

# GURUKULA NETWORK



Newsletter of the Global Neohumanist Education Network

Issue 55 - January 2023

## Global Transformation



Expanding the Heart, Freeing the Mind, Serving for a Just and Sustainable World

# Gurukula Network

## Newsletter and Journal of Neohumanist Schools and Institutes

Gurukula Network is published by the  
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Global Neohumanist Education Network

Two yearly issues, January and July, serve as a  
means of communication for Neohumanist  
projects around the world.

It is the spirit of Gurukula Network to  
encourage a free sharing of ideas and to  
stimulate discussion on educational and global  
issues facing our world. All articles express the  
views of the author.

Gurukula Network is open to any and all NHE  
related projects and faculties.

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All NHE educators and projects  
are encouraged to join

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## 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 and Inclusive Approach

Integrated Curriculum

Exemplary Role of the Educators

**Shrii Prabhat Ranjan Sarkar** inspired the establishment of the  
global network of Neohumanist schools and institutions. In 1990  
he founded Ananda Marga Gurukula as the Board of Education  
for Neohumanist schools and institutes around the world.

## 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. The international network  
of Neohumanist Schools and Institutes strives to hasten the  
advent of a society in which there is love, peace, understanding,  
inspiration, justice and health for all beings.

## OBJECTIVES

### To serve humanity with neohumanist spirit and to acquire knowledge for that purpose

- 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) and global headquarters at Anandanagar.
- To encourage the development of micro-enterprises for  
sustainability of social service projects.

**Chancellor**

Ac. Shambhushivananda Avt., Kulapati <kulapati@gurukul.edu>

**Sa' vidya' ya' vimuktaye**  
**Education is that which liberates**

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...where selfishness increases, attraction amongst human beings decreases. We must increase the jurisdiction of this attraction, this love. This love should include all plants, birds, animals etc., because everything has life, everything has feeling. We should think that others feel as I feel, and this feeling should include plants, animals and inanimate objects. This is Neohumanism and Neohumanism is essential for the all-round development of the human mind.

Shrii P. R. Sarkar

# Global Transformation:

## The Need for a New Narrative

By Ac. Shambhushivananda Avt.



The world is still steeped in numerous problems despite vast advances in technology. The old narratives want us to stick to the status quo: a world economy with wide disparities and centralization of economic power either in a few private hands or governments; and, using nature as the object of exploitation for satiation of pleasures of the human species alone. Violence and self-interest are still quite widespread in human society. Economics of self-interest no doubt works but its excesses present a challenge to creating an egalitarian and humane society.

### The Way Out: Seven Points for Global Transformation:

- Restraining Military Expenditures World-wide
- Investing in Climate Justice and Disaster Preparedness
- Adopting and Propagating Neohumanist Education
- Technology for Greater Equity
- Multi-pathy Health Systems
- Sustainable Models of Economy
- Spiritual Renaissance—root of an all-round transformation

1. The purpose of huge military expenditures is just to kill and to destroy human potentials. A new breed of charismatic benevolent political leaders is needed in order to ensure that dialogues reduce or minimize the distrust among nation-states and thus eliminate the need to engage in military interventions in all present and future conflicts. A reform of the UNO supported by a world peace army; creation of a neo-magna carta with a world constitution that protects all species; and, a global action plan to deal with the challenges in the fields of education, health, economy and environment are all needed.

2. In these times of climate change, frequent natural calamities have become a part of life. Steps towards climate justice and disaster preparedness are also the need of the hour for every community, every nation and even the planet earth as a whole. Proactive policies and a skilled value-oriented workforce are indispensable to saving us from future pandemics as well as from natural and man-made disasters.

3. Human babies are precious treasures. If they are properly cared for during the first ten years of their life, they could, in the course of time, help us build a new just and progressive world. Hence, nurturing them with neohumanist ideals could be the best investment for the future. Passionate, qualified teachers could be entrusted with this sacred task to culture values, leadership, innovation and thereby lay the foundation of a new benevolent and universal society. The greatest challenge is to seek such passionate wisdom teachers and they should be amply rewarded for this work. A benevolent society cannot be created without service-minded and benevolent individuals. The primary goal of education has to be to nurture goodness in all people.

4. Technology is one of the swiftest ways to bring change. However, technology without inbuilt ethical values becomes a blind instrument of materialism, colonialism, imperialism, domination, and psycho-economic subjugation. Technology and Arts need to be utilized for building an equitable, peaceful and harmonious world.

5. The allopathic system of medicine has reduced society to a pill culture. We still do not have a holistic model of the human body which will show the limits and efficacy of different healing traditions. A sub-quantum microvita model of the human body would perhaps pave the way to integrating diverse therapeutic modalities in health systems of every community. Prevention is always better than cure. Efforts must be made to spread lifestyles that nurture good health at all times.

6. Conscious food systems, sustainable agriculture, reforestation, and ideal farming make up the cornerstone of eco-villages and grassroots initiatives throughout the world. The global transformation has indeed begun. The more we align our economies to “nature’s” bounties, the greater the possibility of bringing prosperity and abundance in our lives. Nature is full of possibilities for generating abundance. Renewable sources of energy and sustainable models of economy must become the foundations of the new world. An attempt should be made to bring about economic self-reliance in every community, as far as possible. This bottom-up, cooperation-based, model of development along with maxi-mini limits of wealth accumulation would be the most rational approach to handle the transition to a new global economy.

7. Finally, humans need to remain tuned to the highest spiritual consciousness. That alone can deliver us true freedom, a blissful life, and fulfillment of our limitless thirst. This spiritual renaissance would encourage universal cardinal values, self-knowledge, and cosmic kinship, and would highlight the unity among diversities. It would ultimately bring us into alignment with the Cosmic Will and we could learn to flow in the eternal dance of macrocosm. A spiritual world view stands for universal outlook and the application of rationality to solving all problems - big or small. Sustainability, Security, Sensibility and Spirituality are all inter-twined and would help us to bring about global transformation.



# The Power of Courageous Compassion in the Midst of War Trauma

By Didi Ananda Devapriya



## The Blackness of War

*"War is the black spot of human character. In individual or collective life one can struggle, but war is based on hatred and on divisive tendencies. Is it not black?", Shrii P.R. Sarkar<sup>1</sup>*

## When Language Fails...

Wars are initiated by leaders and elites that wield political and economic power, not by the ordinary citizens of the populations they lead, who would generally prefer peace to conflict. Ukrainians and Russians that I know have family relationships, business partnerships, spiritual communities or friendships that transcend the borders between these two countries. However, governments need the support of their populations not only to create a perception of legitimacy, but also to effectively mobilize the nation's resources when going to war with a neighbouring people. To gain the cooperation and willingness of its people to undergo the hardships and sacrifices that war brings, propaganda designed to incite hatreds and inflame grievances can create profound divisions even where none would have existed naturally. This consolidates the power of the leadership, uniting a nation or group of allies using glorious or patriotic narratives, while vilifying the "other". All of these tactics tap into the enormous motivational power of geo- and socio-sentiments, that overrides the more rationalistic stance of relating to common bonds of humanity.

While many focus on the historical, geopolitical roots of the conflict between these two nations, the mediator Kenneth Cloke takes a different perspective in his article, "The War in Ukraine: Lessons for Mediators":

*"Margaret Atwood may have put it best: "War is what happens when language fails." .... War is what happens when people are demonized and disrespected, when needs remain unaddressed and interests unsatisfied, when pressing problems are ignored, when intense emotions are left unheard and unacknowledged, and when conflicts are allowed to fester, turning small, preventable, easily resolvable differences into immense, unavoidable, intractable crises in which violence seems the only way out.*

*Every mountain was once a molehill, and there was always some earlier time when opportunities to prevent it from turning violent or becoming overwhelming were readily available, more easily implemented, and completely ignored. The war in Ukraine is thus a failure - not only of language, but of caring, of listening, of imagination, of skill, of determination, and of our own inadequate efforts as mediators to strengthen conflict*

*resolution capacity globally, and to transform the ways we think about, respond to, and prevent conflicts – not just personally, relationally, and organizationally, but socially, economically, politically, culturally, and environmentally. "*

## The Power to Choose our Response

From a Neohumanist perspective also, war is not an inevitability. Rather, the presence of war challenges us collectively to evolve a deeper practical understanding of the destructive ways that sentiments can operate, and develop a strong "*rationalistic mentality*" that is capable of countering them. It is also necessary to develop skillful tools such as mediation that overcome the divisiveness that fuels wars. Cultivating "*rationalistic mentality*" involves learning to identify and question narratives that are designed to fuel hatred and violence, and refusing to participate in feeding and amplifying them. While the forces that propel wars seem overwhelmingly powerful, and our own influence so insignificant, we do have the power to choose our response with compassion and awareness, rather than being swept up in propaganda that exploits our sentiments. We can also do everything in our own power to offer aid to those caught in the cross-fire of a war that they did not create.

## War - Bringing Out the Worst...and the Best

Wars brings out both the worst in human beings and the best. On the one hand, there is the sheer wasteful enormity of the destruction of lives and property, and the ecological impact that war unleashes on innocent civilians and ecosystems. Always, in any war, a certain number of soldiers will commit atrocities, pumped up on the power that wielding deadly weapons gives them and inflamed by propaganda that justifies violence against dehumanized enemies.

On the other hand, war, with its intense hardships, can also bring out some of the most noble qualities in human beings, such as courage, self-sacrifice, heroism and solidarity.

Shrii P.R. Sarkar, in "Social Discourses" says:

*"It is often heard that a particular country was never so united as during the war. This is due to love of motherland, but more due to all the individuals having a common ideal – a goal to face the peril of war."*

During this war, I have been in contact with some of the most vulnerable and innocent civilian victims of the war, and also witnessed so many inspiring examples of the bravery, dedication and love in those doing their best to alleviate suffering. There are so many examples of

Ukrainians involved in offering support and solidarity to each other. There are also many others from around the world, who have left behind their own personal problems and lives to bring relief to those going through loss and trauma.

### **Melinda and Oscar, Bringing Light into Darkness**

Since the outbreak of the war, I have admired the commitment, kind-heartedness, determination and courage of my colleague, Melinda Endrefry, AMURTEL Romania's Emergency Psychologist. She felt drawn to be right where the needs were greatest, at the Romanian border with Ukraine in Siret, as 9000 refugees per day were streaming across in the first weeks.

There were a few other psychologists present, mostly waiting in their offices for cases to show up, whereas Melinda, together with Oscar, her iconic gigantic stuffed monkey, were going from tent to tent looking for signs of people in distress. *"Emergency Psychology fills an important gap between Psychological First Aid, which non-professionals can be trained to do, and clinical psychology, which people often only seek when symptoms have become chronic, or extreme, or very disruptive to their lives."* Melinda explains. Specialists trained in Emergency Psychology are able to make quick but effective interventions that defuse a part of the traumatic stress in the moment, without triggering the full release that will need a much more secure space and longer-term contact to process. It helps to stabilize people enough so that they can make better decisions for themselves.



Melinda also trained many of the other NGOs and first responders in psychological first aid, to sensitize them to better meet the needs of refugees. Before her trainings, many well-meaning volunteers were overwhelming newly arrived refugees with too many confusing offers of transportation, food, clothing, or toys all at once. One of our colleagues told me at a conference *"When Melinda came, she was like a ray of sunshine, bringing joy and positivity even into such an intense and serious situation. It changed everything."*

### **Helping the Helpers**

Since May, however, the flow at the border settled down significantly, and Melinda shifted her attention towards Ukraine. After a rapid one-day assessment, interviewing many important stakeholders in Chernivsti, a town just across the border, Melinda's trained eye quickly noticed that the mental health professionals were overloaded and under-equipped in specific skills for dealing with the volume of trauma. She saw that they needed support. Since then, she has been offering art therapy sessions that provide a much-needed space for them to

decompress and process some of their own overwhelming feelings. *"Helping the helpers"* she says cheerfully. She has also secured partnerships with hospitals and the Bukovina State Medical University to offer professional level trainings to psychologists and psychiatrists. The next phase will be to provide such professionals with field trainings, where they can learn to be part of outreach teams going into places like bombed buildings, shelters, etc., and offer aid on the spot.

### **Yoga for Trauma Relief**

Working within a Neohumanist framework, Melinda has been able to bring some deceptively simple but important elements of yoga into the self-care trainings she now always embeds in her trainings. Triggering the body's relaxation response by consciously but gently engaging the diaphragm and allowing the breathing to become deep and slow helps turn off the stressful state of high alert that traumatic experiences generate. Breath work, simple movements, and positive, calming auto-suggestions that can induce a feeling of safety are all very effective methods for coping with such high-intensity stress.

### **United and Resilient**

Working closely with so many affected people, Melinda has also been impressed by the resiliency that she witnesses in the Ukrainian people. She says they do not like to see themselves as victims, but rather to focus on being strong, united, and determined to achieve a better future.

Indeed, in the book *Humankind, A Hopeful History*, by Rutger Bregman, the book begins by describing

how in World War II, as England braced itself in anticipation of German bombing, officials were expecting the population to panic, loot, and descend into chaos. Rather, as the "Blitz" began, with more than 80,000 bombs dropped on London alone, did people become hysterical or start acting like animals? Bregman describes the eyewitness account of Canadian psychiatrist, Dr. John MacCurday, visiting a particularly hard hit, poor neighborhood. Just after the piercing sirens of an air raid alarm had sounded, he said *"Small boys continued to play all over the pavements, shoppers went on haggling, a policeman directed traffic in majestic boredom and the bicyclists defied death and the traffic laws. No one, so far as I could see, even looked into the sky."* There was even humour present, such as the *"pub proprietor who in the midst of devastation advertised "Our windows are gone, but our spirits are excellent. Come in and try them."*

Unexpectedly, alcoholism actually dropped, there were fewer suicides, and after the war ended *"many British would yearn for the days of the Blitz, when everybody helped each other out and no one cared about your politics, or whether you were rich or poor."* The

British, blinded by their own geo-sentiments however, assumed that this phenomenon was due to the uniquely stoic English character. Despite the evidence that bombing does not break down the morale of a people, they were firmly convinced that the same tactic of bombing civilians *would "break the spirit of the German people"*. *"On one night in Dresden, more men, women and children were killed than in London during the whole war. More than half of Germany's towns and cities were destroyed."* Again, an eyewitness account from psychiatrist Freidrich Panse did not find any evidence of mass hysteria. On the contrary, *"Neighbours were wonderfully helpful,"* Panse recorded, *"Considering the severity and duration of the mental strain, the general attitude was remarkably steady and restrained".*<sup>2</sup>

### Letting Go of the Burning Coal

Naturally, many times in Melinda's work people came to workshops, or individual sessions, venting their intense feelings of hatred, anger or rage towards all Russians. Early in the war, Yuval Noah Harari<sup>3</sup> commented on how important it was for this war to stop because with every bomb dropped, seeds of hatred that may last generations were multiplying in dangerous ways. From a Neohumanist point of view, this brings up a dilemma.

While the deeper aim of Neohumanism is to foster deep, unshakeable bonds of human unity, at the same time, Neohumanist philosophy recognizes the imperative of self-defense, in which fighting to protect your homeland, livelihood and loved ones is a moral necessity.

Melinda realised that her role is the most effective when she can remain politically neutral and not engage in, or encourage, the hatred. Nor is it the moment to sing sweet songs about loving everybody. She, of course, listens, with deep empathy, which is different than agreement. It creates space for the deep wounds and suffering to surface and be heard. Then, what she manages to do next, quite artfully, is to encourage people to think about how the hatred is affecting them personally when they hold on to it. There is a Buddhist story that holding on to rage, and the desire for revenge, is like holding onto a burning coal in order to throw it at someone. In the meantime, it is your own hand that is getting burned. Most immediately recognize the stressful, harmful effects those intense negative emotions are having on them.

Then she directs their attention to the resources of strength, unity, resiliency and determination that she sees in them. She gives them positive, sincere feedback on what she appreciates. She tells how the energy in the room immediately shifts. It goes from a dark, heaviness to a kind of energized optimism and hopefulness.

### Relationships that Bridge Artificial Divides

Another powerful moment was when both Russian and Ukrainian meditators were joining together in several of

Melinda's online Psychological First Aid trainings. This was already a powerful reminder that it is possible for deeper, spiritual bonds between people to resist the intensely divisive forces at work during a war. More than ever, such friendships that transcend boundaries are essential. As mentioned earlier, many Russians and Ukrainians are bound together by generations of friendship and blood ties. The natural relationship between the vast majorities of these people is one of goodwill. Yet, the divisive tactics of propaganda mobilize each side's sentiments against the dehumanized "other". Being able to rise above sentiments, analyze, understand and fight against those forces so we can reclaim our human oneness is a skill the world desperately needs, as we edge towards a conflict spiraling increasingly out of control.

### "Let our hearts be as one heart"

At the very outset of the war, meditators in Ukraine, Russia, and all over the world took a determination to sing kiirtan, chanting the mantra "Baba Nam Kevalam" 24 hours a day, 7 days a week, until peace will be restored. The mantra is one that focuses the mind on the universal presence of one loving consciousness in all beings. It was a powerful, bold and awe-inspiring commitment. To this day, that "Infinite Live Kiirtan for Peace" is ongoing, generating a vibrational wave of unity.<sup>4</sup>



A Ukrainian woman that I know said that she thinks it is good, as it helps us to connect to our oneness and overcome national sentiments. Another American friend told me how deeply touching and inspiring it felt to be connected to so many minds and hearts moving together as one, saying that it gave him a feeling of cosmic brotherhood to see people

from both sides of the conflict and from all corners of the world, joining together in creating a spiritual flow.

### Disrupting the Pattern with Friendship

Even on microcosmic levels, when there is enough love and trust in the relationship between two people from the opposite sides of a conflict to maintain open communication, deep listening and humanity, it helps to disrupt the powerful effect of these forces. Moving a world so polarized by conflict towards a Neohumanist future, may seem abstract and far away, but cultivating and maintaining real human relationships that directly challenge those narratives make a difference in our own sphere of influence.

I have been very lucky to have close relationships with colleagues and friends from both Ukraine and Russia. Even when our viewpoints diverge, I deeply appreciate being able to listen and try to understand other perspectives. I have listened to the suffering and stress of my Ukrainian friends and colleagues, constantly worried about relatives left behind. I have also listened to the pain of my Russian friends, facing discrimination and hatred because of their nationality. I was on the computer, late at night, trying to book a plane ticket for a Ukrainian friend whose Russian husband was trying to

rejoin her in Romania, right after the partial mobilization had been announced. I felt my heart rate rise as I witnessed the prices skyrocketing in a matter of minutes and struggled to get the website to accept the payment. And after he arrived, I saw how banks refused to open him an account, how house owners were willing to rent to his wife but not to him. I value all of these relationships. They help me to have a more nuanced, balanced, and realistic understanding of the human beings on both sides of the conflict.

### **The Power of Unconditional Loving Presence**

It was during one of Melinda's online psychological first aid sessions that questions came up from Russians, who really wanted to support their Ukrainian friends but got hurt and triggered when they brought up the politics of the war. Bringing in Neohumanist spirituality was an important key we discussed. I described how they could use a meditative practice to stay in a space of offering a divine, unconditional regard to their friends, that can listen and accept their pain, without taking it in personally. That kind of love heals, and bridges gaps. The person undergoing such an intense feeling of threat to the security of their home and loved ones is unable to have those feelings heard by the abstract big forces, but in a relationship with a specific representative of that group, all of those feelings can surface and find a target. If those emotions, instead of being defensively rejected, can be embraced, can be listened to and understood, already a great service has happened. Empathic, active listening, doesn't mean agreement with the content, but rather giving space and acceptance to the emotions, so that they can discharge and then dissipate.

### **Is empathy enough?**

As mentioned earlier, I have been fortunate to have the opportunity to develop and maintain a rich diversity of authentic, warm human relationships that have revealed to me the "human faces" of both sides of this war. I think that this makes me somewhat less vulnerable to being drawn into the black and white, "us" vs. "them" narratives that fuel conflict. But as much as I feel certain of the importance of developing a spiritual and compassionate outlook, I question myself, whether it is enough?

### **Developing the courage to stand up**

P.R. Sarkar, in his seminal work on Neohumanism "*The Liberation of Intellect*", encouraged Neohumanists to be vocal against all sorts of injustice. In that same book, he outlined a very clear framework for identifying and understanding how our sentiments can be harnessed to pit us against each other, or can elevate and unite us. Most importantly, after such analysis, he described the steps needed for developing a strong "*rationalistic mentality*", rooted in the firm conviction of the underlying unity of all beings. When that realisation leads to a determination to prioritize collective welfare

over all kinds of limiting sentiments, it then gives the strength, inspiration and moral courage needed to stand up to sentimentalizing strategies. Neohumanism is not meant to remain confined to the realm of intellectual debate and discussion, but rather to provide a clear direction and the inner strength to act, whether big or small to become part of the solution, rather than part of the problem.

Melinda expresses how tempting and easy it would be to get caught up in sharing the memes and posts full of hatred that colleagues send. But in our roles as humanitarian workers, Melinda and I have a professional and ethical obligation to respect the principle of neutrality, and as such, are not engaging in politics in Ukraine. However, by listening to pain in a way that does not amplify hatred but redirects attention to resources of strength and resiliency, is our way to be a very small part of the solution rather than part of the problem.

It is not enough, however. The right kind of political action and pressure to end war, as soon as possible and in a lasting way, is also needed. I do not have clarity on how this can happen, but there must be a way to stop the enormously wasteful destruction of lives, property and environment, and to find a more humane way to solve the underlying issues, through negotiation between leaders rather than sacrificing so many countless other people dragged into it willingly or unwillingly.

### **Essential Skills for a Neohumanist Future**

Wars begin in the minds of human beings, with unresolved conflicts and needs that are not listened to or understood. As mentioned earlier, they represent one of the most significant manifestations of a breakdown of communication, resulting in a zero-sum conflict, that nobody can truly win.

No matter which side claims victory, the winners must face the resentments of the humiliated losers, sparking a continuing cycle of violence. The costs in human lives, ecological habitat destruction, and property are enormous and such an inefficient way to face political problems.

Yet, Melinda's gentle loving and listening presence with her ever silent but supportive Oscar by her side testifies to the healing power of accompanying people through such dark moments. In the Neohumanist mission of creating an inclusive, just, united world, moral courage and skills in listening, psychological first aid, restorative justice, and conflict resolution are fundamental. It takes courage to step out of the comfort zone to take meaningful action. But that is what transforms us from passive witnesses to tragedy and injustice, to finding our empowered voices, our gifts and our power to move towards a Neohumanist future, that step by step, we can each participate in building.

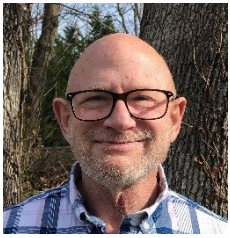
<sup>1</sup> Published in: The Thoughts of P.R. Sarkar [a compilation], Release: Electronic edition version 9.0.18

<sup>2</sup> Rutger Bregman, "Humankind, A Hopeful History" Bloomsbury Publishing 2020

<sup>3</sup> Yuval Noah Harari, [The War in Ukraine Could Change Everything](#)

<sup>4</sup> [Infinite Kiirtan](#)





# Climate Change Impacts and Resilience

Matt Oppenheim, PhD

Readers of this newsletter may be aware that I have been following climate and ecological deterioration for several years and advocating for solutions based on Indigenous watershed practice. But now I am in shock at the unimaginable devastation that is upon us. Immediate solutions are required, as well as longer term plans. A recent report by the United Nations: “Global Assessment Report on Disaster Risk Reduction” with contributions from hundreds of diverse academics and experts from across the planet argues that we will be in a state of complete system failure by 2050 as well as climate collapse. That means that the intertwining systems of economics, transportation, government, education, science, and industry will cease being of any service to human and planetary welfare. By 2050 Major Climate Collapse will be irreversible.

Many feel that the situation is so hopeless that we must surrender to the inevitable, or that God will save “true believers” more than others, or that we don’t need to protect all life on the planet because it will regenerate itself after collapse. None of these approaches are rational, they are harmful and will exacerbate if nothing is done

## The Current State of Imminent Climate Collapse

Climate change researchers are adding that massive ecological collapse is becoming irreversible and are predicting which regions of the planet will have collapsed by 2050. The arctic is now melting so rapidly and the surface temperature is so high that the peat below the ice is catching fire. As well as impacting rising oceans, the arctic is predicted to be uninhabitable. The USA is experiencing severe drought on 65% of all land. Northern Europe shares the same fate, as well as endless island countries. Several countries are facing flooding, covering up to one third of their population and land. There is a consensus that the safest regions for life will be near the equator.

There are so many cascading factors of harm and destruction that it is not possible for science to accurately predict the impacts. Those who deliver data about sea level rise, heat waves, floods, the loss of fresh water, or the impact of fossil fuels are recalibrating their estimates yearly, making it difficult for those that make policies to shape reliable responses. While governments commit to some measures addressing this collapse, these are often reversed based on the power of selfish multinational corporations, who claim to own mountaintops, soil

systems, and waterways. With so many climate deniers in positions of political and economic power, our future becomes even less reliable.

Farmers worldwide are paid not to farm half of their fields for lack of water, foreshadowing global famine. Heat waves in glacial, and other ice-covered regions increase temperatures at an average of four times that of lower latitudes.

Millions die for lack of clean water. Major sources of water are now “dead” due to toxic pollution. The Ganges River System is still seen as holy water, while chemical, human ashes from cremation, and human waste are killing river life. In the Yangtze River of China, with no remaining aquatic life, fisherman haul up corroded pieces of iron that they sell to eke out a living. People attempting to live along the banks of the Niger River in Kenya, face toxic effluent near the capital, while upriver, the terrorist group Boko Haram kidnaps young girls and murders countless others.

Millions of gallons of water raining down on megacities flow quickly into rivers and seas, while there are no means of capturing this water for public use.



Underground aquifers are drying from the pressure to tap these ancient resources.

Another cause of heat is the innumerable “heat islands” where the sun’s heat reflects off huge areas of concrete, asphalt, and metallic constructions in cities. Our planet now has twenty megacities of twenty million people or more, which create mega heat storms.

Water in reservoirs is at historical lows. With hydropower no longer a reliable source of energy due to drought, countries are turning back to coal, as one scientist said: “drinking poison to quench thirst.”

There is a global diaspora of refugees leaving their lands because of wars, groups of terror, and exploitation, but also due to the complexities of climate collapse mentioned above.

The Quigar people, the Indigenous and traditional guardian of lands and water of the Silk Road in China, now live in concentration camps, where they may not speak or read their native language or practice their culture, and work as slave laborers. Satellite photos of the Amazon reveal huge territories where nothing grows,

while Indigenous lands are the only spaces where the Amazon remains green. In the same manner hundreds of Indigenous societies that hold the land and ecological resources sacred, have been subjected to genocide, removal to unproductive lands, and loss of their languages and cultures.

The appeal of living near beaches, coastal construction, the erasure of natural coastal systems, and population increase in cities has erased twenty percent of the world's mangrove swamps as well as causing deteriorating estuaries and deltas. Mangrove swamps are a major source of carbon absorption, and their dense trees and salt sea roots abut hurricanes and storms.

In many megacities, thousands of the poor live on putrid rubbish dumps, where toxic waste and hot gases not only contribute to planetary heat, but also, increased lung and skin disease. Garbage dumps are the third largest contributor of methane gas in the world.

We can never fully calculate or comprehend the predictable future. So many of the above dynamics prove to change without warning, which impacts our capacity to conceptualize the maelstrom of interacting impacts. We are caught in a paralyzing worldview that sees only the material in life, only the temporary, and fails to prioritize ecological over human built systems.

There are millions of deniers of this collapse, which leaves them as contributors who cannot see the simple connections of human behavior and planetary harm. Most US Supreme Court Justices reversed major climate mitigation laws. Millions also deny what is presented to them, arguing that it is all fake news. With so many media sources, we have lost our ability to discern fact from fiction.

### Neohumanist and Prout Action

Dynamic approaches of Master Units are acting as examples for addressing these concerns. Master Units are developing ideal farming projects that capture rain and the flow of water, nurturing and growing forests that can abut hurricanes. Developing wetlands, ponds, and small reservoirs are integrated within Ananda Nagar. Projects in Haiti, include a community mangrove swamp, afforestation on a steep mountain slope and community cooperatives. In Burkina Faso, community lakes, surrounded by lush trees and plantings, bring communities together. Master Units near major cities, are in prime shape to anticipate the huge dispersal of major cities that are near collapse because of little access to water, collapsing infrastructure and the fall of capitalism. But this is just touching the surface.

The need is to assess our increasing global and regional impacts to set goals across the planet, and then with this



Two Aztec Chinampa Gardens Ancient Practices for a modern future

information, collaborate with organizations striving to achieve the same goals

### Partnering with the Indigenous

Currently there are several Indigenous sovereignty movements, that are leading country-wide approaches focused on resilience. The strongest may be amongst the Indigenous within Hawaii, New Zealand, and Guatemala. For more than twenty years there has been a growing movement uniting activists, ecologists, politicians and academics behind Indigenous principles. This movement now impacts legislative institutions, with the Indigenous gaining seats. They are very much focused on proutist principles such as a local economy, cooperatives, and native watershed movements. The watershed begins at the top of volcanoes, moves down through

natural and cultivated niches, and brought self-sufficiency long before those who stole their lands, made indentured laborers, and created a state that relied totally on imported resources. This movement is not a naïve return to just Indigenous practices, but integrates local industries and resource production, with advanced technologies.

Collaborating with the indigenous and following their initiatives on our own MUs and other projects would amplify the positive impact. They have persisted for thousands of years through climate change, wars, and empires.

Where wildfires lead to soil erosion and mass flooding when it rains, forestry departments are recommending to “spongify” the eco-systems. That means planting grasses that are fast growing, to absorb rainwater like a sponge, and then growing fast growing bushes and plants, and then to fill out the forest canopy with varieties of trees. While many countries are planting single species rapidly, with no understory, we must focus on diverse integrated ecologies to help the growth of forest eco-systems and humus.

### Existing Global Initiatives

-Mangrove swamps have the potential to absorb up to 40% of the world's carbon capture, however they are currently at 20%. The Global Mangrove Alliance is a chance to link up and add our own initiatives to a project with global reach. (<https://www.mangrovealliance.org>)

-There are plans to divert rainwater and flood waters out of harms through way diversion channels into marshes, wetlands, lakes, ponds, and reservoirs. This diverted flow needs to contain an easy to set up filtration system to separate grey water from potential sweet water.

*Continued on Page 14*



# The Evolution of Morality

By Prabhakar T. Överland

The roots of morality<sup>1</sup> may be found in primitive life. The existential mainstays of animal life are very basic or even crude: foraging for food, sleeping, procreating and survival. The means to sustain them may be even cruder: spying on prey, deceiving them, tearing opponents and their families apart before devouring them, poisoning them, etc. On the bright side, Nature seems to assign certain civic duties to developed animals, such as learning the dos and don'ts of life, taking care of their offspring, etc. Prior to humans, developed animals have indeed formed families and societies based on physical needs.

## Struggle

Human beings came into existence with such diverse moral notions engraved into their DNA. On one hand, wild and brutal impulses threatened to make humans behave aggressively in any challenging situation. On the other hand, they instinctively knew there was a system and a discipline to life. As such, the moral position of primitive humans was frustratingly complex, to say the least, but also constructive. Their struggle against those evil, violent expressions of animal survival instincts actually brought them close to the human stage.

Human morality is at first a battle against the firmly established crude expressions of prominent basic instincts, and an evolution from the harsh and brutal behaviour towards subtler sensibility and sweeter sensitivity. Moral development, the clash of the primitive and the sublime, takes place within families, localities, societies, educational and other societal institutions where people evolve to think, act, and deal with each other in increasingly more meaningful and rewarding ways. Even the crudest morality systems, such as those that allow for cutting off people's limbs and murdering them for their crimes, aim at certain civilisable functions, such as disciplining individuals and society, and governance.

## Objectivating Morality

The first step in the development of formal morality and ethics is objectivating morality. What does "objectivating" mean here? An objectivating system or state of mind tends towards conceiving of things and entities as objects. For instance, a car manufacturer's basic interest lies in selling as many cars as possible. Whether customers actually are suited to driving a car is not a main concern of sales representatives; driving schools are supposed to take care of that. In the same way, a system of objectivating morality aims at manufacturing behaviour within certain pragmatic limits: "Don't steal," "Pay tax," etc. The emphasis of an

objectivating system is not on evolving people's moral faculty but on making them act desirably and keeping them away from doing things viewed as undesirable by authorities.

From antiquity to the present day, a number of objectivating moral codes and principles have been developed. Examples include ancient Egypt's Maat and the Ten Commandments of the Old Testament. *The Confessions of Goddess Maat*<sup>1</sup> is rich in moral objectivism, consisting of 42 moral observances, such as not being unfaithful, killing, stealing, "I have not used witchcraft against the king," etc. Stealing seems to have been a bit of a problem in ancient Egypt, even among temple-goers. Maat admonished worshippers not to take "the bread of the gods from the temple", neither should they steal "the khenfu cakes from the altar of the deceased" and "none of the priests' cows on the way home". These are objectivated, reified moral principles in all likelihood established in the interests of some social class or the other.

Likewise, the Ten Commandments of the Bible present an objectivating code of morality: "not hankering after the neighbour's house, his or her partner, nor any manservant, maidservant, nor the neighbour's ox, ass, nor any thing that is the neighbour's," etc.<sup>2</sup> Without any further ethical and spiritual guidance, objectivating morality such as this remains a goal unto itself, "morality for morality's sake", i.e., morality in the interest of some moral authority; motivated by a particular vested interest, class or other power.

Looking into history, we find that objectivating morality has worked as a double-edged sword, sometimes cutting against vice, at other times against virtue:

- Moral codes have played a role in disciplining individuals and society, have been essential to developing criminal and other fields of law, and have been instrumental in evolving governance and creating public welfare.
- On the other hand, objective morality has been made to generate social disparity and exploitation. At times, cruel and inhumane standards were applied to those at the bottom of the societal ladder whereas those at the top enjoyed quite another set of rules borne out of their privileged status.

In fact, bigoted morals borne out of social, religious, economic and other types of dogma become the norm whenever the rule of a particular class starts to dominate the whole of society. Certain values

<sup>1</sup> The term morality derives from the Latin *moralis*, "customary practice", whereas the term ethics derives from the Greek *ethikos*; "virtuous practice". In this article,

morality is treated as a common understanding of vice and virtue, whereas ethics is treated as a scholarly and formally approved proposition of the same.

benefitting the ruling classes become the morality of such ages.

### Objective-Subjective Humanist Morality

The expansive human intellect allows for sensing and intuiting a greater human existence. Empowered by enlightened personalities, systems of objectivating morality became springboards for blending primitive and increasingly subjectivating systems of morality. Besides the above examples, some affirmations of Maat, such as “I am not a deceitful person,” “I have not shut my ears to the words of truth,” and “I have not acted with arrogance”, indicate a subjectivating trend.

Here “subjective” pertains to development of the inner being, that is to say, not a moral code only watching over objective standards but one aiming to develop human standards and potentialities in general. Indeed, the goddess Maat was conceived of as a feminine manifestation of the universal fundamentally ethical power whose ultimate nature is found in her consummate state with the all-pervasive supreme being.

In Medieval China, with Confucius (551-479 BC), moral philosophy became the basis of education, and institutions even began to admit even capable, deserving commoners to its ranks, and not just nobility. The genuinely human began to put its stamp on society. The tradition of Chinese ethical thought concerns itself with subtleties of human life: what goes into a worthwhile life, how to balance duties toward the family versus duties toward strangers, whether human nature is predisposed to be morally good or bad, how one ought to relate to the non-human world, the extent to which one ought to become involved in reforming the larger social and political structures of one’s society, how one ought to conduct oneself when in a position of influence or power, and so forth. The personal, social, and political aspects are often found intertwined in classical Chinese ethics.<sup>3</sup>

Humanist morality is focussed on human needs and potentials. It supposes that subtle (“non-natural”) facts embrace objective moral facts.<sup>4</sup> “According to the tradition of western classical moral philosophy, the task of the moral philosopher is to formulate fundamental moral truths, normative principles, from which other moral truths can be deduced.”<sup>5</sup>

Evolved humanist ethics are highly intellectual but still unable to penetrate into the spiritual. Its rationality continues to be human-centred, such as “In the absence of an afterlife and any discernible purpose to the universe, human beings can act to give their own lives meaning by seeking happiness in this life and helping others to do the same.”<sup>6</sup> In the absence of any spiritual direction, this statement ends up drifting towards the subjective-objective, ignoring the subject of living beings other than human. Humanist morality does not treat plants, animals and the entire inanimate creation with the same moral concern with which it treats human beings. This is a dangerous trend, as the immorality perpetrated against non-human beings will soon spill over to the treatment of human beings as well. The

current environmental crisis is a good example of this danger. Even, humanist morality may be reduced to a certain group or section of humanity—economy for the money-minded, freedom for the rich, etc.

By making object of the rest of the world, humanist morality excludes the existential value of the entire environment, our planetary system, and indeed of the entire Cosmos. Humanist morality views the entire Cosmos, out of which the human being was created, only as a utilitarian object and not as an entity in its own right.

The high point of humanist morality, where it approaches the beginnings of subjectivating morality, is encapsulated by the so-called golden mean or principle: “Do unto others as you would have them do unto you.” This universal expression of human conscience is often ascribed to Confucius. The same idea is also found in the Mahabharata where the wise Vidura advises the newly anointed King Yudhishthira to “treat others as you treat yourself”. Vidura and Yudhishthira lived a thousand years before Confucius and are the oldest known source of this idea. For the rest, human-centred morality is limited to the nearly eight billion individuals on this planet, who are all different from any intellectual point of view and who therefore would find it very difficult, in the absence of more comprehensive ethics, to agree on policies that would benefit both themselves and other living species.

### Values

The fundamental shortcoming of objectivating systems of morality is the limitation of the physical world. Any system that takes the physical world as its essential object of reference will fail to deliver justice and peace, because of the limited nature of the physical world and its reflection on the human mind.

Human beings cherish the genuine and the balanced. They tend to admire and respect people of personal integrity, moral courage, and expressed values. In fact, all human beings have the potential to express characteristically human traits such as decency, closeness, warmth, service-mindedness, morality, sense of responsibility, conscience, compassion, and magnanimity of mind. Other examples of cardinal human values are grace, forgiveness, selflessness, love, friendship, dignity, nobility, and pity. We are all eager to experience such touches of another human being and see them expressed in our collective existence. Human values are really a family affair, the concept of the universal, joyous, great family.<sup>7</sup>

In fact, we find the same fundamental human values constitute the base of legislation, the formation of nations, and other developments towards the realisation of individual and collective welfare. Today, most countries have a solid body of enlightened law, based on notions of sin, virtue, morality and ethics, and values such as those mentioned above. However, due to corruption and abuse of power those lofty factors are not getting adequately expressed. In many places the problem is not the laws themselves but their practical

implementation. A good judge sees the human being *and its potentialities*, and not only its so-called bad action.

Are sublime human values something abstract or concrete? To evolved minds, they are psycho-spiritual realities and dire necessities for the continuation of life on this planet. Throughout history many great personalities have expounded such sublime values, urging humanity to move forward towards justice and dignity for all. To materialist, object-ridden minds, such values may appear as abstract and even undesirable, making a system of subjectivating morality all the more important and needed.

### Subjectivating Morality

In the course of human evolution, we eventually arrive at purely subjective, spiritual morality. Serving as a dependable vehicle throughout the existential journey of human beings towards their all-round liberation is its main mark. This kind of morality was termed as *niiti* in ancient Sanskrit texts,<sup>8</sup> defining morality as “that which leads towards the ultimate existential state” (*kṣemārthe nayanam ityarthe niiti*).<sup>9</sup> Perhaps such an ultimate yardstick of morality was with us all along, hidden in every elevated expression of living being, civilization and culture.

Buddha, a contemporary of Confucius, formulated a subjectivating form of morality known as The Noble Eightfold Path.<sup>10</sup> He used the term “Sadhu” for those who did to others as they would want others to do to them, and placed that concept in a cosmic karmic perspective:

“Think once before you speak. If you have the eyes to see, cast a quick glance before you look at anything, otherwise, do not look at all, because whatever you see will influence the mind. Don’t listen to anything which is not worth hearing. Only listen to that which purifies and elevates the mind. O Sadhu, control your eyes, control your ears, control your sense of smell, control your tongue, control your speech. Control your mind, Sadhu; control everything. Then you will never suffer from sorrows.”<sup>11</sup>

Thousands of years prior to Confucius and Buddha, a great spiritual teacher lived in North India. His name was Sadashiva, or Shiva. He propounded a moral code consisting of five principles of externalised control, called *Yama* in Sanskrit, and another five principles internalised regulation called *Niyama*. *Yama* and *Niyama* constitute the classical subjectivating morality of the spiritual practices that arose from ancient India. Any practitioner of the classical system of the ubiquitous Astaṅga Yoga knows *Yama* and *Niyama* as the first two parts of that eightfold system.

As subjective morality is directly linked to and promotes spiritual progress, these principles of morality serve to liberate from crudeness and are not about condemning. Among other things *Yama* and *Niyama* tell us that we should:

- Not be a hindrance to the development of others.
- Be ready to face adversities in order to develop ourselves and others.
- Cultivate a sober lifestyle of a balanced mind, allegiance to eternal truth, and other subjectivating points.<sup>12</sup>

Subjective values are based on subtler realities of the inner world of human beings. A moral code enlightened from within provides a unifying sense of the universal human and its obligations. Such more advanced moral compasses give both external and internal direction as their aim is to improve the entire sphere of human existence and not only the outer. In the words of the spiritual teacher Shrii Shrii Anandamurti (1922 Jamalpur-1990 Kolkata):

“Where animality ends, humanity begins, where humanity ends, divinity begins. The meeting point of the highest attainment of humanity and the blossoming of divinity is the base on which the cardinal human principles are established.”<sup>13</sup>

### Yama and Niyama

The ten principles of *Yama* and *Niyama* evolve a greater sense of differentiating powers, soul and spirituality. These ten principles are not grounds for punishment per se, but of rectification and existential transformation towards greater subjectivity. They provide the necessary objective-subjective approach necessary for humanity to properly adjust its actions with the requirements of a blossoming new global society with sufficient rights and opportunities for all. These ten cardinal moral principles are:

#### External control (Yama):

1. Not to intentionally harm others with one’s actions, words or thoughts (*Ahimsa*).
2. To use one’s words and one’s mind for the welfare of others; benevolent truthfulness (*Satya*).
3. Not to take what rightfully belongs to others, and not to deprive others of what is their due (*Asteya*).
4. To respect and treat everyone AND everything as an expression of the Supreme Consciousness (*Brahmacarya*).
5. Not to accumulate wealth or indulge in comforts which are unnecessary for the preservation of life (*Aparigraha*).

#### Internal regulation (Niyama):

1. To maintain the cleanliness of one’s body and the environment, as well as mental purity (*Shaoca*).
2. To maintain a state of mental contentment and peace (*Santosa*).
3. To alleviate the suffering of the needy through personal service and sacrifice (*Tapah*).
4. To read and endeavour to gain a clear understanding of spiritual books and scriptures, and listen to wise teachings (*Svadyaya*).
5. To accept the Cosmic Consciousness as one’s shelter and goal (*Ishvara Pranidhana*).

Moral development is not an isolated affair, but an aggregate of human existential, civil, and cultural

developments. For the all-round development of a world society and its citizens, a morality that embraces all living beings, and not only secures the interests of a few persons or groups, is required. While visiting Caracas, Venezuela in 1979, Anandamurti offered:

*“A subjective approach is the final thing, but while moving on towards the subjective goal, you must maintain adjustment with the objective world. There is no alternative. And when human society accepts this goal and is ensconced in this supreme idea in the very near future, this will knit, will construct, a human society on this planet.”<sup>14</sup>*

<sup>1</sup> *Maat, the Moral Ideal in Ancient Egypt: A Study in Classical African Ethics*. M. Karenga. Psychology Press (2004).

<sup>2</sup> Exodus 20:2-17, The Old Testament, *The Bible*.

<sup>3</sup> *Stanford Encyclopedia of Philosophy*.

<sup>4</sup> *Humanism: A Very Short Introduction*, Stephen Law. Oxford University Press (2011).

<sup>5</sup> “Classical Moral Philosophy and Metaethics”, E.M. Adams, The University of Chicago Press Journals, *Ethics*, Volume 74, Number 2.

<sup>6</sup> [humanists.uk/humanism](http://humanists.uk/humanism) (accessed 20.09.2022).

<sup>7</sup> *The Cosmic Kaleidoscope*, P.T. Överland, Ananda Marga Gurukula (2022), pp 214-215.

<sup>8</sup> Such as in *Niti Shastra* by Chanakya (375-283 BCE); [sanskritdocuments.org/english/chaaNakyaNiti.pdf](http://sanskritdocuments.org/english/chaaNakyaNiti.pdf) (accessed 20.09.2022).

<sup>9</sup> “Niiti and Dharma”, *Subhāsita Saṅgraha Part 21, Supreme Expression Volume 1, Baba’s Grace, The Great Universe: Discourses on Society*.

<sup>10</sup> *Ariya atthangika magga* in Pali; *Aryastangamarga* in Sanskrit)

<sup>11</sup> *Dhammapada* 360-361.

<sup>12</sup> *A Guide to Human Conduct*, Shrii Shrii Anandamurti, Ananda Marga Publications (1957).

<sup>13</sup> “Social Values and Human Cardinal Principles”, *Discourses on Neohumanist Education, A Few Problems Solved Part 2, Prout in a Nutshell Volume 2 Part 7, Supreme Expression Volume 2*.

<sup>14</sup> “The Four Types of Progress”, *Ānanda Vacanāmrtam parts 14 & 31*.

Prabhakar T. Överland (b. 1956) is a long-time student of Shrii Prabhat Rainjan Sarkar. He is a retired journalist and counselor, residing in Stockholm Sweden, and has published works on psychosynthesis in Norwegian and Swedish.

## Continued from Page 10

### Climate Change Impacts and Resilience By Matt Oppenheim, PhD

#### Topics for assessment and a futures scenario would benefit greatly from P.R. Sarkar’s Teachings about Ideal Farming:

1. Water lost in commercial grass production would be retained through the plantings including diverse ecological niches

2. We need to assess existing projects of water-harvesting and the potential for sustainability, as well as the harm caused by a lack of these projects.

3. Assessing both the positive and negative impact of alternative sources of energy on our projects. For example, huge arrays of solar panels on denuded mountain tops in Japan have washed down with floods, causing a tremendous loss of topsoil as well as harm to the villages below these mountain tops.

4. Assessing existing and potential infrastructure and building structures as to whether they add or detract from water capture, afforestation, organic farming, and water flow.

5. Identifying the key partnerships that move a plan for disaster relief and resilience collectively forward.

6. Land assessment regarding toxic waste and other chemical dangers

7. The assessment of human potential and capacities for healthy climate change: what are the skills, resources, and professions most needed now and into the future?

8. Addressing and dispelling dogmas that contribute to climate collapse and human harm. This list would relate to the region of our projects, but would certainly include:

- Dogmatic approaches that prevent positive action (i.e., that we will all die, but the planet will be okay)
- Existing beliefs and practices about inequality in general, as well as groupism, sexism, racism, identities, genderism, women’s rights, religious dogma, agism, etc

c. Projects and practices that are harmful to our planets and its living entities, i.e., large scale dams, dense mega-cities, resource drainage from rural to urban regions, global trade, etc

#### Proposal for a Global Summit on Climate Change Impacts and Resilience

I feel very awkward in addressing issues that I am personally not skilled at or experienced with in moving this initiative forward, but as in the beginning of this article, it is essential and urgent to move forward collectively. My suggestions are just a small part of what needs to be done.

The first step will be to create a committee, representing each of our expertise, projects, trades, etc., in planning a Global Summit. For now, please write to me, and I will start an initial database. There is also urgent need for educational resources for Neohumanist schools.

I encourage people to contact me, and to move their work forward in communities and regions across the Planet

With love for our dear Planet Earth.

Mayadhiish/Matt Oppenheim, PhD

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*Matt Oppenheim: With a PhD in Transformative Learning and Change from the California Institute of Integral Studies, Matt sees our future in the elegant and intricate patterns of the rainforest. He is an Emeritus Fellow with the Society of Applied Anthropology. After teaching anthropology for twenty-three years, he is putting his effort into a book and project: Watershed Worlds: Ancient Paths for Planetary Survival and Resilience.*

# LATEST NEWS FROM ANANDA NAGAR



## Cakradhuri Campus (aerial view pictured above left) – Report by Mahesh Kumar

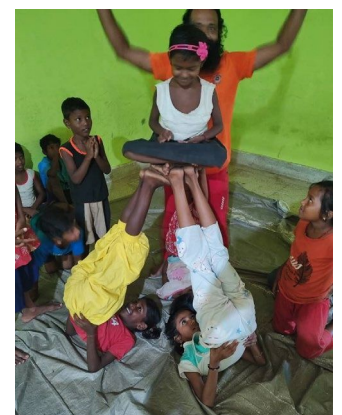
The reception center (above right) is now almost complete and ready for occupation and use. The seminar hall shall be used for workshops, meetings and seminars. It can conveniently hold a hundred persons. The granite flooring is being laid and finishing work is in process. The water storage tank in the center of this building can hold 40,000 liters of water. The solar panels are also being installed to tap solar energy. The next step is to finish the kulapati residence building and to begin the completion of the main building with 19,000 square feet on each floor.



The entire campus is expected to be blooming with flowers in the beginning of coming year. The two fields are being used for agriculture—paddy, mustard, lentils, potato, broccoli, tomatoes (almost 25 kgs/day were harvested in season), Chinese cabbage, string beans, cucumbers, drumsticks, and numerous other vegetables and fruits. Mangoes, jamuns, papayas. (100 trees), jackfruits, chiiikus, pineapples (50), litchis, sweet lemons, lemons, water-melons and other seasonal fruits have been planted and harvested. The neem seeds have been collected and will soon be used for producing neem oil for medicinal purposes. The herbal garden is full of rare medicinal plants. Black turmeric was also harvested.

The water pond has some fishes in it now and the waterlilies are blooming. The beehives gave 60 kgs of medicinal honey and some of it was sold. The desi-cow is giving 7 litres per day for local consumption. There are two calves and another pregnant desi sindhi cow. The cow dung is being used for producing manure and upgrading the soil of the campus.

## International yoga day at Ananda Nagar was organized by Shrii Mahesh Kumar and Mrs. Radha Gusain



## Fine Arts College

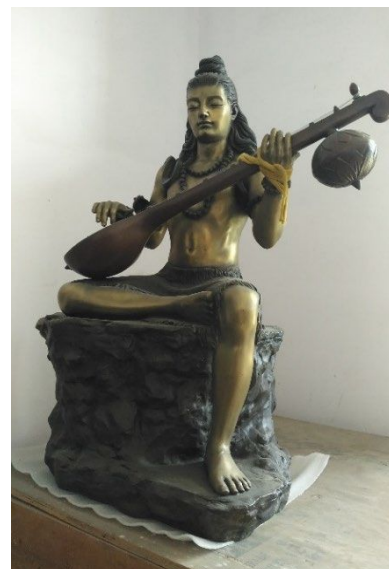
Divyendu Anand, artist from Noida, visited Anandanagar in November, 2022, and explored opportunities to revive the Fine Arts College founded by Shrii P.R. Sarkar in 1990. He has ambitious plans to prepare sculptures for Anandanagar to immortalise the great personalities in whose names the roads have been named. He also would like to establish artists cooperatives and nurture the artist talent of the area.

## Sadhana Intensive Month

Dada Gunamuktananda led the Sadhana Intensive month at Anandanagar and attracted spiritual aspirants from India and abroad. The participants visited the sacred sites of Anandanagar called tantra-piithas, and visited Gurukula campuses also. In collaboration with Dada Dharmavedananda, Dr. Steve Landau, and Niranjana of the Naturopathy Center, a one-month workshop was also held on "Sentient Lifestyle". Anandanagar offers great potential to help us rejuvenate our lives and replace negativity with positivity. A yearlong round-the-clock kiirtan was hosted by Dada Savitananda and provides a spiritual atmosphere for all permanent residents and visitors.

## Agricultural and Veterinary Colleges/University Campus

A ten-acre plot of prime land in Guridih was reclaimed by Ananda Marga Gurukula and steps are being taken to utilize it fully now. This is the site for Gurukula Agricultural/University Campus. A well was already made by Gurukula long ago on the property. On 19th October, Ananda Marga Gurukul Veterinary Institution organized a Veterinary Camp at Guridih Village. Ninety-five domestic animals were treated free of charge.



## Gurukula Chitmu School

The enrollment of the school has swung back to 100. Computer classes for young adults were added. The smart classroom has the use of a wall projector donated by Yolande Koning from the Netherlands. Cartoons are being created and used to aid the learning process. The children take special interest in art and drawing, crafts, music, dance, meditation, and spiritual education. The recitation of slokas and sutras continue as before. The children are learning to say numerals in Chinese, samskrta and other languages. They can say 'thank you' in thirty languages and have learned about anatomy and human physiology. More school uniforms were distributed to new children who have joined the school. The contribution for uniforms came from Anup Anandji of Mumbai. Video clips have been prepared to document children displaying their memory skills related to spiritual philosophy (yama-niyama, ten vital airs, bath mantra, names of cakras, eight siddhis, names of kosas, dhvaja-vandana mantra, astapashas and satripus etc.). Periodic meals are being provided by contributions from Dr. H. J. Lee and Ghanendra Prabhakar. The outdoor learning Journey trips continue also from time to time.







## Updates from the Ananda Marga Gurukula Women's College, Uma Nivas

**The Prabhat Samgiita Academy** within the college is running under two boards. One is the Nikhil Bharat Sangeet Parishad, West Bengal with 5-year B Mus (Bachelor of Music) and 7-year M Mus (Master of Music) courses. 30 students are finishing their first year and appearing in their examinations. The other is Prayag Sangeet Samiti, Allahabad, Uttarpradesh which has a 6-year B Mus and an 8-year M Mus course. In this course 5 students are enrolled in their first year. The content covers Prabhat Samgiita, Rabindranath Tagore, Nazrul Giiti, vocal music, dance – Prabhat nrtya, Rabindra nritya, kathyak, Bharatnatyam and others.



**Fine Art Courses** – We offer BFA and MFA. Last year five students completed their BFA. This year 10 students are enrolled in their first year. Their certificate is from the Nikhil Bharat Sangeet Parishad.



**Computer Courses** The college is offering 6 month, 1-year, and 2-year certificate courses. In the first year 23 students are enrolled and are finishing their 6 month course.

**Community Outreach** – Dance performances for the community were held at different occasions by the students of the college.



### Water Conservation

The college participated in the water conservation project for the community. Three hundred trees were planted around the pond and the college gardens. The natural pond south of the college and high school was dug deeper and wider in the water conservation project.



# Neohumanist College of Asheville Update



We are delighted to celebrate that the Neohumanist College of Asheville (NHCA) has just crossed the threshold into its second year of operations offering online courses to the public. Our social media presence has also expanded to include [Instagram](#), [Facebook](#) and [Youtube](#), in addition to our website at [nhca.gurukul.edu](http://nhca.gurukul.edu).

Want to be on our mailing list? Email us at [info@nhca.gurukul.edu](mailto:info@nhca.gurukul.edu). Please follow us on **Instagram** and **Facebook** and subscribe to our **YouTube** channel to help us expand our capacity to popularize Neohumanism across the planet!

This year we are welcoming many new faculty members who will be instructors for courses offered in 2023 at NHCA.

In our Yoga and Intuitional Sciences Department, **Roar Bjonnes (Ramesh)** of the U.S.A. will be offering a *History of Yoga* course in 2023 that touches on the philosophy and psychology of yoga. In our Humanities and Arts Department, **Rutger Tamminga (Rudramohan)** of Taiwan will be offering a 10 week course on *Storytelling - Values of Peace* with a special emphasis on creating Storytelling Schools.

**Dr. Marco Oliveria (Mahaviir)** of Brazil will lead a course on *Neohumanism in Art, Culture and Literature* inviting students to experience a variety of artistic, literary, and cultural traditions from around the world. **Jesús Via** of Peru will facilitate an engaging and thought provoking socratic style *Critical Thinking* course for Neohumanist. **Andy Douglas (Alok)** will offer an inspiring eight week *Writing Our Spiritual Lives* course that invites students to step outside the ordinary into deep mystery, or simply find the sacred in the everyday.

In our Transformative Social Sciences Department, **Satya Tanner** and **Halangescu Iulia Dumitrita (Diipani)** will partner to offer the next course in our Leadership Development program, *Leadership for Social Change - Teams*, that aims to prepare leaders who will serve as examples of Neohumanist ideals and dedicate themselves to materializing these ideals in society.

Finally, in our Neohumanist Education Department, we are planning for a new cohort for 2023-2025 for the Neohumanist Teacher Preparation Program. NHCA is an AMGK Affiliated Institution of Higher Education and this program earns a Certificate in Neohumanist Education issued by AMGK. To express your interest, email the AMGK Global Liaison office at [amgk@gmail.com](mailto:amgk@gmail.com). Applications for the September starting program will be sent out in early 2023.

**NHCA Inaugural Open House and House Warming**  
Members of the Asheville area community attended an Inaugural Open House for the Neohumanist College of Asheville on August 15<sup>th</sup>. Dada Shambhuahivananda was the special guest.

Online Course  
**Critical Thinking**  
Starting Jan 10th 2023  
Tue. & Thu. 6-7:30pm EST

"The manner of human thinking thus far, the pace of human progress has been painfully slow. If it is given a new direction, the speed of progress will be greatly accelerated."  
- P.R. Sarkar

About the Course  
Join us on an adventure with a sail through the ocean. The ocean represents the immensity of thinking. The sail is the driving force that propels us on our journey!

Critical thinking helps us know ourselves better through a Neohumanist lens and expand our minds to appreciate the world's complexities, so we can be problem solvers in our own lives and our communities.

Instructor  
**Jesús Vila**  
A philosopher from Peru with seven years of experience teaching at a university level. He is currently pursuing a Master's degree in Curriculum Design at Pontificia Universidad Católica del Perú. In addition, he developed the critical thinking program, *Growing to Think*, and the social entrepreneurship, *Thoughts that Byte*.

4 week course \$150 USD  
Learn more at [nhca.gurukul.edu](http://nhca.gurukul.edu)

Online Course  
**Neohumanism in Art, Literature, and Culture**  
Starting Jan 9th 2023  
Mon. & Wed. 9-10:30am EST

"Literature is that which moves together with society and leads society towards true fulfillment."  
- P.R. Sarkar

ABOUT THE COURSE  
Learn to experience a new appreciation for art, literature, and culture from around the world by combining the humanistic tradition with a neohumanist perspective, promoting unity in diversity through universalism.

INSTRUCTOR  
**Marco Oliveira**  
holds a PhD in Comparative Literature, an MA in Romance Languages and Literatures, and a BA in Religious Studies. He has taught at several universities in the U.S. and Brazil and currently works with literary and academic translation. He is also a poet and artist who has published and exhibited internationally.

4 week course \$150 USD  
Learn more at [nhca.gurukul.edu](http://nhca.gurukul.edu)



**For more information on NHCA, please visit: <https://nhca.gurukul.edu/>**

# NHE Teacher Preparation Program Retreat: Sharing, Enjoying, Planning By Ruai Rekha Gregory



After a successful and exciting first year, the NHE Teacher Preparation Program, offered by Gurukula through the Neohumanist College of Asheville, held an online retreat August 10-11, 2022.

The retreat was designed as an opportunity for NHE Educators, NHE-TP Program Students, AMGK, NHE and NHCA Staff, and others with a keen interest in furthering the cause of NHE Teacher Education to present information, dialogue, network, and plan for future classes, workshops and degree programs. The dual purpose of the retreat was to share about the first year of the program and to get feedback and input from others - and also to advertise and promote the program.

It was well attended by participants from across the globe – from Europe, North and South America, Africa, Asia, and Australia, including those with a wide variety of experiences and expertise along with some who are relatively new to the educational field.

The retreat began with the program director, Kathleen Kesson, providing an overview of the vision and direction of the 2-year teacher certification program. Then, each NHE program faculty member gave a short presentation and overview of their course. Ideas for future courses and possible specialization certificates were also shared.

Western hemisphere and eastern hemisphere discussion groups then met separately, as did the group based in India. There was tremendous positive feedback about the program. Rich dialogue was facilitated, with lively and interesting responses and ideas that were supported and summarized in the closing sessions. The final discussion question asked “What can we do to best meet your teacher preparation needs?” The responses were specific and practical, especially regarding the optimum content and delivery methods for classes and training materials. We have an overabundance of ideas to consider!

## Update on the Program

Students in the 2021-2023 cohort have just completed their ninth course in the program (A Social Studies Curriculum of Place) with Dr. Kathleen Kesson and have begun their tenth (The Social Context of Learning) with Linda Baker. In the Spring of 2023, students will take their eleventh course (STEM: Science, Technology, Ethics and Math) and finish up with the Capstone course (The Future of Education). The Capstone course will include an individually designed project of high interest, which could be a student teaching placement in a Neohumanist school for a new teacher, an extensive research paper on some aspect of Neohumanist Education, a curriculum framework for a new school, a design for professional learning by a school administrator, or even the creation and/or translation of Neohumanist Education texts for a specific country. The possibilities are unlimited!

It is time to start spreading the word to your network about a new cohort that will begin in the Fall of 2023. If you have a colleague who might be interested in enrolling in the program, have them contact Arete Brim at [nhe@gurukul.edu](mailto:nhe@gurukul.edu)

## AMAYE News By MahaJyoti Glassman

The **Neuroscientific Benefits of Asana Practice** is the next program to be launched from our AMAYE (Ananda Marga Association of Yoga Educators) Yoga Workshop Series. It will air live at Noon EST or 5pm UTC on December 8th with a 90 presentation by Kristine Kaoverii Weber of Subtle Yoga, including asana practice and Q&A.

Kaoverii has been studying yoga since 1989, teaching for 28 years, and training teachers for 20 years. She has authored numerous articles and a book, *Healing Self Massage*. She has done extensive work in the integration of yoga into the health care system. Her presentation may also be viewed after that date on our website [www.AMAYE.org](http://www.AMAYE.org).

**The Neuroscientific Benefits of Asana Practice**  
With Kristine Kaoverii Weber  
Dec. 8, 2022  
UTC 5pm  
Recording Available for Viewing at AMAYE.org

AMAYE is also developing an updated comprehensive Ananda Marga Asana Guide Manual and our newsletter, AMAYE Voices, is being prepared for publication. Past issues are available on the website. To learn more about what is happening with AMAYE and to stay tuned for future activities, join today! [www.AMAYE.org](http://www.AMAYE.org)



P.R. SARKAR INSTITUTE

# PRSI Report

## Documentary Film Project Update: The Path of Awakening and Benevolence

PRSI – P. R. Sarkar Institute – is producing a new film. This documentary film project plans to bring Shrii P. R. Sarkar’s spiritual and service mission to the attention of a worldwide audience on popular streaming platforms that feature spiritual and activists’ documentaries.

Filming was completed in the US in May-July and continued in July in Europe with the annual Prout Convention at Ananda Gaorii in Denmark. Good footage of the MU agriculture with youth involvement, in depth interviews and presentations at the convention were the highlights.

In August the film crew flew to Romania where they joined an AMURTEL team of psychologists that was offering trauma relief for victims of the war in Ukraine. A close relationship was developed by this team and film crew as they worked to obtain very dramatic footage of trauma therapy in war torn areas of Ukraine. This trauma team and film crew were awakened at 4:30 AM one morning by a missile that hit several hundred yards from their hotel in Kharkiv. Fortunately, no one was injured, but the incident afforded an opportunity to film the aftermath of destruction and counseling offered to traumatized citizens. After filming in Ukraine, ample footage was obtained of the Children’s Home in Romania, including an interview with Didi Ananda Devapriya.



The film crew traveled in October to Ananda Nagar in India. Filming began at Abha Seva Sadan Multitherapy Clinic near Bokhara Steel City where Dada Devashuddhananda shepherds a healing clinic for many children with cerebral palsy and villagers of all ages, featuring physical therapy, acupuncture and herbal medicine. The High School under the direction of Didi Ananda Tapashiila at Uma Nivas afforded exciting footage of the high school girls working in the village, planting trees and performing their native and classical Indian dances. The film captured the beautifully constructed and decorated new Women’s Teachers Training College at Uma Nivas. Under the direction of Didi Ananda Vратиisha, the college offers young women a practical and quality education in the fields of education, technology and the arts. In addition, Dada Dharmavedananda’s wellness training workshop was filmed with an international group of students at Yaogika Cikitsa Kendram, a holistic wellness center at Ananda Nagar.

The film crew, which is going to Bali for the month of November, wishes to express its appreciation for the support of all the people at various locations, their assistance with developing film themes, their direct participation, lodging, food, travel and logistics. A special thanks also to Wayland Secrest, our creative and efficient travel agent.

Please notify [sid.jordan1@gmail.com](mailto:sid.jordan1@gmail.com) regarding any Ananda Marga environmental enhancement projects like reforestation or animal species preservation.

Those wishing to support the film through donations can contact Ac. Vishvamitra at [sid.jordan1@gmail.com](mailto:sid.jordan1@gmail.com) +1 828 712 1225 or make out donations to P. R. Sarkar Institute mailed to Neohumanist College of Asheville, 160 Wellness Way, Marshall, NC 28753.

## A Proposal for a World Constitution Based on the Works of Shrii P. R. Sarkar

PRSI is collaborating with the Prout Research Institute of Asheville (PRI) and Craig Runde to publish a proposed world constitution based on P.R. Sarkar's writings. The final draft of the proposed constitution is now scheduled for completion in November, 2022 and will be released in 2023.

It will include an introduction, a preamble, an article on the purpose of the constitution, a bill of rights, articles on the responsibilities of the world government as well as its structure and function, a provision for amendments, and a discussion of how to implement it. The book is heavily footnoted to provide links to Shrii Sarkar's books where specific issues are discussed.

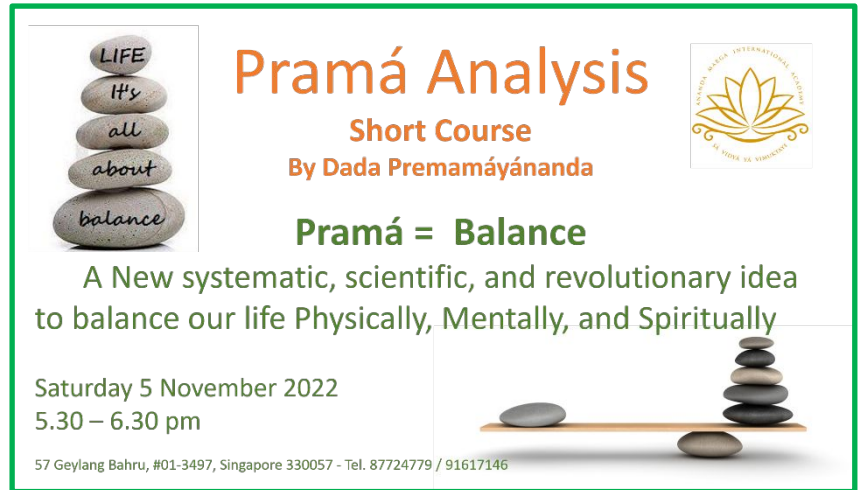
Once the book is released PRSI and PRI will continue to promote research, publishing, seminars, and training on this important aspect of Shrii Sarkar's philosophy.

# News from AMIA, Singapore

## New Course: Pramá Analysis

AMIA - Ánanda Marga International Academy in Singapore - is launching a unique short course called Pramá Analysis.

The Pramá Analysis course is based on discourse on Pramá by Shrii P.R. Sarkar. Pramá is a Sanskrit word, and according to Shrii P.R. Sarkar, in English may be broadly translated as balance. Specifically, it is the combination of both equilibrium and equipoise.



The poster for the Pramá Analysis Short Course features a stack of five stones on the left with the words "LIFE", "It's", "all", "about", and "balance" written on them. On the right, there is a logo of the Ánanda Marga International Academy. The text on the poster reads: "Pramá Analysis Short Course By Dada Premamáyananda Pramá = Balance A New systematic, scientific, and revolutionary idea to balance our life Physically, Mentally, and Spiritually Saturday 5 November 2022 5.30 – 6.30 pm 57 Geylang Bahru, #01-3497, Singapore 330057 - Tel. 87724779 / 91617146". At the bottom right, there is an image of a balance scale with stones on both sides.

Pramá or balance is indispensable in individual life and collective life. Pramá's foundation is based on the belief that every human being's existence is trifarious: physical, mental, and spiritual.

This course on Pramá Analysis, elaborated by Ac. Premamayánanda Avt., has two major scopes. The first is to guide participants to gain personal and collective benefits, and the second is to inspire participants to learn this subject deeply to help others gain personal and collective benefits. In this context, the word collective refers to close family members and friends, while in a wide range of Pramá analysis applications, collective may refer to a private or public company, village, town, city, institution, socio-economic zone, region, country, etc.

### **Pramá analysis follows a scientific and systematic approach**

Pramá analysis in individual life means to evaluate scientifically and methodically the everyday life of the people that do all kinds of jobs, from farmers to nurses, from factory workers to doctors, from businessmen to householders, from professionals to teachers, from ecclesiastics to clerks, and to discover if the people are leading pramic or apramic life. In other words, to discover whether people are balanced or not in their life. Pramá analysis in collective life is to apply the science of pramá to systematically evaluating the degree of progress or balance of the private companies, associations, clubs, societies, regions, states, countries, and all public and private sectors of society. The scientific approach of pramá analysis can be applied successfully to numerous issues which all governments have to deal with in their countries, such as medical care, housing, education, clothing, banking, defense, religion, sport, ecology, dissidents, homelessness, corruption, tourism, transport, language, art, agriculture, and so forth. Of course, no one will be able to apply pramá analysis until they understand that something is going wrong. But the primary and most important use of pramá analysis is to apply it with the idea that whichever stage of evolution the society might be in, at the end of the pramic session, the analyzed will have a clear vision of the path that leads to progress. Pramá analysis is not intended just to "prevent" or to "cure" a distortion. The main purpose is also to show the practical path to long-lasting development and progress.

Human beings are constantly evolving mentally. In the last 120 years, humanity has come to rely heavily on science to find solutions to increasing human demands and needs, and the scientific approach Pramá analysis offers can become both the new "medicine" for the individual needs of the modern era and the new way to investigate collective necessities and show the way to the solution of social disorders.

For more information, please contact AMIA – Singapore at +65 87724775, [amyogaacademy@gmail.com](mailto:amyogaacademy@gmail.com)

## New Project - Recreating Exponentially Soil Project

AMIA - Ánanda Marga International Academy in Singapore is working on a Proutistic project to recreate soil exponentially by utilizing all kinds of organic "kitchen leftovers." The project is very ambitious because it starts with a little quantity of soil and it grows exponentially over time and it is also extremely fertile for plants, vegetables, fruits tree, etc. Thus over time there is no need to buy more soil, rather we can recreate more soil to give away or sell.

The process called RESP – Recreating Exponentially Soil Project – is based on the PROUT concept of maximum utilization of physical resources. It is feasible in urban areas, on balconies, in gardens, and in open fields. It is safe and does not smell.

For more information, please contact AMIA – Singapore at +65 87724775, [amyogaacademy@gmail.com](mailto:amyogaacademy@gmail.com)  
<http://amiaglobal-sg.com/>

# Recent Original Meditation Research

Report by Richard Maxwell

## Characteristics of Kundalini-Related Sensory, Motor and Affective Experiences During Tantric Yoga Meditation by Richard W. Maxwell and Sucharit Katyal

published in *Frontiers in Psychology*, June 30, 2022;  
publicly accessible at the following link:  
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9282169/>



When this research project was begun, scientific reports concerning meditation were dominated by multiple forms of increasingly complex physiological measurements. These provided extensive information about changes in brain and other physiological activity occurring during meditation. However, it bothered me that the richness of the subjective meditation experience and its personal value for the meditator was seldom addressed. As well, meditation research has become dominated by analysis of academically defined mindfulness meditation and largely removed from its origin in spiritual practices. Therefore, I set about to collect extensive information concerning subjective experiences and other personal details from individuals practicing a single form of Tantric Yoga. After having people complete a lengthy questionnaire, I attempted to analyze the data using a number of statistical approaches. These failed to demonstrate any statistical significance, leaving me wondering how to proceed. Fortunately, Sucharit Katyal took an interest in the data, valuing all the subjective descriptive details that had been gathered, and considering it unique and worthy of publication. Together, we were able to complete this project.

One of my personal goals in this research was to attempt to identify experiences that might represent the presence of kundalini, a subtle energy considered to be the source of many meditation experiences in Tantric Yoga. Therefore, the orientation of the paper was written from the perspective of kundalini and whether kundalini might be associated with the various types of experiences being analyzed. The term “kundalini” was never used in the questionnaire in order not to bias the responses. Eighty volunteers completed the questionnaire which included, in addition to meditation experiences, questions concerning the quantity of meditation and associated practices, plus psychological measures of positive affect, negative affect and mindfulness.

The research provided extensive basic details about meditation experiences and examined potential causes for those experiences. In many instances, conventional explanations were considered inadequate. Figure 1 shows the percent of participants that had any kind of experience within that particular category, or modality, of experience. Six modalities were distinguished. Changes in mood were reported more than any other type of basic experience. Temperature experiences were reported least frequently and the others were in between. While mood change was reported most frequently, only 73% reported such a change. This demonstrated that meditation experiences were variable and no common pattern was present for what people experience. Changes in mood arising from meditation will be used to give a more specific example of details within the findings.

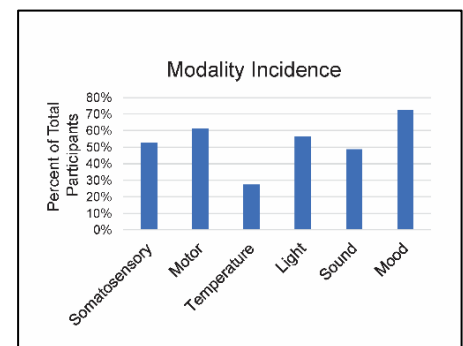


Figure 1

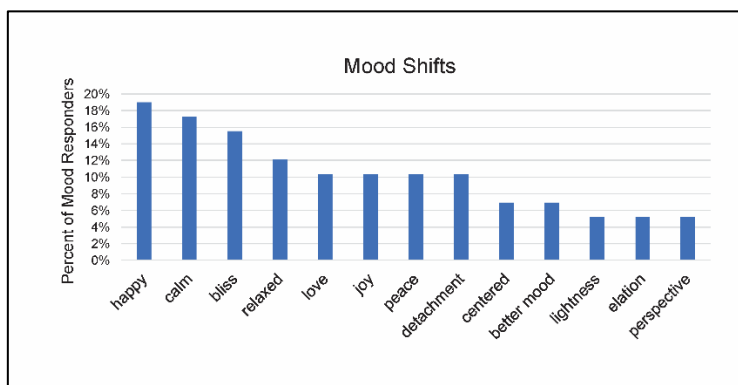


Figure 2

Mood was simply defined as any change in mood occurring in relation to meditation. If such a change was indicated, a description was requested. The descriptions received were quite varied. Figure 2 demonstrates the percent of the participants giving a response to the mood question who used the indicated words in their description, or a closely related word (such as “happiness” for the “happy” term). Many additional terms were used by only one or two people and were not indicated in the Figure 2 graph.

The vast majority of these descriptive terms were positive. In all but one instance in which negative experiences were described, additional positive experiences were emphasized. In comparison with other reports in the literature concerning negative meditation experiences, the prevalence observed in this paper (6%) was unusually low. The presence of a reported subjective mood change was unrelated to quantity of meditation experience (number of hours of

daily meditation, years of meditation, or estimated lifetime hours of meditation). Psychological measures of positive affect, negative affect and mindfulness were also unrelated to mood changes. In contrast, a psychological measure of positive and negative affect (Positive and Negative Affect Schedule, PANAS) demonstrated significant changes in relation to quantity of meditation. PANAS positive affect scores were significantly correlated with increased years of meditation, while controlling for age differences. As well, PANAS negative affect scores were significantly correlated with lower lifetime hours of meditation, again controlling for age. Thus, increased meditation was related to increased positive feelings and less meditation with negative feelings. Positive affect was also significantly correlated with a supplemental set of tantric yoga practices (diet, fasting, yoga asanas, no drug use including alcohol, and sexual moderation), meaning that greater observance of the practices was associated with greater positive affect.

These findings demonstrated the complexity of subjective meditation experiences and that the binary (yes/no) measures that were used to distinguish the presence of a response within a modality were insufficient to distinguish how affective qualities were related to meditation, when other non-binary objective psychological measures could. Nevertheless, the descriptive details that were reported provide a glimpse into the varied richness of subjective meditative experience. For example, mood descriptions that were reported varied from “Occasionally I feel peaceful” and “Mainly, I become relaxed, nothing drastic” to “Tremendous feelings of happiness-tears of joy-bliss” and “Exalted love for everyone and everything.” Future work will need to distinguish some of that variability and the effects of having more powerful meditative experiences.

Concerning kundalini, 15 individuals were identified that reported rising sensations. We considered those rising sensations to resemble what has sometimes been reported as kundalini. However, those individuals were unable to be distinguished from other participants in any way. Therefore, it had to be concluded that kundalini was poorly distinguished through reports of rising sensations and that more complex indicators were necessary. While that conclusion is disappointing, another data set has already been collected that provides multiple choices for each modality measure and includes variables that should allow for more complex comparisons. I am hopeful that more can be said about kundalini and the six modalities when that analysis is completed.

*Richard Maxwell is a retired clinical neuropsychologist whose career focused on assessing and providing treatment for the cognitive, affective and existential consequences of brain injury and illness. He has a strong interest in interpreting subtle concepts of Tantric Yoga into scientific concepts that can be explored through objective research. He has been practicing Tantric Yoga since 1974.*

*Sucharit Katyal is currently a Research Fellow studying cognitive neuroscience at University College London. His research includes the study of human mind and brain on various topics ranging from how humans perceive the world and themselves, to how human experience changes with meditation training. He has been a Tantric Yoga practitioner since 2010. You can follow his latest research at [researchgate.net/profile/Sucharit\\_Katyal](http://researchgate.net/profile/Sucharit_Katyal)*

### **Prabhat Samghiiita Song Number 1090 The Song of Neohumanism**

*Mánuś sabái ápan –  
Eki marme gánthá sabára hiyá, sabákár eki áyojan.*

*Duhkhe kándi morá, sukhe hási, priyaján priyamukh  
bhálabási;  
Morá kśudhár anna-jal milemishe khái;  
Bujhi sabákár táhá prayojan.*

*Sabái bhálabási ei dharañii, ákásher cánd-tará,  
arañyáni;  
Eki chánde náci morá, eki práñe gái –  
Dáki Parama Puruśere haye ekman.*

*All humanity is a singular entity, it is one and indivisible.*

*The feelings and sentiments of all human beings are the same; and preparation for a nobler life is the same for all. The requirements and necessities of all humanity are the same. So humanity is a singular entity, humanity is one and indivisible. And for this purpose we should always maintain an equilibrium amongst different humans, and there must be one equipoise for the development of all, irrespective of caste, creed, nationality and clan isms.*

*This Neohumanism, only this Neohumanism, can save our universe, can save human existence. So now we are to sing the song of Neohumanism. We should [forget] all our omissional and commissional errors of the past. Forget the past. Be the [vanguard of] a bright future; and the crimson light of that future breaks on the eastern horizon. We should welcome it – we must welcome it. There is no alternative but to welcome it. – Shrii P. R. Sarkar*

*All human beings are our own  
All hearts share the same innermost heart, the needs of all  
are the same.*

*We cry in sorrow, we laugh in joy, we love to see the faces  
of our dear ones;*

*We share food and drink all together;*

*We realize that all share the same needs.*

*We all love our universe, the moon and stars above and  
the forest below;*

*We dance to the same rhythm and sing with the same life's  
urge –*

*We link our minds together to call to the Supreme Lord.*



# Why Neohumanism?

By Marcus Bussey

A friend recently asked me: What does NHE bring to the world not already covered by other holistic approaches to learning? My answer was simple: **It helps us rethink limits.** The current global system that education has been designed for is generally acknowledged to be unsustainable. We are teaching in a physically limited world as though there were no limits. This is a problem! Neohumanism shifts the focus on limits from the physical to the spiritual. Limits in this context are indeed limitless. The human urge for expansion can be met in neohumanist classrooms whilst the limits of the material world are accepted as necessary constraints on the kind of human behaviour that has led us and our planet to the precipice of collapse.

The philosophy of Neohumanism sits at the core of this reorientation. It fosters an ethos in classrooms, schools and their communities that is relational, co-creative, participatory and pragmatic. Put simply **Neohumanism is an invitation to explore human identity** not from the rarefied heights of human uniqueness and anthropocentrism but through finding our humanity in relationships to the world we inhabit. This world is filled with a host of ‘others’: the soil and air, the biological, the human, the Cosmic. All play a part in our neohumanist identity. We access this richness by growing our inner life through meditation and service. These two elements link spiritual practice with social and ecological action. This bridge allows us all to continue to expand the inner wealth of our lives whilst accepting the practical constraints the material world places upon us.

It is this connection between inner expansion and social action that makes neohumanism special. As pedagogy this approach results in the recognition of the many dimensions of life that education prepares us for. In this it goes beyond the focus on intellectual achievement which lies at the heart of Humanism. It also goes beyond the vocational and utilitarian focus of Industrial education. It also extends the focus of spiritual, democratic and cultural schooling – generally characterised as ‘Alternative’ – by retaining commitments to the full human project of **becoming a cosmic-citizen**. Of course this is an ideal goal, something to aim for. It is not a utopian state of perfection.

To work towards becoming a cosmic-citizen we need to develop processes that engage the material, the mental and the spiritual as equally significant domains of learning and growth. Each domain speaks to different elements of the Neohumanist vision. **The material** requires a hands-on approach to the world and its processes and problems; **the mental** calls for the development of a critical and compassionate consciousness that embraces both a practical optimism and also a robust ignorance; **the spiritual** focuses on

developing an awareness of the inner life, the tools for reflection and creative expression, and a meditative orientation to life that can be described as spiritual pragmatism. Curriculum is being developed to address these domains. Its growth is shaped by the context for the learning, the resources available and the needs of students and their communities.

## Key areas of concern for Neohumanist educators are:

- Positive outlook
- Practical life skills (personal and social)
- Service orientation
- Intellectual inquiry and curiosity
- Environmental/Ecological consciousness
- Interpersonal and intercultural capacity
- Creative and aesthetic sensibility
- Reflexive awareness of culture (the good and the bad of it)
- Spiritual grounding

These key areas are not set in stone but are points in a **Neohumanist learning landscape** that is constantly evolving to meet the needs of the learning context (class, school, community, planet, cosmos). In this ‘landscape’ the personal, the social and the ecological are intimately linked. Hence, my point that neohumanism helps us rethink limits. At this time the physical limits of our planet are increasingly impacting on human systems. Some of these systems we are coming to realise are not sustainable – yet we keep focusing on the physical limits without acknowledgement of the personal, intellectual, cultural and spiritual dimensions to this problem. Neohumanism can help us address the anxiety felt by many particularly in developed countries that sustainability is ultimately about going without.

There is no doubt that physical limits will bring changes to our world and the ways we live but there is no necessary condition that states that we are destined for diminished futures. Indeed the future according to Prabhat Rainjan Sarkar, the founder of the Neohumanist Education movement, is bright. It is bright because **a richer more inclusive consciousness is on the rise**. It is part of the growing global consciousness we all share in. This consciousness – of which neohumanism is an expression – ultimately will have social, economic and ecological effects as people challenge and change systems of injustice that are driving segments of humanity towards increased poverty and marginalisation and other sections of the planet towards ever growing resource consumption. Key to this work is the fact that **resources of this planet are not simply physical**. The ecological, cultural and spiritual resources are open to all when the basic needs of life are met.

To recognise this calls for **a reorientation in the practices of people**. At the risk of belabouring the point, these practices are physical, mental and spiritual in nature. Neohumanist educational approaches to this



rethinking of limits focuses on **the importance of Service as a driver of co-creative learning**. True service empowers both the served and the one serving. This wonderfully simple insight has implications for curriculum, for action and for the pushing back of the limits that constrain human imagination and learning. **Service decentres the modernist fixation on ego-driven learning**. Learning is no longer about personal command over a set repertoire of culturally and socially enabling literacies. Now the focus is on literacies that foster partnership and compassion. In this neohumanism operates as a form of critical spirituality that reframes learning as a co-creative act involving the learner and the object of learning in a deep loving dialogue.

implications. When engaged in service to the Present, to the Collective, to the Past, to the Future, to the Whole and to the Cosmic Principle we immediately find a new orientation to the pressing question of limits. We find meaning and purpose in our learning with, for and on behalf of this world and also with, for and on behalf of our interior world. **This releases educators from the compulsion to focus on the surface instrumentalities** that keep us locked in current, maladaptive, materialist responses to the major issues we face as a global community today. So for me **bringing a neohumanist approach to education is a no brainer** – it invigorates and deepens my personal and teaching life whilst sharing something magical with all who join me on the learning journey.

This dialogue can be mapped, as in **Table 1**, around six kinds of service. Each with its own curricular

<b>Critical Spirituality Neohumanist Schools</b>						
<b>Overview of Service Domains in NH Schools</b>						
<b>←Neohumanist Landscape→</b>						
	<b>Physical</b>	<b>Interpersonal/Collective</b>	<b>Just Relationships</b>	<b>Build NH Futures</b>	<b>Holistic/systems</b>	<b>Spiritual</b>
<b>Critical Spiritual task</b>	Identify deprivation of fundamental human needs – seek to address these via <b>Action</b>	Focus on social justice issues	Challenge roles and the forces (media, economics, dogma of religions, etc...) that maintain these; ethical thinking	Develop imagination, creativity and moral courage	Foster understanding of systems, sense of awe and wonder, identification with planet	Explore silence, presence, stillness, pattern, relationship to the Numinous
<b>Action</b>	Service that empowers, <b>service<sup>1</sup> to the present</b> (ie soup kitchen but also training)	Scenarios, role playing, play back, group work, shared responsibilities; <b>service to the Collective</b>	Question, advocate, change patterns of consumption, <b>service to the past</b> (dangerous memory); ethical living	Play, story-telling, <b>service to the future</b> (eg plant a tree, consume less); education for sustainability	Singing and all Arts, Yoga, ask unanswerable questions (ie play with paradox and aporia); <b>service to the Whole</b>	Meditation, listening, <b>service to the Cosmic Principle</b>
<b>Mode</b>	Physical work to enhance the life of others	Interpersonal/ Intrapersonal work to enhance the life of others	Work on Pseudo Culture and the expansion of consciousness to free the mind from a range of limited sentiments; free mind from cultural additions	Work on inspiration, hope and empowerment so that all aspirations become realisable; be creative	Work on sense of belonging to a whole that is more than the sum of its parts; work on awe and wonder	Work on the spiritual dimension of our individual and collective lives

**Table 1: Service at the heart of the curriculum**

<sup>1</sup> NB: all service is also **service to Self**

It is also possible to look at ways to measure the impact of Neohumanist principles in our life and work. **Table 2** below is one way I do this when looking for concrete and also subtle outcomes in my Neohumanist teaching practice. For me simple tables like this help affirm what I am doing and also act as useful reflective practices to keep observing and evolving as a teacher/learner. I have left parts of the table blank for readers to fill in. Have fun!

**Table 2: Quantitative and Qualitative Assessment tool**

	<b>Expression</b>	<b>Activity</b>	<b>Testable Outcome Quantitative</b>	<b>Testable Outcome Qualitative</b>
<b>Heart</b>	Relationship	Friends	Write and perform a friendship song	Use of strategies in interpersonal conflict
<b>Head</b>	Physical Mind	Inspired Asana	The Concentration Game	Reduction in restlessness
<b>Community</b>				
<b>Values</b>				
<b>Rationality</b>				
<b>Ecology</b>				

# New Gurukula Network Feature - Student Work

## Student Work Progressive School of Long Island, USA

The following student work is from the Progressive School of Long Island in the USA. The Founder and Director is Eric Jacobson. The school has been in operation for 40 years and spans grades Kindergarten through Middle School.

The following poem was written by 5<sup>th</sup> graders who worked together during poetry class.

### The School We All Love

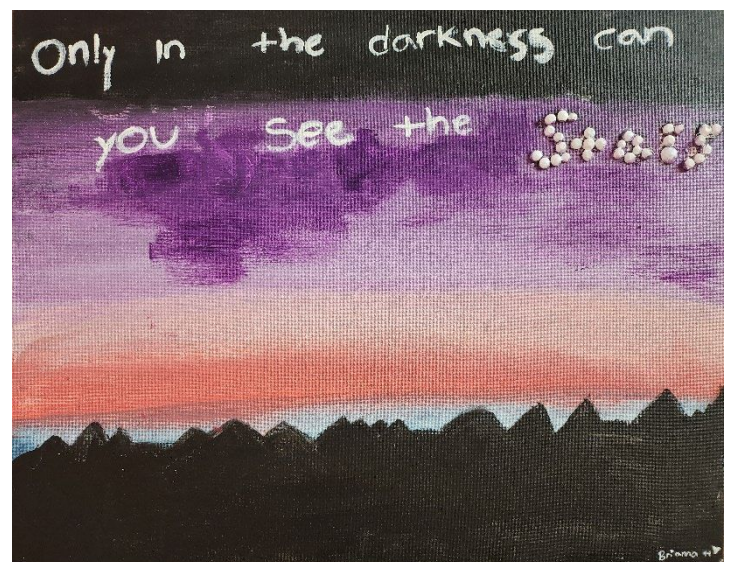
PSOLI, I love you very much,  
You have given me the perfect touch,  
You have taught me all about the Earth,  
And the fiery souls that brightened its hearth.

And all the useful things we've learned--  
Like the fire of friendship, forever to burn,  
The teachers here are really great,  
I think that we should celebrate,  
About the learning experience that you create,  
Here we have nothing to hate,  
Like learning all about mass,  
During our wonderful science class!

Elise Gjezo & Christena Neilly (5th grade)



Children combining Art and Social Studies built their own Ziggurat (below) while studying ancient civilizations in class (not part of NY curriculum!) Pictured to the left is the view inside the Ziggurat through the roof.



Students combine Art and Philosophy to create message pieces.



Middle Schoolers combine Art, Drama, and Science to create a huge drawing of the human heart, and then dressed as red blood cells, practice travelling through it.

**Student Work Lotus Center in Ghana and Chitmu School in India**



Using the art of paper folding, children at the Lotus Children Center made flowers to celebrate the end of the year term



Learning English Alphabet with illustrations, Chitmu School

# Conscious Food Systems and the NHE Wood School in Bali

by Erika Worster

Wood School Bali was established in the village of Pejeng, Bali in 2013, by Founder and Director Arul Selven. The school has grown organically to span Nursery through Grade 10 over the past years, with 65 children enrolled from internationally diverse backgrounds. Currently 12 teachers and many local villagers are employed by the school and its ongoing projects in various capacities. Wood School Bali works with the Master Unit in Northern Bali to support an onsite educational program serving underprivileged children in the most rural areas of the island. The goals of Wood School Bali are to bring to life the teachings of Shrii P.R. Sarkar, and thereby create as large a positive impact as possible, with the individual children and beyond to our local and international community. This is achieved through multiple programs, including an ongoing onsite dog shelter for example, as well as our conscious food and gardening program we will now share more about.



There are so many aspects and elements to be considered when approaching the development and sustainability of running a gardening and sentient vegan food program at an NHE school. To design a system which runs consciously in alignment with NHE values at its core is both multifaceted and nuanced, from the school garden and lunch table to the impact on the local community and ecosystem. At the heart of it all, the goal is to inspire the students (and teachers and parents by extension) to truly and meaningfully appreciate the hard work of the farmers and growers, and the environmental impact of their own individual and collective choices. We feel it is important to follow a sentient vegan food program and to remain in line with PCAP (Prevention of Cruelty to Plants and Animals), as it is not possible for us to find guaranteed ethically sourced dairy products in this industrialized place and time.

Ideally, this experiential process starts with the school gardens. Through growing their own organic vegetables per class, the students learn firsthand how labor intensive and complicated the food growing process really is. By keeping the gardens organic, free from pesticides and chemicals, they also see the real-life results of contending with natural elements such as bugs and animals. Through this, they are able to better understand the prices farmers must set for organic produce and how much hard work is put into each leaf, fruit or vegetable. The students also learn, through trial and error, which plants they can reliably plant based on season and garden conditions. They learn to measure sunlight and analyze the health of soil, and how to enhance and work with what is possible. Students are also able to understand more deeply, through their hands-on experience, the impact food growing has on their own small immediate micro-ecosystem. They see how the bugs and bees thrive in their natural and supported habitats, the butterflies flying and grasshoppers jumping, and view their interactions as something natural, to be supported and appreciated. They are able to understand the roles of all natural elements, beyond our own human role on earth, which inspires a sense of awe in the heart of each child.



As it remains a work in progress, year after year growing little by little, the school gardens are supplemented by trips to the local village markets. There, we are able to buy locally and support our village farmers. It is not always possible for these local farmers to grow “organically” on a large and successful scale, so we must be willing to compromise. This means soaking all fruits and vegetables accordingly as well as selecting those less impacted by the use of

pesticides. It means eating and serving what is local and in season and purchasing at a fair price, supporting the local community. This also means, when preparing school snacks and lunch, swapping local fruit and vegetable ingredients such as cassava and taro for other imported options. By shopping locally and seasonally, and using our own successfully harvested fruits and vegetables as often as possible, the students are able to consider and experience a positive impact on their macro-ecosystem. This is through reducing waste/packaging as well as the carbon footprint of importing foods unnecessarily, thus embracing moving closer to a zero-waste lifestyle in support of the earth and larger scale environments. After all the hard work, as the weeks go by, the students are able to understand why people are prone in general to taking the easier option, which is to just buy packaged food from the supermarkets. However, they are left at least with a better understanding and inspiration for alternatives.

There are many ways to approach growing food. One of the school's most successful methods to date is the use of hydroponics. We have been able to achieve great success in growing a variety of leafy greens to harvest for the school and the school community. This method has the additional benefit of showcasing the attainability of this specific system in relation to space and circumstance. As our human population continues to grow, and space becomes limited as well as increasingly costly, hydroponics provides a very practical solution. It also engages the children's rationality and logic as they design and understand the way the structure is engineered for efficiency. The children are able to help build liquid alternative nutrients to add to the water flowing through the hydroponics systems. They work with both organic materials and minerals to create a supportive balance.

As we grow a variety of vegetables which are not commonly grown or known by the local village community, we are able to introduce them as an alternative to what is more commonly planted, grown and consumed, thereby diversifying the local edible crops available. Though they may not eat these new varieties, they have the ability to sell them, and perhaps in the future they will add these new nutritious plants to their everyday diets. This naturally enriches the local ecosystem. An extension of the school gardening/food growing program was also seen during the pandemic, when though the school was nearly empty the staff (largely from the surrounding village and dependent upon the school for their jobs), were given an adjacent plot of land on which to grow and ultimately barter their own vegetables.



Everything mentioned above starts and finishes with composting, a key stage in the cycle of food. Our students study and come to understand, through hands-on engagement, many types of composting. From Black Soldier Flies to Vermicomposting, they are able to witness through firsthand experience, working in harmony with nature to expedite the naturally occurring cycles of life found in nature. They can see how we as humans are able to give back to the earth, all the remains from which we take, such as peels and fallen leaves. Through personal and group experiences of their own universal interconnectedness, they are left with an imprint of awe. To see how insects, the earth, air, water, animals and humans all collectively create the perfect balance when working in harmony.

**For more information about the Wood School, please visit their website here:**  
<https://woodschoolbali.com/>

# A Report on Zonnelicht in the Netherlands

by Yolande Koning

## History of Zonnelicht

In October of 1986, Zonnelicht started as a playgroup with four children, using a curriculum based on the development of the layers of the mind towards self-awareness, clarity regarding moral values, and an emphasis on having a strong and loving connection with the world around them.



Because of the personal attention and the challenging activities that we provided for children, the school grew rapidly and the parents were very inspired and supportive. The building that we used in the beginning was an old primary school that was to be demolished but was rented out to Zonnelicht for a maximum period of six years. Initially, the government was not willing to provide a new facility for Zonnelicht, but the parents organized a campaign and approached political parties to stand up for the school. This resulted in a small prefab building with three classrooms that ensured the continuation of Zonnelicht and the 43 children at that time.

The school was run by dedicated volunteers, who were practicing meditation and were inspired to bring out the best in children using a Neohumanist approach. Initially, staff training was done on an individual level. Since 1991 there

was a need for collective teacher training, and due to that need a program was offered to the teachers including practical skills and philosophy. After the move of the school, Zonnelicht grew as an organization because parents wanted to expand to a day-care setup and a baby group to bring their small-ones to, because of their trust in the loving and caring environment. Slowly the school was growing but a small-scale approach was kept by adjusting the size in such a way that the calm and stable vibration could be felt. At that time there were three toddler groups and a baby group. In May 1991 a new building was purchased, because the monthly cost of buying was smaller than the amount of rent. The purchase was possible with help of a loan from the anthroposophy bank and 40 deposit letters from parents vouching for Zonnelicht. With this new building being situated near a Rudolf Steiner school and a Montessori school moving in our back garden, more parents and children were coming. Due to that situation teachers could receive payment for their work instead of being a volunteer. After working for 21 years as a volunteer I finally received a salary.



## Model of Neohumanist Education

**Zonnelicht has been running successfully for 36 years in Den Bosch in the Netherlands. Currently, there are 340 children between 0 and 12 years old in the school.**

**About 40 teachers are employed in the school.** The management is done professionally with a team using a quality management system specifically designed for day-cares. This team of eight people are in various supporting positions ranging from writing the quality handbook to creating conditions to safeguard the spiritual vibration and the vision. The staff keep a close relationship to guide and support the teachers in their developmental work with the children and the spiritual guidance that they provide. There is an ongoing process of training: basic philosophy in the

context of Neohumanist education, including layers of mind, Brahma Chakra (cycle of creation) and yama/niyama (moral code), is part of the onboarding process for every new teacher. There has been ongoing teacher training since 1991, which has resulted in a lot of experience for training teachers towards Neohumanist education, in commitment as well as in abilities. Within Europe, Den Bosch has had a very good opportunity to develop Neohumanist education as a pilot for other schools, for the establishment of the education system itself and the potential for a physical accredited teacher training institute. The project 'Sowing a sustainable seed' will as a pilot have a ripple effect on primary school and daycares to take sustainability and ecology more seriously in their curriculum.

## Leadership

Throughout the 36 years of Zonnelicht's existence, the development of the school has been stable regarding organizational and financial matters, despite the obstacles we faced in safeguarding its continuation. Wouter Vorsselman and I had always put the school first in our lives and focused on the development of teachers training to bring a Neohumanist vision to society. This resulted in the establishment of Lotus Centre in 2014 under the wings of NERI Holland that was initiated by Dada Shambushivananda in October 2000. Since Wouter died in 2014, it was hard to run the school, but the continuation of the school is now safeguarded with the help of my son Caetanya, who started working in Zonnelichttwo and a half years ago.

## Fundraising for the New Building

Parents were and are very enthusiastic and grateful for our services and development for their children. No marketing was needed, since word-of-mouth made more parents want to bring their children to Zonnelicht and made the school grow and grow. Zonnelicht even had to expand to wings in the Montessori school and Rudolf Steiner school. However, the school board of the Montessori school had decided to take down the wing that we were renting to rebuild their own school on the same spot. The local government agreed after a lot of negotiation to sell us another building at a different location including a sports hall since Zonnelicht needed more space for the children. We need to come up with 600,000 euros to be able to buy and renovate the sports hall. We hope to move in by the new year and hope to hold the annual teachers training event in February 23-25th,2023 in the sports hall. The sports hall has 640 square meters and will be used for the after school day-care children (6 groups) and for training, workshops and conferences.

**For more information or to contribute to this project, please write to: <[info@zonnelicht.nl](mailto:info@zonnelicht.nl)>**

## Planting a Sustainable Seed – New Pilot Program of Zonnelicht

Ecologically responsible development is an important part of dealing sustainably with the planet. Conscious human behaviour is a prerequisite for the longevity of our planet. In this context, sustainability is not a buzzword but an intention to continue life.

Childhood is an ideal period in which children develop fundamental behavioural patterns towards nature and each other. Supporting children in the development of their ability to make informed choices based on knowledge and understanding of ecology and sustainability requires a new form of pedagogy — a pedagogy in which the child's own distinctive capacity and self-awareness are addressed and confirmed in order to truly connect with nature and sustainability education. Sustainability from within appeals not only to the child's heart but also to the sense of responsibility to want to care for and contribute to the balance and harmony between man and nature.



The main goal of the pilot project 'Planting a Sustainable Seed' at KDV Zonnelicht is to set in motion a movement that pays optimal attention to sustainable thinking for children and young families. Programmes in the children's workshop, the healthy kitchen, in the sports hall, the vegetable garden and in the classrooms aim to contribute to an empathic feeling for nature and sustainability. Discovery and design-oriented learning is encouraged with ideas for a fair and sustainable future. On the one hand, this is meant for the children of Zonnelicht, and on the other hand, the ambition is to use this platform to give an impulse to the necessary transitions in society regarding sustainable thinking.



# Ananda Marga School Bilaspur, India

This school was started by Ac. Chitprabhananda Avadhuta (Dadaji) in 2006. By that time Dadaji has been a monk in Ananda Marga for ten years. He was newly assigned in this area to serve the local people in some capacity. He saw that there were many children and he thought that the best way to serve the community would be to have a good school. With lots of difficulties at the initial stages, he started the school with thirty students in the village of Dev Nagar Koni. The village of farmers and labourers, is near Bilaspur in the state of Chhattisgarh. Dada had to motivate and educate the community about the importance of good education in our life. Slowly the community started to help and the number of children increased. He even gave the name of the street where the school was located, “Dadhichipara” which means “Those who give their all to serve others”.



Now 270 children attend the school from Nursery to Class 10 and there is a staff of 15 teachers. The school is fully computerized and various elements of Neohumanist Education, including English, are taught. The students attend state level competitions in various subjects and excel in their performances.

Contributors to the development of the school are Shrii Sailesh Shukla, Shrii Ghanshyam Shukla, Shrii Kamal Bajaj, Shrii Digambar Bhoj (chairman), Shrii Narayan Nayak (principal) and many others.



Future aims: To expand the school infrastructure to serve more, up to 500 students, and to open more schools in other areas where there is a need for good education. Any support towards these goals is welcome and very much appreciated.



Visitors and volunteers are welcome and may contact Dadaji.

Website: [www.amesbilaspur.in](http://www.amesbilaspur.in)

Email: [anandamargabilaspurcg@gmail.com](mailto:anandamargabilaspurcg@gmail.com)

Contact number: +91 8770257102





# Introducing Neohumanism and Astaunga Yoga to the Indigenous People of Mexico

Interview by Didi Ananda Rama

Gicela Lopez Morales, residing at a ranch called El Misterio, is a local Aztec woman of Mexico. Since she was 16, she has been an activist in the struggle of the indigenous people of Mexico. Indigenous peoples with their own languages are spread throughout Mexico, but the majority (80%) are concentrated in the southern and south-central regions of Mexico, in states such as Oaxaca, Chiapas, Veracruz, Puebla, Yucatán, Guerrero, Hidalgo and Mexico City. Together they struggle for their fundamental rights of education, health and peace of the people in their indigenous territories.

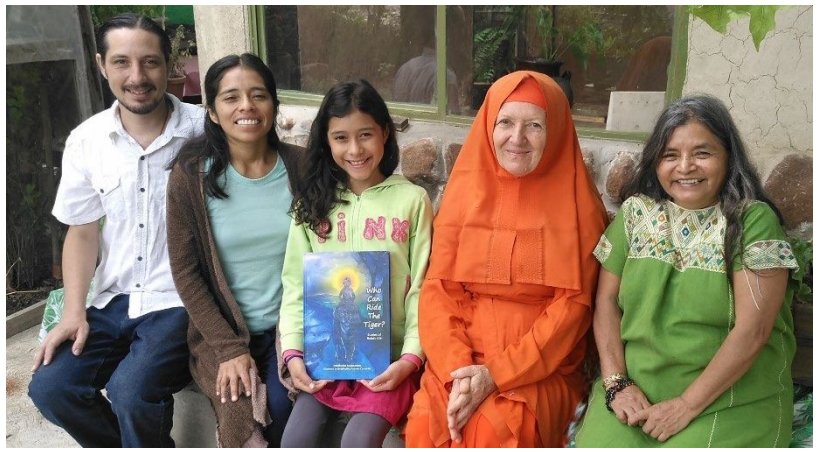
Gicela lived with the people in the jungles and territories of the indigenous people who are trying to protect and preserve their culture and societies from outside land grabbing schemes. She is familiar with the abundant species of flora and fauna, many of which are endangered, such as the quetzal, jaguar, ocelot, otter, blue headed parrot, and the howling monkey. Gicela tells of the great variety of wild orchids and amazing animals such as pumas or mountain lions, tapirs, monkeys, boas, roadrunners, wild boar, pelicans, herons, spoonbills and opossum, among many others.

Over the years Gicela has organized and participated in various humanitarian projects. The projects help the locals in various areas such as education, nutrition and health, agriculture and preservation of the ecological fabric of sustainable life and emergency relief, safety and protection. The projects have support from people in the cities and various groups such as women's groups and cooperatives of people who help the remote indigenous people.

Gicela is a teacher of various skills, such as herbal remedies, naturopathy, yoga and meditation, Aikido for self-defense, first aid and other basic survival skills and practices. She has earned the title of "Manik" which stands for a "wise leader or elder." She has received approval from the National Congress of Indigenous People (CNI) of Mexico to introduce Neohumanism and Astaunga Yoga to all the communities. She is interested in introducing elements of Neohumanist Education as well to their schools, which are presently applying concepts of Paulo Freire and Rabindranath Tagore.

The peoples that make up the CNI are governed by seven principles and everyone has a say to decide collectively:

1. - To serve and not to be served.
2. - Build and not destroy.
3. - Represent and not impersonate.
4. - Convince and not conquer.
5. - Obey and not command.
6. - Down and not up.
7. - Propose and not impose



Tree Planting



# The “Nurturing” Game

## By Marcus Bussey

A question that faces many aspiring Neohumanist educators is how to inspire a sense of devotion for the subtle yet ever present sense that we are part of a much bigger ‘drama’ than our material reality, and our schools/centres, lead us to believe. This subtle feeling revolves around our sense of purpose. Our ‘what is my life all about’? For Neohumanists this feeling of purpose is anchored in our ‘love’ for the World and for that Cosmic vibration that hums along with it. Essentially this is a devotional stance. This love sits at the tender heart of our being and is what the founder of Neohumanism, Shrii Prabhat Rainjan Sarkar, called in Sanskrit, our ‘Ishta’.

Shrii Sarkar notes of this ‘ishta’ that it ‘means the object whom you love most’. This for many finds expression as a deep longing. It is what moves us to work tirelessly for the benefit of others but, when not recognised it can also be what leads us into deep materialism and ambition. So, a force unrecognized can easily distort, twisting our lives this way and that. Essentially, in the spiritual context, this longing is a devotional force. We need to pay attention to it, and nurture it.

As we engage with life it is easy not to care for this devotional feeling, to unconsciously draw on it until it is worn thin and frayed. Then we are at risk of burn out. This of course is a problem that all in Service to the Cosmos face. The ‘Nurturing’ game is one way we can convey something of this important asset to those of us who have ‘forgotten’ and quite likely never been introduced to this concept.

This activity is for a group of teachers, parents, administrators etc. It requires a large space and some gentle and dynamic music.

### Preparation: Three music tracks

1. Peaceful and calm: I used

<https://www.youtube.com/watch?v=vtKsBCA4H8Q>

2. Starts slowly but rises to a crescendo: I used

[https://www.youtube.com/watch?v=VAPapYhDSUc&list=OLAK5uy\\_nbi1Fuz9bJsPhQyAvqEs-oQ7R6HkRZiaE&index=2](https://www.youtube.com/watch?v=VAPapYhDSUc&list=OLAK5uy_nbi1Fuz9bJsPhQyAvqEs-oQ7R6HkRZiaE&index=2)

3. Conclusion: Richter Mercy

<https://www.youtube.com/watch?v=uWrc6ihmaE0>

### Part 1: Setting the Scene

Ask everyone to lie (or sit) down with eyes closed. Put on some easy gentle music (*Track 1: Einaudi Il Giorni*). Begin by telling a little ‘story’ about Ishta as that special place within us all that we often forget is there, but it is our most cherished ‘thing’, like a walled garden filled with beautiful flowers.

We often leave the garden gate open and let weeds grow... we forget to ‘self-care’ – the same is often true

in the world where we fail to recognise that which really provides meaning, connection etc in the world...

Ask the group to open their eyes. Lower the music... Tell the group we are going to dramatize this story to reflect on what is happening when we do not care for our ‘Ishta’

### Part 2: The Game

Either the group or you can nominate someone to play the role of ‘Ishta’ (needs to be someone with a specific role or someone who is theatrical in nature). In the case of a school or early childhood centre it could be the director who carries the ‘weight’ of the world on their shoulders. This person represents the vision/passion/energy (Neohumanist philosophy of course) and acts as an external ‘ishta’ to the group.

Then choose 2 or 3 people to act as ‘aggressive’ elements trying to catch the Ishta and bring her down... Then ask the majority of the staff to play the role of protectors... check that all know what their role is to be. Ask:

- The person playing Ishta to state their role
- Those playing the aggressors to state their roles
- Those playing protectors to state their roles

Change the music (*Track 2: Einaudi Devinire*) to something that rises in a dramatic arc... it should last about 5 minutes

### Part 3: The Reflection

As the ‘drama’ session ends we sit in a circle. First, I invite the one who played Ishta to speak. What did it feel like? Was it real? Anything else? Then, I invite general reflections.

Then I have people sit in small groups and discuss how this activity felt... what was it like playing their role? How do they (or could they) protect their own Ishta? Also inviting them to reflect more broadly on how we all too often let what is meaningful go for the sake of ‘peace’ or convenience... still in these small groups I ask them to strategize how they can become more aware of their Ishta and take steps to repair their inner garden (or the inner garden of their workplace/community).

I invite them to put ideas down on post-it notes and put them up on a wall. Then we look at the responses and organise them according to the context, such as: Personal inner work; working in community; working in an institution; working in nature. Wherever they are... what are some key strategies? Techniques like meditation, kiirtan, but also honouring collective space, honouring one’s colleagues, protecting one another, speaking truth to unhealthy habits in oneself or others.... And so on.

I end this activity with slow movement to music (*Track 3: Mercy*) such as the Interplay one hand dancing activity.

# GLOBAL NEWS



## NAIROBI SECTOR

### GOOD NEWS FROM WEST AFRICA - Path of Joy Children Center - Central Region of Ghana:



Settled in a neglected area of Kasoa, where the community lacks basic services of sanitation and notions of hygiene, the Path of Joy library has been supporting the kids in diverse activities after school. Now we look forward to guiding the children to grow as ideal citizens of the future, with a broad vision and compassionate heart, by imparting Primary education.

Inspired by Neohumanist ideals and the urge to create a better planet, we joyfully keep challenging the challenges and moving forward with no pause. At the moment we are struggling to improve the facility so that we can start the Primary school.

This year we got more speed in completing the facility as we got the support of AMURTEL Italy as well as funds from a Brazilian raffle organized by Anirvana Holistic Center in Brazil. Thanks to them and

the sympathizers who have donated, we have been able to complete walls, fix tiles, and beautify the front of the school. We also created a system to harvest rainwater to collect water for cooking.

Now Emanuele Antola Foundation and Sadhu Vaswani Center have supported painting the whole facility. Work is going on. Inspired to cooperate in this project, the Ghanaian youth from Ananda Marga have given some of their time as volunteers. AMURTEL Italy has again come forward to help build a space for volunteers to stay.

Still, a lot of work needs to be done before the end of the year. We have to acquire furniture and fix a playground. To complete the ground floor, we need to build a refectory. You can donate via our Paypal account but you have to confirm it with me by sending the receipt to the email [didigayatri@yahoo.com](mailto:didigayatri@yahoo.com). Thank you!

### GOOD NEWS LOTUS CHILDREN CENTER – Accra, Ghana



Katherine (Kalyanika) a yoga teacher from Switzerland has volunteered in our Early Childhood center. She made full use of her short stay by organizing art activities and giving yoga classes. She noted that the children in our school were quite calm and cheerful compared with the ones she has given classes before. Hearing soothing music and doing deep breathing, some of our kids seemed to dive into an ocean of joy during the classes. They were always excited to have those yoga sections.

She also enjoyed visiting historical and sites of natural beauty of Ghana. You can also be a volunteer! Write to: <https://lotuschildrencenter.org/volunteer-now/>



# MANILA SECTOR



**AMSG Youth Camp – Phan Rí**



**Teamwork Play – Phan Rí**



**Natural Playground – Eco-village Ananda Sampurna, Lào Cai**



**The beach is fun – NHE Lily Center Đà Nẵng**

## Saigon, Vietnam

### TRAINING THE SUCCESSOR TEAM THROUGH YOUTH CAMPS

Taking advantage of the release of the Covid restrictions and good summer weather, Ananda Marga Saigon (AMSG) has organized some youth camps to give fun to the kids along with character education. Various activities have taken place at BẾN TRE, Phan Rí, and MU Ananda Uma – Phước Tân, Biên Hòa covering festivities, charity services, teamwork, games, tree planting, asanas, classes on Yama-Niyama etc. Thanks to these activities, young capable personalities are discovered with a view to train and develop them into future sadvipras. Now the kids are familiar with the Sanskrit labels of their teams in light of the core values such as Ahimsa, Satya, Shaoca, Santosa etc. with the adapted meanings according to their level of understanding. More festivities will be held regularly along with Yoga conferences for adults to strengthen the kids teams, such as Tiền Giang Regional Retreat, English clubs, Halloween, Christmas etc.

The Neohumanist Lily Center in Đà Nẵng also gave an enjoyable vacation time to the kids in July along with the usual classes. The Eco-village Ananda Sampurna in Lào Cai successfully held a three-week camp in June for kids.

Be together outdoors and love nature! No more virtual world!



**An Outdoor Asana Class, BẾN TRE**



**Learning Yama & Niyama, BẾN TRE**



**Tree Planting, MU Ananda Uma, Phước Tân – Biên Hòa**



**Charity at Đức Quang Children's Home – BẾN TRE**

## Indonesia Early Childhood Teacher Trainers

AMURT Indonesia has been awarded a new project aimed at developing a network of early childhood teacher trainers across Indonesia. The 2-year project, sponsored by German charity Kindernothilfe, is conducted in 11 regions – 3 in Java, 4 in Sumatra and 4 in Sulawesi, reaching 150 schools with an estimated 600 teachers and 6,000 students.

The overall project objective is to groom 70 early childhood teachers to become facilitators capable of helping to train their colleagues in the Independence in Learning Curriculum, the child-centered Indonesian national curriculum which aims to nurture in students the Pancasila Student Profile. The Pancasila Student Profile is derived from the Indonesian state ideology, the Pancasila, and aims to develop 6 characteristics: surrender to God & nobility in character, critical rationality, global diversity, collaborative cooperation, self-reliance, and creativity. Since these characteristics are completely aligned with Neohumanism, AMURT Indonesia regards our project as a way to promote Neohumanist values for a better world.

## BERLIN SECTOR



### Italia

Dada Shambhushivananda was the chief guest at a workshop organised by Yogiis Academy in the outskirts of Torino,

Italia. About 22 participants listened to talks by Dada on GURUKULA: HISTORY AND LEGACY, MANTRA SHASTRA AND SHIVA'S WISDOM. Acarya Kamaleshvara gave some classes too on Tantra. Students of the Academy sang the Gurukula song in Italian in the original melody. Artist John Caviliere from New Haven was a special guest on the occasion. The Yogiis Academy is currently offering a three-year course and details are available on [www.yogiisacademy.org](http://www.yogiisacademy.org). Michela Urbani led the collective meditations.



Prabhat Samghiita 5018 (October 20, 1990) ITALIANO

QUANDO NOI FAREMO GURUKUL  
DIPINGEREMO DI CONOSCENZA  
OGNI FIORE ED OGNI CUOR  
NOI FAREMO GURUKUL  
QUANDO NOI FAREMO GURUKUL

NESSUNO RIMMARRA' INDIETRO  
SUONEREM LA NOSTRA LIRA  
TESSEREMO CON IL NOSTRO AMORE  
UNA BELLA GHIRLANDA DI FIOR  
NOI FAREMO GURUKUL  
QUANDO NOI FAREMO GURUKUL

NESSUNO DISCRIMINATO  
TUTTO SARA' UNA FAMIGLIA  
CON LA MENTE COLMA DI AFFETTO  
DI DOLCEZZA PER IL TUTTO  
NOI FAREMO GURUKUL  
QUANDO NOI FAREMO GURUKUL

### Sweden

Dada Shambhushivananda sharing the gurukula network with Shri Bhupendra Yadav, the Minister of Environment , Govt. Of India at the Stockholm Environmental Conference.



# GEORGETOWN SECTOR

## Campo Divino, Argentina

Campo Divino celebrates its 8th year of existence this 2022!! As spring goes on, Mother Nature begins emanating sounds and vibrations of all sorts and frequencies on this side of the sphere; the sun heats, the birds sing louder, the many insects, the new leaves, the blossoms, the cold nights with warm daily breezes, the water current, some scattered storms and the animals and our hearts that keep on beating the clarion call to build a new world meant to be shared among one and all.

Learning, taking and applying guidance from Shrii P. R. Sarkar regarding an integrated farming approach to develop places as such enables the workers to know the path to create appropriate models focusing on various fields correlated among each other towards ecological and sustainable living harmonizing with the surrounding. Surprisingly to see the present of Campo Divino after all these years thanks to the input and efforts of locals from Argentina and worldwide supporters that today nine of the thirteen essential items given by Shrii P. R. Sarkar for projects as this are included in our efforts, our lives, and a daily interactive coexistence on site, a living inspiring play for the viewers at long distances, for the visitors and for the regular workers who beautifully dedicated themselves for this cause.



### AGRICULTURE

Since the beginning, and more in later years, developing agriculture is the priority item here and #1 in the essential items too.

These last months we have particularly worked on expanding gardens and opening new cultivable areas, knowing the soil better each season, the resources around, the nature turns, as well as improving on seedlings and establishing a seed bank with an enormous quantity of exemplars and creating our own compost with nature's ingredients in a recently built structure only for this vital purpose that will produce 4 cubic meters of it!!

65 fruit trees are healthy growing in protected areas with new fencing and an automatic watering system. We have thirteen different varieties of trees... pear, apple, walnut, peach, apricot, plum, cherry, figs, almond, etc. Many of these varieties are recommended to grow by P. R. Sarkar.

One third of a hectare at the former horses' area with strong protective fencing had been dedicated and prepared for this season with long beds, with abundant compost, mulching and water system for more production, seeking to provide to the kitchen of Campo Divino as well as selling to neighbors and other people. Experimenting with the mountainous soil in constant changes of weather and seasons is not a joke. Today more than 25 varieties of vegetables, greens, pulses and fruits such as strawberries are grown. Oil cakes made from alfalfa, local soil and water are applied as mounds on the field too.

More than 300 herbal medicine plants including 15 varieties are distributed in different gardens all over the southeast area supplying organic raw materials to the laboratory for natural medicine production, including regular distilling of the incredible essential oils from Práñáh, already in production for more than 5 years without pause .

### Related to agriculture:

The irrigation system was improved considerably and expanded with automatic dripping in 2 big areas. Hundreds of meters of pipes are distributed underneath or camouflaged around Campo Divino, flowing constantly with pure water obtained from the year-round river, pumped with solar energy, reaching long distances for the cultivated areas and the fruit orchard, for example, located 350 meters from the main water tank. It is one of the main recommendations in Ideal Farming Part 2 to use surface water for agriculture and other uses, avoiding using underground water and keep it for reserve.



A new greenhouse with wood heat inside and a solid structure is planned to be built this year for growing mostly native trees such as algarrobo, espinillo, chañar, etc, as well medicinal plants and seedlings of fruits in the appropriate time. Seriously speaking, to begin one of today's most important works that was in 'future plans' for this project is a must today. With the current situation it is time to begin thinking collectively about this. The first plan is to apply around the area of Uchacha, the city that gave birth to some of us, an afforestation program to a farm which hopefully can satisfy the needs and be applicable to other neighbors. These areas where mostly soybean and corn are grown with massive negative impact on ecological systems due to the conventional way of treating the soil, the government obliges farmers to apply afforestation on a certain % level of land owned (2% of the total). There is an urgent need to assist farmers and do something to help change the people's way of living so the huge quantities of grains aren't needed for their current purposes (animals' feed for consumption!).



## APICULTURE

A longtime friend came a few months ago seeking improvements and clarity in his life. After sharing and accompanying each other today, together we created many plans on the run such as foreseeing the afforestation of his family farm in the planes of Córdoba province. Since then there has been cooperation on many levels with materials, windows, etc. including the donation from Lucio and his brother Sergio of a complete apiculture set, within the thirteen essential items given by P. R. Sarkar.

Working on it right now, learning about Permapiculture, taking guides and a few courses, seeing the bees and seeing the way to apply a sustainable approach to it, habituation with bees, knowing the flora deeper and the

flower cycles, preparation of all beehives (10) and organization of the area where the apiary had been already begun. At present 3 beehives are active and producing. It is well known across the world that bees are essential for pollination and for many other vital correlations with our living existence. Development continues!

## VISITS FOR TRANSFORMATION

Couples and Families with kids apply for volunteering, community living, life style learning and sharing in an atmosphere of purity and fraternity. This year, couples from different parts of the world including from Argentina often approached Campo Divino to come and learn the way to make a place like it and and bring back to their home the teachings and experiences for their future projects. Mostly they are inclined to spirituality, bioconstruction, permaculture, agroecology and the growing of vegetables, herbal medicine, Monte concept (untouched Nature), energy use and production, local culture and natives of the area (Comechingones), etc. A new chapter is being opened to keep on creating more family encounters and build cooperation between alike realities across the world.



## SCHOOL VISIT

As the time was right the day came when the rural primary school located next to Campo Divino visited the project with a few kids, parents, and the teacher. It was an unforgettable day seeing the faces of those children finding in the middle of such an environment the hidden essences of the project for them... the earthly houses, the many kinds of vegetables, the gardens, the energy sources, so many herbal medicines everywhere, the animals, and even for their amazement the delicious sweets. Thanks a lot to teacher Carina for making a wonderful day that can represent the future collaboration between both institutions.

## DELHI SECTOR

**दिव्यालय एक साहित्यिक यात्रा**  
**चर्चा - आत्म हत्या क्यों?**  
**दिनांक- 12/7/2022**

<p>डा. विवेक शर्मा          08.08.54.05          कर्नाटक (गुलूर)</p>	<p>डा. विवेक शर्मा          08.08.54.05          कर्नाटक (गुलूर)</p>	<p>डा. विवेक शर्मा          08.08.54.05          कर्नाटक (गुलूर)</p>	<p>डा. विवेक शर्मा          08.08.54.05          कर्नाटक (गुलूर)</p>
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**समय - शाम 6:00 p.m.**  
**Meeting ID- 4732002163**  
**pa\_sword-Yoga**

**Dada Shambhushivananda** was the discussant at an online webinar held on the theme: Are suicides among youth preventable? If so, how? The webinar was hosted by Vyanjana Anand of Betiah and attracted a large number of participants and received vast media coverage. The program was held on July 12, 2022. On November 2, 2022, Mr. Kishore Jain (from UK) interviewed Dada Shambhushivananda on his life and mission.

**Dada Brahmabuddhyananda** gave scores of talks in Madhya Pradesh schools and shared spiritual techniques with them. He was a most popular and enthusiastic teacher and shared spiritual wisdom with over 10,000 students.



The High School being constructed by **Dada Svarupananda** in Tarun Anandanagar, is well underway. The building has 18 classrooms, 6 labs, an office complex, and a large meeting hall. It will meet the CBSE (Central Board of Secondary Education) Standards as well as Neohumanist Education specialties.

# NEW BOOKS

## Three neohumanistic books in the series **The Heroine's Journey: Futures Tales for Change Makers of All Ages**

By Ivana Milojevic

*The Gold Maker, The Future Maker and The Peace Maker*, are new stories inspired by past tales, new realities and emerging futures. Futures Tales is also an educational initiative focused on creating alternative futures through storytelling. The primary intent of this initiative is to facilitate and strengthen the emergence of progressive and socially inclusive futures.

All of us have inherited certain traditions which may or may not be in alignment with our desired futures. Some aspects of our cultural traditions are beautiful, while others are exclusionary and even promote violence. In subtle or not subtle ways, we learn that some social groups are 'the problem', often seen as both inferior and dangerous, or we learn that humans should dominate nature. While some old stories we use to communicate with may undoubtedly have a high artistic value, sometimes they convey messages that limit our life experiences or those of others. They may be in contradiction to who we want to be, how we want to act, and where we wish to go.

Some powerful yet outdated past narratives can be in contradiction to our preferred presents and futures. Gender and cultural stereotypes in traditional folk tales are a case in point. Violent conflict resolution is another, and even girls and women's empowerment is in some contemporary revisions imagined to be impossible without 'embracing of the sword'. Fortunately, there are generations of thinkers and activists focused on progressive social and individual change who go beyond such limited imaginings.

Inspired by the work of progressive thinkers and educators, *Futures Tales* are an example of constructive storytelling as an educational practice focused on bringing about transformational change — a shift in worldviews. The heroine's journey series aims to foster peace and partnership-oriented individual and social narratives through the process of alternative story writing and revision of traditional tales. This is done through deconstructing master narratives, understanding deep cultures and transforming the underlying myths that shape our identities.

We hope the tales and the larger project will appeal to all change makers who desire to change themselves and the world.

You can read more about the series and the individual stories here:

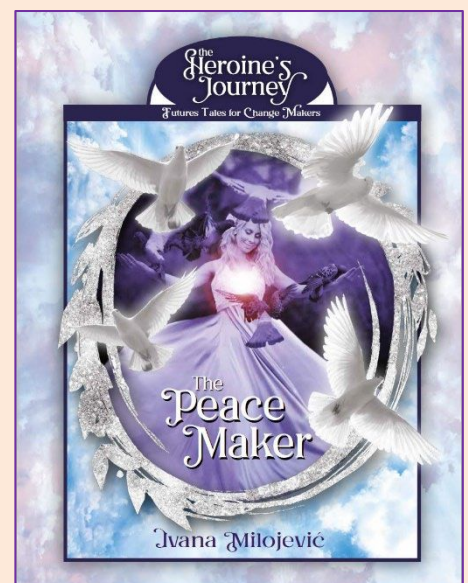
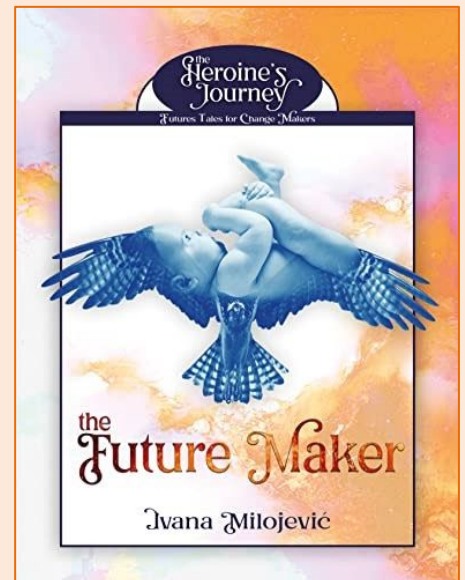
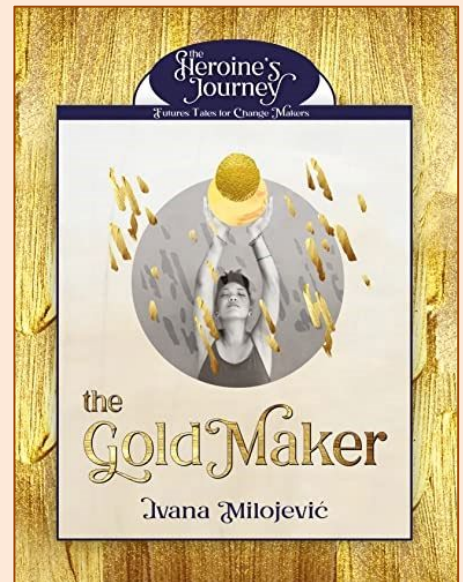
<https://tales.metafuture.org/>

Can be purchased here:

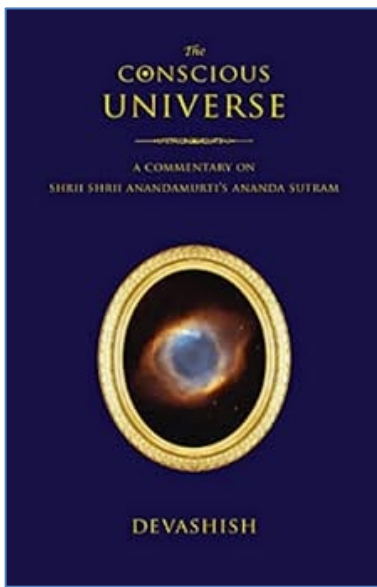
<https://tales.metafuture.org/shop/>

Amazon or other bookstores provide print copies.

Suitable for children 7 years of age and above as well as young adult fiction







# The Conscious Universe: A Commentary on Shrii Shrii Anandamurti's Ananda Sutram by Devashish Donald Acosta book reviewed by Richard Maxwell

*The Conscious Universe* by Devashish Donald Acosta (pen name: Devashish) analyzes and explains the Tantric cosmology presented in *Ananda Sútram* written by Shrii Shrii Anandamúrti. Each sutra, or aphorism, is a condensed concept in Sanskrit that is interpreted word by word and translated as a whole. That is followed by a “commentary” which interprets the meaning and significance of the sutra. Extensive references are included from Anandamúrti’s other works. This referencing, on its own, is a treasure for scholars and others examining Anandamúrti’s works. Additional references are present for aspects of modern scientific and psychological theories related to the ideas being discussed. The vastness of the topics discussed are a testament to Devashish’s extensive scholarship and penetrating thought. It should be

noted that references for scientific details are primarily secondary sources, not the original research, but that should make them more accessible for most readers. A few examples representing the five chapters will help provide a sense of the richness that this book contains.

**In sutra I.20**, after having explained the development of citta (objectivated representation of mental activity, the forms generated by mental activity) and aham (subjective and analytic portion of mind that directs activity, ego), Devashish takes on explaining the third, subtlest chamber of the mind (mahat-responsible for self-awareness, the pure feeling of existence), and its relationship to different animal and even plant organisms, as suggested in the sutra. He proposes what would be needed to consider some measure of mahat to be present and distinguishes the complexity of mahat in higher mammals all the way down to insects. His explanation of mahat in plants includes evidence that comparatively recently evolved hardwood forest trees, appearing about 50 million years after the first mammals (based on the fossil record), have primitive self-awareness. These are challenging ideas, but supported by scientific evidence and reports in Tantric literature.

**In sutra II.21**, the topic of the bhútas, or realms of physical creation, are discussed. This includes the concept of ether (ákáshatattva or vyomatattva, space) which is loaded with conceptual controversy. Devashish puts this into a historical framework, ultimately integrating 21st century scientific perspectives together with the Tantric understanding that Anandamúrti presents. In addition to explaining the physics associated with the creation of the bhútas, he analyzes the connection with sensory processes through which the bhútas may be perceived. This is not a simplistic explanation. For example, he provides an explanation of why common sound is experienced through sound waves in the air and not via the ether, relegating ethereal sound perception to subtler mental states.

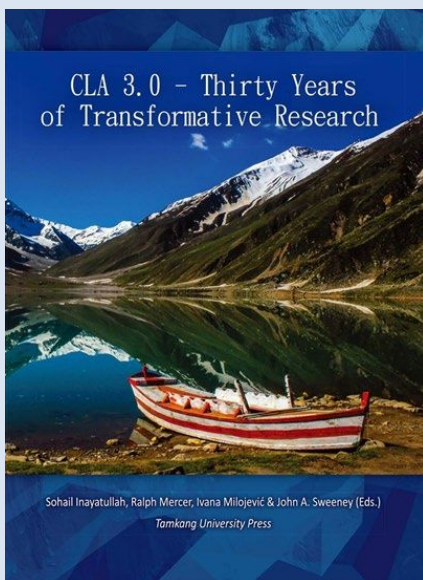
**In sutra III.1**, Devashish analyzes Anandamúrti’s interpretation of the kośas, contrasting that with Vedantic conceptions. Kośas are distinguished as layers of mental expression, in contrast to the functional layers discussed in chapter 1. Of particular value is the explanation of the three highest kośas, atimánasa,

vijiñánamaya and hirañyamaya which distinguishes characteristics and subtleties of these less commonly experienced layers of mind. Also provided are associations between the kośas and the tantric practices that develop and perfect them.

**In chapter IV**, the genesis of creation is elaborated. This chapter concludes with two sutras (7 and 8) concerning kuñdalini, described as a force that expresses the original unqualified Consciousness within the manifested world. This begins with highly “qualified” or limited states within the “microcosmic structure” (meaning the body of a living being) and progressing through stages (represented by the chakras) of greater expression of that Consciousness within an individual mind until merging into the Macrocosmic Mind. Ultimately, this cycle concludes by going beyond the Macrocosmic Mind to the original unqualified state (nirguña) of the Supreme Consciousness.

**Chapter V**, the final chapter, applies principles of spiritual philosophy to social philosophy, which Devashish notes is a step seldom taken by spiritual teachers. For example, given the importance of valuing each human life, in sutra V.9, the recommendation for minimum requirements that adequately support the lives of every member of society is discussed. Discussed in sutra V.12 is the idea that no individual should be allowed to accumulate physical wealth without social permission, since hoarding will lead to deprivation of others. These and additional concepts challenge the conventions present in current society.

As a whole, Devashish provides an engaging and compelling interpretation of the concepts within these sutras. Beyond those specifically interested in more deeply understanding Anandamúrti’s spiritual and social philosophy, this book provides a challenge to the manner in which everyone individually and collectively directs their lives. One need not be a follower of Anandamúrti to find great value in this book. <http://www.amazon.com>



## CLA 3.0: Thirty Years of Transformative Research

Edited by Sohail Inayatullah, Ralph Mercer, Ivana Miojevic and John A Sweeney  
CFAR, Tamkang University 2020

The CLA Reader was published in 2004 and covered articles on causal layered analysis from 1994-2004. CLA 2.0 followed suit in 2015 focusing on new applications in theory and methodology. CLA 3.0 celebrates the last thirty years of theory and practice; innovation and application.

In this volume, the authors investigate varied topics such as conflict, education and learning, environment and sustainability, economy and society, city, and science and technology.

The book consists of twenty-six chapters written by forty-seven authors.

Chapter titles include:

- Causal Layered Analysis: Theory, Conceptual Framework and Methods
- Living Between Myth and Metaphor
- Russian Aggression against Ukraine: Past, Present, and Futures
- Australian Riot: Causal Layered Analysis for Conflict Resolution
- School District Leaders as Agents of Equity and Public Education Futures
- Self-Writing: A Causal Layered Analysis Prospective on the Learning Identity Framework
- Causal Layered Analysis of Construction Labour Productivity in Developing Countries
- Applying Futures Based Frameworks for Emerging Sector Investments
- Futures Impacts of The Kingdom of Saudi Arabia (KSA) Transforming its Cities to Carbon Negative Arcologies
- Insights from a Causal Layered Analysis of “Isfahan 2040”
- Understanding the Futures of Science
- Not Organic Gardening or Rocket Science: New Metaphors (and a Politics) for geoengineered Imaginaries

Authors include:

Along with chapters by the editors, Sohail Inayatullah, Ralph Mercer, Ivana Milojević, and John Sweeney, contributing authors include Paula Adalyiza, Oluseyi Julius Adebawale, Justus Ngala Agumba, Noorah Alhasan, Kasturi Behari-Leak, Vitor Bruno, Marcus Bussey, Nalini Chitanand, Russell Clemens, Joseph Corneli, Adam Cowart, Phillip Daffara, Mohsen Taheri Damneh, Charles J. Danoff, Zabrina Epps, Elissa Farrow, Nele Fischer, Rieta Ganas, Sirkka Heinonen, Jeanne Hoffman, Marcelle Holdaway, Patricia Iribarne, Sterling Jackson, Alireza Karimi, Camila López-Echagüe, Sanna Ketonen-Oksi, Marila Lázaro, Konstantin Marquardt, Matti Minkkinen, Alex Murphy, Maryam Ebadi Nejad, Edward Niedbalski, Marjukka Parkkinen, Charlotte Pierce, Raymond S. Puzio, Chris Riedy, Dominique Rumeau, Colin Russo, Siya Sabata, Peter Scupelli, Petro Sukhorolskyi, Veli Virmajoki, Leo Vivier, and Ali Zackery.

PDF 24.95 AUD available from [www.metafuture.org](http://www.metafuture.org)

Paperback 49.95 plus postage. Bulk orders are possible. Please email [sinayatullah@gmail.com](mailto:sinayatullah@gmail.com)

If in Taiwan for paperback, please email [sochen@mail.tku.edu.tw](mailto:sochen@mail.tku.edu.tw) of CFAR. For more on CLA, go to <https://cla.metafuture.org/>

## Recent Publications

**Ancient Alpine Civilization: History of the Aryans**  
**Commentary on the**  
**Thoughts of Prabhat Rainjan Sarkar**  
**By Avadhutka Anandarama**

Published by NERI -- DharmicaEdizioni - available as an ebook in English <https://dharmicaedizioni.it/> 8,5 Euros

**Mind Phenomenon**  
**By Dr. Uttam Pati**

Published by Notion Press  
Available from Amazon and Google  
(full review next issue)

**Towards a Brighter Future: Fragrant Petals from the**  
**Life of Beloved Bábá**

**By Shambhúshivánanda**

Published by Ánanda Marga Gurukula

Available through: [amgk.glo@gurukul.edu](mailto:amgk.glo@gurukul.edu)

**The Cosmic Kaleidoscope – Second Edition**  
**By Prabhakar T. Overland**

Published by Ánanda Marga Gurukula:

Available through: [kaleidoscope.book@gmail.com](mailto:kaleidoscope.book@gmail.com)  
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c/o Avtk. Ánanda Gunamaya Ac.  
Soko Community, Accra, Ghana

**JOIN GANE - [gane-educaors.org](http://gane-educaors.org)**



**Global Association of Neohumanist Educators**

**GANE brings together all NHE Educators on a common platform. Schools, Institutes, Yoga Academies, Prout Institutes, Colleges/Universities, Master Units, Wellness Centers, Neohumanist Centers, etc.,**

# Neohumanist Education



"Gurukula Chitmu School Children"

**FROM:** Gurukula Network  
146 Honness Lane  
Ithaca, New York 14850  
USA

**To:**