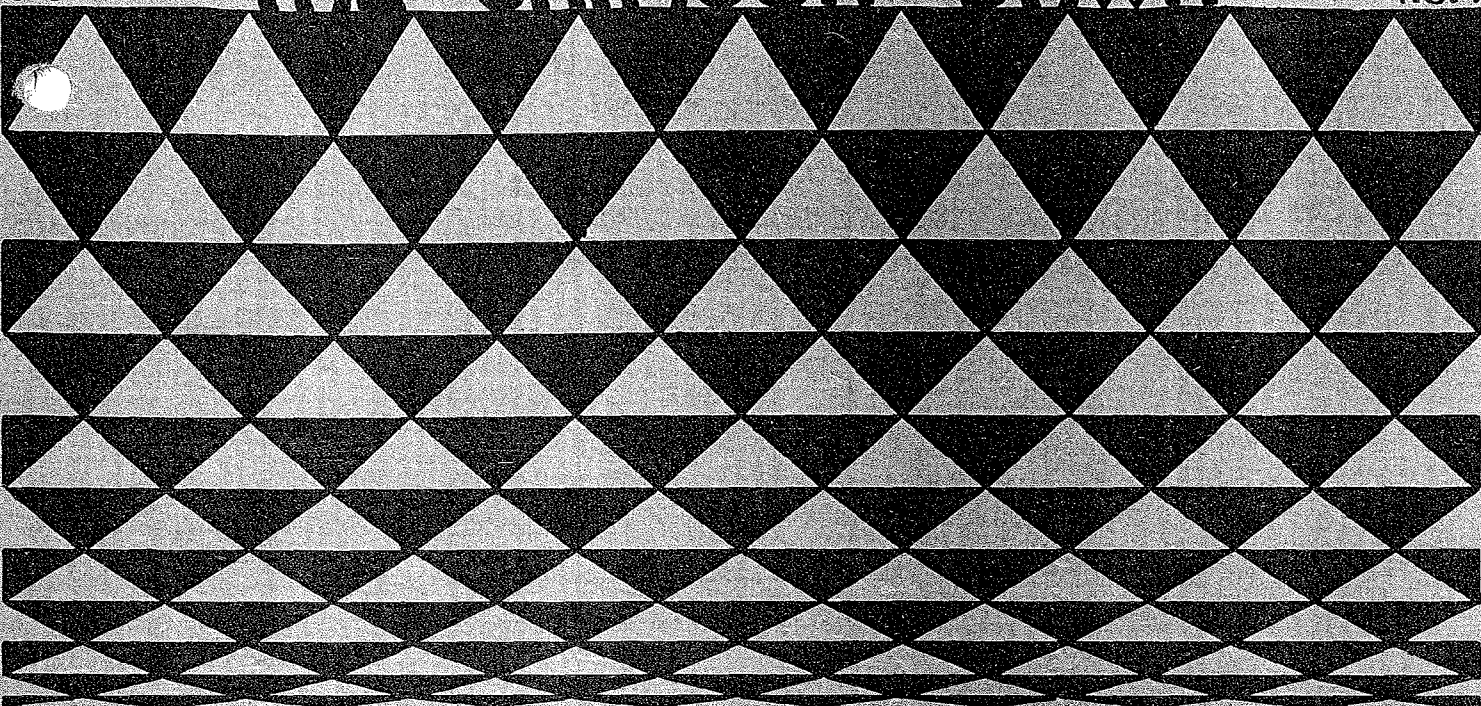


NOVEMBER
1972

THE CRIMSON DAWN

VOL. I
NO. 4



ANANDA MARGA YOGA SOCIETY NATIONAL NEWSLETTER



THE SUPREME COMMAND
of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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The Path Of Bliss

Crimson Dawn

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OUR BELOVED BABA

What is Love?

THAT which makes mind soft and so strong and strenuous as it may keep itself in a balanced state even in the condition of pain, and creates perpetually a pleasant feeling within, is called love. Devotion is identical with love. They are invariably related with each other. The moment devotion is aroused the love for God comes.

DEVOTION is the bliss incarnate. What is bliss or Ananda? Where pleasure and pain both are in equipoise we call it the state of Ananda. Sukham Anantam Anandam i.e. infinite bliss is called Ananda. Whatever may be the propensities - main or subsidiary -- they become the part and parcel of life of the person adhering to them. If a man, for doing the worship of mammon his object of worship is lost in that condition will he be able to withstand the shock? He will die out of pain of loss. Those who adore name and fame will also die the moment their prestige is sullied. They may commit suicide. Similarly for a devotee devotion is the life. The end of devotion is the death of devotee. That's why the devotee says to the Lord -- O Lord! I didn't want anything. If you want me to give anything give me Para Bhakti (The highest kind of devotion). I want only devotion and nothing else.

THE sadhakas who love God for the attainment of bliss are also the strong ones. But they are not the great ones. They may be strong devotees but not the great ones. Only those sadhakas are great devotees who do not aim simply on attaining bliss but work for giving bliss to Paramatma. Devotees do render services to the people, because they know it in the heart of their hearts that the universe is the manifestation of Paramatma. Every mundane creature is the son of Paramatma. If one will do the services to the people it will tantamount to please Paramatma. A devotee performs sadhana only because Paramatma wants this. Thus a devotee performs sadhana only to please Paramatma. Such persons are also called Gop - Gopayate ya sah Gopah i.e. one who imparts bliss to Paramatma is Gopa.

By Shrii Shrii Anandamurtijii
(extracted from Cosmic Society, May 1970 Volume VIII - 5)

The Lord's Feet

..This darshan was Baba's last Sunday darshan before He was arrested. As you probably know, Baba gave His Sunday darshans in Hindi, since many Indian devotees came then.

As Baba spoke, the audience was respectfully quiet, but near the end of the darshan, devotees began to suddenly cry, fall over, groan, and utter - in either subdued or hysterical voices - "Baba, Baba!!" We, not knowing Hindi, had no idea what He had said - until later when an avadhuta told us in English. Then, we, too, repeated the drama!

This, then, is the English translation - altered here and there for the sake of grammar (we all know the state of Indian-British-English), but I didn't alter content.

Love,
Sister Janis
Baba Nam Kevalam

Tripurasura, the father of Gayasura, was a great devotee of Lord Vishnu. Many devotees of Lord Siva wanted him to become a devotee of Siva instead. But how could Tripurasura go against his Isthā? "Though I know that there is no difference between Shriinatha (the Lord of Shrii (attraction) and Janakiinatha (Lord of Janakii, i.e. Rama), even for me, everything is Lord Visnu, for He is my Isthā."

But the devotees of Lord Siva still put pressure on Tripurasura, in order to see him also become a devotee of Siva. The conversion might have been a possibility if the Saivites would have made a logical approach by appealing to Tripurasura's understanding that there was actually no difference between Lord Siva and Lord Visnu, and that both are only the functional counterparts of Parama Purusa. But under the pressure put on him by the Saivites, Tripurasura initiated a crusade against all the devotees of Lord Siva, until he finally came upon Siva Himself. But however powerful Tripurasura was, how

could he fight against Lord Siva? He was defeated by Him and met his death. Since Lord Siva killed Tripurasura, one of His names is "Tripurarii", that is "The enemy ("ari") of Tripurasura."

After the death of Tripurasura, his son, Gayasura, became the king. He, too, was a devotee of Lord Visnu. He worshipped Him with all his heart and devotion, and finally succeeded in getting a boon -- a boon of immortality: not to be killed by man, demon or God, in earth, heaven, or hell, by day, night, evening or morning. Endowed with such a great power, Gayasura went all over the world conquering people, torturing them and making their lives miserable. None were spared -- not even the devotees of Visnu or Siva.

But the saying goes, "power corrupts, and absolute power corrupts absolutely". Gayasura, who had received his power from Lord Visnu, thought to defeat the Lord Himself. The tamboura (a musical instrument used by Siva) not a fool if it thinks that the persons going before the Lord are, in fact, paying respect to it?

A Baba Tale

It was the fall of 1971, in Patna, India. Lord Anandamurti was talking with a few of his disciples. "Madhusudhana, in America you will demonstrate tandava."

"But BABA," Madhusudhana replied, "surely Amogha Siddhi will be teaching tandava, won't he?"

BABA smiled, and said with a sparkle in His eyes, "No, I don't think so. I don't think he will be able to." Madhusudhana was somewhat befuddled. What did BABA mean? Surely Amogha Diddhi knows tandava. Why should he not be able to teach it? And he was already in America.

The weeks passed and BABA's remark was all but forgotten. Madhusudhana returned to the U.S. and soon was told a rather unusual story. While dancing tandava in the Boston jagrti, Amogha Siddhi had been out-tricked by his "trick-knee". In the midst of a jump his left knee gave out and he tumbled to the ground. Now he was on crutches, barely able to walk. "And," Madhusudhana realized, "not able to demonstrate tandava!"

.....

Now it was the fall of 1972, a full year later. In Oslo, Norway a lone Margii was to be found in his small but pleasant room, vigorously jumping to the rhythm of tandava. Amogha Siddhi's left knee had recovered beautifully, and even though there was no one to chant BABA NAM KEVALAM for him, Amogha Siddhi was deeply immersed in His ideation. Somehow all this vigorous movement did not seem to penetrate into the utter tranquility that a long and fruitful meditation had just given him. Tandava just seemed like another form of meditation, just another way of becoming filled with the touch of BABA. Momentarily a thought flashed across his mind. Warmth and love radiated into his being as he remembered the remark BABA had made to Madhusudhana the year before, for it struck him that "BABA is watching everything, BABA is within me right now, He is right here, He is my own consciousness."

And at that exact moment, something strange, something tearing happened inside his right knee. Amogha Siddhi fell to the ground clutching his knee, knowing that again he would be on crutches, again unable to walk. But all he could do was laugh, and laugh, and cry in devotion.

Baba Nam Kavalam

Gayasura started thinking that the great power he possessed was actually his power. He finally challenged Lord Visnu, and since Visnu Himself had granted the boon (and so how could it be wrong?), He was defeated by Gayasura. Gayasura then bound Him to a tree; having done this he started offering prayers to the Lord. Then Gayasura went all over the world with a very bloated ego.

Then things had become intolerable miserable for the people, they approached Lord Visnu, still tied to the tree, and narrated their miseries, requesting Him to do something in the matter. Visnu pleaded helplessness, as He Himself was in a precarious condition! Then the devotees reminded the Lord that he had given the boon of immortality to Gayasura in the physical realm only. The devotees urged Lord Visnu to use His psychic and spiritual power to defeat Gayasura, and relieve the people of their miseries. Lord Visnu then assured them that He would do something in the matter.

When Gayasura returned to Lord Visnu then asked Gayasura to be changed to a stone. Gayasura had no alternative but to say "So be it." Gradually Gayasura's legs started turning to stone. When he was a stone up to his waist, he said, "Wait! I have 3 conditions!" His first condition was that the Lord should put His two feet on his heart. The Lord agreed to it, but asked the reason for such a condition. Gayasura said, "SO THAT PEOPLE SHOULD KNOW THAT THE FEET OF THE LORD ARE ALWAYS IN THE HEART OF THE DEVOTEE, GOOD OR BAD." The second condition was that ALL THOSE WHO HAD THE LORD'S FEET IN THEIR HEARTS WOULD SURELY GET LIBERATION. The Lord agreed to this also. The third and last condition of the almost stonified Gayasura was 'IF EVEN A SINGLE PERSON HAVING THE LORD'S FEET IN HIS HEART FAILS TO GET LIBERATION, THEN THIS STONIFIED GAYASURA MAY AGAIN

BECOME A LIVING GAYASURA" (That is, if Visnu does not give Gayasura liberation, he still gets a human body). Lord Visnu agreed to it. Gayasura was very shortly completely stone.

This story, from one of the Puranas* has the following 3 lessons for humanity. First, the Lord will seat Himself in the heart of a devotee without bothering Himself about the nature of that person, good or bad: It is enough to be a devotee, to have the Lord inside. Second, all those who have the Lord's feet in their hearts are bound to get liberation -- liberation is a sure guarantee for them. Third, since Gayasura had been turned to stone by the Lord, and since he would again arise if anyone having the Lord inside failed to be liberated, the Lord would have to grant liberation to all such persons for all time to come it is a matter of the Lord's prestige!

*Purana is one of the four types of Sanskrit literature. It is meant to tell a moral story in simple language, so that it may be understood by the mass population. The Puranas are not true stories, but impart great lessons to humanity.

A Letter From India

My dearest brothers & sisters

I express my warmest affection to you all. I pray that all are in good health and that your Sadhana is being directed with even greater intensity toward Parama Parusa.

We must always remember that whatever the external clash around us, our full attention should constantly remain pin-pointed upon our real goal of life. We must not mistake our mundane responsibilities as something of permanent nature. The building of a perfect society is the mission of our Ba'Ba', and His work is indeed

hard and full of divine clash. But we, as Spiritual aspirants should catch hold of His ideation Alone. For, there is no real purpose in existence save that of reflection upon His being,, his thought, His love and His name. To become perfect one must have a perfect ideal. We are all striving for this infinite and everlasting Bliss of perfection - But sometimes we stumble over one another in this holy race. Parama Purusa has taken form in order to bring about this eternal harmony among His children.

Those whom He has sprinkled as seedlings throughout the universe are sprouting forth as His fertile and vital arms and legs, eyes and ears - with only one duty - to follow His magical flute, to listen carefully to the melodious rhythm flowing within the very heart of each and every one.

It is this song that is the true voice of the universe - This, The Cosmic Consciousness, is the root of our birth and the home of our journey. It is by His grace alone that we have chosen to learn about His mission - and now - with His ideation, we are given the opportunity to lead our brothers and sisters in their divine birthright of spiritual Sadhana.

The time is rapidly approaching when a great struggle will take place. During this, the "jail year", we have experienced beforehand - the suffering that all of humanity will face very shortly. It will be our experience that will enable others to face the struggle bravely.

Ac. Nirnalananda Av., "the in charge" of Benares Training Center "Seva Dharma Mission" said about this last year, "I do not know what difficulties we are to face in the future, but in all of my years with Ba'Ba' this has been the most difficult for each and every Sadhak."

When Ba'Ba' comes out, the expansion of Ananda Marga will no doubt stagger all of our minds - not to mention the others outside A.M. No one will be able to stop His movement - not even the Sadvipras themselves.

We should utilize this period before His coming to the

maximum. Every minute should be spent in His contemplation. Every free moment in diligent meditation. We cannot waste even a single second. Everything belongs to Him, and Him alone. Therefore, it is our duty as His children to make proper use of all things - especially the time allotted to us as human beings - meditate, meditate, meditate.

We are praying that Ba'Ba' will come out by the end of November or early December. We are very anxious to see His physical presence.

How fortunate the human's of this age are to be able to have the Darshan of our Beloved Lord.

BaBa Nam Kevalam
Minaksii Sundaram

Minaksii Sundaram left from Wichita, Kansas on his way to India last May. He, Markan Deya, who also left from Wichita and Dharmapala of Jackson, Mississippi are together in India meditating, studying, and working towards becoming acaryas.

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NATIONAL OFFICE

National Board Meeting

NATIONAL BOARD MEETING

The third meeting of the National Board of Ananda Marga Yoga Society was held at the National Office in Wichita, Kansas on October 27, 28 and 29. It was a regular quarterly meeting.

Those attending the Board Meeting were:

National Board Members

Ac. Yatiishvarananda Av. - Sectorial Secretary
 Pramii - President (Secretary of the Board)
 Madhusudana - Ombudsman
 Ac. Raghaw Prasad - President's Advisor (Judicial Secretary)
 Tapasvini - ERAWS Secretary (Relief and Welfare)
 Uththaman - Public Relations Secretary
 Kamala - Dharma Pracar Secretary
 Guru Padam - Finance Secretary

Bharath - Southern Regional Representative
 Jack Collins - Northeast Regional Representative
 Dharma Putra - Pacific Regional Representative
 Jayantha Kumar - Southwest Regional Representative
 Jiivesa - Mid-Atlantic Regional Representative
 Ray Schmidt - Midwest Regional Representative (Proxy)
 Jayashrii - Rocky Mountain Regional Representative (Alternate)

Consultants

Liilananda - Philippines
 Ravendra and Sadhana Dutta - India
 Madhurii - AMRIT
 Govind - Ananda Marga Persecution Resistance Committee
 Madhavi - Relief and Welfare
 Bhaskar - AMURT

The largest segment of time spent during the Board Meeting were directed towards Program Secretaries quarterly reports, and restructuring and consolidating the existing Board. Just a few highlights from the reports:

Ac. Yatiishvarananda Av. - Sectorial Secretary

Concerning Pracar, Unit Secretaries should have a perfect relationship with local Margiis, and they with each other. There should be a monthly meeting of officers - spiritual and business. Before initiation, a person should be coming to Dharma Cakra, doing Baba Nam Kevalam meditation and thus express a sincere interest. As vibrations effect the whole aspect of

initiation, the prospective initiate must be neat and clean in appearance, and the initiation room must be clean, possibly with flowers for beauty. Suggest that there be a separate Dharma Cakra for older and younger people at first, until a mutual understanding can come about. Suggest that there be two Dharma Cakras a week - one during the weekday and one on the week-end. After Dharma Cakra, let there be a flow of love, devotion and music. No business, no social service for ½ to 1 hour after Dharma Cakra.

Uththaman - Publications

Ananda Printing has acquired presses and is open for Ananda Marga and general public needs.

The Publications Review Board is established to review all Ananda

Marga publications. The Review Board consists of a cross-section of Margiis and was created to control duplication of publications as well as to standardize and prevent misconceptions due to individual interpretation of the philosophy.

Publications is in need of a commercial artist, a copywriter, a layout artist, apprentice printer, editor for Mahavishwa, money and a journalist to help with all publications.

Uththaman - Public Relations

Unlimited number of things Public Relations could do. Need more such people in Wichita to do National Public Relations work.

Kamala - Dharma Pracar

Revised unit reporting system so as to get maximum information from units. This information is fed back to the units in the form of ideas and suggestions for effective pracar. The Regional Offices are beginning to get organized. The communication with units is now centralized, but it will eventually be done through the Regional Offices. (Unit reports should be sent both to the National Office and the Regional Office.) There is a great need for more publications.

Guru Padam - Finance

The National Office has an operating expense of \$2,335 per month. This does not include miscellaneous expenses for lawyers, acarya's tickets to U.S., visa bonds, advance monies for publications, National Office repairs and remodeling and the other things that seem to always come up and cost a lot of money.

National Office receives from \$400 to \$600 from unit contributions and \$500 to \$1,000 from publications (this will not last as our stock of Baba's books is depleted). The National Office has been extremely dependent on individual donations for meeting its expenses. Ananda Printing will

someday add income to the National Office and help in its support.

Need an assistant for day to day bookkeeping so as to have time to standardize an accounting system for units and work with them in setting it up. Relief and Welfare and AMURT (see ERAWS articles in this issue)

Pramiil - President

Our objective is to define, administrate and implement Baba's programs. Communication is the most important factor. "Crimson Dawn" will report to the units what is happening with the National Programs and the National Office. It will be a monthly overview directed mainly towards depicting National Programs, but will also strive for international outlook.

"Sadvipra" is the beginning of a spiritual, moral community newspaper. Will report the truth, as opposed to trying to create some kind of negative sentiment in the people.

The idea of communication is that we all have available to us information that lets us know what is happening at all times. There should be no split between headquarters and Margiis. The National Office is a communications center which receives, disseminates and distributes ideas and suggestions.

We must have an organizational structure which allows every Margii and the essence of the organization itself to have the advantage of recourse. Fool-proofness will be in recourse. We have to open and keep open the flow of thought. This structure must have focus on objectives but also a decentralization of responsibilities. This will assure that needs are being met according to time, place and condition.

Amendments and Resolutions

The amendments and resolutions passed at the Board Meeting contain a schematic of the structure of the National Board. In subsequent issues of "Crimson Dawn" and other publications, this structure will be

clarified in greater detail. The amendments and resolutions were as follows:

AMENDMENTS:

1. Secretary of the Board is now called President.
2. Public Relations Secretary post be added to the Executive Board.
3. A new post of RAWA Secretary be added to the National Board. This position was previously a subsection under RU Secretary.

be added to the National Board. This position is to include the positions of Education Secretary and Relief and Welfare Secretary - consolidated into one position on the National Board.

5. The position of Judicial, Socio-Economic and RU Secretaries be dissolved from the National Board. Judicial responsibilities are now considered a function of the Dharma Pracar Secretary. The Socio-Economic responsibilities will be considered at a later date. The RU responsibilities, Education and RAWA, are now functions of ERAWS and RAWA respectively.

6. The National Board of Directors of the Ananda Marga Yoga Society shall consist of the Sectorial Secretary, one (1) representative from each of the seven regions, a President, Dharma Pracar Secretary, Education, Relief and Welfare Section (ERAWS) Secretary, Renaissance Artist's and Writer's Association (RAWA) Secretary, Public Relations Secretary, Finance Secretary and an Ombudsman. This body shall be known as the Management Board.

The Executive Board shall consist of the Sectorial Secretary, President, Dharma Pracar Secretary, ERAWS Secretary, RAWA Secretary, Finance Secretary, and Public Relations Secretary.

7. The Program Secretaries be selected by the Sectorial Secretary and subject to approval by the regionally elected Regional Representatives of the National Board.
8. The Executive Board members shall be responsible for creating and filling all positions in the

program that they head in consultation with the Sectorial Secretary.

9. The utilization of workers shall be decided by the Sectorial Secretary in consultation with the Executive Board.

10. A unit be considered under these six (6) points:

1. At least six (6) Margiis who:
2. Hold regular Dharmachakra at least once weekly;
3. Form a unit committee of at least three (3) persons - one must take the responsibility of being unit secretary and others are encouraged to take specific duties (finance, dharma pracar ERAWS, RAWA, etc.) as they are able;
4. Unit secretary must send monthly report (for now to National & Regional, later only to Regional). Failure to communicate for three (3) months would put a group into the "sleeping unit" category;
5. Hold regular business meetings once a month (of the unit committee at least, other Margiis may or may not attend);
6. Recognition - An Acarya can authorize a group of Ananda Margiis as a unit when they have met the above qualifications. The Registration form should be completed and signed by an Acarya, one copy should be sent to Ananda Marga Pracaraka Samgha Central with \$12, and one copy should be sent to National (Sectorial) office.

RESOLUTIONS:

1. Minutes of the last meeting be accepted.
2. Visitors try not to participate in the discussion, but just listen, or make their point to their regional representatives and he can present it to the board.
3. We have a national UKK even if it has to be in Hutchinson.
4. No non-Margiis can attend the national level UKK with the stipulation that they be told diplomatically that they can attend the lower level UKK.
5. The letter from the Sisters read by Tapasvini be submitted to the UKK committee for consideration and begin a process whereby problems brought up on the letter may be resolved.

(continued on page 7)

DHARMA PRACAR

*The voice of the Dharma
is more unceasing than Silence.
When first did you feel
The breath of the wind?*

Candra Deo

Pracar Suggestions - Babaful Ideas

"It is not necessary to study books for the purpose of knowing how to work, how to retain and how to renounce. The need is to look on every living being of the Universe with sincere feelings of love and sympathy, and then and then alone, you will realize that whatever you make, retain or break is generated and controlled by the Universal Cosmic Bliss. With this devotion and actions guided by Knowledge, you will be able to explore the very soul of souls, the Supreme object within you and the only entity whom had concealed unknowingly within the precious treasures of your heart."

BABA

Dadajii teaches "class"?
Eugene, Oregon

We tried a new approach when Dada Shishir Kumar was here, and had him give a "class" in which he taught asanas, meditation, kiirtan, etc., the day after his lecture. A very large number of people came to the class, after having attended the lecture, and many are still interested. We didn't "push" initiation for those who were getting their first contact with Ananda Marga.

Retreat?

Boston, Massachusetts

A'carya Jitendra helped us run a local retreat. This was held in town in the jagriti itself, for new initiates and seriously prospective initiates only. It was a great success. Only one person out of the ten present left, and the rest are showing great enthusiasm.

Panel presentation

Also, we have a panel presentation on Yoga and Mental Health to staff psychiatrists and other supervisory staff at McClesns Hospital, a private mental institution. Panel members were two jagriti members, one chronologically middle aged film producer and teacher of a hatha

class at the hospital gave a personal biography culminating in his association with Ananda Marga; another currently doing his thesis on legal aspects of drug abuse talked about the physiology of meditation and its relation to various schools of psychiatric thought; the other member, the head of one of the major Jain sects who is now touring the U.S., just beamed.

High School programs?
Branford, Connecticut

Its so easy to get into High School classes, especially if you know the teacher. In creative writing, art, music, and psychology classes one could talk about the RAWA philosophy and help creative people find their goal in better art. We had a meeting with A'c. Jitendra and a creative writing class, with about 20 young people in attendance. The students were receptive and happy with all we said about artists, writers and creativity.

Establishing a family "base".
Princeton, New Jersey

So many times we have seen that in a "college town" many, many students get initiated and leave so fast that the unit dissolves. Even those that stick

around lose their inspiration, and those who leave may stop meditating.

Therefore, hopefully, slowly but (with the grace of the Lord) surely, we are trying to build up a nucleus of family people established in meditation, as a kind of "seed crystal" or "temple" for further growth. This should also positively affect the atmosphere when more students start coming in.

At the same time, however, family people have many more obligations than students; for them just to meditate and attend dharmacakra is as great a sacrifice as doing hard Ananda Marga work is for the average student. Therefore growth will be slow at first, but I am confident that building this firm foundation will pay off in the end.

Pracar Teams.
Pittsburgh, Pennsylvania

Two or three Margiis in every unit seem to fall naturally into the spirit of pracar, and share jobs relating to the doing of pracar directly. Everything Margiis do is pracar, and every activity a unit carries on is pracar, but the coordination of all this, and the development of pracar strategies can become the task of a pracar team. The sharing of functions among the members of the team can mean a smaller work load for each member, or the possibility of working more productively and quickly.

The pracar team idea is especially well suited to doing pracar away from the unit center. A pracar team can develop contacts in nearby cities, or even in suburban areas or nearby college campuses, by sending a member

to do some advance organizing, to talk to interested people, arrange lectures, etc. The pracar team can, in conjunction with other Margiis, do a lecture, demonstrate asanas, teach basic Baba Nam Kevalam meditation, do whatever the situation suggests. Their efforts can result in the creation of a group of interested potential Margiis, the beginning of a new unit, of the spreading of a city or campus based unit into the outlying suburbs.

We have had some encouraging results. Our pracar team in close cooperation with a Margii at a college 75 miles away arranged for two lectures to be held at the school and in the community, and made arrangements for a regional secretaries' meeting to be held at the same time. The unit secretaries had agreed to spend the weekend in the town, hold their organizational meeting, and then do the lecture - workshops. Thirty interested people are now meditating on Baba Nam Kevalim, and the basis for a new unit has been made.

This kind of organizing assumes the mobility of at least one member of the team, and the developing of some local contacts. We are making an effort to contact as many initiated Margiis in isolated towns and campuses as we can. Many of them are still interested in Ananda Marga, but haven't the time or motivation to organize pracar by themselves. These Margiis, or any interested friend of a friend, can be the key to immediate expansion outward from every unit.

Yama-Niyama Workshops Wichita, Kansas

The National Office staff, all 20 - some of us, each doing his or her own special "thing", has been feeling an ever increasing need for an activity which would bring us all together, in space, in mind, in spirit and which would give us a broader base for understanding ourselves, each other and our Path. So we are having a series of Yama and Niyama workshops - taking the Niyamas first, the five principles of personal conduct, and then the Yamas, the five

principles of interpersonal or social conduct. We read the appropriate passages from A Guide to Human Conduct and other available material, and then think about what that really means in our lives (Is being late to meetings a violation of Asteya, stealing another person's time? Can we even meditate and try to do His work if the office isn't clean?).

Each week, we discuss one aspect of Yama and Niyama and make a practical plan for increasing our awareness and ability to follow that aspect throughout the following week. A spotlessly clean jagriti and office can change the whole vibration, raising us higher and closer to Him and each other . . . "Without Yama and Niyama, Sadhana is an impossibility."

To sum it up . . .
Seattle, Washington

My 18 month old son, who is just starting to say a few words, walked up the other day and said out of the clear blue sky, "Oh Baba! No money!" That seems to sum it up.



NATIONAL BOARD MEETING

(continued from page 5)

6. Louisiana move into the Southern Region from the Southwest Region.
7. Kansas City, Missouri Unit be included in the Rocky Mountain Region.
8. The Finance Secretary develop a business sub-section for running Ananda Marga businesses.
9. Acting ERAWS Secretary write the people involved and find out exactly what did happen to the \$10,000 sent to India.
10. The next national board meeting be held the two days following the UKK.

Reports

- If you are one Margii, or a small group of Margiis
- If you are trying to bring BABA into the hearts of those around you, but you don't know how to start, or haven't had much time to devote to this
- If you do not qualify officially as a unit (six Margiis holding regular Dharmacakra, unit committee which meets regularly, unit secretary sends monthly reports, and approval by an a'carya), or if you prefer not to hold that status just yet in your growth
- If you would like to keep in touch, and through a communication flow have some help, advice, or just another loving Margii to correspond with in this difficult stage of unit building
- THEN-please write, or use a copy of the Individual Report Form (available from National or Regional Offices) to let us know what is happening with you. How are you doing? Can we be of any help? Please, for now, send duplicate copies to both National Dharma Pracar Secretary and your Regional Office.

Unit Reports

In your unit reports, please remember to include information on pracar programs, useful pracar tips and ideas, etc. What may seem obvious and matter-of-fact to you may be interesting information to a new unit. Please mail a copy to both National Dharma Pracar Secretary and your Regional Office By the 2nd or 3rd of each following month.

Unit Registration

If your unit has ever registered with Ananda Marga Pracaraka Sam'gha, Central (i.e. sent a form signed by Dadajii and \$12 to Ranchi or Patna, India) please let us know. Include the month and year the form was sent, if you know.

Integrating Ananda Marga Into American Society

by Devasvarupa

Spiritualism is not new. The seed of spiritual ideology was planted long ago in the consciousness of man on this planet. Until recently spiritual practices have been known only to an elite few in India, Tibet, and a few other places. Those who were aware of esoteric teachings made little attempt to convince others of their validity. Traditionally the teacher would wait for the would-be disciple to go to great lengths searching for a master, feeling that until he had done so he was not prepared for initiation. The spiritual cult was passive and invisible to the world at large.

Now a dramatic change has occurred in the spiritual tempo of the world; the time has come for millions of people to begin practicing spiritual meditation and to lead humanity out of its present predicament into a dazzling new age. The shoot of spirituality has finally reached the surface and will soon transform the consciousness of mankind. The time has come to make spiritual practices accessible to a large number of potentially interested people rather than to a persistent few. The cult has become active and determined to make a great impression on the world. All of the yogis of the past have been merely nurturing the sprouted seed and preparing for this crucial moment. Humanity is on the verge of its spiritual coming of age.

The task of making sadhana available to all of the potential

sadhakas in the world is a monumental one which will require the efforts of many people with many different kinds of talents. We have the great fortune of participating in the early phases of this effort. In America an important part of this task will be to make the Ideology intellectually convincing. BABA has given us the essence of a pure and universal teaching which can be the basis of predominant world view of the coming spiritual age. It is up to us to articulate and expand on this teaching in order to bridge the gap between spiritual philosophy as we know it now and the ways of thinking prevalent among the potentially spiritual intellectuals in this country. We have to make BABA's philosophy intellectually acceptable to those who do not already have a spiritual perspective.

I think the time may be right for some of us to get together at the next National UKK and discuss what could be the first steps in this effort. I can think of several very long range projects. It may not be practical even to begin some of them for quite some time, but it still may be useful to start thinking about them now. In general we must try to discover and articulate the continuity between the ideas in A.M. and ideas which have already been presented to the Western mind. We must not imagine that Ananda Marga has a monopoly on the truth.

Some specific proposals are the following:

1) To compile evidence on the psychological effects of sadhana (not to be confused with the physiological effects which have already been studied to a limited extent). This project would involve both studying what has already been written on the subject and somehow initiating scientific research into the effects of sadhana on one's ability to cope with the challenges of a rapidly changing world. A useful book in this connection is Future Shock by Alvin Toffler which lists many of the psychological problems which sadhana is very useful in dealing with.

2) To study the effects of sadhana on interpersonal relationships, particularly in Jagriti situations. The relationships among Jagriti residents, marital relationships in A.M. and the Guru-Acarya-disciple relationship could all be described as revolutionary. It has been said that one of the main characteristics of the New Age will be group consciousness. It would be very useful, for both Margiis and people in general, to have a practical description of this phenomenon.

3) To suggest an alternate way to relate to current political events based on a spiritual perspective. It is evident that nearly everyone actively concerned with American politics, everyone from Richard Nixon to his most vociferous

*"The Lord respects me when I work,
but He loves me when I sing."*

- Tagore

AMRIT is trying to compile a Margii Songbook. They have over sixty songs recorded on tape that have been collected over the first few months of training. They are running into difficulty in finding someone who can transcribe music from the tapes. They have the words, but need someone who can write the musical notation. They will send out tapes to the prospective transcribers - they would not have to go there. Anyone who would like to help in this endeavor please contact:

Kirana

c o AMRIT

27160 Moody Road

Los Altos Hills, California 94022

critics, approaches the problem with the same emotional apparatus and the same degree of attachment. It seems that doing sadhana can enable one to feel less threatened by political events, to accept unescapable political realities as part of one's Karma, and to gain a deeper sense of history through an understanding of the law of Karma as it affects nations and large groups. In other words we can suggest how sadhana can help a person avoid a great deal of useless political anxiety.

4) To look for historical examples to refute the Marxist assertion that social consciousness is determined by material conditions. This is necessary in order to convince many people that a spiritual revolution is possible. Hopefully it can be shown that spiritual ideas have had a subtle but dominating influence on the course of history. (The spread of Christianity and Islam may be good examples to start with). Until we have done our homework on this subject we will be in a poor position to argue our case on historical grounds.

5) To study utopian movements and spiritual societies of the past both to learn from their mistakes and to be able to respond to the criticism that Ananda Marga is just another Utopian movement doomed to failure. This study could help us to be more realistic in our expectations of the future, to get a better idea of what will be the role and scope of Ananda Marga in our lifetimes.

6) To spell out our vision of the future and of the directions in which America is now heading. This would involve all of the ideas above and many more. The spiritual movement currently afoot in this country has been described tangentially in several recent, prominent books such as *At the Edge of History* and *Planetary Horizons* for Man by William Irwin Thompson, *The Natural Mind* by Andrew Weil, and *Where the Wasteland Ends* by Theodore Rozzak. None of these books have been satisfactory and as far as I know there has yet to appear a widely read work on the

spiritual movement and its future by an active spiritualist with a deep understanding of what is happening.

On a more abstract and comprehensive level it would be useful to understand and to articulate the spiritual, holistic view of planetary evolution, i.e. to expound the pertinent phases of Brachmacakra in more concrete terms. Two excellent books on this subject are *The Phenomenon of Man* by Pierre Teilhard de Chardin and *The Planetaryization of Consciousness* by Dane Rudhyar.

7) To develop a spiritually oriented curriculum for higher education. We can surmise that

interest in spirituality among college students is growing rapidly and that courses in yoga and meditation will soon be very common. Our concern here is the next step beyond that, such as courses on the spiritual evolution of man, spiritual psychology and spiritual politics.

This list is not intended to be exhaustive or to provide any answers, but merely to ask a lot of questions and hopefully to stimulate some thinking. Hopefully at the UKK those of us who are interested in this kind of work can meet and create a vibration which will facilitate further activity in this direction.

No Boundaries to Liberation

I am a convict serving a forty (40) year sentence in the Federal Penitentiary at Marion, Illinois.

I want to take this time to express what Ananda Marga means to me and how it has changed my life!

I was initiated exactly one year ago this month but, I didn't really become an active margii until about five months ago. The past three months have been the most fruitful, rewarding and blissful times of my entire life! I still have my bad days every now and then but things are getting better each day.

I'd like to tell you a little about my past before I get farther into today.

First I'll say that I'm twenty-eight years old. I got strung out on heroin when I was thirteen years old and didn't put it down until I came to prison. Even then, the craving was still with me at all times.

By profession I am an entertainer and was quite successful until the pressures of all the demands success brings got to me. My addiction got so heavy that I had to dedicate all my time and energy to it. One arrest followed another and another until I ended up here.

Before I was introduced to the Ananda Marga Yoga Society I was a very up-tight and depressed person. The constant pressures of prison life and the knowledge that I may never gain physical freedom really kept me in a very uneasy state of mind. I was a very violent minded man who was near the door of insanity! But, that is all behind me now thanks to some very beautiful people who helped me understand more about my being as well as learn how to truly LOVE.

We have about ten people in our prison Yoga Society but only five have reached the point of dedication. The others are getting there however.

We hold our meetings every Wednesday evening from 6:00 p.m. until around 8:30 p.m. We have a very beautiful, loving and dedicated brother who comes in from Carbondale each Wednesday for our meetings. I would really like to see this loyal brother receive recognition for his dedication. His name is Ross Scalise (or Tapasvi). I just cannot find the words to express the vibes Ross projects upon us. He often brings other Margii's to our meetings whenever they can make it, but he is here every Wednesday

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ERAWS

RELIEF and WELFARE:

National UKK

Baba's plan for UKK - to inspire us with His love and devotion and then send us off to flow in His mission. National Relief and Welfare is working to make sure there will be solid programs and specific information for doing service that Margiis will be able to take back to their units and utilize.

Being planned:

1. Relief and Welfare Program

A. Introduction on Sadhana and service - Baba's plan for changing the world - by our new Acharya Jagatdevajii

B. From National Headquarters -- Multi-media presentation "directions in spiritual-Ananda Marga social service"

C. From units - highlights of service work throughout the nation

2. Workshops in:

A. Mental Health and Retardation

1. Severely and profoundly retarded

2. Trainables and educables

B. Therapy and drug abuse

C. Children's activities

D. Prison programs

E. Group boarding homes

F. Aged

Workshops will include:

1. How to pick an area of interest and get involved

2. Program ideas

3. How to relate Ananda Marga techniques and ideology

4. Meeting other margiis with similar interests

5. Literature on specific service areas

3. Relief and Welfare Display
A. Social service manual - on service areas, how to . . . special programs . . .

B. Other literature on specific service topics

C. File system - information on service work being done by Margiis - individual jobs, Ananda Marga projects . . .

D. Visual presentation - pictures and explanations of work being done in Wichita and around the nation

E. Sign up sheets for mailings, specific interests, training, ideas . . .

Much of the information for the booklet and workshops will be coming from professionals, Margiis and non-Margiis; but of equal importance will be the information and inspiration from Margiis whose knowledge comes from their own experiences in service. The real success of UKK will be in our coming together to share and learn and help each other grow closer to Him.

We would like to hear your ideas for UKK. If you'd like to:

1. Take part in the Relief and Welfare general presentation - fill out service form (see Unit Secretary) and send an outline on what you'd like to present

2. Contribute to workshops - include subject area, outline, any materials (ideas for) to distribute (there will be coordinators for each workshop, but many can and should participate in conducting workshops)

3. Contribute to service manual - fill out service form

4. Distribute literature at display - send copy

5. Participate in Relief and Welfare display - send written description of presentation - include what you'll need (materials, space, etc.)

Ananda Marga must come together now, not only in our spiritual practice and devotion, but also in our service work. Let us

join arms and march along into the dawn of a glorious new era.

Baba Nam Kevalam!

Please send all information to:

Madhavi

Relief and Welfare Dept.

A.M.Y.S.

3453 E. 12th Street

Wichita, Kansas 67208

Vistara House

The idea of a Sister's Home was born last May as a result of Dadajii's request that we immediately set up a permanent social service project in America. The project, it was expected, would set an example and thereby open the doors all across the country for other permanent social service projects. In addition, the model project was to act as a training center for workers who would then go to their respective units and initiate projects of their own.

Since May, we have been persistently working to make Vistara House become a reality. After four months of searching, a beautiful white frame house was at last located which met all the stringent requirements of the Public Health Department and the Fire Department. The price was not prohibitive - the house was sufficiently large and was located in a most conducive neighborhood. The down payment was \$1,000 with monthly payments of \$160 - we signed the papers with great happiness. The major hurdle was overcome - the articles of incorporation were signed and Vistara House, Inc., was officially born September 13, 1972.

In an early attempt to raise funds for the project, we applied for a grant to the Governor's Committee on Criminal Administration. This federally funded agency has a rather large amount of money set aside

specifically for "group boarding homes." Due to the tremendous success of group boarding homes all across the country (in comparison to institutions), their national director is applying pressure to increase the funding to these homes and urging all local units to support them. The funds were here and the tremendous need was apparent (450 girls going through the courts every year). And so we began to take steps to secure the funding. After an almost unbelievable number of appointments with the officials and the politicians involved (and the list steadily growing) we decided to drop the idea of getting federal funding. It became apparent that it mattered little what we had to offer or what our program was; what mattered was who we knew. We did not want to play politics, and so we decided to do it ourselves.

All possible fund raising projects were considered and twelve enthusiastic dedicated worker's set before themselves the task of raising all funds necessary to open Vistara House. The "Sister's Snack Stand" at the U.K.K. earned about \$2,000. Literature was printed and workers were sent to penetrate all levels and corners of the Wichita community. Churches, Synagogues, women's groups, men's groups, wealthy individuals, sororities, fraternities, university groups, wealthy individuals, youth groups, labor unions, Senior citizens and officials of all kinds were visited and presented with Vistara House, its function, its goal, and its need in the community. Assistance and/or funds were requested. Dadajii had reminded us that Baba advises getting support from the community, from the citizens and NOT from the government. And so we began a real "grass roots" movement trying to make the community aware of the tremendous need to provide a home for disadvantaged girls.

The "B.O.E." (Blissful Orange Elephant) it was decided would provide the two things we most needed - 1) community support and involvement, and 2) funds. On

September 30 and October 1, Wichita witnessed the "B.O.E.", a colossal garage sale and carnival. There were thousands of balloons, clowns, fifteen game booths, pizza, home-made carob cake (St. John's bread), carrot cake "Orange Elephant bread", and cookies by the thousands, plus live music all day both days with everything from a barbershop chorus to a jazz quartet to "Caudello's Latin Brass" and the "Town and Country Rhythm Boys featuring Goody Goodman on the piano." The event was covered by six radio stations, three television news spots and five newspapers. Miss Kansas made an appearance, as did the local district attorney, a representative from the governor's office, the Supervisor of Sedgwick County Public Health Department, and other famous Wichitans. A great time was had by all - our first goal was achieved - community awareness and involvement, our second goal funding, was a failure - net gain of only \$650.

At this time we were informed by the Welfare Department that girls were ready for placement and waiting for a home to go to. The jail is overcrowded, many young girls are reaching the peak of their frustration - they are being held in a dirty smelly jail because there is no other place for them. The problem is reaching crisis proportions. At present we are teaching these girls asana and meditation classes at the jail.

As inevitably seems to happen in Ananda Marga, opposition is rising against us - a group of very wealthy and influential persons is beginning to perceive us as a threat. Other proposed systems of handling the disadvantaged girls, involving far more money than we require, are in the offering. These systems require enormous amounts of money for expensive buildings and other requirements - that are very questionable (at least to us). We are offering to provide a real service at a small fraction of the cost, and even though this is all we're doing, they would like to see us stopped, for if we succeed, it will make them look bad. As yet, they see us as a

"bunch of idealistic kids" and as such unable to carry through with our plans. Their opposition, therefore, has been haphazard and sporadic, for they don't take us seriously. However, the moment they clearly perceive our intentions, they will use all their power to stop us.

Six weeks ago Baba sent us a dedicated and hard working brother from New Mexico, Jaya Krishna, who is a carpenter and a perfectionist. He has been doing an incredible job working on Vistara House seven days a week. At present we could utilize more workers if we are to accomplish our goal - opening the doors of Vistara House before Christmas. Much still must be done - the entire house must be painted, ceilings tiled, walls plastered, rooms remodeled and carpet laid, not to mention the colossal cleaning job that will be required. If you feel that you would like to help work on Vistara House so that we may open the door before Christmas and would be willing to come to Wichita 2 or 3 weeks before UKK to do so, please call or write soon:

Tapasvini
3415 E. 12th Street
Wichita, Kansas 67208
316-684-0944

AMURT:

National UKK

At the upcoming UKK in December, Margiis will have opportunities to find out about AMURT by way of formal presentation, information booth, printed information and workshops on AMURT plans as well as emergency care skills. A helpful book, 'How to set up a local AMURT unit', giving information and guidelines for getting training, supplies, making contacts with relief agencies, types of relief work etc. will be available at the retreat.

An information package on long range and immediate AMURT plans will be sent to all units in late

November so when those coming to the UKK will already have an idea of where AMURT is heading. To fully utilize the limited time at the UKK, National AMURT needs to have some ideas and information from units; and please write us immediately:

1) If AMURT exists in your unit in any form what work has it taken to bring the program to its present state - that is, a history of your AMURT work, training, activities, steps to interest local Margiis, etc.

2) What has prevented AMURT from forming in your unit?

3) What things are especially unclear to you about AMURT?

4) What would you like to find out about AMURT at the UKK?

5) What thoughts do you have on getting AMURT really moving in the U.S.

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night. He always brings us news of Ananda Marga projects as well as teaches us more about Sadhana, Baba and our philosophy.

Although I preform Sadhana twice a day, (sometimes more often) I find that our group meditation each Wednesday is by far the most fruitful! All of us here really look forward to Wednesday and the blissful feelings we receive.

My craving for drugs and material objects have divorced my mind due to meditation! I have very little academic education but, I am convinced that our beloved Baba has injected into my heart the burning thrust to devote myself in any way to help our brothers and sisters of the world! I am filled with devotion but I don't know what I can do to help make this a better world to live in. But, as brother Ross so often tells me, "I'll have my chance."

I don't know what would have happened to me had I not received Ananda Marga!! I was almost at a bitter end. But now, I am at peace

Suggested AMURT Training

Perhaps some units want to start AMURT right now but don't know exactly what's available in the way of training and relief work and what it begins with. In some places where the Red Cross is not currently offering training or where Margiis want more extensive training remember there are a variety of agencies that train and use volunteers.

Training:

1. Red Cross: standard (12 hrs. or try to get 8 hr. multi-media course), advanced (16 hrs.) and instructors (15 hrs.) first aid. It's a good idea to have one person in each unit trained as an instructor. They also offer various disaster training courses (shelter, mass feeding, etc.)

2. Civil Defense: in many communities local Civil Defense (Office of Emergency Preparedness of U.S. government) offers training in various rescue techniques; and their Emergency Self Help courses might also be of interest.

3. EMC - Emergency Medical Care courses are available in some states.

4. Community Health Centers - many offer a variety of short courses in emergency care and also have good film libraries.

5. Paramedic (physicians ass't)

with myself. And so many wonderful things and beautiful people have entered my life. It is GREAT to be alive again!! I feel as though I have been given a re-birth and the tips of my toes are upon the Path of Bliss.

To all the Brothers and Sisters of Ananda Marga and the World, I say Namaskar. Without Ananda Marga and You, so many beautiful happenings would not exist in our mixed up world! I am with you in Spirit and someday Baba will see to it that I am working beside you physically!

Kenny Foster (1630-135)
P.O. Box 1000
Marion, Ill. 62959

and medical technologist courses - offered at medical schools and many colleges, they are from 2 to 4 and more years training but may be of interest to brothers and sisters interested in AMURT, in school and wanting to combine the two.

6. Fire Department - in many cities they offer relief and rescue training

7. Various community operated volunteer and church rescue (ambulance, mountain rescue, etc.) groups offer training.

Possible AMURT work:

- emergency medical relief as well as short term social service relief projects

- community vaccination programs implemented by community health departments often need help

- medical and dental clinics too often need volunteer help

- the Red Cross operates various programs that require volunteers trained workers - ones needed for local disasters - fires etc., as well as other projects - in the Denver unit, for instance, Margiis are working on a program to locate individuals and families that qualify for food stamps; the program is operated by the Red Cross

- Civil Defense - with a certain amount of training volunteers can work on disasters - everything from search and rescue to first aid at fires

- local ambulance and rescue teams use trained volunteers in their work - this is an excellent way to get experience

The most important thing in contacting these agencies to train or do work is letting them know the capabilities (training, time etc.) of your unit; the best way to introduce AMURT to America locally and nationally is to be realistic in enthusiasm and commitment. Receiving training and doing competent work, we will gain a broad base of experience build a good reputation for AMURT and soon be able to implement our own programs projects, and training.

AMURT Horizons

AMURT training in Wichita recently received a supercharge from Baba. Four AMURT workers were trained in an intensive forty hour Emergency Medical Care (EMC) course which was designed by doctors and medical technicians, experts on physical trauma, at Kansas University Medical Center. The purpose of the course is to give training in advanced procedures in treatment of the injured; - what one instructor called, "about a semester's worth of nursing school in one intense week." Anatomy, medical terminology, and the physiological effects of trauma

were taught to give a thorough understanding of life threatening situations and their management.

Soon state law will require that all ambulance personnel take this course and other states are also offering similar courses (modeled on the Kansas EMC course) and making similar requirements; AMURT national will soon let units know where the course is offered.

EMC covers everything from cardiopulmonary resuscitation (heart and lung resuscitation) to triage - the sorting of patients for treatment and evacuation, and is taught by experienced

paramedics. There we were, four AMURT workers with about twenty policemen, ambulance personnel, firemen and other emergency rescue personnel.

All this added up to greatly expanding our AMURT consciousnesses. A couple of days after finishing the course Baba put in front of us an advertisement for Wausau Insurance Co. in a magazine and it cited some statistics that we found particularly interesting in light of our week's training experience; the ad explained how it's probable that an automobile accident victim might very well survive the accident but not the rescue - that 60,000 accident victims unnecessarily die each year due to

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Bend Oregon Report

Margiis in Bend, Oregon have had their work cut out for them since they first mentioned AMURT and its objectives; this is how Bupathi, the unit secretary said it came about:

"When we came to Bend in May, we contacted the American Red Cross office and asked about classes in first aid. In the course of the conversation we mentioned that we were members of A.M.Y.S. and that we wanted to become the relief team for the Red Cross in disaster relief operations. We then learned that there wasn't a disaster relief committee for our county of Deschutes and that only one county in Oregon actually had a relief committee, so we took on the responsibility of coordinating all the necessary items needed for relief operations. This included getting pledges of shelter from churches and schools; arranging for food from local groceries and supermarkets and taking pledges of clothing from department stores etc."

Their main problem now is that they are all working at full time jobs and are not sure whether they'll be able to find the time to accomplish the tasks; but, they are doing what work they can:

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ANANDA MARGA SOCIAL SERVICE

By now every one has probably seen a copy of the Ananda Marga in Social Service book. Through BABA's grace, the book has been very successful; so successful that all copies have been sold out. Rather than just reprint the book, we want to completely revise and update it to include all new social service projects that weren't included last time.

Our wish is to have the new book show a real diversity and scope with projects included from as many of the units as possible. However this cannot be done without your help. We found out last time that there were many valuable projects that could have been in the book but weren't because pictures were never sent.

So please send us as quickly as possible black and white negatives of your various social service projects. We would prefer 35mm negatives as they reproduce pictures of a very high quality. If you can't meet all the above specifications, send what you can and we will try to transform it into what we need in our jagriti photo laboratory. Also we need testimonial letters from various officials etc., on their official stationery detailing the good works of your social service projects. Please include a narrative summary of your activities along with the pictures so we have the factual information we need to go along with the photos and letters.

Please do not delay. Send your photos, letters and other information on your unit's social service work to:

Ananda Marga Yoga Society

4513 Regent Street

Philadelphia, Pennsylvania 19143

May BABA's love penetrate and permeate every minute of your every day.

Acarya Raghaw Prasad

RAWA

Newsletter Number Two

New Mailing Address: R.A.W.A., 162 Hunnewell St., Newton, Massachusetts

Music has many facets-faces. It is a flow of realized ritual which carries the power to alter another man's being physically, mentally, emotionally and spiritually. This power may engender such effects for a short period of time or it may do more. Whether it does more is somewhat dependent on the sensitivity of the listener but more dependent on the craft of the performer. I knew a man who lived such craftsmanship.

Joseph spoke to the higher realms of our beings with his being spinning webbs of realization catching and drawing us to the center of our life. Words will not truly suffice for they must need stutter and stagger in their vain attempts to embrace and carry the essence of realized flow. They, however, will be embraced as rued here-now, everpresent.

Beyond-inside the crude sometimes grotesque fantasies we play out there lives-flows a sense of being which Joseph touched. In touching that center he knew the essence of the essence. In touching our Baba he desired to shout, to carry the meaning to all but such vanity was not his burden to carry. His craft was such that he Perceived the banal ability of words in expressing universal love. In touching he was touched and was touched to speak as a musician. Not just any musician was he though. The craft of Joseph transmuted the touch of the center and brought it to our center and we were likewise touched. In those moments of completed touch we all knew and loved as we knew.

For you who would speak to the innermost part of man speak thusly. I see-hear many fine artists expressing love, sorrow, philosophy, etc. Those who would speak to my center must speak from their center. Allow your innermost self to flow through you manifesting itself in music and Baba's love will be an everpresent reality wherever you go. Joseph's body is gone now, the instrument of the instrument of the instrument has departed. The life which was reached to and so touched flows on endlessly changing but being unchanged. So pearls where-can be so bright as to cast before swine to awaken the living within the only apparent.

BABA NAM KEVALAM
Kailash



News from the Southwest

The brothers and sisters of the Southwest spent four days in the beautiful mountain area of New Mexico - Vibrated by Baba's love, meditating on mountain peaks, bathing in hot springs, and learning with our beloved acharya Sarit Kumar. The environment was conducive to a very relaxed and flexible retreat. RAWA was visible, though not in an organized or rigid form. Some very devoted musicians added so much to our many hours of kirtan, and we had two evenings of RAWA concerts, both creating quite distinct vibrations. The first evening we were all given a lesson about the role of RAWA as prakar, as we were entertained by some brothers from the Jesus movement. It was a fine example of devoted artists spreading their ideology through the medium of music. The event had a heavy impact on many of us present, it helped to bring some internal clash into the open, and helped us to grow in many ways. The RAWA festivities ended that night with some Sufi dancing, about which Acharya Sarit Kumar spoke the next day.

He told us that he thought Sufi dancing generated a lot of Spiritual energy and told us of his experiences with it during his travels in the U.S. He said that if it was performed with members of the same sex, a strong spiritual vibration was created, but if members of the opposite sex participated in it together it created a physical vibration due to the joining together of the positive and negative forces, and that this tended to overshadow the spiritual vibration. He said that Sufi dancing was due to the physical contact between people, whereas in kirtan, the vibrations are totally spiritual.

The second evening of RAWA was a big, happy family gathering. Much laughter as we enjoyed the Ananda Marga barbershop quintet, singing cheerful, rousing songs written by our Philipino brothers. The music was led by our Beloved Elder brother Sarit Kumar. We heard beautiful piano selections by a sister from Albuquerque, and then all joined the singing with our Santa Fe sisters.

The last day of the retreat we had a RAWA meeting which everyone there attended. Most of the questions that came up had to do with communication, and have been answered with the appearance of the newsletter. Someone suggested having a RAWA day each month in the jagrities, for RAWA fund raising projects or just getting together. Another brother thought that the organization of the various guilds was a bit much to project for at this time due to the small membership in RAWA.

Kannan Bala

As musicians we have a beautiful opportunity to do some work for Baba. He has given us this gift. He is the Supreme Musician and we all dance and play to His Eternal, Universal tune of Love. What more can we do but open ourselves up so that His Song can be transmitted through us to the rest of humanity. This can be our goal, our desire, as musicians, to lose ourselves in His song of love.

Drew

Excerpt from Y.M.C.A. catalog:**SOMETHING SPECIAL FOR ADULTS**

Workshops in creative expression

This class is sponsored by Renaissance Artists and Writers Association (RAWA), and will be a 10 week course of two hour sessions, designed to enable each participant to open channels in himself to release and utilize the creative energy that is present in every human being. Members will learn to work together on group creations, such as an improvised music and dance routine, or a group painting. 7(30-9):30 p.m.

Instructors will be various Artists in our Community -- 10 weeks -

YMCA Membership
Kailash

National RAWA Jagriti

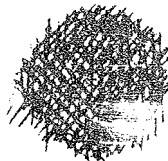
By the will of Baba (and believe me only His love has done it), a national RAWA Jagriti has been established. This Ananda Marga Center for the creative arts will be located at 162 Hunnewell Ave., Newton, Mass. The Jagriti may be bought next June on a down payment of less than \$8,000.

Acting as a central co-ordinator of all RAWA activities and editing house of all RAWA publications, the Jagriti hopes to implement "Art for Service and Blessedness" All regional representatives must file regional reports with Jaideva at the above address by Dec. 1st. Also Krpa or some representative from the Mid-Atlantic region should contact us immediately.

We have gone through a lot of personal and collective clash trying to find our real selves and a real RAWA house. Now Baba has accelerated our progress, as He always has, is and will be doing. Hopefully with the death of a lot of egos will come the birth of an Ananda Marga band, "Ananda". Musicians and craftsmen and women will live, pray and play together, hoping to manifest more parampurusa and less avidyamaya as the children of the Guru.

Devotional art is so sweet and powerful it can't help but bond us all together in Baba's heart, even people who don't meditate can feel it. In order to vibrate the whole country with the sweetness of His Grace through RAWA, we need to build a strong organization from the roots up. We need your support. So every unit should decide who their RAWA secretary is and register with their respective regional representative. The fee is five dollars. People who don't live near an Ananda Marga unit but want to affiliate with national RAWA may send three dollars and their name and address. Checks are payable to Renaissance Artist and Writers Association. The money will help us pay for newsletters, pamphlets, and mailing costs.

Regional representatives, please send the money, names and addresses you receive to Jaideva, Sectorial RAWA Secretary for North America, care of the RAWA jagriti. Following this month the RAWA newsletter will be put together there. Our biggest need is to hear from you individual RAWA members to know you are there and what your ideas are about RAWA's expansion.



The earth is round, solid dirt and water, with points on its surface. each point is a dot with the ability to penetrate the earth's surface. Each dot is a person. Each person has the ability to penetrate to the center of the earth, synonymous with the center of his self. Inside, at that central point, are all answers, goals, and gods. Inside is all this.

Lorna Ritz

Projects and suggested projects:

Help wanted: Artist needed to work at Ananda Marga National Headquarters. There will be a salary. Contact Uththaman, Publications Secretary, 3453 East 12th St., Wichita, Kansas 67208.

In Arcata, California art exhibits are being set up in the health clinic. A childrens art exhibition was organized for the college art gallery. The work was selected from the alternative schools in the area, and was coordinated by a faculty member of Humboldt State College. Also in this area there was a women's art exhibition titled "Women in Art" The showing included about 60 art pieces whose subject matter was traditional as well as contemporary. The artist's ages ranged from a five year old girl to a 50 year old woman.

A projected exhibition will be to present the work of Black artist's to the Humboldt State College community. This exhibition is part of an overall goal to present art exhibitions to the public that reflect different spiritual, ethnic, and social groups. If a picture can be a thousand words, as some claim, perhaps these art exhibitions can serve as a means of understanding through education without words.

How about a traveling crafts co-op? Not the craftsmen that travel but the crafts. If you make something beautiful, something sacred, such as a spiritual wall hanging or painting, a framed poem, an incense burner, etc., send it on a tour - each jagriti could cherish it for a time, perhaps a month, and then send it on to another. The objects would become

vibrated as they traveled, and we in turn would become vibrated as they reached us.

In Albuquerque, the people there are involved in multi-dimensional Sunday school classes, teaching the children to develop awareness of music, dance and art.

In Arkansas, songs are being written and sung at community gatherings. Two books are underway, one of poems and one children's book. One of the brothers is composing a brochure of printed art work, that advertises RAWA itself. If anyone has poetry to contribute to the spiritual poetry book, send it to Dharma Ishtra, Route 2, Dover, Ark. 72837.

In Skiatook, plans are underway to manufacture pratiks. A local artist (non-Margii) is working with us on this project.

UKK

There is space available to exhibit and sell your paintings, drawings, wall hangings, crafts, etc. Please please bring your work to share and exchange artistic vibrations with all of us.

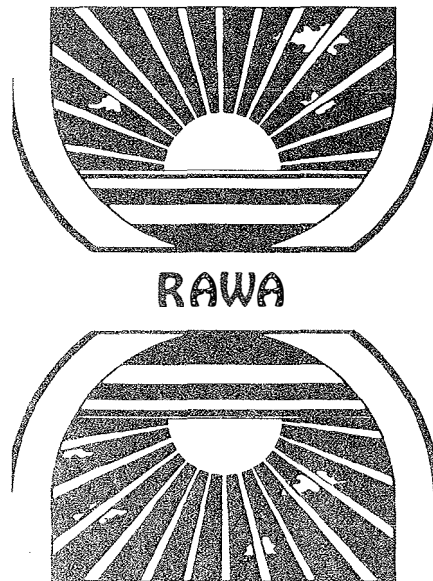
As you know, one of the primary reasons for putting together a strong national RAWA organization was to have UKK's accurately reflect the sentient artistic orientation of Ananda Marga artists rather than being a hodge-podge of quickly put together concerts and hastily made decorations. Wichita is in complete agreement with us on this, and the following are the results of discussions with Pramill and Jayashrii (national UKK coordinators).

1: There will be one or possibly two RAWA concerts. They will be completely planned before the UKK begins. Anyone wishing to perform should contact their regional RAWA representative immediately. Regional RAWA reps must send a list of all potential performers, the nature of their performance to Jaideva no later than Dec. 10. Anyone who has not signed up by then will not be able to get on stage at the UKK. This year we are hoping for some sentient and well planned performances, hopefully including lots of skits, dances and multi-media as well as the usual music. Serious theatre (for example acting out parts of the Mahabharata) as well as comedy skits would be most welcome.

2: RAWA will be in charge of kirtan at this UKK. Twenty or so musician-volunteers are needed to lead kirtan groups and channel the musical vibes in a sentient manner. Also short skits such as the one the Philadelphia unit did before kirtan at the summer UKK could be prepared.

3: Time has been set aside for all Margiis to participate in RAWA creative energy workshops. These have met with great success at various regional and local retreats around the country. If you haven't experienced one, contact your regional rep for more information. About 30 volunteers will be needed to lead these (it's really easy, all you need is a little creativity and right ideation . . .).

Volunteers for either kirtan or creative energy workshops should contact Jaideva at the national RAWA jagriti as soon as possible. Also, we are in need of a good P.A. system and microphones and amplifiers (guitar-type). If there is anyone who could possibly bring one or more to the UKK or has a van and would be willing to transport some from another part of the country, please inform the RAWA jagriti.



ACARYAS CHARIOT

December Tour

Acarya Yatiishvarananda Avadhuta

December 1 -- Lawrence, Kansas
 December 2-4 -- Wichita, Kansas
 December 5 -- Denver, Colorado
 December 6 -- Albuquerque, N. Mex.
 December 7 -- Santa Fe, N. Mex.
 December 8-10 -- Training Center, Los Altos Hills,
 Cal.
 December 12 -- Yuma, Arizona

December 11 -- Tucson, Arizona
 December 12 -- Yuma, Arizona
 December 13 -- Los Angeles, Calif.
 December 14 -- Santa Barbara, Calif.
 December 15 -- Bakersfield, Calif.
 December 16 -- Santa Cruz, Calif.
 December 17-18 -- Berkley, Calif.
 December 19 -- Sonoma, Calif.
 December 20 -- Eugene, Oregon
 December 21-22 -- Portland, Oregon
 December 23 -- Wichita, Kansas
 December 27-January 2 -- National UKK, Tahlequah,
 Oklahoma

A'carya Shishir Kumar

December 2 - 3	Reno
December 4, 5, 6	Salt Lake City
December 7 - 10	South Dakota
December 11 - 13	Nebraska

THE CRIMSON DAWN

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 Wichita, Kansas 67208.

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(continued from page 13)

"Our main responsibility now is giving aid to fire victims or victims of other such small emergencies. The Red Cross recognizes only those emergencies which involve five families or more as being in need of help-financially. We as AMURT will be notified by the police initially when an emergency occurs. We will be there to give aid and survey the damage done and then notify the Red Cross office as to how much more aid is needed and what arrangements must be made in town for the victims."

The Margis in Bend have not even yet received all their first aid or disaster training and the Red Cross was eager for their help. And, as everywhere else in the country Baba is opening other social service doors; Bupathi adds that Bend is also in dire need of a home for boys like Vistara House in Wichita.

ANANDA MARGA AROUND THE WORLD

This section of "Crimson Dawn" is specially prepared to relate the events and progress of Ananda Marga outside of the United States. Margiis outside of the U.S. are invited to write regular news stories about the progress of Ananda Marga in their Sector or Region for inclusion in the "Crimson Dawn". Send your news story to:

Crimson Dawn
c/o Ananda Marga Yoga Society
3453 E. 12th Street
Wichita, Kansas 67208
U.S.A.

Australia

I have conducted 2nd Retreat last month attended by 21 Margiis. It was very successful . . . We have moved out to a bigger house at the back of Melbourne University in order to do maximum Prachar among students and teachers . . . I am going to Perth the capital of western Australia for two weeks. One Margii couple who have been there from last December 1971 have invited me . . . my love and Namsakar to all Margiis in U.S.A. Yours brotherly - Ac. Sumitananda Av.

Canada

Dear Brothers and Sisters,

Namaskar. We are happy to report that BABA's work in Canada has begun very well. A'carya Sarit Kumar made his entry into Canada Oct. 22nd. With the aid of a letter of appointment as resident yoga instructor from the Campus Centre Board of the University of Waterloo he was granted a 10 month visa. As this appointment was merely a formality to help in obtaining more than the usual 3 month tourist visa Dadjii is now free to travel anywhere in Canada.

We in Waterloo, however, have been fortunate to have Dadajii residing here for a month. Through his seminars at the University of Waterloo we have received invaluable training to prepare us for the spiritual path. Dadajii has been teaching a daily 1 hour morning class at the university. The class begins with a short kirtan and meditation and

then concentrates on Hatha Yoga. At his 2 hour evening seminars which were held daily in the beginning and now Mon., Wed., and Fri. evenings, the program is similar, but includes lectures and discussion on all aspects of Ananda Marga.

Dadajii and our new pracar secretary, Jerry Moore, have been giving yoga instruction 3 times a week for a month to a class of about 20 12 and 13 year olds in a nearby public school. Six of these pupils appeared on television with Dadajii and Jerry last week to demonstrate kiirtan, meditation and different asanas. The children love singing "Baba Nam Kevalam, Love is all there is." In some ways they have been the most enthusiastic group. A similar class has been started at another school for students ages 14, 15 and 16. We found in approaching public schools that 1/2 of those contacted were somewhat cautious and did not wish to be the first to introduce a yoga program. The two participating schools, due to the eagerness of their principals, had classes organized for us in about two days time.

In the community we have a class meeting Tuesday and Thursday evening for adults. We were given wonderful publicity by a local Catholic school which is interested in the community school not yet begun. For some reason the class, which averages 20 persons, is made up of ladies age 20-60. Why did all the husbands stay home to babysit?

The women enjoy the relaxation and are surprised and interested to learn that yoga is more than physical postures. We plan to continue these various yoga classes after Dadajii leaves on his tour.

Our local unit was formed Sunday night. We have about 10 Margiis attending Dharmachakra. The new members are enthusiastic and some are already able to teach our yoga classes. Others in our community will no doubt want to be initiated after attending classes.

In addition to teaching classes Dadajii has given two public lectures and an earlier television interview and has been trying to make contacts in other cities. Last weekend Dadajii initiated 7 people in Toronto and revised lesson for 3 others. Of the many people initiated in the spring of 1971 only a few are still meditating. We were delighted to meet two very strong Margiis living near Toronto who have been meditating all this time on their own and who had attended only 1 Dharmachakra in London, Ontario, after which they moved to another town. The task of contacting people who were initiated by Dada Yatiishvarananda is harder than we imagined. We are looking forward to the arrival of Kameshvar to help our pracar in Toronto, London, Montreal, Ottawa and in communities such as our own where no a'carya has been before.

Dadajii's travels for the next month include: Toronto, Nov. 25-

28, c o Judith Auerbach, 26 Cumbert Cresl, 416-487-9749; Montreal, Nov. 29-Dec. 16, c o Martha Brickman, 4809 Jeanne Nance, 514-274-1171; Ottawa, Dec. 17-25, c o Derek Smith, 884 Hare Ave., 613-722-5329.

Several Margiis from Ontario will be attending the Dec. U.K.K. We look forward to meeting our brothers and sisters from many countries!

BABA NAM KEVALAM!

Waterloo, Ontario, Canada
Europe

WEST GERMANY.

A.M.Y.S. has also been registered in West Germany . . . we have kept a retreat in Berlin and Amogha Siddhi will also come along with 10 to 15 margiis from Oslo. Margiis from Finland and Copenhagen, etc., will join us . . . After Berlin I will go to Amsterdam (Holland) and then to London in Jan., as because Virupaksha and Gomati is doing good work . . . After London I will move to Italy, France and Spain and hope a good success . . . Acharya Mahesh will reach soon to Oslo to work with Amogha Siddhi in Scandenavia . . . With love, Ac Karunananda

LONDON

All is well with Gomati and I in London. We are now holding Dharmaçakra on Sunday evenings at our flat. We have addresses of a dozen Margiis and have written to other interested people but so far only a few have responded.

We are now looking for places to hold yoga classes and hope to start them next month or at the latest by Jan. 1st.

Karunanandaji will be here for the month of Feb. I hope to really put him to the test. We will try to have him give 15-20 lectures - radio, T.V., etc. We will concentrate on the London area for the most part this visit and later will move to other areas as we have more workers, for now Gomati and I will have to do what ever we can but after Dada's visit things should be different. With all love and Namaskar Virupaksa and Gomati

Philippines

By the grace of BA'BA' we are doing some work here. We have more than 300 units here in the Philippines, but many have become inactive because there is only one acharya. Dada Pinakpani has gone to Bangkok and Dada Sandiip is doing excellent work in Singapore. We are planning many activities for the next year, and by the grace of Our Lord, we will have 47 indigent schools and children's homes all over the islands. We also are making our own jagrity by next year. By next weekend, we are buying an AMURT bus, and hopefully, we will be having 1000 active units all over Southeast Asia. We now have 25 wholetimers ready to be sent to India, but due to martial law, we cannot send them.

Brotherly Yours,

Acharya Adveshananda Avadhuta
South America

I am hale and hearty and hope the same for you by the ever present grace of beloved Baba.

I am almost certain about my visa at least for a year . . .

We have also submitted all the papers and documents needed or demanded by the Social Welfare Ministry of Argentine for the registration of Ananda Marga in Argentina . . .

Ananda Marga Jagriti in Buenos Aires is working very amazingly. This is a big house and we can utilize it for all purposes. Yesterday we invited some 80 persons for yogi food and a talk on yoga. Everybody was excited with great vibration of Sadhakas, spiritual environment, loving services and cordial atmosphere followed by BABA CHA-CHA.

Yours brotherly,
Chidrupananda

AMURT HORIZONS

(continued from page 13)

improper emergency care and that another 100,000 receive disabling injuries in rescue more serious than the ones incurred in the actual mishap. The more knowledgeable emergency medical personnel we talk to and the more articles and statistics on emergency rescue treatment we read the more obvious becomes the need for quality community based rescue service.

The growth of our mass disaster relief capabilities is a long term thing: as the Red Cross is the official (chartered by Congress) organization for disaster relief in the U.S., we see our immediate role in such relief being training and gaining experience in relief techniques by working with the Red Cross - developing our involvement with them to the point where by our work we are acknowledged as a 'credible' organization and given responsibility similar to the Salvation Army, Mennonite Disaster Service, etc. Growing parallel with AMURT's disaster relief capability could be AMURT emergency rescue and medical care in local communities across the country; interested AMURT members could get valuable training and experience as well as provide quality and moral service in an area of relief which according to statistics and opinion is devoid of such adjectives. Training doesn't take long and AMURT could work with volunteer, or community sponsored ambulance rescue units which exist in many communities.

The problem of 160,000 unnecessary deaths and injuries is unique to American culture; who knows? It may well be in Baba's plan to have established AMURT emergency medical agencies in this country soon.

BABA NAM KEVALAM

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Sadvipra (Nation-wide Newspaper)..... 3.00 year

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**Ananda Marga Yoga Society
presents**

**UTILIZATION, KATHA & KIIRTAN
Fourth National U.K.K.**

**northeastern
state
college**

**tahlequah,
okla.**

**DEC. 27, 1972
TO JAN. 2, 1973**



**ANANDA MARGA
PATH OF BLISS**

**FIVE DAYS OF
DIVINELY INSPIRED
SADHANA, SONGS, DIS-
CUSSIONS, LECTURES, STORIES
GROUP ACTIVITIES, EXHIBITS,
BABA'S VANII and AKHANDA KIIRTAN**

FACILITIES

Women's Dormitories
(2-3 to a room)

Men's Dormitories
(2-3 to a room)

Separate rooms for families with children.

Large recreation room for children.

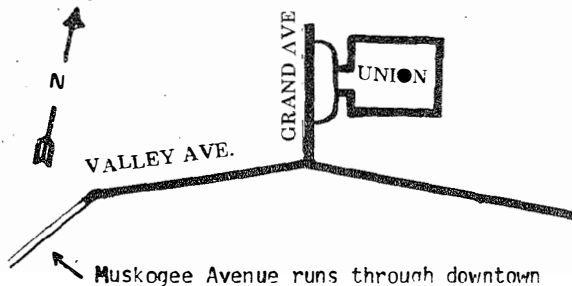
Cafeteria — 3 meals daily

Auditorium

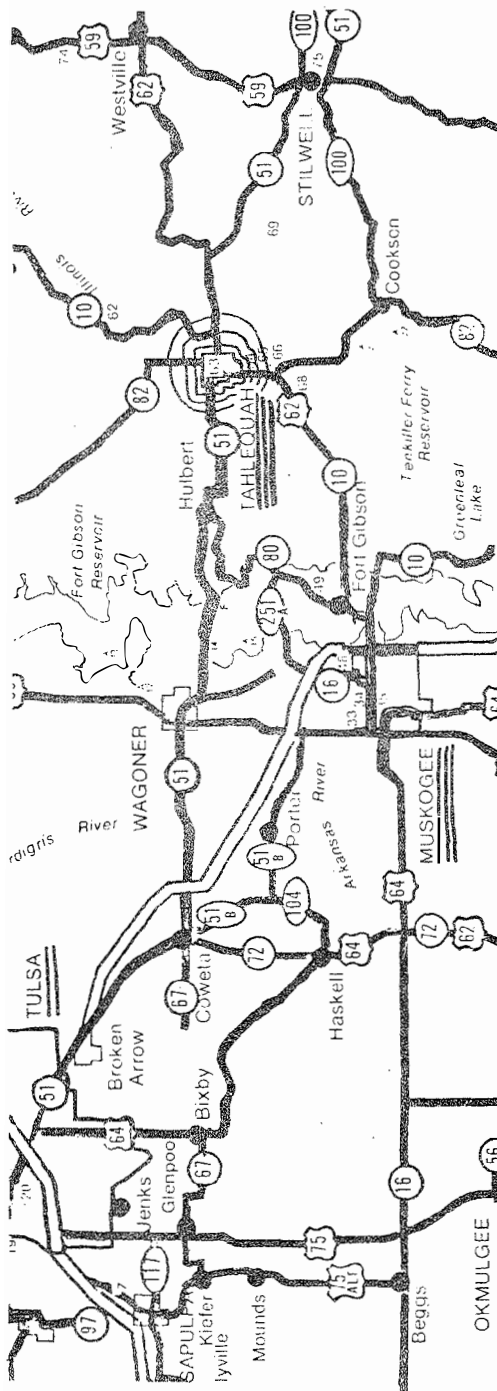
Large kiirtan and meditation room.

Small conference rooms for group discussions and exhibits

When you arrive in Tahlequah — go directly to College Union for registration and directions.



MAP OF OKLAHOMA



FEE SCHEDULE

\$30.00 per person
Payable on or before arrival

Children free

PRO-RATES:

Arrive Wed., Dec. 27 — \$30.00

Arrive Thur., Dec. 28 — \$28.00

Arrive Fri., Dec. 29 — \$26.00

Arrive Sat., Dec. 30 — \$24.00

Pre-registration is requested. Make checks payable to:

Ananda Marga Yoga Society

Be certain to mark U.K.K.

Please note: Registration will be held all day Wednesday, Dec. 27th in the College Union. Schedule begins in the evening with dharmacakra at 6:00 p.m., followed by a light dinner.