



GURUKULA NETWORK

Newsletter of Neo-Humanist Schools and Research Institutes
affiliated with Ananda Marga Gurukula

Issue 30

May 2010

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Gurukula Network

Newsletter and Journal of Neohumanist Schools and Institutes

Two yearly issues, published November and May, serve as a means of communication for Neohumanist projects around the world.

**Gurukula Network is published by the
AMGK Global Liaison Office and is
open to any and all NHE related
projects**

Please send news of your schools and projects, reports on research and publication efforts, articles on Neohumanist Education, stories, pictures, ETC notes, classroom activities, etc. by **April 1st for the
November 2010 issue**

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Donations are welcome for AMGK Endowment Fund and Gurukula Network as well as schools and projects. Please make checks payable to Ananda Marga Gurukula and send to AMGK Liaison Office address above.

VISION OF ANANDA MARGA GURUKULA

The Sanskrit word "Gurukula" (pronounced gurukul) has the following etymology: Gu: darkness; ru: dispeller; kula: an institution. Gurukula is an institution which helps students dispel the darkness of the mind and leads to total emancipation of the individual and society at large. Ananda Marga Gurukula is engaged in creating an international network of Neohumanist Schools and Institutes to hasten the advent of a society in which there is love, peace, understanding, inspiration, justice and health for all beings.

OBJECTIVES OF ANANDA MARGA GURUKULA

- To serve humanity with neohumanist spirit and to acquire knowledge for that purpose.
- To establish a strong base in Anandanagar and around the world in order to carry on the legacy of its founder for the benefit of future generations.
- To provide a sound and conducive environment for students for their physical, social, intellectual, creative and spiritual well-being.
- To promote ethical values in individuals and implement these values in the management of projects, schools and institutions.
- To establish and maintain schools and special academic institutions around the world as well as a cyber-university.
- To initiate teacher education programs to improve and upgrade the quality of education on all academic levels.
- To promote Tantra, Neohumanism and PROUT (Progressive Utilization Theory) as the foundation for building a universal society.
- To initiate intellectual dialogues and research for all-round renaissance of society.
- To facilitate the placement of volunteers across cultures to help build meaningful relationships and to support community and social change projects.
- To support the building of a global eco-village network (Master Units)
- To encourage the development of micro-enterprises for sustainability of social service projects.

Chancellor of Ananda Marga Gurukula
Ac. Shambhushivananda Avt., Kulapati
<kulapati@gurukul.edu>

Shrii Prabhat Rainjan Sarkar inspired the establishment of Ananda Marga Schools in 1963 out of which grew an international network of schools and the Neohumanist Education system. In 1990 he founded the Ananda Marga Gurukula University. Ananda Marga Gurukula also serves as the Board of Education for Neohumanist Schools and Institutes around the world. These Neohumanist Schools and projects, some of which are featured in Gurukula Network, are managed by the Education Relief and Welfare Section and Women's Welfare Department of Ananda Marga.

NEOHUMANIST EDUCATION

Universal Love and Values
Holistic Development
Astaunga Yoga
Ecological and Social Consciousness
Academic, Practical and Personal Skills
Knowledge of Self and World Applied for Universal Welfare
Joyful Learning through the Arts
Culturally Sensitive Approach
Integrated Curriculum
Exemplary Role of the Educators



ANANDA MARGA GURUKULA GLOBAL LIAISON OFFICE ONGOING PROGRAMMES, UPDATES AND ANNOUNCEMENTS



Neohumanist Education

Ananda Marga Gurukula

<www.gurukul.edu>

amgk.glo@gurukul.edu

CNS – Centres for Neohumanist Studies

Croatia - cns.hr@gurukul.edu, <www.cns.hr>

Sweden – cns.se@gurukul.edu, <www.cns-se.org>

USA – <www.pramainstitute.org>

Taiwan – amgk.tw@gurukul.edu

Music College at Uma Nivas

<<http://www.gurukul.edu/~unmc>>

Acupuncture Institute at Ananda Nagar

<<http://acuindia.org/>>

AMGK Taiwan

<www.gurukula-tw.org>

Neohumanist Education

<www.nhe.gurukul.edu>

AMAYE – Ananda Marga Association of Yoga
Educators <www.amaye.org>

NHE Forum

NHE Forum is an on-line discussion group for those interested in or working in NHE schools and projects. To join, please write to <amgk.glo@gurukul.edu>

Standards Available

Ananda Marga Gurukula Standards for kindergarten and primary schools are available. You may write to <amgk.glo@gurukul.edu> for a copy.

Volunteers for Projects

Ananda Marga Gurukula offers a service to bring volunteers in contact with NHE schools and community projects that are highlighted on the AMGK website. More info at the Gurukula website: www.gurukul.edu under the tab <helping us>

Gurukula Network On Line

Current and past issues available on line at www.gurukul.edu

Volunteers for AMGK and NHE

If you are interested in helping out with administrative work, please contact amgk.liaison@gurukul.edu

Visit NHE Resources

NHE Resources is a set of web-based resources for those working in NHE schools. It contains articles, manuals, lesson plans, powerpoints, etc. New material has been recently added. If are working in an NHE school and would like to access these pages, please visit

www.nhe.gurukul.edu/resources.htm,
and sign up for a login name and password.

Schools are also requested to share their wealth and send digital materials and articles for posting into the new database to: amgk.liaison@gurukul.edu

Commemorating 20 Years of Ananda Marga Gurukula 1990-2010

All are encouraged to hold commemorative conferences, programs and seminars in their local areas in 2010.

Gurukula Network
November 2010 will also commemorate 20 years of AMGK. So be sure to send us all your AMGK and NHE news and photos.

Fourth Annual Yoga Educators Conference

July 18-22, 2010

Hosted by CNS Sweden, Ydrefors

The Fourth Annual Yoga Educators Conference will again take place in Ydrefors from July 18-22nd, 2010. The 2010 Conference also coincides with the 20th Anniversary of Ananda Marga Gurukula. This year's Yoga Educators Conference has gathered many interesting topics. The focus will be on the specialties of Intuitional Science besides delving deep into the science behind yogic life style. Specific presentations include:

The Identity of Ananda Marga Yoga by Ac. Shambhushivananda

Intuitional Science: Ac. Ravishekharananda

Meditation Lab by Dr. Sauli Shantatman Siekkinen

Bio Psychology by Ms. Janaina Odila Kamizi

Yoga Therapy: Case Studies by Dr. Marta Antunes

Microvita and Intuitional Science: Mr. Henk de Weijer

The Science of Kiirtana by Dr. Jyoshna

Anatomy of Warm-ups and Stretching by Dr. Sauli Shantatman Siekkinen

Intellect, Intuition and Will by Dr. Sauli Shantatman Siekkinen

A Journey in Joy: Ananda Marga documentary film by Dada Shankarsanananda

Walking Meditation in Norra Kvill Nature Park



yoga educators'
conference

anatomy & physiology lab
yoga therapy
ananda lab
meditation lab
tantra philosophy
and more

Rajashirya Yoga is establishing itself as the most effective way of expanding one's mind and reaching higher levels of consciousness. Be part of this innovative conference to explore Rajashirya's depth.

18 - 22 july 2010

The cost will be 125 euros per person. Preregistration deadline is June 30, 2010

Contact: tcsweden@gmail.com, Attn. Sister Jyotirekha', 0046-492-80012

Neohumanism: Practice of Love for All Creation

Neohumanist Education Conference of Sharing and Learning

At Ananda Samvrddhi, Jharsuguda, Orissa, India

November 6-10, 2010



Along with the occasion of Dipavali we invite you all from far and near to celebrate with us the victory of light over darkness and to brighten the lamp of knowledge in our minds to improve our educational services in our schools.

We welcome you at our Ananda Samvrddhi Community Center (Master Unit), which has new spacious and convenient accommodations, with a lake for swimming, a river and lush green fields and open space around us.

These five days will be a sharing and exchange on NHE practices and educational material. It will be structured in an Open Space programme with presentations by different schools and projects in the evenings.

Schools in Delhi sector kindly register and indicate your participation with your teachers and meritorious students. Educators and teachers are welcome to bring their experience, educational material and expertise to share. Please contact the organizers to indicate your participation. Overseas participants can conveniently take a domestic flight to Bhuvaneshvar and from there reach Jharsuguda by train.

Organizers:

Ac. Priyakrsnanada Av., Avtk. Ananda Kaoshikii Ac., Acarya Sood, and Avtk. Ananda Rama Ac.

Contact: [<acaryasood@yahoo.com>](mailto:acaryasood@yahoo.com) or [<priyakrsnananda@hotmail.com>](mailto:priyakrsnananda@hotmail.com)



What is Neohumanism?

Keynote Speech given at 25th Anniversary Fundraising Gala for the Progressive School of Long Island, April 21, 2010
by PSOLI Graduate Amal Jacobson



Tonight I was asked to give a speech on Neohumanism, but that of course leads us to the obvious question, “What is Neohumanism?” It’s not an easy question to answer. Is it a philosophy? A way of life? An attitude? Or is Neohumanism a practice -- a task we need to rebuild ourselves towards anew with each passing day? The answer, I suppose, is all of the above.

Neohumanism was given by the Indian philosopher, poet and linguist, P.R. Sarkar. He gave his first talks on the subject in 1982, late in his life considering he died only eight years later, but represents in the trajectory of Sarkar’s thought in many ways a culmination or summation of the ideas he developed throughout his life. Sarkar, being an Indian and being a linguist, often used to start with the etymology behind Indian words. Society, for example. What is society? In Sanskrit, the root language of all the Indian languages, the word for society is samaj, coming from the root word “sam,” meaning “to move together.” And so, for Sarkar, society represented a body of people moving collectively, inclusively, with an inherent dynamicity. To put it quite simply: as a family.

One human family. The idea seems almost throwaway. It’s incredibly simple, and yet it is in its simplicity that the idea gains its true power. If all human beings are part of one human family, then what right do we have to create artificial divisions between one person and another? Between race, religion, nation or creed? How would I behave if I considered other people my fellow brothers and sisters, together with me as my companions as we moved ahead on the path of human progress?

The responsibility here, of course lies with the individual. Much more than a mere philosophy, Neohumanism demands action. It is one thing to think with my head, that all people are a part of my family, and it is another thing to feel it with my heart: to have those feelings demonstrated by my actions. Neohumanism is not just a philosophy, in other words, but a practice.

Universalism is an idea we can all relate to, in theory. I mean, why not? It sounds good, right? How are you supposed to disagree with something as agreeable as universalism? The problem, of course, arises when I try to make the leap from theory into practice. How do I live my life, demonstrably, everyday, in such a way that I can practice a sustained universalism? The answer is a tough one, but it is a simple one, a beautiful one, a powerful one. What, after all, could be more powerful than the power of love itself?

Yes, that’s right, you heard me: love. At the risk of sounding ridiculous, I stripped away all the philosophical intricacies of Sarkar’s vast body of work and brought it down to its bare, most tender essentials: real, human love. And I’m not talking about any kind of love – romantic love, passionate love, Platonic love. I’m talking about empathy – compassion – more precisely, the identification of my self with the other. This, of course, brings us back to why Sarkar called Neohumanism a form of humanism in the first place: because it strikes at the core of our questions regarding human identity. Who am I? What is my role in this world?

The questions sound almost glib, but could not be more deeply relevant to the problems of our postmodern world. You know, the other day I was in the mall, thinking about these very things, and just at that moment I noticed something. My friend was eating an Auntie Anne’s pretzel, and on the wrapping I saw their slogan, leaping out at me: “I snack, therefore I am.” Now, just how perfect is that? It seems innocent enough, but if you’ll bear with me for just one moment, just think about that for a second. Think about its implications. I snack, therefore I am. The slogan, once analyzed, relies on several philosophical presuppositions. First of all, it presupposes that my identity is defined by some sort of exteriority, rather than by anything inside. In other words, I am Amal because I am twenty-five years old – because I am a man – because I am American. Who am I? Well, my favorites movies are blah blah blah, and I really love this kind of music but I really hate that kind of music. I like vanilla and you like chocolate. Once properly analyzed it becomes clear that, “I snack,

therefore I am” actually explicitly states that I am actually nothing but an amorphous glob, only given identity once I consume their product. A scary thought, once you stop and think about it.

So, the question remains: who are you? Who are you, really? Are you an American? Most of the people are in this room, I suppose. But what about the people who aren't? We have something in common with them too, don't we? Okay, of course we do. So, beyond being American, who are we really? What race are you? Myself personally, I'm half-Mexican, half-White. But what in God's name does that even mean? I don't know. I grew up this way, and I have absolutely no clue. Okay, so beyond that. I am a man. Beyond that, even, I am a human being.

But what else am I? Do I have the courage to transcend my boundaries, to challenge my barriers, to rise above distinctions, and see myself for who I really am? Do I have the audacity, the temerity, even, to call myself as I really am: do I have the courage to call myself a child of the Divine? This, of course, brings us to the most powerful dimension of Neohumanism: a dimension that is difficult, frightening, and yet cannot be ignored – the spiritual dimension.

Spirituality is often something we don't want to think about, don't want to consider, because of its religious implications. But who said I was talking about religion? Other people balk at spirituality for other reasons: after all, if something is merely spiritual, then maybe it sounds nice, but what could it possibly offer us, concretely, in the building of a better world? The question Sarkar would ask, however, is different: if you try to ignore spirituality, then what are you left with in its absence? Stuff? Clothes? Food? Fragmentary, transient objects that my mind desperately clings to in order to formulate an even more fragmentary identity? We have already seen the concrete results of this kind of materialism: I snack, therefore I am. Materialism has led the world to be consumed by unparalleled consumerism and exploitation: of the planet, of the eco-system, of animals and of my fellow human beings. By considering matter as the be-all and end-all of existence, we have preoccupied ourselves solely with trying to get as much of this material stuff as we possibly can, almost always in an unsustainable way. It is destructive, it is unsustainable, and more deeply, it is fundamentally anti-human.

To return to our original question, what is Neohumanism? Neohumanism is a philosophy, a practice, a way of life, that teaches us to live sustainably in this world – to live with the spark of love and flame of moral courage. It is an educational system that teaches us from a very young age to identify ourselves not as belonging to clan X or to tribe Y, but to identify ourselves as fundamentally being a part of one integrative, cohesive, divine whole. We are all part of one family of creation, and the only way to guarantee that we continue to function here on this Earth, sustainably, is by treating one another with compassion, with respect, and with the knowledge that just as my life is important to me, so are the lives of others equally important to them. What is Neohumanism? In the words of P.R. Sarkar, Neohumanism is “the [cultivation] of love for all created beings of the universe.” No small task, indeed.

But let's bring this down to the human level. What does it mean, to live as a neohumanist? To be educated in Neohumanism? The answer to this is easier than you think: just take a look around – take a look at your children. I went to a Neohumanist School – The Progressive School of Long Island. I know what it means, to be taught these ideas, and to have them cultivated in my childhood from the age of five. I am the result. Your children are the results. We are all imperfect, but we have come here on this planet to do something, each and every one of us. My coming is significant, and your coming is no less significant. If we are all part of a cohesive, united human society, then it means that we all have something to contribute. This is the essence of Neohumanism: armored with love, there is no power on Earth that can stop us from doing great things – together.

...Who says that those creatures who have lost their immediate utility value have no right to exist? No one has the moral right to say this. No one can dare to say that only human beings have the right to live, and not non-humans. All are the children of Mother Earth; all are the offspring of the Supreme Consciousness. Most creatures have existential value, although they may not be valuable to human beings, or we may not be aware that their existence has some significance. This existential value is sometimes individual and sometimes collective, sometimes both. Oftentimes we cannot know the utility value, or the collective existential value, of a creature; we wrongly think that it has no existential value. This is the height of foolishness. Because human beings have not advanced very far in the field of knowledge, they are prone to this sort of error.

...One more thing must be said – that non-human creatures have the same existential value to themselves as human beings have to themselves. Perhaps human beings can understand the value of their existence, while other living beings cannot: this is the only difference.

Shrii P. R. Sarkar

CNS Sweden

Microvita Seminar, March 2010

A Microvita seminar was conducted by Henk De Weijer from Holland. Please see article in this issue, page 19.



Theater Seminar

A Theater Seminar was conducted by Ole Brekke, director of the Commedia School in Copenhagen, Denmark. Please see article in this issue, page 36.

Neohumanist Leadership Training Seminar, May 2010

Neohumanist Leadership Training seminar was conducted in May. The five day events consisted of: time for self-reflection; deep spiritual intensive program; classes on neohumanist consciousness; training in neohumanist communications; and time for group work on exploring the most efficient and effective ways of transforming the ideals into practice. Afternoon sessions conducted by Doug Skipper included a look at the UN Declaration of Human Rights, the Earth Charter and the Millennium Development Goals. In the last 2 sessions the participants drafted up a Neohumanist Charter.



Integral Therapy Centre for Healing, Health and Change Ydrefors, Sweden



An "Integral Therapy Centre" has been started in a newly purchased house in Ydrefors. The Centre will be offering various treatments for healing, health and change including: acupuncture, shiatsu, ayurveda, homeopathy, biopsychology, meditation, counseling, nutritional guidance, yoga therapy, and spiritual guidance. The following is from their flyer.

"Welcome to Integral-Therapy which was set up to provide support and empower you on your journey of Healing, Health and Change. You may suffer from some physical discomfort or pain. Integral Therapy Centre works with an integrative holistic approach, meaning different styles of therapy to fit your needs. Through integral therapy clients gain the opportunity to access their inner potential and to grow towards their ideal self in all spheres of life "physical, mental and spiritual".

For more information:
stcsweden@gmail.com
Integral Therapy Centre
Madhu Kuinja, Skogshyddam 1:28
Ydrefors, 59081 Gullringen, Sweden
Tel: 046-492-80012

Prama Institute at Ananda Girisuta Master Unit

Yoga Lifestyle Series

In November the Prama Institute began offering its Yoga Life Styles Series beginning with the **Yoga of Self Care** led by Ac. Vishvamitra and Kristen Wallace, a yoga teacher who had taken the Ananda Marga Yoga Teacher Training. This workshop featured the theme of the **Ethics of Love** with experiential exercises to illustrate the love of self and others reflected in Yama and Niyama along with asanas, meditation and kiirtan.

The second workshop in the Yoga Life Style series led by Ac. Vishvamitra, Ramesh and Hiranmaya was **the Yoga of Silence** offered in February which involved twenty participants in sitting, walking and eating meditation, punctuated with brief lectures and stories. Janika led the group in daily yoga classes. Fifteen participants requested meditation lessons and have joined a group meditation at the Ananda Marga jagrti in following up their Yoga of Silence retreat.

The third Yoga Lifestyle Workshop given in May was **Yoga Detox** presented by Dada Dharmavedananda who directs the Ananda Marga Health Center in Cebu Philippines. This workshop, assisted by the Prama staff, involved physical and psychic cleansing. The participants did extensive meditation to clear the mind along with a 36 hour juice fast, mud and steam baths to cleanse the body of toxins. The participants benefited greatly from daily classes that included a power point on diet and fasting presented in a participatory style by Dada Dharmavedananda. Many expressed a desire to visit his clinic in the Philippines for a more extended 7 day detox program. The Prama Institute is planning to sponsor a trip to the Ananda Marga Health Center in Cebu Philippines for those interested in going. Some of our staff is planning to undertake training with Dada in order to continue giving Yoga Detox programs at the Prama Institute.



Other Programs

The Prama Institute continues to have repeat business from many yoga, meditation and healing groups. Jason, a Peruvian shaman returned in December as did Asheville Yoga Center for an Ayurvedic program. Willington NC Yoga and North Main Yoga of Greenville, SC are returning twice within the next 6 months. Kundalini Yoga is offering a program for 70 participants in May. The Awakened Heart, a meditation group from a Jewish temple, led by Professor Rick Chess, Professor of Literature and Director of the Center for Jewish Studies at University of North Carolina will return for its second retreat this May.

Sadhana and Philosophy Intensive

The Prama Institute has a full schedule from May through November and is featuring an eight day Sadhana and Philosophy Intensive from July 31 to August 8, 2010. Workshops will include:

- Spiritual Practice and Sentient Health with Ac. Jyotirishananda Avt.
- Tantra for Contemporary Living with Ac. Pranakrsnananda Avt.
- The Inner Spirit of Bhakti and Karma Yoga with Avtk. Ananda Usa Ac.
- The Specialty of Ananda Marga Practices: A Comparative Study of Popular Contemporary Yoga Practice with Kristine Weber
- Tantric History and its Relevance to Our Sadhana Practices with Roar Bjonnes
- Living with Immortality: Exploring best practices for exhausting our sam'skaras with Howard Nemon
- Biopsychology for Individualized Yoga Therapy and Cooperation with Ac. Vishvamitra

For further information visit: <http://www.pramainstitute.org/sadhanaintensive.html>
or contact the Prama Institute at: info@pramainstitute.org /1-828-649-9408.



Internship

The MU and Prama Institute is planning to start an internship in June that would be open to men and women who are interested in a 3 month residential work-study program. Participants would live in housing on the land and have a daily schedule that involves meditation, yoga postures, spiritual philosophy classes, organic gardening, landscaping and participation in supporting Prama Institute programs for the public. Interested parties can contact the Prama Institute at the www.pramainstitute.org website and 1 828-649-9408.

Master Unit Ananda Vasundhara, Brasília, Brazil

By Didi Aradhana

Starting, planning, working...

It has been almost 2 years since the beginning of our new master unit in Brazil; starting from scratch, creating a vision, and developing the Master Unit. In this article I would like to share some things from this process with you.

Starting

Ananda Vasundhara (the blissful land that provides for all), is situated in the centre of Brazil (Federal District), 50 km from Brasilia the capitol city. We are not only in the centre of Brazil but also in the middle of the South America tectonic plate more than 1200 km above sea level. It seems to be an ideal spot to start a Master Unit in the middle of the governmental, political and alternative climate of the capitol, in a backward rural area, with people suffering from poverty and slow development of the area.

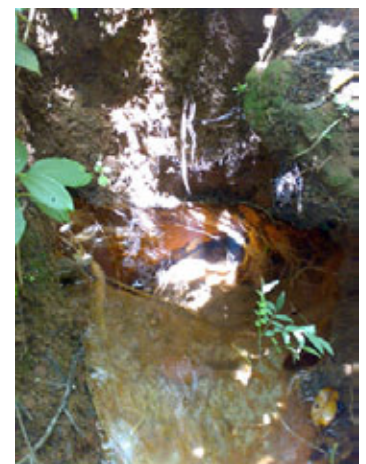
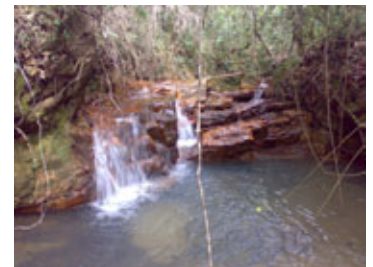
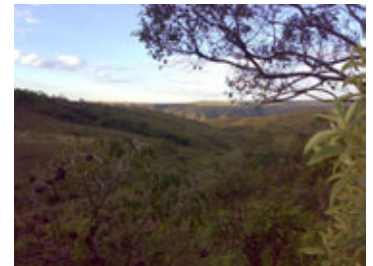
Nature is beautiful in the Cerrado (tropical savanna) and we are seated above the water reserve of Brasilia, a partly protected area. In the MU we have a water spring and 2 streams with various small waterfalls. We have an extreme climate; a long dry season (winter) when it doesn't rain for more than 6 months where days are warm and very dry and nights are cool and we have a rainy season (summer) where it rains a lot with hot days and cool nights as well. There are a lot of crystal layers in the earth below which at times attract amazing thunder and lightning storms. The wildlife is very diverse; there are parrots, toucans, owls, woodpeckers, armadillos, toads, frogs, snakes, small monkeys, and plenty of other amazing insects and animals which I've never seen before.

The MU land is 37 hectares, of which 17 hectares are inside preserved area with limited utilization and 20 hectares for real development. Out of this 20 hectare little less than 15 have been cultivated in the past for agriculture but at the moment nearly all is grassland which we rent out to farmers who put their cows to graze. About 2 hectare forms a base inside the MU with 2 small houses, lots of fruit trees (2 types tangerine, orange, 6 types of mango, 3 types avocado, jocote, guava, banana, plum, pomegranate, black mulberry and lemon), flower trees, a garden, and a well.

To be able to live at the MU I had to first renovate the houses, because one of the houses was abandoned for more than 10 years, and the other very old. We started to clear some of the areas where the weeds had overgrown, starting a garden and planting an experimental food-forest. A big cleanup is still going on to remove accumulated garbage all around. In this way, slowly the MU is getting ready for its future activities.

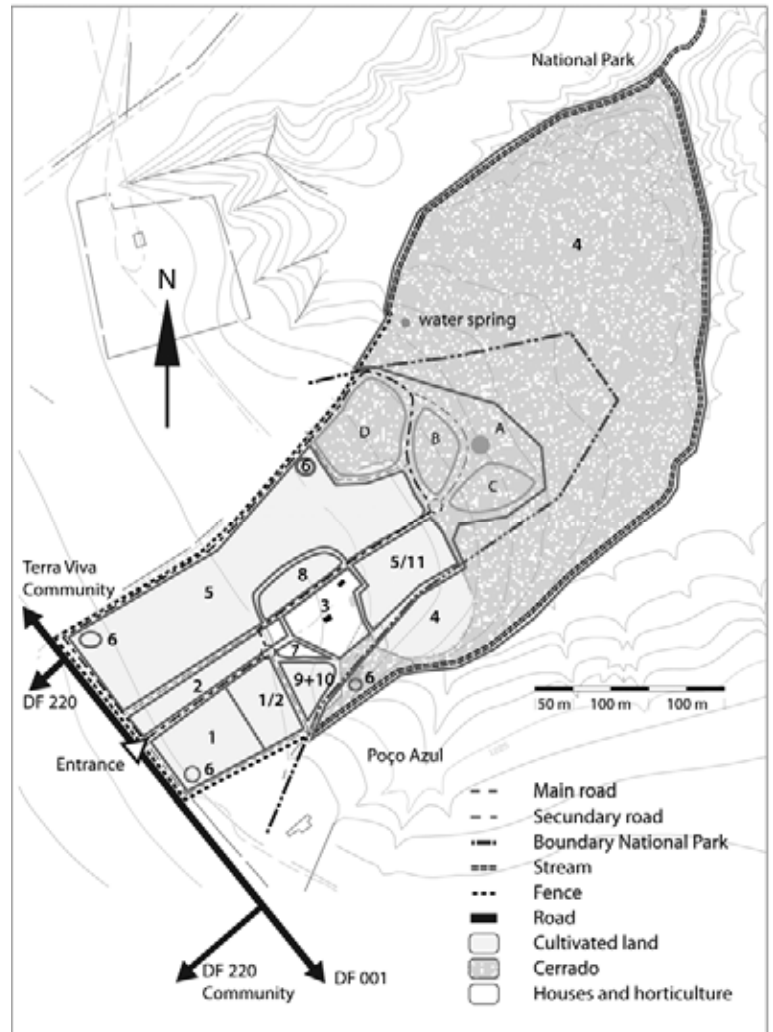
Planning

Master units embody PROUT, they should give all-round service and have at their base the five minimum requirements: food (all year round production), clothes (fibre production, weaving etc), education (schools), healthcare (alternative medical centres) and houses (cheap housing schemes for the poor). Below you will find a complete list of MU components incorporating the above mentioned requirements. P.R. Sarkar gave a very clear idea about how these different plots should fit in and how roads should connect them, even to the extent of what trees should be planted all around. With all this in mind, and getting to know the place and community a plan for Ananda Vasundhara came into being.



Below the elements as can be found in the book *Cakranemii*:

1. **Main complex:** office (administration), school, homes (children, handicapped and aged people), dispensary, hostel, medical/health centre, children's park. (Located in less useful land, near the road)
2. **Industry:** cottage, agro and agrico industries
Commerce: coop-store, bakery etc.
Research: renewable energy, agriculture, biology (zoology and botany), chemistry
Miscellaneous: adult library and education (Located on the side of plot number one)
3. **Horticulture:** fruit trees, apiculture (Located in different plots or behind plot number 1)
4. **Sanctuary:** preservation area for animals and plants, botanical and zoological garden, planting different forest plants and trees with medicinal value. (Located at the backside of the MU)
5. **Agriculture** (Located near water)
6. **Water preservation:** lakes for preserving the surface (rain) water
7. **Sericulture:** production of silk, plantation of mulberry trees, silk weaving centre
8. **Dairy farm:** production milk, compost, biogas plant etc.
9. **Herbal complex**
10. **Plant nursery and seed bank**
11. **Floriculture**



Ananda Vasundhara Master Plan

To include facilities for a retreat centre the following items are included:

- A. **Meditation Hall**
- B. **Guest houses and Facilities**
- C. **Facilities (kitchen, laundry, dining hall etc.) and ayurvedic treatment centre**
- D. **Residential area**

Here a list of various elements that appeared throughout the literature of P.R. Sarkar about MU:

Environment for spiritual development
 Ideal farming training centre
 Beauty spots
 Flower gardens
 Alternative energy production (solar, wind, biogas, biodiesel, alcohol)

Roads between the plots
 Centre for Cultural activities (amphitheatre)
 Swimming pool
 Reforestation
 Boundary wall/fence

And some miscellaneous items that would be of interest to MU Ananda Vasundhara:

Bio-construction centre
Hiking trails
Educational centre Cerrado
Spiritual/Retreat Centre
Guest houses

Food forest
Permaculture centre
Fire barriers
Water tanks
Erosion control and prevention

In the drawing on the previous page you can find all the numbered items inside of Ananda Vasundhara's boundaries.

At first it was a bit of a puzzle, but somehow all seemed to fit in, maybe some small adjustments maybe necessary, but the main idea is there. Below you can read the explanation of the allocation of the various plots.



Entrance road, old (on the right) and new

Plot number one, the principal complex, finds itself near the road, in a part of the land that has less agricultural value and is located on the side of our entrance road. In this way the future projects, like school and healthcare centre will be easily accessible for the community.

Plot number two, with its industries and commerce, should also be well accessible and it is located on the opposite side of plot nr 1 on the other side of the entrance road. This will include a bakery, wheat grinding mill, coop store and also a research centre for alternative energy, as well as a research centre for Bio-construction, where ecological building materials can be produced and cheap housing schemes for the poor will be developed. **Plot number 3**, horticulture, should be behind plot nr 1, and is more or less already established with the existing developed 2 hectare area within the MU which already includes a variety of fruit trees. But in the future surely there

might develop other small subplots to produce more fruits. The sanctuary, **plot number 4** is also already a done deal, as Sarkar suggest it being in the back, this is our already preserved area with its original Cerrado habitat. Of course we may add some parts where we create a botanical garden, planting necessary medicinal plants and trees, as well as an animal sanctuary. Then comes **plot number 5**, agriculture. This plot after allocating all the others is what remains available, and can be combined with floriculture plot number 11 and with grassland for the cows of the dairy farm. P.R. Sarkar says the plot should be located near water. The only obstacle we have is that at the main road the land is at its highest point, and

the land slopes down to the back, so we may have to invent a system for example with windmills which will pump water to the highest point, but there are several places to create small lakes for water catchment which we also can use for irrigation. **Plot number 6**, are the water catchment areas, they are scattered throughout the MU in strategic places. Sericulture, **plot number 7**, seems one of the plots less known, implemented in MU, needs to have some research on how to produce silk without killing the insects. We already have a good number of mulberry trees in our compound, as they are also fruit trees. Plot nr. 7 will be initially part of nr. 3. **Plot number 8** is the dairy farm and will be located more or less centrally, on the side of plot number 3 which generates waste material for the biogas plant and connected with the agricultural land for distributing the manure. As



Bulldozer making a water catchment pond

well as connected with the industry plot to produce milk related products like yogurt and cheese. It has a central function in the self sustainability of the MU. The herbal complex, **plot number 9**, could be a more flexible location, but as the processing of the herbs is related with the industry plot it will be close by, or integrated in number two. **Number 10** includes the plant nursery and seed bank. Distributing small trees for reforestation and selling cheap seeds to the community will help in the development of this area. The plot will be located behind number 1, as this plot needs to have easy access to the public. Then the last mentioned numbered item is **plot number 11**, floriculture. This plot can be combined with number 5, rotating the crops. Flowers are part of creating a more beautiful environment and also could be used to produce fragrant oils.

All these plots will be connected with roads, some main, and some secondary roads. P.R. Sarkar mentions there should be a road all around the MU boundary too. In our case it cannot reach all the boundaries, because of the physical appearances of the land, but will go around all the plots and where possible along the boundary.

As Master Unit should also be a place for spiritual development, a spiritual centre, a retreat centre will also be included. A meditation hall will be build in the centre/ heart of the land (**plot A**), where there will be less interferences of the other social activities which are situated at the front of the MU. Here one can also enjoy beautiful views towards the canyon ridges. To accommodate the guests and participants of our spiritual programmes we will build guest accommodations (**plot B**) and guest facilities (**plot C**) like kitchen laundry etc. An ayurvedic treatment centre will be part of this plot, where patients can enjoy the tranquillity of this area. Then there is also **plot D**, which is the residence area. Here persons and families involved in the projects can live. A house to accommodate the temporary volunteers of the projects will also be included here.

So now you have an idea of the MU elements and how they are planned in Ananda Vasundhara. There are still the last 2 lists to be included, but they could be connected and placed in various ways. Roads could be fire barriers for example. Beauty spots are as well of great importance. To create a super aesthetic vibration in the MU, everything should be taken care of neatly and beautifully through design, flower gardens etc. This will be a general rule for all construction and development. Another project is erosion prevention; there are some parts within the MU that need urgent attention.

A master plan is very important for the development of the MU, even if it may take 3 or 20 years to develop, things will be put in the right place. It is not a good idea to start anywhere and then after few years realize it was in the wrong place and to have to start all over again in another place. It is very strategic. Also, with a plan, it is much easier to develop the plots themselves, which is the next step.

In general, what I think is an interesting process while developing the MU, is to compare all the things P.R. Sarkar has given with today's knowledge of permaculture and other forms of alternative farming, and see how they can combine and interact. Permaculture philosophy for example has many things similar to MU, but also some things different; how to combine them to make a better system then what we have until now?



Food forest, mandala garden, and tree planting ceremony

Working

So now that the plan has been made, the work is starting to pile up. I said before that we are still in the process of preparing the MU for its future projects (cleaning, clearing, structuring), but now in a more structured way. Amazingly though how powerful a planning is really, as already the structuring of the roads has started, and 3 water preservation areas are already dug!!! Right now for example we don't have any structure to start a service project but already a design is on the way and people are getting excited to help, and this creates a strong flow to get things realized.

The short term plans are: to develop the infrastructure to access different plots for development, improve boundary, erosion prevention plan, build facilities like a communal, professional kitchen (to produce food items, give courses, and work cooperatively with the local women producing items), a multifunctional room (to start giving for example English classes to the young people), an educational building (for a before and after school programme for the local children), a day care centre for the little ones, and a housing scheme for poor people. For hosting small retreats until the bigger meditation hall and facilities are built, a small meditation hall and bathroom facilities can be integrated in plot number 3 as here the environment is already developed.

All in all lots of work to do! If you are inspired and want to take part in the development of this MU, please contact me. Volunteers are welcome to stay for any period of time, and donations will be gratefully accepted to develop this MU as soon as possible. Like P.R. Sarkar said more than 20 years ago: "TIME WILL NOT WAIT FOR US", "This moment is the MOST OPPORTUNE MOMENT – there is no need to look at the calendar. For this we need MASTER UNITS everywhere in the world where there was capitalism or communism. WE SHOULD NOT WASTE A SINGLE MOMENT."

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MASTER UNIT
ANANDA VASUNDHARA
Happyness and all-round welfare of all



Time for spiritual practices, work with volunteers

Neohumanism in Action

Creating a Cooperative Spiritual Community

By Ac Vishvamitra

Recently I received an invitation to Caracas Venezuela to offer some consultation to the whole time workers of Ananda Marga there and to give a workshop to the general members of Ananda Marga. Since the issues for both the workers and members of the organization dealt with closer cooperation among all, we chose the theme of Creating a Cooperative Spiritual Community for the weekend workshop. The workshop held at the Prout Research Institute of Venezuela involved a power point presentation on the Bio-psychology of Cooperation and a number of experiential exercises which ended in an open space format to maximize the expression of individual and collective passions in moving towards coordinated cooperative action plans.



Collective Movement

The first activities of the workshop, which began on Friday night, were devoted to creative collective movement and music involving milling exercises, mirroring movements in pairs, taking turns leading movements in the larger circle and partner asanas. We then sang the song “To Love is to Give” followed by a “heart circle” in which we took turns, facing one another in concentric circles with the outer circle singing the universal devotional chant (kiirtan) Baba Nam Kevalam (Love is All There Is) to the inner circle. We ended the evening with meditation.

On Saturday morning we began with a reading from one of P.R. Sarkar’s talks, “The Spirit of Society” which likened our human society to “a group of people going on a pilgrimage”, moving together and not leaving anyone in need behind. This reading was followed by a walking meditation beginning in silence and ending with meeting and greeting everyone as they walked together. Participants were then asked to do a “focused free write” (journaling) on the following questions of “How do I locate myself in the world in relation to others?” and “How is it that I find myself at this place with these people at this time.” They then shared their journaling in pairs and the larger group owning there relatedness to one another.

Bio-Psychology of Cooperation

This sharing was followed by a thirty-minute Biopsychology of Cooperation power point presentation which initially reviewed P.R. Sarkar’s concepts of Bio-psychology that connects mind, body and spirit. This integral science of Bio-psychology revitalizes the ancient yogic understanding of how the cakras are related to our mental and emotional states and how we can use yogic practices to create individual and social balance. Following an overview of how the cakra and neuro-endocrinal systems function as one system to promote individual and social transformation the presentation focused on the innate human capacities of the “relational brain” and “cooperative spirit”.

Louis Cozolino, in his lyrical neuroscience book, “The Healthy Aging Brain: Sustaining Attachment, Attaining Wisdom”, shares with us through personal stories and science how we are born with a “relational brain” and hormones that drive affiliation, affection and cooperation. “The brain is a social organ linked to other brains” he maintains, one brain communicating with another brain, an organ of adaptation to change and

only understood in relationship to other brains. He goes on to posit that “relationships are our primary environment” whereas other animals’ environments are more related to an external niche in the larger environment of flora and fauna.

Cozolino likens the brains relating to other brains as the “social synapse”, transporting sight, sound, and, perhaps on a more subtle level, telepathic thoughts, images and feelings.

This concept of the relational brain mirrors the meaning of “union” in yoga and the ultimate relational context of union with Supreme Consciousness defined as bhagavat dharma, our true human nature. We are by nature relational, being involved with those we love and who love us and ultimately the personal relationship with our inner most self that lead us to final merger with the infinite, known as ‘moksa” or salvation in yoga.

The path to salvation in yoga is not a solitary personal journey of kundalini piercing the layers of the mind and cakras to the realms of higher consciousness. Spiritual progress is aided by serving others, sharing good company and surrendering to a source greater than our ego. To come to know our innermost self often requires a dialogue and seeing/experiencing this higher self reflected in others. Yoga helps us achieve a balance between love of self and others through the eight limbed Tantric practices of Astaanga Yoga that includes yoga postures (asanas), good company (satsaunga), service (seva) and meditation.

In this power point presentation we explored these practices and their impact on the subtle bio-psychology of the cakra/hormonal system. The first practice that we looked at was the story telling and oral tradition that gave birth to the Tantric yogic system and helps us remember who we truly are. The positive self narrative of this story and the practices it evolved is optimistic and supports physical, mental, social and spiritual health. The practices of satsaunga, service and asanas, stimulate positive social interactions and the release of hormones that promote healthy interpersonal relationships. These hormones, that include oxytocin and endorphins, represent part of the key bio-psychological foundation for cooperation.

Originally oxytocin was found to stimulate milk ejection during lactation and uterine contraction during birth and to be released during sexual orgasm in men and women. Recent research has focused more on the rise in levels of oxytocin released by the pituitary gland in response to remembering positive relationships and decreases in remembering negative relationships. Oxytocin has been found to promote bonding in relationships between men and women, mother and child, as well as show increases in response to positive emotions for those in committed relationships.

Endorphins, the morphine-like substances produced by the pituitary gland and hypothalamus during exercise, excitement, pain, consumption of spicy food and orgasm has more recently been found to be related to “blissful” feelings, bonding and attachment. In her book “Everything You Need to Know to Feel Go(o)d” Candace Pert reviews the hormonal research relating endorphins to laughter, joy and playfulness. This research supports the hypothesis that endorphins play a key role in the innate human capacity for bonding, trust and cooperation.

This bio-psychology of the innate basis for cooperation helps balance the view of scientist and writers of the latter part of the twentieth century who pessimistically viewed human nature as destined to express innate socially aggressive and destructive drives. P. R. Sarkar stated in the early 80’s that “the future of humanity is bright... there is a new wave of thought in the human mind” which he related to the activation of our innate devotional love of the animate and inanimate that he called Neohumanism. Thus with the positive narrative of yoga’s human dharmao of ultimate union with the Supreme, an innate biology of cooperation, and the devotional sentiment of Neohumanism we all have cause for optimism that our planet will evolve towards a cooperative spiritual society.



The Yoga Narrative

In order to achieve this brighter planetary future, the yoga narrative suggest that we must engage in an all round internal and external struggle to achieve this positive personal and social transformation. The creation of a more cooperative society would be greatly aided if individuals developed a daily discipline of the eight limbed astaunga yoga practices. In this seminar we reviewed the bio-psychology of the first limb, the yoga postures, that stimulated oxytocin and endorphins as well as other hormones associated with positive, cooperative and loving relationships.

These key hormones that support positive relationships and cooperation are located in the region of pituitary gland/sixth chakra (ajina chakra) the controlling point of the mind and the heart area/fourth chakra (anahata), the center of affectionate relationships and discrimination.

The asanas that stimulate the balancing of oxytocin and endorphin hormones in the pituitary gland/sixth chakra are the inversion poses such as the shoulder stand (sarvaungasana) and hare (shashaungasana) poses. These inversions deactivate the lower chakras and activate the higher chakras. The hare pose activates melatonin which has a calming and balancing effect on the pituitary gland and all the glands and nervous system throughout the body. The cobra and Karmasana, action pose, balance the hormone thiamin, located in the thymus gland behind the breast bone (sternum) which regulates our immune system. Extensive research has shown a direct relationship among the factors of a strong immune system, positive relationships and longevity.

The pranendriyah, the yogic sixth sense, is related to psychic sensing and discrimination in our heart chakra of the degree of nurturing and kindness that is expressed in relationships. The pranendriyah is influenced by the practice of Padahasthasana, the arm and leg posture and pranayama (control of vital energy of breath), the fourth limb of astaunga yoga.

Asana such as Gomukhasana, cows head posture, Diirgha Pranama, long bowing posture, and Janushirasana, head to knee posture, which balance the hormones of the sexual glands also have a direct effect on positive relationships between the sexes and bonding between mother and child by balancing the hormones of testosterone and estrogen in males and females respectively as well as oxytocin in both sexes.

Participants took asana sessions before breakfast on Saturday and Sunday with the focus on the benefits of these asanas on positive relationships and cooperation. This practice of asanas, the first limb of astaunga yoga, is the initial step in the Tantric system of yoga to develop physical and psychic balance in promoting a more subtle body/mind that is naturally socially cooperative.

Personal Map/Journey

Following some Q and A on the power point presentation the Saturday morning session ended with journaling and creating a drawing of our personal map/journey. The questions for journaling were “What special gift do I have to offer others?” “What obstacles do I have to overcome to offer my gift to others?”, “How have I participated in creating the obstacle?”, “How can I embrace the obstacle as my friend?”. The journaling was shared in pairs. The morning ended with drawing a map that represented your journey (transitions, fears, hopes, dreams) with others over the last ten years and your vision of the next 10 years which was shared in small groups of three to four. Participants journaled for three minutes on “What patterns emerged from your images?” and then shared these two exercises in small groups before the lunch break.

Social Expression of Cooperation

The transition of the workshop from the conceptual framework of the biopsychology of the cooperation to the application of social expression of cooperation on Saturday afternoon made use of a visualization to inspire sacred activism. This visualization, created by Andrew Harvey, writer/activist, requested that the participants see themselves seated in meditation early in the morning before sunrise focused on “what in this world breaks your heart” or creates a strong passion to do something to promote change in the world towards more cooperation and compassion. Then see this passion in your heart become like a torch that lights your way as

you rise from meditation and walk into a dark hall, open a door and descend a set of stairs lit by the torch in your heart. These stairs descend into a cave that you enter and see an envelope on the floor of the cave addressed to you in your handwriting. You pick it up and read the contents which is a message from the passion in your heart.

Open Space

Acting out of this passion in their hearts the workshop's thirty participants began an Open Space session that requested that they write in a few words on a piece of paper that voiced the individual's passion that they were willing to work towards in creating a more cooperative spiritual community. They were asked to present what they had written and then post it on a wall in the room labeled "Marketplace". The other walls displayed the general rules for an open space session: 1. Whoever comes is the right people. 2. Whatever happens is the right thing that could have. 3. Whenever it starts is the right time. 4. When it's over, it's over. The one law is that if at any time during our time together you discover that you are neither learning nor contributing, use your two feet and move on.

From the nearly thirty individual postings on the Marketplace wall the participants, excitedly discussing and sharing differing opinions, merged similar posting into 4 groups in approximately 15 to 20 minutes. These four groups were defined as

1. The "Communication Group" to develop communication tools to help with dissemination of spiritual ideas and practices among the public sector.
2. The "Service Group" to develop a set of service projects based on the physical, social and spiritual needs of the people of Caracas.
3. The "Neohumanist Education Group" would support and expand the existing Neohumanist school in Caracas and offer a broad program of public education regarding Neohumanist Education.
4. The "Environmental Group" would use movement, dance and art to promote environmentalism in the general public.

In the first small group session these groups came up with their name, vision, and mission statements in simple terms. They reported back to the larger group and then met for a second session to discuss specific activities they might include to fulfill their mission statements. The day ended with an enthusiastic report of the details of some of their concrete plans- group one was to develop a manual of communication techniques and information that could support all the other groups in promoting their efforts; group two had planned to sponsor a feeding program for the homeless and yoga programs for group of people with little access and financial capacity for learning yoga; group three was going to help the existing school look for a larger building and grounds to support more outdoor playground and gardening for the children; group four planned an art festival of music and movement to support a more environmentally friendly community.

On Sunday morning the groups had their third and last session in which they developed their action plans which entailed a strategic plan outlining the details of their concrete objectives, who would see these different plans through and the target dates and locations for each activity. After each report the entire group gave a rousing applause for what each group had accomplished in this short period of time. One of the four wholetimers, including two monks and two nuns, had integrated themselves into each group and offered to be the liaison to handle the interaction of the overlapping activities of the four groups. When someone made the suggestion of combining the four groups strong resistance was expressed as the participants felt that they first needed to accomplish a better understanding of their own objectives before they integrated activities with other groups.

The workshop's closing involved creating a sculpture that visually and with movement represented each group's mission and activities. We ended the "Creating a Cooperative Spiritual Community" in a circle singing kiirtan.

Ananda Marga Yoga Academy in Singapore

The Ananda Marga Yoga Academy in Singapore is in the process of being registered and recognized by the ministry of education. Very high standards are set by Singapore authorities for such registrations as to establish themselves as an educational hub in Asia. Dada Shankarsana'nanda and sister Rohita have dedicated much time and effort to this registration.

The main aim of this academy is not to educate yoga teachers, but to bring Ananda Marga Yoga to a scientific and academic level. Just like a university course in psychology is not open just for those interested to become psychology teachers, our courses embrace any qualified person with keen interest in yoga science and self-development. The focus is not only on yoga and tantra, but important aspects such as Neohumanism and Prout have central roles in the courses.

Taiwan, Korea, Russia and Italy are in the process of setting up similar academies, affiliated with Ananda Marga Gurukula.

For more info on the Diploma and Certificate courses offered in Singapore please visit the website:
www.amyogaacademy.org.sg

Yoga Educators Conference in Malaysia

November 12-15, 2009

The first Asian Ananda Marga Yoga Educators Conference was successfully held in the beautiful environment of Sungai Petani Eco Master Unit in Malaysia from 12th – 15th November 2009. Due to accommodation limitations the event was limited to 30 participants. Some of the participants were yoga teachers, but many attended the event for enhancing their knowledge and individual practice.



The program included: physiology of asana (yoga postures), yoga and tantra history, concepts of tantra, science of meditation, specialties of Ananda Marga yoga and the role of the yoga teacher. Anatomy of asana played a central part of the program and was conducted by physiotherapist Carol Yip from Kuala Lumpur. Dada Shankarsana'nanda conducted the rest of the workshops.

The workshops were conducted in an interactive way where the participants had a chance to share their knowledge and experience. In this way many interesting discussions came up especially related to how asanas should be performed. The last day was dedicated to meditation science and aimed to give the yoga teachers confidence to teach a simple general meditation and inspire their students to receive individual instruction from an acarya (trained instructor).

A very strong spiritual flow developed during the conference and many tears of joy were shed on the last day. We are all looking forward to the next conference, which is scheduled to be held in 2011.



Bipolarity and Its Consequences for Evolution

By Henk Sundara de Weijer

(This article is a summary of a series of seven lectures given by the author at CNS Sweden)

INTRODUCTION

Religion, as well as science, considers the universe as the unfoldment in one single event, resting upon one single primal element. Religion calls this element God, for science it is Energy. In the following text I have tried to uncover a different path. The Indian philosopher Shrii P.R. Sarkar describes the nature of Nature as a balance between the two Macro-poles of Consciousness and Energy. If his idea is correct evolution might have unfolded in a decentralized manner, so down-up, and initiated as well as guided by creative, tiny little bipolar micro-agents (microvita). Randomness, that evolutionists consider to be the main catalyzing agent for the speed of evolution, will be replaced by interaction of the attraction of the two Macro-poles of Nature and the activity of the creative micro-poles. The consequences of such a new approach are far reaching.

BIPOLARITY

Whether young or old, we all have been taught a number of basic skills. Once we learned how to cut, peel and eat an apple, without cutting our fingers too often. This and other basic skills have become an intrinsic part of us. Now we don't think any longer how to carefully and precisely perform each detail; it has become, implicit silent knowledge. The explicit knowledge of our teacher has been transformed into our individual implicit knowledge. Where our implicit knowledge ends, we don't know, but it ends somewhere. We may know how to breathe, but we don't know how to let our blood flow or our nails grow. How deep we perceive our internal actions depends on our individuality. When Adi Shankaracarya (788-821) was five years old he said:

“Cidananda rupa, shivo ham, shivo ham”
Eternal bliss am I, pure consciousness, pure consciousness.

In “Introduction à la métaphysique” the French philosopher Henri Bergson wrote: “Despite their apparent differences of opinion philosophers do agree on the fact that two different ways exist to know a thing. The first is that one walks around it; the second that one enters into it.”

“Thus something ‘absolute’ can only be given by intuition, while all the rest is at the level of analysis. Here we call intuition the sympathy by which one moves into the interior of an object to coincide with what it possesses as unique and cannot be expressed. On the other hand analysis is the action by which the object is reduced to already known elements, which means elements common to that specific object and other objects. So, to analyze means, to express a thing into functions of what it is not.”

Much in the same way as we arrive at deep implicit knowledge, we also gain explicit knowledge. The precise, abstract, analytical and empirical approach of science differs little from the precise, phenomenal and experiential approach of mystics, like the young Adi Shankaracarya. And what a surprise, in the eye of the cyclone meetings occur! Max Planck, 1858-1947, the well-known German physicist, said in an interview: “I regard consciousness as fundamental. I regard matter as derivative of consciousness.”

The deep experiential, inner approach of mystics like Adi Shankaracarya, Jadunath Sinha, Sri Aurobindo from India, Kitaro Nishida from Japan, meister Eckhart from Germany and many others lead them to the realization that the essence of the universe is love, bliss or Consciousness. As a result of analysis and observation science concluded that the essence of all matter is Energy. Are these views only seemingly opposed, but in reality complementary? If they are complementary we need a new paradigm, uniting these two approaches.

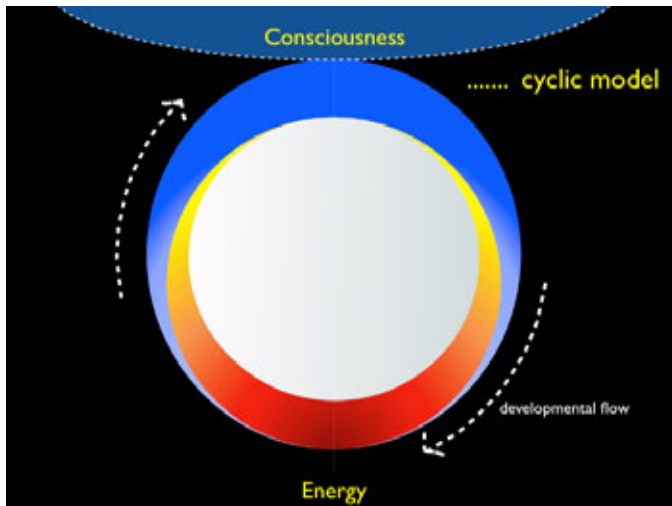


Figure 1 Fundamental bipolarity

In India both atheism and theism embraced Consciousness and Primal Energy as the basic elements of the universe. In “Ananda Sutram” the Indian philosopher Shrii P.R. Sarkar wrote: “Although they are two for the sake of argument, they can under no circumstances be separated... None of them can stand without the other.” So, everything that exists is a composition of Consciousness and Primal Energy. This does not necessarily mean that both get expression at the same time. For instance, in subatomic wavicles and atoms Consciousness lies dormant and Primal Energy gets expression, while in amoebae and more complex biological units consciousness gets expression. Not only amoebae but all biological units are built upon large amounts of atoms, so in them Primal Energy, as well as Consciousness, gets expression. (Fig 1)

If the universe has been built upon two essential ingredients it is certainly not illogical to assume that both ingredients are in juxtaposition, rather than subordination. Such juxtaposition also

includes two separate moments of maximum expression and a development, evolution, from minimal to optimal expression. But the two poles are in close and direct relation with each other, which implies that in a certain location and at a certain moment either Consciousness or Primal Energy gets full expression. How can Consciousness get full expression if it doesn't first get shelter in a formal base? This can only mean that Primal Energy gets expression first, to be followed by Consciousness. This evolution from minimal to optimal expression of Primal Energy, followed by the gradual expression of Consciousness, is called the Cosmic Cycle of Creation. This evolution is in accordance with both the nature of the flow from minimal to optimal and the nature of both poles moreover decentralized and down-up, rather than top-down.

CREATIVE, CATALYZING AGENTS

Down-up evolution can either be based on the already mentioned randomness or on extremely small creative, catalyzing agents (microvita) with a vector that is either directed at the pole of Primal Energy or at the pole of Consciousness. In “A new science of life” Rupert Sheldrake describes this dilemma as follows: “The hypothesis of formative causation accounts for the repetition of forms, but does not explain how first forms were initiated. This unique event can be ascribed to chance, or to a creativity inherent in matter, or to a transcendent creative agency. A decision between these two alternatives can be made only on metaphysical grounds and lies outside the scope of the hypothesis.” In his view formative causation depends on the connection between a morphogenetic germ - a characteristic part of a particular morphic unit- and its surrounding morphogenetic field. The energy fields that physics deals with are composed of force particles. For example, the extremely small forcefields of the strong nuclear force are composed of gluons and those of gravity, though not yet observed, are the gravitons. These forcefields are uniform and non-creative, because “Energy is a blind force. What is to be done or what should not be done, this sort of conscience is lacking in energy.”¹ Sheldrake does not describe the building stones of morphogenetic fields, but the conclusion can only be that, although such fields are not creative, they do have an influence on the formation of biological forms.

Darwin (1809-1882) concluded that an explanation about the origin of life was a bridge too far for him and his time. Trying to come up with a solution would only be detrimental for his theory of evolution. In a letter to Hooker he wrote: “It is merely rubbish, to think at present of the origin of life; one could as well think of the origin of matter.” It cannot be denied that new forms arose in the past, are occurring at this very moment and are being passed on, much in the way that Jean Baptiste Lamarck (1744-1829) described through “inheritance of acquired characteristics”. His theory was hotly debated and rejected by most biologists. In 1988 John Cairns observed that micro-organisms *E.colli*, in order to survive a new environment, were able to change their genes and pass this characteristic on to their offspring. Cairn and his colleagues were also able to repeat the process in which adaptive mutation occurred.

According to Shrii P.R. Sarkar the cause of non-living as well as living structures are microvita. “Billions of microvita produce a single atom.Not only carbon atoms, but all other kinds of atoms are the creation of microvita.”² and “Which is the starting point of life or vitality? These microvita are the carriers of life in different stars, planets and satellites-- not carbon atoms or carbon molecules. These living creatures with their mysterious movement create minds and bodies, living

bodies in different celestial bodies, and they also destroy minds and physical bodies, or developed or underdeveloped corpor, in any corner of the universe.”³

If everything in this universe is a combination of Consciousness and Energy, microvita cannot be an exception. Although they, according to Shrii P.R. Sarkar, don't have a structure, they too have to be based on this bipolarity. They are creative, catalyzing agents, smaller than the size of a nucleon (which is 10^{-15} m) and they know what needs to be done and what not. Neutral microvita build all kinds of atoms, not only carbon atoms. Negative microvita start functioning in matter and move towards mind. They catalyze formations of simple and complex biological units, but after the lifetime of cells these negative microvita also catalyze their decomposition. Positive microvita build up mind and also start functioning from mind down, towards physical matter. Negative microvita start functioning in matter and move towards, and also take part in, mind. While positive microvita take an active lead in the direction towards more consciousness, negative microvita do so in the opposite direction, towards a decrease in consciousness and towards matter. So the structure of micro-organisms, which are living entities, is based upon atoms and consequently they are also composed of neutral, negative and positive microvita. What about virions? The building stones of virions are also atoms, and neutral microvita, but different from micro-organisms, they additionally have only negative microvita.

Microvita don't have a structure, but different denominations do exist. How is that possible? First of all their goal of action is different and secondly they differ in the way they move. Without going into detail three different kinds of movement can be distinguished: systolic movement, clockwise and counter clockwise spin and standing waves. Apart from that amplitude, wavelength and speed may vary.

CRUDE AND SUBTLE LAYERS IN MATTER AND MIND

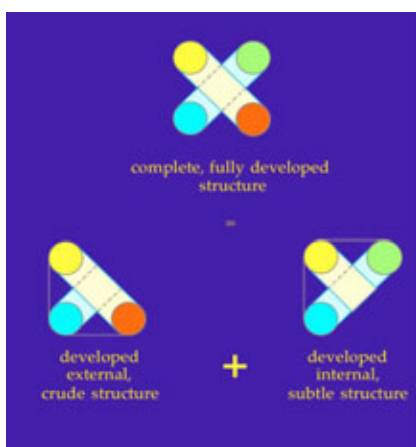


Figure 2 Two layers and their structure

We have all been brought up with the dualism of matter and mind. If matter and mind are not separate and have some kind of interaction, they must have something in common. It has been concluded before that everything in this universe is composed of Consciousness and Primal Energy, so both matter and mind cannot be an exception to this rule. Everything in this universe has been built with a two-layered structure, each layer composed of three elements. Each of these layers, and their individual components may be expressed or dormant. One layer is called the subtle, the other one is the crude layer. (Fig. 2 and 3) Atoms only possess a crude layer, while protozoic as well as metazoic structures, are equipped with a crude and a subtle layer. Bodiless minds will have to do with only a subtle layer. Now, what is the underlying structure of the crude and subtle layer? The crude layer, of for instance a hydrogen atom, consists of three components: subatomic wavicles, Primal Energy and (neutral) microvita. The building blocks of all biological units are atoms and consequently they

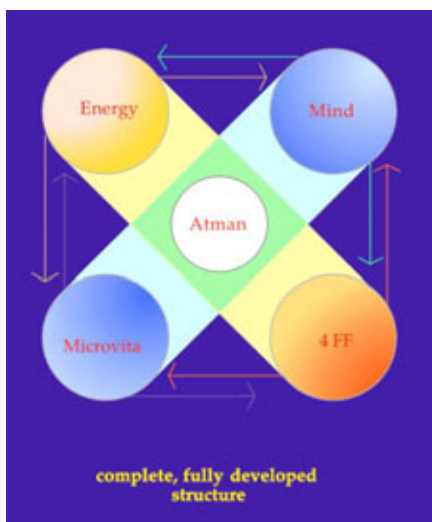


Figure 3 Complete, fully developed structure

are also composed of wavicles, vital energy and (neutral) microvita. But even simple eukaryotic cells are autopoietic entities with an already extremely complex structure containing units of atoms, molecules, a complex cell wall, protoplasm, nucleus and organelles. The subtle layer of such cells consists of three components: Mind (which is the overall group of microvita, controlling all lower layers), microvita (groups of microvita controlling each individual unit) and vital energy. Disembodied souls only possess a subtle layer, although they temporarily may be connected to one, two, three or four single fundamental factors. Note that these factors remain single and don't get united. (Fig. 4)



Figure 4 Structure of disembodied souls

COSMOLOGY, EVOLUTION AND THE POSITION OF MICROVITA

Microvita are essential parts of all chemical and biological matter. At which point do they enter evolution and when do they take up their active role? Before answering those questions we need to know that according to Shrii P.R. Sarkar microvita "...will undergo...expansion and hibernation at boiling temperature."⁴ According to the generally accepted New Cosmology after the Big Bang the temperature in the universe was considerably higher than $10^{15}K$, a million billion degrees Kelvin. Microvita entered our Cosmos before Planck time, which is 10^{-44} s after $t=0$ (the moment of the Big Bang). This temperature is so high that microvita can only expand and hibernate. In the next 300.000 years quarks, protons, photons and electrons were formed, but the temperature of this hot plasma remained too high for the unification of protons and electrons. The universe gradually cooled down to 3000K and a new era, called recombination, began. Neutral microvita, being much less sensitive to temperature than the negative and positive denominations, woke up from their inactivity and united electrons with the present protons. Hydrogen atoms were no longer ions, protons lacking their electron, but became the first simple, yet complete atoms (Fig. 5).

Indian philosophy mentions evolution in the physical sense. According to Samkhya philosophy (also called atheistic Yoga): "... the gross elements of earth water, light air, and ether are transformed into various inorganic things, vegetable organisms, and animal organisms,..."⁵ The position of these elements in relation to physics is not explained. Shrii P.R.

Sarkar writes: "Let us see how life gets expression within the physical unit structure. These physical structures are composed of five fundamental factors, - ethereal, aerial, luminous, liquid and solid - ..."⁶ In 1983 an anonymous writer in the USA linked these five fundamental factors with sub-atomic particles.⁷ He proposed ethereal = the vacuum field of energy, aerial = force particles, luminous = photon, liquid = electron + related particles and solid = the family of six quarks.⁸ In "Eternal Dance of Macrocosm" Michael Towsey proposed ethereal = the vacuum field of energy, aerial = dark matter, luminous = photon, liquid = electron particle, solid = quarks. Because both suggestions are not really in agreement with cosmology a slightly different approach is needed. My proposition is a set of categories and subcategories. The origin of all matter is waves. The primal wave possessed infinite wavelength and consequently zero amplitude. Translated in philosophical terms this means, infinite energy and a dormant expression of consciousness. (Fig. 5)

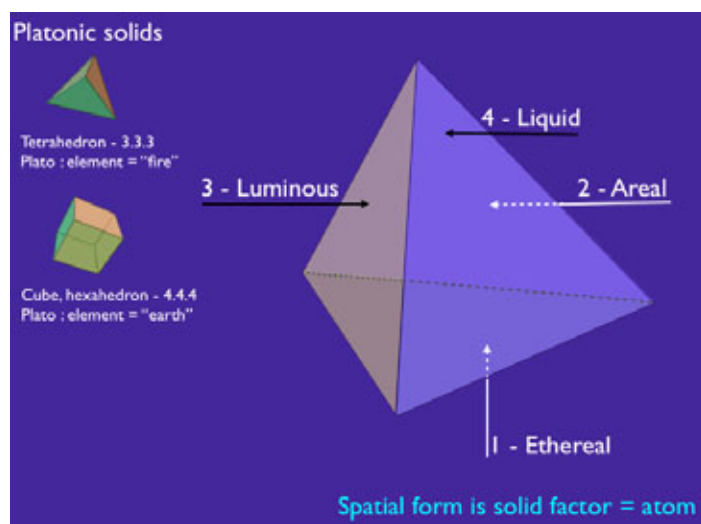


Figure 5 Graphic picture of atoms

Ethereal factor	main category	homogeneous waves with extreme wavelength
	subcategory	the vacuum field of energy
	force of nature	gravitation
Aerial factor	main category	heterogeneous waves with short wavelength; electric charge, spin, weak and strong interaction, charge and mass
	subcategory	quarks, protons, neutrons so many more
	force of nature	strong and weak nuclear force
Luminous factor	main category	heterogeneous waves with short wavelength; no electric charge, spin, no mass
	subcategory	heterogeneous waves with short wavelength;
	force of nature	electromagnetism
Liquid factor	main category	heterogeneous standing waves with short wavelength; electric charge, spin, weak interaction, mass, dimension between 10^{-38} m and 10^{-22} m
	subcategory	electrons
	force of nature	electromagnetism and weak interaction
Solid factor	main category	combination of all previous four factors
	subcategory	atoms
	force of nature	all forces apply, but all five human perceptions are via

(Fig. 6) “The very start of the animated stage is the beginning of the process of Prati-Saincara. The crudest solid is the final stage of Saincara.”⁹ Saincara is the first stage of evolution, Prati-Saincara the second, also called the returning stage. Atoms (= solid factor) appear the end of the first stage of evolution, located at the nadir of the Cosmic Cycle of Evolution. Microvita catalyze the development towards their form and consequently atoms are not only the end of the first stage of evolution, but also the rudimental first stage of the animated phase. Although they are not the initial stage of life, they certainly are the building stones of biological structures. The first atoms, hydrogen, are composed during the epoch of recombination, heavier atoms until iron in supernova and the rest of the natural elements in hypernova. Atoms can respectively be smelled, tasted, seen, touched and heard by our senses. Unless we are in a special yogic state we will not be able to perceive the isolated waves of the first stage of evolution.

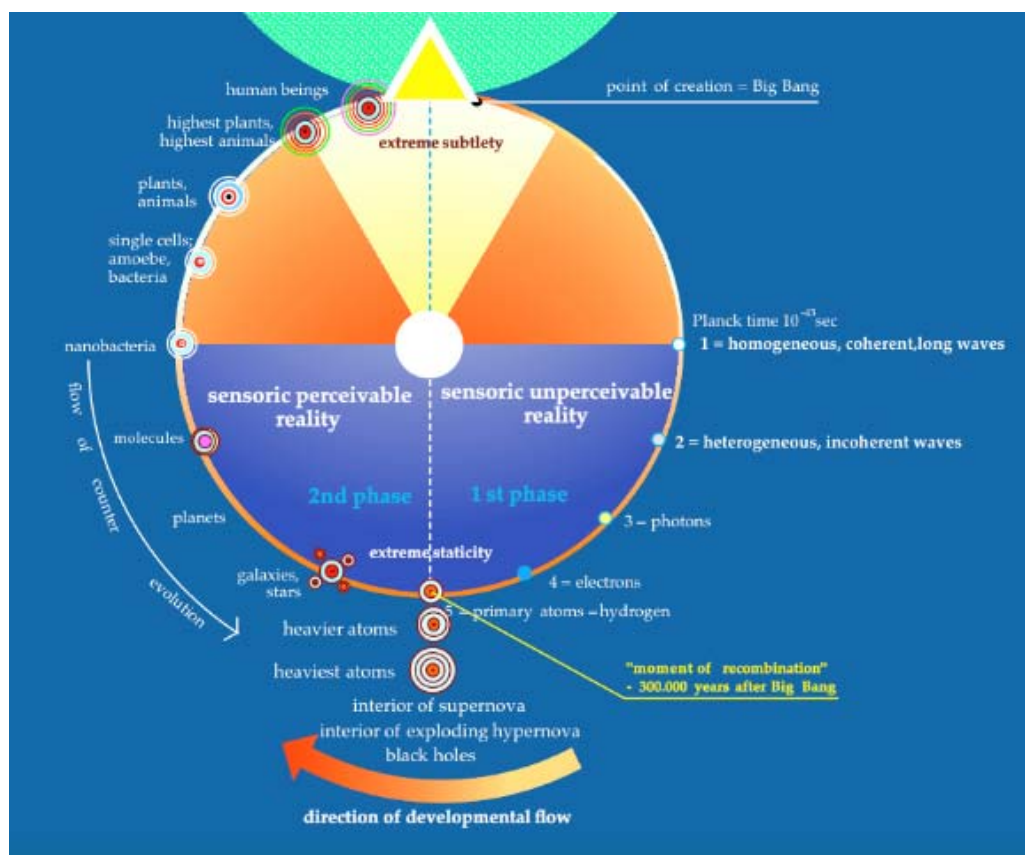


Figure 6 Cosmic cycle of creation

CONCLUSION

This article is nothing but a small and first introduction to a new approach of evolution. According to Shrii P.R. Sarkar the creative agents of evolution, but also of chemical and biological structures, as well as minds, are microvita of different nominations. The sketch I have made is rough and although I have tried to be accurate, many grave objections may be advanced against the, so far, only speculative ideas laid down here. In order to grow beyond this phase and develop this sketch into a full fledged theory huge amounts of spiritual, intellectual and physical research need to be initiated and accomplished, but also tests need to be designed. I apologize for the imperfections in this writing, but if my contribution has excited to begin your own precise research of whatever nature, I shall be more than satisfied.

¹ P.R. Sarkar, (1984-3) Microvitum in a nutshell, Ananda Marga Pracaraka Samgha. p140

² ibid, p19

³ ibid, p4

⁴ ibid, p61

⁵ Jadunath Sinha, (2006-4) Indian philosophy, vol II. Motilal Banarsidass, Delhi.

⁶ P.R. Sarkar, (1984-6) Idea and ideology. Ananda Marga Pracaraka Samgha, Calcutta. p7

⁷ M.B. Townsey. (1986) Eternal Dance of Microcosm. Proutist publications, Copenhagen.

⁸ ibid

⁹ P.R. Sarkar, (1993-8) Idea and ideology, Ananda Marga Pracaraka Samgha, Calcutta. p19

Interconnection Teachers Training Den Bosch, Netherlands

The Zonnelicht School in Den Bosch, Netherlands, under the direction of Yolanda Koning, conducted a Teacher's Training Programme from February 18 – 20, 2010. It was well attended by 65 educators from various schools around Europe, as well as NHE educators from abroad. Directors and teachers attending included the Zonnelicht School in Hoorn Netherlands; Sunshine Playgroup in Zurich Switzerland; The Sunrise International Preschool in Copenhagen, Denmark; and The Sunrise Primary School in London, United Kingdom. Other NHE educators travelled from the Amsterdam, USA, Sweden and Egypt.



The opening talk was given by Dada Shambhushivananada entitled "Being a Part of a Bigger Whole" in which the layers of the mind were introduced. This was followed by a discussion group led by Didi Ananda Devapriya on the "Layers of the Mind" and application of this knowledge for children's development.

Didi Anandarama conducted a class on "Yogic Dance" and another one on "Meditation for Your Personal Growth, including Spiritual Practices."



Classes on the "Spiritual Development of Children" were conducted by Didi Ananda Devapriya (ages 0-4) and Jolanda Koning (ages 4-12).

Dada Pranakrsnananda gave a class on "Authenticity". This was followed by a drama workshop by Ole Brekke on the theme of "Expressing One's Authenticity".

Dada Pranakrsnananda gave an additional class on "Non-Violent Communication". Tatjana Popov gave a class on "Collective Problem Solving".

There was a "Mindfullness" workshop by Sujith Ravindram in which one's inner nature was compared to the nature of a child and a simple mindfulness technique was taught.

The evening programme featured a music and dance workshop by Tatjana and Jacqueline and Movement and Songs by John Dakpo. An audience participatory dramatic performance, "Spontaneous Surprise", was led by Ole Brekke.

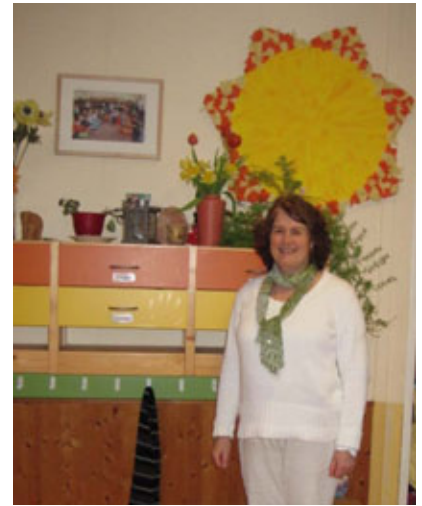


NHE Educators met after the Conference to further Neohumanism around the world.

How to Foster a Spiritual Atmosphere in your group of 4 to 12 year olds

Workshop given by Yolanda Koning at the Den Bosch Teacher Training

Notes by Didi Anandarama



What is a spiritual atmosphere?

A spiritual atmosphere is conducive to relaxation, concentration and higher thought processes. It can be created in a classroom intentionally but first we need to know what we would like to experience in it. The following ideas were developed with the participants in the workshop:

A spiritual atmosphere is peaceful, calm, quiet and soothing. It is an environment which is orderly, sentient, open and light. One feels safe, secure, fearless and quite different from how one feels in a usual classroom atmosphere. There is a lovely universal family-feeling where one can feel unity and oneness with all. Everyone is respectful, tender and charming to each other. There can be spontaneous fun and a fluid flow and exchange of love and heart. The atmosphere can be musical, energizing and changing with new inspiration. The result of being in such an atmosphere for a while is to feel awesome, blissful, sweet, joyful, radiant, powerful and refreshed – a truly fantastic spiritual experience.

How can the teacher prepare such an atmosphere?

The teacher first has to see that the physical environment is conducive. There must be fresh air, the right temperature, the right colours which are not too strong. It needs to be tidy and clean with a neutral but pleasant scent and the right music in the background. The teacher should have well-prepared materials to be used which are engaging, challenging, fun and demanding of skill development.

Before entering the classroom the teachers must leave their 'baggage' behind, take a moment to center and enter in a balanced mood. There is almost a ritualistic rhythm of welcoming the students, keeping a repeated flow of activities along the ground rules made together with the children in the beginning. The repeated activities can be circle time, singing together, storytelling, sharing in a circle, pair work or group activity. There can be a buddy system and other practices that foster respect, interaction, collective consciousness and thinking for collective welfare.



The teacher needs to have a clear overview of expected outcomes, enough staff to help, and be ready to adjust on a creative impulse from the students. The teacher needs to be very flexible and stimulating and looking for cues of students' active participation because that ensures the highest benefit for the students. The teacher needs to be centered, self-confident, clear, wise and lavish in support, encouraging, reinforcing positive thinking and praising. The teacher must also be silent and easily withdrawn into the witnessing nucleus of the group when not needed.

The teacher needs to give space to the children, be receptive to their words, ideas and creativity and guide them to be self-aware, without judgment and with an open heart.

While working unpredictable things can happen. What can the teacher do? The teacher needs to be well prepared. She also needs to be aware to guide relationships between children and to be an example in being courageous and responsible, asking for forgiveness if she/he made a mistake. The teacher needs to keep cool, keep voice low, smile and control facial expression and body language. The teacher needs to reflect on the unpredictable events that happen and process them together with the children to draw a lesson from and then move on. Usually after a good reflection things can go back to normal and pick up again to heighten the spiritual atmosphere in the class.

Theatre in Education (TIE)

Training of Teachers

By Ole Brekke

(This article is taken from notes made by Niel Arup Mozumder (UK) during a two day workshop with future yoga teachers in Sweden at an Ananda Marga Training Center. The aim of the workshop was to give these trainees a form to use in any teaching situation they might find themselves in with children or adults.)



INTRODUCTION

While doing workshops on using theatre in a variety of different educational settings during the past thirty years, I have observed a marked decline in physical awareness and playfulness among students in western countries and an equal absence of these activities in Oriental and African countries. At the same time participants exhibit a burst of joy when engaged in these activities. I am always amazed that such simple, and apparently rather bizarre, exercises can open a floodgate of laughter and enthusiasm. I ask myself if these people have forgotten how to play or if they have rarely engaged that creative aspect of their personality since early childhood. I question that perhaps the modern global lifestyle and values somehow limit basic human expression of laughter and joy. Could it be that the intensity of materialism has suppressed that spontaneous display of creativity?

Having been “playing around” at this for about a third of a century I have decided to try to write down the system that has evolved. To an outside observer it may appear to be improvised but in fact it is very systematic. Those of us working in the performing arts know that to make an improvised show takes much longer preparation and rehearsal than a set piece. From this one can expect to read that preparation is important to the success of any session or project using theatre in an educational setting.

The subject of Theatre in Education is based on some of the fundamental aspects of human nature as it is understood in ancient philosophies.

- **Expansion** – There is an innate desire in all humans to expand our capabilities or our understanding physically, mentally and spiritually.
- **Service** – There is an innate desire in all of us to serve others.
- **The flow** – going with the flow of the cosmos.
- **The play** – This manifest universe is all part of the cosmic play and we are acting out our role in it while our actual goal is something beyond. These aspects along with neohumanist values will be referred to in the description of the exercises done during this workshop.

Getting back to preparation - first of all, and this may seem obvious even though it is often neglected; clearly articulated objectives are the starting point. And for many reasons it is best to write these objectives down. Educational objectives can be divided into five categories:

- Knowledge
- Inquiry and problem solving skills
- Psycho-motor skills
- Social skills
- Values

For those needing a justification for using theatre in an educational setting, all of these objectives can be reached by using theatre.

In planning for this workshop, each session was divided into four stages:

1. **Disturbing Perceptions:** putting participants into a safe situation that disturbs normal ways of relating to others and the physical surroundings
2. **Physical Spontaneity:** including creativity, improvisation and playfulness
3. **Physical Focus:** concentration on precise use of the body, moving the body according to a clearly defined image.
4. **Fusion:** bringing the first three aspects together in one exercise.

Disturbing Perception

Like any art form, we are dealing with creativity. This section covers exercises to disturb the common habituated ways we have of perceiving our surroundings and our relationships to people and the environment. It is based on the premise that in order to be creative we need to look at things in a different way than we normally do, to think outside of the box. Unconscious habits can keep us trapped in very rational and often rigid logical patterns of behavior. These exercises are used to put us in a different state of being that allows us to see things differently, to break those protective habits that prevent us from doing things in new ways. One can ask any child if it is not fun to learn new ways of doing things, of discovering new possibilities, of finding new ways to express things. Exercises used to disturb perception would include those altering habitual use of the senses of sight, touch, or balance. It may also include exercises that enhance or alter our awareness of ourselves and our environment such as those developed by Moshe Feldenkrais.

Physical Spontaneity

These exercises allow one to respond spontaneously, without forethought, all of a sudden. It includes simple games which allow the participants to play. The sense of play is essential to release creativity. These first two aspects of the session will break down social barriers among the groups putting everyone in the same basic condition.

Physical Focus

In this stage we try to move with the images related to the theme of the workshop starting with general fundamental movements and then getting more specifically defined.

Fusion

Finally, all the above activities can be brought together to create a finish to the workshop or session.

THE WORKSHOP IN SWEDEN IN MARCH 2010

Some basic planning steps were mentioned.

- * Identify who is in the group (for example, office workers or teachers?)
- * Determine their needs (relaxation; light heartedness; empathy + service; bringing the mind away from work; refocusing the mind)
- * Decide how to fulfill those needs (putting in service situations; visualization; slow breathing; meditation)
- * Plan the workshop (include the above mentioned stages)

The series of exercises conducted at this workshop were as follows:

DAY ONE

1. Have all participants standing in pairs leaning on each other back to back. Normally we meet a stranger face to face and may touch only with the hands. Our normal perceptions are disturbed but since we are not facing the stranger we have to concentrate on keeping them from falling. When relaxed then they turn side to side leaning on the other.
2. Then walking together noticing that the two go where they go (with the flow) and the individual cannot decide where to go without destabilizing their partner. There is no leader. Concentration is on giving weight to your partner thereby holding the partner up.
3. A basic counter balance exercise of holding each other's forearms while standing face to face with the toes just touching then leaning back balancing in a relaxed state. One can then bend the legs to a sitting position and stand up again without pulling one up. Both can sit at the same time still with relaxed arms. Once again concentrating on taking care of the partner not one's self, serving the partner (service). Fundamental to theatre is serving the situation and not focusing only on one's self.



4. The most fundamental movement in the universe is the undulation or wave movement. The wave movement starting with the knees forward, then on up through the hips forward, the chest and head and repeat many times. Then reversing the movement starting from the head back followed by the chest, hips and knees and repeating in a continuous undulation.

Then while walking think about the question that was posed: what normal human actions do we do with the body in similar wave motion? Some of the answers- heading a football, chopping wood, using a snow plough, electric shock, fishing, standing and holding within a jerky bus.

All were asked to make the movement of waves of the sea surging in and out from the beach. All sensed the sound of the sea and the atmosphere of the sea shore.

Using various centers of the body they were asked to move as water (hips), air (chest), fire (navel), and earth (rooted to the floor)

AFTERNOON SESSION

5. Two people hold hands and face each other. One person moves his left leg over his interlinked left arm and the other person his right leg over his right arm. Then they turn back to back still holding arms and pulls out legs. Alter by doing it the other way round. Then have a competition to see which pair can do it fastest! Try different ways you can to interlink body and movement: arm in leg out. (Aspects one and two, disturbing perceptions and physical spontaneity)



6. Making a chair

First in pairs, one person becomes a chair on hands and feet. And the other person sits then stands on their hips. Then 3-4 people make a very particular chair with one person sitting. Imagine you are collectively one kind of (special) chair. Those making the chair then have a conversation about the life of that particular chair. How does it feel to be that chair? How does the chair feel about the person sitting in it?

7. Movements of materials – Since everything moves, the study then went to looking at the different movement of materials.

A plastic bag was scrunched up and released. Everyone then imitated that movement. Finding how they could move to the image of the plastic.

Then a rubber band was used stretched to the limit of tension and released. And then trying to humanize the movement. What human actions are similar to these movements?

Then the movements of foods cooking, hot oil, over-cooked spaghetti. What human impression or human sensation does that movement give?

Clothing was then scrunched up and released to see different movement of textiles. As each person was a different textile, how would they talk to each other?

8. Putting all this together (Fusion) in groups of 4 or 5 people they were asked to make a park bench and as the parts of the park bench were talking about their experience being that bench in that park they were to relate that experience of the bench to the principles of yama and niyama. They were to present their study to the other groups.

After the first day's session the participants observed that by playing physically with others a stronger sense of camaraderie was felt in the group. There was a breaking down of barriers, such as shyness and doubt. And neohumanist values were physicalized.



DAY TWO

1. Between 4 and 6 participants line up, one behind the other, and the first one in line makes any warm up movements s/he likes while walking, running or jumping and those behind imitate that movement.

After some time s/he stops, turns, and everyone turns around and faces the opposite direction.

The person who was at the back is now leading and while walking sings one kiirtan tune and everyone sings along.

The person at the back, when s/he feels it's time, comes to the front and faces the leading singer. Everyone turns around again and a new person leads the warm up exercises and so on.



2. A difficult to describe exercise of two people sitting on each other's lap at the same time. Two people stand facing and place one leg between the legs of the other. When both sit down at the same time they will be sitting on the other's leg. At the next level, they try to lift foot of the free leg so each has one foot on the ground while sitting on the other's bent leg.



3. A simple and effective way to find character: Everyone walking around the room with one part of the body leading, first the head, then the hips, then the chest, then the knees and observing how that makes one feel. Just changing the physical position gives one a different psychology. It also changes the voice and the manner of talking.

AFTERNOON SESSION

4. Disturbing perception by looking through a keyhole, a small hole made by almost closing the hand then closing one eye and looking through the hole with the other. One notices different things and looks at different things.

5. Physical spontaneity through a common game of competition. Two people face each other about one arms distance apart. Putting the hands at chest level with palms facing the other person's, one tries to push the other of balance. First one to move a foot loses.



6. Fusion - Bringing all together by creating a theatre piece. This is system of creating a clear theatre presentation and can be used for many age groups. Each group of 5-6 people chooses a theme. Using the bodies in fixed positions they make one picture defining that topic with each person portraying something. They show that picture to the other groups for comments. Then they make 4 or 5 pictures that lead to that scene, that come before that scene. They show those for comments. Then they add 3 or 4 pictures that connect each of those previous pictures so they have a sequence of about 22 pictures. The action is now very close and the movement between pictures becomes direct and simple. The text needed for each picture also comes easily. Because it is physically clear, the presentation does not get messy and does not demand acting skills even though everyone is acting. The text also becomes precise and effective. This is a very effective system for making a presentation with non-actors.



Throughout the workshop one could observe the emphasis on neohumanist values.

Authenticity

By Dada Pranakrsnananda

(Summary of class given by the author at the Holland Teacher Training Programme in Den Bosch)



“Suppose your boss arrives; you will welcome him and say, “Please come, sit down and have something to eat.” You flatter him but inside you say, “What a trouble has arrived! When will he go?” This is not known to your boss. Thus, two “I’s” are within you; one performs action in the external world, and the other is inside. You are well-acquainted with this inner “I”, but others do not have the correct information about it. Spiritual practice (meditation), therefore, is to unify the two, the internal “I” and the external “I”, into one.”

Shrii Shrii Anandamurti

I give you this quotation as my definition of the word authenticity, to unify the two into one.

As a child I remember how I used to sense that some inner voice was guiding me to act. It was not only about what was “right” or “wrong”, but also whether I should study or not, play or not, meet this friend or that friend, etc. I discovered that whenever I followed the advice of that inner voice, all went well. When I did not, life was messy. Sometimes there would be a conflict between what my inner voice told me to do and what the external society told me to do. Sometimes I had to go away somewhere to gain the strength to follow my inner voice so I could stand up to the challenges of social demands. I found that meditation was similar to that time away, gaining strength, although more powerfully.

Was I an unusual child? Do all children have this experience? I think it is the duty of every teacher to find out. Every presenter has to know his or her audience. Our children are our audience. If the teacher is going to be effective, then he or she has to know the children. Discovering where the children are physically, mentally, morally, socially and spiritually and then guiding them to their next level of development is the work of teaching.

I was a child, a small person in a big person’s world. Sometimes the force of the big people was so powerful that I felt overwhelmed. How could I follow my own inner voice surrounded by the voices of big people? Being new to the planet I depended on the big people to take care of me, to protect me from harm and to explain what’s going on here. I remember wondering, “What are these big people trying to do? Why do the big people want me to do these things?” I must say that until I reached high school I wasn’t really sure what all these big people were talking about. So I eventually went away to college so I could hear my own inner voice and try to follow it. There I learned that I needed to find a harmony between my external teachers, elders, guides and my internal voice. My inner inspiration needed boundaries to express myself outwardly.

As a teacher, how do I help my children cultivate their inner voice? How do I give them the space to be with their inner voice and discover who they are, what they want to do and how they want to do it?

Now I am one of those big people. I am a teacher and I meet young people all the time. I want to share my self with them. Am I able to remember how I felt at their age? If I am going to be an effective teacher, I need to understand their thoughts and emotions. I certainly do not want them to be overwhelmed by me. I want to help them become aware of their power, not dominate them with my power. I want to welcome them into this strange new world, to give them a sense of belonging, to be with us here on this planet. I want to give my legacy to them so that they can build on it.

Belonging is a very powerful need. Sometimes the need to belong can even overpower conscience. Internally I may know what is best for me to do, however I may go against my inner knowledge so that I can be accepted, especially if I do not have the strength to be who I want to be. Every child wants to be somebody and also wants to belong to the group. How can I as a teacher help these children fulfill that desire? As a teacher, how do I help children find the connection between their inner “I” and the outer “I”.

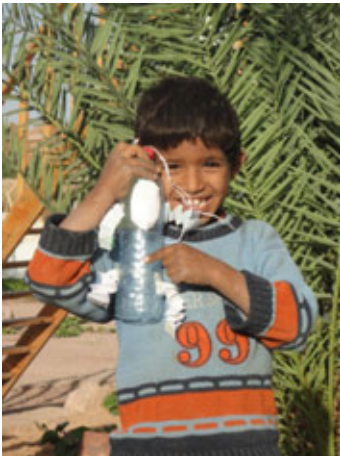
We perform physical exercises to develop our bodies. We do mathematics and science to develop our intellect. We study art and literature to develop our emotional bodies. Meditation develops our intuition. As a teacher I would not neglect any of these disciplines. I want to develop the whole child. I want to give the child the tools to be authentic.

Volunteering at an After School Club in Misena Village, Sinai, Egypt

Misena is the oldest Bedouin village on Sinai, Egypt. It is located near Nueiwba Red Sea port city and has about 5000 people. Children who play freely along the coast line have been welcomed for many years at the Ghannah Lodge run now by two Belgian women in partnership with local Bedouins. The lodge has been hiring a local Bedouin girl to help the kids in their homework and some extra teaching in the afternoons.

From the beginning of this year Lesley and Didi Anandarama are supporting this after school programme with NHE teacher training and bringing in International volunteers.

Keith from England was the first NHE volunteer and has been there for four months. He has been very successful in attracting more and more children so that now there are 150 in the registry book of which about 50 come every day. The children have blossomed and are so eager to learn and draw, mould clay, play card games or play with puzzles.



Keith writes: “After a few initial challenges, things began to move ahead! We are teaching cleanliness and hygiene, as well as some very basic English. There is a large variety of abilities here; sometimes younger children will be much more advanced than children two or three years older. Most of the children that come to the class are girls but groups of boys do come sometimes but generally their standard of education is lower. When we first started, children would only come in groups. Now they have started to come alone. We have done many fun things like making binoculars or making figures out of plastic bottles and playing games. The children really love making things!

With the help of two more volunteers we started building the new school of bamboo structure and garden cane for the roof. Now we have a permanent place for the children to come to. One of the great things the two Dutch volunteers Nick and Sanna did was bringing a football with them...! We enlisted the help of the children to clear a space on the wasteland next door and now football is an almost daily activity. It has brought many boys, who previously have never been before to the school. Many have produced some good work.

One day a touring party of Austrians visited the lodge. They had spent their last few days searching for a project in which to donate some money they had raised. They saw what we were doing and liked it and in the end donated about 2000 Euros to the project.”

Another volunteer Monique from Holland brought many wonderful story books that the children are enjoying very much.

Future plans are many and there are many possibilities to expand and improve the programme. Tourists are welcome to support the project by staying at the Ghannah lodge and volunteers are welcome to work at the project. Please contact didianandarama@gmail.com for more information.





The Progressive School of Long Island Celebrates its 25th Anniversary

The following article contains excerpts and photos from the PSOLI website and their 25th Gala Journal by permission of the Director

History

Twenty five years ago, as newcomers to Long Island, Eric and Evangelina Jacobson had a vision for a new kind of school--born of a belief in a Neo-Humanist education. A donation of \$30,000 and a 5-year old were all that was needed to open the doors at The Progressive School of Long Island.

They did their research. And they had the trust of friends and strangers who handed over not only money, but their children. The rest, as they say, is history.

Since 1985, Eric and Evangelina have been perfecting the art of teaching. The school has consistently ranked in the top for state-sponsored tests. Over 250 students have graduated into local public and private middle and high schools. Many communities have benefited from the school through their volunteer programs.

Today, Eric remains as the Director, and Evangelina remains as teacher of Art and Crafts. While the school has grown from 5 to 125 students, it retains the warm and loving family atmosphere of its earliest days.

On September 1, 2006, the school opened a middle school next door, thereby allowing it to offer classes up to the 8th grade. This "school house," acquired entirely through donations and fundraising, added 7 new classrooms and a campus atmosphere to the PSOLI experience. The middle school achieved solar electric power in September of 2008.



Anniversary Message

by Eric Jacobson, PSOLI Director

Mind flows in two main directions, outwardly and inwardly.

When the mental flow is outward, it is directed through the senses into the material world. The information received is then processed by the brain. This information is limited to the perceptual ability of the senses, or the instrument being used to enhance their wavelength receptivity. Therefore, the learning is also limited and imperfect.

When the mental flow is inward, it moves into the realm of consciousness, an infinite territory that remains largely unexplored, and underutilized.

In this time, in our culture, that inward flow has been neglected, leading to an imbalance in human development, an excess of materialism. This continues in spite of the fact that many of our most celebrated achievers in human history speak about intuition, inspiration, imagination, spirituality, and dreams as the source for their accomplishments. This truth is also evident to all educators as it takes the form of reduced imagination, concentration, self-regulation, and inspiration in their students.

Neohumanist education seeks a balanced development that emphasizes both mental flows working in harmony.

Today, I see the result of practicing this in my personal life. Twenty-five years ago my inward mental flow tapped into the imagination, concentration and inspiration to open Progressive School of Long Island. Most of that information was processed in the space of about ten minutes. Twenty odd years later, my outward mental flow was finally able to materialize this vision with the help of countless others. Along the way, it was that inner flow which strengthened and sustained me.

If we continue to neglect that inward longing of the mind for limitlessness, we will stagnate, and ultimately degenerate. So I ask you all, parents, teachers, and friends, to contemplate developing your own inner flow, so that your children can learn from your example. I also ask you to support our attempts to develop that flow in the following ways:

1. Try to understand and support what we are doing
2. Limit materialism and encourage the joys that spring from within
3. Practice service to animals and plants, as well as to people
4. Get your child to school on time for meditation



The school received a citation from the Nassau County Legislature, naming 4/21/2010 Progressive School Day, in honor of their 25th anniversary. Eric Jacobson also received a personal citation from the Nassau County executive, Edward Mangano, for 25 years selfless commitment to the service of the community and his fellowman.

Service

After 15 years of interviews with students who graduated PSOLI, their responses have been compiled, revealing a clear pattern. There are 13 qualities that these young people in high-school, college and beyond are reportedly observing in themselves and their peers from PSOLI. Although these qualities may exist in others too, they are seen in amazing frequency and degree in those who benefitted from our foundation. We call these qualities "intangible gains" because they are not easily quantified, yet they are the engine that drives academic and personal growth. The first and most frequently reported of these qualities is service. Our alumni habitually care about the world around them. They feel a sense of responsibility for utilizing their personal resources wisely and unselfishly. The result of this quality is that they are often engaged in service initiatives. They garner attention, publicity, and college interest in the process. They learn to network with others, and also develop many personal contacts. This opens myriad doors of opportunity.

The alumni reflect that this characteristic was nurtured at PSOLI through the following special activities:

- meditation
- STUVOL (2 year course in student volunteering for 7th and 8th graders)
- service based learning lessons
- very broad social studies curriculum with a Neohumanist approach (this develops critical thinking and the ability to step outside one's preconceptions based on geo- and socio-identity)
- being educated with love
- having interesting and unusual guest speakers

"...being self-serving beings to beings of service."

At the Progressive School, students are taught to walk through life with a mentality that leads them to ask themselves, "How can I help? What can I do for the world?" This mindset is fostered through many activities at the school, including the onslaught of charitable causes that are given attention on a daily basis -- earthquake victims, children with terminal illnesses, environmental conservation etc. Below are several anecdotes, highlighting some of the things children, have done while at the Progressive School -- things that have made a tangible difference.

When a PSOLI graduate was volunteering in Nicaragua, one of his English students was hit by a car. The doctor found that she had broken her leg in several places. She needed three metal pins, each one costing more than most Nicaraguans earn in the course of months. Her family, even borrowing money, could not afford even one of the pins, so her leg would have to be amputated. He returned home and told Eric about the circumstance. When members of the Progressive School community heard about this girl, they were touched to help. Within days they got together the money to pay for her leg to be set properly and because of the generous spirit of PSOLI, she can walk today. Prashanta Jacobson also works through AMURT (Ananda Marga Universal Relief Team) to help in the devastation in Haiti.

Empowered with the sense that she could organize and implement her own project, Rachel Obergh took on the endeavor of restoring the ponies from the 1912 Nunley's Carousel. Rachel organized elementary schools to adopt one of the animals, and to raise \$2,000 to restore their pony. The Pennies for Ponies project has brought in over \$94,000 for the restoration and continued maintenance of Nunley's Carousel. Rachel got to experience the process of making a big idea happen.

Each year, the fifth grade class runs a store, in which they sell baked goods, books, trinkets etc, and each year, as a group, the class decides on a charitable cause to support with the proceeds. One year, the class adopted a single mother and her three children, and set out to help this family, as well as a homeless man who was 'living' near the home of one of the students. Lorraine, one of the fifth grade teachers recalls that this was a particularly meaningful endeavor, especially because the students took the money they had raised, and went shopping together to purchase the items that would be given to the family and the homeless man.

Quotes from Students, Parents and Teachers

"I like the fact that we get to go outside to do science experiments, instead of just reading from a textbook. We get a lot of hands on activities." -Kai, 4th grade

"We looked for a school that would provide our son with more than just academics. The Progressive School teaches the whole child and teaches humanity. It is a school that lets each child shine individually in whatever area he gravitates towards, and we found that in PSOLI. Our son loves going to school. What more is there to say?" -Michelle, 2nd grade mom

"Through sharing daily moments with my students at the Progressive School over these years, with each individual I have been entrusted and enabled to participate in and observe a supreme human experience - the amazing process of self discovery. This, nurtured, encouraged, and cultivated, has in my estimation, offered forth to the world in every case an inexhaustible fire evident in the hearts, minds, and accomplishments of all of our incredible graduates." Mark, PSOLI Middle School Teacher

"Year after year, Mr. Eric Jacobson has proven himself to be a gifted educator and principal. For 18 years, I have placed my utmost trust in him and in PSOLI to give my children the most outstanding education, and my trust has been rewarded many times over. The school's philosophy has always been to stress good citizenship, high moral values, and community service. The high caliber of both the students and the staff at PSOLI would make a community proud." – Susan Z. Mendelsohn, M.D., parent to 5 children who all attended PSOLI

"While PSOLI offers an education that is closer to the heart, Eric does not sacrifice the quality of academic content. This is evident through the many academic achievements and social accomplishments the students have earned over the years. Many students achieve top rankings in their graduating high schools and are accepted to top universities. In addition, a number of students, because of the principles they were taught at PSOLI, have gone on to volunteer and raise awareness of important social issues in their local and global community."

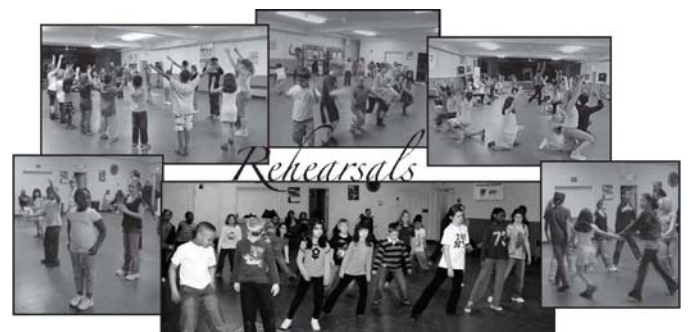
"I love everything about Progressive. I love the teachers, everything we learn, especially Science and all of my friends and teachers!" -Alex, 2nd grade

"PSOLI is more than a school. It is a family environment in which we don't have class, but rather we learn from each other, grow from each other and are as one. PSOLI is a home to me. It has helped me grow and given me what is necessary to continue learning and teaching others. Eric, Benay and every single person involved in helping PSOLI has my thanks and is my family." - Nathan, 8th grade

"I can sum up the highlight of my seven years so far at this school. Eric Jacobson. He was my fourth grade teacher for science and social studies. I learned more things than I thought possible from him. He taught in a fun and interactive way and encouraged us to enjoy learning." - Paulina, 6th Grade Student

"In my 35 years of teaching, in various public and private settings, I have never been witness to such a conducive atmosphere for education as the one I have seen each day that I have been present in your school. There is such respect and affection, that a free exchange of ideas seems easy and natural. The remarkable energy that permeates the school stems largely from the devotion and commitment which you have managed to inspire in your staff. Such camaraderie and support is so rare-- Progressive School is verily a spiritual haven for its teachers and its students. I feel honored to share in a part of it." Herbert Rothgarber, Music Professor

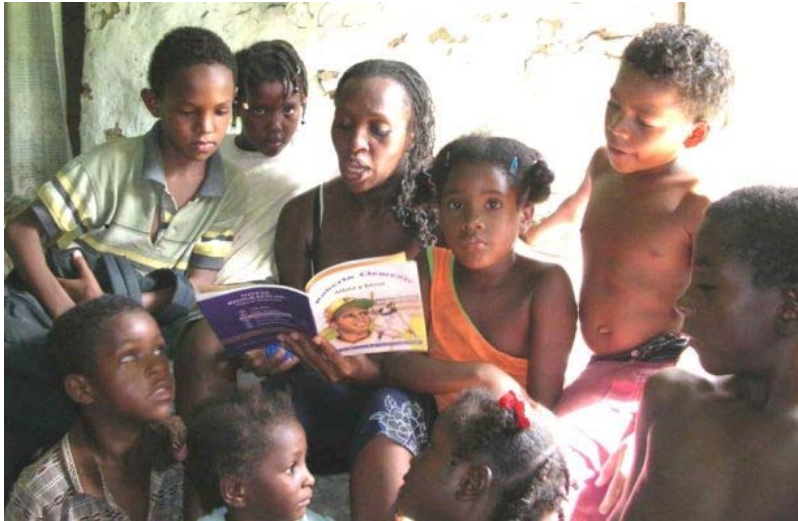
"...You have made a difference in my life..."



Awakening the Joy of Reading Among Village Children in Barlovento, Venezuela: The Centro Madre Reading Project

By Didi Ananda Sadhana and Dada Maheshvarananda

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Doris Ramos reading to her children at home in Barlovento

Since 2000, the non-profit community center Centro Madre has been serving five impoverished rural villages near San Jose, Barlovento with education, health, agriculture and economic development projects. In addition, every year Centro Madre has celebrated Christmas and Children's Day by organizing dramas, theater, music, games, dance, and handicraft activities in the villages. These programs are designed to help people realize that, in spite of adverse and sometimes traumatic circumstances in their lives caused by poverty, violence and discrimination, they have the power to transform themselves and learn to use their full potential.

The founder and director of the center is Didi Ananda Sadhana from Netherlands. She explains,

“It often pains me to see very happy young children in the villages, but unhappy teenagers. I noticed that though the kids seem quite bright, and all of them go to elementary school, their educational level is low. Most either do not go to high school, or drop out after only a few months. In La Guarita and El Tesoro villages, only one teenager has graduated from high school.”

She discovered that in most of the village homes there were almost no books, magazines or newspapers. For many children, reading was more of a punishment than a joy. This was partly due to a lack of awareness in the community of how to inspire a young child to learn.

During Centro Madre's ongoing assessment on how best to partner with the communities, they started to lend children's books to some interested families in 2005. A year later, this book-lending service was still continuing, because the villagers themselves showed a willingness to invest their own time and energy in it. So in 2007 Centro Madre applied for and received a grant from The Instituto Autónomo Centro Nacional del Libro (CENAL) to buy books and other educational materials for the lending program. Centro Madre then chose one mother in each of two villages to coordinate the book lending. They each received 40 children's books, which they in turn loaned to about 20 families with small children in each village. Once a week these coordinators visit each house and change the books. They also listen to the children and the parents' feedback and applaud the successes of the participants.

Keliandri, aged 10, was barely reading before her mother, Alicia Ramos, took on the responsibility of distributing books in La Guairita. The girl was not interested in being read stories, but she started taking books into her room and closing the door. She was so fascinated by the stories that she taught herself to read. Weeks later her teacher announced that Keliandri was reading much better. Now she is trying to interest her younger brother in the stories.

Doris Ramos has three children and is an enthusiastic participant in the reading project. She says, “It's my younger daughter that helped my son improve his reading skills through the books. To prevent arguments over who gets to read a book first, I need to borrow several each week.”

The book lending service is making a huge difference in these villages because children are learning an extremely vital skill in a joyful, creative and fun way. Many of the stories are humorous and make the children laugh a lot. Bonding and positive attention activities also take place between parents and their children. In one house, the father, mother and the older children all read to one another.

Nóris Diaz, the project coordinator in Madre Vieja village, said, "Some of the older kids now are requesting books as well, so we need to expand our library."

In 2009 each of the facilitators carried out a survey, asking several questions of each family that was participating:

Who in the house read the books out loud to the young kids? Mostly mothers, some fathers, and a few siblings read, while a few kids read alone.

How often do you read the books? In some homes they read every day, some only once a week, but the majority about three times a week.

What are the kids' favorite books? Different kids liked different ones, so Centro Madre continues to offer a variety of titles and subjects to each village.

Have you noticed any change in your children's reading skills or behavior? Every participant unanimously agreed that reading stories to their children was helping their education. Some parents gave very clear examples of their children who were 8, 9 or 10 who barely knew how to read, and who now are reading well.

Were you read to when you were a child? No adult was read to as a child, and only one was told stories by her grandmother.

Unfortunately, due to the lack of a good reading culture, books are sometimes mistreated, torn, scribbled over or get wet, and so need to be replaced frequently. Some people respond to this problem by advising the coordinators to no longer lend books to those families who mistreat them. But Centro Madre's policy remains to be patient and teach the people and the children to be responsible and take care of the books. The loss of some books is considered part of the investment to guarantee the children the opportunity to learn to read in a fun and creative way.

Nóris told that in one family, the mother was very uncooperative and allowed her very young child to tear up the books. So Nóris convinced the older daughter who is in high school to take responsibility for reading and taking care of the books so the younger children in the house will not be excluded.

In 2009, Centro Madre expanded the project to the public school in Los Galpones, where teacher Maria Pacheco has a fifth grade class of 20 kids. Financial support for this was given by the Emanuela Anatole Foundation and the WWD-F Foundation. Volunteers visit the classroom once or twice a week to read stories, lead discussions and do related activities. For instance, they read an indigenous story about a queen called Araganey who sacrificed her life for her people to end a prolonged drought. She became a tree called Araganey which is the national tree of Venezuela. Then the students planted an Araganey tree in the school compound and promised to take care of it.

The beauty of the Centro Madre reading project is that for a relatively small investment, coordinators can be chosen in other villages and the stock of books can be increased. Alicia and Nóris are now preparing a simple training course and guidebook so that anyone can develop the basic skills necessary to start and run the project in other communities.

To make a donation to this project, donate Spanish children's books, or request more information, contact Didi at: tel. 0234.511.85.49, 0416400.36.28, www.centromadre.org and www.priven.org, centromadrebartovento@gmail.com



Didi, Noris and Alicia planning

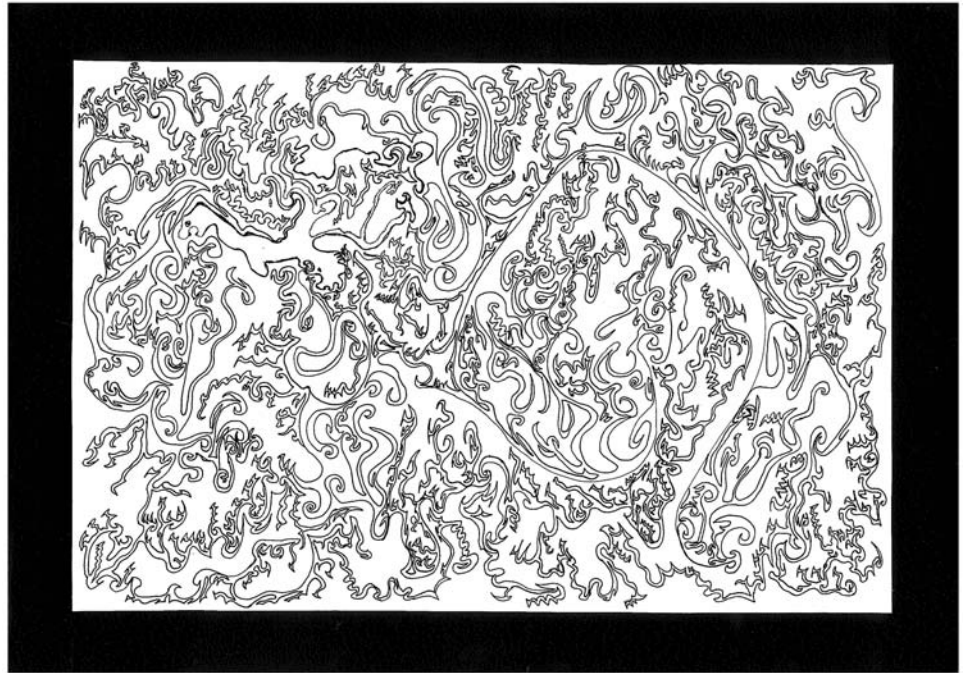
Children's Artwork

Vistara Primary School, Lismore Australia

"Voices" by Lilli, 11 years old

This art piece helps me to see the importance of 'otherness' that needs to be in the world. Things that some people might think are weird can also sometimes help people to see. The picture "Voices" is important and special in its unusual way. I would like people to come and interpret the drawing for themselves.

My message through my art piece is to let your creativity run freely. Don't let anyone's opinions stop you and stay true to yourself. I want to inspire people to get out from under the illusion of the world and find their essence within themselves.



"Everything is One" by Nicholas, 9 years old

I would like my art piece to make people feel more connected and happy. When you know that everything is one it makes life more special because you know that you are a part of God.

The stairs in my picture mean that we are climbing to a greater future. The bushes mean that everything is connected. The grass at the top means that we have reached our goal of being kind and happy.

The shapes that I have used in my drawing are some of the shapes that make me feel positive. I chose most of the colours because they are happy and bright. I have used pencil, which I think makes the texture look smooth.

I would like to inspire people to live a happier life and to not put people down because he or she is a part of you.



“Imagination” by Drew, 10 years old



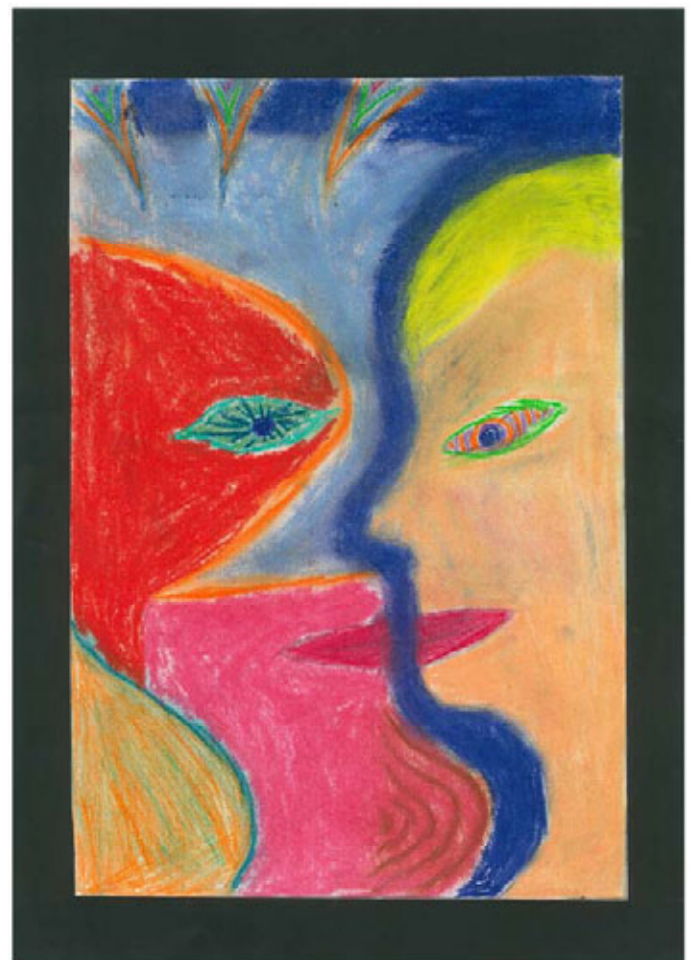
Imagination is important because you need imagination to think and to live. You need imagination for everything. If you don't have any imagination you don't really have your own mind, and we would all be the same. If we don't have imagination, nothing happens; it's just really boring and ordinary. When we have imagination it's fun and exciting. The swirls in my picture mean the beginning of your mind, swirling up from a deep place inside of you. The swirls spin and a flower opens up. The flower means that the top of your mind is opening. The ying and yang symbol in the centre means balance. If you slow down and have patience, things happen. You will have more of what you want, than if

you are rushing. If you rush art, it doesn't work out very well, so slow down and be patient.

Even if you can't draw a pony or a bird that doesn't mean you cannot draw; it means that you need practice. I would like people to use their imagination.

“Differences and Similarities” by Julius, 10 years old

"Some people don't know that everything fits in the universe. This art piece means that everything fits. Things may not be how you want them, but things will work out one way or another. As you can see the two people in the art piece are completely opposite. One is a boy and one is a girl. The two faces join like a jigsaw. This represents that everything fits in life, even though you may not recognize it that way.



New School and Spiritual Centre in Lebanon

By Dada Krsnasevananda

After months of preparation we opened our new school and spiritual centre in Lebanon on schedule on March 20. The program went very well attracting more than a hundred and fifty people including important people of the town and representatives of the Druze council. The center was beautifully painted and decorated and everyone was impressed at how attractive it looked. The kids put on impressive demonstrations of their mental arithmetic skills, martial arts, yoga and meditation and we had parents and others enquiring about signing up for our programs.



We invited the president of the Association for Permanent Peace, a well-established peace group that was started during the civil war by students from different religious backgrounds, to cut the ribbon for the opening. He liked our project proposal so much that he offered to help us with the process of registering our association as quickly as possible. We are thinking to call it "Minds Without Borders". Its goal will be to set up schools based on Neohumanist Education principles, give teacher training, promote service and environmental activities, teach yoga and meditation, etc.

March 15 we had our first day of school at the new center.

The school is called Smart Academy. I was very happy to see how much the children enjoyed the new place. My office faces a balcony and I watched one young student walking up and down with a book learning her lessons while others gathered in a circle in the comfortable library to study English. It didn't take the kids long to find out that, as I was right there on the premises, they could come and ask me questions if they had a problem. Every day there were a few knocks on my door and I found myself enjoying the new duty. The kids helped me as well; when I was making a flier for a children's yoga class they picked out their favorite graphics for me.



Photos on right: Smart Academy teachers, Entrance, Guests at opening including representatives from Druze Council, Children ready to perform at the opening. Photos on left: President of Peace Association who cut the ribbon, Yoga for Children Poster.

Yoga for Children

Ages (5 - 9)



Every Saturday 2.30 - 3.30 p.m.

Smart Academy, Lycee National St., Bakaata
Starting April 10

Yoga Postures, Breathing, Relaxation, Visualization,
Games, Art, Songs and Stories
\$13 a month

For Registration or More Information: 05502778

Continued on Page 42

NHE Yoga for Children Teachers Training

By Didi Anandarama

A session of yoga is a very rewarding experience for the children. The children enter an atmosphere where there is cleanliness and order, beautiful objects of decoration, good ventilation, pleasant scent, soothing lighting, peaceful enlivening music and a radiating yoga teacher welcoming the children.

Yoga sessions do not put stress or demand on the students for excelling or achieving results because yoga is an inspiration for the inner self. It is a moment to 'step out' of the hectic life style that children are subjected to all day long. During the yoga session they can be themselves, relax, recover, recharge their energies and feel revitalized and good.

Similar to other successful learning experiences of students it is to a great extent the teacher who is the key in facilitating a joyful and rejuvenating yoga session. Training teachers to be yoga teachers for children includes for the teachers to take up regular yoga practice and some basic elements of Neohumanist Education.

Why teach yoga to children?

Children becoming familiar with yoga will have a sense of active self-help for all round good health. They learn to give attention to certain parts of the body during the exercises and will have a better understanding of body and mind interplay. They learn to improve their concentration by improving their breathing and body posture. They learn to relax at will and feel calm, composed and self-confident. They learn to manage their energies, improve their relationships and flow with their own creative self-expression.

The age groups

The age groups that go well together are: 3 to 6, 7 to 10, 11 to 13 and 14 to 16. By the age of 16 the young teenager is ready to practice the yoga for adults.

Yoga for Children Aims to support

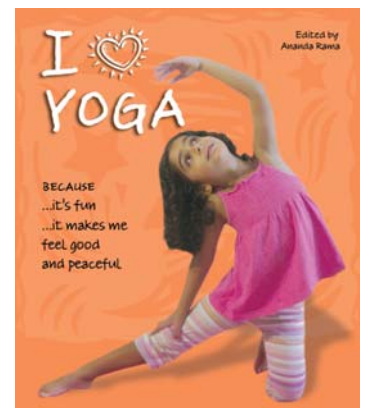
:
 Good Health
 Concentration
 Love for learning
 Self-confidence
 Universal values
 Good relationships
 Creative self-expression

What do we teach?

Methods of Teaching

Proper Breathing
 Warm-ups
 Yoga Postures
 Self-massage
 Relaxation
 Visualization
 Meditation
 Language Arts
 Literature
 Discussions
 Story Telling
 Drama
 Art
 Music
 Service

"I Love Yoga" book is available now and it has a collection of breathing exercises, warm ups, playful and challenging yoga postures, yoga games and explanations for these practices. All the suggested yoga activities are well tested in our classrooms. Mary Jane Glassman director of Morning Star Kindergarten in Denver, USA who is also a certified yoga instructor with experience teaching adults and children provided most of the text for the yoga poses.



Methodology of Yoga Instruction

The yoga session includes, besides the yoga poses, teaching children proper breathing during the yoga exercises, warm-ups, self-massage, relaxation, guided visualizations and simple quiet meditations.

In the spirit of the yoga atmosphere of peacefulness and quiet there are extensions of singing songs, reading poetry or an ongoing story, storytelling and dramatizing,

YES



discussions and art and music. Even a planned service project can be an extension of a yoga class.

Yoga for Children Teachers Training was recently given to teachers by Didi Anandarama in Syria, Lebanon and Egypt. There is a basic introductory course for 6 hours. A certificate is given after 60 hours of training and the teacher providing a portfolio of acquired skills in teaching yoga to children.

Continued from Page 40

New School and Spiritual Centre in Lebanon

A week before the public opening we had our Ananda Marga house entrance ceremony and our first retreat at the center with more than thirty people attending. People came from Syria and Lebanon and the center proved itself a perfect venue for a small retreat. We were wondering where we should serve the food and then had the inspiration to put tables and chairs on the roof with its spectacular views of the mountains and valleys of Shouf. Luckily there was a warm south wind and the weather was perfect. Our rooftop restaurant proved to be a great success.

Now we are in the process of settling in and getting our programs up and running. New practitioners of Ananda Marga meditation are showing themselves willing to volunteer including two who have taken training for teaching yoga to children and will start next week. A few ladies are also starting an organic lunch project - preparing healthy food for the kids and any other people who are interested in organic vegetarian lunches (that will solve my cooking problems nicely too!).

Until fairly recently most of the new students were women but some nice young men are coming now as well. One young man, Adham, a helicopter pilot and a captain in the air force, is enjoying his meditation and the other day he told me that he saw a rainbow while he was flying and started chasing it in his helicopter! I suggested he better not mention that to anyone else. Last week he brought along some of his friends - one of whom is the percussionist for the top band in Lebanon. He accompanied us for kiirtan which was fantastic and he enjoyed himself so much he asked if he could keep his bongos at our center. Another of Adham's friends is the leader of the youth movement for the progressive socialist party and I am sure he will be a great help in future for organizing activities with young people.

I heard the sound of bells the other morning and came out to find a herd of sheep and goats grazing the slope behind the house.

Deepest thanks again to all of you who gave your help and encouragement. . If any of you would still like to help I have a list of books I want to buy for the kids including neohumanist children's stories and such titles as "1000 things you can do to change the world".
Dada Krsnasevananda <krsnasevananda@gmail.com>



More

Global NHE News



Delhi Sector

Madhepura, India

A new Neohumanist school opened in Bihar recently. The school session began in March 2010, in a rented facility in the town of Madhepura. The school has been named “Neo-Humanistic school, Madhepura”. This school is practicing Neohumanistic philosophy and curriculum. The teachers of the school have attended two sessions of NHE training. An ongoing refresher course of NHE is planned to be conducted twice a year. As of now 125 students have been admitted to the school. There has been a good response from the local parents and admissions are open. The director of the school is Shrii Shailesh Kumaar, He is himself a dedicated teacher. The head academy teacher of the school is Shrii Ganesh Kumar. He is also a renowned teacher. He started his career at the A'nanda Palli School of A'nanda Ma'rga 47 years ago. He is now 68 years old and teaches English, Samskrta and Mathematics. (News and photos by Acarya Kishan Sood.)



Hetauda Nepal

The AMSAI School has nearly 300 students with classes up to grade eight. The children's home has 13 boys and three senior boys are attending college and teaching in the AMSAI. One senior homeboy is managing a new AMSAI school in a remote village in Sarlahi district.

Nairobi Sector



Lusaka, Zambia

The AMSAI school has 110 kids consisting of 3 pre-grade classes and 3 primary classes (from grade 1 to 3). There are 7 teachers including 1 French teacher and they are gradually introducing NHE education with yoga, kiirtan, and meditation. The children are pictured here with



Brazilian volunteers with the children. (News and photos from District Secretary, Ac Sukalyana Brc)

Hong Kong Sector

China

Mr. Rudramohan Chen, director of a NHE school program in Taiwan, was invited by an education company to give two workshops in China for elementary school teachers. About 400 people attended. The first workshop was in Donguan. The topic was storytelling, drama and phonics. These topics were new for the teachers at the workshops. Tang explained a bit of philosophy on the layers of the mind and how storytelling helps us connect to the inner parts of the mind, and is so essential to holistic teaching. He also told a lot of stories, graded so as to help in language learning. The second workshop was in Guanzhou. These cities are about two hours drive from Hong Kong airport. The teachers were most interested to see the yoga stories performance.



Manila Sector

Lampang Thailand

Dada Shambhushivananda and Didi Anudhyana visit the Lampang School in Thailand, run by Nuntaka.



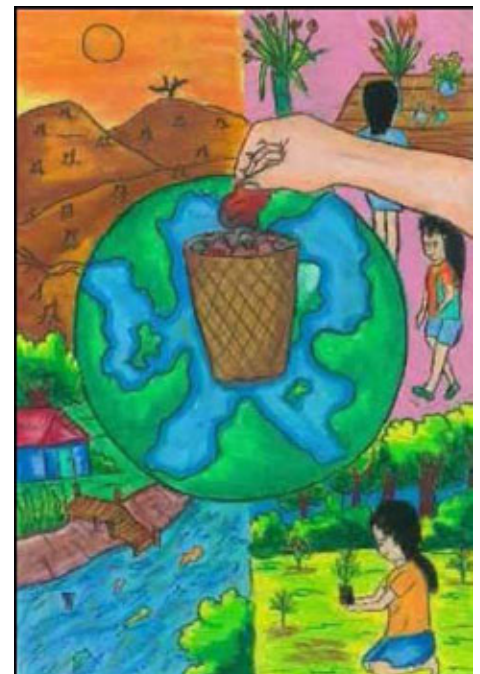
Sangklaburi, Thailand Baan Unrak School By Didi Ananda Anuraga

In December we had the yearly 'Don't litter program'. This is a one day program our school does every year to raise consciousness about the environment. On this day many schools in the area send some of their students to participate in cleaning up litter of the entire Sangklaburi village.

This year I went to the schools ahead of the day with small groups of our students. We first introduced the topic to the other students with song and posters and recycled work from our school and other schools. Then the students were asked to make a drawing each on how to help reduce litter in Sangklaburi. The students were also asked to write a line or two about their feelings towards littering.

The winner drawings would get some prize and also be printed as posters to be hung around the village. This is still in the process as is an environmental booklet to be printed soon. The booklet will include over 100 best drawings of the students and their quotes. The title will be "Children voices on littering."

I hope this booklet can be sold at book shops in Bangkok besides being distributed to all the schools in the area and that it can bring about more awareness on littering and that each individuals contribution to reduce, reuse, recycle and refuse counts.



New Books

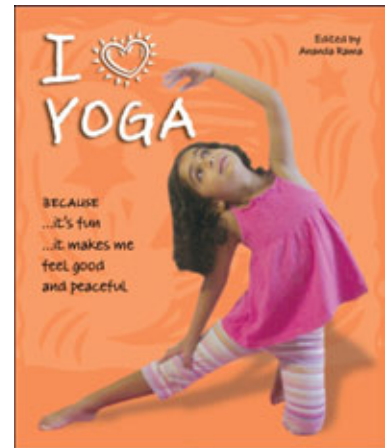
I Love Yoga

Edited by Didi Anandarama

A book of 64 colour pages on yoga for children from small until early teens. It is a basic book for parents, teachers and of course children like to look in and imitate the playful yoga poses. It contains brief benefits of yoga and there are over 80 poses, breathing exercises, warm-ups, yoga stories, creativity with yoga, massage, meditation and yogic tips.

Price US\$15, 10 Euro plus postage

Order from amgkpublications@gurukul.edu



Essays on Sustainability and Transformation Understanding PROUT Volume 1

Edited by Jake Karlyle and Michael Towsey

A new 260 page paperback has been published by Proutist Universal, Australia. Volume 1 contains four excellent essays on various aspects of Prout, written by two associates at Prout College.

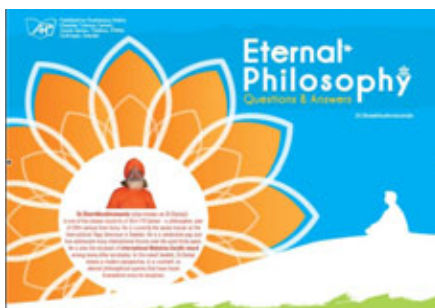
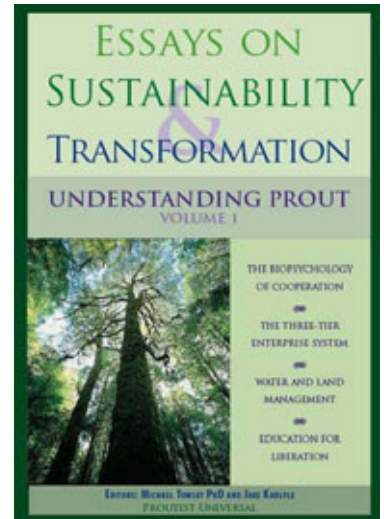
The Biospsychology of Cooperation by Michael Towsey starts by reviewing the history of the cooperative movement then contrasts cooperation with capitalism and communism. The final part explores various aspects of cooperation, including the theory and science of cooperation, the concept of progress, egalitarianism, and the future of cooperation. The essay is essential reading for anyone who wants to understand cooperation from an ethical, social and cultural perspective.

Education for Liberation by Marcus Bussey begins with the paradox of a modern education then introduces the philosophy of Neohumanism as the essential ingredient of an education for cooperation and liberation. Much of the essay focuses on the relationship between Prout and Neohumanism, exploring in particular the educational implications of the Five Fundamental Principles of Prout and the concept of sadvipra, the ideal for a Proutistic education.

The Three-Tier Enterprise System by Michael Towsey introduces cooperatives from the traditional economic perspective and compares them with the more usual private and public enterprises. The essay then moves on to expand our understanding of the cooperative sector and to explore the governance and regulatory issues that are likely to arise in a cooperative economy. The essay provides new insight into how best to structure the enterprise system in a modern economy.

Water and Land Management by Michael Towsey argues that a cooperative global society cannot be achieved without due attention to the local economy and the local economy depends first and foremost on water and land management. Whereas 20th century water policy focused on hydraulic engineering, so the 21st century approach will be about ecosystem management and biotechnology. The essay clearly sets out the fundamentals necessary for localised planning.

The book first appeared in electronic format in 2009 to commemorate the 50th anniversary of Prout. The book is distributed by the Prout Institute of Australia (PIA) and can be ordered through the PIA website: <http://pia.org.au>. For sales enquiries and payment via Paypal, email: admin@pia.org.au. The book costs \$40 AUD, which includes airmail postage anywhere in the world. Orders of five copies or more cost \$36 AUD each (e.g., 5 copies cost \$180 AUD), including airmail postage, a 10% discount. The editors plan to publish a new volume every two years or so.



Eternal Philosophy: Questions and Answers By Dr. Shambhushivananda

In this small booklet, Dr. Shambhushivananda shares a modern perspective, in a nutshell, on eternal philosophical queries that have faced humankind since its inception. Available from: tcsweden@gmail.com for 5 Euros.

NHE Publications

Golden Lotus of the Blue Sea - by P. R. Sarkar

72 pages with full colour illustrations by Bhaskar

<amgkpublications@gurukul.edu> Bulk orders encouraged. Inquire for prices

The Golden Lotus of the Blue Sea, by Shrii Prabhat Rainjan Sarkar, is a masterpiece of responsible modern children's literature. In every sentence of this fairy tale there is a wonderful attractive power – a crystalline simplicity and an open-heartedness. Through the storyline the author conveys to the child how life should be lived with purity and straight-forwardness.

The Golden Lotus of the Blue Sea sets a refreshing new standard in children's literature conveying the essence of Neohumanist philosophy which Shrii P.R. Sarkar defined in short as 'the practice of love for all created beings.'

The fairy tale is child-focused from start to finish. The story itself starts with the children's keen sensitivity to nature alerting them that something was not right. The wise king has the ability to listen and respond to the children's grievances with decisive steps and thus the children are empowered and given due respect. Throughout the story the human children, along with the animal children, remain loyal to the noble hero.

The role of simple poor people is given prominence by attributing magical powers to them that are used in the service of a good cause. The story introduces the real world of exploitative rulers and the peoples' uprising in response, all the time maintaining the charm and fascination of the fairy tale.

The female role in the story is portrayed by the fairy who is magical, virtuous, innocent and spiritual in her unique lifestyle in her own realm. Her lapse is mended with the help of the hero and without guilt she asserts her inner strength and thus becomes part of the happy ending of the story.

Prabhat Rainjan Sarkar (1921- 1990) is a celebrated author of voluminous writings on a wide range of topics including some examples of good children's literature. His writings are revolutionary and refreshingly dynamic, setting a new trend of benevolent thought and psychology in all realms of human cultural life from the crude to the subtle and spiritually beautiful.



Honey Bee and Red Lotus

a story book for small children

Retold by Ananda Rama and Illustrated by Ananda Carushila

"This touching, beautifully illustrated tale of Honey Bee's search for a special gift will appeal to a young child's innate love of nature and depthful generosity to others."

-- Ruai Gregory, MA, instructor, Early Childhood Education.

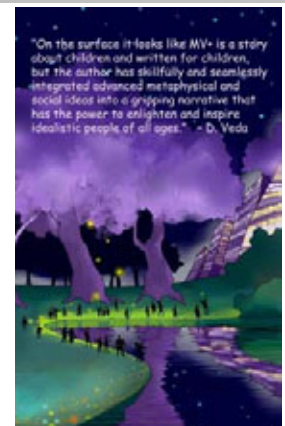
Inquire at <amgkpublications@gurukul.edu> for bulk orders.



MV+ and the Golden Chamber – by Jesse Seanach

An adventure –mystery book for children and youth introducing the concept of microvita. Now available in paperback. Inquire at <amgkpublications@gurukul.edu> for bulk orders.

"On the surface it looks like MV+ is a story about children and written for children, but the author has skilfully and seamlessly integrated advanced metaphysical and social ideas into a gripping narrative that has power to enlighten and inspire idealistic people of all ages." -- Dada Vedaprajananda



A Song in My Heart- Song Book and Music CDs!

From Sunrise International Preschool in Copenhagen

A beautiful collection of Neohumanist songs for circle time... and any time!

The package includes one booklet and 2 CDs.

The book contains 55 songs, including "sunny songs", "classic kids songs", "sharing songs" and "love grows" songs. It comes with guitar chords too so that you can enjoy playing and singing along together!

Contact Didi Ananda Ragamaya: info@sunrisepreschool.dk

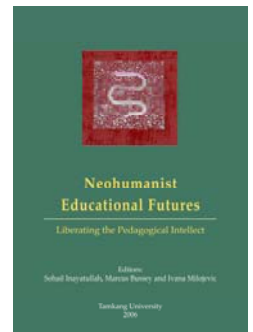


Neohumanist Educational Futures

Edited by Dr. Sohail Inayatullah, Marcus Bussey and Dr. Ivana Milojevic

Neohumanist Educational Futures breaks new ground by linking neohumanism with pedagogy and futures thinking. Inayatullah, Bussey and Milojevic, all educators, theorize the ethics of inclusion and exclusion; situate neohumanism in Tantric and transcultural futures; map out issues in neohumanist pedagogy (including education for world futures; from information to wisdom; social cohesion in South Africa; speciesism and vegetarian pedagogy in Sweden; alternative indicators for neohumanism; integrated intelligence, peace and non-violence, partnership education; and the politics of historiography) and provide case studies of neohumanist educational practice.

ORDERING: Copies can be ordered from books.tw@gurukul.edu 730 NT \$ per copy plus postage or amgkpublications@gurukul.edu \$15 US per copy plus postage.

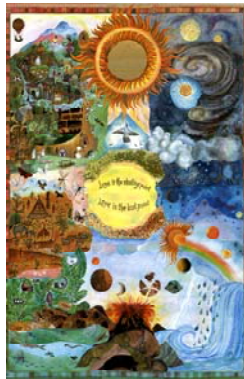


Circle of Love Poster

This beautiful full color poster measures approx 20 X 30 inches. Cost is \$10 US plus shipping for developed countries and \$5 US plus shipping for developing countries. Order from amgkpublications@gurukul.edu

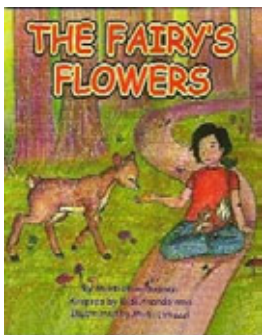
Kid's Yoga Posters

Arunima in Taipei has printed the sequel to Yoga Kids Poster and she is working on the third one. She is also hoping to make "animals in meditation" poster to inspire kids. These brightly coloured posters are made in Taiwan. Each one measures approximately 20 x 30 inches. To order write to: books.tw@gurukul.edu



The Fairy's Flowers

A Neohumanist Children's Book



The Fairy's Flowers is inspired by the ten moral principles of Yama and Niyama as elaborated by Shrii P. R Sarkar in his book Guide to Human Conduct. Each concept is delightfully interwoven into the adventure of Jonathan who sets out to meet the fairy in the forest. The Fairy's Flowers is a 32 page full colour glossy book with soft cover printed in India. It costs \$7 US plus \$ 3 for postage.

www.nhe-press.com

The Fairy's Flowers – CD

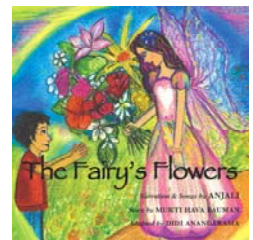
A Neohumanist Story and Songs CD

This subtle work is based on a blending of storytelling and song. The Fairy's Flowers story is simply narrated. Phrases are sung throughout using the lyre, Indian bells, guitar, harmonies and counter voices. 14 celestial songs satisfy the young child's need for repetition.

Narration and songs produced and performed by Anjali (Angela Silva-Natarajan)
Story by Mukti Hava Bauman, Adapted by Didi Anandarama

Published by AMGK : Cost: \$15US per CD

www.nhe-press.com



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Neohumanist Education



Mango tree, banana trees, corn and beans at the Ananda Vasundhara Master Unit, story page 9

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