

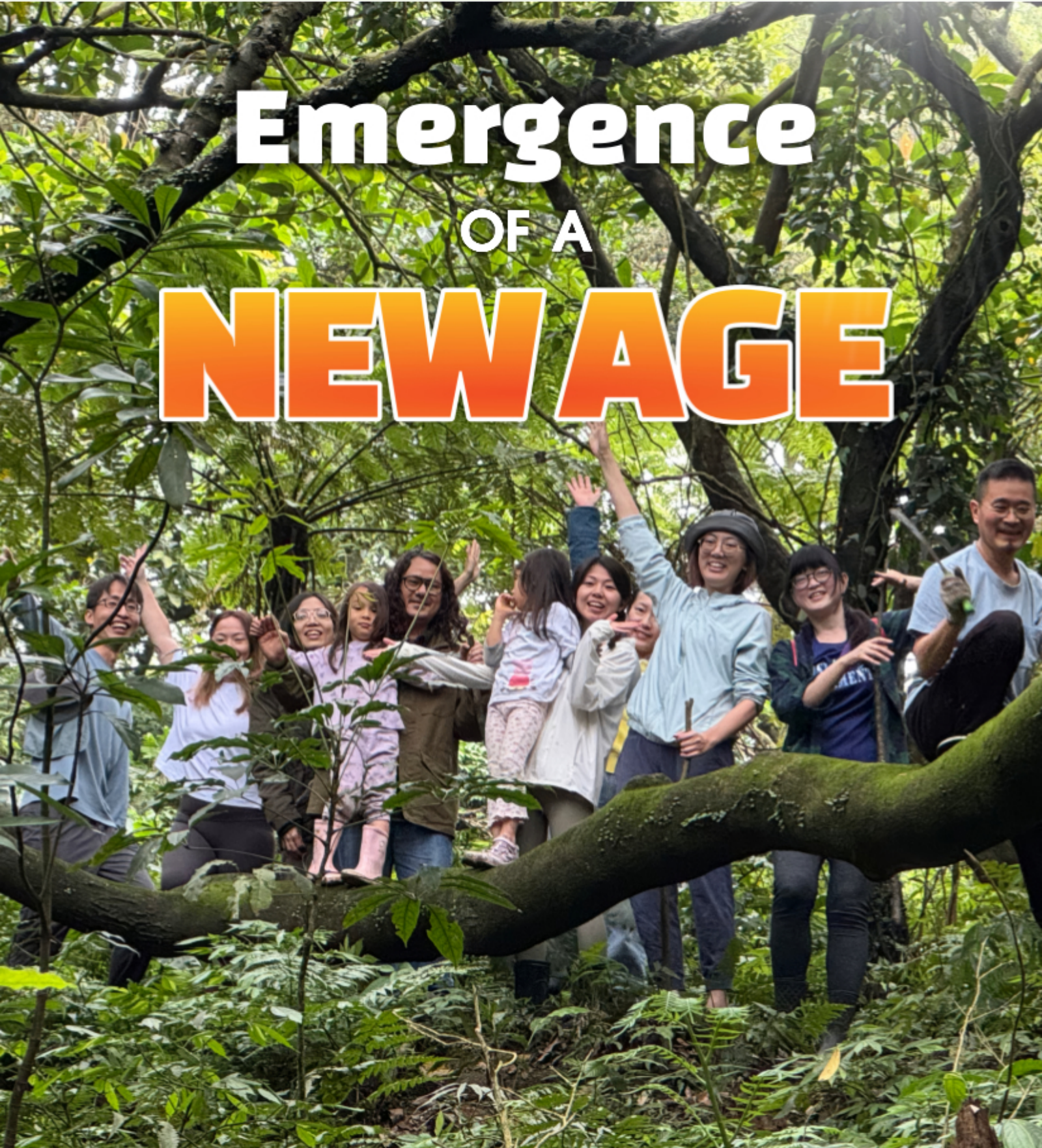
GURUKULA NETWORK



Newsletter of the Global Neohumanist Education Network

Issue 62 - July 2026

Emergence OF A NEW AGE



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. Each article expresses
the views of its respective authors.

Gurukula Network is open to any and all NHE
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Please send submissions for consideration to:
amgk.glo@gurukul.edu

Editor

Arete Brim

Copy Editing

Scott Brim
Shefali Prabhakar

Cover Design

Iris Heddes

E-Magazine

Michele Montenegro
<https://gurukul.edu/newsletter/issue62>

Printing and Mailing

Radha Gusain

Websites

Ananda Marga Gurukula

<https://gurukul.edu>

Neohumanist Education

<https://neohumanisteducation.org>

Global Association of Neohumanist Educators

<https://gane-educators.org>

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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 the
physical, social, intellectual, creative and spiritual well-being of
students.
- 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 an online university.
- To initiate teacher education programs to improve and
upgrade the quality of education at 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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Ananda Jyoti Master Unit, Shimen, Taiwan

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Humanity is now at the threshold of a new era. We do not want any dogma. The age of dogma is gone. What we want is an idea based on Neohumanism. We are for the entire created world; and not only for human beings or living beings, but for the entire animate and inanimate universe. - Shrii P. R. Sarkar



Emergence of a New Age

A'ca'rya Shambhu'shiva'nanda Avadhu'ta

Human history has witnessed the rise and fall of many civilizations, empires and kingdoms: the Mongolian Empire, the Ottoman Empire, the Roman Empire, the British Empire and now the American Empire. Old yields to the new. The yearnings of the human heart manifest and give birth to a new age. In each age, the 'old' power crumbles before the 'new'.

There was a time when Vaclav Havel was a prisoner, and when times changed he became the President of Czech Republic. History is replete with instances of such yuga-parivartans (changes of times, shifts in the collective psychology). At one time Communism dominated the world scene, and when times changed it was thrown into the dustbin of history. Today we are living in a vaeshyan-yuga (a capitalist era), dominated by self-centered, matter-centered, and dogma-centered ideologies. It is the dictum of history that when socio-economic-political systems fail to serve the needs of the global citizens, they must ultimately be replaced and a new age emerges.

Human beings are mind-predominant creatures, yet they are mostly guided by self-interest and propelled by material considerations. Only in rare cases are they led by altruistic motives, or guided by philanthropy, enlightened wisdom, or the spirit of service and sacrifice.

Sentiments play a key role in moulding one's psychological make up. Just as individuals possess their unique mental make-up, society also possesses a group or collective psychology. In managing the affairs of society, group psychologies play a key role. This is most evident in the political leaders that we elect or choose to govern our nations or communities. They ultimately create collective samskaras (group karma, reactive momenta) that we all have to face or undergo. Among the different sentiments that are usually at play are: religious sentiments (attachment to a belief system), geo-sentiment (attachment to a geographical area), or concern only for one's own species with a total lack of empathy for the interests of other species. **When political power and lack of empathy combine, they bring havoc in society**, and the result is ugly wars, widespread violence, destruction of the environment, economic subjugation, and the rise of fascist and dictatorial regimes. Today, we are once again encountering such a situation in different parts of the world. It is a scary scene and destroys the peace of all inhabitants of the earth. There seems to be little hope for sanity.

When hopelessness and helplessness begin to reign, and it appears that a long dark night is ahead of us, we should

never lose hope. Every dark night is followed by a crimson dawn. No yuga (age) lasts forever. Yuga-parivartan (shift in the collective psychology) is an inevitable result of clashes and cohesions among different warring interest groups. It is a perfect moment to pause and reflect on the root causes of conflicts and find an enlightened pathway for the future for all times. A cosmopolitan outlook is the need of the hour.

First of all, human beings need to recognize that none of us are here to live forever. We are only custodians of the bounties of nature and not the true owners. So, any system that claims ownership of the wealth of this world is built on a myopic, shallow understanding. The creator alone is the owner and we have only the right to the most optimum utilizations, for the good and welfare of one and all, for present and future generations. Enlightened leaders with such a cosmopolitan outlook are the need of the hour in every stratum of society.

Second, only universal values can ensure peace and prosperity for all. Even 'nationalism' is a flawed outlook to address the current problems of this world. So global institutions based on rule of law and collective interest must only be authorized to act on behalf of the general populations. Global security pacts must be formed at the earliest to diminish war-mongering or a global arms race. The goal should be minimization of global military budgets of the entire world. The savings generated thereby can be directed towards economic empowerment, further research and development, and general welfare of those lagging behind.

Third, disparities in society are the greatest slur on human intelligence. While diversity enhances the beauty of human existence, disparities distort the proper allocation of human resources for general good. Hence, no individual in any country of the world should be allowed to accumulate physical wealth, without the clear permission and approval of the collective bodies. Let collective potential be utilized for the greater interest of one and all. Regional Self Reliance as a universal economic policy should be adopted for strengthening the economic resilience of every community. The wealth of the world should be as decentralized as possible and separated from the political realm. Political Centralization, Economic Decentralization and Separation of Political & Economic power could be the recipe for a peaceful society.

Fourth, religious beliefs, like any knowledge system, should be treated as a private affair and viewed with an open mind, and people should be free to choose their system of worship as they please. Mystical traditions that foster cosmic fraternity should be encouraged, and a rational outlook should be cultivated through the sciences, arts, and humanities. The welfare of flora and

fauna and the building of sanctuaries for other creatures should be given special attention in every community.

Fifth, Food, Nutrition, Health and Ecology are intimately connected with an ideal lifestyle. Whatever is healthy for our bodies, minds and spirit, and not harmful to others, should be cultivated. Human beings long for freedom and happiness. When our minds are tranquil and our body is at ease, we can attain the inner peace and manifest it externally too through a balanced approach in every domain of human existence.

As Antonio Guterres, Secretary General of the United Nations, recently said: *“It’s time for the force of law to prevail over the law of (brute) force. It’s time for diplomacy to prevail over war.”* Wars are the ugliest manifestation of the human race and should be shunned at all costs by all parties. They destroy the environment, bring untold suffering to innocent citizens, and put

strains on the world economy. Leaders must be constrained not to act as warmongers.

Let good thoughts spread and “simple living and sublime thinking” become our motto for global transformation. The sooner the collective psychology embraces a neohumanist outlook, the sooner shall we be ready to welcome the crimson dawn of a new yuga (age). In that new age, human society will be proclaimed as one and indivisible. The people of all nations will live like kith and kin, guided by the rules of eternal dharma or righteous living. A golden age of universal renaissance will dawn on this earth. Science and technology will be used only for universal welfare and will not cause harm to others. We shall then hopefully connect with life on other stars and create a blissful universal family and ONE COSMIC SOCIETY.



The Global Spread of Contemplative Practices in Education

By Kathleen Kesson

Contemplative practices encompass many diverse activities; most feature an intentional approach to calming the mind, regulating the emotions, enhancing awareness, developing compassion, and cultivating insight/intuition. Contemplative education is the inclusion of contemplative practices into the learning environments, public and private, of young people of all ages from pre-school through university.

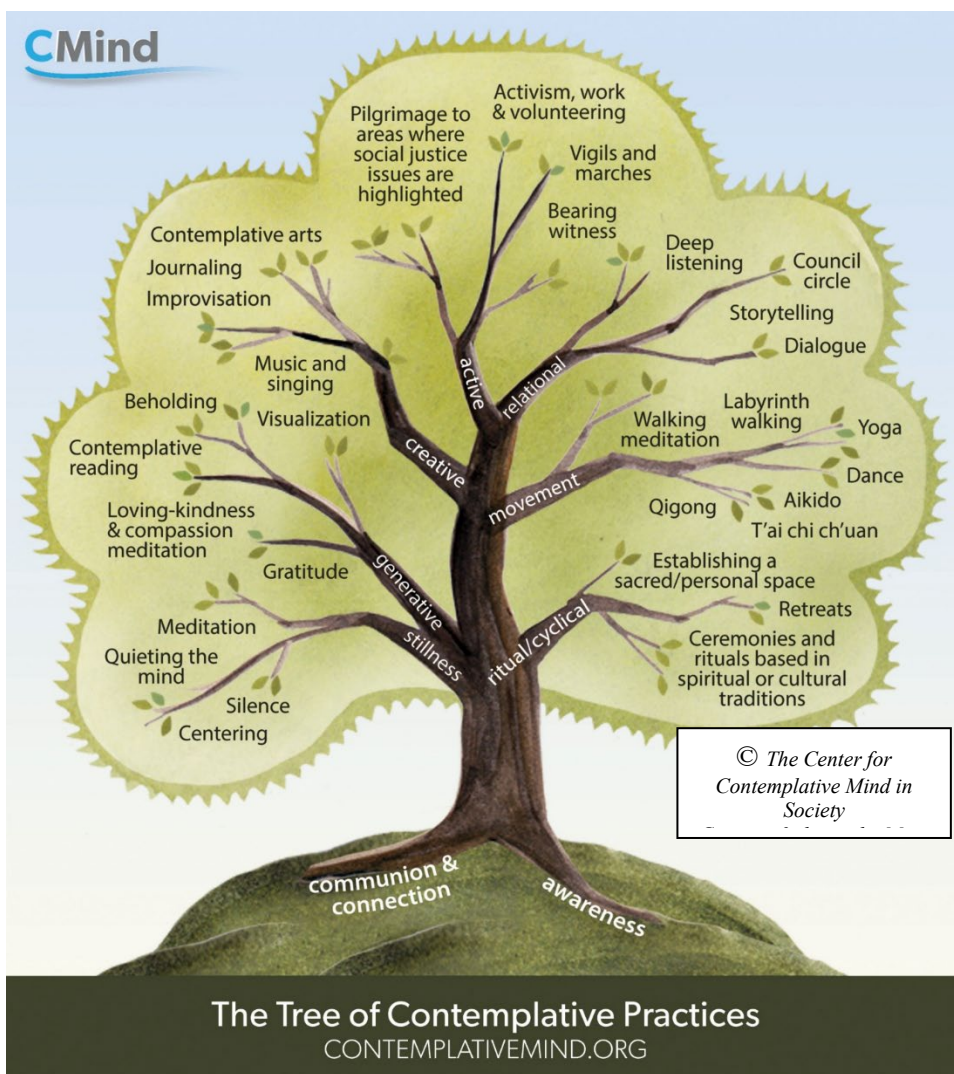
Acceptance of any form of contemplative practice in public schools varies widely across the globe. In India, for example, many schools allow, even encourage meditation in schools to improve student mental health and focus. Starting in 2018, the government of Delhi added “happiness classes” into the Indian curriculum, an educational model historically characterized by exams and rote learning, but which now includes Yoga and meditation as well as relevant stories and activities to improve student well-being. The many Neohumanist schools in India have featured Yoga and meditation in their curricula for decades now.

Across an ocean in the United States, acceptance of contemplative practices has been a tougher sell. “Moments of silence” in schools have been the subject of lawsuits for decades, attacked from all sides. Conservative Christian communities have long advocated for the legalization of prayer in school, though they would like to limit which religious perspective is featured (their own). From a secular point of view, “quiet time” is often seen as an

infringement upon the constitutional separation of church and state.

It wasn’t until the early 2000’s that “mindfulness” practices, rooted in ancient Eastern wisdom traditions, began to make real headway into U.S. schools. Recent advances are often linked to the Covid pandemic and the accompanying increase in serious mental health issues among the young. Contemplative practices, including mindfulness, proved to be effective ways of both addressing and preventing these concerns. Long portrayed as a “stealth gateway” into Buddhism and Hinduism, and thus contrary to the Establishment Clause of the First Amendment, the battle proceeds.

Advocates of mindfulness practices draw support from vast amounts of current research pointing to results like improved academic engagement, higher order thinking, teacher well-being, and student mental health, plus greater empathy, perspective-taking, emotional control, and the enhanced quality of classroom relations. Opponents of mindfulness find a number of criticisms to launch at the practices, everything from concern about detachment and self-absorption to psychological risk with resulting harm. While research on the potential deleterious effects of contemplative practices is slim, authenticated cases do exist in the field concerning harm when an instructor lacks skill in trauma-informed practices. Given that the CDC (Center for Disease Control and Prevention) estimates up to 2/3 of adults have experienced some childhood trauma (Swedo et al., 2023), we must assume that many young



schools in the study required the “basic 200-hour, registered yoga teacher (RYT) certification by Yoga Alliance, the governing yoga-teacher training authority in the United States” (Butzer, et al., 2015). It is safe to say that contemplative practices have gained a strong foothold in the U.S. though the controversy is far from over.

The Contemplative Education Network (CEN)

Contemplative *studies* is an emergent academic field that includes research and scholarship on a variety of contemplative practices related to the wisdom traditions of the world as well as to the spontaneous transcendent experiences that humans report. The methodology of the field is interdisciplinary, encompassing neuroscience, cultural, religious, and historical studies, and contemplative pedagogy, which explores how the practices can help develop self-knowledge, ethical awareness, and psychological resilience. Many university programs are both theoretical and experiential, and can include meditation, yoga, and/or

people are carrying psychological burdens. This raises the important question of how well prepared people are to lead young people on an inward journey.

The implementation of mindfulness practice in schools is spreading rapidly, seen as an antidote to the high levels of student stress resulting not only from the pandemic, but also from other potentially catastrophic environmental, political, economic, and social disruptions. Increasingly, programs are adopting Yoga practices as an essential component including four basic elements of Yoga: (1) physical postures, (2) breathing exercises, (3) relaxation techniques, and (4) mindfulness and meditation practices, in addition to “a variety of additional educational, social-emotional, and didactic techniques to enhance students' mental and physical health and behavior” (Butzer, Ebert, Telles, & Khalsa, 2015). A quick Internet search reveals that the number of both qualitative and quantitative research studies, including randomized, controlled studies, is expanding rapidly.

There is tremendous variability in training and expertise of those who offer Yoga in schools, as well as who teaches it (teachers, social workers, nurses, counselors, outside trained Yoga instructors), and what the programs feature. The study mentioned above looked at “36 programs that are currently offering school-based yoga programming, with nearly 5400 yoga instructors reaching students in more than 940 schools across the United States” (Butzer, et al., 2015). Almost half of the

other embodied disciplines such as *taiji* (Tai-Chi), dance, and immersion in nature.

The Contemplative Education Network (CEN) was founded in Padua, Italy in 2024 and “brought together practitioners, scholars and scientists from across the world and across the developmental spectrum of education (e.g., pre-primary, primary, secondary, post-secondary education) to discuss issues at the intersection of contemplation and education” (<https://contemplative-education.com>). The aims of the network are multiple: to provide mutual support for people hoping to begin or improve contemplative practices in their school setting, to build a strong and connected community, and to share research, practices, curriculum design, and implementation strategies. Ultimately, we may see emergent criteria for qualified teachers of contemplative practices and policy briefs that include research on best practices. In contrast to still prevailing assumptions that research must be reductive in nature, only documenting what can be easily measured, controlled, and quantified, the field advocates and accepts storytelling and lived experience as complementary dimensions of conventional scientific studies.

I was invited to participate in this new network, and have attended a number of webinars and meetings. I have found members to be highly engaged, extremely knowledgeable, and possessed of a collective wealth of

experience. They have expressed interest in Neohumanist Education; one consistent theme in the dialogue seems to be the question of how contemplative practices can be thought of as not merely “stand-alone” classes, but seamlessly integrated with the academic disciplines. Our textbook for the Neohumanist Education Teacher Preparation program features just that: a multitude of ways to incorporate contemplative practices across the curriculum that have been field-tested for decades now (Kesson, 2024).

Social-Emotional Learning (SEL) and Contemplative Practice

Recently a guest speaker in the CEN webinar series was Dr. Kim Schonert-Reichl of the University of Illinois-Chicago, who holds the NoVo Foundation Endowed Chair in Social and Emotional Learning. Dr. Schonert-Reichl facilitated two hours of informed discussion of Social-Emotional Learning and its connection to other contemplative practices. Dr. Schonert-Reichl began her career as a classroom teacher and then went on to do clinical research with children and adolescents in the field of social-emotional learning, focused particularly on the identification of the processes and mechanisms that foster positive human qualities such as empathy, compassion, happiness, optimism, altruism, resiliency, and social responsibility. Any student of Neohumanist Education will recognize here essential aims of the Neohumanist pedagogical model across the grade levels.

The **Social-Emotional Learning Lab** established by Dr. Kimberly Schonert-Reichl at the University of British Columbia sponsors research on various programs that integrate mindfulness and social-emotional learning, which has become fairly well-established educational practice in many countries since the publication of Daniel Goleman’s best-selling book *Emotional Intelligence* in 1995. The Learning Lab issued the *Handbook of Mindfulness in Education* in 2016 (Schonert-Reichl & Roeser), a comprehensive resource which summarizes the current research and contemporary applications of the concepts in fields as diverse as education, medicine, social work, and psychiatry.

One interesting point that Dr. Schonert-Reichl brought out in her webinar is the widespread acceptance of social-emotional learning in countries other than the United States, where many states have introduced legislation to limit or ban SEL. While she did not detail the motives and assumptions underlying these developments, it is the case that a number of states in the U.S. have proposed such legislation, though it has not yet resulted in a comprehensive state or federal ban. Opposition to SEL practices appears to stem from a fear by the conservative right wing of politics that the fostering of empathy, the appreciation of cultural and racial difference, and the support for equity and inclusion (all of which fall under the banner of DEI (Diversity, Equity and Inclusion)) work against the aim of establishing a nostalgic (non-existent) past society

grounded in conservative Christian values and established hierarchies of race, gender, ethnicity, language, and immigrant status. Despite this opposition, the overall implementation of SEL in schools proceeds apace, even in the United States.

One well known campaigner for social-emotional learning whom Dr. Schonert-Reichl has met with regularly is the Dalai Lama, who advocates an education for the heart that encompasses the cultivation of compassion, gratitude, and ethics. The influence of the Dalai Lama on social-emotional learning does bring into focus the “religious screen” that is brought to bear on mindfulness practices. Indeed, mindfulness practices have their roots in Vipassana Buddhism and its aim to perceive the “true nature” of reality. One key issue in CEN dialogues is how to balance the secular and the spiritual—that is, how to integrate contemplative practices while respecting secular educational environments. The solution for many practitioners has been to focus solely on the physical and psychological benefits of contemplative practices: emotional health, stress relief, and happiness. Supporters have been careful to draw a line between positive physical and psychological outcomes and any hint of a spiritual dimension. This has certainly helped in gaining acceptance, but it does dodge the truly holistic nature of contemplative practice.

While it is imperative that mindfulness instructors in secular educational settings refrain from imposing or imparting religious dogma or doctrine, it is equally important that anyone teaching Yoga or mindfulness meditation should have studied, in some depth, the philosophical, historical, and depth psychological elements of the traditions from which the practices are drawn. Experienced meditators for example, are well aware that potentially healing introspective practices can surface emotions of great intensity, especially when connected to past trauma. In our Neohumanist Teacher Preparation Program, an educational model that integrates contemplative practices and academic learning K-12, we put a great deal of emphasis on teacher development, and throughout the 2-year program, prospective teachers document their own inward journeys as well as their emotional, social, intellectual, creative, and spiritual development. We feature a course *Contemplative Inquiry: The Art of Knowing the Child*, in which prospective teachers are taught a form of child study that better enables them to perceive and understand the inner realities of their students, and respond in generative and healing ways. Many of our existing educational sites are in places where trauma due to extreme poverty, war, natural disaster, dislocation or displacement is prevalent, so we are engaged in on-going discussions and professional development about trauma-informed education. It is important to build the library of scholarship, research, and practice in “trauma-sensitive mindfulness” (Treleven, 2025) in order that these new developments in education be both safe and transformative.

The Convergence of Science and Spirituality

Advocates for infusing contemplative practices throughout the school curricula need not rely on choosing sides in the old conflict between religion and science. Rather, it is up to us to tell a new story—the new story of our universe converging from the frontiers of science and the ancient wisdom traditions, a story that brings the languages of science and the languages of the spirit into a new dialogue. It is a story that emphasizes the profound interconnectedness of all of creation (what Thich Nhat Hanh calls interbeing), the realization that human beings are not separate from the rest of creation, but deeply embedded in and dependent upon its wellbeing, that what we have called “nature” is not composed of dead, inert matter, but is alive, intelligent, and self-organizing in ways we are just beginning to understand, and that the created world is not a collection of objects, but a dynamic flux of processes engaged in continuous change (Kesson, 2025).

- *How might humanity behave differently if we truly realized our profound interconnectedness with other humans?*
- *How might we protect and save our biosystems if we understood that all creatures—animate and (seemingly) inanimate—were alive and self-organizing?*
- *How might a new ethics evolve if we comprehended the non-linear dynamics in a complex, interconnected (GAI) system and the impact of our every decision?*
- *How might we begin to resolve mental health issues if all children were helped to discover meaning and purpose in their lives?*
- *How might all of our lives be better if everyone had what they need to survive and thrive?*
- *How might the integration of contemplative practices in schools aid classrooms in becoming places of laughter, joy, happiness, justice, engaged learning, and compassion?*

The acceptance of contemplative practices in schools is likely to rely on a widespread understanding that we need not surrender our modern faith in science to embrace the acceptance of educating young people towards a deepened understanding of the true nature of reality. Recent books bridge mainstream scientific inquiry with matters of consciousness and spirit. Alan Lightman’s book, *The Transcendent Brain: Spirituality in the Age of Science* (2023), for example, details the neuroscientific findings that locate the experiences of awe, wonder, and the sublime—long associated with religion—in the very neurons and atoms of the human brain. Over 20 years ago, Danah Zohar and Ian Marshall explored the neuroscience of SQ (Spiritual intelligence), documenting the neurological processes and organization that enhance the ability to address existential concerns (1999/2000).

We are truly on the brink of overcoming old binaries that have thwarted human efforts to achieve “wholeness,” which can be thought of as a unifying psychic force that enables us in our search for meaning, purpose, value, connection and a sense of the sacred that might orient our lives in more productive ways. Subjective encounters with a sense of ultimate reality, often accompanied by feelings of awe, wonder, unity, and peace, need no longer be relegated to particular religions, but might be better understood as fundamental human capacities, available to all. Contemplative education does not seek to indoctrinate

Of great interest is the emergent sense that we all—whales, monkeys, cockroaches, butterflies, rocks, and humans—emerge from a common source. Some scientists call this the *quantum field*—an invisible entity that acts in concert with a catalytic creative force as the fundamental source of all creation. Spiritual thinkers through the ages have variously termed this the Tao, the Implicate Order, the Cosmic Mind, the Supreme Being, Brahma, the Divine Mind, Pure Consciousness, God, Yahweh, or any other of the terms humans have come up with to define the undefinable—the truly (w)holistic nature of the All.

It is less important at this point in time that we resolve any theoretical contradictions in this new story than it is to frame new questions and solutions based on an assumption that this narrative offers a reasoned framework for the hard work of transforming a global society that has been brought to the brink of self-destruction:

young people into any particular dogma, doctrine, ritual, or practice but rather to build a strong foundation of self-awareness, well-being, unity, and the resultant pro-social dispositions to deepen connections with humans and non-human others, to care for the Earth, to live lives of altruism and service, and to create a more just, peaceful, and joyful world.

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Flow State through Dance

By Pradeepti Gusain

Flow experiences occur when we become engaged in controllable but challenging tasks or activities that require considerable skill and which are intrinsically motivating. These tasks require total concentration so we become deeply and effortlessly involved in them, so much so that we no longer think of the worries and frustrations of everyday life. Our sense of self disappears when involved in these tasks and paradoxically the sense of self emerges as strengthened after the task is completed. Time perception is altered during flow experiences.

As a dancer for nearly a decade now, experiencing flow state through dance has become a common occurrence for me. Whether it be during practice or even on stage, in front of the big bright lights, with loud music and hundreds of eyes on me. Over the past week while doing this activity I noticed not only how engrossed I was in the activity but also how as soon as I thought about the activity at hand, my flow state was broken. I do not consider this negatively but I'm pleasantly surprised at how I could lose my sense of self and how even my consciousness was altered while dancing.

Practises can last for an hour to five hours. In that time period, not only did I experience joy, elation, feelings of achievement, sense of community, physical strength, emotional resilience but also emotional burnout, creative burnout, irritation, physical exhaustion and a sense of giving up. All these feelings mixed together make the task challenging yet enjoyable. While practising, the most prominent thought is to gain expertise, to achieve mastery and become better than I was yesterday. A lot of times the thought 'why am I doing this?' or 'I could be sitting at home relaxing' does come to my mind, but being exhausted doing something I love, or having the privilege of pursuing an art form, chases away any other thoughts.

Behaviourally too, more often than not I have noticed feelings of euphoria after being on stage and giving a good performance. Even though I know I am being actively judged and my skill being questioned, there is truly nothing more exciting than being on stage, showcasing my art, getting lost in the moment and the ego boost I get from knowing everyone is looking at me. Though all these cons exist about being on stage, I reach flow state there as well.



Contrary to what actual flow means, I believe a stage provides an avenue to reach flow state.

If I critically analyze my experience from the point of view of various topics in Positive Psychology, I think the first thing that comes to my mind is spirituality. Indian classical dance has many songs dedicated to Hindu Gods and Goddesses. Though I wouldn't consider myself a religious person, devoting a dance piece of my art form to God has truly brought me inner peace. I believe in the power of God because of such pieces and how elaborately they describe His looks, His deeds and His strengths. His portrayal in these pieces is beautiful and while performing one truly becomes a devotee, lost in memory and sometimes even feels as though He has truly materialized and has graced us with His presence. For example, in songs of Shiva Ji or Kaali Maa, the attire is louder with red and black being used to show their fury and bigger eye makeup is done. The focus is on pure nritta (dance steps) more than abhinaya (expressions) but the dominant abhinaya is of anger, fury and their strength to destroy demons. Another example is that of Shri Krishnaa, where mostly blue and green are worn to depict his complexion and a peacock feather is placed on the head. The focus is on abhinaya of peace, joy, childhood mischief and of flirting with the Gopis. One truly starts to feel as though the God being depicted is within us, with their characteristics assimilating side-by-side to ours and them existing among mortals using you as a portal.

The concept of 'muscle memory' is also very prevalent in dance. The end-goal is to practice a sequence of steps so many times that you don't consciously think about the next step in the sequence, but your hands move automatically to the next location because more than your brain, your body remembers the routine. I believe even this concept of muscle memory is derived from flow state. When I forget the next step, my legs and hands move automatically almost as if processing information faster than my brain is. I have also noticed that many older pieces I seem to have forgotten, I can remember them suddenly when familiar music is played.

I want to highlight the correlation of music and memory as well and how once music starts, my body automatically enters flow state almost as if being directed by something other than my self-awareness.

Coming from a privileged enough background that I can pursue extracurricular activities without thinking twice, I also want to highlight

Continued on page 17

Empowerment in Practice: Bringing Neohumanist Education to Life By Christy Shaver and Howard Nemon

A follow-up to "Empowering Future Change-Makers"



From Principles to Practice

In our previous article, we explored empowerment as the essence of Neohumanist education. We described it as the interplay of voice, agency, and collective action, not as an addition to learning, but as its foundation.

Yet empowerment does not live in theory. It becomes meaningful only when it is experienced.

In the life of a classroom, empowerment is not something that appears all at once. It is built slowly, through relationships, through the tone of interactions, and through the opportunities students are given to participate in their own learning. It is present in small moments that often go unnoticed, a question taken seriously, a choice respected, a reflection invited.

It is in these moments that values begin to take root.

This article explores how empowerment comes alive in practice, and how, through these lived experiences, the values of Neohumanism take shape in the everyday life of the classroom.

The Spirit of Empowerment in Action

Empowerment unfolds through voice, agency, and social consciousness, but these are not abstract concepts. They take form through the culture we create.

Voice emerges when students feel safe enough to express themselves honestly, and when that expression is met with genuine listening. It is not only about speaking, but about being received.

Agency develops when students are given meaningful opportunities to make choices and to see those choices matter. This does not mean the absence of guidance, but rather a shift toward shared ownership of the learning process.

Social consciousness grows as students begin to recognize their connection to others. They come to understand that their actions have consequences, and that they can become active players in their lives and their broader community. This expanding awareness reflects a core principle of Neohumanism: that education should nurture a sense of connection and responsibility that extends beyond the individual.

When these elements are present, the classroom begins to feel different. There is a quiet sense of respect and engagement. Curiosity is not forced. Participation is not demanded. Instead, there is a shared energy, a sense that learning belongs to everyone in the room.

Empowerment, in this sense, is not something we implement. It is something we cultivate through the quality of our relationships, the opportunities we create, and the environment we sustain.

Early Childhood: Awakening Curiosity and Care

In early childhood, empowerment begins with trust.

Children between the ages of four and six experience the world through curiosity, imagination, and connection. At this stage, empowerment is not about independence in a structured sense, but about helping children feel that their experiences, questions, and actions have meaning.

A simple moment can reveal this clearly. After a rainfall, children may gather around to observe worms emerging from the soil. What might seem insignificant becomes an opportunity for attention and care. They notice movement, texture, and pattern. They draw what they see. They ask questions that do not yet have fixed answers.

In these moments, something deeper is happening. Curiosity is being honored, and care is being cultivated alongside it. In these early moments, the foundations of a Neohumanist way of being begin to form, rooted in connection, empathy, and respect for all life.

The teacher's role is subtle but essential. Rather than directing the experience toward a predetermined outcome, the teacher supports observation, encourages reflection, and gently introduces awareness of the interconnectedness of life.

Through experiences like this, children begin to understand that their curiosity matters and that their actions, even small ones, can express care for the world around them.

Empowerment grows when learning is rooted in this combination of wonder, empathy, and shared experience.

Early Primary Years: Finding Voice and Belonging

Between early childhood and adolescence, there is a subtle but important shift in how empowerment is experienced.

Children in the early primary years begin to move beyond exploration into relationships. They become more aware of others, more sensitive to fairness, and more interested in their place within a group. At this stage, empowerment is closely tied to belonging.

Students begin to test their voices, not only expressing ideas, but noticing how those ideas are received. They become more aware of rules, of inclusion and exclusion, and of what it means to be treated fairly.

The classroom becomes a space where these questions can be explored with care.

A disagreement between classmates, for example, is no longer only a moment to be resolved, but an opportunity for learning. With guidance, students can begin to articulate their feelings, listen to one another, and participate in finding solutions. What might have been handled solely by the teacher becomes a shared process.

In this way, children begin to experience agency within relationships.

Collaborative activities also take on new meaning. Group projects, shared responsibilities, and peer support systems allow students to see that their contributions matter not only individually, but collectively. They begin to understand that their actions affect others, and that cooperation creates stronger outcomes.

Empowerment at this stage grows through participation, dialogue, and a developing sense of fairness.

It is here that students begin to internalize an important realization: that their voice has value, and that it exists within a larger community where listening and respect are equally essential. This widening sense of connection is an important step in developing a more inclusive and compassionate worldview.

Middle and Secondary Years: Cultivating Thought and Responsibility

As students grow, empowerment takes on new dimensions.

In the middle and secondary years, learners begin to think more critically and to question the systems around them. They are increasingly able to connect what they learn with real-world challenges, and to ask not only how things work, but why they are the way they are.

A classroom exploration of waste or water use, for example, can move beyond theory into action. Students might gather data, analyze patterns, and identify areas of concern within their school or community. From there, they can design and implement solutions, working collaboratively and reflecting on the outcomes.

In this process, learning becomes participatory and purposeful.

Students develop skills that extend beyond academic knowledge. They learn how to collaborate, how to navigate differing perspectives, and how to take responsibility for shared outcomes. They begin to see that their ideas can influence real conditions.

Empowerment at this stage also includes the courage to engage with injustice. At this stage, the principles of Neohumanism become more consciously expressed, as students begin to question systems, recognize inequities, and act with a sense of responsibility toward the wider world. When students are encouraged to question inequities and to apply ethical awareness to real situations, they begin to understand their role in shaping a more just and compassionate world.

This is where empowerment deepens, not only as personal confidence, but as a growing sense of responsibility toward others.

Creating Empowering Learning Environments

The environment itself carries a quiet but powerful influence.

A classroom grounded in care, intention, and balance communicates its values continuously. It shapes how students interact, how they approach learning, and how they understand their place within the group.

In such an environment, the teacher's role shifts. Rather than controlling each aspect of the learning process, the teacher becomes a guide, modeling empathy, attentiveness, and self-awareness. Authority is not removed, but it is expressed differently, through presence rather than control.

Students are invited into this shared space with responsibility. They contribute to decisions, support one another, and participate in maintaining the culture of the classroom. In this way, the classroom becomes a space where Neohumanist values are not only discussed but lived through daily interaction.

At the same time, empowerment extends to teachers themselves. It requires ongoing reflection, a willingness to adapt, and a commitment to learning alongside students.

When there is a sense of harmony and belonging, empowerment is not something added to the environment. It becomes a natural expression of it.

Reflection and Integration

Experience alone does not create lasting understanding. Reflection is what allows learning to deepen.

In an empowered classroom, reflection is woven into the rhythm of daily life. It may take the form of journaling, group dialogue, or quiet moments of awareness. These practices create space for students to recognize their own growth and to understand the impact of their actions.

Questions can guide this process:

What did we learn about ourselves today?

How did our actions affect others?

What choices helped create a more caring environment?

Continued on Page 13

Educating for a Living World: A Neohumanist Response to Climate Change

By Christy Shaver

We are living in a time when climate change is no longer something we study from a distance. It is here. It is shaping our communities, our landscapes, and our sense of safety and belonging.

For some, it arrives gradually, through rising temperatures, changing seasons, or subtle shifts in the natural rhythms they have long known. For others, it comes all at once.

In Lāhainā, it came as fire.

Nearly three years later, the impacts are still unfolding. Not only in the landscape, but in the lives of those who continue to navigate what was lost, what remains, and what is still uncertain. What was lost is not only physical, but cultural, relational, and deeply personal.

In the time since, I have found myself sitting with questions that go beyond climate science or disaster response. There is no shortage of data. No shortage of reports, policies, or strategies. We understand more than ever before about the causes and consequences of climate change. And yet, even as awareness grows, something fundamental remains unchanged. We continue to make decisions, collectively and individually, that deepen the crisis.

This has led me to reflect more deeply on the nature of the problem itself.

Is climate change only an environmental crisis, or is it also a crisis of relationship?

From a Neohumanist perspective, climate change can be understood not only as a disruption of ecological systems, but as a reflection of how we see ourselves in relation to the world.

For generations, dominant systems have reinforced a way of thinking that separates humans from nature. The natural world becomes a resource. Land becomes property. Water becomes a commodity. Value is measured in extraction, efficiency, and growth. This way of seeing has shaped our institutions, our economies, and our everyday choices. It has also shaped our consciousness in ways that often go unexamined.

When we are disconnected from the living systems that sustain us, it becomes easier to overlook the consequences of our actions. Even when we know, intellectually, that something is wrong, that knowing does not always translate into change. There is a gap between awareness and action, and that gap is not simply informational. It is relational.

This is where education becomes essential.

Children today are growing up in a world shaped by uncertainty in ways that previous generations did not experience. Even when they are not directly impacted by disasters, they are aware. They hear conversations. They see images. They absorb the emotional tone of the world around them in ways that are often subtle but deeply felt.

For some children, this awareness shows up as anxiety or fear. For others, it is less visible, a quiet unease, a sense that something is not quite stable beneath the surface. And for those who have experienced climate-related events firsthand, whether fires, floods, or displacement, that awareness can be layered with grief, confusion, and loss.

As educators, we are not only supporting their understanding of the world, but also their ability to be in relationship with it. This includes helping them process what they feel, fostering resilience, and creating spaces where connection can counterbalance fear.

Neohumanism offers a powerful framework for this work.

It invites us to expand our sense of identity beyond the limited boundaries of self, community, or even species. It encourages us to recognize the inherent value of all beings and to cultivate a felt sense of interconnectedness with the world around us. This is not simply a philosophical idea to be explained. It is a way of experiencing life that can be nurtured from an early age.

In this context, education is not only about knowledge acquisition. It is about shaping perception.

Neohumanism asks us to move beyond an anthropocentric worldview and toward a relational one. A worldview in which the Earth is not something we manage, but something we are part of. A living system to which we belong. When this shift occurs, care for the environment is no longer framed as responsibility alone. It becomes a natural expression of connection.

This has important implications for how we approach climate education.

If we focus only on facts, statistics, and outcomes, we may increase awareness without addressing the deeper disconnection that underlies the crisis. In some cases, this can contribute to feelings of overwhelm or helplessness, particularly for young people.

But when education includes opportunities for direct relationship with the natural world, something different becomes possible.

Time spent in nature, even in simple ways, allows children to experience connection rather than just learn about it. Storytelling can help them imagine their place within a larger web of life. Creative expression provides space for emotions to be processed and understood. Acts of care, whether for plants, animals, or community spaces, help translate values into lived experience.

These are not separate from academic learning. They are foundational to it.

As educators, we also teach through who we are. Children observe how we relate to the world, to each other, and to the challenges we face. They notice whether we approach difficult topics with fear, avoidance, curiosity, or care. They learn from the tone we set as much as from the content we deliver.

In this way, education becomes less about transmitting information and more about cultivating consciousness.

One of the challenges we face today is that awareness alone is not enough. Many people understand that climate change is happening. They understand the risks. They understand the urgency. And yet, meaningful change often feels slow or out of reach.

This is not simply a failure of knowledge. It reflects deeper patterns related to values, identity, and relationship. When individuals feel disconnected from the systems around them, it becomes difficult to sustain engagement or to see oneself as part of the solution.

Transformation requires something more.

It requires a shift in how we understand ourselves in relation to the world. It requires the development of empathy that extends beyond immediate circles. It requires the ability to hold complexity without becoming overwhelmed, and to act from a place of connection rather than fear.

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Empowerment in Practice: - Bringing Neohumanist Education to Life

Through reflection, students begin to see connections between their inner experiences and the world around them. This integration of inner awareness and outer action is central to the deeper purpose of Neohumanist education.

For teachers, reflection serves as a grounding practice. It supports intentionality and helps sustain the deeper purpose of education beyond routine or habit.

When reflection and experience are integrated, learning becomes more than the acquisition of knowledge. It becomes a process of awareness.

Living Empowerment

Empowerment is both the process and the presence of education in action.

Neohumanist education speaks to this deeper level. It supports the development of emotional awareness, ethical sensitivity, and a sense of universal responsibility. It creates the conditions for individuals to respond to challenges not only with knowledge, but with care, creativity, and resilience.

In the midst of urgency, it can be easy to feel that we must do more, faster. And there is truth in that. Action is needed.

But perhaps there is also space to ask a different question.

What are we teaching for?

If we are preparing young people to navigate a changing world, then we are also shaping the kind of world that will emerge. The values we nurture, the relationships we support, and the perspectives we encourage will influence how future generations respond to the challenges they inherit.

We have the opportunity to move beyond education that informs, toward education that transforms. Education that nurtures not only intelligence, but compassion. Not only awareness, but relationships. Not only individual success, but collective wellbeing.

In a time of ecological crisis, this may be one of the most meaningful contributions we can make.

Not only preparing students to respond to the world as it is, but supporting them in becoming the kind of people who can help create the world that is needed.

And perhaps, in doing so, we are also invited to deepen our own relationship with the world, to reflect on how we live, how we teach, and how we show up in a time that is asking so much of all of us.

It is expressed through everyday moments, through curiosity, kindness, cooperation, and courage. It lives in the relationships between students and teachers, and in the shared commitment to learning with purpose.

When students experience their education as meaningful and participatory, they begin to see themselves not as passive recipients, but as active contributors. When teachers engage alongside them, learning becomes a shared journey.

In this way, empowerment is how Neohumanism becomes visible in daily life.

It is not something separate from education. It is education, lived fully.

Anandanagar Cakradhuri Campus Update



Work is in progress on the Gurukula Campus at Anandanagar:

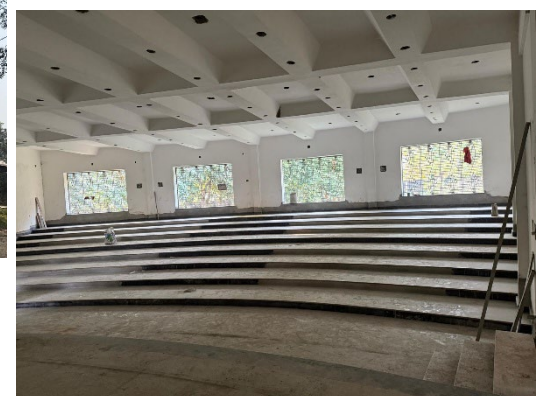
International Hostel

The construction of an international hostel with about 18 rooms and two large halls, adjacent to Kulapati residence and guest house, is still in full swing. The roof casting of the ground floor is completed, and work will soon begin to prepare the first and second floors of the building. This project is under the guidance of Acarya Premamayananda Avadhuta. We hope to have it ready by early next year for our international guests to stay and enjoy the pristine environment of Gopal Anandanagar.



Main Cakradhuri Building

The ground floor of the Main Cakradhuri Building is also nearing completion. A steel dome structure will be put up on the second-floor senate hall in the near future. The ground floor alone has a constructed area of about 19,000 sq. feet. It houses the indoor auditorium, a digital library, a recording studio, a boutique, a reception exhibition hall, a central hall for yoga and other group events, and a few more multipurpose halls. It is not a residential building.

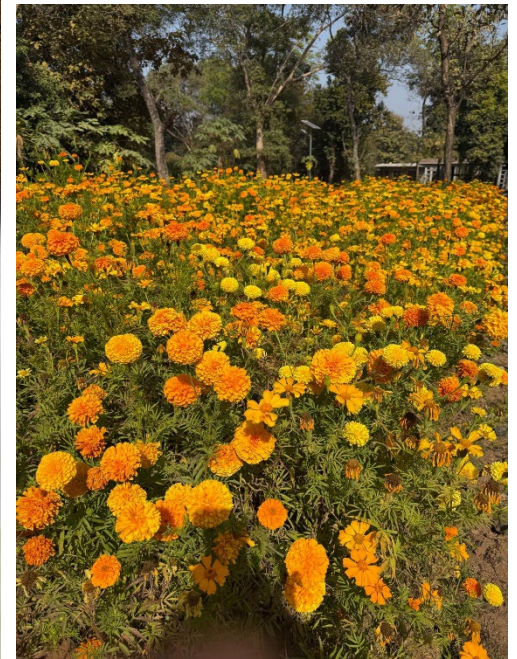
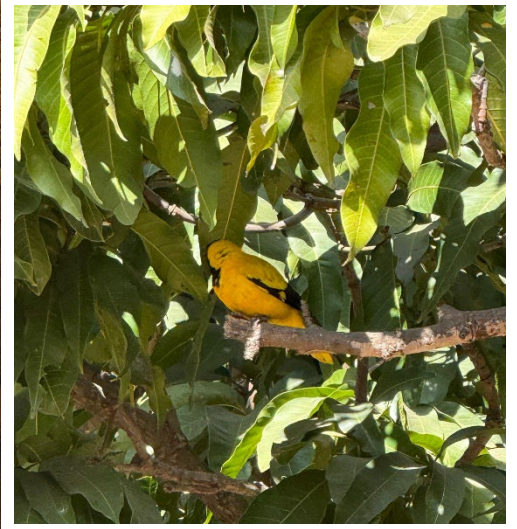


Plants and Animals on the Cakradhuri Campus

There are places for cows, kittens, geese, dogs, peacocks and many wild birds. There is an herb garden under preparation, two agricultural fields, and places for Tantra Sadhana. The pond is fed by rainwater and adjacent flower gardens are in full bloom around the end of the year. Seasonal fruits like mangoes, jamun, papayas etc. are an added attraction for the campus. The planned welcome centre will house the cafeteria for visiting guests.



The Cakradhuri Map on the next page provides an overview of the campus.



AMGK Coaching Center

A highlight of the past six months has been the continuation of the AMGK Coaching Center led by Mahesh Kumar. He has personally supervised about 40 students of the Anandanagar area and several of them are securing good jobs after their training. This initiative is much appreciated by village residents of the area. It is a genuine service and fills a great need of the area.



Visitors

Shri Bhupendra Yadav, Minister of the Environment, visited Anandanagar on April 14, 2026 and was introduced to our educational and relief works around the world. During his visit he was presented with Gurukula Networks and Neohumanist Review.



Overseas Visitors

Several overseas visitors visited Gurukula Cakradhuri campus during the new year festivities. A special luncheon was organized for Acarya Padmeshananda Avadhuta and Lyon visitors, and a special class was given for them by Dada Shambhushivananda on the history and mission of Gurukula. A meeting of the Anandanagar Gurukul Trust was also held to establish a Nursing College at the designated site in Talmu area. Groups from Ukraine and other places around the world also visited the campus and were given briefings by Kulapati Dada.



Chitmu Gurukula Learning Centre

Chitmu Gurukula Learning Centre held a Sports Day where over 50 children participated in fun, competitive games. The winners and participants were given awards at a special ceremony in Cakradhuri. About 70 children are currently attending the school and all children attend daily meditation. Loni, from Sweden, led art classes during her visit to the school.



Some of the Chitmu Pump House children accompanied



guests on an outing to Dimdiha Hill, Tantrapiithas, and the Nava-Cakra-Guha Cave. The children were able to enter the cave and experience how our ancestors used the cave for their protection.



Support Ananda Marga Gurukula's Global Mission!



We are seeking contributions to accelerate the **expansion of our Ananda Nagar campus**, transforming it into a premier hub for Neohumanist education. Your donations will also help **strengthen AM schools worldwide**, ensuring high-quality holistic learning for every child. Additionally, funds will support our **Liaison Office**, enhancing vital coordination and providing necessary resources for our dedicated staff. Together, we can build a resilient foundation for the future.

Please donate today to empower our global educational network: <https://gurukul.edu/donate/>

AM Gurukul School in Chowkibera, Shyamal Anandanagar



AM Gurukul School in Chowkibera has a current enrollment of 130 children. The three-story building has been painted and smart boards installed for children's learning activities. Shalini Sharma led the children's camp which

brought much joy to the children. Two Russian volunteers also helped with the management of the children's home attached to the school. A new bus and auto-rickshaw were purchased to transport the children from their villages to the school premises.

The school and hostel are under the care of Acarya Pritiishananda Avadhuta and under the overall supervision of Ac. Anirvanananda Avadhuta and Acharya Kalyanmitrananda Avadhuta, Mahasachiv of AM Gurukula.



Distributing 350 Uniforms to Selected Anandanagar Village School Students

Following last year's initiative, we have successfully provided complete uniform sets—including neckties, belts, and badges—to 350 students across a select group of schools. Most selected students will now possess two sets of uniforms, while new admissions have received their first set. This project was made possible through the generous support of several Samaritans.

Teacher Support: In addition to the students, uniforms have also been provided for the school teachers.

Previous Support: In 2025, 350 students were provided with course books, notebooks, pencils, and erasers.

Sustainability: We have implemented a system where the course books remain in circulation within the school, allowing younger students to reuse books from their seniors.



Thank you to everyone who supported this effort to empower our young learners!

Continued from page 9 Flow State through Dance - by Pradeepti Gusain

how as a society we take so much pride in our culture but actively discourage the advancement of this very culture by telling young, budding dancers that their academics are first then their art form. There is no list to what one loves, both academics and extracurriculars can co-exist. One must not choose. Imagine only if we told the best dancers and musicians of the world that their art wasn't worth pursuing!

Lastly, I believe the most important thing I have gained from dance is not resilience, flow, spirituality or creative advancement, but the social relationships I have made along the way. I am someone who invests a lot into my social relationships because of the advantages they provide me. Even through dance, I have made some of my best friends and have met people with amazing mindsets that I wouldn't normally have. Dance has granted me relationships that have enriched my life for

the better and I shall cherish. Even experiencing flow states in a group and having that feeling of euphoria as a community is unmatched and truly a once in a lifetime experience.

In conclusion, this experience showed me how dance helps me to enter a flow state that enhances both my well-being and my sense of self. Despite moments of fatigue and doubt, the joy, immersion, and connection I felt made the process meaningful. Dance is not just an activity for me, but a powerful source of expression, growth, and belonging.

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NEOHUMANIST COLLEGE OF ASHEVILLE

Message from the NHCA President/CEO, Ricky Peterson

NHCA is Now Accredited!

The Neohumanist College of Asheville has crossed a truly meaningful and celebratory milestone. What began as a focused effort toward accreditation has culminated in the successful awarding of three years of accreditation, recognized by the US Department of Education through the Accrediting Council for Continuing Education & Training (ACCET). This achievement affirms both the quality of our work and the strength of our collective effort.

This letter represents far more than formal recognition. It reflects a journey of dedication, collaboration, and shared purpose across our entire community. During the site visit, accreditors noted that this was an atypical visit in the most positive sense, highlighting the depth of alignment, the strength of our faculty, and the clarity of our mission. For a newly accredited institution, this outcome represents the strongest possible result and a powerful validation of what has been built together.

Through this process, something important has shifted. We are no longer the same organization we once were. We are stepping confidently into a more professional, coordinated, and impactful phase. We are clearer about our capacity, more confident in our direction, and increasingly aligned in our purpose.

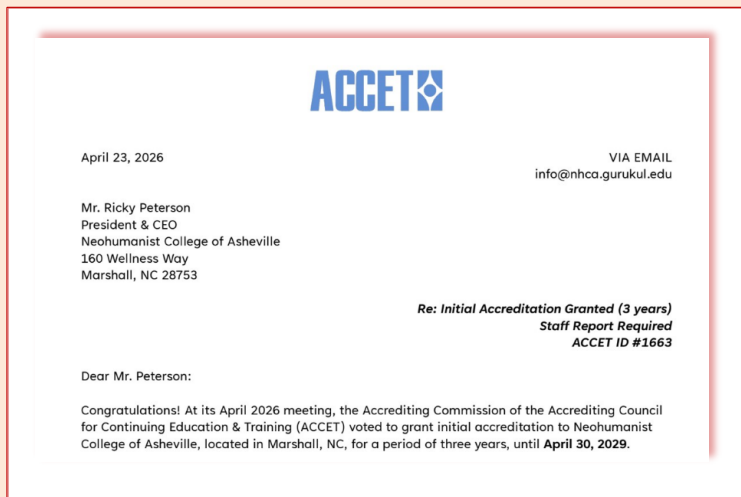
At the same time, we are witnessing the emergence of something larger. NHCA is becoming a living example of what a Neohumanist institution can be in the modern era, integrating values, education, community, and systems in a way that is both practical and visionary.

As a flagship project for Ananda Marga Gurukula, we now feel both inspired and responsible to deepen collaboration across the entire network.

We see real opportunities to align curriculum pathways, strengthen institutional partnerships, expand faculty exchange, co-create programs, and support a more unified local and global presence for Neohumanist Education. This moment is one of celebration, but also of invitation. An invitation to the broader Gurukula family to engage more deeply, to collaborate more intentionally, and to help shape what this next phase can become together.

With deep gratitude to all who have contributed to this milestone, we now move forward with renewed energy and a clear sense that the best is yet to come.

In service,
Ricky Peterson



Accreditation Team

Strategic Direction and Priorities

Following accreditation, we engaged in a structured prioritization process to determine where to focus our energy next. This included more than a dozen one-on-one interviews conducted by our Board Chair, Dr. Alberta Pedroja, along with the compilation of feedback from those engaged in the mission of the College. This work has helped us align our growing capacity with clear and actionable direction.

Near term priorities include expanding CEU offerings through partnerships with local school districts, deepening personal and professional development programs, offering courses on contemporary topics such as AI and mental health, creating more flexible formats including shorter and one day courses, and developing new offerings rooted in big ideas and human values, all with a more expansive understanding of our target audience.

Long term goals include expanding our public profile beyond existing circles, entering the national dialogue on education, increasing credibility and influence in the education ecosystem, and working toward a long-term endowment that ensures sustainability and scale.

Academic Programs and New Offerings

Our academic programming continues to expand with both intention and coherence. Alongside our core Neohumanist Education, Yoga and Intuitional Sciences, Wellness and Psychology, Transformative Social Sciences, and Liberating Humanities and Arts offerings, we have introduced new courses that respond to emerging needs.

Highlighted new offerings include: Homeopathy Fundamentals with Dr. Kathy Zimmerman, Prout Economics 1, led by Dr. John Gross and Dr. Mark Friedman, and Storytelling for Change with Dada Maheshvarananda. These courses deepen our curriculum into holistic health, alternative economic frameworks, and creative expression as tools for transformation.

Program Directors

We are also happy to announce updates to the leadership of our academic disciplines. Program Directors now include:

Dr. Kathleen Kesson for Neohumanist Education
Satya Tanner for Transformative Social Sciences
Ayesha Irani for Liberating Humanities and Arts
Dr. Kathy Zimmerman for Wellness and Psychology
MJ Glassman for Yoga and Intuitional Sciences

Additionally, with the retirement of our Provost, Dr. Sid Jordan, we are actively seeking a part-time Academic Dean who can work remotely and is a senior

Neohumanist educator. This role will be responsible for bringing administrative and leadership acumen necessary to guide our newly formed Academic Team of Program Directors. If interested, please contact Ricky at ricky.peterson@nhca.gurukul.edu to schedule an interview.



This reflection from one of our students captures the lived impact of these programs and the personal transformation that accompanies this work.

Publications

This year also marked the publication of a new book by Lesley Whiting, *The Seven Secrets of Shiva*. Kudos to our Chief Publications Officer,

Nancy Gannon, for keeping this aspect of our organization alive and growing. (see 'new publications' section in this newsletter)

Community Engagement and Meetups

In addition to our formal courses, we held additional community meetups designed to make our learning more accessible and responsive to current needs. These included Exploring Leadership Traps in Effecting Social Change with Satya Tanner, How to Cultivate Happiness Through Self Care with Bruce McEwen and Creative Storytelling for Parents & Educators with Rutger Tamminga.

These free online gatherings continue to create meaningful entry points for participants to engage with Neohumanist ideas in practical and accessible ways. You can watch the replays of these sessions on our website at <https://www.nhca-gurukul.org/meetups>.

Successful Course Launches

Successful course launches that began in January 2026, reflecting both growing interest and expanding reach across our programs, are as follows:

Teaching Eight Limbed Yoga for 3–10 Year Olds, taught by MJ Glassman, welcomed 32 students.

Child Development from a Neohumanist Perspective, taught by Ruai Rekha Gregory, enrolled 40 students.

Dr. Kathleen Kesson's **Contemplative Inquiry: The Art of Knowing the Child** engaged 28 students.

Creative Storytelling for Parents and Educators with Rutger Tamminga brought together 10 participants.

Leadership for Social Change: Self Awareness and Transformation, led by Satya Tanner and Soraia Mendes, enrolled 12 students.

Prout and Neohumanism, taught by Dada Maheshvarananda, Shriraksha Mohan, Roar Ramesh

Bjornes, Dr. Howard Nemon, and Craig Runde, JD, reached 20 students.

Andy Douglas offered his third course in a series of writing courses, this one titled **Hearts & Minds: Writing and Revolution**, which enrolled 13 students.

Finally, Wisdom of Yoga, led by Roar Ramesh Bjornes, enrolled 8 students, rounding out a diverse and vibrant semester of learning.

A Growing Learning Community

Our growth is not only evident in our expanding reach, it is measurable in the increasing number of students engaging with our programs.

This steady increase in total student enrollment reflects growing trust in our offerings and the widening reach of our mission.

One key measure of our success is the number of students who complete their educational journey with us. The minimum accreditation standard is 67 percent, and we exceed this benchmark across most disciplines and as an institution overall. We are also actively engaging with students who currently have incompletes to support them in successfully finishing their studies.

Behind every data point is a personal journey of growth, discovery, and transformation.

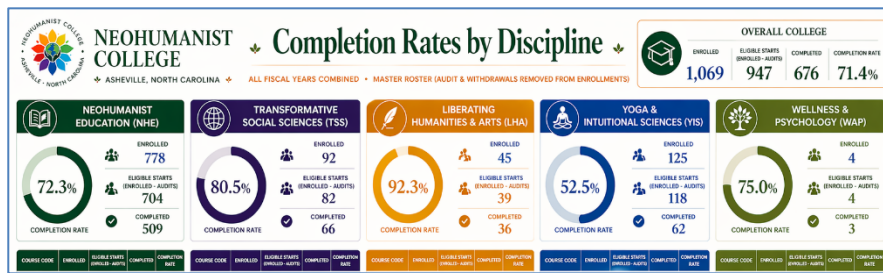
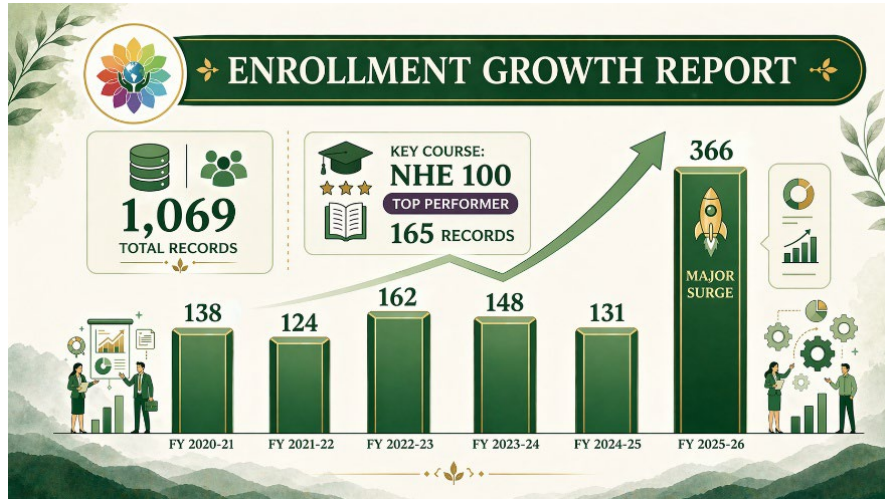
Operations and Systems for Scale

To support this growth, we have strengthened our operational infrastructure in several key ways. We have

onboarded a new CRM system, Neon, to better manage relationships, data, and communications. This system enables more personalized engagement with students, donors, and volunteers and opens new opportunities for community participation.

We have also secured Zoho People, a human resources platform that strengthens how we manage our organization. This new system enables our leadership to oversee timekeeping, vacations, holidays, and employee benefits in a more consistent, organized, and professional manner.

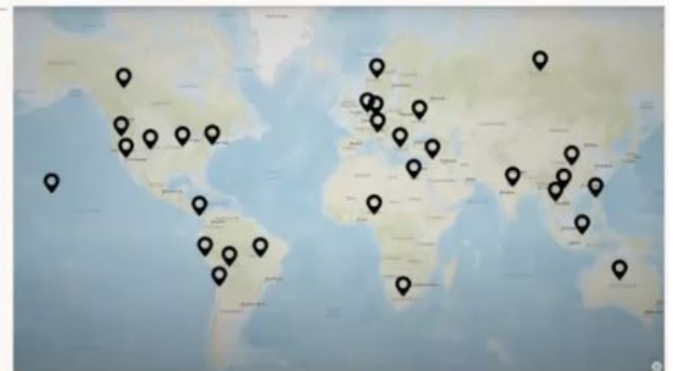
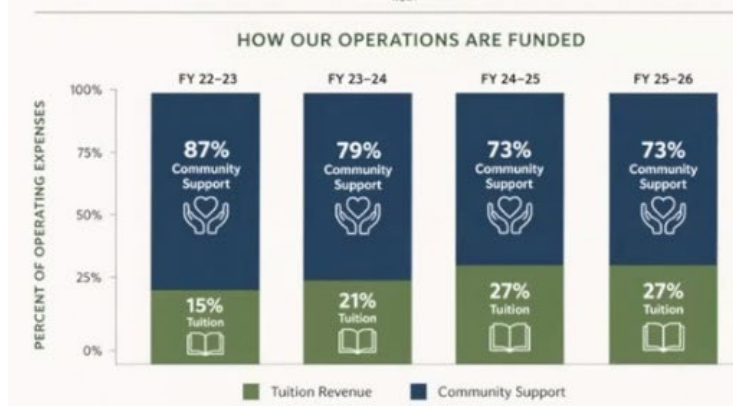
In parallel, we have begun integrating automation tools through n8n and ChatGPT to streamline workflows and enhance the student experience. n8n is a powerful fair code automation platform that connects applications, databases, and AI agents without requiring extensive coding. Together, these tools will help reduce time consuming, repetitive administrative tasks, allowing our team to focus more fully on relationship building and creating meaningful connections with our growing community and partners.



Additionally, we have expanded facility rentals, increasing both community engagement and revenue diversification, including hosting local health systems executives from the Community Health Network of Western North Carolina and the Madison Alliance for Rebuilding Communities (MARC).

Financial Model and Sustainability

As a Gurukul aligned institution, we continue to refine a model that balances accessibility with sustainability. This ratio illustrates how tuition and community support work together to sustain operations while keeping education accessible.



Partnerships and Ecosystem Development

We have taken important steps toward building a broader educational ecosystem through drafted Letters of Agreement with Mountain Breeze Preschool, Progressive School of Long Island, and Proutist Universal.

These partnerships extend our reach across early childhood, K through 8 education, and broader socio-economic and intellectual development, creating continuity in learning and shared impact. We are especially excited about the opportunity these partnerships may bring in mentoring the next generation of instructors at the NHCA.

Governance and the Path Forward

To carry forward the momentum from accreditation, our board has formed a Strategic Planning Committee. This team is focused on translating our recent learnings into

clear priorities, aligned resource allocation, and sustainable growth.

Looking Ahead

The past six months have clarified something essential. NHCA is not simply accelerating its momentum, it is transforming and drawing in those inspired to expand the reach and application of Neohumanism.

With accreditation secured, systems strengthening, partnerships expanding, and strategy sharpening, we are entering a phase where our impact can extend both more broadly and more deeply.

This is a moment of alignment between vision and capacity. From that alignment, the next chapter begins.

Upcoming Courses and Start Dates

- WAP 100 **Lifestyle Wellness** begins May 6, 2026
YIS 104 **Yoga Practices and Wellness Kaoshikii Yoga Dance** begins May 13, 2026
NHE 109 **Teaching 8 Limbed Yoga for 3 to 10 Year Olds** begins June 16, 2026
WAP 200 **Homeopathy Fundamentals** begins July 8, 2026
YIS 101 **Yoga Teacher Training** begins July 11, 2026
NHE 107 **Inside Out Personal Development** begins July 14, 2026
TSS 201 **Prout and Neohumanism** begins August 1, 2026
NHE 115 **Arts Based Curriculum Design** begins September 8, 2026
TSS 202 **Prout Economics 1** begins September 12, 2026
NHE 100 **Introduction to Neohumanist Philosophy** begins September 16, 2026
YIS 201 **Wisdom Yoga for Transformation** begins October 7, 2026
LHA 301 **Storytelling for Change** begins October 18, 2026
NHE 113 **Language and Literacy** begins November 4, 2026
LHA 201 **Critical Thinking for the Modern Age** begins November 11, 2026

Be sure to visit our website to register
<https://www.nhca-gurukul.org>



July 8 - August 26, 2026
10:00 AM - 12:00 PM ET

BASICS OF HOMEOPATHY
Philosophy & First Aid Treatment
Dr. Kathy (Kaoverii) Zimmerman FNP, APHN

In this course, you will learn to:

- Understand homeopathic principles
- Treat common ailments naturally
- Choose remedies for acute care
- Support your family's wellness

NEOHUMANIST COLLEGE OF ASHEVILLE

Scan the QR code to sign up!



Neohumanist College of Asheville
MARSHALL, NORTH CAROLINA

“NHCA has helped me a lot in my self-education along my career with short practical courses online. The flexibility and accessibility are amazing.”

TRAN THUY NGOC
Google Review ★★★★★



Online International Symposium Diving Deep into the Vrttis Report by MahaJyoti Glassman

On February 28, AMAYE sponsored an international virtual symposium that brought together more than 150 participants from around the globe. Dr. Shrvan Kumar served as the principal speaker. His presentation explored the philological study of the vrttis as described by Shrii P.R. Sarkar. An excerpt of his talk is featured in the AMAYE Voices newsletter for April 2026, with additional material expected to be published on the AMAYE website next month.

The symposium also featured a diverse group of additional distinguished speakers:

Ac. Premayananda Avt. (Singapore) shared insights from his observations and research with asana and meditation students through his academy.

Rutgers Tamminga (Taiwan) discussed vrttis through the lens of modern psychology.

Ac. Kamaleshvara (Italy) spoke about his publications and offered thoughtful reflections on vrttis.

Dr. Richard Maxwell (USA), a clinical neuropsychologist, presented his research on the physical and psychic interactions underlying cakras and vrttis.



The event concluded with an inspiring 45-minute Master Asana class led by Ac. Vishvarupananda Avt.

This symposium was made possible through donations to AMAYE. Moving ahead, AMAYE has launched a Vrtti Study Circle and will host a Yoga for Mental Health Symposium on June 6th. See below !

International OnLine Symposium
Yoga Therapy for Mental Health

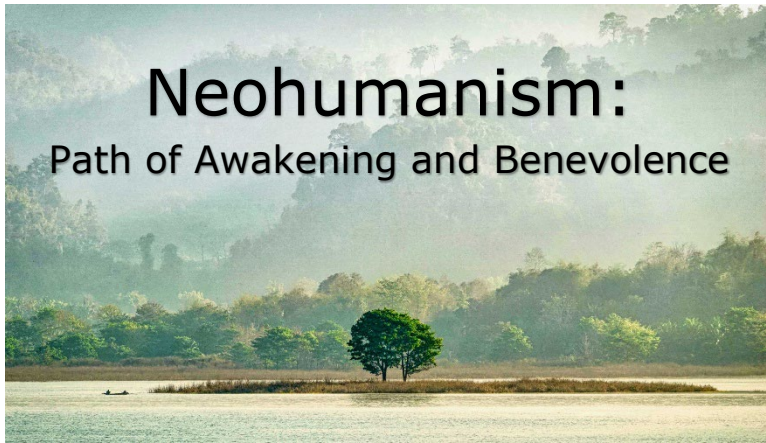
Join us!
More details to come

SAVE THE DATE
JUNE 6TH
12:30 UTC

 Ananda Marga Association of
Yoga Educators amaye.org

For more information on AMAYE please visit: <https://amaye.org/> and <https://newyoga.org/>

P.S. If you are or know of someone who has been trained and prescribing Ananda Marga Asanas and/or Remedies for MENTAL HEALTH, please contact me at mjyoga1@gmail.com. Thank you.



Neohumanism: Path of Awakening and Benevolence

The 45-minute version of the documentary film *Neohumanism: Path of Awakening and Benevolence*, is in the post production phase of editing and promotion. This film will be released in a number of film festivals and shown on YouTube in 2027. A number of 4 to 5-minute films will also be produced to give longevity of exposure on YouTube to the Neohumanist themes of ecological preservation, holistic education, spirituality and the support of "one family of all beings." The longer and shorter films' structure will involve having the narrator raise questions to a global audience regarding the need for the application of the films' themes. These questions will be followed by showing

film footage of the Neohumanist answers to these themes that create a brighter future for the planet and people.

Recent enhancement of the film's website has been accomplished to support the needed fundraising for the completion of the film. Your contributions are welcomed to assist in bringing exposure to Neohumanism's benefits for a global audience.

Sid Vishvamitra Jordan,
Executive Producer

<https://neohumanismfilm.com>



Neohumanist Education Exchange Meetups Bringing Educators and Neohumanists Together By Linda Baker

The Global Association of Neohumanist Educators (GANE), in partnership with The Neohumanist College of Asheville (NHCA), has been hosting a vibrant meetup series for nearly two years.

Since fall 2024, this free online gathering has been designed to foster professional development and community among educators, leaders, and lifelong learners committed to Neohumanist principles.

Branded the Neohumanist Education Exchange and guided by the motto "**Innovate · Collaborate · Elevate,**" the series offers participants opportunities to share innovations, collaborate interactively, and deepen their understanding of Neohumanist principles in practice.

Since October 2025, sessions have covered a rich range of topics. October 2025 featured a deep dive into curriculum design, with presenter Andjela Vekic exploring the three layers of Neohumanist curriculum frameworks. January 2026 brought a lively and best-attended session titled Creative Storytelling from a Neohumanist Perspective, led by speaker Rutger

Tamma. Participants explored the psychology of storytelling, learned creative story prop-making methods, and practiced crafting original stories for all age groups — making it a practical and inspiring session for educators at every level. Other recorded sessions available for replay include a discussion of leadership traps in effecting social change with Satya Tanner, cultivating happiness through self-care with Bruce McEwen, and how persuasive rhetoric shapes the future with Andy Douglas. Participants' feedback is used to shape future topics, ensuring that the content remains relevant and valuable. Looking ahead, the May 2026 meetup features Didi Ananda Anuraga presenting on the experience of building a school from the ground up.

Planning is already underway for the coming year. The team will meet in June to shape a lineup of ten meetups: five focused on Neohumanist teacher themes in schools, and five highlighting exciting courses across the expanded disciplines offered at NHCA.

All meetups are free, and past sessions can be accessed <https://www.nhca-gurukul.org/nhe-exchange>. To share your interests or register for upcoming events, visit nhca-gurukul.org/meetups or write to gane@gurukul.edu.

Join GANE <https://gane-educators.org/>



News from AMIA, Singapore

Ānanda Mārga International Academy

by Dada Premamayananda

Ānanda Mārga International Academy offered a stackable Certificate Course in Pramā Analysis - The Universal Law of Balance and Equilibrium, from 11 August 2025 to 29 March 2026

The Course has ended and we are planning the graduation ceremony on 9th May 2026. The final result is: Four students accomplished all modules 1 to 11 therefore are qualified to be Certified as **Pramā Advanced Analyst**.

One student accomplished module 1 to 6 therefore is qualified to be certified as **Pramā Basic Analyst**. Several other students attended either 1 or more modules but didn't qualify to exercise Pramā Analysis.



List of the modules presented from 11 August 2025 to 29 March 2026

Module 1 – Pramā Analysis History – Discourses by P.R. Sarkar

Module 2 – Pramā Analysis

Module 3 – Same Yet Different

Module 4 – Pramā in Different Settings

Module 5 – Bio-Psychology 1

Module 6 – Break Down Challenges: Find Successful Solutions

Module 7 – Pramā Analysis

Module 8 – Neo Humanism 1

Module 9 – Bio-Psychology 2

Module 10 – PROUT – All Round Social Progress

Module 11 – Microvita and Society



What is the course about?

1. Understanding the Mental Health Crisis

The world is facing an alarming rise in mental health disorders, including anxiety, depression, and stress-related illnesses. Factors such as rapid urbanization, social isolation, high work pressures, and digital overstimulation contribute to this crisis. Conventional medical treatments primarily focus on symptom management, often overlooking holistic approaches that address the root causes of mental imbalances.

2. The Role of Pramā Analysis in Mental Well-being

Pramā Analysis is a unique and systematic approach that integrates Physical, Mental, and Spiritual equilibrium to create a balanced and harmonious life. Pramā Analysts play a crucial role in addressing mental health disorders by identifying unbalanced lifestyles and providing customized solutions that promote overall well-being.

3. Key Contributions of Pramā Analysts to Mental Health Solutions

A. Identifying Mental Imbalances Through Holistic Assessment

- Pramā Analysts use a structured framework to assess an individual's Physical, Mental, and Spiritual health.
- They analyze stress factors, lifestyle patterns, emotional states, and environmental influences.

- The analysis provides early detection of mental imbalances before they escalate into chronic disorders.

B. Implementing Preventative Strategies

- Through guided interventions, Pramā Analysts help individuals cultivate daily habits that prevent mental deterioration.
- They introduce structured meditation and mindfulness techniques that enhance cognitive stability.
- Analysts recommend personalized routines integrating proper nutrition, sleep, and social interactions to maintain emotional stability.

C. Addressing Anxiety and Depression with Pramā Principles

- Analysts educate individuals on the importance of equilibrium in daily life to counter emotional distress.
- They encourage self-awareness and mental flexibility, teaching individuals how to manage negative thought patterns.
- By incorporating physical exercises, breathing techniques, and creative expression, individuals experience improved mood regulation.

D. Enhancing Work-Life Balance and Reducing Burnout

- Pramā Analysts work with professionals facing high stress to establish a work-life balance strategy.
- They offer corporate wellness programs, helping employees integrate Pramā techniques into their daily routines.

- Analysts guide companies in creating healthy workplace environments, reducing employee stress and increasing productivity.

E. Integrating Spiritual and Psychological Resilience

- Analysts emphasize the role of spirituality in fostering inner peace.
- They introduce philosophical and ethical practices that help individuals find purpose and meaning in life.
- By reinforcing compassion, gratitude, and self-reflection, individuals experience enhanced emotional resilience.

4. Pramá Analysts in the Public Health System

- Collaboration with mental health professionals, integrating Pramá Analysis into psychological therapy.
- Establishment of community programs promoting holistic mental wellness.

For more information: WhatsApp (65) 87724779, Email: amyogaacademy@gmail.com
<https://amiaglobal.sg/prama-analysis/>



- Contribution to policy-making by advocating for balanced lifestyle education in schools and workplaces.

5. Conclusion: A New Path for Mental Wellness

Pramá Analysts offer a transformative approach to mental health, moving beyond symptomatic treatments to address the root causes of imbalance. By empowering individuals with self-awareness, preventative strategies, and holistic practices, Pramá Analysts can significantly reduce the growing burden of mental disorders worldwide.

Through structured interventions and an emphasis on equilibrium, Pramá Analysis provides an alternative yet highly effective solution to combat mental distress and create a healthier, more resilient global population.



International Forum on Integrated Development of Traditional Medicine and Healthcare & Intelligent Innovation Industries in Singapore

Ac. Premamayánanda Avt. was invited by the World Traditional Medicine Healthcare Association in Singapore to attend the International Forum on Integrated Development of Traditional Medicine and Healthcare & Intelligent Innovation Industries in Singapore. This forum aimed to bring together experts, scholars, industry leaders, and pioneers in technological innovation from around the world in the field of traditional medicine and healthcare to jointly explore new paths, opportunities, and challenges for the integrated development of traditional medicine and modern intelligent technologies.



The event took place on Sunday 7 December 2025 at One Farrer Hotel, Singapore. During the event Ac. Premamayánanda Avt. together with Pramá Analysis students and Miss Dianna Vice president of the World Traditional Medicine Healthcare Association presented to the audience two programs. The first, a basic concept of Pramá Analysis based on P. R. Sarkar literature. In the second Infiniti Yoga Session, the audience experienced benefits and fun at the same time.



AMIA Ananda Marga International Academy is looking forward to Future development programs and due to constant demand, we are looking forward to delivering starting in 2026 the First Ever 100% Online Pramá Analysis Course.

Taiwan Activities

January – April 2026

By Rutger Tamminga



In the past three months Gurukul Taiwan has had non-stop activities.

Welcoming the New Year

Every year we welcome the new year with a parents and kids activity in Ananda Dhara. Families share some dishes for lunch and we enjoy a day in nature with kids yoga, storytelling and craft activities. Forty people attended, and we had a very joyful day with beautiful weather.

This day was also special because we had our first weekly activities for blind children, and some children with physical challenges. Especially for this purpose we had built a toilet convenient for wheelchair use. They have been growing veggies beyond expectations! We hope the children and their families can find more joy and love through nature's environment!



Also, on the occasion of the New Year we had a camping program with adults, discussing *Vision 2050*, what we want to realize in the coming 25 years.



Old People Yoga Teacher Training

Taiwan is an officially aging society. The health of elderly people is a real concern. In cooperation with an association promoting yoga for the elderly, we hosted a four weekends yoga teacher training in the Juei-Ai yoga center. The training included nutrition, Chinese medicine and yoga psychology.

Winter Vacation Children's Camp

During the holidays before Chinese New Year we organized our annual winter camp for children. Every year we choose a new subject. As the children range in ages, that is sometimes not so easy. This time I had prepared many 'Pourquoi' tales and asked the children to analyze the emotional aspects of the stories and write the emotions on their 'emotional thermometer.' Subsequently they told



their own ‘pourquoi’ stories. Mohamukta conducted a singing bowl meditation for the children, something they enjoyed deeply.



Mela

Every few months we have a mela, with up to forty different groups or individuals setting up their stands promoting microvita soap, clothing, art, music, massage and other new age concepts. The program is always well attended with many people supporting these ‘dreamers.’



Kids Yoga Teacher Training – Taoyuan

A Kids Yoga teacher training workshop was held in Taoyuan, with twelve attendees. To learn to playfully use Yoga concepts is a real art, but also joyful. We are glad that kids yoga is now being practiced more commonly all over Taiwan in kindergartens and elementary schools. Yoga for teenagers is something that requires more effort from our side as the emotional needs of this age group are serious.



Three-day Baby’s World Workshop – Harbing, Xiamen and Changzhou

In China, we had three workshops this period, one in Harbin, another in Xiamen and a third in Changzhou. These workshops are always well-attended with a minimum of two hundred people. They use Baby’s World books, a series written by me, which includes kids yoga, quiet time exercises and Neohumanist songs. I am very thankful to the owners of the publishing company for promoting these concepts in China. Currently the books are being used in over 700 schools in all parts of China.

In Changzhou we had a workshop for five days on different aspects of storytelling – the meaning of the imagery in fairytales, How and Why stories, Neohumanist stories and so on. These programs also include kids yoga activities and are preceded by meditation for adults.



Fasting Camps

Every two months we have a fasting camp in different places. I would like to share with you from the one held in April.

People come for different reasons to fasting camps, but usually there is something in their lives that is not moving smoothly and they would like to have a ‘reset’ – a new beginning, or a slight shift in their lives. For the past ten years we have been very fortunate to hold activities in Ananda Jyoti, Shimen, in the northern part of Taiwan. Ananda Jyoti has eighteen hectares of forest land with armadillos, mountain deer, monkeys, skunk-like mammals, mountain pigs, blue jays and so many other beautiful creatures. The environment is simple, but brings us back to basics. To distract our participants from the feeling of fasting we walk in the river, climb the mountains nearby and of course do regular kiirtan, meditation and yoga. It is a real blessing to live in this dreamlike world with the heart naturally drawn towards the purest self.



In Other News

During these few months a lot happened – many outstanding achievements for the Neohumanist movement which I am glad I can be part of: the training at Zonnlicht in Den Bosch, organized by the Lotus center, an online storytelling training with the NHCA with attendees from all over the world, and AMAYE’s yoga psychology discussion. The Neohumanist vision is powerful and inspiring more and more people!

NHE in Togo: A Transformative Experience

By Avtk. Ananda Gunamaya Ac.

NHE Teacher Education was held at the Togo School October 13-17, 2025. Classes started with some inspirational thoughts about their role as a teacher, about how inspiring holistic education is, etc. in order to open their minds to accept different views of holistic education and inspire their hearts to engage in implementing NHE.

DAY 1 – Physical Development

Day 1 focused on Physical Development. After a breathing exercise we discussed the importance of good habits, how we can help our students so that these become routine in their lives: drinking enough water, regular physical exercises, selecting proper food, and practicing yoga exercises (asanas). Although we did not have much time available, the participants requested to have a practical yoga class. The teachers were very interested in all this information, as they wanted to benefit in their personal life, so there were a lot of questions about health.

Together, we discussed which of these activities were already going on in the school, if they were not then how they could be introduced and if they were, how they could be improved. And then this happened: Stressing the harm that some foods can cause, especially non-vegetarian food for young children, I could see the concern of the school staff, and unexpectedly our headmaster, Lokesh, announced on the spot that he was not going to allow sausage selling on the school premises anymore. The school doesn't have a cantina yet, so students buy lunch from local sellers, and most of them, especially the preschoolers – were eating sausages because it is a cheap meat. In the following day, there were no sausages to be seen and Lokesh requested me to explain to the older students (JSS) the reasons we should avoid sausages!

DAY 2 – Mental Development

As most of the participants were not acquainted with meditation yet, I proposed that along with deep breathing we see ourselves alone surrounded by peace.

Talking about many aspects of mental development we mostly discussed the limiting influence of Neo-colonialism in African conventional education. This class was so deep and resonated so much with the participants that there was not a sound during the talk. After reviewing what Neohumanism is we went on to discuss the facets of various narrow sentiments which prevent us from living Neohumanism.



Often divisive tendencies are utilized by people who want to manipulate the masses. So, we discussed the consequences of tribalism; the benefits of intermarriage, and what is the reality of people in the community when it comes about tolerating other religions, etc.

We talked about how leadership and

creativity are attributes necessary to break neocolonialism. What we see, however, is that instead of being encouraged, students are rather repressed in the existing educational system, through humiliation or punishment. How can we keep a balance between discipline and allowing our students to express these important qualities at the same time? Often, more creative children are labelled as difficult because adults need to find special ways to deal with them to get work done. In these cases, a helpful tool is to take careful observations of each student, take notes, and reflect on the various parts of your notes; find patterns of how a child behaves in different activities, the way s/he interacts with others, the way s/he communicates, dresses, makes choices, deals with challenges, etc. The more pieces of the puzzle that are added, the more we can understand an individual. The systematic way to do that is known as “descriptive inquiry.” Indeed, this can help to avoid punishment in schools, which is so much in vogue in West Africa schools. In the beginning this process seems to consume too much of our time, but later the art of seeing becomes spontaneous and helps us to guide the students and deliver subjects more effectively.

The greater portion of the previous training was about morality, so we reviewed what was already being implemented in this respect and discussed the challenges. We explored how to improve rationality in our students, awaken their thirst to learn, and cultivate critical thinking when teaching academics. One approach is bringing questions which require deep reflection.

Returning to overcoming narrow sentiments, it is necessary to go through a process of mental expansion. First, building a base by accepting oneself - one's sense of identity is very connected with one's culture, mother tongue and motherland. On this aspect, we discussed how to reinforce the students' mother tongue, which became a challenge since the use of “vernacular language” is abolished in the actual educational system proposed by the government. The school is already preparing cultural programs to present to the public from

time to time, and now Lokesh had the inspiration to introduce a cultural day on a fixed day each week. I shared that in our school in Accra we have applied it with success; the children have a uniform with local designs (the Andinkra symbols). There is scope for creating their own individual African wear. That is a day when we practice more local dances, songs, and stories of their local culture.

These ideas made the teachers so absorbed in the topic! They were perplexed to understand how education has been used to prepare the field for foreign and internal exploitation. Also they were intrigued by associating the suppression of the mother tongue with the establishment of an inferiority complex among the masses. Due to this complex of inferiority people feel powerless and dream of leaving their motherland for a better place instead of improving it.

I mentioned my experience with students from Lotus Children's Center in Ghana: once children embrace their roots, they are able to go on contemplating the beauty of other peoples', and expanding their love by feeling the Divine presence in all the forms of creation- so that Universalism emerges.

DAY 3 – An Experience with Yoga Asanas

After guided meditation, with the mantra BABA NAM KEVALAM playing in the background, we did some basic asanas and talked about their benefits in controlling emotional tendencies.

I distributed a questionnaire which they were to fill out anonymously. This was for us to understand how the teachers felt after having applied some aspects of NHE for the last year and half; for suggestions to get the students more involved in introducing these new ideas in the school. Also, I needed to study how far I could go, so I asked questions to find out if they were comfortable in learning this new philosophy and if they were interested in going deeper into some of the yoga practices in their personal



life. Their answers surprised me - many expressed interest in vegetarianism, asanas, and meditation. All of them were not just comfortable, but happy teaching and learning more about Morality. All teachers reported an improvement in the behavior of their students that even parents noted, such as improvement regarding non-stealing, kindness and being more respectful.

DAY 4 – The Potential of Arts

Still talking about psychic development, in silence they did art work right after meditation. This time we went deeper in meditation, now silently experiencing the mantra BABA NAM KEVALAM with breathing and ideation.

I could feel some were shy but it helped the fact that they were not allowed to interact talking. None got the opportunity to joke about someone else's work. When they were done, that first impulse of feeling shy or trying to make fun of the colleagues was gone. It was a new thing for them, and we went further by bringing the feeling we had while working.

It is rewarding to observe that people feel thankful when you open doors to them to dive into their deeper beings. The way these teachers expressed it was by increasing their respect and regard towards me. A true progress as in the beginning we have been challenged by teachers refusing to sit for these classes since they were not part of the government exigencies.

DAY 5 – Spiritual Fulfilment

We sat for a final meeting to review the work we did together and also had a small class about the layers of the mind. This time I requested them to bring a tune for kirtan before our meditation. Taking advantage of the spiritual wave created, in this last class I talked about the difference between dedicating one's life in pursuing worldly things and dedicating it to one's spiritual progress without neglecting our responsibilities. I witnessed some hard hearts expressing soft feelings. A truly inspiring experience.



The teachers expressed that the artwork exercise helped them to concentrate and experience joy.

ETC India

Neohumanist Education
Training Camp in
Anandanagar, March 2026



A long-awaited **Education Training Camp (ETC)** was organized for the teachers of all Anandanagar schools. The ETC focused on **Neohumanist Education**, aiming to foster a practical understanding of applying neohumanist concepts to children and adolescents. The three-day ETC was held in March, 2026 and over 100 teachers of Anandanagar schools participated and benefitted from the classes. Also, 350 school uniforms were distributed to needy Anandanagar school students. In 2025, 350 students were provided with course books, notebooks, pencils and erasers.

Participating Schools:

1. High School Central Anandanagar
2. Primary School Bakul Bitan
3. Uma Nivas High School
4. Rarh Hostel & Primary School
5. Shyampur Matrisneh (Didi managed) Primary School
6. Guridih Primary and Junior High school
7. Karchey Primary School
8. Sulanglahar Primary
9. Kaoshiki Primary and Junior High School
10. Taherbeda Primary
11. Metala Primary School
12. Bada Metala Junior High School
13. Tatuara Primary School
14. Barudih Primary School
15. Patamjuri Primary School
16. Mayadih Primary School
17. Talmu Primary School
18. Talmu Junior High School
19. Bansgarh Primary Schools
20. Girijanandadihi Nuahatu Primary School
21. Chitmu Primary School
22. Siddhi Primary School
23. Jaliadih Primary School

Attendance

Over 100 teachers attended, including 29 teachers from Uma Nivas.

Key Highlights:

Language Philosophy: Teachers explored why Ananda Marga schools utilize English medium. While local roots and the mother tongue are essential, English is taught as a global medium of communication to remove inferiority complexes and cultivate Universal Citizens, rather than as a colonial imposition.



Teaching Methods: Math and Science were taught via the Play-Way method. Great emphasis was placed on the practical wisdom of Stuvol.

Holistic Approach: Sessions were interactive, using inspirational stories to develop a comprehensive approach to learning.

Spiritual Core: The final presentation by Dada Priyakrsnananda integrated spirituality as the true foundation of Neohumanism.

Distinguished Faculty:

- * **Dr. Abhijit Pal** - Prof. of Education, West Bengal State University
- * **Dr. Provashis Mondal** - Prof. of Mathematical Science
- * **Dr. Sunandita Bhowmik** - Prof. Dept. of Education, Panchanan Barma University
- * **Dr. Sandip Choudhury** - Faculty of Science
- * **Shrii Arun Kumar** - Former Commissioner, Govt. of India
- * **Dr. Nabin Jana** - Reader, Mathematical Science, Bhubaneswar
- * **Shri Lakhmikant Hazra** Bengali teacher

Another ETC was also held between May 9-13th, 2026. Among others, Ac. Kalyanmitrananda and Ac. Ounkareshvarananda gave classes to over 80 participants.

Doing Good Together: The "We" in Neohumanist Education Zonnelicht, Netherlands By Janet van Kempen, Pedagogical Coach at Zonnelicht

This year, something unexpected happened during our Goede Doelen Week (charity event week). Not the fundraising itself, not the amount we raised, but the way the children took ownership of something that could so easily have stayed an adult-led project.

I want to tell you how that happened.

It started with a choice

Our team came to the children with four organisations, each working in a very different part of the world. We did not present facts and figures. We told stories. A child in Nepal walking two hours to school each morning. Families in Ukraine whose children are now learning in temporary shelters. Children in India discovering their own voice through music. We then asked the children a simple question: where does your heart go? The older children, our after-school group of 8 and above, took on the decision together. They talked it through, they listened to each other, and they chose AMURTEL Family. But when it came to the exhibition, everyone was involved. Toddlers, preschoolers, older children, educators, and parents. The making of it was a shared thing.

The video call that changed things

We wanted the connection to feel real, not abstract. Through our contact with Didi Hladinii, who works with children who fled Syria, we arranged a live video call. Not a film, not a presentation. A real conversation. I watched our children before the call: curious, a little uncertain. During the call, something shifted. They were not looking at a poster of a child in need. They were looking at actual children, in an actual space, with an actual daily life that looked nothing like their own.

Afterward, the room was quiet for a little while. A thoughtful quiet. The kind that means something landed. The questions that came after were not polite or rehearsed. They were honest. And when the children started making artwork for the exhibition, when they organised the food stalls and counted the coins, you could feel that this came from a different place than it would have otherwise. They were not raising money for an idea. They were raising it for children they had seen.

The day of the exhibition

We invited families to come. Parents, grandparents, anyone who wanted to. We asked whether families might contribute something, and many did. Some parents came with food they had made at home so we could sell it together. Others just showed up, and that was already a lot





Setting Yourself Free

Three-day workshop, February 2026

Zonnelicht and Lotus, the Netherlands

Report By: Ellen van Tuijl

In February, Zonnelicht held its annual three-day training session for all its educational staff. The theme of this three-day training was **“Setting Yourself Free”**: to make a difference in the world and to clarify and unleash the idealism within yourself. When you, as an educator or teacher, feel free in your expression, creativity, individuality, and intuition, this immediately creates a space where children can come forward with their own individuality, qualities, and good ideas for their environment and the world.

DAY ONE

Each day began with a pleasant, relaxing yoga session. On the first day, Didi Ananda Devapriya led an introductory workshop on your own inner calling and the need to take action for the children, your community, and yourself in a world that calls for awareness, strength, and connection. Next, all participants played a game facilitated by Rutger Tamminga and Yolande Koning in which everyone was challenged to quickly come up with intuitive solutions to the problems and crises currently unfolding in the world. This game sparked a lot of discussion and brought many topics to light for further conversation.

During the afternoon program, the early childhood educators participated in creative workshops. By personally experiencing freedom of expression through a specific medium (drama, dance, and visual arts), the educators gained ideas and insights into how they can use these media with children; The after-school care staff immersed themselves in various roles and scenes during a drama workshop, the preschool teachers experienced how dance can be used, and the baby teachers explored various ways in which songs and music appeal to the babies’ sensory world and how they can help the babies express themselves through these activities. In the second part of the afternoon, the staff explored Aikido, Chi Gong, and ball sports to help them grow as individuals and as a team to encourage collaboration and interconnectedness.

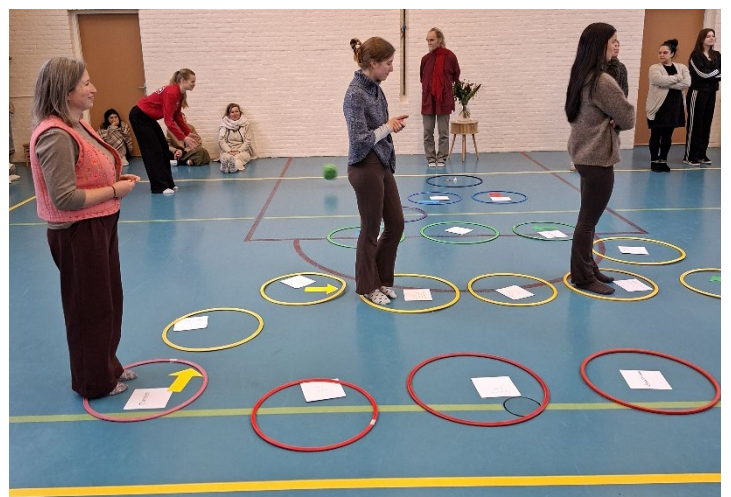
The staff found it very rewarding to actively participate in the workshops and to gain new insights in various ways regarding the guidance and developmental activities for the children, with the goal of helping children express themselves more freely and tap into their own wisdom.

DAY TWO

The second and third days also began with yoga. The second day focused on deepening each participant’s personal journey toward greater freedom in their own unique expression as individuals and as educational staff members. Didi Ananda Devapriya gave a lecture on meditation and inspiration. Following that, workshops on the Inner Child, Intuitive Painting, and Storytelling were held in smaller groups for everyone.

In the inspiring and cheerful workshops led by Rutger Tamminga, staff members explored, discovered, and deepened their understanding of how they can apply storytelling for social awareness tailored to the age of the children they work with (babies, toddlers, and after-school care children). The staff members are incorporating the importance of storytelling with intuitive wisdom into their guidance of the children and have gained insights into how they can shape this through their creativity.

In the inner child workshop, participants gently explored where they felt free as children and where obstacles arose on their own life paths that may now be healed and





resolved. During the intuitive painting session, staff members were invited in a relaxed manner to express their true selves—their own sense of self—through visual art. At the end of the day, everybody got the opportunity to write down their resistance and burn it in the fire.

The staff found the day to be valuable and inspiring, and also more intense because it touched on personal processes at a deeper level.

DAY THREE

On the third day, the content of the previous two days came together in the preparation and delivery of an individual presentation. All participants gave a presentation on their own personal journey to express their inner drive to make a difference in the world and for children. They were moved by the sincerity and strength they saw in each other's individual presentations and in the step of standing up for their own mission toward children and the world.

It was a beautiful and full program in which many topics were touched upon and explored in depth.



<https://zonnlicht.nl/en/>
<https://lotus-training.nl/>

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Doing Good Together: The "We" in Neohumanist Education - Zonnlicht, Netherlands - by Janet van Kempen

What I had not fully anticipated was how naturally the children took the lead. They had made the artwork. They knew the story behind it. So they were the ones who welcomed the guests, explained the project, handled the food stall, guided people through the exhibition. A six-year-old told a grandmother who AMURT/AMURTEL were and why her group had chosen them. She did not need prompting. She simply knew. For us as educators, there was not much to do that day except watch.

What I take away from this

Children do not need to be taught empathy as a concept. What they need is a real encounter, and the space to respond to it in their own way. When we give them that, and when we genuinely include them in decisions rather than just going through the motions, they often surprise us. This week reminded me of why I do this work. Not the fundraising, though we are genuinely proud of what we raised together. But the moment a child explains to an adult why this matter. That is what stays with me.

Ananda Marga Mission Multidimensional Project in Uganda

By Dada Gunamuktananda

The beginnings of the Ananda Marga Mission Primary School in Wasswa village, Lugazi, Uganda goes back to 1998, when the first member of Ananda Marga, Paresh, started teaching seven children under the shade of a tree. This prompted the local people to request an actual school, and a local landowner was convinced to sell 20 acres of land for the present master unit, which was purchased in 2001 with a down payment by Dada Sumitananda, the other half being paid off in 2003 by Dada Aksovananda when he first arrived. By that time the school had 100 children and has been growing ever since under Dada Aksovananda's guidance.



Work on the current buildings started in 2010 (when there were 250 children), with construction ongoing until only just last year [2025]. Now there are 350 day pupils, some having to walk miles each day from surrounding villages, and 30 children's home boys and girls and boarders. Ages range from 5-16 years. Staff include 13 teachers and other ancillary staff. The children are given daily lunch and school supplies (stationery and other materials) and the facilities include spacious classrooms, a meditation room funded by the local Indian community, a computer lab with 10 very adequate desktop computers donated by AMURT Italia, a library constructed last year also with funding from AMURT Italia, a sound system and laptop to play music from funds donated from Stockholm, Sweden. Other projects on the land include a medical clinic and various forms of agriculture including a dairy farm and jackfruit and mango cultivation.



A class lesson outside



Dada Aksovananda and the headmistress



The Computer Lab

In addition to the school and children's home in Lugazi, there is also the Ananda Marga Mission Primary School, Seeta, closer to the capital Kampala, with 100 students.



Children playing outside



Empowering the Community: The Growth of Neohumanist Education in Nairobi

By Ac Siddheshvarananda Avt

The journey of Neohumanist education in Nairobi reached a pivotal milestone between 1989 and 1995. During this period, the Ananda Marga Academy successfully secured permanent land in Kangemi, a feat made possible through the critical assistance and dedication of Dada Sarvananda. By 1995, the school completed its transition to this permanent campus, establishing a stable foundation for decades of service to the community.

Today, the institution has expanded significantly, serving a total population of 863 students across two key locations. The Main Kangemi Campus provides a comprehensive academic track, hosting 208 primary students, 105 in Junior Secondary, and 135 in Senior Secondary. Meanwhile, the Kawangware Branch has become a vital educational pillar, supporting 415 students across its Primary and Junior Secondary levels.

The school's legacy is deeply rooted in the selfless administration of the late Ac. Diiptimayananda Avt. Under his guidance, the school went beyond standard academics to provide essential social support, offering free meals to all students and teachers. Recognizing the diverse needs of the learners, he also implemented free extra classes, ensuring that every child had the opportunity to keep pace with their studies regardless of their starting point.

While the school may not boast high-standard luxury facilities, it remains a champion of quality education accessibility. By keeping costs manageable for middle and low-income parents, the institution ensures that a holistic, value-based education is not a privilege of the few. This commitment to equity is further solidified by the fact that more than 20% of the school population currently receives a Grace Scholarship, ensuring that the vision of Neohumanism continues to uplift the youth of Nairobi. Under the current leadership of Ac. Siddheshvarananda Avadhuta, and Ac Karmayogananda Avadhuta, the school pledges to improve and expand the facilities for better education interwoven with core universal values of Neohumanism to the educators and learners equally.



RĂSĂRIT Kindergarten, Bucharest, Romania Receives a Certificate of Quality from ARACIP

By Virginia Nistor, director and educator

The Răsărit Kindergarten in Bucharest, Romania is known and chosen by parents, children, volunteers, ecologists, student practitioners and educators due to some defining aspects: the model and role of the teachers, the gentle adaptation at the pace of each child, the neohumanist values with each subvalence they promote, the lactovegetarian menu, the activities that nourish emotion, and the generous yard, beautifully decorated with natural materials for holistic learning that awakens and stimulates all the children's senses.

After a team effort, carried out over several years, with completion in April 2026, Grădinița Răsărit passed with flying colors and real appreciation the periodic evaluation of Aracip = Romanian Agency for Quality Assurance in Pre-university Education. The periodic evaluation takes place 5 years after obtaining accreditation and is carried out by professional committees that objectively evaluate the school units in our country.

The beginnings and hard teamwork

It was not easy at all. Many times we felt that we could not do it anymore and were falling into an abyss of helplessness, but the support of the entire community and the pure smiles of the children gave us the strength to move forward. The colossal work efforts of the entire team spanned the five years since the kindergarten was accredited. It is difficult to summarize the process until the actual inspection and the day of the periodic evaluation.

A lot of work was done on the documentation side, with each commission being very well organized and structured. Thousands of documents were scanned, and just as many documents were uploaded to the platform so that they could be analyzed in detail by the expert commission.

The requirements were clear from the beginning: the mirror of the documents should reflect reality.

We waited with a lot of emotion, stress and a heavy heart for the decisive day, but until then, the months, weeks, days, hours and seconds were dedicated to the kindergarten and everything it entails. Everything else took a back seat.

Our mission was clear from the beginning, even if emotions, insomnia and negative thoughts managed to creep into the subconscious – we must carry forward the values of moral-civic education and at least keep our standing, if we cannot improve the work of our predecessors. People sacrificed their lives for the ideal of education, we must respect their efforts and at least keep the flowers clean in the garden, if we cannot plant others. These were the thoughts that gave me the strength to

continue on this path, initially difficult, but also challenging for a director at the beginning of the journey.

The long-awaited day has arrived

It is a crucial moment for the kindergarten, which confirms that quality standards in education are respected and appreciated at the highest level. Following the periodic evaluation, Grădinița Răsărit is an institution accredited by experts of the Ministry of Education and Research, which confirms the high quality of our services.

This success occurred only thanks to our united, involved team, which was shoulder to shoulder for the periodic evaluation process.

We are deeply grateful to the teachers for their dedication. They have all our admiration for the extraordinary work they do every day. Work that goes beyond the kindergarten gate every time. The team of teachers is very close-knit, stable and professional, and in key moments it was body and soul for the kindergarten project.

They created a very beautiful and safe balance: Madhavi and Sorina with their expertise in neohumanist education, their loyalty and stability, offered from the beginning together with Alina and Ana who came with new energy, fresh air, seriousness and perseverance to triumph as a team.

All of this was guided with great tact and total devotion by our courageous leader, Didi Ananda Madhupurna, who was close to us every second. We are very grateful to have such a gentle, warm and dedicated light in her presence. It is an honor for us Romanians to receive the brilliance of her teachings.

Of course, all these successes and joys would not have happened without the undeniable merits of Didi Ananda Devapriya, who believed in, grew and consolidated this project of Neohumanist education in Romanian lands.

The success was also due to the community of parents who added a valuable brick to the kindergarten. They got involved and helped so much. The kindergarten and especially the yard, bear the imprint of the parents' work and involvement.

To the children, who impressed the evaluation expert committee with the detailed explanations provided about the projects they are carrying out. The evaluation committee was very surprised by how beautifully and comprehensively the children explained their recycling projects. This success was also shared with the sector inspector who had the role of observer at this inspection.

Each person had a very important contribution to our project and we are very grateful to them for all the help they provided.

We were truly delighted by the experts' report, which highlighted the strengths of Neohumanist education and

its special role globally. The evaluation committee also conveyed to us that this kindergarten has something very special.

Unique Outdoor Education

Returning to the star of the kindergarten – the yard– I would like to mention that in the Rāsārit Kindergarten, the children from the “Ladybugs”, “Bees” and “Butterflies” groups are the eternal friends of Mother Nature. Through the small but meaningful gestures they make, they show their universal love for the world from the blade of grass to the birds, snails, earthworms, seeds, seedlings, flowers, trees, soil, etc. They love to look at plants in all their shapes and colors, to explore them naturally, to feel their scent, to listen to the sound of water, to dance thanks to the wind, to hug trees or give a kiss to flowers, to play spontaneously with their hands in compost, creating different games that they take to another imaginative level, expressing pure joy, in a word, to feel and connect with the endless splendor and richness of nature.

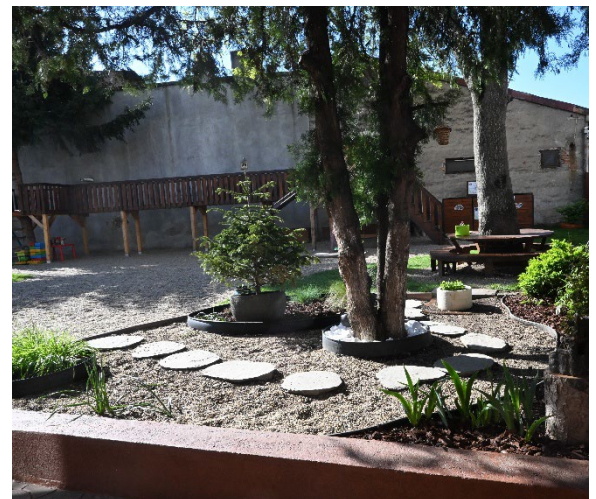
In the connections that children establish with Mother Nature, it is essential that they are carefully guided so that they share their gift with the entire universe and all life forms that belong to it. Guiding us by the principle: "I have a gift, the world needs my gift and I am ready to share it," children form the basis of awareness of the satisfaction that comes from actively contributing to the environment and because of this they grow intrinsically.

The kindergarten yard is the perfect setting for children to learn using all their senses. It has:

- **Compost bins** – where children visually learn the cycle of life, understand the value of waste and actively participate in protecting the environment by reducing household waste;
- **Tree house** – children explore, test their physical endurance and create role-playing games, imagining the whole world;
- **Sensory garden** – sensory integration facilitates the learning process;
- **Boxes with aromatic herbs** (rosemary, basil, sage, lemongrass...) and vegetables (tomatoes, cucumbers, eggplant, peppers, etc.) – children learn about plants, vegetables and nature through direct interaction, developing their curiosity and responsibility towards the environment;
- **Grapevine** – children are involved in observing and seeing the vine from bud to grape, as well as the changes in all seasons;
- **Flower garden** – children plant, water and care for flowers, cultivating their care for beauty and nature;
- **Sand and stones** – children create games to stimulate creativity from natural elements;
- **Lawn** – children actively participate in cleaning it of sticks and pebbles. It is a space that they explore with their bare feet, offering them calm, relaxation and connection with the earth.

The result of outdoor education with neohumanist inspiration and real care for nature is reflected in the ideas that children are left with, forming the basis of a healthy psychology that, once cultivated, continues to sprout, grow, flourish, and bear fruit throughout life.

Being authentic and presenting our activities to the evaluation committee, the outdoor space being so welcoming, warm and open, I think was a big plus, and that uniqueness was given by the neohumanist influences, so present in the outdoor space, which are reflected in every corner.



Ánanda Jayanti Master Unit and Primary School

By Dada Gunatmananda

Ánanda Jayanti Master Unit, a 13-acre campus located in a disadvantaged township located 40km South of Johannesburg, is a multi-faceted service project. This area suffers from some of the world's highest rates of unemployment (officially a staggering 80%), single parenthood, crime, homicide, HIV, illiteracy, etc.



AMSAI Primary School

The primary school is the core project on the master unit. Established 36 years ago, it used to have 1500 children and was widely regarded as the best school in the area; but the entire project was almost destroyed by a long attempt by criminals to steal the school and its assets. Due to the heroic efforts of many ácaryas and margiis, we survived this dangerous period and are now rebuilding the project to its former glory. Although the student body is small, it is growing as we regain community trust.

The school has 48 large classrooms and students from grades K through 7. We are renovating neglected classrooms as the student body expands. Now we have 7 classrooms in use for the school (one for each grade), plus one for use as a conference room, one for martial arts, one for yoga, and two for the afterschool program.

Although many of the AMGK ideals and standards can only be addressed after we have solved more fundamental issues (financial stability, epidemic lack of basic academic skills, etc.), we are taking steps to implement what we can now. We changed the traditional Christian prayers to silent breathing followed by a universal “prayer” that takes the form of a dedication to God and to live according to moral principles, and teach the children Neohumanist songs and kiirtan. Two ácaryas working here are

taking the NHE Teacher Training Program online. For the most part, the teachers do not mind if we introduce these things and do them with the kids ourselves, but they are not open to conducting such activities with the students themselves.

After School Program

We have an afterschool program that opened a few months ago. It caters to all grades and is not limited to AMSAI students. We started it to address two issues that are common in schools in poor neighborhoods in South Africa: (1) there is limited cultural education within the standard curriculum and (2) most students are not performing up to the appropriate standard according to their grade level and need focused help, especially in reading and basic mathematics.



Student Camps

We run student camps on our campus for children from the community between academic terms. From March 30th till April 3rd we had a camp with 150 children from age 5 to 12. The children were divided into groups according to age. They had guided play time and classes in creative arts, English, math, music, and physical exercise. They were fed breakfast and lunch every day.



Medical Clinics

On April 19th, we will reopen the medical clinic. We had to completely renovate the old clinic and with the help of a partnership with the Regenesys School of Health, we are building a functional free clinic to serve students and their families as well as the local community. We will have nurses on staff and a daily visit by one of the volunteer doctors who will give some of their time to help the clinic. The clinic will have a separate entrance and parking area, 8 examination rooms, a medicine dispensary, and a large waiting room.

Agricultural Cooperative

We had hired a number of temporary workers for renovations. When we no longer needed their help, we decided to use some of our master unit land to start an agricultural cooperative because we knew they would struggle to find work in this area. Now they are cultivating a few acres of land and working together. Just as the land is being transformed, their outlook, cooperative spirit and moral character are also being cultivated by virtue of building a project which requires them to trust each other and to make sacrifices to build something that will sustain their future.



Community Outreach

Feeding

Dada Krsnarjunananda has been working here for many decades, even when things were very dangerous. Due to donations of a local member of Ananda Marga and support from a number of organizations, he was able to maintain a community feeding program that gives lunch to the children every day and also delivers food to a number of children's homes, communities of the elderly, and the general community.

Ánanda Marga Champion League

Dada Krsnarjunananda also runs a football league for this area together with a number of community leaders who want to give the youth a positive outlet. The league has 12 clubs. Each club has 120 children divided into 4 teams according to age bracket (1440 children total). The league runs practices. Daily our school football ground is used by a number of coaches to train their teams, as well as for individual matches and periodic tournaments with prizes for the top teams in each age bracket. The tournaments involve teams from other areas for a total of 32 clubs.



Martial Arts

Dada Mantrasiddhananda works in nearby Mozambique but spends some time here. While he was here he established a martial arts club for children and teenagers. The members meet 6 times a week to train under the guidance of one of Dada's students from Mozambique who came here to run the martial arts club. About 20 children train here every day. Dada returns to South Africa to take the members to tournaments a few times per year.

Starting Soon

Job Training

We are starting a program to train ladies to be professional tailors and seamstresses. It involves 4 semester long courses taught over 2 years. The first term is about design and theoretical understanding. Terms 2-4 involve working a sewing machine and making various types of clothes.

Adult Education

We are planning to start adult education in English literacy and reading comprehension, basic math and basic skills; plus, a free weekly yoga and meditation class.

Campo Divino Master Unit News - Argentina



Dairy Farming is Embraced

By Julia

The adventitious arrival of two special baby cows was celebrated in Campo Divino. They were given to the project as a donation from a friend running an organic milk farm. “Mila” and “Luna” are now new family members and lighten all the days with their sweetness and joy!!! “El proyecto tambo” is dedicated to Juan Carlos Pepino (JCP), father of the donor Diego Pepino, who started to transform his commercial farm into an organic one. Campo Divino is so happy and thankful about the purity and sweetness of these two beings!!!



Tour of Europe and India

By Lilly

After spending the last 1.5 years in South America, mostly as a long-time volunteer taking care of Campo Divino when Julia and Kuntur were touring the world, it was time for me to visit my family and friends in Europe and then travel to India. On the 15th of January, two student gatherings were organized in Landau, Germany (where I studied for my Bachelor's on ‘Humans and the Environment’) to share about my time

in Campo Divino and its practical sustainability approach. Touring on to India in January, some seedlings of the medicinal plant ‘Kalanchoe’ (Mother of Thousands) were able to be transported from Campo Divino to Ananda Nagar. Arriving there, I got profusely welcomed and cared for by Dada Shambushivananda in Cakradhuri, as well as in Delhi and Chandigarh. Thanks to a financial contribution from Julia, I could also stay in the Yogic Treatment Center of Nirainjan and Tapasudha for one week.

Being in this special land of Ananda Nagar, hearing about all the plans and details Bábá has given, experiencing the struggling reality of that place where He had spent so much time and effort, gave me the opportunity to think deeply about the Master Unit concept. It brought up the question of how much more we have to unite our efforts and work for the application of the model. Such a great task, especially for the youth of today and the future, to create congenial environments on a small scale for the realization of projects and programmes that benefit the poor and help the suffering. All these impressions were travelling with me back to Europe and Campo Divino, to share them with dear ones and to take them as a big calling for service to the world.

After visiting my grandparents and friends back in Germany, the Lotus Teacher's Training took place in the Sonnenlicht School, Den Bosch where I could take part as a guest, thanks to Yadurani. The tour also led to Italy where I could stay and share time with Miirabhai in Milano and the beautiful Piemonte area. And, as a conclusion of the journey, my parents were a great company for a community lunch at the organic 'Gerwies' Farm in Bronzolo where we also got to know Laura, a former volunteer of Campo Divino.

It was overwhelming how many life possibilities were offered and opened up. Reflecting personally, I want to share my time and purpose with Campo Divino. This means living simply, connected to the animals and plants, working with less radiation and without Wi-Fi, immersed in the wild nature of the Sierras (mountains). I am happy to be back on the grounds, in Campo Divino, and to join the collective flow. My heart is very thankful to everyone who supported the trip!

Blessings of Campo Divino **Amrta - Divine Nectar**

Apiary Project - By Julia

During Easter, Campo Divino received a precious gift which cannot actually be described in words. A large quantity of pure liquid gold, with a wild sweetness of various Monte flowers, was harvested for the first time in Campo Divino. Cristian and Naty came again to help with the Apiary Project. The donation of an old mechanical extractor by Lucio, a life-long friend of Kuntur, made the amazing harvest happen, 1.5 years after the arrival of the bees. This equipment was used by Lucio's mother in the past on their farm. At the very moment the pure honey began flowing out of the extractor, Cristian said with a full heart, "this honey is priceless." Also the name of Campo Divinos's honey was born on this special day: "amrta", divine nectar. The hives are consciously cared for and respected regarding the amount of honey taken, assuring their vitality and strength for the coming months.

"We are the bees of the invisible. We tirelessly gather the honey of the visible in order to store it in the great golden hive of the invisible." - R.M. Rilke

Práñáh - Herbal Medicine

Práñáh, the mini-industry of Campo Divino, includes new herbs in its precious stock. Oregano, rue, burdock, and shiso (Japanese basil) are growing amazingly in the herbal gardens, adding special scents and health support.

A former dear volunteer is working on the finalization of the new fresh and more subtle Práñáh design.

Cottage Industries

The fruit trees gave quince, plums and peaches to the project, and already in the second season medicinal syrups, marmalades and cakes are regular presents to the project. A huge amount of zucchini, cucumbers and round squash offered very tasty pickles which now accompany all the healthy meals on Campo Divino's table. Also, a wooden flour mill is now in production.

The Meditation Hall: Near Completion **By Kuntur**

It is only by collective efforts and coordinated cooperation that mighty tasks can be achieved in this world, and definitely the making of the Hall for the project embodies this very spirit. While the last eucalyptus sticks are being carefully and firmly placed on the complex reciprocal roof - preparing for 'boarding'

- the sun shines strongly on our faces, the summer is extended, and every day is a beautiful day to work in the hall! Ground preparation was first started back in November 2024. Together with friends and volunteers the area was prepared for welcoming the precious materials - local wood! - and organizing them for the base. Support for the project came entirely from donations, mostly from Europe and Argentina, for which immense gratitude is offered.

At present, one and a half years later, the plan is beautifully expressed and by cosmic grace it will reach completion by the end of 2026; made by loving hands, it astonishes visitors and contains a spiritual vibration in it already.

The completion of phase one for Campo Divino is about to happen!

Twelve years have passed (2014~2026) since the first steps were taken - with tireless efforts, neohumanist spirit, global support, and firm determination - for creating this educational project, fully immersed in pure nature. Campo Divino aims to represent and transmit the vision of Shrii P. R. Sarkar through Master Units programs meant to be developed across the world for the benefit and welfare of all beings. Phase one includes the establishment of residential and volunteers' homes, a solar energy supply, a pure water source, the various gardens and animals'

presence, the startup of mini-industries, and ongoing regular programs. It enables us to serve and support the community and responds to the essential items given for all Master Units as rural development models.

Let's take bigger steps forward for creating more spaces like this! Thank you!!





Ananda Uma Master Unit, Vietnam The Land of Love

By Citrá Trần Thúy Ngọc

With firm determination, we have so far succeeded in transforming the jungle of our Master Unit Ananda Uma into a nice eco-village with a vegetable garden, fruit trees and medicinal herbs, two apartment houses, an activity hall, a kitchen, and two toilet complexes.

The monthly program Uma Open Day has been launched to attract people to our land for a

sentient life style, and the first one took place on March 8th. In lush green nature, participants connected with the natural world. We practiced yoga, kaoshikii and tandava to awaken vibrant and positive energy. The mind-body balance workshop helped participants understand themselves more deeply and become aware of their relationship with the outer world. Participants had a hands-on farming experience. From garden to table, we harvested and prepared our meals. Doing farm work also connected us more closely with nature by discovering the flora and fauna around us. Sometimes all we need is to slow down, listen to the breath, feel the earth beneath our feet and rediscover ourselves in nature. When the mind becomes quiet, we realize the place we have been searching for is the home within our own heart.

(see an illustrative video of the first event on Mar. 8: <https://www.youtube.com/watch?v=GMHzdJ7xVKo&t=33s>).

In the spirit of Prout and Neohumanism and prevention of abuse, rules have also been set up for residents, workers, land tenants, and volunteers at our Master Unit, following the examples of Baan Unrak Foundation, Thailand and Stella Polare (FSPO), Italy.

We have welcomed volunteers from Brazil, Russia and all over the country. Let's move ahead!





A New Collection of Therapeutic Stories

When Light is Reborn

Gentle Stories of Hope, Healing and Home For Ukrainian Children and Families

This new collection of therapeutic stories, "*When Light is Reborn*," were written by Ukrainians for Ukrainians to strengthen resilience and a growth mindset to better face the ongoing cumulative stress of the war.

The stories use metaphoric journeys moving from states of loss, overwhelm, or despair towards renewed hope and energy. The stories were written for both adults and children by a group of Ukrainian women during an online workshop with renowned international author and therapeutic story expert Susan Perrow.

The stories give voice to the deeper layers of our being. They connect us, resonate with our own lives, and build bridges of solidarity between human beings.

🔗 Here is the link to download the new collection

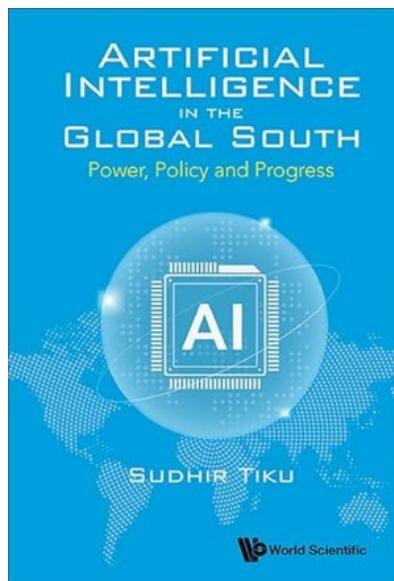
<https://phoenixproject.org.ua/en/materials/12_when-light-is-reborn>

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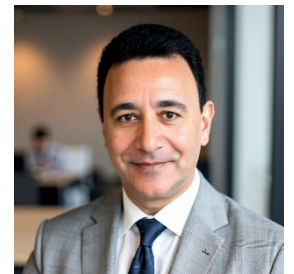
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Artificial Intelligence in the Global South

Power, Progress and Policy By Sudhir Tiku



The story of technology is too often told as if it begins and ends in Silicon Valley. A handful of research labs and companies in California, San Francisco or Boston are presented as the only stages where the drama of artificial intelligence unfolds. The rest of the world is cast in a supporting role, if it appears at all. This narrative is convenient, but it is deeply misleading. Progress has never belonged to a single geography. The wheel, zero, irrigation, paper, and philosophy all emerged in what we now call the Global South, long before today's industrial North imagined itself as the sole custodian of innovation. Yet when it comes to AI, there is a growing risk that the Global South is seen merely as a consumer of tools rather than a co-author of the future.

This book challenges that assumption. It argues that the Global South is not only relevant, but essential to understanding where artificial intelligence is headed. The book articulates that the Global South holds something far more powerful than borrowed tools. It holds scale, diversity, creativity and urgency. It has the capacity not just to use AI, but to shape it. And in doing so, it may teach the world something deeper about intelligence itself, both human and artificial.

Sudhir Tiku is an AI strategist with over two decades of working experience in Global companies. He works at the intersection of Technology, Ethics and Society. He is founding member of non-profit AAIH Singapore (Alliance for AI and Humanity) and the member of prestigious IASEAI San Diego (International association for Safe and Ethical AI), which leads a global movement for safe and ethical AI.

"AI in the Global South: Power, Progress and Policy," is published by World Scientific Singapore, one of the world's most respected scientific publishers known for publishing the works of Nobel Laureates and leading international researchers.

Available for purchase from Amazon: <<https://amzn.asia/d/088arM7Y>>





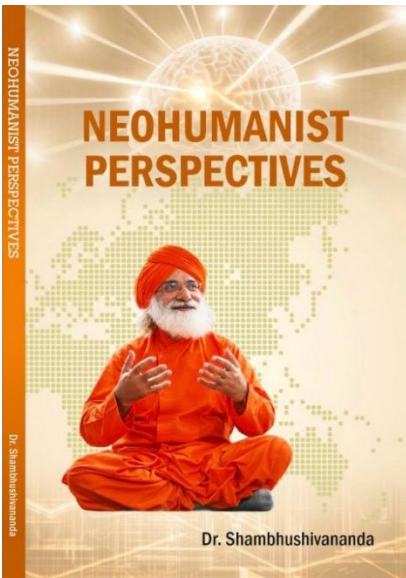
The Seven Secrets of Shiva

By Lesley Whiting

Dive into seven exciting adventure stories and discover seven timeless skills that help you grow strong, brave, and wise in everyday life. Join Bhaerava and Bhaeravii as they climb mountains, cross rivers, explore hidden forests, and unlock their own inner power and confidence.

These stories are filled with courage, friendship, and wonder, perfect for young readers who love adventure and for parents who value meaningful lessons wrapped in magical tales.

*Published by the Neohumanist College of Asheville Press
Available for purchase from NHCA and from Amazon:*



Neohumanist Perspectives

By Dr. Shambhushivananda
Available from kulapati@gurukul.edu

Neohumanist Perspectives contains 24 collected speeches by Dr, Shambhushivananda delivered between 2017 and 2026. The following is from the book's foreword:

“Perhaps our most urgent need today is an inspiring, constructive vision powerful enough to unite us all in a concerted push to save and nurture all life on this planet. This short volume brims with invigorating, uplifting messages of precisely this nature. Through decades of dedicated work, Dr. Shambhushivananda has cultivated the art of communicating the relationship between the sublime and the mundane, the dynamics and synergies of our spiritual and worldly realities. Viewed through his finely polished lens, this is neither a personal matter nor a collective concern alone, but a global mission for us all, spanning the social, economic, political, and cultural spheres, and not least education, so close to his heart.

Sometimes, literature professing to shed light on our future seems to get stuck in lamenting the troubles of our past and present. Not so in this volume. Through its 24 short essays shines the glittering prospect not only of humanity's hope for survival but also of the fulfilment of the entire living world within the Neohumanist perception. It is both a joy and a comfort to see such a manifold collection of issues and concerns steered steadfastly and, as it were, bathed in spiritual light.

Keep it close, keep it handy; this little book has it in it to keep you inspired through life's ups and downs on the journey towards a new era for you and us all.”

Prabhakar T Överland Malmö, 17.4.2026

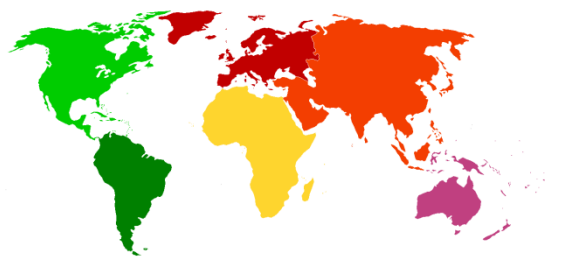
NEOHUMANIST REVIEW



Neohumanist Review promotes universal spiritual sentiment, rational thinking and care for all beings; an international journal bringing together academic writings using the filter of the [philosophy of neohumanism](#), focusing on the transcendental, trans-disciplinary and transformative.

Issues are available for reading here:
<https://theneohumanist.com/issues/>

GLOBAL NEWS



DELHI SECTOR - INDIA

Dr. Shambhushivananda was invited to speak online and address members of **GATER (Global Association of Training, Education and Research)**. Dr. S. K. Vasudeva, the founder of GATER, hosted a luncheon for Dr. Shambhushivananda in Delhi and extended further invitations for talks on Neohumanist Education. Also, some members of their International Academy of Leadership were introduced to meditation practices.



Mewar University Rajasthan

Dada Shambhushivananda was also a keynote speaker at an international conference organized by Mewar University Rajasthan, on **"Traditional Knowledge, Green Economy, and Entrepreneurship Opportunities for**

Rural Development and Sustainable Livelihood."

Dada Spoke on the "The Challenges to Resilience."



Chandigarh

Dr. Shambhushivananda was invited, along with other guests, by Dr. Pramod Soni, a director of the **DRDO's (Defense Research Development Organisation)**, to his stall at the National Science Exhibition held in Chandigarh.



Chennai, Tamil Nadu

Mrs. Anju Saktihvel has been running the Cosmic Ayush Hospital and Academy at Vellore, Tamilnadu, India for several years. She is a member of the Scientific Committee of Ananda Marga Association of Yoga Educators AMAYE (India). Recently, she and her team opened a new branch at 28, 2nd street, Ravi Colony, St. Thomas Mount, Chennai-600 016, Tamil Nadu, India. Yoga Certification Courses approved by the Ministry of Ayush are also being offered at these two locations. Recently, Mrs. Saktihvel published a book on "Holistic Management of Thalassemia" using Yoga Therapy and Naturopathy. The book is available from Mashji Publication, Ahmedabad, Gujarat. Further details are available from cosmicayushhospital@gmail.com. Ms. Anju Saktihvel is also a member of the Yoga and Intuition Science Faculty of Ananda Marga Gurukula.

NEW YORK SECTOR - USA



New Haven, Connecticut, USA

John Cavaliere and Peter Dodge organized a talk by Dada Shambhushivananda at Lyrics Hall.

Boston, Massachusetts

Mr. Lucas Ewing hosted Buchanan Ewing and Dada Shambhushivananda to the Technology Centre of Boston College and offered assistance to set up similar facilities at Anandanagar Campus.



BERLIN SECTOR

Romania

The “Gradinita Rasarit” (Sunrise Kindergarten) in Bucharest reached a major milestone this April, achieving re-accreditation with outstanding results: 22 out of 24 points rated excellent and 2 points good. Under the leadership of Didi Ananda Madhupurna, the kindergarten team has grown significantly in confidence, unity, and professionalism since their initial accreditation. Inspectors were especially impressed by the beautiful courtyard, an oasis in the middle of the city, featuring grass, shady trees, aromatic plants, leafy grapevines, a composting area, and a variety of play structures made from natural materials. (See article this issue)

GANE in Europe

For many years, schools in the Berlin Sector have steadily improved in quality and introduced innovative developments, though largely working in isolation. Recently, the Global Association of Neohumanist Educators has begun reaching out to schools and educators across Europe to foster practical collaboration and exchange. The focus includes educational management, teacher development, and innovations in the applied practice of Neohumanist Education (NHE).

On May 5th, the first online meeting was held, marking the beginning of a network aimed at strengthening cooperation and shared learning across the region.

Ukraine

Since March 2026, Didi Ananda Devapriya has shifted her focus to Kyiv, relocating together with Ukrainian LFT Madhu. There, she is developing a strategic initiative called the Phoenix Project.

This project integrates micro-practices based on neohumanist methods, combining yoga-inspired exercises and storytelling to strengthen resilience and foster a sense of meaning. After four years of living under the constant stress of war, intensified by a brutally cold winter with frequent power cuts and heavy bombing, the impact on mental health has become increasingly evident. In this context, simple, easily integrated daily practices are particularly relevant in addressing cumulative stress on the nervous system.

A partnership has been established with the University of Educational Management and the Ukrainian Institute for Educational Development. Dr. Olha Prosina, a key contact at UEM, participated in the GANE conference in Romania and introduced the project to university leadership, presenting Neohumanist Education with notable clarity and depth. So far, 65 participants have completed Phoenix training, 40 teacher trainers and 25 teachers. Given that each teacher typically works with at least 100 children per week, the project is already reaching an estimated 2,500 children indirectly.

The Phoenix website has also been launched in both English and Ukrainian, featuring 31 videos and a newly published collection of therapeutic stories written by Ukrainians for Ukrainians. These stories were developed under the guidance of Susan Perrow and further edited by Didi.

The UIED has requested submission of all materials for expert evaluation, which may lead to dissemination through their All-Ukrainian Online School platform, expanding reach nationwide.

In parallel, under the leadership of LFT Madhu, the project has launched a Telegram channel providing teachers with daily tips, micro-practices, and short therapeutic story excerpts to encourage consistent integration. In just three weeks, the channel has gained 140 subscribers and accumulated 19,789 total views.



The sirens went off in the last half hour of training and they had to shift to the bunker. They got their certificates there.

Gurukula Global Contacts

DELHI SECTOR

Ananda Marga Gurukula Headquarters Cakradhurii
Anandanagar, PO Chitmu
Dist Purulia, West Bengal 723215
<https://in.gurukul.edu>
<kulapati@gurukul.edu>

Ananda Marga Gurukula
C-8/243 Yamuna Vihar,
New Delhi 110053, India

AMGK Coordinator India
Radha Gusain
<adminindia@gurukul.edu>

AMGK Teachers Training College
Ac. Kalyanmitrananda Avt.
Anandanagar, PO Baglata
Dist Purulia, West Bengal 723215
<https://amgttc.anandanagar.in/>

High School and Women's College
Avtk. Ananda Vratishia Ac.
Uma Nivas, Vill. Khatanga, Kotshila,
Dist. Purulia, W Bengal, India

International Neohumanist Center
Mr. Ravinderji/Jasbirji/Dada
No.593-596, Vikas Nagar, A1, Lane
#5, Gate No. 1, Naya Gaon
Chandigarh 16103 India

HONG KONG SECTOR

Neohumanist Retreat Center
Ananda Jyoti c/o Rutger Tamminga
No.54, Hsiao Ken Rd. Shiman Area
Taipei, Taiwan

International Neohumanist Center
Juei-Ai Center / Gurukula Building
Hansi West Road
Section 3, 438, Taichung, Taiwan

Gurukula Office Taipei
Yun-Chin Ko
<snehalata.edu@gmail.com>

MANILA SECTOR

Ananda Marga Gurukula
(Asia Coordinating Office)
Dr. Jareepon Naksamrit
c/o Rajaprarop Garden Condo,
99/129 Soi Annop Narumit,
Bangkok 10400, Thailand

Gurukula Office Singapore
AMIA - Ac. Premamayananda Avt.
#01-3497, Block 57, Geylang Bahru,
Singapore 330057
<https://amiaglobal.sg>

SUVA SECTOR

AMGK/NHE Coordinator
Australia
Dr. Marcus Bussey
c/o The River School
PO Box 411
Maleny, Queensland
Australia 4552

NEW YORK SECTOR

Ananda Marga Gurukula
Global Liaison Office
Arete Brim
Ithaca, New York, USA
<amgk.glo@gurukul.edu>

Neohumanist College of Asheville
Sid Jordan
160 Wellness Way, Marshall, NC
28753, USA
<https://nhca.gurukul.edu>

GEORGETOWN SECTOR

Gurukula Coordinator
Avtk. Ananda Jaya Ac.
Rua General Nestor Passos 161
Mandaqui, São Paulo, Brasil
CEP 02417-140

Campo Divino - Ananda Devarati
Claudio Moreni, Chaco 613
Ucacha 2677, Córdoba, Argentina
<https://www.campodivino.com.ar/>

BERLIN SECTOR

Ananda Marga Gurukula
Stockholm
Överland/Kohli
Aprikosgatan 1B, Lgh 1001
Hässelby, 165 60 Sweden

Center of Neohumanist Studies
Rossato Silvano
Gamla Skolan, Ydrefors, 598 73
Gullringen, Sweden
<https://se.gurukul.edu/>

NERI / Lotus
c/o Yolande Koning
Bankade 3, 5236AX
Den Bosch, Netherlands
<https://lotus-training.nl/>

Neohumanist Education
Association - Romania
Avtk. Ananda Devapriya Ac.
strada Foisorului 121, Sector 3
Bucuresti, Romania
<https://neoumanism.org/>

Yogis Academy
Christian Franceschini
c/o Frazione Senaso, 25, 38078
San Lorenzo Dorsino TN, Italia
<https://turbomandala.org/>

QAHIRA SECTOR

Neohumanist Education Center
Avtk. Ananda Ramá Ac.
Rehab City, Group 69 17/42
Cairo 11841, Egypt

NAIROBI SECTOR

Ananda Marga Gurukula
c/o Avtk. Ananda Gunamaya Ac.
Soko Community, Accra, Ghana

Ananda Jayanti / Primary School
Ac. Gunatmananda Avt.
Orange Farm, Johannesburg 1841
<https://amsai.co.za>



Neohumanist Education Publications

Literature for a Just and Sustainable World

Discover a world of holistic wisdom, mindful living, and ethical growth. Our bookstore offers a curated selection of neohumanist books, from various sources, that nourish the mind, body, and spirit. From the foundations of this transformative worldview to practical applications in education, spirituality, and social change, our webshop is filled with wisdom and guidance. Join us on a journey of self-discovery and global responsibility as we cultivate a more just, compassionate, and sustainable future together.

<https://nhpublications.gurukul.edu/>

Neohumanist Education



Chitmu Pump House children on an outing to Dimdiha Hill and the Nava-Chakra-Guha Cave, India.

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

To: