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[00:00:00] Abhishek Thakore: To look at metacrisis from the Indian context, we have to understand also the mind that is approaching the problem, because the starting point itself is very different. The Indic mind may not look at the same thing in the same way, and that’s why we are saying that the starting point of looking at any crisis, might also be a little different.

And hence we started with that.

[00:00:26] Nate Hagens: Greetings, or should I say Namaste. Welcome to Reality Roundtable number eight. I took a break from Reality Roundtables because I was in India for six weeks this winter. Near the end of my stay, there was a symposium of activists and thinkers and people talking about sustainability and the future and NGO leaders, and I was fortunate to meet and befriend three Indian NGO leaders who are with me on this conversation today.

The topic is the Indic Mind and the Metacrisis. When I went there, I expected to hear a lot about climate, justice, plans for climate, and what I found was surprisingly different. And by the way, as I’m recording this, I just noticed a tweet that it is 45 degrees Celsius plus in the Indian subcontinent, which translates to 113 Fahrenheit,

and if you account for humidity it’s much hotter than that. So climate is a central part of the metacrisis for the Indian subcontinent. With me today to discuss this and other aspects of India and the human predicament and what we face, are Mohit Trivedi, who is the co-founder of 2069 Ecosystem and is actively stewarding a pan-Indian movement to bring together various individuals and organizations who are looking to practice collective leadership and decentralization.

Also with me is Abhishek Thakore, who is the founder of the Blue Ribbon Movement and co-founder of the 2069 Ecosystem. Abhi has created an ecosystem of initiatives aimed at building youth leadership, civic engagement, and thriving cultures across the social sector. Last but not least is Kejal Savla, who is the co-founder and CEO of WisdomTree, which offers services to nonprofits in order to reorient their cultures towards wisdom.

I encountered much wisdom, when I was in India. It is very heartening to me to be aware of so many humans around the world, working collectively and individually
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on these problems. There's much wisdom in this conversation as well. Please welcome Mohit, Abhi, and Kejal. Namaste, my friends, Kejal, Abhi, Mohit.

Good to see you.

It seems like a lifetime ago that I met you. It was three months ago, less than three months ago in, the south of India. Welcome to the program. If you could each briefly say, who you are and a few words, to introduce yourself.

[00:03:22] Mohit Trivedi: Namaste. I am Mohit. I live in Udaipur. It's in South Rajasthan. And I am living in a family where we are all trying to learn things naturally and trying to flow with life, wherever life can lead us.

[00:03:47] Nate Hagens: Well, I'm sure we're going to hear more. Abhishek.

[00:03:50] Abhishek Thakore: Abhishek from Mumbai. Deeply into culture. That's what gets me going. Been in the space for two decades and a part of this larger family of all of us.

[00:04:02] Kejal Savla: Namaste. My name is Kejal. I live in Mumbai, which is in west of India. And for me, the last 10 years I've been exploring social change through inner and outer change processes.

[00:04:14] Nate Hagens: Excellent. So, we all met, in Auroville, where we had a kind of a seminar on the metacrisis. And I didn't know, but you all kind of follow this podcast, the work, the metacrisis space.

And I thought it would be fascinating to have a conversation about India, and the metacrisis and some of your reflections, some of your efforts, some of your philosophy on the Indian culture and how that can play a role in what humanity faces. You know, speaking as an American, India is this massive country with almost a billion and a half people,

and I don't, you know, I cognitively know things like who's the president and the population and where it is, but it was until I was in Tamil Nadu, met you and others, that it emotionally hit me. The vibrancy, the warmth, the depth of the culture and the striving of people. And it was just a magical experience.
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So I wanted to give you each the mic to talk about your work, your perspective on what we’re calling the metacrisis. So without further ado, who would like to start?

[00:05:47] Mohit Trivedi: Explaining what we are trying to do, I would say that we can touch a couple of doors that can explain, explore the work that we are trying to do here in, in our context. So I would say that first door would be Indic mind. And the question that comes to me is what if we can reclaim our uncolonizable gene from our colonized DNA.

What becomes possible if we can do that? And when I say Indic mind, I would definitely say that the mind, which has been, or which has gone through lots of extractive, oppressive systems, but still there is deep down something which cannot be colonized, which cannot be affected and that stays there.

And there is some sort of rich, roots of collective that we experience every day. There is non-linearity, interdependence, and there is a rural mind in this India. We still have like 7.7 million villages and almost 70 percent of the population live in villages. And in that, I would say 100 millions are tribal population.

So there is huge play between the indigenous and Indic mind. And there is lots of porosity, diversity, and vastness among, you would say, most capitalist and extractive mindsets. So we have that, that play here. We play between these paradoxes and definitely there is scarcity in the mind, but there is some sort of memory of abundance in our bodies.

So if you go to a village, they would not ask you why have you come? First thing that they would ask you is do you need water? Or would you have chai if I’m having chai? So there is some sort of warmth and welcomeness that you would find. Doesn’t mean that they are not affected by the Metacrisis or Superorganism or... They are affected fairly, but there is this like some sort of wisdom that we need to reclaim.

And I would also say that the work that we are doing is something more like reappropriating our culture. Like the co-option process went through this 4, 5, 6, 700 years. And in our group, I find that there is this Indic mind is very alive and we keep on staying in that process where we see that whatever has been co-opted and whatever is connected to the context now, how can we reclaim that in a very compassionate way.
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Very nonviolently. And in that, what I feel in Indic mind is the role of elders, the wisdom keepers in our work, their presence, their rigor, how the stories of their success and failure inspire us and it gives us more insight, foresight. It also keeps us in a place where we are more playful.

And we can explore more about mind. I would go towards the second door, which is, access to spirituality. How Abhishek says spiritual lab. So we are in a spiritual lab. And I feel that what if deeply spiritual people can be on the front side or front line or forefront when it comes to societal transformation, this is a very rich land where access to spirituality is very easy.

And I would say that there is a spectrum of raw, spiritual, unpopular knowledge, and very cryptic vedas. So you can understand something from vedas, which is like layered and metaphorical and all that. But there is also if you go towards the villages you would find saints and seers and the kind of knowledge or wisdom that they can give you.

It's very unpopular, but deeply spiritual. And I would say that this is the land where Krishna came and shared the Gita with us. Where Buddha came and shared, Buddha and Mahavir shared the value of nonviolence and how to be fully with yourself and expansion of the self, and then people keep on coming like Meera with her devotional aspect and then Nanak and Kabir and Bulleh Shah and Buribai and Ashoka and then Krishnamurti comes with those nuances and then Gandhi comes with very practical, raw spirituality.

So it's like huge. We have so many ancestors who keep on poking us. Stop, pause, think, connect to yourself and then move. So, in that way, there is a lot that we can access. And it's also visible, alive, in our day to day life. It is practiced widely. And like in metacrisis, if I connect with metacrisis and connect with your work, I would say that there are higher chances that we would find people here, those who are spiritually grounded and can stay in post tragic space where they are not nihilistic, they are not impulsive, but they are grounded and their responses are generally in the gray.

While saying that, I would go towards the third door and then I would stop here. The third is great at how Rumi invited us that let's go to the land, which is beyond right and wrong, which is beyond white and black, which is beyond polarities. I mean, if we can relate to polarities differently, then what becomes possible?
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I would say that the wisdom that we are tapping into is the wisdom of gray, which goes somewhere underneath the black and white. It's not even on the spectrum. It goes down. It goes below and deeper to understand what's happening on the polarities and how to relate to that. Though gray is somehow marginalized voice, it is somehow critiqued by all the extremes. Nobody likes it. You get, you know, because you don't take a stand. You are constantly realigning with the context. And when that happens, there is nothing right and wrong. You are somewhere where you are under, it's like you are not glorifying anything and not demeaning anything.

And in that sense, somehow it's very important to not do name calling, but at the same time understanding the patterns of, deep patterns of, like how you say, of your Superorganism, the Moloch, to understand and how its patterns play out in our collectives and day to day life.

[00:14:24] **Nate Hagens:** Several times you mentioned the Indic mind.

So could you describe, for the viewers, what is the Indic mind?

[00:14:33] **Abhishek Thakore:** It's a mind that has developed over thousands of years of an uninterrupted civilization. A mind that has had close proximity with nature and has seen the diversity of life. It's a mind that has had time to philosophize, imagine, dream, and so on.

And so in its lived memory is the capacity to see cycles. There is enough in the culture that it has seen cycles. So it's a cyclical mind. It's a mind that can hold ambiguity and paradox very easily. It's a mind that can say this is true and its opposite can be true simultaneously and it comes very naturally to somebody who's not an Indic mind that may seem like double standard or hypocrisy saying how could you do this and this, but there's a lot of comfort and ease with holding all of that, right?

So the mind is also, yeah, is also very capable of dealing with ambiguity. It's a mind that can hold a lot of diversity at a lot of ease, and a mind that kind of doesn't other as much. The other is a reflection of you. Right? And the culture, the mythology, the scriptures talk a lot about interbeing, right?
And seeing the divine in the other person, you know, so namaste is also the divine in me acknowledges the divine in you. So your greeting itself begins with the acknowledgement of the sacred. Of course the mind is wounded. There is anger, guilt, shame, there is modernity, but there is some lived memory of that which still continues.

[00:15:56] **Nate Hagens:** And, would you say that the Indic mind exists in most of the population of people in India?

[00:16:04] **Abhishek Thakore:** Well, I would say the seed exists, the DNA exists and it can be evoked and it does get evoked time to time, but I think it needs to be evoked.

[00:16:12] **Mohit Trivedi:** And I would add to that that it stays not just in India.

It stays all over, like even in the Western mind where there is that native DNA that gets ignited in different ways. That is also some sort of similar to what Indic mind is.

[00:16:30] **Abhishek Thakore:** I had just a quick thing Nate to add that I think the reason we spoke about the Indic mind first was that to look at metacrisis from the Indian context we have to understand also the mind that is approaching the problem because the starting point itself is very different.

The Indic mind may not look at the same thing in the same way and that’s why we’re saying that the starting point of looking at any crisis might also be a little different and hence we started with that. So just wanted to add that.

[00:17:00] **Nate Hagens:** Well, that doesn’t surprise me, Abhi, because the first time, the first day that we spent together, you spent like four hours talking about process, and your relationships, and we never said a single word about the metacrisis or climate change or economy or anything.

And that’s what impressed me by the three of you and your other colleagues is your deep synergies and trust and bonds with each other. And just the way you approach these things. It was noticeable and striking to me, which is one of the reasons that the four of us are here today.
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[00:17:36] Abhishek Thakore: I want to continue from where Mohit has shared.

I would say that. When the culture starts with an assumption of interbeing rather than individuality alone, when it starts with saying that the divine exists in each of us, and each of us is an expression, a unique expression of nature, from that starting point, relationality becomes very important.

And in responding to a metacrisis where you have to sense and respond, you don't know what you're leaning into, you need deep coordination and resonance. And in our work, while each of us understood the metacrisis, we also spent a lot of time building our relational field. We see this relational field as kind of a non negotiable, if we want to make a response to the metacrisis.

We feel very often people say that is not the real work. The work is on the outside. And I would argue, no, the work is inside and in between as much as it is on the outside. And we are convinced about that, right? So, what happens is, the way I would say, is building a resonant field.

Not doing that means that later on you have a lot of energy spent just kind of jostling with egos, trying to convince each other and trying to one up and coordination is much harder between people who've not taken the time to deepen their relationship field. By the resonant field, I mean different layers.

So, of course, there's a cognitive resonance of a shared image of the world, a shared language. There's an emotional field of love and deep care for each other saying, you know, I want you to do well and your goodness and my goodness are one. Your wellbeing is tied to my wellbeing and we're really one at that level.

And at a spiritual level, getting curious, saying, wow, what an expression of divine are you. What an expression I am. And how can we support each other to walk our paths with more integrity? So a lot of this involves the messy work of dealing with envy and jealousy and anger and a lot of subtle things that arise between any two people who are working together.

Right? And I feel the first place where the metacrisis kind of shows up is within us and the second place it shows up is in the relational field. And I feel then it shows up in the world. So if you're dealing with it first, I have to deal with it within me,
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which is my feeling of division, separation, individuality, overly specialness and so on.

And as I clear that up, working with others who are also doing that and kind of building that. Our experience has been that that creates a sort of what I call the inner net, right? Like we have the internet. I feel there is an inner net that happens between any two people. Inner net means that you're able to transfer a lot of meaning, context, energy in a short period of time because you are vibing with this person, deeply, and you've done the work required to do that.

We experimented with the idea of ashrams. India has had ashrams forever, but those ashrams were permanent ashrams where people would stay and there are still so many ashrams. But we realized we are all busy people, so we need to do pop up ashrams. So we started with something called artivist ashrams.

We said artivist as a person who looks at social change as an art form, not social change as a must do or a science, but as a unique expression of their gift into the world. And we started with these hundred hour, six day gatherings of 10 to 12 people and slowly build the field amongst ourselves and to us that building block still serves us because even today, some of that collective time, energy, understanding that we've built with each other, not just intellectually, but really living in the same space and all, we feel that serves us. Those building blocks became a gathering of the tribe. The gathering of the tribe became a festival called 2069, which is a 50 year journey we committed to. So, the reason I'm saying relational field is it is not that we're not doing actions in our local context. Each of us has our own organizations.

Each of us is a local node. We're doing things. Yet, I'm saying that equal time to our inner practices and equal time to building the relational field is how we would approach the metacrisis, right? I would say that the Indic mind, therefore, may not look at it as a very unique and urgent problem to be solved, but say, this has happened.

You know, man has faced crisis, humanity has faced crisis time to time, and you know, one of our scriptures is the Mahabharata. It's a large epic. And it is about a time of crisis where everything kind of reaches this boiling point and people have to make choices. And Mahabharata is not a one time event.
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It happens again and again in our personal lives, in our collective lives. So the culture remembers. The culture has passed on a manual across generations saying, what do you do when you’re pushed against the wall and nothing else is working? You have to take a dharmic decision, a decision that serves life.

So there is a precedent for that. There is enough references for us to not feel too scared and yet be invited to our kind of higher selves. And I think we lean a lot on all this, right? Because this gives us a contextual frame to make sense of what is happening. Instead of being lost, scared, confused, this says, okay, there are pointers.

There are pointers that have been passed on. These are metaphorical pointers. They’re not literal pointers saying do ABC, but really a lot of metaphors, rich archetypes, characters, and so on. So I feel, and just to kind of tie this down, I would kind of say that, if you’re able to build the relational field, which we’ve kind of spent time doing a lot of, a lot of the work later becomes easier.

And I really feel that globally also, how can we, you know, activate this layer, which is around the world. I feel the world is wrapped around a layer of all of us. We’re all doing sincere, great work. And there is a what I call the nameless tribe, right? We are a nameless tribe around the world. There’s immediate recognition and resonance.

And yet I feel that alongside we have to do our work with each other. And you know, inner work, everybody’s doing. I think global work, everybody’s doing. Relational field. I think we need to hang out together. We need to start really falling in love with each other. When we do that. We’ll be like really super sync and unlock like a lot of superpowers and collective wisdom.

So I think, yeah, I would make a shout out for that kind of work. Also, you know, it’s like, if you want aeroplanes to land, you have to build airports. I think, if you want complex solutions to land, you have to build landing pads for that consciousness. And I feel a relational field needs to be there for new solutions and ideas to land.

And I don’t think we’re building that spiritual infrastructure for answers to emerge from the unknown.
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[00:24:06] Nate Hagens: Let me ask you one question and then I'll let Mohit and Kejal jump in. You said that part of the Indic philosophy or the Indic is a way of living is interbeing. Is that with humans only or does that extend to non-humans like animals and nature?

[00:24:25] Abhishek Thakore: Yeah, it absolutely exists with nature and animals. And I guess the sense of sacred, Nate, is all around and all pervasive. Even in a modern city like Mumbai, when you go on the street, you will see some lady worshipping a tree or somebody feeding a stray animal. So it's built in, it's programmed into the culture, which makes it easier for us in a way.

[00:24:46] Nate Hagens: That's excellent. Mohit or Kejal, would you like to follow up on what Abhi said?

[00:24:52] Kejal Savla: Yeah, I think just a very tiny point there. I think it's generally very hard and contrasting for people when they hear, they think it's like a nice thing to say. But this is like solid work to put the time to make the relational field happen.

And we really feel that's the core. Everything else surrounds it, but it's like the centerpiece. It's not like a by the way piece that, okay, we have a few hours of hangout after our agenda driven meetings to say, okay, you know, make sure that you have good relations. So it's literally the core. It's the center.

Everything else then comes around that orbit. Just taking on the thread, I think the conversation that we've been having, I think one of the important aspects in holding the relational field together, responding to the metacrisis is to make sure that we walk longer because metacrisis is not a one day challenge or a few years question, it's almost an ongoing journey, which probably at times may not even get answered in our own lifetimes.

And it's for after our lifetimes work also. And in that process, one thing that came up for us is how do we hold this together? What will make sure that we are at it together? Because it is wherever humans are, it is inevitable that fights will come, battles will happen, issues will come up. And how do we kind of hold ourselves together?
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Because the moment life happens, practicality happens, action happens, finding something that helps us navigate this systematically or step by step or something that guides us is essential. And that’s where for us, the idea of collective decision making, the idea of holding the collective from a space that we all not just say what our shared principles are, but also organize based on our shared principles.

And how do we not have like a one leadership model? Because in a collective, it’s also the space for everyone to collectively lead and walk together and move forward. And in that, the idea of collective decision making has been very powerful for us. Again, some elders have inspired us to arrive there.

Vinoba, who is a spiritual successor for Gandhi, he, after his experience of doing the Bhudan movement, and at the end of his life came to this insight that if shifts have to happen, masses have to also transition and arrive at that shift, not just their leaders who are inspiring them to do a few actions because the leaders will come and go, the masses kind of stay and take on.

Another source of inspiration for us has been MENDA. It’s a tribal village in Maharashtra where for the last 30 years, the village has been practicing collective decision making. They call it Sarva Anumati, where how all decisions happen collectively, which means even if one person objects, you literally pause and look at the objection.

Inquire into the objection because we believe that the wisdom of each person is a grain of truth and that truth is here to help us understand a voice of minority, a concern that we may have not thought of. And then with that collective spirit we walk together, walk ahead. And those guiding principles for us have been very useful in how we have made decisions in our collective. This whole creating of network of people or a web of people who are walking together with the spirit.

And it may not always become very technical, formal processes, but it’s in how we inquire and how we make decisions, how we pause. Maybe we spend two extra hours to listen and find out if a concern comes in and that’s something for us to be very important because the Indian mind is also diversity oriented.

It wants to hold the paradox and it’s a practice into it. It’s like we can say all this jargon, but the practice is when we spend the extra time to talk about the paradox and the polarity through these processes. And we’ve experimented Sarvanumati in
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this. We've never used the language in our collective about Sarvanumati, but we have those principles.

And again, another place where we've practiced this is the Blue Ribbon Movement, which is a youth group in Mumbai, where we have kind of tried to maybe formalize a little form around the spirit and then some work in the last 4, 5 years to articulate this, create more step by step processes so that the processes also guide us and make it a little more tangible for a young person to literally look at this also as a way of the learning for themselves and inquiring into something which we do not know at the start of it, but at the end of it, we reach a place where all of us collectively feel that we have arrived at an answer that serves all of us and serves the higher purpose we are here for. So I think that I would say is another piece in our journey that's helping us walk together.

And to enable that then, of course, there are a lot of organizing principles in terms of how do we structure ourselves. In our collective space where all of us are trying to respond to the metacrisis, how do we go beyond logos? How do we go beyond egos? And how do we not make formal contracts? And how do we really trust our word when we are signing up?

We don't really sign an MOU saying that, oh, are you part of our network? Are you part of our collective? But there is trust and there is a shared spirit. And that we can say it without really feeling the need to formalize it.

[00:30:35] Nate Hagens: And, how is it going? How is your efforts, the three of you and your other colleagues, how is that scaling, building relationships and networks in India?

[00:30:47] Kejal Savla: Right now, where we are, we have, from when we started about, now I'm seven years or so, and the form has constantly evolved how we've added up, but currently, where it is together, there is a new sense of energy that is coming up to respond to the current way we are looking at the metacrisis. And that has brought people together who probably wouldn't have otherwise.

So if, for example, it was a network meeting and where would all of us have showed up with the same enthusiasm and energy? I feel no. Like each of us who are right now part of this loose collective that we are seeing are people who have highly
opinionated, aware people who have their own ways of how we would want to go and what really would, you know, excite us to be there.

So it's a lot of independent leaders who are individuals or organization leaders who are then saying that we want to come together and we want to do this. And at this point also, we're each invested in what we are doing individually at the same time, taking time to come together and do this. And it's active. It's going on with local and collective actions continue to happen.

[00:32:05] **Nate Hagens:** Excellent. Mohit, Abhi, would you like to add anything to what Kejal just shared?

[00:32:10] **Abhishek Thakore:** I'll just add a quick one. Nate, it is difficult and it's messy. And just as we need people to transcend and get into enlightened self interest, we need organizations also to transcend their own interest to nurture the ecosystem.

And, in the DNA of every organization is built in survival, growth, scale, and for an organization level transcendence to happen, and then the leaders of those organizations being willing to kind of say, okay, the ecosystem has a space, we feel that is the journey we are undertaking. So it's a couple of hundred people around in a loose network, like Kejal said, there's a loose weave, so we can't take a membership roster. But and how ideology intersects with relationality. What happens when our ideas don't match? We love each other, but our visions are different. So it's yeah, it's messy and tough.

[00:33:00] **Nate Hagens:** But you're doing what I actually think is really important is you're acting as an Overton window to change the conversation, at the same time, building relationships and changing the initial conditions of a future that you can't really predict. I think that's pretty solid.

[00:33:20] **Mohit Trivedi:** Yeah. I think whatever we are trying to do, somehow the application of that loose weave that Kejal also talked about and Abhishek shared. And I would say that loose weave comes with that kind of equity or equitable organizing where authenticity is something which is very important.

And when we share what we are then it's easier to navigate in that complex, chaotic collective. And I would also say that we have actually traveled in this 10, 15
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years or seven years together, from the form, which is more mechanical, to the frameworks, to the process and to the context. And now whenever we do like more like collective decision making or, so it is not just attached to the form or the framework.

It goes beyond the process and the context. And that's why it helps us take decisions that are truly collective. I would not say they are truly collective, but somewhere closer to that. And somehow we are able to navigate that space and it is also helping us to not be in a space of martyrdom that, oh, I am only doing something or some sort of when there is a space of service or then there is no resentment.

I want to give without resentment. So we are still struggling in that space, but somehow because of this heritage, somehow we are able to be in that field.

[00:35:06] Nate Hagens: I have so many questions for the three of you because I want to learn. When I've spent time with you in person, like everything you said was interesting and novel to me because it's so different than what I'm experiencing here, but doing similar work.

So let me just start with a couple of questions that anyone can chime in. Indian subcontinent, as scientists will articulate, is going to have a higher preponderance of drought, flood, heat waves, fires, and a higher incidence of wet bulb temperatures, and I knew that, cognitively, before I came to Auroville, but then I met all the people there and I experienced, I think early January when I was there in Mumbai, it was a hundred degrees Fahrenheit in the middle of winter.

So my question is what do everyday people in India think about climate change? My assumption was that they were going to be really pissed off at the Global North who burned all the carbon, but that's not what I found. So my question is what is the dialogue around climate change, two part question, to everyday people in India and to maybe the NGO people that are following the science and know what's going on?

[00:36:35] Abhishek Thakore: And I would say there are several Indias existing in parallel. There's one India that is just trying to get its basic needs met and will be at the receiving end of this. But there the preoccupation is not even climate change
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as much as just getting a good job, surviving, coming out of the poverty cycles and so on.

There's a middle India, I would say the modern India, which is kind of thing. Yes, climate change is happening, but we want our creature comfort and kind Of emulating the Global North in some ways. And it kind of aspires to that. And then there is kind of, I guess, the woke India or the active activist India, where I think we'd locate ourselves, which is asking these kinds of questions, saying how's it fair, even? How's it, like, we're bearing this brunt and can we reach out to the brothers and sisters in our Global North and say, guys, this is happening to us.

So, like, we're connected. Can you see this? So there is all this happening in parallel, I think, but as a culture, I don't think resentment comes that naturally. I mean, there is resentment. There may be anger, but there is still a lot of ownership to say, I'll improve my own circumstances. We will do something about it.

So I think that's, that would be my quick take.

[00:37:40] Nate Hagens: I mean, I don't live there, obviously, but there's got to be the cultural memory of what Britain did and the colonizing that, you know, eventually ended. But now there's a different form that's happening, which is indirect, which is the climate is going to warm, and have, impacts on everyone's lives in coming decades.

Not because of something that India did, but something that, you know, the Global North where, 90 percent of the emissions have been burned. So to me, it seems like there would be naturally a resentment or an anger or something, but you're saying that is not really in the Indic mind as much as it would be in somewhere like the West.

[00:38:31] Mohit Trivedi: I would say that something that is coming to my head is like how in 1835 Macaulay came and tried to change the education system of India and kind of came up with some minutes. His idea was to really go deeper into the Indic mind and change it from there, to reform it, to bring the more evolved language and understanding and the wisdom, he was deeply illusioned. But I would say from there came the diesel engine and the tractors got into the field of the villages and then came the processed food, I would say, in the village.
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And like, this is the journey, then came more like the TV and make TV came before and then the processed food and then the internet, AI, whatever. You can see that I come from from a village in a tribal area of South Rajasthan, and I'm seeing this growth that how from that schooling system to right now to AI or other. So I would say that there is a spectrum like how Abhishek shared and this journey. Seeing that journey definitely, there are masses that are not privileged enough to think about all these things, but at the same time, they are experiencing all these things.

If you go to the hills they are experiencing what is happening to their land, their hills, their mountains, their water system. So they can easily see the change from 100 years. They never had to buy water and now they need to buy water, even in the village. So that is happening. Somehow I also see that in the coastal areas.

But the most important thing is, I would say, that more than resentment there is something that is deeply understood by these people. Like if something needs to happen through us, and it cannot come from somewhere else. And I think that would definitely help us because it is more contextualized, but at the same time, understanding that this journey from the schooling to the AI is definitely affecting us deeply, conditioning us deeply.

And I would, definitely, I would finish with this thought that there is an illusion of choices, in any system, either it is colonizers or capitalism or any other system. I would say again, Superorganism or Moloch or in our language, Shaitan, is very intelligent now. It's like, it is giving us that illusion of choices.

The more you arar pet of this Moloch the more you are its victim. So it's like the person who is living in the ultra urban city and, you know, consuming everything that capitalism is saying or extractive systems are saying. But he's the, or she's the biggest victim of the same system.

So I would say that those who are living in marginalized areas or in rural areas, they have consumed less, so they are less victim of the whole Superorganism. So that is what I'm experiencing in India, but yes, climate change is definitely affecting lives and, people are actually seeing it. Though there is no blame game right now because they don't understand the bigger game, but sooner they would understand and they would start asking questions.
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[00:42:35] Abhishek Thakore: I would say even the confidence to stand up and say that, guys, this is not okay. I think we're only now starting to build that confidence to look into the eye and say, guys, this is not okay. It's just slowly happening. When we said the Indic rising, it's now happening after so much of, yeah, just coming out of the colonial era and then saying, okay guys, this is happening.

So I think that's slowly happening.

[00:42:59] Kejal Savla: Yeah. And just like one other thing we feel is that there is a sense of community that has always showed up in times of all crisis until now. So we've gone through enough floods and we've gone through all kinds of challenges in our history also, maybe not the same, of different kinds. But what has come together and prevailed always is a sense of community that shows up in solidarity and finds a way out of it.

So we have a history of finding a way out of something and then figuring hence what to do, how to move ahead. So that faith that this will help us again persists. You're not hopeless about it.

[00:43:36] Nate Hagens: Let me ask a follow-up, maybe more personal question. But if it was a hundred degrees Fahrenheit, I don't know what that is Celsius, in Mumbai when I was there, how's it been since then in the last three months? We're in an El Nino year. I haven't been looking at the Indian weather. And how are each of you personally, you know, thinking about climate change, living in India, the rest of your life, or don't you give it much thought? I'm just curious.

[00:44:07] Mohit Trivedi: For us, because we are unschooler family. So we also have to travel. So we travel according to the weather. In the summers we try to be in the hills, and in winters we try to be in Auroville so that it is like manageable, and rest of the time we stay in Udaipur when the weather is really good.

But I would also say that because we want to more sustainable life and we don't use air conditioning here in our house, we have taken a house which is open, which is airy. And even in this month or till maybe 15th of May, which is like 37 to 40 degrees Celsius, we'll be staying without AC.

And we've figured out how to stay sleeping on the ground and all those kinds of things, keeping all the doors open and just using the fan.
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[00:45:07] Nate Hagens: That's a personal choice, that you're not having air conditioning? I mean, you could get it if you wanted, right?


[00:45:14] Nate Hagens: Wow. I would not do well in 40 degrees Celsius.

[00:45:20] Mohit Trivedi: But, it is still manageable. I'm not kind of glorifying that we are not, I don't have problem using air conditioning if it is needed. If we'll stay in Udaipur and then we might buy, like, or we might stay somewhere where there is air conditioning. It's like nonviolence is very important when it comes to self too.

So I'm just clarifying that not to glorify that part.

[00:45:45] Nate Hagens: Thank you. I just looked it up. 40 degrees is 104 Fahrenheit. Never gets that hot where I live.

[00:45:52] Kejal Savla: Yeah. I think, I grew up in Mumbai. Mumbai's always been a hot city. So winter is less experienced in that sense. But of course, heat is growing too much.

Climate change is happening in many ways now. I think while one part of it is there is privilege and there is access that we have to be in home most of the times our work is such it doesn't require us to be on feet all day, every day kind of thing. So that's a lot of privilege that takes us away from facing it every minute.

But other than that, if there is work and we have to travel and it's needed, I think a part of me, just like all Indians, is also trying to build resilience because it is not that we have an excuse and we have a way out of it. We take it on to ourselves to say how do I build my resilience? Maybe we will wear cotton clothes.

Maybe we will do a few tricks like, you know, we have all these desi nuskahs. We'll put some, we'll put sabja in our water so that it keeps our inner board, inner system cool. So we'll do all these small desi nuskahs and prepare to show up. So I'm going to be traveling to mid of Maharashtra, which is even hotter than Mumbai, but there is no way I can not do it because that's the reality of where I live and I have to equip myself to show up and that's how most Indians try to cope and live.
[00:47:10] **Nate Hagens:** What percentage of the population in India has routine access to air conditioning? I would assume it's relatively small.

[00:47:20] **Abhishek Thakore:** It's a small... it would be a very small number.

You know, I live in a city that has 24/7 power, which is not everywhere in India, but, and I live in a financial circumstance where I can have all my air conditioning blasting all the time.

And yet, you know, what we managed to do or what we do every night is to have the air conditioning on for an hour and then stop it and just let it stay. Not because we can't afford it, not because there's no electricity, but just it's our act of stewardship towards the planet. And I remember walking to my daughter’s room in the morning and seeing the air conditioning off.

And I asked her, how come you didn’t sleep without, why did you sleep without air conditioning? And she said, "I turned it off after an hour," because that's what she sees us do. And these are things you do because it's one planet, one family, and nobody's watching, I guess, but it's what we do.

[00:48:08] **Nate Hagens:** So following on that, what might the Indic ethos or the Indic mind, what do you think that might contribute to responses to the metacrisis that might be different or quite different than in other areas in the world, like Europe or the United States or elsewhere?

[00:48:31] **Abhishek Thakore:** I think one idea. Nate, would be that the calling of the times, the word dharma is a very complex word that people have interpretations. A simple interpretation I have is an action that enlivens the self, the other, and the context. So what is the right action that one can take in today's time and yugdharma, calling of the times?

So I think the Indic mind would evoke each person to look within and say, what is the dharmic thing to do? What is the right thing to do today? Because the crisis is not about you. You’re the central character. Each of us is a central character of our lives. And here we are located in the crisis.

What are you going to do? And what is the dharmic thing to do? What are you being called upon to do? So I definitely think one evocation would be to be in
service of life and be invited to act, not from a solo space, but act from the calling of the times. So yug dharma. I would say. So that would definitely be one evocation for each one.

[00:49:26] **Mohit Trivedi:** I think it's one of our application too. I would say it's spiritual and sociopolitical. And in that, I would definitely say that doing your inner work, which is collective sadhana, and connecting it with the collective work, which is collective sadhana. Individual sadhana and collective sadhana. And doing that practice, constantly something which is very important. And somehow, going through this process of un-skewing our relationship with power, money, authority, our ego, our shadows is very important. And that journey is something that I think would definitely help us in responding to this chaos. I would also say that deep understanding of this spiritual crisis or metacrisis, understanding of the bigger game, and not coming up with some reductionist, boxed solutionism, but to come up with some sort of more balanced or equally, into an equilibrium.

And I would say the last one would be being fully aware of where we are, where we are living, what systems that regulate us, maybe not just Indic mind, but at the same time, capitalism or patriarchy or colonialism, all those systems somehow deeply regulating us. So, be aware of them. Coming from that space which is nonviolent and compassionate and in those ethics, I would say definitely help.

[00:51:15] **Nate Hagens:** So is the Gandhi ethic of nonviolence that was practiced against the British, does that have a metacrisis parallel that we can apply to our global situation right now? Have you thought about that?

[00:51:31] **Abhishek Thakore:** With Gandhiji, there is no othering, right? We are all one.

And so you're not my oppressor, like where our destinies are linked. So first starting with no othering, so not othering the Global North, for example, but also insistence on the truth. The truth being that the impacts of actions are not equally distributed, right? So the satyagraha that Gandhi did, the nonviolent insistence on truth, till that kind of gets the person who's so called doing the sin, not hating the sinner, but hating the sin, right?
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And, making that, kind of resisting that, and really evoking that kind of response, right? So I think to me, it has a modern application which we'll have to apply in our own context, we'll have to reinterpret it.

Now the problem is many more, is much more complex, but the principles are timeless. The principle of nonviolence, of oneness of spirit, of humility, patience. So I think we'll have to kind of recode it in our times.

[00:52:32] Kejal Savla: Yeah, I think the idea of violence has also evolved, right? Like first it used to be physical violence, you kill somebody and then from there it was maybe use structures and policies and, you know, that's how we've evolved now.

Violence has become so subtle and it's also evolved with time. So our responses also have to evolve with times, like all the kind of mental health challenges that we see are happening because there's another form of violence that has happened in the last maybe a century or so that is creating rise to all of this.

So, there is definitely a role of nonviolence or ahimsa, and a lot of that is to reinterpret it in these times. And I feel a big part of that from the Indian mind that comes is surrender to something higher that we do not fully understand. Because trying to understand it from the space of mind only, in itself also is a form of reducing it to saying that my mind knows everything and I will be able to solve it all.

And I think what probably, I feel a lot of us try to understand is that mind doesn't know everything. We try to use it to make sense of some things, but also create that space of the unknown, the surrender, where the answers will come, maybe because we are together, maybe because something else happens in nature.

And that is important also as we evolve globally, not just locally.

[00:53:55] Nate Hagens: What are each of you most concerned about in the coming decade? And also, what gives you the most hope for the coming decade?

[00:54:05] Kejal Savla: I can start this one off. I think for me, what gives me hope? I think there is no option to not have hope.
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I think the only way humanity and all of us have evolved and survived is that hope is not a choice. Hope is a stand that you take and then you act from there to figure out hence what, where, how, etc. So that definitely is a big part and I think for me the concern is a lot of the social fabric that is breaking down. A lot of the relational field that has been the strength of where I come from, that seeing dismantling in different ways at different levels. And a lot of the idea of isolation and individualization that's coming in, which is causing troubles which we're not even able to right now voice out fully.

I think for me that really is scary because that was our strength and that's where I also see now cracks coming in.

[00:55:01] Mohit Trivedi: I would say that my fear is, or concern is around more dissociation, more divide. And in that, I would say that this reappropriation of our culture is happening by the extras.

So what we are trying to reclaim in that reclaim process, something is again being co-opted by the extremes. So first by the colonizers and then by other extremes. So this process is somehow in a loop. It's a very, I would say a cycle, so that I am afraid of that more dissociation, more divide would happen.

I think hope is illusioned word. I would say that, I would say confronting what we are going through and realizing, acknowledging, honoring that chaos and embracing the unknown and staying there grounded would definitely help. I don't have any answer for the hope right now. But yes, this, what we are doing together, might help us.

[00:56:32] Abhishek Thakore: I'm most concerned about us forgetting how to love. And I think not being loved or being able to love creates a deep void in each of us. We try to fill the void with everything else, but that restlessness just doesn't go. And today I think we don't know how to deal with the energies of love.

We don't know how to deal with eros. We don't know how to communicate nonviolently. We don't know the brotherly love. We've forgotten so much. And if there's one message that's passed on across generations, I feel it's like, guys, don't forget to love each other, because that's at the heart of being a human family, right? And I feel we're rapidly losing that ability to technology, to individualism. And so I just feel that if we forget to love and if we are out of the metacrisis, I
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don't know if it's worth being on the other side of it, if you're like still hostile to each other and to nature and so on.

So I think that's my biggest concern. My biggest hope is us, Nate. You give me hope. Mohit, Kejal give me hope. I have personally experienced that there is a global family every day shows up to respond to this with full integrity, with full spirituality to the best of their ability. They recognize each other.

There's an energetic recognition of all of us around the world. And I have seen it so I can kind of bear testimony that such a thing exists and we are here, we are inspiring each other, we are a part of a common team, and I genuinely believe we'll make it. Like I'm not just saying that. I feel this layer of, this layer has a purpose, in humanity today.

And I think this layer will see it through. So that's a sort of deep belief or knowing that I have. And yeah, and one podcast at a time, Nate, it's happening. I mean, each of us is doing it, right? So thanklessly, so tirelessly, I mean, and you inspire me in that way, right? Just at it.

It makes me very emotional to be honest, to just see each of us every day in face of such difficulty, just showing up and just quietly doing this, you know, and I think that's very humbling. That's very powerful.

[00:58:36] Nate Hagens: Thank you. I feel very privileged to have traveled around the world as much as I have.

And yeah, there's politicians, and crazy fanatics, and violent people in every country. But under the surface, there are people like the three of you in every country I've been to, and we're all the same and we care about music and food and love and our family and nature. And I hear you and I feel you with what you just said and there is some energetic field there that's hard to describe.

So thank you for that. And we don't know. So we just have to keep moving forward. So, well said. So, speaking mostly, though not entirely, to a Western audience, as you are right now, what is one thing or a couple things that you would like the audience to understand about India's present situation, culture, future, that is perhaps unknown and unrecognized if we don't live in your country?
I can't speak for my viewers, but I think a lot of people don't know that much about India. So what would you like to share with our viewers?

[00:59:57] Abhishek Thakore: I would say one is that we're still healing and recovering from the centuries of what has happened to us, and therefore there is a need to feel proud.

There is a need to reassure ourselves. We were at a peak at some stage. There is a need to deal with the guilt, anger, shame, everything that's piled in our shadows. So we are at it. The culture is healing itself and you will see all kinds of things, but the deeper process is healing. That's how I see it.

And it'll take its own time. We're just an 80 year old nation state. So, I think so that's underway. Second is that we are your family. I think we're the largest part of the family in one, and just to kind of say that we have gifts to offer and we are beneficiaries of the work that other countries have done for sure.

So there is a mutuality. We have some wisdom. We have some experiences of an surviving civilization, like we've survived for 5,000 years. So we're like, okay, there's hopefully something that we may have to share with the world about how to get along, how to survive and see us for who we are, do not see us because just do not see us only materially don't see us as rich, poor GDP alone, there's so many more layers of capitals that are present here with much richer than that.

And hopefully also wiser than, you know, being seen as just naive or as undeveloped. So I think see us for who we are. I think that's what we'd say.

[01:01:22] Nate Hagens: That's well said. And that's new to me, because three months ago I had never been to India and I did see you for who you are. And here we are today.

I made a lot of lifelong friends in my brief stay there. And I love India, I have to say. Kejal, Mohit, what would you like to share?

[01:01:43] Mohit Trivedi: I think the presence in us is the second wave of co-option. I would definitely say that. While we are definitely healing, and there is something happening underneath, but also superficially or on the top there is lots of other kind of appropriation by our own people is happening.
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I would say that again, not demeaning them, but they are coming from affected by Moloch and they are coming from that extreme, culturally, I would definitely say that somehow we have that gene, again, I would say that uncolonizable gene in our colonized mind is somehow mainstreaming nonviolence or mainstreaming different evolved virtues in a very raw, practical, unrecognized, unpopular ways. And in day to day life, if you go to a village and they are practicing something very evolved, but they would not even give much importance to it. So that is something that you see. It's very present. And I would say the future is something very connected to what Abhishek shared, is that some of the answers would come from this land. I would definitely say that. From its rich roots and rich roots of collectivity and the wisdom. Most of the answers, and this is not just in India, you would find in Africa or some countries of Europe, those who are less affected by modernity and those who are still in their native sense would come up with more cohesive, more interesting answers or responses, I would say.

[01:03:51] Kejal Savla: Like one of the core thing for me is that while India is a country, and all of us are, we have a lot of, because we have, we are a huge population, there's a lot of survival instinct that's all the time playing out for us and that's all the time something that we've deeply ingrained and it's present in every action and how we think and how we show up. But I also feel that gift of the challenge has been that makes us be at something too much, like we will be at it till we solve it.

And that makes the wisdom or that makes the knack of the person so much more stronger that while, yes, we've gone through a lot of challenges and questions, Indians aren't people or I don't see people around to be people who will give up and lose it. Like, they will try to figure it out till the last moment they have, because that's what survival instincts have taught us, that you have to be at it till you figure it, and there is that memory of trying it relentlessly, and there's that hard work.

My hope is that is what is going to keep us, like, even if we've probably forgotten some of the things, we're trying to heal, we're trying to recover, but that being at it, and constantly trying it, which is something which is very ingrained, which will, I think, take us to a future where we'll go back and go back to what we forgot about spirit, our spiritual roots, and maybe reconstruct that and live them and bring them back in a very different way. And the spirit of unity of being a global family, I
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think, deeply always touched with it and deeply always holding that value at the heart of it.

[01:05:32] Nate Hagens: Thank you. A couple more questions. Let me ask each of you, if your work is wildly successful, what do you envision the impact or the trajectory of your current work, extrapolating it out five or 10 years? What can you envision?

[01:05:56] Mohit Trivedi: I would say 500 to such people who would definitely understand the significance of inner and outer work. And that goes hand in hand. And they also value, while staying in the head and more articulate and everything, you need to really do something on the ground. Those who can actually dance between different paradoxes, micro and macro and self organized emergence to completely organic and forest kind of organizing.

So all those kinds of things, I would say that, If it thrives, we might have, 300 to 1000 such people and a big community, which would be able to influence the larger audience. I mean, it's more like still on the surface level, that is deeper, but this is what I see if everything goes well.

[01:07:07] Nate Hagens: I believe it. I believe it could happen. Abhi, Kejal?

[01:07:11] Abhishek Thakore: I would say that our governance system or our resonant field building skills, I think that's the secret sauce, the magic recipe. If you're able to scale that a certain network will come online, which Mohit is saying is maybe 300 to 1000 people in India, but also the global network, because we'd be able to plug in more seamlessly with other collectives also.

And I feel when such a network comes online, we'll have access to an intelligence which we don't currently have. A collective intelligence that is able to sense, respond at an entirely different level. Come up with nonlinear, miraculous responses. And then there is enough trust and capacity to locally, contextually execute. So it is not uniform.

The sensing is collective. Tapping us into forces beyond us and a collective intelligence, but action is, you know, thousand flowers blooming with the right season, but thousand plants blooming, different flowers blooming. So I feel we're
able to being widely successful. One is I don't see us as like only us as being widely successful.

I still see us as the global family being widely successful. And if you're able to collectively create this, superintelligence, to deal with the Superorganism, I think we'll have cracked it. So I think that's what's worth attempting.

Kejal Savla: Yeah, very similar lines. I think if we've fully cracked and we've done what we're doing at its best and it's fully successful, there will be a deep rootedness in nature, where nature doesn't feel violated, nor individuals feel violated.

And we would have created a process which helps us organize ourselves as groups in a way that we live in sync, not just internally with ourselves, but with nature. So it's something that will work for everyone and all organisms. And that's when I think we would have actually arrived, because we will be fully nonviolent.

Nate Hagens: Well said. So I am 98.7 percent confident that the four of us will be lifelong friends based on our interactions. So I would like to extend an offer for you three to come back on this program, either individually or as a group or cross pollinating with other groups working on the metacrisis.

But let me put you on the spot right now. What is one topic that if you were to come back that you would like to spend a whole hour talking about that one thing? Something that's relevant to our collective futures, either in India or for the whole world, that we just wouldn't have the time to unpack on this initial conversation, but that you're passionate about and you think is relevant to our future.

Kejal Savla: One would of course be Sarvanumati. I think there is so much more that we can talk about. Collective decision making, collective processes, all of that. That was one. The other for me was also this feminine and masculine ways of organizing and leadership. And I think that's another thing that also helps us organize the way we do, which is again a whole conversation in itself, I feel.

Mohit Trivedi: How to organize to organize. It's something which is very important, I feel. How we as a group or a collective or a network is more important than the agenda. How do we deal with the conflicts, and everything which is
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happening in between us, and then how to navigate that and still understanding the metacrisis. How to become that stepping stone while organizing well.

So that, if something happens, if we hit the wall, that stepping stone would definitely help others.

[01:11:08] Nate Hagens: And you have a kind of a formula for that based on your experiences?

[01:11:15] Mohit Trivedi: I would say it is very dynamic. It keeps on growing. It's like we have to look at the fruits and have them and they are very juicy and all that.

But at the same time, we have to go back to the roots and work on our foundations and, that is also juicy, difficult, but roots are also juicy here. So that keeps on happening this back and forth

[01:11:39] Abhishek Thakore: Two for me also. The first is the critical link. I would call it the critical link. I think the one person to one person, the relational link I feel is the building block that we need to master and the violence there manifests as violence in the world.

Everything. That unit for me is primary. It’s the primary lab in which we catalyze the change we want to make. So the relational field. So that would be one. I can't stress enough how important the dynamics there are. The other would be, Nate, would be talking about the beyond. I feel the conversation of energies, archetypes, ancestors, future generations, forces which we can't name but can comprehend, and how they may be of assistance to us.

We steer away from it because it sounds too esoteric, but I do feel something beyond our comprehension is going on. I do feel we can tap into it. I do feel it has a role in our response and I just feel we need to talk about it.

[01:12:33] Nate Hagens: Thank you. Any closing words?

[01:12:36] Mohit Trivedi: For the audience, I would say that... I would again say that this is an invitation to sincerely inquire and somehow go deeper into our sense making together.
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It’s not that a small group can crack anything. It’s that to get togetherness or that oneness or that collective that can do something bigger than an individual.

[01:13:06] Nate Hagens: So, you all live in India, but you do speak on Zoom and occasionally travel. Is there any way that our viewership could help you or you can help our viewership or how do people engage with you and your work in India?

[01:13:25] Abhishek Thakore: I would say three things. Let’s meet. We’re happy to come and talk. We’re happy to have you in India. Let’s meet if this resonates with you. I would say let’s share. I think we have a lot to share and a lot to receive. So I would say that. And third, we love good vibes. So let’s care was my third thing. Let’s kind of nourish each other and so on in whichever ways we can. So we’re happy to show up where invited.

[01:13:49] Nate Hagens: Thank you all for your time. Namaste. To be continued. And thank you. If you enjoyed or learned from this episode of The Great Simplification, please follow us on your favorite podcast platform and visit thegreatsimplification.com for more information on future releases. This show is hosted by Nate Hagens, edited by No Troublemakers Media, and curated by Leslie Batt-Lutz and Lizzy Sirianni.