disappointment arises when desires are not met. Anger is the result of disappointment. which destroys our balance and ultimately destroys our humanness.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥2.62॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥2.63॥

We commit mistakes and forget our normal consciousness for the time being; we become emotional and impulsive. The whole nervous system is shattered by an outburst of anger, which leads to all psychological disorders and diseases. An enormous amount of energy gets wasted in anger; if it is regulated, it turns into the immense strength and will of a man.



In his article, 'The Art of Removing and Refining Habits' published in Heartfulness Magazine, Dr Kamlesh D Patel (Daaji, 2021) discussed Schopenhauer's thoughts on happiness, beginning with his philosophical query, "How can we tell whether a man is happy or unhappy?" He asserts that full fulfillment of all desires is the definition of true happiness. In terms of mathematics, it might resemble this:

$$\text{Happiness} = \frac{\text{Number of desires fulfilled}}{\sum (\text{Desire}_n \times \text{Intensity of desire}_n)}$$

Fig 1: Happiness Quotient (Daaji, 2021)

When we have more desires, it is very difficult to fulfil all the desires and so we will be less happy. Happiness has an inverse relationship to the number of desires. The denominator is zero when we have no desires. It means that when we have zero desires, our happiness will be limitless.

Ram Chandra, Founder-President of Heartfulness Institute, said, "More and more of less and less." If we want to have infinite happiness and infinite bliss, we must minimize our desires, from more and more to less and less and it must be finally to zero.

Undoubtedly, reducing desire would have a profound and long-lasting effect on how humans behave and think about the environment. In our ancient history, humans have always turned to religion and spirituality for moral and ethical guidance. The Bhagavad Gita's teachings on desirelessness and *Yajña* have the potential to address the current climate issue and reduce excessive consumption. Practicing desirelessness is imperative for yoga practitioners as well as for the planet's health and welfare due to its relationship to consumption, which impacts the environment.



2. Literature Review

(Ahrens and Laura Susann, 2022) examined the concepts of "consumption" and "consumerism" as pertinent contemporary signifiers for 'desire' mentioned in the Bhagavad Gita. The enjoinder of non-desirousness in yoga offers a critique of consumptive attitudes and a call for behavioral change that is pertinent to environmental thought and responses to climate change, at least among the millions of contemporary yoga practitioners who embrace Patañjali's Yoga Sūtras and Gītā are considered their de facto canonical scriptures. To put it another way, as will be covered in more detail, the Gītā has a message to convey in addition to a steadily growing readership that views it as a reliable source of advice on social and personal matters.

Many past research investigations have been conducted to develop leadership concepts based on the Bhagavad Gita's teachings (Ananthanarayan, 2016, Bhawuk, 2011, D. Chatterjee, 2012). Various teaching techniques have been developed using the Bhagavad Gita to develop children's curriculum, to fulfill spiritual requirements, and to enhance the current education system (Kalita, 2018, Karisetty and Bhat, 2019, Rajeev and Hebbani, 2020, Mani, et al., 2021, Felver, et al., 2015, Ciarrochi, et al., 2020, Dabas and Singh, 2018, Kaur and Kaur, 2014, Singh, 2016, Bhawuk, 2011). Singh (Singh, 2016) looked at the pedagogy of values education in the light of teachings of the Bhagavad Gita and summarized that nurturing the true (divine) nature (swabhava) and focusing on self-driven and self-sustained orientation in action (swadharma). Kumar (N. Kumar, 2017) looked at alternative perspectives for understanding adolescent development by analyzing 9-verses of the Bhagavad Gita on adolescents to fill in the gaps that Western psychiatry has failed to address. Based on an emotional maturity scale, Raina and Balodi (Raina and Balodi, 2014) found that Bhagavad Gita readers had higher emotional maturity and life values than non-readers. Rajeev and Hebbani (Rajeev and Hebbani, 2020) looked at the correlation between resilience in the face of psychological distress and anasakti or non-attachment, as described in Bhagavad Gita. Though this study was conducted on older adults from South India, the Connor-Davidson Resilience scale indicated a positive correlation, showing evaluable empirical evidence about emotional coping practices based on the teachings of Bhagavad Gita. Jayanti (Jayanti, 2020) argued about the usefulness of the Gita in everyday life for all age groups at every stage of life and analyzed lifestyles and habits including food,



sleep, work attitudes, excessive desire-driven life outcomes, handling failures as well as successes, equanimity of mind and coping with the death of dear ones. Through these arguments, he made a case for answering, 'Why study Gita?' and strongly recommended teaching the principles of Gita in schools. Karisetty et al., (Karisetty and Bhat, 2019) studied the problems arising due to lack of self-awareness and sedentary lifestyle, erratic sleep rhythms and irregular and unhealthy food habits, from children to the elderly. They observed that the modern generation is experiencing a radical change in lifestyle as a result of rapid technological innovation, which is causing pain, unhappiness, and lifestyle-based diseases. The objective of that study was to investigate the ancient writings on Vedanta and yoga and draw conclusions on the ideal way of living with a focus on following a systematic schedule in line with nature.

Lance E. Nelson writes, "Look for concepts and practices that can now be reinterpreted by the living tradition itself to help meet the current crisis, rather than direct evidence." (Lance E. Nelson, 2008). Ahrens et al. mentioned that as yoga philosophy and in traditionally important works, perhaps most notably the Yoga Sūtras of Patañjali, it portrays itself as universal for all eras and places—imposition of yogic principles onto a contemporary issue is consistent with its own self-understanding: "*jāti deśa kāla samayāna vacchinnāḥ sārvabhaumā mahāvratam*: [The yamas (abstentions prescribed by the text)] are the great vows. Yamas are not bound by birth class, location, time, or conditions" (Yoga Sūtras of Patañjali 2.31). The Patañjali Yoga Sūtras have also achieved canonical status in Western world, demonstrating yoga's universal applicability, even though we shall be looking at the Gita's potential contributions to environmental thought. The Bhagavad Gita describes universally achievable attributes of enlightenment rather than a specific trait or station, such as geography, time, ethnicity, gender, or social status, that would determine one's suitability for achieving perfection (Ahrens and Laura Susann, 2022).

Without addressing consumption and its root causes, the current problem of environmental damage cannot be resolved. Naturalist David Attenborough (Johnson, Jennifer and David Attenborough, Oct 2020) warns that one needs to "curb excessive capitalism" to protect the planet. He finds that the "excessive use of the capitalist system has brought us" lies at the root of our environmental problems. "Attenborough pointed out the resource-intensive lifestyles



enjoyed by the world's wealthiest consumers," as a primary cause of the climate catastrophe. As previously said, desire drives consumer capitalism, which in turn drives consumption, which is a crucial gear in the machine that keeps a capitalistic economy running. Although capitalism is not inherently immoral, it also implies no regard for other living things, including humans, or their natural surroundings. However, capitalism does necessitate a particular kind of thinking, namely an unrelenting drive for financial gain. This is where the core tenet of yoga, non-desirousness, comes in. (Merriam-Webster, 3 Nov 2021) might strengthen and support conservation ecology's goal of restoring environmental well-being, which we might think of as an ecological dharma.

Sri Kṛṣṇa declares in chapter Four, slokas 7 and 8, of the Bhagavad Gītā that He incarnates on this earth whenever dharma declines and adharma rises in order to save the virtuous, destroy the evil, and restore dharma.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥4.7॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥4.8॥

According to Ahrens et al., (Ahrens and Laura Susann, 2022) In particular, non-desirousness and the behaviors and inactions that go along with it have the power to clarify the underlying reasons for environmental deterioration and offer viable avenues for reestablishing ecological and psychological order.

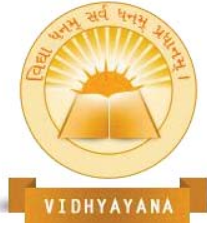
Desire can be thought of as a Sanskrit signifier associated with the word "consumption," which is the fundamental cause of human impact on the environment, even if the Bhagavad Gītā clearly employs a different vernacular than contemporary environmental science. Consumption is variously defined (Merriam-Webster, 18 Mar 2022), but naturally reflects "the process of producing, acquiring, and discarding products and resources" human behavior. For our purposes, the focus will be on consumption that exceeds the necessities of human existence to the point of destructive excess. The repercussions of over consumption are widespread and



directly linked to environmental degradation; no community or location is immune to this worldwide issue. “Few, if any, environmental systems have escaped the effects of modernity. Emerging and unpredictable patterns of global warming, fueled largely by hydrocarbon emissions, affect the entire planet. Global environmental change is ongoing and inevitable. The extent of human-led change varies by location.” (Ahrens and Laura Susann, 2022). Authors Brooks et al., (Brooks, Andrew, et al., 2017) revealed in the journal “Population and Environment,” many decades ago that one of the several problems with the “illusion of progress and advancement,” is that economic and technological advancements are viewed as the only measures of growth, concealing the processes' detrimental effects on the environment.

In his article ‘Art of removing and refining habits’ published in the Heartfulness Magazine, the Heartfulness Global Guide Dr. Kamlesh D Patel (Daaji, 2021) says, “Since the beginning of time, people from all cultures have regarded contentment, happiness, and well-being as the characteristics of a happy life. However, they seem to elude us more than ever in the uncertain world of today. My grandparents were poor rural people from Gujarat, India, who had very few material belongings and endured hardships at the end of British rule and India's independence. Despite this, they were more content than the majority of affluent people who lead lavish lives today. I can still remember their straightforward manner of living, their smiles, their interactions with family, and the core values that shaped their way of life in my recollections.”

In his book Timeless Gītā - Endless Bliss, B Mahadevan (B Mahadevan, 2019) says that in the modern era, the predominance of individuality is a crucial component of life from birth to adulthood. Individuality will soon give way to selfishness as people grow increasingly aware of their needs, wants, and possessions and start to bargain or demand them. This will eliminate the sharing culture because it is just difficult to practice give and take. If we continue this route, "what is in it for me?" will control how we live our lives. This idea will push people even more to become more self-centered, which affects the system as a whole. Even if it means harming the environment and extensive social, economic, and public systems, people will still demand their share of comforts. Bhagavad Gītā addresses this problem and guides us to restore the balance through its principles.

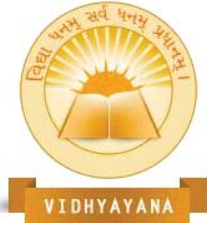


2.1 Less is More (Daaji, 2024)

Dr Kamlesh D. Patel, in his book 'Power of Paradox' writes that having less is not about deficiency and deprivation. It is all about having more by shifting our attention to aspects of our existence that hold deeper meaning, like our relationships or a cherished aspiration. According to (Stephen Bradley, 2011) Reducing our work to what is necessary and using less to accomplish more is what minimalism is all about. We must have a solid grasp of fundamental design concepts in order to execute minimalism effectively. We become masters of design when we master minimalism. Minimalism provides a pathway to discover what truly matters and find fulfilment beyond material possessions. 'Less is more' invites us to prioritize the intangible joys and meaningful connections to enrich our existence as we shift our intentions to an internal process of contentment rather than external appearances and possession of things to achieve happiness. In contemplative practices, people from various religions, including those who follow the paths of yoga and meditation, have long aspired to prioritize higher ideals such as universal love, compassion and interconnectedness, placing them ahead of ambitions for wealth, fame, control and power. By pursuing these heart-based aspirations, we contribute to peace, joy and a sense of fulfilment for all.

2.2 The Wish Paradox (Daaji, 2024)

Regarding wishes, Dr. Kamlesh D. Patel, in his book 'Power of Paradox' writes that the seed of a wish generally grows into a desire and shapes a destiny. Having too many wishes can lead to a loss of focus and clarity, creating instability. This is not what we want to achieve in life. When wishes are planted, watered, and nurtured, they grow into desires. All desirable actions yield some results which may be good, bad, or even incomplete and people tend to get disappointed if the desires are not fulfilled. However, by recognizing the uselessness of wishes, we can remove them and replace them with meaningful ideals and aspirations. If a wish is based on inconsequential and based on pleasure such as wanting to possess some material things, it is better to remove that wish and replace it with a noble ideal. Once we identify such a noble goal or ideal, we should nurture it and fuel it with an inner pursuit. The transformation from wish to aspiration is also one from selfishness to selflessness - from me to we and from



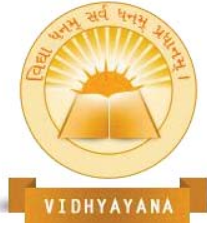
mine to ours. This journey reflects an expansion of consciousness and humanity within us. We grow from caring about our personal needs to caring for those who are immediately around us and further extend our care to encompass others around the globe. In Heartfulness, our ultimate goal is self-mastery. During meditation, we remind ourselves that we have come from a Source that created and sustains the entire universe. When we recognize that our wishes are obstacles to our advancement, we should replace them with more meaningful life goals such as gaining peace, harmony, and wisdom.

2.3 From Me to We

In his article published in Heartfulness Magazine, CommUnity, Dr Kamlesh D. Patel (Daaji, 2024) talks about the sixth universal principle of Heartfulness “To know Everyone as Brethren and treat them as such”. This sixth principle serves as a foundation for overcoming discrimination and fostering respect and love for all living things. It develops into a state of oneness and unity that mirrors the original Source as we go deeper.

How can the illusionary layer be removed? Knowing about oneness is insufficient; it occurs spontaneously via heart-based meditation techniques because we experience it. The heart is all about "we," whereas the ego's sense of personal identity is all about "I." We are all connected in the heart, where we instinctively experience unity, particularly after purification of our field of consciousness. We are inherently filled with love when yogic Transmission is used to promote heart-based meditation. Our sense of brotherhood grows along with our capacity for loving.

An expansion of consciousness results from our ability to recognize and disentangle the unique network created by our thoughts and deeds as we advance in our practice. We soon find ourselves resting in that connection all the time as this expanded level of consciousness permeates our daily interactions with other people. Constant practice fosters connection, which we may consciously use in our daily lives. It originates internally rather than from a third party. It changes our relationships with our families, with each other, and with all of humanity. As a first stage, we experience love for everyone; this is a real paradigm shift that improves our



lives. Later, when love spontaneously emanates from us, we transcend the level of sensation. We become love itself; we no longer need to love.

Heartful Coexistence – A Means for Sustainable Living

The concept of coexistence has always existed since the time of creation. In nature, everything is interconnected and this concept must be understood to protect ecology and contribute to sustainability. When we keep on consuming the resources without an end and throwing pollutants, nature will start responding by creating acid rains, earthquakes, and tsunamis. What we need to understand as humans is to learn to respect the concept of mutual dependence. The cornerstone of ancient Indian life is the idea of mutual dependence. It was possible for our ancestors to coexist peacefully with both living and nonliving creatures. Humans have lost the capacity to coexist peacefully with the environment and other organisms in the name of modernity. The number of species in recent centuries that became endangered is significantly higher than those from the preceding 2000 years. That is the reason why the international political establishments started focusing more on climate and ecological summits, Sustainable Development Goals and trying to find the solution to this enormous problem.

Chapters three and four of the Bhagavad Gītā give a lot of perspectives on respecting the principle of mutual dependence and coexistence. Ancient wisdom respected the principle of mutual dependence and peaceful coexistence was possible. By revisiting ancient wisdom and by following those principles in our daily lives, we will be able to achieve heartful coexistence.

The concept of yajna from chapter three of the Bhagavad Gītā needs to be brought into the picture and see how we can apply these principles to today's generation to make a better world for the future. The word *Yajña* is not mere fire worship. The principle of *Yajña*, as envisaged by our ancestors is primarily one of give and take, thereby promoting sustainability. In asking Arjuna to perform *Yajña*, Krishna introduced the idea of selfless actions dedicated to noble ideals. The principle is beautifully articulated in chapter three, verses 3.10 to 3.20.



3.1 Giving is the Fundamental Value - Give with Reverence

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥3.10॥

Lord Krishna says: When Prajapati created the human beings and other living beings, he also co-created the concept of yajna. Prajapati said that by honouring the principle of *Yajña*, living beings can milk their cow of desires.

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥3.11॥

Offer the gods with this, and they will nourish you. By feeding each other, you will achieve the highest good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥3.12॥

Indeed, the Gods will grant you the pleasure you seek, nourished by sacrifice. A thief is someone who takes advantage of what others give them without giving anything in return.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥3.13॥

While sinners who cook for their own sake devour sin, the virtuous who consume the leftovers of sacrifice are cleansed of all sins.

Three conditions emerge from the above four slokas 3.10, 3.11, 3.12 and 3.13. Yajna is about *sharing, giving back to the system and not organizing life in 'what is in it for me to enjoy'* mode. These three aspects together play a central role in ensuring sustainability in the long run. (B Mahadevan, 2019) 'Give and Take' must be honoured in our daily lives as it is a larger framework than we imagine. In ancient Indian tradition, five great yajnas were mentioned: *Bhūta Yajña* (taking care of small living beings around us); *Manuṣya Yajña* (deriving joy from



helping fellow humans who are in need); *Deva Yajña* (expressing gratitude for what God bless us - in terms of rain and other aspects of nature); *Pitr Yajña* (offering respects and deep sense of gratitude to departed souls of our ancestors); *Brahma Yajña* (learning and teaching highest knowledge of reality). If we practice the concept of *Yajña* with reverence and diligence, we become the torchbearers of sustainability in our tiny way.

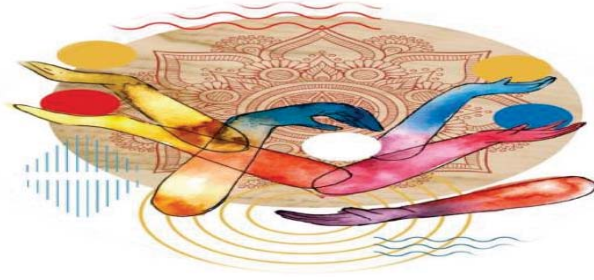


Fig. 2: Giving, the Fundamental Value of a Human Being (Daaji, 2022)

3.2 Cycle of Karma

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥3.14॥

Beings exist from food, food is produced by rain, rain is created from *yajña* or sacrifice, and sacrifice arises from dutiful actions.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥3.15॥

Know that the Brahman (the Vedas) is the source of karma or action, and that the imperishable is the source of the Brahman. As a result, the ever-present Brahman is always present in *yajña*.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥3.16॥

O Partha, he is living in sin and enjoying his senses, and his life is in vain if he does not follow the wheel that has been set in motion here.

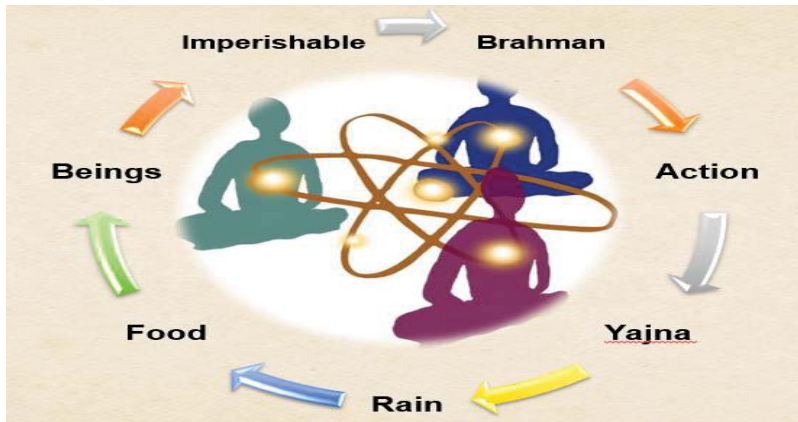


Fig.3: Cycle of Karma

Slokas 3.14 and 3.15 figuratively used agriculture to explain the process of yajna. These slokas conceal a deep philosophical message that talks about the ‘Cycle of Karma.’

As quoted in sloka 3.16, when the actions are not performed at any point as prescribed or if inaction takes place, the ‘Cycle of Karma’ gets disconnected, and the entire system leads to imbalance. By violating this principle, there will be a wider division between the poor and the rich. This will in turn create dishonesty, violence, crime etc. We must be awakened to play our role in building a healthy and harmonious society to establish a heartfelt coexistence. This is a call that we need to be awakened to reality and change our behavior. and lifestyle changes to protect the ecology and contribute to sustainability.

3. Zero Thought Footprint - The 18th Sustainable Development Goal (Alain, 2019)

Sustainability aims to achieve global well-being for future generations. Protection of the environment is one of the pillars that will enable the goal to be achieved. The 2030 Agenda for Sustainable Development has seventeen Sustainable Development Goals (SDGs). designed to ensure people's global well-being and protect the planet. Although sustainability was acknowledged by the world community in the 1980s, and while global awareness has increased over the years regarding sustainable development, observable results still fail any of the objectives due to a lack of urgency in achieving them.



Our species is unaware of the unprecedented crisis we are facing, which may represent humanity's greatest challenge. In shaping our collective destiny, each of us, i.e. individuals, families, communities, and ultimately nations, plays a critical role. The sense of urgency cannot emerge at the current level of our collective consciousness. Only when our collective consciousness evolves and reaches a tipping point in uniting us all, the 17 SDGs would become a top priority for individuals, organizations, and governments. This would be beneficial for our economic, social, and environmental well-being and also secure our future. Therefore, finding and putting into practice ways to quicken the growth of our collective awareness is our generation's primary duty and top priority. For collective consciousness to expand, each individual's consciousness must evolve as well. The development of our mind—thinking, intelligence, and ego—determines the evolution of consciousness. Indeed, we may not realize how much our thoughts affect the world around us. With our unregulated thoughts, we are continually polluting the environment without even realizing this, and this pollution is a major obstruction in the evolution of consciousness in individuals and collectively (Alain Desvigne, 2019).

By practising meditation regularly, one can control thought pollution and cultivate an inner atmosphere that supports Yama. In the ocean of life, all forms of life are droplets, whether they be trees, birds, or fish. Being interconnected with all creation helps us develop love and reverence for it.

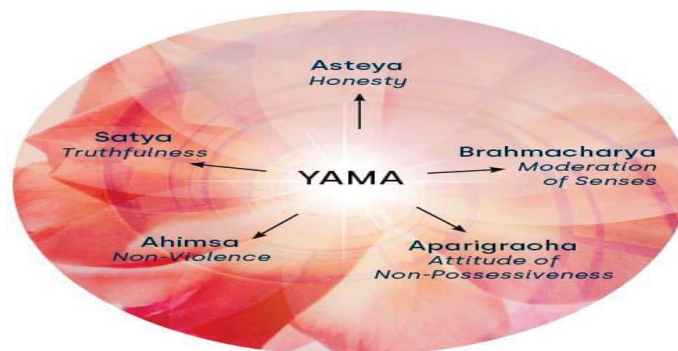
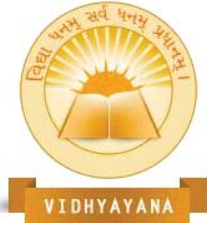


Fig. 4: Patanjali's description of the five *Yamas* (Daaji, 2021)



As Daaji (2018) puts it, these Yamas are vows of self-discipline for living life bravely and not straying from the virtuous path. These five qualities lay a strong spiritual foundation.

We care more and more as our circle of conscience grows. Our lifestyles are shaped to care for the Earth lovingly. We drink from plastic water bottles, we consume less, and we are irritated by the packing waste from online orders. They will reflect the care they have for the planet when they take on leadership positions in companies, governments, and civic organizations.

Moderation has been disrupted today, leading to rampant overconsumption. The consumer determines what, when, and how much to consume in an economy that is driven by consumption. By inculcating moderation in life, families will be able to save money and reduce overconsumption. By meditating, we can regulate our minds and achieve moderation.

One of the ways to achieve a zero-thought footprint is through Heartfulness which involves three core practices listed below and is aided by constant remembrance.

Meditation: As we meditate, after a while, we learn to ignore the allure of our thoughts. We are not distracted by them anymore. We gain control over the way we think. In meditation, we will be able to disregard the pull and push of emotions and feelings in the heart as we go deeper into it. We learn to take a moment before responding to the highs and lows of life. We feel at ease in silence and alone. The trigger that makes this happen is transmission.

Cleaning/Rejuvenation: Through the everyday practice of cleaning/rejuvenation technique, we eliminate the underlying deep impressions (samskaras) that serve as the hooks for our desires in our subconscious minds. We frequently have subconscious roots to our wants that we are unable to overcome consciously. This process helps remove the subconscious root.

Inner Connect through Prayer: Before going to bed, we notice the barrier created by our desires and wishes, open the heart, and connect with the center. Rather than attempting to erase such wishes with our limited ego-consciousness, we accept assistance to do so.

Constant Remembrance: Every morning as we meditate, we take in the inner state and let it grow stronger the whole day. Naturally, this will make us recall our internal bond with the



centre. To accomplish our everyday tasks, we focus some of our attention outward and some internally. This state, which stops impressions from forming, is referred to as continual recollection when it becomes a continuous flow. It preserves our consciousness in its pure state.

4. Conclusion

This paper is an attempt to address the challenges that the world is facing today concerning sustainability and ecological harmony. When we violate the natural rules, we feel uncomfortable and unhappy, such as when we hoard wealth, treat our spouse disrespectfully, or treat our children, neighbours, or employees cruelly. This is because these actions are against the laws of nature. Everywhere, balance is crucial. Justice and balance are the same. Because there is peace when there is justice, there will be balance rather than chaos. Because the heavenly laws are in effect, there is calm in nature. When we are in sync with Nature, we feel peace. The entire Universe is tuned with us, which means we are swimming with the current. Developing oneness with nature is nothing but oneness with the world which our ancestors termed as *Vasudaiva kutumbakam*, means treating the whole world as one family. At the outset, the vision of oneness may seem like something that should be practised with other people. A mature individual will expand this concept to other living beings and then to the environment, even if they have some personal experience with it. Therefore, the vision of oneness will be a great catalyst to achieve heartfelt coexistence which in turn develops a sustainable future.



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