

Spiritual Work with Children

Edited by

Vladimir Antonov,

Ph.D. (in biology)

Translated from Russian

by **Marvin Eagle**

and **Mikhail Nikolenko**

Corrector of the English translation —

Keenan Murphy

2008

ISBN 9781927115145

This book is composed of articles by several authors, who worked in the scientific-spiritual School¹ of Vladimir Antonov. The main methodological advantage of this School is the development of its students as spiritual hearts, which allows them to walk the Straight Path – to realization of God’s Precepts, to spiritual Perfection. The methods of the School are presented as a sequence of steps: starting from most simple, basic – to more complex, advanced.

In this book the authors give methodological recommendations and modifications of the basic methods adapted to children and adolescents. The main priorities of this program are the following: laying the foundation for a spiritual attitude (that is based on love) towards other people and all living beings, developing the skills necessary for a healthy lifestyle, expanding the horizons and learning the basic ideas about the meaning of our lives on the Earth.

This book is intended for teachers working with children of different ages. It can be useful to parents as well.

© Antonov V.V., 2008.

¹ The word *School* in our case denotes not a schoolhouse but an association of people united by a common scientific idea. In our case this concerns a new direction of modern science – *methodology of spiritual development*.

At present time, neither the author nor his present colleagues carry out classes described in this book; we just share our experience and knowledge so that they can be used by others (Note by V.Antonov).

Contents

PREFACE V.V.ANTONOV	5
WHY ARE CHILDREN DIFFERENT? V.V.ANTONOV	6
THE BASIC PRINCIPLES OF TEACHING PSYCHIC SELF-REGULATION TO CHILDREN AND ADOLESCENTS V.V.ANTONOV	12
BASIC HYGIENE TIPS V.V.ANTONOV	14
INTRODUCTORY MEDITATION V.V.ANTONOV	15
BASIC RELAXATION EXERCISES V.V.ANTONOV	15
PSYCHOPHYSICAL EXERCISES V.V.ANTONOV	16
EXPERIENCE OF WORK WITH PSYCHIC SELF-REGULATION IN GROUPS OF CHILDREN AND PARENTS IN THE CITY OF BRNO (CZECHIA) T.MATYATKOVA	19
CLASSES ON PSYCHICAL SELF-REGULATION AND PAINTING WITH CHILDREN M.K.KHASCHANSKAYA	26
PSYCHIC SELF-REGULATION FOR CHILDREN OF 11-13 YEARS OF AGE S.V.ZAVYALOV	35
ABOUT THE METHODOLOGY OF TEACHING MARTIAL ARTS TO CHILDREN S.E.ZHIGULIN	42
THE NEW TESTAMENT AND SPIRITUAL WORK WITH CHILDREN A.V.KREMENETS	46
DEVELOPMENT OF CREATIVITY IN CHILDREN (EXPERIENCE OF THE CLUB <i>HARMONY</i>) E.B.RAGIMOVA	60
AESTHETICAL MEANS OF PSYCHIC SELF-REGULATION FOR CHILDREN E.I.DUBINSKAYA	71

PSYCHIC SELF-REGULATION IN THE WORK OF SCHOOL TEACHERS T.V.KORCHAGINA, M.P.TRETYAKOVA, S.A.SHILOVSKAYA, I.N.RAUISOVA, M.K.KHASCHANSKAYA.....	84
<i>KILLING-FREE</i> NUTRITION AND CHILDREN M.A.SHTIL	89
MY MISTAKES IN RAISING MY SON A.B.ZUBKOVA.....	92
MISTAKES CAN BE CORRECTED L.A.VAVULINA.....	95
TWO REVELATIONS L.A.VAVULINA	98
WHAT DO OUR CHILDREN DREAM ABOUT?	99
FROM GOD:	100
Rada	100
Anastasia.....	102
Vasilyok	105
Anastasia, Lada, Rada.....	108
Lao	110
CONCLUSION V.V.ANTONOV	112
BIBLIOGRAPHY	113

Preface

V.V.Antonov

Russian reality is characterized by the absence of understanding by people of the meaning of their lives. Neither the atheism, which prevailed in our country for several decades, nor distorted religious beliefs can reasonably explain – from the philosophical standpoint – why we are here and what we are here to do. This is why non-spiritual people including children get irrevocably engaged into alcoholism and other kinds of drug addiction, into crime, which become a habitual way of life for them. The experience proves that appeals to lead “a healthy way of life” cannot become a stable alternative for the masses if there is no answer to the main philosophical question – the question of the meaning of our lives on the Earth.

We have discussed this already in many publications [3,5-16,26,28,41], but to children, of course, it has to be presented in a simplified form using a language that corresponds to their level of understanding. It has to be done unobtrusively, without coercion², as simply informing them – so that having grown up, they could remember and use it as a basis for their world view and for an understanding of their place and role both in the vast expanses of the multidimensional Absolute and among other people on the Earth.

Those who read this book may either directly apply the techniques described here or create their own modifications on this basis, but they must include in teaching the main theme – the theme of spiritual love: reverence to God, the theme of goodness, compassion, service to everyone in everything good, care for all creatures including people, animals, and plants. After all, we ourselves are consciousnesses incarnated in physi-

² Any violence, including that in the form of obtrusion, leads only to negative results.

cal bodies; we abide in the endless universal Ocean of All-seeing and All-hearing Consciousness of God, Who is Love, Who will accept us forever in His Abode if we become Love as He is. The stories about Divine Teachers and about achievements of spiritual adepts will also remain forever in the children's memory to be used as examples to follow [24-25,27 and others].

Why Are Children Different?

V.V.Antonov

Two children come to mind.

Once I was invited to a party. There were many people, including families with children: some kind of celebration was going to take place.

I was sitting on a sofa. A baby climbed onto the sofa, crawled up to me and kissed me on my cheek – so sincerely, strongly! He poured his love all over me! He kissed me with such a cordial love! If I had not been familiar with his biography, I would have thought that he was a student of our School, because I had never seen such children outside of our School!

And I knew another child. I met him several times in the streets of Saint Petersburg. He was probably five years old. His eyes had a look of hatred – eerie, piercing look of hatred for everything and everyone. Moreover, this look and this demonic state were inherent in him.

I met him for the first time when he was stealing a hat from one of his peers. Our eyes met; he flooded me with his hatred – and ran away.

Second time I saw him scratching someone's car with his knife. Again our eyes met, and again it was the same hatred – and again he ran away.

These are two extremes.

I heard the idea that all children are little angels, that we must become like children and so on. Like what children?

When Jesus said “become like children”, He meant the very specific quality of the best children – “openness of the soul”; this is clear both from the context of the New Testament’s Gospels (Matt 18:3, Mark 10:15; Luke 18:17) and from apocryphal Gospels. He called His listeners “to open”, “to undress” themselves as souls before each other and before God – in emotional love!

Jesus meant good, gentle, sincere children. Some children, however, are malicious, rude, extremely egoistic, deceitful, looking at other people as caged wild animals look.

Why are children so different?

Materialistic science has been studying this problem for decades. Different scientists, depending on the profile of their work, emphasize different factors that influence the psychic development of children.

Geneticists talk about the role of genes, that the character traits are allegedly transmitted by genes in the same way as the color of the eyes and hair, or other body characteristics.

Embryologists, obstetricians, and perinatologists look for the cause in how the formation of the brain structures of the fetus was influenced by hormones, mother’s stress, hypoxia, birth traumas, and various intoxications.

Psychologists and psychiatrists address various social factors, primarily the character of the child’s contact with the mother at certain “critical” stages of its development. For example, it has been clearly demonstrated in the studies of children as well as in experiments on animals that a lack of harmony in the relationships with the mother at a certain age leads to excessive aggressiveness in the later years. Additionally, the social disorders may be caused by a lack of adequate contact with peers during childhood. [6]

Commenting on this, I want to note that all these factors indeed play a certain role.

Genetic influences may take place – through genetically determined features of the development and functioning of the hypothalamus-hypophysis-adrenal system. If this system can produce and release into the blood more of adrenaline and noradrenaline, such organisms turn out to be more active in

regular and extreme conditions. It may also create a certain predisposition (not predetermination) to excessively aggressive character traits.

And, of course, different factors causing damage to the fetus can lead to distortions in the development of different areas of the brain and endocrine glands, thus affecting one's emotional characteristics in **adulthood** in different ways.

Different brain structures, responsible for different functions, are formed during embryogenesis at different times, and every one of them is most vulnerable to damaging factors during this critical time of their formation. Therefore the same damaging factor applied to the fetus at different times of its development leads to formation of different distortions, which sometimes get manifested only in **adulthood**. [5-6]

The social factor also has a great importance in younger ages. For instance, if the child suffers negative emotional stresses due to separation from the mother or from the person who substitutes for her at the age from 6-7 months to 3 years – then in adulthood such a person manifests psychopathic traits, including excessive aggressiveness. Significant emotional and behavioral problems also occur because of the absence of adequate (that is, natural) contact with peers in childhood. [6]

Yet the most important reason for the difference between children is not known in the modern materialistic science. It consists in the fact that not only bodies are different but the embodied souls as well. After all, souls incarnated in children's bodies have been "adults" before; the majority of them – many times. They come with character traits and other characteristics developed in their past history.

This applies not only to human beings but also to animals. And this explains why in experiments on animals as well as in human studies the same damaging influence does not lead to the same result for different species.

Imagine, for example, two persons. One of them in the past life was already holy, and the other one was diabolic. The same high level of adrenal hormones in present bodies will have the opposite effect on them. The first person will more intensely devote himself or herself to spiritual service; the other one

with the same vigor will commit robbery and murder.

Besides that, we should remember that incarnation into bodies of different physical qualities is determined by God. Therefore, there is no “bad luck”, since God plans and carries out everything in such a way that the embodied soul is given the best opportunities for its further improvement.

One may ask: can maimed and ugly bodies help someone in self-development? The answer is yes. For example, if someone who in the past life reveled in power, was cruel towards others and maimed their bodies – it will be appropriate that such a person suffer himself or herself in order to realize what pain and suffering are, and through this learn compassion for others.

Concerning the incarnations of wicked people – villains are needed for ensuring the diversity of the life situations, so that we may better understand the psychology of each other. Their fate is further degradation to the very bottom, until some of them change and there, on the bottom, in their suffering, begin to search for the way out to the Light.

Now let us consider another factor affecting the development of children – their upbringing. It is the most relevant factor to analyze in spiritual schools working with children.

I remember one day I observed the following scene: a father – well dressed, arrogantly self-confident man of athletic build, of about 50 years old – was giving “life lessons” to his daughter of 10 years old. They stood in a park, and the father, pointing to the passing people, “explained” to the daughter about every one of them: this one is a scoundrel, that one is a bastard. The poor girl listened to him attentively and probably for many years learned father’s “lessons” of hatred. Only at the age of 20 many people (not everyone) manifest the ability to seriously re-evaluate everything that adults taught them earlier.

Dedicated education can be either very harmful or very helpful to children. They can be taught, for example, contemptuous disdain and hatred for everything or, on the contrary, they can be taught to love everything living, taught that love and harmony are good and that God wants us to become like this, etc.

The correct education of children is the most important factor of the spiritual help to people, the most worthy and interesting kind of spiritual service.

This is also a way of self-development in active love and intellectual creativity.

* * *

Let's look once again at the main principles of spiritual education of children.

The first principle is active *cultivation of the ideas of love* (for this is the main thing that God wants from us!) followed by the principle of *broadening children's horizons*. We must introduce into children's memory different programs of the ways they can live having grown up. We have to show them that there are chess, temples of different religions, nature which we can and must love, there are methods of tempering the body, the possibility of expressing oneself through painting, music, dance, photography, different kinds of sports, and very interesting and different ways of getting education, and that all of this can be used for serving other people, as a way of giving them our love.

Education also can be given by an example of deeds of adults, when children in the relaxed atmosphere witness the events in the spiritual school where their parents study. Alternatively, it can be done by arranging special classes and sections for children of different ages.

At the same time, it is necessary to remember that there are problems inaccessible to children's thinking. For example, the information about the existence of unembodied forms of life should be presented to them in such a form and in that volume which do not lead to formation of mystic fear. Mystic fear can become a basis for development of serious psychopathologies, which prevent a child's development.

Also, one must not teach children profound meditative techniques, otherwise they may "get lost", lose adequate contact with the material plane. We need to remember that everyone must develop themselves first in the material world, and

only then they will be able to walk the serious religious Path successfully and safely.

It is also necessary to protect children in every possible way against attempts of different ignorant mystics to involve them into contacts with the beings of the astral plane under the guise of spiritualism, into a dialog with “extraterrestrials” and so on, as well as against attempts to engage children in magical and occult experiments. Participation of both children and adults in such actions is a direct way to development of serious mental pathologies in them.

It is also very important to teach children *to think*, provoking them to do it, for example, in such situations as solving the problem of crossing a forest brook, building a fire so that it does not cause much harm to living creatures, etc.

Or one can ask children questions like “why?” – so that they learn to find answers themselves rather than receive them from adults, and so on.

During communication of children between themselves in the group, the instructor should benevolently but firmly stop all manifestations of vicious tendencies, such as aggressiveness, propensity to take someone else’s things, even the most trifling. Children can remember well, for example, such formulas as: “Jesus Christ taught, that you shouldn’t do to anyone what you don’t want be done to yourself!”, or “The one who takes without permission anything that belongs to someone else is a thief. And a thief is a very bad person!”, or “In the very good book called the New Testament it is written: love each other tenderly with brotherly love! And what you have done – does it look like tenderness?”

Some simple meditative exercises can be of great educational value. For example, all children can imagine a little sun in the chest and then run around and shine at each other with visualized sunlight.

The Basic Principles of Teaching Psychic Self-Regulation to Children and Adolescents

V.V.Antonov

Our experience accumulated in various forms of teaching psychic self-regulation to children and teenagers allows us to formulate the following recommendations:

1. Dedicated ethical work, which every instructor must do on the background of teaching psychic self-regulation, must lay the foundation of ethics in students.

2. Groups of students can be formed either of children only or can include adults as well. In the latter case, the program is created for children, but parents willingly participate in such classes. One of the advantages of the second option is that it creates common interests in such families and helps to overcome separation between the parents and children.

3. One should not teach children and adolescents the exercises of work with the reflexogenic zones of the emotional-volitional sphere³ (some basic exercises with the anahata can be an exception) if there are no special medical indications for this. The reason for this is that these exercises are not compatible with alcohol consumption during or after the course. One cannot be sure that children and teenagers will observe this rule in the future.

4. The emphasis in this work has to be put not on achievement of high results, but mainly on broadening the students' horizons, on informing the students in order to help them to choose their way of life when they grow up.

Enrich the classes with aesthetics and sports!

One can supplement them with choreography, music, photography, paintings, tourism, ecology, literature, philosophy — depending on the field of competence of the instructor.

³ The chakras (see [9]).

One can also enrich the classes of different profiles with the elements of psychic self-regulation.

5. One should not teach shavasana to children younger than 12 years, because some children have difficulties coming out of deep *relaxation*. (Exceptions from this rule are allowed only in case of medical indications. Such sessions must be conducted by a certified physician.)

6. There can be exercises of work with the reflexogenic zones of the emotional-volitional sphere and other similar methods used by trained physicians to treat neurological and psychiatric disorders in children. It is especially effective for correcting social disorders.

7. Most easily children and teenagers master exercises with mental images. Mastering the concentration is usually more difficult for them. However, training them in concentration is especially important for their progress in the school. Very helpful in this respect is to exclude “killed” food (i.e. made of bodies of killed animals) from children’s diet, and at the same time to increase the amounts of proteins found in milk and eggs. The same recommendation is useful in every respect for all people without exception.

8. An interesting positive effect can be achieved if children are present (but do not participate on equal rights) on out-of-town classes of groups where their parents study. If there is no obtrusive attitude towards them, children turn on the important mechanism of training – imitation. They learn a careful attitude towards nature, as well as towards any manifestation of life; they master skills of life in a tent, building a fire and preparation of food on it, learn discipline (waking up early in the morning, morning exercises, morning bathing, etc.), learn to see the beauty of nature and attune to it, easily master exercises for tempering the body, for example, they insist on participation in *winter swimming* together with adults [6,9].

Regarding the practice of *winter swimming* for children, let me note the following: this method helps to increase the range of temperatures comfortable for the body for the whole life; it “tempers” the body. Yet it must be used under the following conditions:

a) fully voluntary attitude of the child, with no persuasion from adults: the children themselves know best when they are ready for it;

b) favorable emotional state of all present adults;

c) making no attempts to treat with *winter swimming* (as well as with showers of cold water) children who are weakened by prolonged illnesses. *Winter swimming* as a medical procedure is effective for treatment of some local disease processes in those children who are generally in good health. The healing mechanism in this case is bioenergetic stress in response to “cold impact”. But if the body is weakened by a prolonged illness, then it has no energy which can turn on the needed process. In such cases, the opposite is effective – for example, hot baths or saunas.

Basic Hygiene Tips

V.V.Antonov

From the most general hygienic recommendations we can suggest (for all ages!) the following:

1. To wash, whenever possible, the entire body daily with soap, best of all in the morning.

2. It is better to wake up early and go to bed early.

3. To avoid wearing clothes of synthetic fabric that have immediate contact with the skin.

4. It is very good to irradiate the skin of the entire body with sunlight: it gives us health. In winter one can sunbathe regularly under the light of a quartz lamp, especially in the case of indispositions, in particular, colds.

5. To use “killed” food as little as possible or to exclude it at all [9]: this can improve our health significantly, provide a higher sensitivity to subtle manifestations of the world around us, and makes us better in the eyes of God, Who gave us the precept “you shall not kill!”. However, no coercion can be used in this issue towards children: any coercion in such matters leads only to the opposite effect. The best way of educating

children is to do it by our own example.

Introductory Meditation

V.V.Antonov

It is good to start each practice session with emotional attunement and purification of the energy of the surrounding space. For this purpose there is an excellent method called *introductory meditation*. It is performed in this way:

We adopt the so-called *student posture*: we sit down on the heels holding the spine straight, the toes looking backwards, the palms resting upon the thighs. We start sending waves of benevolence and love from the thorax – forward into space with the following formula:

“May all beings have peace! May all beings be calm! May all beings feel bliss!”

We create each of these three states first within ourselves in the thorax and then radiate it forward. Then we repeat it to the right, backwards, to the left, upwards, and downwards. This is a powerful method of harmonization of oneself and of the energy of the surrounding space with all beings living in it; it also lays the foundation for the development of the spiritual heart.

Basic Relaxation Exercises

V.V.Antonov

Mastering *relaxation* (peace of the body and the mind) is necessary for having quick rest, for the control over the emotions (it allows one to get rid of negative emotions and stresses easily), and in general one can do everything much more successfully in the state of inner peace!

Recall the famous saying of Chinese sage Lao Tse: “Calm is the most important thing in movement”. [8,12]

There are certain body postures (asanas) that help to learn inner peace.

The first of them is the so-called *half-tortoise posture*.

We sit on the heels with the toes looking backwards and move the knees apart. Put the forehead and the extended arms on the floor with palms pressed against each other. Relax the body and mind completely. Watch the stomach sag more and more as the relaxation becomes deeper. This is a wonderful exercise that allows one to get rid of physical and mental tiredness. It should be performed for about ten minutes.

The second asana is called *crocodile posture*. There are two ways of performing it.

We lie on the belly, protruding the elbows forward as far as possible, the chin resting on the palms.

The second option – we put the elbows forward and place one forearm upon the other on the floor, holding the head and the upper part of the body up by tensing the muscles of the back.

In both cases we feel ourselves happy little crocodiles, which have crawled out on a sandy beach to have a sunbath! The sun warms our backs – and we dissolve in pleasure under its tender warmth, which permeates our bodies.

Psychophysical Exercises

V.V.Antonov

Psychophysical exercises are called so because their psychic component is combined with simultaneously performing physical movements, with the latter contributing to the mastering of the former. The idea of development of such exercises was laid down in the beginning of 20-th century by Peter Dânov; their development was continued by Omraam Mikhael Aivanhov and then by us.

The first exercise of this series is called *Awakening*. We awaken from a long sleep of self-isolation from harmony, beauty, and love of the world. (While standing, we raise the hands

up and stretch ourselves as if after sleep). We let all the purity, light, and the vitality from outside into us. Feel a waterfall of astonishingly pure, transparent, subtle feelings and morning freshness flowing from above. We fill ourselves with this morning freshness, with these fresh waves, overflowing ourselves with them! (Hands move down to the shoulders, assisting this process, then move up again; we repeat these movements several times). We try to reach as high and subtle an emotional state as possible.

The second exercise is called *Giving Away*. We hold the hands against the chest and then make a wide gesture moving them forward and apart: what we received we must give away to other people – our level of spiritual advancement is measured by our ability to give. Also, in order to fill a vessel with fresh water, we need empty it first. Those who do not empty themselves by giving away what they have do not get renewed, do not grow. We repeat this exercise again and again, pouring out, giving away all the good that we have accumulated – generously, without the desire to receive a reward. Send subtlest and intense waves of streaming fresh and pure love far forward. Feel how the chest gets inflated by the energy of love that comes swelling from behind. A flower, exhaling a tender fragrance, starts to blossom out in the middle of the chest. Send these subtle vibrations forward. This is the fragrance of love itself!

The third exercise is *Reconciliation*. We raise the right hand above the head and concentrate on the palm and the space that immediately surrounds it. Then we slowly bring the hand down drawing with it a sinusoid with a half-period of about thirty centimeters. The edge of the palm should be facing the direction of the hand's movement. While doing this, let us try to feel the space, in which the hand moves, as some energy field to which we assign a new characteristic each time: first peace, then harmony, and then calm. We may "extend" the hand. (We may imagine various ways of performing dancing movements: jerky and quick versus gentle, smooth, and elegant. Each of these ways disposes both the performer and the audience to corresponding emotional states). And this simple

but powerful gesture, which symbolizes harmony, will be helping everyone in every situation as he or she masters this exercise (one should feel it deeply through!), even if performed without being accompanied with movements of the body.

The fourth exercise is called *Climbing Up*. We raise the hands up with the palms facing sideward and then bring them down laterally, making sweeps. Repeat this movement several times, with each sweep we hatch out of another coarse envelope, as it were, and become lighter, purer; we rise to the source of the *light* above us – to the sun... It becomes very close to us; a few more swings and we reach it... Flow into space of the purest and subtlest *light*, and enjoy being in it... Then slowly get down to the earth feeling the *sun* in the chest. Stand on the ground and shine at people and all other living beings with *sunlight* coming from the chest!

* * *

These exercises can be performed exactly as they are described here and can bring much benefit, including the purification of the bioenergy structures of the body and getting rid of diseases.

We can add a religious component to these exercises, and then very soon they will help us to understand that the *Light* which we work with in these exercises is the *Light of the Holy Spirit*. All worthy students begin to perceive Him in the process of their ethical and bioenergetic purification. Thus we cognize God in one of His Manifestations – and then He becomes our constant Companion and Living Teacher for our whole life.

For some people, these elementary exercises can become a starting point for deep and serious religious life.

This is just the basis for the beginning. In practical classes, one can use different modifications of these methods – depending on the individual qualities of the children and instructors.

Experience of Work with Psychic Self-Regulation in Groups of Children and Parents in the City of Brno (Czechia)

T.Matyatkova

The original material used for developing the program for our classes was the earlier publications by Dr.Antonov. We also relied on our experience of teaching based on the system of psychic self-regulation developed by Dr.Antonov, on our experience of teaching in the preschool, and on our love for dance and poetry. We also used the books listed in the bibliography of this book [46-56].

The course of classes outlined below is intended for three months of work. The group is composed of children of 5-10 years old (12-15 people), of their mothers and young grandmothers, as well as of “assistants” – girls of 12-15 years old. Classes are held once a week in the school gym. Each class lasts at least 2 hours.

The program of the classes is the following:

1. Introduction (introductory meditation).
2. Main part:
 - a) warm-up,
 - b) *psychophysical exercises*,
 - c) spontaneous dance,
 - d) meditative games,
 - e) physical exercises (Hatha Yoga asanas, etc.),
 - f) motion games (in the gym or in a park),
 - g) *relaxation*.
3. Final part:
 - a) display of slides accompanied by music,
 - b) listening to music,
 - c) fairy tales,
 - d) painting,

e) role play games (playing of fairy tales, situations, etc.),
motion games,

f) conversations with parents, final meditations, and so on.

Each particular class does not include all points of the program.

The main goal of the classes is to develop in children love for parents, friends, nature, and for everything living. Conversations with parents are also aimed at this purpose.

Introductory meditation. This is an exercise when children wish joy and love to everything living. They visualize a sun inside the chest and begin to caress everything with its rays-hands. We have enriched it with another exercise called “pouring out of the pot”. It is performed as follows: everybody sits on their heels, slowly bows the head to the floor and “pours out” from it everything that is not supposed to be there (including, in case of adults, thoughts about work and home). Both children and adults like this analogy – their heads as beautifully painted pots with handles, which they need to empty of dirty water in order to fill them with fresh and pure one.

This introduction harmonizes the group. Some children and adults began to use it at home for positive emotional attunement.

It has become a tradition in our classes – to send rays of sunny love to the absent members of the group.

The main part of the program includes frequent alternation of motion and rest. It is most suitable for the children’s form of work. It includes brief *relaxations*, during which all participants “breath with their tummies” like kittens who curled up into purring balls or like rabbits trying to catch their breath after running. Usually almost all children and adults actively participate in this game, getting accustomed to the roles of animals. If some hyper-active children try to run away to gymnastics apparatuses (which attract them very much), then we solve this problem by charging these children with leading roles in games.

During *relaxations* we never force children to stay in static postures or with closed eyes for a long time. It is important to note that during such exercises, the majority of the children sit

together with the mother, grandmother or with a girl-assistant, which facilitates the performance of the exercises significantly. Contact with a close senior person is an important emotional factor for children, which they lack in many cases.

If we want to console children in case of falling, bruise or collision, we embrace and stroke them. This exercise becomes one of the most favorite ones. It develops in children kindness, compassion, tenderness, caring attitude towards each other. It is an excellent means of ethical and emotional development as well as one of the means of socialization.

Warm-up. To warm up, we use motion and meditative games, running, dynamic exercises of Hatha Yoga.

Psychophysical exercises. They consist in combination of physical movements with self-suggestion. For the purpose of our work with children, they were modified, for example, by adding the following texts:

“Seed sprouts, young plant grows, flower bud opens, flower grows to the sun...”

Or: “Hatchling breaks free from its shell, stretches its little wings, and finds itself in the sunlight!...”

Or: “We are flowers; we bathe in the sunlight and become filled with it so that later we may give it as fragrance and nectar – to bees and butterflies.”

Spontaneous dance. *Psychophysical exercises* can transform quite naturally into *spontaneous dance* – free and harmonious (or even playful in case of children) movements of the body defined by music or visualization. *Spontaneous dance* helps to improve one’s emotional and physical states, eliminates isolation, removes fatigue from children and adults. Most of all children like to use for this dance the following meditations: to feel themselves as butterflies fluttering over meadows, as gentle clouds, balloons, flowers emitting fragrance, “dancing” seaweeds, bright autumn leaves or snowflakes dancing in the air, and so on.

Meditative games. They develop, first of all, the ability to think figuratively. With their help, the ethical and aesthetic upbringing is carried out naturally, without violence, in the form of a game. Children imagine themselves in any role (usu-

ally an animal, a flower, etc.), get accustomed to it, and freely express their emotions via motion.

Themes for meditative games can be derived from the everyday life of children, from fairy tales, or can be invented according to children's age. They can be, for example, living meadows with flowers or toys in children's room. Themes for meditative games may be like these: “how the sun was rising” [51], “how a girl walked in the forest, collected berries and met different animals”, “how I planted a seed, took care of the plant, and it grew into a flower”, “how a puppy grew, what it learned, what it knows and what it can do”, “what happened to the monkeys that ran away from the zoo into the forest”, and so on.

Hatha Yoga asanas are included in the program as a component of warm-ups, meditative and outdoor games, mostly in their dynamic variant – that is when children stay in postures for a short period of time. Static postures are difficult for little children.

Motion games. They mean active cooperation of all participants when everyone plays one's own role. Unlike meditative games, they are focused on active motion, training of children's reaction, attention and speed, development of the coordination of movements. They may include games of tag and others. Children love games that include running.

These are some of such games: Airplane (start, rise, fly quickly in the clouds, land), a similar game called Train (the train departs, speeds up, goes through a tunnel, come to a station, etc.) [48,54,56]. These are some running games: the wind comes over and drives us, rain starts; horses run – either free or with a carriage, with obstacles; carousel – create a circle, holding onto a thick rope, rotate the “carousel” slow or faster, stop, change direction. Children like motion games and running very much. They need them as a means of relaxation.

Another favorite game of children is to imitate poses and movements of animals [49,51], such as a cat, a dog, a tiger, a lion (stretch the paws, arch the back, or, for example, “cat drinks milk”, “cat looks at its tail”, “cat watches a fly”, etc.).

It may also include walking with bent knees (imitation of a

walking duck or goose).

Or: a jumping sparrow, the proud gait of a rooster, or a stork walking slowly, with dignity, etc.

Or: calves, foals gamboling on all fours, leaping frogs, rabbits.

Or: flying butterflies (the arms represent the wings).

Or: a little worm, snake, crocodile – we crawl on the floor, lift the head, and turn it from side to side. Motion games can be combined with breathing exercises. For instance: “we are a breeze, a wind, a whirlwind” – and blow loudly as the wind, or pump up a ball. Or: after running, in relaxation – inhale loudly the air with the tummy, like whelps trying to catch their breath in the burrow of their mother. Or: loud imitation of the voices of animals: mewling, barking, the roar of a tiger, mooing, bleating, purring, croaking, cooing, hissing, humming, quacking and the like. Or “I am a flute” – press on the keys (different parts of the body) and produce different sounds: tummy – haaa, heart – yaaa, throat – baa, forehead – eee, and so forth. First children are afraid to pronounce sounds loudly, but later they master it and play with great pleasure; they especially like the “heart sound”.

Relaxation of the body and mind. We use relaxation to rest after dynamic exercises and for training the children’s ability to relax. In the case of small children, it is best to train relaxation in pairs [57]. One child represents, for example, a rag doll, and another one lifts and lowers doll’s arms and legs, moves doll’s head. Another variation is *Carriage Game*: one child lies on the back on the clean floor, and another one moves him or her by the legs around the hall. Children can do also *Relaxation of a Tiger* [49], *Rest of a Crocodile*, etc.

During the final relaxation, we use elements of autogenous training of Dr. Schultz (“heavy, warm legs...”, etc.). However, it fits better to senior students. In most cases, final relaxation is accompanied by music or visualization of pictures of nature by children. One can also use poetry and relaxing fairy tales (*Cat’s Tales*, or *How Doll Fell Asleep*; see [51]).

Fairy tales with an ethical orientation are read by the instructor or by an assisting girl while the instructor talks to the

parents.

Painting. Subject matters for painting can be scenes from fairy tales, free expression of impressions from the class, etc. Children also can paint together a common picture on one big sheet of paper. For example, they can paint small fishes around a big fish-mom.

Feast. On holidays we arrange a feast at the end of the class. We arrange "a magic table" with various dishes of the ovo-lacto vegetarian diet: nuts, dried and fresh fruit, etc. In the beginning, everyone expresses gratitude to those who grew these fruits and cooked the dishes. Only after this do we start the meal.

Our experience shows that first time children pounce on the food and only after a reminder will they offer it to mothers and others. It shows that it is very necessary to develop in children a careful and unselfish attitude towards people around them, for example, during such feasts.

Role play games help to form the child's individuality properly; children develop correct social relations – by learning social roles through a game. In our specific case of working with children, these social connections include a child's relationship with peers, as well as with adults, including parents.

One of the favorite games of our children is *Guiding the Blind*: the game is played in pairs, one child is blindfolded and guided by another. Several pairs play this game at the same time. They move, bypassing obstacles and trying to not collide. This game develops mutual trust, sympathy, responsibility, and the ability to understand each other.

For development of altruism and keenness of observation, we use the game *Catch Falling Leaves*. For this purpose, we make "leaves" of paper and throw them up in the air. Children have to catch them on the fly. In this game, children in the beginning exhibit much egoism: they seldom want to give their "leaves" to others who caught less.

One of the most favorite games is the preschool game *Ouzel*. In this game, children in pairs say simple text and touch each other; at the end, they embrace. "I am ouzel, you are ouzel, I have a nose, you have a nose (everyone points first to

their own nose, and then to the nose of the partner), mine are smooth, yours are smooth (they point to the cheeks), mine are sweet, yours are sweet (lips), I am your friend, you are my friend. We love each other!” When saying words “we love each other”, they embrace. Then children repeat it in different pairs.

* * *

Conversations with parents are also an important part of the program. While we converse with parents, girls-assistants divide children into small groups, read fairy tales to them, draw pictures, perform exercises on gymnastic apparatuses, play with a ball, look at pictures.

In these conversations with mothers and grandmothers, we acquaint them with the fundamentals of the spiritual School of Dr. Antonov – we talk about the Path to God through love, wisdom, and power. One can also talk about the principles of yama and niyama [9], about children development with the help of motion, singing, about educating them on parents’ example; we also have conversations about *killing-free* nutrition – as a part of ethics and the basis for one’s physical and spiritual development. In these conversations we receive a lot of feedback from parents.

Children and their mothers usually do not like to leave right after the class, so classes become longer and longer.

From parents’ feedback we learned, among other things, the following: children willingly go to the classes and some of them even try to “impart their experience” to other members of the family. Children remind their mothers and grandmothers about cooking only *killing-free* food at home.

It is undesirable, when in such groups where almost all children have “their own” adults, some of them remain without a mother or a close senior person. They take such situations very hard. Some of them even have difficulties contacting with the rest of the group.

As a result of attending the classes, relationships in the family become better.

With time, mothers and grandmothers completely merge with the work of the group and enjoy playing in all the games. Two of them, teachers in a preschool institution, started to use some forms of our exercises in their work.

One of the grandmothers after attending these classes began to sleep better.

The girls who assisted us (all of them came to this group voluntary; one of them was my daughter), also received much help from these classes: they developed the proper emotional attitude towards little children, which is so important for future mothers. Besides that, they acquired experience of group management and developed creativity while working in the class.

I also want to note that classes with children are conducted most successfully only when the instructors fully give themselves to the games and meditations, when they themselves experience everything that they give to children. If the instructor “withdraws” even a little, children feel it immediately and the class “collapses”; children cease to react to the instructor’s words.

I personally received much from this work. It expanded the limits of my love, taught me to feel people better, to sympathize with them, to feel joy together with them. I felt myself both a child and a conductor of the *Light of Divine Love*. This Love helped me to work on myself; it opened for me the Path of development.

Classes on Psychological Self-Regulation and Painting with Children

M.K.Khaschanskaya

This article describes practical experience of work with children of 5-11 years of age. The work was aimed at smoothing

inner disharmonies – which are inherent to most children – with the help of ethical and ecological education and with the help of developing their creative abilities as well their capability for concentration and relaxation. For this purpose one can successfully use the methods of psychic self-regulation and recommendations described in the book [9]. The methods described in this chapter can supplement this information.

Classes with a senior group (10-11 years of age) took place in the gym and in nature. Classes for children of 5-7 years of age were conducted only in the gym.

The duration of the classes depended only on the children's age. Children of 10-11 years of age worked for three hours without feeling tired. Children of 5-7 years of age could work successfully for an hour and a half. In the middle of the class, we usually took a short break.

There is one point to take into account when selecting children for classes. No doubt classes are useful to all children; however, one has to decide what is more important: to “average” all children and thus to develop them slowly – or to make a group of the most capable children, who can advance more quickly and successfully. The experience of work with schoolchildren of different ages proves that the choice of “averaging” them prevents good progress of gifted children. And the progress of less capable children achieved in such classes is almost negligible as compared to their negative manifestations. Of course, this does not mean that one should not work with the latter. But one has to make groups taking this factor into account and use different methods of work in different groups.

Groups should not be large. The best number of children for classes is from 5 to 16, because it is very important to have an individual approach with each one of them.

This is an example of a program for the class:

Groups of children of 5-7 years of age:

1. *Introductory meditation.*
2. Games that include physical and psychophysical exercises.
3. Relaxation.

4. Painting.

Groups of children of 10-11 years of age:

1. *Introductory meditation.*
2. *Psychophysical exercises* and physical warm-up.
3. Relaxation.
4. Painting.
5. Relaxation.
6. Tea-drinking.

* * *

Introductory meditation is very important; it has a strong effect on the formation of ethics and on the development of emotional love for all manifestations of life; it also helps to develop the skills of concentration of the attention. Besides that, it creates a positive emotional background for doing other exercises.

For children of 10-11 years of age, the *introductory meditation* is performed in a form similar to that of adult groups. All children like the posture for making this meditation – so-called *student posture*. In this posture, they quickly calm down, and this helps them to receive information from the instructor.

For children of 5-7 years of age, one can give the *introductory meditation* in the form of the exercise *The Sun*. Children form a circle, as if they stand around a lake. They imagine themselves to be trees, grass, flowers which stretch their arms-branches towards the sun; they take the sun into the hands, bring it closer, embrace this giant, warm, shining ball – and the sun enters the chest and kindles our hearts with love. Every one of us turns into the *sun*; our arms turn into its rays. Children turn from side to side, whirl to soft music, make wavelike movements with their arms, shine with *light*. They shine with the sun from the chest – at each other, at animals and birds, at fish in the water, at trees and grass. Children themselves suggest to whom else they want to send their *light-love*.

One can use other forms of performing the *introductory meditation*.

It is very important to feel when it is time to end this exercise. It is important that the children enjoy the *light* emanating from them, but on the other hand, their subtle state may turn into excessive agitation, and children become hard to control.

Then one can perform warm-up or give to children *psycho-physical exercises*. One should not follow the program too strictly – it is more important to feel in the process of conducting the class what is needed at the current moment. During the first classes, *psychophysical exercises* that follow the *introductory meditation* are difficult for children to perform, because children need to change activity after the concentration. However, after one or two months of work, they easily switch from *introductory meditation* to *psychophysical exercises*.

During the warm-up, one can alternate dynamic exercises – with Hatha Yoga asanas and pranayamas. It is better to give physical exercises in the form of a game or together with visualization. This makes the warm-up interesting to children. The instructor should give asanas to children gradually, without overloading them.

We perform the warm-up to soft music, ask children to do the exercises gently, harmoniously, without haste – so that their movements follow the rhythm of the music. One can also suggest to them the game *Mirror* (see the article by E.B.Ragimova) when the instructor makes movements and children imitate them.

Below are the exercises which we do in the class most often:

1. We raise the hands and “inhale” *sunlight* through the palms, then bend down and “exhale” everything dark, coarse, unpleasant, so that inside the body there remains only goldish light of the sun. We repeat this exercise 3-6 times.

2. We stand with the feet at shoulder width apart, the hands are slightly moved backward, the palms are turned forward. With inhale, rise on tiptoes, the hands move forward and upward as if raising a wave; with exhale, the hands move down, the feet stand on the floor. We repeat this exercise six times.

3. We do *mountain pose* (tadasana), focusing the attention on the arms moving gently upward as if by themselves – without effort from our side, we just watch how the arms move. Later when children begin to paint, the instructor may remind them about this feeling by drawing an analogy between the spontaneous movement of the arms in tadasana and the movement of the hand holding the brush.

4. Then children can do *tree pose*: its variation when the left hand holds the forepart of the left foot bent back; the right hand is relaxed and raised up slightly above the forehead with its palm turned forward. The instructor suggests that children feel the right leg as the trunk of a tree with its roots going deeply into the ground; the right hand is a branch; its palm and fingers are leaves of the tree. Then children do the symmetrical variation of this pose. In this asana, children may stay from a half of a minute to two minutes.

5. Then we gently do the following exercises to soft music:

- *triangle pose* (utthita trikonasana),
- *extended side angle pose* (utthita parsvakonasana),
- *warrior pose* (virabhadrasana) [18].

6. Then one can do several exercises from mian chuan (“slow water”) or tai chi chuan. For example, “to raise one’s leg using a non-existing thread”, or “to raise one’s knee using a non-existing thread”, or “to catch and to raise a falling wall which does not exist”, etc. Many of these exercises are described in [37].

One can supplement these exercises with pranayamas [9] and visualization.

7. On the first classes, exercises from the beginning of the course on psychic self-regulation described in [9] can be very useful.

Children do with pleasure exercises which resemble a game and are supplemented with visualization.

8. The exercise *Butterfly* (for stretching the muscles of the legs; based on bhadrasana pose) is one of the most favorite for children. We sit down on the floor in an upright position, the legs are bent and stretched outwards, the soles are pressed against each other, the hands clasp the toes and the forepart

of the feet. The bent legs make rhythmic, springy movements downward, thus stretching the muscles. When doing this exercise, children can imagine themselves butterflies fluttering over flowers. The butterfly has chosen a flower, descended on it, and stopped moving. Then it folded its wings (children move the knees upward), sipped sweet nectar, thanked the flower, and flew to other flowers.

9. Then one can do *fish pose*, *snake pose*, *bow pose*, and *boat pose* [18].

10. Children of 10-11 years of age do the following series of asanas well: *half-candle pose* (*viparita karani*) – *candle pose* (*sarvangasana*) – *plow pose* (*halasana*) – *rabbit pose* (*sasangasana*) – *half-candle pose* – *candle pose* – *half-candle pose*.

11. All children do the following exercise with pleasure: the feet stand wider than shoulder width, inhale and bend backward, exhale and bend forward, press the palms on the floor. “Walk” on the hands forward a bit, the feet do not move, the body sags down. Turn the head and look first at the right foot, then – at the left foot. Then return to the original position.

12. In the end children may jump for some time. Children like to imagine themselves as a rag doll and jump gently, relaxing in the final position. They can imitate jumps with a skipping-rope, make jumps while clapping the hands, or with slapping the buttocks with the hands, or with turning from side to side, etc.

To include all these exercises in the warm-up of every class is not necessary. The lower the age of the child, the less must be the load on them: the instructor has to increase the load very gradually – from class to class. One has to keep in mind that children always want something new. Therefore, the instructor has to change the forms of the exercises often. It is especially important for younger children.

To help children to do *psychophysical exercises* successfully, the instructor may suggest images to them. For example, children can imagine themselves as fishes, seaweeds, trees, clouds, birds, waves, wind, balloons, snowflakes, specks of dust, sail boats, etc. After children have identified themselves

with the image – they can easily fill this image with *light*.

With time children do *psychophysical exercises* more easily and with more interest. They all will feel the *Light* that fills their bodies and the space around them – they feel it as real.

Spontaneous dance in the case of children has to be supplemented with visualization and introduced during the first classes. Children easily move, dance; they do not feel shy before each other, never worry about how they look from the outside.

It is very interesting to do the exercise *Lotus* – as the first *psychophysical exercise*. Children sit on the floor in a circle; their legs are stretched forward; their feet are in the center of the circle. The children form a lotus flower together; each child represents a petal of this flower. They can take each other by the hand and bend forward to close the flower bud, then unbend, release hands, and lie on the back on the floor and imbue themselves with *sunlight* flowing from above. Then they sit up. One of the children stands up and begins to whirl in the center, then the next child joins this whirling, and the next... Children form the inner circle and whirl smoothly. There can be other variations of this exercise.

Relaxation is a very important exercise. Everyone knows that for modern people it is very hard to relax. Those unable to relax accumulate much tiredness by the age of twenty.

In *relaxation* it is very important and convenient to give ethical directions to children, to develop the emotions of love in them, to refine their perception of nature, to give them ecological education. Usual conversations with them do not have such an effect.

The instructor suggests images to children during the entire relaxation. The instructor's voice guides the child and does not allow it to go to a state of relaxation that would be too deep [9]. For example, the instructor may tell a fairy tale which corresponds to the subject of the class. Relaxation can be performed in the *half-tortoise pose*, in the *crocodile pose*, on the back, on the side. Usually the instructor suggests to children some particular pose; if some children prefer another pose, the instructor should not prevent them from assuming it.

The way of giving relaxation to children is different for different ages. Children of 10-11 years of age can enter the state of deep relaxation to soft, gentle music and to the voice of the instructor, which suggests images to them. For children of 5-7 years of age, one can successfully use the methods described in the book [44].

Painting can also be done in different ways depending on the age of the children. One can use any material for making pictures; in our classes we prefer dyes. Children use watercolors, watercolors with whitewash, gouache. For children of school age, it is better to give gouache; watercolors are more efficient for higher ages. The brushes should be wide and flat; for painting fine details, there must be also thin brushes. And one needs a piece of cloth for cleaning the brushes.

First one has to teach children to mix dyes and to make subtle and pure hues of different colors. This is done with large color spots.

All tools have to be prepared beforehand, before the class. As children exit the state of *relaxation*, they themselves take everything necessary and begin to paint.

The feeling of color harmony is inherent in many people from birth. However, they often do not know about their abilities, and therefore they need to be helped with this. If this help is provided in childhood, the child begins to develop more harmoniously.

For children of 5-7 years old, it is necessary to suggest the subject of painting and demonstrate to them the methods of work, since they lack basic painting skills. It would be good if the subject has a certain state even in its title, as is customary in China and Japan. Children paint brooks flowing over the melting snow, clouds changing their shape under the wind, branches of trees on the background of a pure sky or rising sun, the underwater world, meadows with flowers and butterflies, the sun, the sea, etc. They can paint animals, birds, trees, flowers – this develops in them love for all creatures.

In the process of painting, children learn to see the world. In this way, one can teach children to see and to feel the world from most interesting points.

In the work with children of 10-11 years of age, the emphasis is put on spontaneity. In this age, it is enough to encourage them a bit and direct them – and they begin to express their states and mood using the methods of work familiar to them. Children learn and apply new techniques very easily.

In the process of painting, the instructor must not be an outsider but paint together with children – to establish the correct mood and to help them. It is also necessary to prevent children from chatting during painting, because this causes them to leave subtle states. It is not so easy with children of 5-7 years old, because they experience everything that they paint and say it aloud. Yet the instructor has to pay attention to this matter and prevent excessive chatting.

Tea-drinking is also an important component of the class. Before the meal, the instructor gives meditation which attunes children to the feeling of gratitude to the Earth and to people who feed them. It may be the first time that children begin to think of this matter. Under the guidance of the instructor, children learn to share food with each other and to have a careful attitude towards it.

If in the process of tea-drinking, children start talking about vain subjects, the instructor has to try to direct their talks to spiritual matters by gently changing the subject. Sometimes children themselves make such remarks to each other.

An important pedagogical form of work with children is *going to the country*. One has to take children to nature in order to give them examples of the correct and careful attitude towards it, which is very important for their future spiritual life.

In such trips, it turns out that many children can talk to plants, insects, animals, and birds – and understand them well.

One can learn much from such children.

However, other children are surprised with the attitude towards plants and insects as living beings capable of feeling pain and of loving. First, these children even laugh, because they do not understand it. Nevertheless, with time, they accept the same perception of the objects of nature – as living beings, because they learn it in meditations in the classes as well.

Such an attitude to nature is close to children; they easily accept it and begin to perceive the nature as a Temple of Life.

In forest trips, children also learn to build a fire without causing harm to living beings, to not be afraid of bad weather, to distinguish edible and inedible plants, to distinguish calls of different birds and to enjoy their singing.

It is also useful to show children slides with states of nature. However, one should not show too many slides, because children get tired very quickly.

When the group is well prepared, it may begin to work with the exercise *Surya Namaskar – Sun Salutation* [18]. Children of 10-11 years of age do this series of asanas with pleasure. It is very good to do it in nature.

Sometimes there occur conversations on religious subjects; it happens most often in the forest, when the group sits around a fire. It is interesting that all children of 10-11 years of age, who have been attending the classes for five months, believe that there is God. Most of them imagine Him as *Light* or as the All-Pervasive Spirit, though we have not told them such ideas in the classes. Such a perception results from their personal experience acquired during psychophysical and other exercises.

Our practice of conducting such classes shows that in the beginning there are very few harmonious children that the instructor can work with ease and pleasure. However, their number grows as the classes go on. At the end of the five-month course, there are about 40% of children in the group who value the classes very much. To work with them is a great pleasure and reward to their instructor.

Psychic Self-Regulation for Children of 11-13 Years of Age

S.V.Zavyalov

At the age of 11-13 years, children actively accumulate *basic knowledge* about the world around them. Some of them

begin to master *harmony*; this is related to formation of the emotionogenic structures of the organism and the child's search for harmony in relationships with other people and with the world.

Taking this into account, the instructor has to provide children with information on all questions important to them, help to develop their creative abilities, form in them a benevolent attitude towards the world. It is important that students learn about their possibilities in life and receive an opportunity to *try themselves* in different kinds of activity.

The adolescent age is the stage when intensive physical and psychic development of the child takes place.

Especially significant are anatomico-physiological changes related to puberty (this is a complex series of anatomic, physiological, and psychological changes). The puberty process and quick growth of the body increase in adolescents their psychical vulnerability and excitability. In the social environment, the requirements to children, when they reach adolescent age, become higher. It can present difficulties for them due to their lack of life experience. In such a case, they may exhibit unstable emotions and behavior.

The instructor has to take all these problems into account when creating the program for classes.

For creating our program of work, we used the course of psychic self-regulation for adults [9] (its first part, prior to work with the chakras) and the experience of work with children accumulated in the School of Dr. Antonov.

Our classes also included some methods of Hatha Yoga and wrestling, ethical conversations, etc.

Usually the classes were conducted according to the following scheme:

1. *Introductory meditation.*
2. *Psychophysical exercises, meditation Latihan, spontaneous dance.*
3. The series of asanas *Surya Namaskar.*
4. Games-meditations, exercises for development of concentration, pranayamas.
5. Motion games.

6. Hatha Yoga asanas.
7. Elements of wrestling.
8. Relaxation.
9. Conversation.

The psycho-energetical part of the class is especially important, because it develops the emotional sphere and the visualization ability; it allows children to understand the world around them better and to know new subtle emotional states.

Due to specific character of adolescent perception, the first task of the instructor is to make students interested in exercises. That is, the instructor has to decide how to present information to the students.

For instance, one can use the following explanation:

“We are going to learn how to become sorcerers: to become them, we have to change ourselves, to learn to be filled with love and goodness. People around us will feel this. If we are filled with goodness – then the entire world around us will change, because we will see it in a different light; only we ourselves can create the world of love and joy, and there are special methods for this task which we can learn.”

One may tell children a story about a girl who had been blind since her birth but then became sighted. She looked at this wonderful world for the first time and found that it is very beautiful! The girl asked her mother, “Why didn’t you tell me about this?” The mother answered, “I told you many times, but you could not understand me!” In a similar way, we are all born spiritually blind; our spiritual eyes are closed, and we do not see the world of the beautiful! However, we can learn the methods that allow us to open the spiritual eyes, and then we will see that around us is... Love! But to reach this goal, we have to make efforts.

After such an introduction, children willingly begin to do the *introductory meditation*, psychophysical and other exercises.

Mastering of *psychophysical exercises* can become easier if children attune to images of nature – a flower, a seaweed, the sun, etc.

For example, when doing the exercise *Awakening*, children

can use the image of a sunflower: it feels the spring, awakens, and stretches towards the sun. It becomes bigger and bigger; its leaves grow; its bud grows larger and opens into a big yellow flower. We stretch the arms-petals to *sunlight* and fill with it the body-stem!... – and gradually become made of *goldish sun rays*!

For the exercise *Reconciliation*, one can use the image of the *ocean of tender light*; we are on its bottom and caress this *ocean* with our hands, giving it our tenderness in these touches.

The exercise *Giving Away*: inside my chest, a large white rose blossoms; the entire chest becomes filled with its subtle fragrance; with my hands I spread this fragrance to my friends.

Spontaneous dance: I am a seaweed in the heaving volume of warm water.

It is good to perform the meditation *Latihan* using the image of a joyful goldish rain.

In our classes, we also use the technique of inner smile. It implies that one has to learn to make the outer smile not merely a mask to wear when necessary, but make it born from the inner smile.

Here again, the instructor has to find forms of presenting this exercise to the children. This method consists in visualizing one's own smiling face, and then moving the energy of this smile into the spiritual heart and distributing it to the entire organism. Then the instructor suggests to the students to feel that smiling lips and eyes radiating joy appear in different parts of the body – and the entire organism begins to shine with a smile! It is very important that the instructor, too, do this exercise with full emotional commitment, so that children can imitate; imitation skills usually are well developed in them.

It is important to teach children concentration so that their attention does not scatter and becomes steady. For this purpose one has to find an approach that attracts children. For example, during the introductory meditation, we first imagine that we are standing on the planet Earth surrounded by many living beings. The sun shines above and gives life to us. Let us listen how our hearts beat... Then imagine that instead of the heart there is a bit of tender sun in the chest, and the entire

chest becomes filled with its *light*, and we begin to shine as a floodlight from the chest...

For development of the visualization ability, the following exercises are useful:

The exercise *Dragonfly*: we are standing on a forest glade on a warm summer day; we stand on soft green grass barefooted and feel that the grass is very soft... A dragonfly flies close to me; I stretch my hand to it, and the dragonfly descends on my hand. The dragonfly basks in the sun... Let us warm the dragonfly with our love flowing from the palm...

There is an exercise with an orange: we peel an imaginary orange fruit, its juice flows on our palms, we bite off a piece and swallow it...

In our classes, we also use some pranayamas. For example, we become magicians. On the palm of everyone, there is a white ball of *light*. We pull it inside the palm, move it through the arm, through the chest, through another arm – and the ball appears on another palm. First children can do this exercise in pairs: one partner moves his or her finger along the trajectory of the ball's movement to help another partner to do the pranayama.

Children quickly get tired of doing concentration, therefore it is important to end the exercise in time, so that children remain in a good emotional state.

In the classes we also use exercises with identification of oneself with some image (a dynamic one, best of all). For example, we enter the image of a flying bird, or become identified with an airplane, or we play a train and each of us becomes a car of this train, we move through different places, different landscapes. Or we join together and form a large snake: it moves forward. Or we turn into a shoal of playful dolphins; the sea is our home; we travel in the underwater world, jump high above the water surface and dive again. These exercises bring much joy to children.

In order to make the subtle emotional states stable, to make children healthy and strong – the instructor has to provide them with basic skills of work with the body. One of such methods is Hatha Yoga asanas.

In the classes we use, among others, the series of asanas *Surya Namaskar – Sun Salutation*. Then several simple asanas follow: *cuckoo pose*, *frog pose*, *bow pose*. Before doing the asanas, children perform emotional attunement: they say to themselves that they will do asanas well and self-confidently. They also learn that we have to become masters of our bodies, not vice versa.

Wrestling exercises are very useful for harmonious development of adolescents. Children may learn simple methods of martial arts like sambo, aikido. Classes in wrestling are conducted as game situations. They develop strength, provide children with the psychological stability in difficult situations, and help develop willpower. Together with Hatha Yoga, they allow the child to master the body, to feel it better. This contributes to development of courage, gives practical skills.

For emotional relaxation and for making children more interested in the classes, we use all kinds of motion games. They are different variations of tag games, relay-races, etc. Children become very agitated during such games, so it makes sense to teach them to calm down after it in one of the relaxation poses.

For resting at the end of the class and during the class if necessary, we use *relaxation* in *crocodile pose*, in *half-tortoise pose*, or by lying on the back. In *relaxation*, we use visualization of clouds floating in the sky, hovering birds; children may identify themselves with these objects.

One of the most important parts of the program is the final conversation, when the instructor does the intellectual and ethical parts of the work. Conversations with children are based mainly on the material from the New Testament (namely, on parables) together with discussing such subjects as:

- the meaning of life,
- the ecological aspect of human existence,
- how to develop in oneself the ability to love
- the principles of evolution in the universe,
- how to live without causing harm to anyone.

We have such a conversation for 10-15 minutes in the form suitable for children. Many children are interested in these

problems and begin to ask questions, which is quite important.

Boys show much interest in the question of the ahimsa of kshatriya. Ahimsa is the main ethical principle which reads: “Causing no harm, as possible, to other living beings – in deeds, words, and thoughts” [9]. A kshatriya is a leader, a warrior. The ahimsa of kshatriya reads: “One has to be strong and kind, to use power without getting angry!” Children need to work with this subject practically with the help of the methods of wrestling.

It is good if the instructor can conduct several classes in nature, in the forest. Here children can learn a careful attitude towards living nature. For example, how to build a fire without causing harm to it? They may also try finding the borders of bioenergetical cocoons of trees; this helps them to understand in practice that all living beings around us are our companions in the process of evolution.

* * *

By the end of the classes, one can notice changes that happened to children. These changes are, first of all, a broader knowledge and outlook, positive skills and qualities, active interest in reforming oneself in accordance with the information presented in the classes, and a lower level of diffidence. Many children begin to study in the school better, become calmer; some of them correct their conduct in accordance with the ethical principles that they learned.

Their parents notice that children gained aspiration to creativity (they want to paint, want to go to creative classes), that they developed self-confidence and have higher interest to the classes in ordinary school.

About the Methodology of Teaching Martial Arts to Children

S.E.Zhigulin

It happens quite often that teaching martial arts leads to the growth of the most despising qualities in people who already possessed such qualities before. It can also give a certain advantage to those who enter on the criminal path. Of course, it depends much on how the teaching is done, that is what ethical norms are suggested to students by their instructor.

On the other hand, teaching martial arts can become an important part of the work of true spiritual schools, where the ideas of love for God and for everything living including people, plants, and animals, become the basis for the world view of the students.

This is especially important in teaching children, because the initial views provided to them in the beginning of life define to a large extent their future destiny.

The true meaning of mastering martial arts in the work of sound spiritual schools consists not in gaining the ability to defeat enemies, but in overcoming one's own weaknesses and shortcomings. This implies constant development of oneself as an active person, who realizes in life the ethical and spiritual principles – such as fortitude, gentle and careful attitude towards the objects of the world, kindness, sincere and tender love combined with readiness for self-sacrifice. Also, there is no doubt that such classes, when conducted correctly, can significantly improve the social and psychological stability of the students.

The main form of teaching martial arts is classes conducted for groups of students. This allows the instructor to teach students, among other ways, through formation of true spiritual relationships inside the group itself. In the process of training, children learn to communicate with each other and with adults. The instructor possessing certain skills almost always becomes an object of the students' admiration and imitation.

This, in turn, requires much responsibility from such a person. The instructor can easily “kindle the hearts” of the students with his or her own spiritual burning and become for them an example of higher ethics not only in the gym but in the usual life as well. Only a person with the opened spiritual heart is able to solve this task. The instructor also has to create the atmosphere of benevolence and sincerity, to release the spiritual potentiality of the students, to form in them the correct attitude towards the world.

For a student, the learning begins with the development of the correct attitude towards the gym where the classes are conducted; the gym is the place of the student’s development, and therefore it has to be kept clean and tidy. The student has to behave decently in it. During the class, the student must not make much noise, divert the attention of others, or do anything without the command of the instructor. By following these rules, children learn to control their emotions and actions.

The students begin their training in a standing position or sitting in *student posture*. Since martial arts develop the motoric-and-power sphere of the organism (one of its coordinators is the lower dantian), it is necessary to do this work on the background of subtle emotions. For this purpose, the instructor suggests that the students concentrate on the image of rising sun, helps them to get rid of emotional and muscle tension, to activate the middle dantian and enter subtle positive emotional states.

The next part of the class is the warm-up. The warm-up consists of movements of the tai chi kind. We called this series of movements *Swaying Reed*. By entering the image of a reed swaying under the wind, the students can easily do basic movements of warm-up: swaying, bending, sagging. This helps to make the body relaxed and pliable.

The instructor suggests more and more complex exercises, putting the emphasis on achieving plasticity and stretchability. Retaining a pleasant, comfortable inner state is an essential condition for safe increase of the load. Only in this way can one avoid traumas, learn to perform the *forms (kata)* fluently, and master the entire technique properly. This has a positive effect

on the body (thanks to removing long-standing tensions, restoring and harmonizing all processes in the body) and harmonizes the psychic state in general.

Teaching students to assume the correct position of the body is an important element of martial arts. This is the foundation for mastering the basic technique, because it develops stability, which is fundamental for dynamic *forms*. Though children do not like to stand in the same position for a long time, these exercises are very important for a number of reasons, not only for mastering the technical aspect of the art. They help one to develop, among other things, the correct carriage, which is important for health.

For mastering static positions, we use the image of a tree which stretches its roots into the ground and its leaves – towards the sun. By working with this image, students easily learn to relax and to retain the positive emotional state during the entire exercise.

The dynamic way of mastering technical elements is much more interesting to children, and allows the instructor to include various exercises in the work. For example, running has a positive effect on the circulatory and respiratory systems, acrobatics develops the vestibular apparatus, exercises that involve large amplitudes strengthen the musculoskeletal system. A special part of dynamics, dedicated to basic technical actions, includes movements, blocks, and attacks.

Everyone at a young age wants to become strong and confident in themselves. But having begun to learn the dynamic exercises, the students realize very soon how much time and effort one needs to spend for mastering the technique. This develops in them diligence and persistence.

Almost all dynamic *forms* in traditional oriental martial arts are related to images of *totem* animals, to which people assign higher virtues. Imitation is peculiar to children. Observing the students, the instructor may see, for example, that one of them, upon entering the image of a tiger, stays calm and makes movements full of gentle power. Another student attunes to the aggressiveness of the tiger – with all consequences of this emotional state; in this case, the instructor has to

explain to this student that this is wrong.

We recommend working with images of animals very carefully.

It is most safe and correct to work with images of nature: sun, water, wind, etc. This attunes children to pleasant emotions, to the purity and harmony of nature. For example, by attuning to a gentle flow of a brook, students begin to perform movements more fluently, easily, retaining a positive emotional state.

Quite often we combine such meditative methods with pranayamas. This allows one to do effective cleansing of the meridians of the body and to achieve significant improvement of the health of the students.

Students can do *forms* working alone or in pairs. Working in pairs makes them use all elements learned on the preparatory stage. In this work, the instructor can see the strong and weak points of each student. One of their tasks in this work is to learn to perceive the partner not as an enemy but as a friend and assistant. Such relationships develop sincerity and trust in each other, help to overcome fear and lack of self-reliance, and thus to avoid the development of aggressiveness. These qualities will be helpful to children not only during the classes but in everyday life as well.

Our experience shows that one can take into groups all children who are healthy enough. We recommend to all students, besides other ethical and hygienic norms of life, switching to *killing-free* nutrition.

It is natural that some students leave the group sooner or later. But some students continue to work for years. When they reach the age of about 20 years, we give them the methods of work with the chakras and meridians, and then – the methods of buddhi yoga [9-11]. Of course, only those students are given these higher methods who have accepted fully the main ethical principles and are well developed intellectually.

Teaching martial arts must not be limited to classes in the gym only. We also use other forms of teaching – visits to museums and historically important places, theoretical lessons on the history of martial arts of different nations, camping trips.

All this develops the outlook of the children, their respect to cultural heritage of different nations, and cultivates in them a careful attitude towards nature. Thus, teaching martial arts can help to solve the tasks of raising children as harmonious, wholly developed individuals, to lay the foundation of ethics, health, and spirituality in them.

The New Testament and Spiritual Work with Children

A.V.Kremenets

“A sower went out to sow his seed. As he sowed, some fell along the road and was trampled down, and the birds of the sky ate it up. Some fell on rock and came up, but withered because there was no moisture. Some fell down among thorns, and thorns grew and choked the plants. But other seed fell on good soil, and when it came up, it yielded a hundredfold harvest” (Luke 8:5-8).

Jesus Christ told this parable to His disciples and explained it by revealing the profound meaning of the images of the seed, the sower, and the soil. “The seed is the word of God; the seed that fell along the road is about those people to whom the devil comes afterwards and takes away the word from their hearts, so that they may not come to believe and be saved; the seed that fell on the rock is about those who listen to the word and accept it with joy, but have no root, and believe for a while, but in the time of temptation fall away; the seed that fell among thorns is about those who listen to the word but then go away and get choked by worries, riches, and pleasures of this world, and bring no fruit; and the seed that fell on good soil is about those who, having heard the word, kept it in the kind and pure heart and bear fruit with patience.” (Luke 8:11-15).

What will be the future life of children with whom we have contacts? Will they be able to choose with benefit for themselves the truth in the flow of information and events around

them?

If good soil was prepared, if in childhood one received rich versatile information about the world, if the foundation of ethics was laid, then one's spiritual Path will be less winding. And if the adults are sincerely interested in the happy future life of the children – not in the sense of financial success but in the sense of the surest progress on the spiritual Path predetermined by God – then they have to build relationships with their children according to the Divine rules which were given to humankind through Krishna, Gautama Buddha, Jesus Christ, Babaji, Sathya Sai Baba, and other Divine Messengers [8,10-12].

Work with children in the groups of psychic self-regulation described in the articles of E.B.Ragimova, T.Matyatkova, and M.K.Khaschanskaya can be enriched with the themes from the New Testament. This approach also conforms to the principles set forth in the article of Dr.Antonov *The Basic Principles of Teaching Psychic Self-Regulation to Children and Adolescents*.

In the very life of Jesus Christ, in His deeds, speeches, and parables – there are answers to many questions which may arise in one's life. Many aspects of man's relationships with the material world, with other people, and with God are reflected in the Gospels. It is important that the instructor be able to determine what is most needed to the child at the present moment and – taking into account the child's age and other circumstances – impart the appropriate information in the most suitable form.

Using the example of the life of Jesus Christ, one can realize the principle mentioned in the article of Dr.Antonov: "Dedicated ethical work... must lay the foundation of ethics in students".

One more principle mentioned in the same article: "The emphasis in this work has to be put... on the expansion of students' horizons, on informing the students in order to help them to choose their way of life when they grow up".

With the use of the Gospels, the instructor can diversify the information given to children.

The information has to be presented in the form that corresponds to the children's age and, if possible, taking into ac-

count the individual peculiarities of each child – for the sake of the most intensive and harmonious development of them on all three main directions: intellectual, ethical, and psychoenergetical [3,6-10,13-16,24-28,41].

In work with children of any age, it is necessary to present the information unobtrusively. If children do not comprehend what was presented to them, then one should try to understand the reason: maybe the information was given in a too complicated form, or the relationships between the children and the instructor do not allow communicating on that level of openness which is needed for imparting this information, etc.

A failure in work with children has to be interpreted as an indication that the instructor has to work more on self-development to bring into harmony its ethical, intellectual, and psychoenergetical aspects.

Let us examine important points noticed by us in work with groups of children of different ages.

Children of 4-6 years of age do not care about where this or that life principle comes from. They just experience the emotional background around them and behave accordingly. If it is love which accepts them as they are, then children “soak up” this love into themselves. This allows the instructor to unfold children’s capabilities most fully and speed up their development. If children do not receive love and, moreover, if negative emotions are directed at them, then they suffer, become reserved, or on the contrary, begin to behave glaringly.

Therefore in work with children of 4-6 years old, one must first of all create the atmosphere of love, the atmosphere of an equal and calm attitude towards all students in the group, independent of their good or bad features.

At this age, children easily accept the idea of their unity with the world, perceiving even inanimate objects as living beings, assigning to them characters and habits. Therefore, the basics of the ecological education are perceived by such children as something self-evident: “it is painful to a tree if one breaks its branches”, “a flower does not want to be picked” – all this is very understandable to small children; one needs just to stress this.

The children of 4-6 years of age also understand very well that Divine Love is potentially present in every one of us and that it can illumine both our lives and the life of everyone around.

The meaning of Divine Love can be described to children with the help of the image of a living sun, which resides in each of us. Small children can easily imagine that inside their chests there is a sun which gives to all its tender *light*. Children like very much to shine and to give this *light*. There can be very different variations of this exercise:

- to shine from the chest,
- to pour out this love and *light* from the eyes with the help of a smile,
- to shine with the hands and fingers,
- to shine with one's whole being.

When narrating to children fairy tales and stories, one may use various fine metaphors and expressions found in the Gospels, for example, a comparison of good people with trees yielding good fruit.

Children of 7-10 years of age have acquired some life experience already. They have certain relationships with the world established by this age. If children grew in the atmosphere of love and attended such classes, they are open and well disposed to learning ethical principles that can be understood at the age of 7-10.

If, on the other hand, children grew in the atmosphere of negative emotions, by this age they may have built a “protection” against the world which cannot satisfy their natural need of being loved.

Manifestations of this “protection” can be various. They are – apathy, lack of interest in the surroundings, defiant behavior (hypercompensation of the inferiority complex), etc.

Such children often provoke negative emotions in adults. And this proves to the children that they are “bad”, causing them to increase the “protection” from the people around them, who do not want to see the child's inner essence. In this way, constant increase of tension in relationships between children and adults occurs. In some families it is manifested

more, in others – less.

In the classes of psychic self-regulation, it is important to break this “chain”: *protection – reaction of adults – protection...* In every child, we have to find something good, something special, and help to uncover this from under the protective “mask”.

Sometimes it is enough to let children express their opinion, to pay attention to their words – and all “constraints” fall off, and the “mask” is abandoned.

If children feel that they have the possibility to show their worth, that the very fact of their existence is interesting to other people, then they become interested in getting new information from adults. And in order to lay the foundation of ethics in children, we can tell them, along with information for broadening their outlook, parables and stories from the Gospels.

The life of an adolescent group goes according to certain laws. Among children conflicts often occur. If instead of smoothing such situations one tries to help children to examine their relationships with the use of stories and parables from the Gospels, then it can change their “scale of values”, make them more ethical, kind, and honest.

At the age of 11-14, adolescents have questions to which they have not found answers yet. They already have a set of ways of behaving; they know various nuances of human relationships; their attitude towards themselves has already been formed; and in them appears the desire to know the principles of this world. They make attempts to solve arising problems on the basis of knowledge they have. Work in classes may help them to sort the accumulated knowledge, to get new information, to distinguish the true from the false.

The use of themes from the New Testament can help them to sort out the incoming information, to learn to control oneself, to withstand the difficulties of life, which will inevitably occur.

In classes with adolescents, the communication should be built in the form of a dialogue. It is important to give to each child the opportunity to express his or her opinion. This can

help every member of the group to gain self-confidence, to learn to respect other's opinions. It is very important to teach children that everyone has a right to have their own opinion. And therefore we have to master such qualities as patience and tolerance.

The instructor has to analyze every class after it has been conducted – in order to understand the state and the needs of all members of the group. Then the next portion of information can be given in the most suitable form and have the meaning which is most important at the present moment.

The themes for discussions and meditations can be various. It may be, for example, the theme of love: “Love your God with all your heart and with all your soul and with all your mind” (Matt 22:37), “Love your neighbor as yourself” (Matt 22:39).

For instance, one may raise the following questions: “Why do we have to fulfill these commandments?”, “Who is my neighbor?”

It is also useful to narrate the parable of Jesus about a merciful Samaritan: “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him up, and went off, leaving him half dead. By chance a priest was going down that road, and when he saw the injured man he passed by on the other side. So too a Levite, when he came up to the place and saw him, passed by on the other side. But a Samaritan who was traveling came to where the injured man was, and when he saw him, he felt compassion for him. He went up to him and bandaged his wounds, pouring oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he gave two silver coins to the innkeeper, saying, “Take care of him, and whatever else you spend, I will repay you when I come back this way.” (Luke 10:25-37). So, a neighbor is not the one who, for example, has the same nationality as you, but is any kind person.

From this, one can conclude that ALL people are brothers and sisters because God loves ALL, and all have the Divine *Light* inside, – Atman, God's Spirit, Which dwells in us.

At this point the instructor can suggest doing the medita-

tion of seeking the source of this Divine *Light* in the chest, in the anahata. The chest, the “home” of this *Light*, is closed initially, blocked by the “heaps” of insults, by the “stones” of envy, flooded with heavy, sticky, bad mood. Let us try to shovel these “heaps” aside, to cleanse the passage to the “home”, to give way to the Divine *Light of love*. Let us feel how the windows of this “home” are opening, and fresh air is coming inside; the inner *Light* is kindling brighter; it is difficult for it to find room in the chest – and it pours out to everything around: to our friends, to the trees, to the flowers, to the birds, into the ambient space, bringing joy and love to everyone.

Let us recall someone who was unpleasant to us until this moment. Let us see that this person has the same *Light* in the chest, but it is blocked. Feel sorry for him or her and send a ray of our love to him or her. Let us love this person as he or she is, because God gives to everyone the possibility to become better, more pure.

Before this meditation, it is appropriate to recall the question of the Apostle Peter to Jesus and the answer of Jesus: “How many times should I forgive my brother who sins against me? Until seven times?” “I do not tell you ‘until seven times’, but until seventy times seven” (Matt 18:21-22).

The instructor can also introduce the *Golden Rule* into the life of the group: “Whatever you want others to do to you, you shall also do to them” (Matt 7:12).

This rule can help to solve conflict situations, to make decisions.

The *Golden Rule* can become the subject of one particular class.

One may use, as an illustration, the story about a king and his servant from the Gospel of Matthew. A king, moved to compassion, forgave the debt of his servant, but this servant did not forgive the debt of his fellow-servant and put him into prison, forgetting that he himself was in the same situation.

One may discuss this story and give different examples from real life. One may also note that sometimes it is very difficult to forgive and to understand: it requires efforts and work on reforming oneself, rather than anger, condemnation, and

attempts to reform others.

Only through self-analysis, through efforts on changing ourselves does our development occur! New qualities of the soul can be gained through the work on oneself, which should not be put off, because in the future new tasks will appear that need to be solved as well.

In discussions on spiritual subjects, it is useful to give examples from the life of adolescents. In order to make adolescents interested in telling about their faults, the instructor has to explain that all our problems are lessons for us. Sometimes we cannot realize what is good and what is bad until we face it. And if we share now our faults without the fear of being condemned, then we will benefit from such communication. First, by telling about our bad deeds, we get rid of their “burden” through repentance. Second, the life experience accumulated by us may help our friends to make correct decisions in similar situations.

In order that adolescents do not feel the desire to condemn each other in such discussions and other circumstances, it is useful to first discuss with them the question: “Do we have a right to condemn others?”

All we on our life path fall, stumble, and do wrong deeds. As an illustration of this, one can recall a story from the New Testament. Once people brought a “sinful” woman to Jesus and asked Him to condemn her. But Jesus replied, “Let the one who is without sins among you throw the first stone at her” (John 8:7). The people dispersed, and soon around Jesus and the woman no one remained. No stone was thrown. So, before starting to condemn let us think first about whether we have a right for that, are we blameless? Let us imagine ourselves in the place of that person whom we want to hit by a word or even by a thought. Would we like the same be done to us? Usually it is difficult to think of this, because in such moments we are angry. From this point, the instructor may turn the discussion to the theme of the essence of anger and its manifestations.

Evil can never be exterminated with evil. Evil only gives birth to more evil. Only love can purify man from evil. As an

example, one can recall the story about how Zacchaeus, a chief tax collector, was turned to righteous life.

The tax collector Zacchaeus lived in a town called Jericho. He offended people by robbing them, taking from them more taxes than the law prescribed. When Jesus came to this town, He did not condemn Zacchaeus but even decided to stay in his house. Such unusual behavior of Jesus changed Zacchaeus instantly. Jesus' love led Zacchaeus to repentance (Luke 19:1-10).

The instructor may suggest the following meditation: let us recall a situation when we condemned someone. Let us replay this situation mentally and imagine that God looks at our anger, at our spite and laughs at us being angry – from outside we look as clumsy as that person whom we are angry with. Let us try to understand this person, send him or her rays of our love from our spiritual hearts.

One may also discuss the nature of evil. Usually we do wrong deeds because we perceive outer things incorrectly – we believe that we perform these deeds for the sake of good. One may narrate the story about Saul who was, due to his religious beliefs, the worst enemy of Christians. But having recovered his sight, he understood and accepted the Teachings of Jesus Christ and with the same vigor began to preach Christianity (Acts 7:58, 8:3, 9:1-28).

One more theme: “It is easy to love people who love you”. The best example of love for all is the behavior of Jesus at the last hours of His life on the Earth. Jesus healed the servant of the high priest, whose ear was cut off by one of the apostles during the arrest of Jesus in the garden of Gethsemane. Jesus loved and pitied people who crucified His body, because they “do not know what they are doing”.

Another aspect of human relationships can be revealed to us in the parable about a Pharisee and a tax collector: “God, I thank you, that I am not like other people: robbers, unjust, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I get”, the Pharisee said. But the tax collector would not even lift up his eyes to the sky, but beat his breast, saying, “God, have mercy on me, a sinner!” (Luke

18:10-14). Who of these two people was more honest about their spiritual qualities?

One may also discuss the following subject: “The one who exalts oneself will be humbled, and the one who humbles oneself will be exalted” (Luke 18:14). Talking about this, let us try to answer the questions: “What does ‘humbles oneself’ mean?”, “In what way would such a one be exalted?”

If the students are ready to comprehend profound spiritual truths, the instructor may also discuss the following: “What benefit is it to the one who gains the entire world but does harm to one’s own soul?”

Our bodies can be likened to automobiles in which we perform a travel called “life”. The way we have lived on the Earth predetermines the place for us after the death of the body. Let us recall the parable about a rich man and Lazarus. The rich man had all kinds of material boons in his earthly life and enjoyed them, but did not think about the spiritual. Lazarus, on the other hand, was poor but led a righteous life. When they left their physical bodies, the rich man found himself in hell, but Lazarus was taken to paradise. “Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.” But Abraham said, “Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish” (Luke 16:19-31).

From this parable, one can naturally come to the discussion about what is hell and what is paradise, about the structure of multidimensional universe, and about the place of God-the-Creator in it.

There is another parable, which is also appropriate to this theme, – the one about a foolish rich man who spent all his time gathering and saving material wealth. Having had gathered material wealth, he anticipated a long life full of pleasures of using these riches, but God said to him, “You foolish one, tonight your soul is required of you. The things which you have prepared – whose will they be?” (Luke 12:20). “Beware! Keep yourselves from covetousness, for a man’s life doesn’t

consist of the abundance of the things which he possesses” (Luke 12:15). “Do not lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal” (Matt 6:19). In this statement, Jesus meant that only the results of our spiritual work are really ours, that only these results remain with us forever. Material possessions, in contrast, are temporary. One may have good things, be dressed well, enjoy various material boons – all this is good and necessary for supporting the physical body in good shape, but this must not be the purpose of life, must not become our main goal.

Two nice themes for discussion are found in the story about Jesus and a Samaritan woman. Jesus asked for some water from a Samaritan woman, a woman of a different nationality. This woman was surprised that Jesus, a Jew, did not disdain to ask her, in contrast to other Jews. Jesus did not demonstrate by His behavior that she is “lower” than He. Having had drunk some water, He said: “Everyone who drinks of this water will thirst again, but those who drink of the water that I will give to them will never thirst; the water that I will give to them will become in them a well of water springing up to eternal life.” (John 4:13-14).

First of all, here is a theme about the equality of people before God, about the inadmissibility of arrogance. One can supplement this theme with the story about how the Apostle Philip converted an Ethiopian grandee into Christianity (Acts 8:26-39).

The second theme, which follows from the story about Jesus and the Samaritan woman, is the Divine knowledge, which we can drink ourselves and which we can give to others to drink. And love for people, about which Jesus said, is the precondition for understanding the Divinity.

“Be careful that you do not do your charitable giving before men, to be seen by them, or else you have no reward with your Heavenly Father. The hypocrites... have already received their reward” (Matt 6:1;5), “When you make a dinner or a supper, do not call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the

favor, and pay you back. But when you make a feast, ask the poor, the maimed, the lame, or the blind; and you will be blessed, because they do not have the resources to repay you!” (Luke 14:12-14).

How should we understand this? Literally? Or as a grotesque emphasis of the meaning that should be attributed to relationships between people? A good deed that is done for the sake of being praised is not truly good, because it is caused by expectation of reward. This can be seen very well with small children: some of them refuse to fulfill a request for the promised reward. They feel that love does not need to be rewarded materially. However, we often teach children to do something for a material reward, thus forming a wrong scale of values in them.

Very often one performs deeds which cause regrets afterwards: betrayal, false evidence, violation of a promise. Then comes the pain of remorse, regret about what was done. Sometimes, in such cases you know that you are wrong, but something prevents you from doing right. For example, one says one thing, another insists on something else, and then confidence in our rightfulness is lost in the flow of others’ opinions.

We have to learn to be firm in our decisions – whether small or big. “Herd behavior” often dominates in us. In a company of people, we often do that which we would never do by ourselves. The most striking example of this factor of “herd behavior” was the persecution of Jesus Christ. “Crucify, crucify Him!” – the crowd yelled to Pilate, demanding the blood of Him Who brought to these people His Love, Who healed them...

What can help us to strengthen confidence in ourselves, in our abilities? Here one can use the story about Jesus walking on the sea. The Apostle Peter said then to Jesus: “Lord, if it is You, command me to come to You on the waters. He said, ‘Come!’ Peter went down from the boat, and walked on the waters to come to Jesus. But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, ‘Lord, save me!’ Immediately Jesus stretched forth His hand, and took hold of Him, and said to Him, ‘You of little faith, why did you doubt?’” (Matt 14:28-31).

One can also talk about the work on perfecting the soul — that this work is hard but worthy of efforts: “Enter in by the narrow gate; for wide is the gate, and broad is the way, that leads to destruction, and many are those who enter in by it. But narrow is the gate, and restricted is the way that leads to life; few are those who find them.” (Matt 7:13-14).

“All gave out of their abundance, but she, out of her poverty, gave all that she had to live on.” (Mark 12:44). This story about two small coins of a poor widow may serve as the starting point of conversation about how we regard the deeds of other people. Often near us there are people whose contribution to work or to something else is unnoticeable and not very significant, but it is done with their last bit of strength and with full dedication to work. We have to notice such impulses in people, appreciate them, and regard them as precious gifts.

And one more important theme: “There is nothing from outside of you, that going into you can defile you; but the things which proceed out of you are those that can defile you.” (Mark 7:15). None of even the most disgusting acts of other people can verily defile us; only our own bad deeds and emotions defile us.

In conclusion, I want to say the following. This article described the principles of using themes from the New Testament for discussions and meditations in work with children. Everyone who conducts classes for children may select from the New Testament material needed for particular cases and give it in the most suitable form for children.

But it is important to remember that some principles given in the Gospels are understandable only to people of sufficiently high level of spiritual development. And one should not give such complicated principles to children, because it may cause damage to their growth.

For example, “... If someone strikes you on your right cheek, then turn the other cheek also” (Matt 5:39). But “turning the other cheek” can be an act following from one’s

strength or from one's weakness; only the first one is correct.⁴

Concerning warriors, they have to possess the qualities about which John the Baptist said: "Those who have two coats, let them give to the poor who have none. Those who have food, let them do likewise. Demand no more than that which is appointed for you. Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages." (Luke 3:11-14).

Or, for instance, the story about Martha and Mary: Mary sat near Jesus' feet, listening carefully to each of His words, and did not help her sister with the preparations. When Martha asked Jesus to send Mary to help her, Jesus answered: "Martha, Martha, you are anxious and troubled about many things, but one thing is needed. Mary has chosen the good part, which will not be taken away from her." (Luke 10:38-42). But in order to become like Mary, one has to first learn to run a household, to develop in oneself the qualities of a householder. One has to become like Mary not because of laziness and inability, but because one has known the work on the material plane, has ceased to be afraid of any work.

By working with children, acquainting them with the world, broadening their outlook, giving them the fundamentals of ethics, we lay the foundations on which they will build their own spiritual temples when they become mature.

We must develop various practical skills in children, teach them to live their lives actively. Then on this well prepared soil, good fruit from the Divine Word will grow.

⁴ This and other similar recommendations of Jesus are for those who already walk along the spiritual Path, for spiritual warriors who have to strengthen the steadfastness of their love, by getting rid, among other negative qualities, of remaining ambitiousness, which is a manifestation of the lower self, i.e. egocentrism.

Jesus told His disciples that any harm caused to the body, property, or personality is nothing in comparison with the cognition of the Creator and Mergence with Him. Attempts to protect such trifle things, resulting in exiting the state of Love, must not distract one from the main Goal: from full realization of the meaning of life. (*Note by V. Antonov*).

Development of Creativity in Children (Experience of the Club *Harmony*)

E.B.Ragimova

The concept of man's harmony includes a fairly wide range of issues, which are not covered by the volume of knowledge and skills given in the schools. The harmony of personality implies not only coherent development of the physical, intellectual, and emotional spheres, but also the ethical and spiritual development, which allows one to live in harmony with the surrounding world and gives one the ability to value the beauty and perfection of the world of nature and skillfully interact with it.

One of the main tasks of upbringing is to help children to become creators. Children have to develop the desire to know themselves, their capabilities, and realize them for the good of others.

To know oneself and to "create" oneself – this is the most difficult art. Therefore, one has to start solving the tasks of upbringing from the early years of a child's life. One has to find and use methods for directly influencing the spiritual and creative potential contained in the emotional-volitional sphere of the child. One has to awaken in the soul the aspiration to Goodness and Love, which may become the source of ethics and harmony of the person [8-9,30-35,38-41].

In this article, we describe our experience of work with groups of children and the methods which we used in this work. Our classes included exercises for the development of imagination, attention, memory, physical training, methods of tempering the body, conversations on ethico-psychological and aesthetical themes. Development of creative activity was prompted through painting, dance, and various games. We also used elements of psychic self-regulation [9] to draw the attention of children to the problems of self-control and self-education,

which are necessary for the development of a harmonious personality.

The work on the development of the creative abilities can be successful only if there is a positive emotional environment during the class. The techniques of psychic self-regulation of the system mentioned above are very helpful for this purpose, because they create a warm, benevolent environment and encourage children to “open” and to share the best with others. They also sharpen the perception, improve the mental activity, and allow children to look at the world more broadly. By teaching the methods of auto-suggestion one can also do psycho-correction of students’ personalities, which is very important.

We see the primary tasks of work with children in the following:

a) To remove diffidence and emotional tension in the students.

b) To give them the skill of harmonious communication with others, based on benevolence.

c) To form in them ecological thinking, including a careful attitude towards nature.

d) To develop the capability for concentration of the attention.

e) To form in them aesthetical needs.

f) To do basic physical training, including exercises for development of correct carriage and control of the body, also motion games, running, and tempering of the body.

In each class, one of the aspects of work is chosen as the main one.

Classes are held twice a week in a gym. The duration of each class is about three hours. In addition, the weekend is used for out-of-town trips or for excursions (for example, to exhibition halls).

The best number of students in the group is about 12-16. The group is composed of children of either 8-12 years old, or 10-15 years old. Parents may participate in the class; this creates a “warm”, “family” environment, solves many problems inside the families, and contributes to the development of the communication skills. It is very important to make the parents

interested in such a form of work with their children. If the parents understand the importance of the tasks of our work, it accelerates the progress of the children. Therefore, the aspect of work with adults is a separate task altogether, which has to be realized through conversations, lectures on nutrition, psychology of communication with children, and acquainting the parents with corresponding literature [8-9,29,31,33-34,38-39,41].

Children and parents participating in classes must be dressed in sport suits and have with themselves light mats on which they can sit in the gym. The suits and mats must be made of natural fabrics, because synthetic fabric can have an adverse effect on the metabolism processes in the body. The gym must not be lit with fluorescent lamps.

* * *

The introductory part of each class includes the exercise *The Wish*, which attunes the participants to work and creates a positive emotional environment. Everyone sits in a circle⁵ in the *student posture* (that is, sitting upright on the heels, the hands are on the thighs). The instructor reminds everyone that they have to relax the muscles of the face, neck, belly, arms, and then suggests listening to the quietness of the hall, then – to the inner quietness... The instructor's voice must be loud enough (so that everyone can hear it without effort), calm, with pauses for performing the suggested exercises.

The instructor tells the meditation:

“Let us feel warmth in the center of the chest...

“There is a small piece of the sun there...

“It pulses, grows, fills the entire chest with its warmth...

“Its rays want to spread outside...

⁵ To do *introductory meditation* with students sitting in a circle is permissible only in the case of small children – in the form of a game.

In all other cases, everyone including the instructor should sit facing the same direction. This is important for creating a common meditative field for the whole group. (Note by V. Antonov).

“We send them forward to everyone, stretching them like arms as a sign of friendship...

“Together with rays, we send wishes to everyone:

“May there be friendship!

“May there be light!

“May there be joy in the entire world!

“Now let us send the rays of our friendship backward, outside the gym, to all people known and unknown to us, to all animals, to all plants...”.

Then we do *The Wish* to the right, to the left, then up and down.

One can also use other formulas, for example:

“May all beings have peace!

“May all beings be calm!

“May all beings feel bliss!”.

The main part of the class includes a warm-up, exercises of psychic self-regulation, including *psychophysical exercises*, *spontaneous dance* in the form of a game, games-meditations, physical exercises, and relaxation.

Psychophysical exercises are a combination of physical movements with auto-suggestion. Since these exercises may be difficult for children to do, we train children starting with preparatory game-like exercises during the warm-up. We suggest that they focus the attention on the working muscles and joints and visualize streams of *sunlight* or pure rainwater “flowing” through them. Then children identify themselves with images of a dandelion flower, young tree, blade of grass, etc.

Below we provide a description of basic *psychophysical exercises* in the form suitable for children. These exercises are performed in standing position.

Giving Away – an exercise which attunes us to the desire of sharing with others all the best that is in us. In the initial position, the arms are bent; the elbows are at the level of the chest, the hands are at the breast. Then we move the hands in a wide gesture forward and to the sides. “Everything that we have received, we have to give away to others... We give out generously, free – all the good that we have accumulated, without the desire to receive any reward...” Repeat this exer-

cise several times.

The exercise *Reconciliation* is performed by making a series of flowing wave-like downward movements using one of the hands. This gesture symbolizes peace, harmony, tranquility in us and in the surrounding space. Even mere visualization of oneself doing this exercise, if it is felt well, can have a stabilizing effect.

As a preparation to the exercise *Awakening*, one has to relax the body and slightly tilt the head back. We become immersed into the purity and freshness of morning, which fill us with vigor, power, and health. We feel joy! We feel our unity with the entire world! We raise the hands up, stretch ourselves as if after sleep, and wake up to see the beauty and harmony of the world... We let into ourselves the flow of the morning freshness coming from above (the hands move down to the shoulders as if helping this flow enter our bodies)... We wash ourselves with *sunlight*, pour it into each cell of the body... Become a blade of grass, a green sprout... The morning breeze flows... The entire body sways, dances as a blade of grass under the rays of the morning sun... The exercise turns into game-like *spontaneous dance*.

Spontaneous dance is done in the state of full relaxation of the body. Its movements are not planned, nor come from the mind. The body must enter into harmony with the surrounding space; it dances by itself, full of bliss... We rise on the toes, raise our hands, face, feel the flow of golden *sunlight*... *Solar streams* run through our bodies... They form a *solar sea*, and we dissolve in it... Transparent bodies, like seaweeds, dance in the *solar sea*...

There can be different variations of *spontaneous dance* – for example, a dance of multi-colored air balloons in the blue sky or a flight of free white birds in the rays of the morning sun.

Dance helps to change the physical and psychological state of the participants, removing diffidence, filling one with happiness, delight.

Sometimes it can be accompanied by music. It is good to use calm, soft eastern (oriental) melodies, to attune to

smooth, flowing movements.

All exercises described above use one of the first methods of psychic self-regulation – work with images (visualization). From the first minutes of the class (starting from the exercise *The Wish*) children become immersed into the world of imagination. They become participants of the creative process, which develops with the aid of the instructor and with the common effort of all the participants. As the abilities of the children grow, the instructor can include game-meditations – a method, widely used in aesthetic-therapy for adults. In our case it is modified for the children's age.

Game-meditations imply the development of a particular aesthetical theme by means of visualization. The instructor suggests a theme, assigns the roles to the participants, and then “draws” in their imagination the development of the subject using vivid aesthetical images. The students must “enter the images”, identify themselves with them, feel the development of a harmonious connection with other participants, and express these relations via movements. In this case, the smoothness and harmony of movements manifest the emotional states, which occur in the process of meditative experience.

The following versions of game-meditations were used:

Journey on the bottom of the ocean – we move in warm, transparent water among gently swaying seaweeds, multicolored stones, playing fish, and sunlight spots.

Life of flowers – all participants identify themselves with their favorite flowers. Morning... The first rays of the sun wake up the flower. It straightens the petals, decorated with dew drops, and smiles to the sun. The flower happily gives its sweet nectar to a bee, which flies in, to a hairy caterpillar and to its other friends.

Flight of birds in the clouds – white, pink clouds in the blue sky, swift white birds, gentle rays of the sun... In this game, we experience their interaction.

The seasons – all participants identify themselves with a forest tree, with a drop of rain, with a forest bird – and live their lives in different seasons.

One can supplement such games with music. It can be, for

example, ancient Taoist music from China, or contemporary music played on synthesizers, which reproduces the sounds and images of nature.

The success of this work is ensured by the ability of the instructor to cause the students to experience the appropriate images most vividly. The instructor must be capable not only of finding appropriate expressive words, but also of bringing to the students the experience contained in these words.

Physical exercises are a necessary component of each class. The health of the body is essential for a cheerful world view. Therefore, one of the tasks of work with children is to teach them the healthy way of life. In particular, during the class the children have to feel the joy that active motion gives them.

The series of physical exercises, mastered by the students in the class, have to also be used at home.

Motion physical exercises are intended for development of the elasticity of the vertebral column and joints, for training those groups of muscles which ensure correct carriage.

A series of static exercises (asanas) of Hatha Yoga are supplemented with explanation of their effect on the organism and on its psychic state [6,9,21].

We also teach the methods of respiratory gymnastics [21], simple pranayamas [9], and certain exercises from the Chinese gymnastics *tai chi*.

Another element of this part of the classes is motion games and running outdoors. We give children the skills of *meditative running*, among other [9]. The use of *meditative running* allows us to transform ordinary monotonic running into a pleasant game that enriches the emotional sphere.

The participants also become acquainted with the basics of tempering [9,29,42], including walking barefoot in any season of the year. The most prepared children practice (together with parents) bathing in open water all year round.

Let us note that the methods of tempering the body not only develop healthy habits, but also train one's willpower. Willpower is necessary for formation of the child's personality in adolescence.

For practicing relaxation, we use the exercise *Rest*. It con-

sists in sequential relaxation of all muscles, starting from the toes to the head, when one lies on the back with closed eyes. The state of relaxation continues for several minutes. This exercise can be performed with music in the background. We used lute music by ancient composers, music by G.Gurdjieff, and ancient Russian choir music. The instructor can suggest images during the relaxation, for example, to describe warm waves of the sea, sand on the beach warmed by the sun, a soft cloud that envelops the body, and so on.

Besides the exercise *Rest*, students in our classes learn other relaxation techniques, such as *crocodile pose*, *half-tortoise pose* [9], and others.

During relaxation the bright lights in the gym may be dimmed.

The final part of the class includes conversations, games and other activities, which continue to train the aesthetical taste of the children, develop creative manifestations, and form ecological thinking. It is important to tell the students about the potentiality of the human organism, make them interested in the problem of self-realization.

The problem of the attitude to nature is explained with the use of slides, reproduction of paintings, and music. One can make, for example, the following slide shows: *The Life of Water*, *In the Mountains*, *Spring in Nature*, and so on. One can use reproductions of paintings by N.Roerich, G.Kurnin, B.Smirnoff-Rusetsky. The theme of nature in the music is well represented in the pieces by Paul Winter (*Ecological Jazz*) and others. Children can listen to music during the slide show demonstration or at any time with a dim light in the hall (lit by a candle).

One can awaken children's creative forces with the help of lessons of painting. In this case, one can offer them to express in pictures those states which they liked the most during the class. Children may depict *happiness* – flowers raise their heads to the sun and enjoy its caressing rays; *cosmos* – planets where there is only *friendships* and where wars never happen; *golden rain* – large white chamomiles under the golden rain of the rays of the sun.

Sometimes we arrange *evenings of fairy tales and poetry*:

with the light of only a table-lamp we read fairy tales and poetry – Russian, Eastern, and others. Children may reflect on the fairy tales by L.Tolstoy [43], *Legend of Rama and Sita*, legend by Sur Das *Sur Sagar*, and so on. A good fairy tale is a lesson in psychology, expressed in a language understandable to children. A fairy tale allows one to awake the good qualities in children and makes them reflect on ethical matters [30,40].

Along with fairy tales and poetry, we read stories about courage and honor found in books, newspapers, magazines – with the purpose of forming ethical ideals.

The final part of the class can include games. Psychologists point out that games are one of the most important means of upbringing and that without games, without imagination the child's "flow of creativity" ends. Therefore, games are essential for stimulation of the creative initiative and for formation of the psychological individuality of each participant of the class. Moreover, games contribute to establishing good contacts and confidence between children and adults.

Here are some of the games we used:

Mirror – one child follows another and repeats all movements of the body and facial expressions of the partner.

Tele-eye – an imaginary eye as if moves inside the body and examines its different areas.

Flutes – we perceive the body as a hollow flute and sing vowels or short syllables, which sound as if from its different parts. At that we move the concentration of the consciousness to these parts one after another: to the center of the chest, to the center of the abdomen, to the neck, to the head.

We Shoot a Movie – participants make verbal "sketches" on a certain theme. The task is to make these "sketches" visible to others.

Let us note that in this part, as well as in the class as a whole, the main criteria for selecting the material are *goodness* and *beauty*. By filling the child's "cup of the soul" with these qualities, we protect him or her from many mistakes, sorrows, and diseases.

Joint meal – a "ritual", which concludes the class, is both mandatory and favorite for all. All participants sit around a

common table, where we place the food that everyone brought. (Let me emphasize that we recommend to the students to keep to the *killing-free* ovo-lacto-vegetarian diet). Everyone becomes calm and silent. The instructor says the words of meditation-attunement:

“Let us feel a sun in the chest...

“Let us send from the chest our rays of gratitude to the food...

“Food gives us life, strength, the ability to help each other...

“Let us send our rays of gratitude to those who have grown and cooked this food for us...

“Let us send our greetings of joy to everything living around us...

“May there be *friendship!* May there be *light!* May there be *joy* in the entire world!

“Bon appetit to everyone!”

Everyone starts eating, without forgetting to share everything tasteful with each other.

During the meal, we may tell each other about best recipes or simply talk about something interesting.

* * *

Besides the classes in the gym, we arrange on weekends out-of-town trips. For example, the group may go to a lake in the forest, where everyone can swim and sit around a fire. Children return from such trips full of impressions and strength. These trips are not only for entertainment and leisure: children get to know nature and learn to commune with it. For example, they learn certain “taboos”: we do not have a right to cause harm to nature in all its manifestations – be it a leaf, a blade of grass, an insect.

The nature is our large wonderful home! Communication with it can be a great joy for us!

* * *

One can judge the effectiveness of the presented methodology from conversations with parents, questionnaires, and even from observing the changes that happen to the children.

Here is a list of changes noted in the children after 7 months of classes:

After every class they feel an increase of vigor, liveliness. Their physical condition and health became better.

The methods of this work accelerate “unfoldment” of children’s abilities. The children show interest in painting, physical training; some of them begin to write poetry, which they could not do before. The children like to listen to music, seek more advanced lessons in music and dance. They have a more conscious approach to the literature and to other incoming information. Their need of creative self-expression develops; their aesthetical taste grows; their horizons are broadened. Yet, the main effect is kindness growing in children.

These results are most obvious in the children whose parents either participated in the classes or attended groups where they mastered the system of psychic self-regulation [9]. In this case children and adults are united not only by common interests, but also by a similar perception of the world and by the same approach to solving life problems.

In conclusion, it makes sense to briefly mention those qualities which must be present in the one who wants to conduct such classes.

Obviously we can teach others only that which we ourselves can do. This is why it is important that the instructor take the full course (for adults) of the system of psychic self-regulation, from which the basic ideas and principles of this methodology are derived. The knowledge and skills acquired in this course helps one to establish a good emotional contact with the students without authoritative behavior and dictatorship. Relationships based on collaboration and common creative work become natural for them. The spectrum of instructor’s possibilities is enriched with diverse and subtle “tools” of influencing the emotional-volitional sphere of the child. Instructor’s

searching for ways “to live by the heart” (i.e. by love, goodness) leads to more sympathetic understanding of children's souls and to the ability of finding the most optimal principle of interaction with them in each specific situation.

From our experience we can recommend this methodology for use in facultative work in schools and in other children institutions.

Aesthetical Means of Psychic Self-Regulation for Children E.I.Dubinskaya

One of the tasks of the classes for children based on the system of psychic self-regulation developed by the School of Dr.Antonov is to help children to perceive the world as beautiful, multifarious, miraculous, and kind.

In our time when the relationships between people are full of stresses and difficulties, it is very important to teach children to live in a calm and joyful state, to be confident of themselves, and to know what to do in different situations.

Aesthetical means based on creative artistic activity (fairy tales, poetry, singing, music, mime, dances, games, painting) can be very helpful in work with children. They possess imagery, vividness, and creative elements, and allow children to learn more about themselves, that is provide children with the possibility to know about their own inner states, emotions, and values; to know relationships that exist in the society; to become closer to nature.

Our experience of work with children younger than 10 years old demonstrated that classes become most successful if they are conducted in the form of a fairy tale which includes meditative elements and *psychophysical exercises*. Children easily assume the images of fairy tale heroes and willingly perform the commands of the instructor. Besides that, a fairy tale may become a powerful emotional and ethical lesson for them.

For instance, when telling the fairy tale *Father Frost*,

where a girl did work for Father Frost (kneaded dough, fluffed his featherbed, chopped firewood, washed his clothes), the instructor can suggest that children show how she did this work – and this becomes gymnastics for their joints. If one includes in this exercise work with *light* (goldish dough flowing down from the palms, featherbed filled with silver snowflakes which cover the hands as sparkling dust, penetrate inside the hands, melt and flow down as pure streams of water), then this cleanses the energy channels of the hands.

One can also tell the story about how an elephant calf cleared the way of a brook blocked with stones, and watered flowers and trees suffering from drought. This can be used to perform pranayamas for the meridians of the arms. In this exercise, the arms (one after another) play the role of the elephant's trunk, etc.

Another interesting element in the work with children is verses. For example, one can use verses to do the *introductory meditation*:⁶

Let us arrange a magical dawn today:
Let us go uphill – up to the sky
And take an armful of shining rays.
Add to these yellow rays
An armful of green branches,
A piece of the sky, the sound of a stream,
And small birds of various colors.
Add a bit of warm wind,
The fragrance of flowers,
The ringing of grass,
And a bit of blue water.
Mix it together,
Close your eyes –
And we can turn it into magical dawn,
We just need to wish to everyone around:
May all be peaceful, happy, and calm;
May all be loved, beautiful, and kind!

⁶ All verses in this book are presented in a literal non-rhymed translation from Russian.

Children speaking in a good, rich language are able to: think better, correctly describe their psychic states, understand themselves and other people better, and understand their own experience as well as the experience of others; their emotions are more differentiated.

For training this ability in children, the instructor can suggest that they make stories, fairy tales. The instructor begins to talk on a certain subject and asks the children to continue the story.

Another variation of this exercise is to retell the story from the end to the beginning.

Telling a story by pictures, telling a story about dolls which are taken out of the “magic bag”, humor, performing a play along with the narration – all this increases in children the joy of doing such exercises.

It is very important to teach children to fluently change their emotional states, to be aware of them, to correct these states and to use them purposefully.

Direct interaction of the instructor with each child helps to carry out every particular task better. For example, when mastering *relaxation*, the instructor can raise a child’s body and draw the attention of other children to how the relaxed arms and legs of the child hang down and swing loosely, how the body is bent and the head tilts down. Here is one more additional exercise on relaxation and establishing the contact between the child and the instructor: the child stands with the back turned to the instructor and, in the state of relaxation, falls back – into the instructor’s hands.

In order to remove tension or excessive excitement in children, one can use relaxation against the background of motion. Children imagine that they are young lithe apple trees covered with fruits. Ripe apples begin to break off, fall down, and hit the ground. Yellow leaves fall off along with the apples. We watch how they dance in the air, whirl slowly, fall down... Together with the leaves, our anxieties, sorrows, and insults fly away. New leaves – young and tender – begin to grow on the branches.

There is another similar meditation, which includes work with the voice: we are airplanes at the start. Ahead of us — there is a long difficult path, the blue pure sky awaits us. We feel joy and excitement. Inside the thorax of each of us, as if in the airplane cabin, there is a pilot who is ready to fly the airplane. The body-airplane does everything that the pilot commands. Now the pilot pushes a button. The airplane shudders, shakes off the snow from its wings. We shake off sleepiness, laziness, irresoluteness. The engines begin to work. There is a powerful rumble coming from the very center of the fire — from the belly. The airplane shudders; it vibrates with the rumble, bounces up and down. The rumble increases. The airplane accelerates and takes off. And then — there is only the pure sky around and the morning sun, which colors the airplane goldish; silvery spots of sunlight dance on the airplane's surface.

The classes may include mime, when children play a piece of acting to learn poses, gaits, expressive movements, gestures, facial expressions. Mime exercises help children to overcome barriers in communication with other people, help them to know the body better, to understand others better, and give children the opportunity for self-expression. Performing short silent plays such as *Birthday Party*, *Request for Help*, *Goldfish in Aquarium*, *Dwellers of the Sky — Planets, Stars, Galaxies* — children feel the benevolent, loving atmosphere of the entire group and their own place in it; they express their individualities. The mimes *Shadow*, *Mirrors Store*, *Vice Versa Boy*, *Time Lapse* improve the motor coordination, teach one to foresee the movements of others. In the sketches *Curious Boy*, *First Snow*, *Encounter with a Friend*, and *Visit to a Patient*, children learn to imitate different emotional states. The emphasis is put on the emotions of love: tenderness, compassion, sympathy, empathy.

Children develop the ability to feel the states of other people, of animals, and of nature. A talk about ethical principles, about conscience can increase the effect of the exercises.

In the initial stages of work of the group, one uses games that allow children to become acquainted with one another,

help them merge into one big family, and create a friendly atmosphere.

For example, it can be the game *Who's Voice*: When relaxation in *half-tortoise pose* comes to an end, the instructor touches one of the children, and he or she says: "It's me". Other children have to guess whose voice it was.

Game *Who Has Disappeared*: One of the players turns away, and then a few other players hide. Turning back, the first player has to tell who have disappeared and what has changed in the postures of the remaining players.

Game *Rocking on the Waves*: One child rests on a rug with closed eyes, and all others stand in a circle, raise the rug with the child, and gently rock it. (This develops mutual trust and careful attitude, removes the feeling of loneliness). In our classes, children began to create short stories for everyone while doing this exercise. They rocked one child like the warm breeze rocks a little nestling on a branch; they rocked another child – like the wind rocks a small spider sitting on a light, flying cobweb; they rocked the third – like waves gently rock a water lily.

Children can also play like this: one half of the group becomes the waves and another half – the shore. The "waves" run up to the "shore", tenderly embrace it, and run back. And again, with new force, bringing more love, the "waves" run to the "shore". Then players change their roles.

In the games, one should put the emphasis on a careful attitude towards each other, mutual aid and assistance. This can be supplemented with discussions about kindness, justice, honesty, not taking offence in the game as well as in life. The task of the instructor is to reveal and emphasize the abilities of each child and, without attracting attention of the rest of the group, help each child to do what he or she cannot do right.

One can perform the following game-meditation. One child stands in the center of the circle formed by the rest of the group. Everywhere around – there is the sea of our love. With our hands, we create waves and send them to the center. Let the waves of our tender love raise the one who stands in the center very high!

The following game-meditation becomes one of the most liked by children: *Guess Who I Am*. In this game, the main player portrays some bird or animal and everyone else guesses who it is.

Playing the roles of little foxes, bears, sparrows, rain drops, and falling autumn leaves – brings much new interesting knowledge about the world. It becomes a means of discovering something new about an object or phenomenon.

For example, by identifying oneself with the drops of water in a cloud, which is about to send rain to the earth and imbue it with moisture, the children in our classes could feel the form of a drop, could feel how it is attracted to the earth. Observing different states of water, they concluded that nothing vanishes completely but just changes its form.

Before motion games, for example *Jumping Sparrows*, children were offered a short meditation which attuned them to the spring season of the year. In order to portray a sparrow, it was necessary to recall a spring sunny day, the pure blue sky, the smell of freshness. Let us listen to the ringing of merry brooks. Sparrows flutter joyfully among the tree branches. Their simple song “chiv-chiv”, “zhiv-zhiv” is a celebration of the awakening nature, of spring’s coming. A sparrow jumps boldly to the edge of a puddle. It shakes its feathers and begins bathing in the water warmed by the sun. It cleans its feathers, stretches its wings, dips itself into the water, then tidies the feathers with its beak and shakes off. Water drops fly to all sides; a thousand tiny spring suns are reflected in them.

In our classes we often use games for development of the attention, intellect, memory, and motor coordination.

For development of the creative spontaneity, we use role play games. The instructor suggests a certain theme to the children, and they become the authors, directors, and actors of the performance. This gives them an opportunity to realize their responsibility for their behavior, emotions, and thoughts.

Music can play a significant role in games and in any other part of the class. Composition of musical portraits of people and objects, expressing one’s own impressions through music and singing is one of the most captivating games.

Music is closely related to dances, which are also a means of self-expression.

With the aid of dance-meditations, children can depict the seasons, the nature elements, other various images.

Dances and music establish balance between the inner world of the child and the outer world, harmonize the inner state according to the outer one or vice versa, and allow the inner beauty to manifest in the outer form.

Dances, role play games, and mime sketches can be combined well with subject painting. The content of the pictures quite often becomes the theme for a piece of acting performed by children.

To make children cooperate with each other and become emotionally closer to each other, it is good to make them do some work together: when they draw a common picture on a large sheet of paper, or make the “creation of clay world” together, or when each child starts to paint something important for him or her and then passes the picture to the neighbor to the left and receives the picture of the neighbor to the right and continues it, and so on.

One can use any theme for painting: paint dance, paint music, paint with the help of templates, conventional figures, or usual blots. Painting calms children down, removes stresses, and develops creativity.

Children love to work with plasticine. In the classes, we model not only specific objects, but try to express in shape our state, mood, or the nature of the object. For example, one can model a powerful, strong tree and a light, elegant one, and then combine these qualities in one tree, etc.

* * *

Let us give some examples of *psychophysical exercises* adapted for children of the age of less than 10 years old:

In autumn, acorns fell from an old branchy oak tree to the earth. They slept the entire winter, covered with fallen leaves and the fluffy blanket of the snow. Then the spring sun melted the snow cover. The meltwater soaked the acorns. (Children-

acorns sleep deeply – lying in *half-tortoise pose*. Then by movements and facial expressions they show how acorns grow bigger). Acorns grew big; their shells broke, and tender sprouts appeared and began to grow to the sun. The sprout climbs up towards the *light*, growing closer and closer to its goal. We help ourselves with the hands, with movements of the body. We almost have reached the surface, so we make one more effort, push ourselves up, and come to the open air. We feel that everything is different here. We inhale fresh air. We continue to make movements; they help us to grow. We are attracted to the sun. We discover a new world for ourselves. We have been sleeping and did not know how wonderful the world around us is; we did not see its beauty. We knew only our small house – acorn. But extremely powerful forces were hidden, enchanted in it. Meltwater, sunlight, and spring air freed us from this enchantment! We were freed for new life – interesting, conscious! We have to be able to accomplish a lot! Let us grow, strive to the *light*!

... All children know the words: “Peace, peace, peace, and no more fight!”⁷. Has it happened to you to reconcile with others with the help of these words? What do you think: are all the words correct in this saying? Would it sound better if the ending was like this: “Let us not fight but smile!”? It often happens that the feeling of offence has gone away, and we could be reconciled and play together, but it is difficult to make the first step. At such moments we can find the following exercise helpful. Let us stand up, relax the body, and raise one hand up. Let us feel the palm of this hand, as if its very center is being warmed by the sun. The sunlight flows in through the arm into the chest. Let us now feel this sunny warmth in the chest. Then we begin to wash the space around us with this *light* pouring from the arm-hose. With the hand we draw flowing lines. We turn to different sides. We draw lines near the body and through it. We feel how our state has changed. Now we are calm, loving, forgiving, and magnanimous. If someone behaved

⁷ An expression in Russian language used by children for reconciling with each other.

not as I wanted, maybe it is their response to my deeds? I forgive them. I have to be wiser. I will behave towards others as I want them to behave towards me. I will feel responsibility for my own actions. I will act in the best way and doing so, I will be happy. Indeed only generous people can be happy – those who give their love and smiles to the world!

... A mother-hen sits on eggs and warms her children. Let us imagine that we are these baby birds inside the eggs. We feel good inside the home-egg. Let us touch with the elbows, legs, head the wall of the egg-house. Let us move a little, turning inside the egg. Now we feel that we have collected enough strength and have the desire to know what makes that noise outside and where this flow of warmth and love comes from. Is it time to hatch? Let us set our feet and hands against the walls of the egg and push them. A first small crack appears in the shell. A bright ray of light penetrated into the house as if through a window. We make this window wider. We throw out pieces of the shell, which prevent the *light* from reaching us. Let us make sure that we remove them on all sides. Here is a piece of the shell stuck to the head. We accurately remove it. Let us try to move in this unusual to us world of *light*. We raise the hands up, and little clouds of *light* descend on our palms, and with this *light* the hands move down. We repeat it several times. With each new movement, the *light* becomes more subtle and tender. The waves of love and happiness roll to us from all sides; we have been born into this wonderful world! We look around with amazement. Every one of us sees brothers and sisters around us. Let us approach each other. Let us look at each other as if for the first time. How happy we are, how joyful, mischievous, and amusing! We want to embrace each other! In the chest we feel a warm, yellow *sun*. Let us send tender rays from the heart to each other. Let these rays embrace each other as we do!

... Let us imagine ourselves standing in the center of a circus arena suffused with bright light. The first number of the show is jugglers. With skillful, rapid movements we toss up imaginary silvery balls. Our attention is focused on the movements of the hands.

... Now we rotate a bright cane. Each of our fingers works; the body is getting filled with warmth and *light* within.

... In the lying position, we raise the feet up and rotate a large light golden drum. We move the feet rapidly. We feel pleasant warmth, and white *light* appears in the feet and ankle joints, as if small bulbs are turned on in them. The rotation becomes faster; the *light* grows brighter. Now all the feet up to the knees are filled with *light*! We bend the legs and straighten them to toss the drum high up; then we catch it with the feet. Our legs feel springy; white luminous springs appear in our knees. We stand up and begin to jump. The springs do not let us stop; they compress and expand. The legs are warmed up more; they become white-hot and glow brighter! We jump higher and higher, as if jumping on a trampoline! We turn to different sides with each jump.

... And now let us perform a dance with a golden ribbon sparkling in the rays of light. We move the ribbon in 8-shape. We whirl, turn! The ribbons are long; they wind around our bodies. We become enveloped in *golden cocoons*.

... And finally an animal trainer comes onto the arena with his merry dogs. We are these dogs. The dogs dance waltz on their hind legs, receive candies, and run in a circle barking joyfully!

... The last number of the program is fast horses. Raising their knees high, the horses jump around on the arena. The animal trainer claps his hands – and the horses stop and stamp the ground. One more clap – and the horses begin to run, stretching the legs backward. Another clap – and the horses run, moving stretched legs forward. A clap again – and we run sideways.

Then we rest in the relaxation asana.

* * *

Summarizing the results of our half-year classes, children answered in a written form several questions. They believed that they had learned:

– to be calm and to control themselves;

- to do good to everyone in the world;
- to behave honestly and fairly;
- to believe in the existence of God;
- to find out something new;
- to transform themselves;
- to love everyone.

To the question about what qualities they want to acquire, children wrote that they want to become good, tender, strong, beautiful outside and inside, want to develop in themselves uncommon abilities, want to travel to different places and in different times, want to understand others, understand their feelings in order to distinguish good and evil people, want to change their own character having mastered composure.

It was clear from the answers, that all of them attended classes with a pleasure. Children especially loved to paint, play games, and perform plays. One girl wrote that she likes to attend classes because here everyone is loved equally. One third of the children wrote that they liked most of all to relax and to meditate to music.

It is great happiness to the instructor to see how the souls of children grow and bloom, to grow together with them, and to realize that each class as well as the entire life is creative work!

* * *

Appendix: Scenario of fairy-tale class Singing Forest:

Once there was a Green Forest. It was not just a Green Forest but a Singing Green Forest. Birches sang the tender songs of birches, oaks – the ancient songs of oaks, willows – the pensive songs of willows. Everything around sang. The river sang; the forest brook sang; but the best singers were, of course, the birds. Blue tits sang blue songs; redwings sang red songs; and goldfinches sang gold songs. Let us listen to how the forest sounded (children listen to music *Golden Journey to Mibukla*).

Do you know how such a beautiful melody was created? Why each plant, each bird could find their own note, which

fitted harmoniously into the common large orchestra? It was so because everyone in the forest began their morning with wishing love, goodness, and happiness to the entire world, to all living creatures. Along with the beautiful sounds of singing, the subtle *light* of love and calm was radiated to all sides from this magical place. Let us join this light with our tender rays coming from the heart and send it far forward: “May all beings have peace! May all beings be calm! May all beings feel bliss!”

Every morning the forest washed itself with clean, fresh, transparent dew. Having had drunk several droplets of dew, merry birds began to sing like ringing silver bells on the tops of green fir trees. Let us recall how we drank dew – very carefully we sipped drops of dew, as if inviting them inside. We feel in the mouth their subtle taste.

Let us imagine: I incline the big cup of a flower – and together with dew, amazingly fragrant nectar pours out. Flower pollen falls like golden rain from above and envelops me as a golden cloud, penetrates inside, fills the body with *goldish light*. I observe how a *golden wave* goes through my entire body: from the head to the soles. Body begins to rock; let it be free: let it sway, let it bathe in the *golden flow*. Let our hands rise and sway like leaves of seaweed in the warm, tender, pleasant flows of *goldish light*.

Children do *relaxation* in *half-tortoise pose*. The narration continues during relaxation:

Songs in the Singing Forest were different at different times of the year. Also, every new day, every time of the day gave birth to their own melodies:

In the morning, songs were merry, ringing, pink –
The songs of pines and birches.
In the afternoon, they were soft and golden –
The songs of honey, the songs of resin.
In the evening, they were different –
Blue and red, lilac and yellow,
And very pleasant mint songs.

So lived this Singing Forest. Everyone enjoyed its songs –

the Deer, and the Fox, and the Squirrel, and the Hare. Everyone was happy in this Forest!

Underground the Mole constructed its labyrinths and built tunnels. It also liked to listen to songs very much. It was especially pleased with the song of the Robin, and always hurried towards the first morning trills of its favorite singer.

Let us listen to the sounds around, like moles do. Somewhere high above us, a wonderful melody sounds. Only some of the sounds reach us. Let us feel that above us – there is pure sunlight. And in the sky – there is a giant loving being – the Sun! We feel the desire to become closer to it, even a little bit. It gives its light and love equally to all living beings. And how close we get to it depends only on us, on our efforts! With our hands we push aside all the dark layers of the earth; we push ourselves upward. The further we get, the easier it is to move... We make one last effort and come to the surface! We delight in the song of the Robin, in light and warmth! We feel much happiness and satisfaction, because we managed to overcome the obstacles! We are strong; we managed to traverse this difficult path!

After thanking the singer and the sun, moles continue their job underground, but in the chest of every one of them there shines a very tender, kind, bright sun. It is the same as the Sun above. Moles are very happy about that and never forget to give the rays of their suns to everyone they meet on the way!

We approach each other and shine with the rays of our love. Feel how the sun in the chest grows, increases, becomes brighter with the desire to warm, to gladden other people. Making movements with the hands from the chest to the sides, we pour out kindness and tenderness!

Relaxation.

Psychic Self-Regulation in the Work of School Teachers

T.V.Korchagina, M.P.Tretyakova,
S.A.Shilovskaya, I.N.Rausova,
M.K.Khaschanskaya

The pedagogical process in schools must not only enrich students with concrete knowledge about the world around them and develop creative thinking, but must also lay the foundations of aesthetical perception and ethically correct reaction.

Therefore it is very important that the students receive during lessons not only the information on the lesson's subject but also the knowledge about what is spirituality, truth, love, that is humanitarian knowledge.

Significant help in the process of one's spiritual development can be received from the system of psychic self-regulation created by Dr.Antonov and his associates.

The experience of work with the teachers of the school #520 in Saint Petersburg showed that this system can be successfully included in the educational program for children.

A group of teachers, who took the first course of this system, used the elements of psychic self-regulation in their lessons in the school. The results showed that this helps to carry out lessons at a higher level, helps to find new, more effective methods of teaching, and contributes to a creative approach in the system of upbringing and teaching.

Using the acquired skills, teachers can easily attune the class to the necessary emotion, to the necessary work. Besides that, radical changes occur in their contact with the children as well as with their colleagues and administration.

Let us look at examples:

M.T., a teacher of history: "My experience of the classes of psychic self-regulation convinced me that studies in this direction are useful and necessary for teachers.

“The one who does not feel harmony around oneself... — what can such a person give to children but irritation, fuss, nervousness?! On the contrary, teachers who can control their own emotions, control their own behavior — attract children.

“Studies on psychic self-regulation showed that virtually every person who mastered psychic self-regulation can harmonize the situations around himself or herself. This is very necessary in our school life, which is full of conflicts and stresses!

“I have learned an excellent method of communication — communication from anahata (the heart chakra). I enter the class, concentrate in my anahata, send rays of harmony around myself — and children ‘miraculously’ respond: recently excited, they calm down, their eyes are kind and radiant! They have felt my love; the contact with them has been established, and I can begin giving them knowledge without being obtrusive.

“The following should be noted: presenting only the information on a lesson’s subject is not sufficient. Today we have to also teach the basics of philosophy in the class: to have conversations about the meaning of life and its realization, about what is goodness, what is compassion.”

S.S., a teacher of physics: “The classes of psychic self-regulation had a great positive effect on my relationships with people. They also changed my work of teaching in the school.

“It turned out that even such concepts as electricity and magnetism are easier to explain by creating mental images of these phenomena and imparting them to children.

“Once I conducted the following experiment. In a 6th grade class, the subject was presented to students with the help of meditation: together with verbal explanations, I created and sent to the children mental images. In this case, even weak students could easily solve problems of higher complexity. When after a series of such lessons in this class the next subject was explained in the usual way (without special attunement), then the level of creative activity was significantly lower.

“I believe that the methods of psychic self-regulation allow one to find new, more effective methods of imparting and learning information.”

I.R., a teacher of chemistry: “Formerly I was an extremely nervous person, disposed to mental crisis. Mastering psychic self-regulation changed me in the most wonderful way. Now I take conflict situations calmly; I never shout at children. When trying to explain something, I influence them from my anahata. The results are remarkable: I can achieve everything that I want – quickly and without ‘nervous problems’!

“On the lessons, for example, I create images from *psycho-physical exercises*, most frequently *Reconciliation*, and children immediately calm down and work so quietly that one can speak to them almost in a whisper.

“I began to love all students infinitely! Now there is no student whom I do not love, and children feel this! They became affectionate, kind towards me; their eyes always shine with light and kindness!

“Relations with colleagues have changed as well: formerly they were based on my personal sympathies and antipathies; now, thanks to the acquired skills, I became tolerant and kind to everyone around.

“I love my work and profession even more!”

M.H., a teacher of fine arts: “Under the influence of the classes of psychic self-regulation, my attitude towards the Earth and nature has changed dramatically. I regard the planet as a living being, which can feel pain and suffering. We must give to it all our love, merge with it, and receive its power – in order to help the embodied beings living on it.

“Now I deeply feel all manifestations of Life. In this state, you cannot cause harm; you would rather sacrifice yourself for the good of those who need it.

“... Once you begin practicing psychic self-regulation, it is impossible to conduct lessons in the old way. You see yourself as if from outside; therefore, outbursts of anger, which could arise, look ridiculous; so I can easily avoid them.

“I began to understand that the most important thing in education and raising of children is to teach them a harmonious way of relations with the world around them.

“The system of psychic self-regulation of Dr. Antonov can be successfully combined with the program on fine arts devel-

oped by B.Nemensky, which I use in my classes [35].

“According to this program, before starting a lesson on fine arts, the teacher has to perform emotional attunement of the students with the help of demonstration of slides or reproductions of works of art, with the help of listening to music, reading excerpts from literary works.

“However, with the help of the methods of psychic self-regulation, one can strengthen this attunement and make the emotional states of children more subtle.

“For example, children in a 1st grade class were asked to paint the sea and to express in this painting the sea’s character: the sea must be either good or bad. Before children started to paint, the teacher asked them to close their eyes and imagine themselves flying over the sea. First they flew over the quiet, calm sea. The children held brushes in their hands and moved them in the rhythm of smooth wave movement. It resembled *spontaneous dance*. Then clouds came over; waves gradually became higher and more frightening; the hands with the brushes began to move wider; some children even began to make sounds similar to the moan of the wind. Later they said that being carried above the imaginary foamy waves, they felt the taste of salty water drops. After this emotional attunement, the children only had 20 minutes for painting, but in this time they quickly expressed with gouache on big sheets of paper the state of the sea which they felt. All works turned out much more emotionally charged, which made them look better than the works of another class where the same theme was given with attunement to slides and music only, without visualization.

“On a lesson dedicated to still life painting, children were shown a slide with the work of I.Mashkov *Pineapples and Bananas*. After certain attunement, the children tried to ‘penetrate inside’ these fruits and perceive them not only as food but also as a substance that possesses life and mood. All students wanted to express themselves, and their statements were most unusual. It turned out, for example, that inside bananas it was warm, viscous, and sleepy; inside a jug from the same painting – it was warm and moist, and one could spread oneself to its

entire volume. In the pears of Van Gogh's painting *Pears*, it was sticky, and some of the children felt themselves like fruit worms.

“Systematic use of methods which change one’s attitude to the objects of the material world allows children to see first of all the ‘essence of things’; it makes their attitude towards everything in this world more careful and allows them to perceive everyone and everything around them as equals.

“There is also an important point concerning ecology. In good warm weather in spring and in autumn, it is very good to conduct lessons in nature among the verdure of spring or falling leaves of autumn. When possible, it is very good to touch the earth, to feel its warmth and power. You can also show that contact with plants can be established best if one regards them as equals, and that plants are capable of feeling our emotions and responding to them. Many children establish such contacts immediately. And they cannot offend without reason a living being which is equal to them.

“If we systematically promote the humanistic attitude towards the world – then there will be less evil and violence.

“We need an integral approach to upbringing, starting from kindergartens, primary, and then secondary schools. In this case, the teachers must be well prepared and competent, and what is most important – they must be people aspiring to spirituality. The system of the psychic self-regulation mentioned above is one of the methods to solve this problem.”

We can also mention the issue which is often forgotten when we discuss educational problems. It is the health of our children.

The opinion of the best teachers about the necessity of changing the approach to teaching is confirmed by the results of medical research. For example, doctor A. Dubrovsky reports in his book that a high fraction of children have mental deviations, chronic diseases, or disorders of the nervous system [22].

Teachers' Newspaper (on April 2, 1988) reads: “Only few children have a joyful attitude towards life. Many children regard the world around them with aggression. In others, aggression is combined with fear...”

It is most advisable to take urgent psychological and pedagogical measures that can decrease, and in a number of cases, completely remove such a widespread illness of students as didactogenic (school-caused) neurosis – i.e. neurosis that occurs due to wrong attitude of the teacher [17].

We can conclude that it would be most useful to introduce the methods of psychic self-regulation into the teaching of children. But first, one needs to solve the problem of training the teachers, because it is only teachers that can teach children what they themselves know.

Killing-Free Nutrition and Children

M.A.Shtil

Transformation of oneself into love and reconsideration of all life principles from the standpoint of love is the essence of spiritual transformation not only in the case of adults but also of children.

In this article I want to discuss such an aspect of love as compassion, which necessarily implies switching to *killing-free* nutrition motivated by ethical reasons.

I remember how having read for the first time the book of Dr. Antonov *How God Can Be Cognized* [6] and having completely accepted everything written in it, I began to reexamine immediately my entire “system of values”. One of my first steps was to switch to *killing-free* nutrition. I was mostly shaken by the fact that in my life I have never contemplated on this subject myself!

Buying products made of meat and fish, we all know that they were not grown on garden beds. It is not a secret to anyone that they are bodies of killed animals.

Why, when we hear about a murder of man, we exclaim terrified: “How is it possible to take someone’s life! After all, it is sacred!” Or, if someone kills a dog or a cat, we again be-

come indignant: “Ah, he is such a monster!”

Why then we all so easily accept killing of other animals? For a long time I could not understand: why it does not hurt us?

Attempting to answer this question myself, I realized that it is only a stereotype, a pattern of thinking that shields the entire horror of this problem from the mind. Most people as if wear “blindness” on their eyes.

From the early childhood, when parents give to their child the first concepts about the world, they say: “Oak is a tree, rose is a flower, grass is green, meat and fish are food”. And, perhaps, this most basic information, which the child receives from the parents, becomes an axiom that does not require confirmation. This information turns into a solid foundation, on which children build their relations with the world.

When I, being already an adult, finally realized what crime towards animals I have been committing my entire life, I was shaken to tears. Indeed I was not a heartless person! How could I allow them to suffer because of my gustatory whims?

And I am sure that this information can and should be told to children from an early age. Children, of course, cannot be forced to switch to a *killing-free* diet. It is enough from time to time to have conversations with the child on this topic – without becoming a bore. My own experience shows that there is no need to force your child to do this. Indeed, if parents themselves adhere to these ethical principles, if they live according to the principle of love – then their child most naturally assumes these standards of behavior – through the mechanism of imitation. Educating by our own example is the most efficient way of education.

When I myself switched to a *killing-free* nutrition – I immediately explained to my 4-years-old daughter why I did that.

I explained in acceptable to her form where meat and fish are taken from. And what torture cows, pigs, and chicken undergo; how a fish suffers when it is first pierced with a sharp hook and then, being caught, chokes and dies...

And the daughter, though being little, understood and accepted everything that I explained to her. Of course, in the beginning she could not keep to this principle completely.

Sometimes she would forget her decision; and in the kindergarten certainly no one would prepare individually for her special meals. This is normal; there is no need to require the impossible from a child.

But as my daughter grew up, as she was reflecting on this subject after conversations with me and other adults – already in the school age – she completely accepted this ethical concept into her life as if it became a part of her own philosophy.

Sometimes children, and not only children, pose the question: “After all, we do not kill animals ourselves. What is our fault?”

I remember how in childhood someone read to me a story from classic Russian literary about a sentimental woman who witnessed how a pig was killed for food. Shaken, she fainted. But in the evening of the same day, she ate its meat with pleasure. At that time, I despised that woman and was very proud that I am not like her! What a blow to me was to understand in my older years that I was no different from her!

I did not kill animals with my hands, but I understood that I was culpable much more than any hunter, who kills his or her game with one shot. Because in order for food to appear on my table, animals had to go through a “factory of death”, inhaling the smell of blood of their congeners and expecting with horror their own terrible end.

Indeed we all, by buying meat or fish products in the store, give thus our implicit permission to murder, to the painful death of animals...

The problem of *love-compassion* is the first one that we must solve for ourselves if we want to approach God so close that we may cognize Him. The person who accepts, from early childhood, the *law of love* for everything living, the *law of love* that includes, among other things, the principle of compassion and of not causing harm to anyone, will stand on the Path of Love more firmly and will go on it much farther⁸.

⁸ More details about the problems of nutrition – from the scientific standpoint – can be found in the book [9] (see also [10]).

My Mistakes in Raising My Son

A.B.Zubkova

This book, probably, can be interesting not only to professional teachers but also to moms and dads, who want to raise their children as happy, harmoniously developed, worthy of love and respect people.

Here I want to share with you my personal experience of raising my son: how it should not be done – so that you, readers, avoid making such mistakes.

The situation, when the mother tries to teach her child to use the methods described in this book, is different from classes conducted for groups of children. When children go to classes, they are mentally prepared to something new, interesting; they see their peers doing the same in the class. A professional instructor easily attracts the attention of children and supports subtle emotional states in them, “tunes up” children to what they are suggested to do.

One of the difficulties in my case was to find the moment when it was not only me having time and desire to show something to the child, but he as well had a desire, readiness to learn.

It is easy to raise interest to such work in younger children (4-6 years old) using fairy tales, games. But by the time when I became familiar with these techniques, my son was already 9 years old and had a skeptical attitude towards these “fairy tales and sloppy sentimentality”.

This skepticism and protest were the result of my own selfish hypertrophied desire to raise him as a certain “ideal” as I imagined it. My love for him very frequently proved to be

In particular, we have to keep in mind that upon switching to the *killing-free* nutrition, it is necessary to include in the diet products that supply the organism with proteins containing necessary amino-acids – such as dairy products (cottage cheese, cheese, sour milk, milk itself and so forth), eggs, soy, mushrooms, nuts. (*Note by V.Antonov*).

“blind” and unreasonable. From a very early age, I tried to teach my son a lot of useful things, and even succeeded in teaching him some of them. But all the efforts were made only by me; he just received joy and pleasure. I helped him up to climb to every new step, creating for him the states of emotional joy, enthusiasm, happiness (I was able to do it even without knowing the mechanisms). And he, as a result, got used to receiving everything passively, taking it for granted. By 14 years old, he could swim well, ski, ride a bicycle, and participate in kayak trips. I poured onto him love and happiness, trying to give him all this wonderful world, but forgot to take care that he, too, learn to be grateful, to respond with love and tenderness for what he receives, learn to give himself.

The older he grew, the more difficult it was to surprise him, to fill him with joy. And when I could not succeed, I very quickly turned from a mom giving miracles into a mom-bore, who tried to force him to see the beauty, to perform this or that exercise. I wanted so much to make him perfect that I destroyed this desire in him with my violence (“come on, try it, try one more time”). When forcing him did not help, I was terribly disturbed and could even shame him (“you do not want to do it, despite the fact that I am trying so much for you...”).

By the time when I realized all this (though in general our relationships were good), I had developed the stereotype of behavior of a bore, and he – the position of egotist. To change dominant stereotypes is much more difficult. And one has to begin this correction with oneself.

Moreover, I wanted this change to happen faster, right now. And so I continued to make it worse by persuading him – and only received answers like these: “it’s boring!”, or “this is difficult, I don’t want to...”, or “I am going to lie for a while, and you may continue...”

So my every mistake made the possibility of improving our relationships more and more distant, causing in him the reaction of rejection.

Contemporary children’s entertainments, like constantly watching TV or playing computer games, create a very unfavorable background for life, which makes a child a passive in-

door creature isolated from the beauty and the true life. To make a child who is already affected by this accept an active creative position is not an easy task.

With time I understood that the best way for breaking dominant negative stereotypes is to have trips to the forest in a group of like-minded people, when your child becomes an equal participant, and I am not a teacher bothering him. Conversations on the road or near a fire turn out to be unobtrusive.

If one manages to find like-minded friends on this path – it becomes much easier both for adults and for children.

But artificial attempts to achieve success lead to failure.

And the method of coercion always causes repulsion.

On the contrary, those things which I learned to present softly, with my own example, without constantly reminding and requiring, were easily accepted. For example, I explained to my son why I gave up eating meat and fish (explained only once!) – and he immediately understood that by eating bodies of animals capable of feeling pain, we participate in their killing. I offered him to ask, at least, forgiveness from those creatures whose bodies became food for him, and very soon he himself decided to switch to a *killing-free* nutrition. He violated it only once... That time he asked permission from me, and I did not dissuade him, suggested that he decide himself. He yielded to his desire – and next day fell ill. Then he concluded (himself!) that he was wrong. Since then neither in company of friends, nor in school, nor at a party – had he ever broke the principle of *killing-free* nutrition again, because it became his own inner conviction.

A five-year old daughter of my friend, having learned what burgers and sausages are made from, asked in the kindergarten not to add these things to her meal. Surprisingly, such a statement of a little girl did not anger the teachers; they did not begin to force her. They accepted her firm position with surprise and respect.

And now – about the most important thing. If our actions of changing ourselves and raising children have the highest motivation – love and aspiration for the Creator, and this becomes the foundation of life, the main driving force behind us

– then it unites us all – the children of our Heavenly Father.

If we make even one real step towards Him – He makes ten steps towards us. He – our Creator – becomes a real Assistant for us and our children. And if children become confident of the existence of God, and even more if it is supported with their personal experience, then they understand ethical principles much better. Because in this case they can include these principles in their world view, having understood what God really wants from us. Moreover, children much quicker and easier than we, adults, accept God's truths.

If there is true love-aspiration to God, then it becomes much easier to change yourself. And the world around us changes as well, reflecting the love growing in us. And then our children most naturally begin their spiritual development.

Mistakes Can Be Corrected

L.A.Vavulina

By profession I am not a teacher, not a psychologist but merely an accountant. But I have three daughters, now almost adults (18, 19 and 20 years old). And I want to share that part of my experience and observations which may be useful to all of us in the work of upbringing children.

Before attending classes in the School of Dr.Antonov, I was a very ordinary, average parent, who built her relationships with the children on the following stereotype: I am a mother, I love my children, I care about them, I wish them good, I am older, I have more experience – and I know better what must be done and how it must be done. And so I have the full right to establish rules, to impose my views, to give orders, to require that the children obey and to punish them if the result does not meet my expectations. Any freedom of will was allowed only within those limits, which corresponded to my ideas of what is good and what is bad. In everything, there was my struggle with children, because I tried to make them what I want them to be. This struggle went on with varying success:

they frequently resisted, did not obey, were rude, and refused to carry out my requests and orders. It was painful to me, because I believed that they did it to spite me: after all, I knew what was good! Mutual resentments grew like a snowball.

And it would have continued so until the end of my incarnation if one day I had not said to myself: "That's it! Enough! I have to do something, since I reached deadlock".

I began to ask myself questions. Why do I live? What is the meaning of life? I did not just ask questions – I started to seek answers to them. I read different books, which I could find; I went to church. But there were very few answers, and the questions grew more and more numerous, until God showed me the path with the help of the books by Dr. Antonov.

It was a revelation to me! I read them – and could not believe that I had found answers to the questions that had been plaguing me for so long!

Later, when I began to practice these methods and rebuild my life, bringing it into correspondence with the intention of God, I reread these books many times. I do not part with them now, every time discovering in them something new, unnoticed by me!

Thanks to the work I have done *on myself*, I can see changes in the relationships with my children, for example, in their attitude towards me.

First, I gave them freedom, set them free from my tyranny. This does not mean anarchy and all-permissiveness! I simply removed nitpicking, "released" them, leaving as a connection link between us only my love, patience, compassion, and constant willingness to come to help.

I cannot say that it was easy for me. Even now I continue to struggle; but now it is a struggle with my own ego. And my children, who previously only tried to ignore me, are now attracted to me. They come for advice, come just to talk, to sit with me, to be together; they like to stay with me.

Now I try to raise them by my own example: how I try to improve myself. There must be no falsity here: it is only sincerity in relationships that gives a positive result! If I make mistakes in something, then I admit them and try to correct what

can be corrected.

Children ceased to offend me – because I... ceased to be resentful! What sense does it make to offend a person who does not resent? Once my oldest daughter, after one of her misdeeds, suddenly said for the first time: “Sorry, Mom!”, and then added, “I know that you are not resentful – but anyway sorry!”

I am trying to teach my children to be self-sufficient: to make decisions, to carry out actions, and to assume responsibility for them.

Wisdom of parents in dealing with children consists also in giving them an opportunity to make mistakes and to learn from them, accumulating their own life experience. Of course, this should not turn into absurdity: for example, we should not stay aside and wait until the child acquires the experience of a drug addict, thief, or murderer.

But if there is too much concern and desire to protect the children from all the troubles and difficulties of life, then this prevents their growth, turns them into passive observers of life, into dependants: there is no sense to do anything if your parents will do it better. And in old age, parents receive the fruits of such upbringing: when they have to continue to financially support their grown-up children, who still lead a childish way of life.

In conclusion, I want to say that God teaches and educates every one of us – and in this respect we all are equal with our children. It is only stages of the training program that are different because of the age differences. Our mission is to help children master those stages of the program which we ourselves have already passed, though maybe not in the same way as it is destined for them. And we can do it optimally by our own example: showing the best way of doing something, of behaving in certain situations.

Only two years have passed since the start of my work on reforming, “re-educating” myself. My daughters are no longer children, and unfortunately, not all methods and guidelines described in this book are suitable for their age. Anyway, I can say that the result of my work makes me happy. Now in our

house it is warm, cozy, and comfortable; we live in peace! It is not furniture and heating that create comfort and warmth in the home – it is good relationships based on mutual understanding, respect, love, patience, and compassion for each other.

... I “woke up” a little bit late in my life. So I want to advise you – do not waste time in vain! Indeed, the earlier you start working on yourself – the better the result will be! And in this work, you can receive much help from reading this and other books by Dr.Antonov.

Two Revelations

L.A.Vavulina

At 16 years of age:

Well, Larisa... Now an end of your carefree life has come! All exams are over; the graduation party will take place soon. You are holding a gray book – a certificate of school graduation.

The childhood has ended! It went away forever! Another stage of your life begins – the one which requires more responsibility. Now it is time to choose your way of life – don't hurry with making this choice. Take your time!

Much will change in your destiny. Remember that the way your life will be formed depends on how you enter your life, how you make your first steps.

So, step firmly! Be sure of yourself!

I also want to give you advice:

Be concerned with yourself least of all!

Try to live easily, not “dragging the burden of life”!

And may you find true, pure Love in your life! Be happy in it!

At 44 years of age:

Look: everything you dreamed about in your life can become real!

You dreamed about harmony and justice in this world. Now you know that these principles are the basis of the laws of the universe. Comply with them!

You dreamed about Love – pure, big, true. I am the Love itself! And it is Me Who loves you with this Love! Become Me!

You dreamed about tenderness. And now – the entire Ocean of Tenderness is before you. Enter and dissolve in Me!

You dreamed about quietness and peace of the soul. In *My Depth* – there is Infinite Peace. Immerse yourself into Me!

You dreamed about finding support and protection, about becoming confident of yourself, in order to feel yourself protected. I offer you *My Shield*: behind it you will find an inexhaustible Source of My Strength! Become Me and take this *Shield*!

You dreamed about being useful to people. Now you have such an opportunity. Learn from Me, become wise, act like Me – and then your help will be a blessing to people!

So what are you waiting for? Why do you linger? Break the shell of your isolation with your own hands! Allow all these to happen!

And then nothing will be able to prevent you from fulfilling all your dreams!

What Do Our Children Dream About?

I want, when I will be an adult, to become a traveler and travel around the entire world. I also would like to study aqueous depths, to help rare animals to survive, to protect nature.

I wish to myself that this dream come true!

Polina Novitskaya , 10 years

I am 5 years old already but have not done anything in my

life yet!

Zhenya Ivanov, 5 years

I love trips to the forest. In the forest, sometimes I observe the nature, sometimes – I am bored, and my mood goes bad. I am bored, when I forget to live in anahata and to shine.

Some people do not know the meaning of their lives.

Yet I want all people to love God!

I love God very much!

Zhenya Shtil, 7 years

I want to merge with God – and then I would remain in the bliss and give people love and happiness!

I also want very much to have a computer!!!

I live on the Earth in order to love and become perfect! I want this but don't do much.

To realize what I want, I need to really love and to develop myself.

I also wish love and perfection both to people and animals!

Sasha Zubkov, 13 years

From God:⁹

Rada

“I also would like to tell about little children of pre-school age. Adults have to change their attitude towards such children!

“Little children are a source of joy and happiness! Almost all of them come to this world as souls similar to blank pages: *to begin creating their lives anew on the Path to Light!* And it is adults that begin to ‘write’ children’s destinies by introducing into the children’s souls the seeds of either good or bad qualities!

⁹ Excerpts from the book [8].

“When a soul comes to the Earth (incarnates), it is difficult for the soul to become used to the small child’s body, to its limited physical and mental abilities. The soul has to master relationships with the outer world through intermediates: through adults and peers, who surround the baby. The soul anyway absorbs everything – both good and bad: on this stage of development children are not capable of discerning them.

“It is the seeds of good that adults have to introduce into children souls! It is very easy to do in early age by addressing the soul, the consciousness of the child without using the intermediate – the manas¹⁰ of the body. The effectiveness of such education is very high, but adults themselves have to be in the state of love, otherwise the result will be the opposite.

“It is very important to exclude from relationships with children the ways of educating them which use only the commands like: “it is not allowed!”, “do not go!”, “do not touch it!”, etc. One necessarily has to explain to the child why it is allowed and why not. Then the child develops the ability to think rather than to react primitively to the commands of adults.

“Adults think that they know better than children, but this is not necessarily always true. Adults have to observe more attentively the behavior and reactions of children in different situations before trying to educate them. And then adults can avoid making many mistakes which are harmful to children.”

* * *

“I am very glad for you! I help you all of the time! I suggest that you place in yourselves that sun which shines in Me. The one who abides in Me – becomes My Soul and gains life in Me!

“I suggest that you, too, use My pink Sun – to avoid the world of sorrow. The one who turns by the soul into the Joy of Rada – forever settles in Me! From this stage only one step remains to the Abode of the Creator!

“It is very easy to settle in the world of God if you have joy

¹⁰ The mind.

in the soul! Sorrow, depression, and hatred are for hell. But calm, quiet, flowing love, love-happiness of communication with Me, with living nature is the path which I sought and traversed. By this path I have led very many people!

One has to use this stage – especially among those ontogenetically young, including children – the ability to live in the *joy of the light of My Sun!*

“I suggest that those who begin their Path to Me settle in this tender pink *Light* and stretch the arms of the soul from this *Light*.

“Help souls settle in Me – and I will guide worthy ones to the Abode of the Creator!

“Recall Me at least every Sunday and then the entire week I will be with you!”

Anastasia

“The most important point that I want to talk about is *introducing of the principle of giving!* It has to come together with opening of the spiritual heart and you have to suggest many different ways of realization of this principle!

“People need to be suggested the ways of positive development! They all want to *receive* – but one has to teach them *to give, to create!*

“Every person can begin to help God: to help to transform that which is *bad*. But everyone has to start by changing themselves – only themselves!

“Everyone can begin to create around themselves a small *space of love*. It is so simple that everyone can do it...

“One has to learn to shine with a *ray of love* from the spiritual heart!

“One can come to the forest; it is best to do it in spring, but any other season is also good. One has to stand near a birch, touch its trunk with a finger, stroke tenderly this living tree, and then feel a *ray of light* coming from one’s own chest, from the place where love lives. And then – to stroke with this *ray of light* the trunk of the birch: as with a finger.

“Then one can repeat this exercise several times – in order to really feel this touching.

“Anyone can do this – a little child, the mother or grandmother of the child; then the child can teach it to the father and the grandfather.

“Everyone has this *ray*; one just needs to *turn on the light of love*.

“If there is no forest or birches nearby, then one can stroke any tree...

“Then one has to learn to shine with this *ray* at any distance – and thus to give tenderness to all whom one loves.

“One can try to shine even at flowers which grow in one’s room and see how they will grow better after that!

“One can try to direct this *ray* to our Earth and to stroke the planet with it, directing the *ray* into the *depth*: the Earth also has a *heart*... One has to stroke it very gently: Earth is living!

“One can also stroke God with this *ray* and feel the *Joy of God* in response...

“... I would like to give all people this knowledge: ‘Everything around you loves you, man! Thus the Creation was created by God-the-Father! And if inside you there is a response of love, then *mergence* happens: separateness and isolation disappear and become replaced with the Love of Everything Existing! All energies of the universe inside man then come to harmony!’

“This can be given not only to those who are close to Higher Initiations. This should be included into the basic course of opening of the spiritual heart!

“Harmony and Love of the Absolute – this meditation has to become one’s background state, one’s natural way of life, the correct self-awareness of the soul!

“Everything can be solved through submergence of the consciousness into the spiritual heart!

“I can suggest several other methods for beginners – for those who want to see and experience this but have not managed to do it yet. I will try to outline several simple and easy-to-use methods that can replace the usual amusements of city

life.

“Why does it happen that people cannot perceive the most important things themselves? Because from childhood they do not live a conscious life – they are used to ‘feeding on’ other’s ideas and emotions! These other’s ideas and emotions – coming, among other sources, through TV and music players – fill inside man the emptiness of the soul that originates from the unconscious way of life!

“One has to teach people to *love* – only then the entire spectrum of perception and awareness of the human soul is turned on!

“For example, one can learn to *walk the Earth*. One can remember that our Earth is a living soul, and simply walk, carefully stepping on the body of the Earth, feeling every touch of the feet to its surface. It is very simple; everyone can do this! Just ten minutes of such walking can result in first changes. Even children can be taught this. If people become aware that the Earth is a living soul, then they will be more kind and understanding, because a connection between two souls occurs: between the small human soul – and the giant soul of the Earth. This connection, if one feels it, can help to become more healthy and happy: it is similar to a link between a mother and her child connected by the awareness of mutual love!

“One can also *lie on the Earth* with open arms, in a relaxed state – and become aware that we fly in the space on the planet called Earth... If a teacher or parents lie together with children in this way and tell them about the universe – then the children’s impressions from this conversation will be more important than those received in entertainment attractions!

“And a stay for a night in the forest can give unforgettable impressions if one lies so and looks at the stars...

“One can also touch with the hands *living water*. Water has wonderful qualities; people know only some of them. If one feels that the water in a pure river or a forest lake is living, then one can wash oneself and swim in it in a very special way.

“For centuries people used water for healing; this use is based on the quality of water to change its structure under the influence of the consciousness. For example, when we touch

with the hands something living, we can give our love... And water as well – will remember this for a long time...

“One can wash oneself or swim in interaction with this wonderful miracle created by God on our planet – with water, which is one of the main components of the matter of living organisms. One can even talk to water, to ask it to purify and to heal the body. One can swim, feeling water with every cell of the body. Thus one can increase the awareness, improve health, and remember this exercise as something very significant!

“One can also *wash oneself with sunlight*. It does not mean simply exposing the body to sunlight, but one has to interact with it! The energy of the Sun is so wonderful! It exists both on the visible and non-visible to human eye levels; it penetrates the depth of us! One can stand under a flow of sunlight as if under a waterfall – and do the exercise *Latihan*. And this can fill one with joy and health!...

“Of course, one should not suggest to people who are not interested in spiritual truths to dedicate much time to such exercises. For them it can be interesting and useful to arrange sport trainings in nature, to collect mushrooms, berries, and medicinal herbs. One can taste the gifts of nature: berries, leaves, herbs that are pleasant to eat. And let us thank nature for this gift! This can also bring healing to the body and to the soul! Many people can be attracted by this healing aspect – and it is very good in the beginning.

“One can learn to receive joy even from removing garbage from places where people defiled the beauty of nature with it. This is also ecology that people have to learn!...

“It is in interaction with harmonious states of living nature, with concrete plants and animals that people can come to understand with what great Love God created everything living!”

Vasilyok

“Cognition of God and His Creation is very interesting! However, now on the Earth (with some exceptions) the word

God is related in children's minds mainly with tedious edification from adults... But I am their main Friend, their main Companion in games and in life!... I want to make their lives very interesting! It is called ecology. It teaches one to learn, to love, to guard!

"How can you help people? – think of something yourselves: this can be a web page on the Internet, a small book, or a film. It should not be a manual for teachers but rather a training aid for children themselves!"

"How did You teach Your children?"

"In this very way: even a flower could become a whole world that tells its story including the structure of its life, ethics, philosophy, God..."

"There was a library in the ruins of a destroyed monastery nearby that I discovered in My childhood... These books became a catalyst for awakening the *memory of the soul* and as a source of much knowledge... I intuitively recognized the Truth – and then retold it to children in a manner interesting to them. For example, I told them about the events as if I saw them with the eyes of God... They submerged into My love – and everything that I described was imbibed by them together with My love and became an integral part of their worldview. As a mother's milk contains everything necessary for a child's life, even so My love included the basics of the worldview and ethics of God, and a little of concrete knowledge about plants, animals, and Earth.

"It was great joy! – to see how their hearts open and aspire towards the *Light*..."

* * *

"Now I work with children – I teach them to be joyful. It is very important – to be joyful! People ceased to enjoy natural beauty – and this is very sad for God.

"There is so much beauty on the Earth; one just needs to see it! Not everyone can see masterpieces of arts, but everyone can admire the beauty of living nature! Even in the desert and in the eternal Arctic ice there is a special charm!

“Ask people around you: how often do they look at the sky? You will learn that the ‘world’ of most of them is limited to several meters around their bodies and even these meters are contained in their rooms and offices.

“One has to teach people to notice the beautiful! To notice it not only when admiring forests, meadows, lakes, steppe, seas... – but also in dewdrops, in the first rays of the rising sun, in the drops of rain, in grass blades, in the singing of birds, in the thin new moon... – everywhere one can discover the wonderful beauty of the Creation!

“And when people learn to notice the beautiful and to enjoy it, then they can understand and fall in love with Him Who created all this – with the Creator! Living nature was also created by the Creator – as an inexhaustible source of joy and love!”

“Tell us: why do You work with children and not with adults?”

“To work with children is a great joy for God! Children’s souls are more open towards everything beautiful! The purity of their perception of the beautiful is much higher than that of adults. Children are also capable of comprehending very serious knowledge about God if one treats them seriously and speaks to them as equals. They are capable of coming to the level of their instructor if it is interesting to them. They absorb new knowledge with the whole consciousness, contrary to the case of adults when the received knowledge unfortunately ‘gets stuck in the head’.

“One must also keep in mind that children have the dangerous ‘awkward age’¹¹, but this is natural. They who pass it

¹¹ The age of ‘adolescent protest’, the age of growing awareness of one’s own ‘I’ and attempts to assert it. Quite often it results in a total protest against everything taught by adults.

But this stage of growth, biologically programmed and happening together with pubescence, is necessary. First, not all children are raised correctly. Second, the child for the first time receives the *freedom of will* before God: the freedom to choose by what path to go further, what credo to follow.

safely have a remarkable foundation for correct further development.”

“Vasilyok, what can You advise us concerning upbringing of one’s own children?”

“One has to raise them by one’s own example! By one’s own example – in everything!

“One has to view the child as a student – and in the presence of students the teacher cannot allow himself or herself to show a little of weakness.

“The more difficult the student is, the more impeccable the teacher has to be!

“If one analyzes one’s own behavior – then one can understand that the roots of many child’s vices have roots in the soul of the teacher.

“One can repeat good words many times... – but what worth do the words have that come from one who cannot impeccably follow one’s own advice? By such a behavior the teacher can forever depreciate the beautiful and correct values that he or she tries to impart to the student.”

Anastasia, Lada, Rada

“We want to tell a few words to parents – to moms and dads:

“God gives you a child’s soul or even several souls so that you raise and educate them. And every one of your children is a special soul; you know this.

“You called him or her – to be born – and they chose you... God, too, took part in this process; it was not by chance!

“While children are little, the parents determine their future to a large extent!

“Good parents think about what they need to do, what is the most important thing in the education of their children.

And it is very important that at this age children have – among the variants of choice – correct knowledge and skills that can help their further development. (Note by V.Antonov).

“... Today we want to tell a little about love-trust – as a means of education.

“One has to strengthen not one’s control over the child but mutual love and understanding!

“For this purpose one has to learn to see, to hear, to understand the soul of the child!

“Let the child obey you not out of the fear of punishment but out of trust and respect!

“Let love and a caring attitude – both yours and your child’s – be always mutual!

“You may sigh: it is so difficult, I have no time, I have no strength! Yet this may be the most important thing in the upbringing!

“You are a soul; your child is a soul. And souls can learn from each other. Let us try to always remember – in relationships with little children and with those who are almost adults – that this soul became my daughter or my son so that we can teach each other love, patience, calm, forgiveness, can give each other knowledge, skills, etc.

“... Let us try to help children awaken to the awareness of themselves as souls! And through this we ourselves will awaken too!

“Let us begin to look at the world together – how beautiful the Divine Creation is! Let us tell children what we know – and thus we together will cognize something new! Let us try to see BEAUTY with the help of a camera or a painting; we may want to listen to someone together; we may run or swim together, work in the garden together... In any case we have to be open to each other and to the life around! And God will help us! This is His joy: to see how the souls of His children grow towards light, kindness, and love!”

“How can one raise ethics in children? How can one instill the basics of ethics in adults?”

“It is best to do this by one’s own example!

“The main educator is the way of life of those who live near the child. They can be parents, teachers, or the society in general. It is principles of life seen in real examples (not slogans but real life principles of concrete people and of the en-

tire society) that educate our children!

“If these examples are imprinted by children’s souls as something they can imitate, as examples of behavior – then they become qualities of the soul. And if such examples are love, benevolence towards everyone, caring attitude, respect – then all these qualities will be developed when children grow. If children imprint emotions and behavior of the opposite kind – then for a long time such souls have to be weaned – through their own pain – off the vices imprinted in the memory of the consciousness during childhood.

“And many such qualities – both positive and negative ones – are ‘inherited’ in the next incarnation in one’s new body.

“Therefore it is important for everyone!”

“What can one do if the moral norms of the society have degraded, if immorality has become a norm of life, if perverted moral norms are imprinted by the society? What can one do to introduce even small seeds of the true ethics into the souls?”

“One can write or create images that children want to imitate!

“If one speaks openly about people whose life is highly ethical and beautiful – then this can help those who also want to become such heroes of spirit!

“It is with this purpose that Avatars come to the Earth – to show to people examples so pure and beautiful that many souls may aspire to Them with great love, may accept Their advice and ethical precepts, and may follow Their example in everything! Avatars show with Themselves the examples of Love, Goodness, and Knowledge and manifest this by every day of Their lives!”

Lao

“Lao! What can one do to prevent situations when children who received our knowledge ‘fall back’ to the opposite inclinations?”

“First, you have to develop love in children! Then such ‘falls’ will be impossible. A soul which has grown as love cannot

degrade!

“Second, you have to strive to create groups of children (or children and adults) similar to *forest ashrams* – with a pure and harmonious environment for living and growing. It is in such an environment that one can form in souls strong, positive principles of life, ethics, and principles of interaction with the world of living nature. *Forest schools* are a possibility to provide help to sprouts of good, which need to be cared for constantly in the beginning.

“To be different from others – normally is not possible for a soul in a child’s body. To oppose alone the aggressive primitivism is possible only for an adult and strong person. Also, not all children can withstand by themselves the temptations of the dull contentment of the *tamas guna*.

“But if there are companions on the Path, then the child – even if he or she was an outcast – accepts a new positive role and becomes one of the *heroes-pioneers, defenders of the good!*

“To a child, it is very important to have like-minded companions both among adults and among children!

“... One has to lay in children the foundation of development in the form of the growth of love! Then future difficulties, including the temptations of the egoistic attitude towards the world, become less dangerous.

“It is love that has to be the foundation of the education of souls of any age! This makes their degradation impossible! If the hands of the spiritual heart – the hands which give, create love – became the basis of the soul’s life, then such a soul cannot fall! And against such a background the intellect has to be developed! A healthy and joyful way of life in harmony with nature, giving love to others – this is how souls have to be educated! The development of cordial love towards every one of God’s creations can help children on the spiritual Path! *Forest schools* make it possible to create a spiritual environment for the children’s growth!”

“How can one help those who turn away from love?”

“They have many lives ahead... God’s help comes to those who seek how to help others.”

Conclusion

V.V.Antonov

In the very *depth* of the multidimensional universe there resides God-the-Father, the Creator – an Ocean of most light, most tender Consciousness.

The manifest world (the Creation) was created by Him and is permeated with the Light of the Holy Spirit coming out from the Abode of the Creator. This makes the manifest world look like a soft blanket covering the Creator.

The entire multidimensional universe is also God. God in this aspect is called the Absolute (that is Absolutely Everything). In the universe there is nothing (apart from the *outer darkness*, i.e. hell) that is not God-Absolute.

The Creation is a means of the evolution of God. Individual consciousnesses born of protopurusha [3,9-10,13] become incarnated into material bodies to grow and, in the end of the personal evolution, to cognize themselves as a Part of the Creator having infused themselves into Him.

When we try ourselves by asking the question “who am I?”, everyone gives an answer based on one’s own attachments (“I’m a driver”, “I’m a director”, “I’m a president”, “I’m a scientist”, “I’m a man”, “I’m a woman”, “I’m a boy”, “I’m a girl”, “I’m a diseased person”, “I’m a spiritual seeker”, “I’m a Holy Spirit”, “I’m a Part of the Creator”).

... Yes, at a certain moment one may want to cognize oneself as the Infinite Ocean of Love... And renouncing everything but love, one cognizes oneself – through many sufferings – as Love. And Love is God in the aspects of the Creator (the Primordial Consciousness), Christ (Messiah, Avatar), and the Holy Spirit (Brahman).

Here in the Creation – through the positive evolution of incarnated beings – God Himself changes, evolves. The entire manifest world is filled with positively evolving or degrading individual consciousnesses, which are changing particles of the Absolute.

And in this world every one of us has a possibility to cognize that I am a Part of the One Whole by merging the self-awareness with the Consciousness of God.

God is Love. We can become one with Him only if we transform ourselves (as consciousnesses) into as ideal Love as He is. How can one do this? It was taught by Jesus and by Others Who came from the Creator.

In the world, there are no ideal (from layman's point of view) conditions for our incarnated existence. Nevertheless people who have understood correctly the Intent of the Creator advance successfully towards their Highest Goal, developing themselves as love.

One just needs to learn to love all the world as the Creator loves it. Only then one can fall in love with the Creator – and this love can bring one to Mergence with Him.

We can learn it ourselves and help children in this task.

Bibliography

1. Agajanyan N.A. and Katkov A.U. – Potential of Our Organism. “Znanie”, Moscow, 1979 (*in Russian*).
2. Amosov N.M. – Contemplation about Health. “FiS”, Moscow, 1987 (*in Russian*).
3. Antonov V.V. – General Theology – the Science about God. “Reality”, S.Petersburg, 2002.
4. Antonov V.V. (ed.) – Spiritual Heart: Path to the Creator (Poems-Meditations and Poems-Revelations). “New Atlanteans”, Bancroft, 2007 (*in Russian*).
5. Antonov V.V. – Sexology. “New Atlanteans”, Bancroft, 2008.
6. Antonov V.V. – How God Can Be Cognized. Autobiography of a Scientist Who Studied God. “New Atlanteans”, Bancroft, 2009.
7. Antonov V.V. (ed.) – How God Can Be Cognized. Book 2. Autobiographies of God's Disciples. “New Atlanteans”, Bancroft, 2008 (*in Russian*).

8. Antonov V.V. (ed.) – Classics of Spiritual Philosophy and the Present. “New Atlanteans”, Bancroft, 2008.
9. Antonov V.V. – Ecopsychology. “New Atlanteans”, Bancroft, 2008.
10. Antonov V.V. – Forest Lectures on the Highest Yoga. “New Atlanteans”, Bancroft, 2008.
11. Antonov V.V. – Bhagavad Gita with Commentaries. “New Atlanteans”, Bancroft, 2008.
12. Antonov V.V. – Tao Te Ching. “New Atlanteans”, Bancroft, 2008.
13. Antonov V.V. – Evolution of Consciousness. “New Atlanteans”, Bancroft, 2008.
14. Antonov V.V. – Blessed Are the Pure in Heart! “New Atlanteans”, Bancroft, 2008.
15. Antonov V.V. – What Is Truth? “New Atlanteans”, Bancroft, 2008.
16. Antonov V.V. – Spiritual Heart. Religion of Unity. “New Atlanteans”, Bancroft, 2009.
17. Buyanov M.I. – Conversations about Child’s Psychiatry. “Prosveschenie”, Moscow, 1986 (*in Russian*).
18. Vasiliev T.E. – Beginnings of Hatha Yoga. Moscow, 1990 (*in Russian*).
19. Harmony through Vegetarianism. “Society for Vedic Culture”, S.Petersburg, 1996 (*in Russian*).
20. Jainot H. – Parents and Children. “Znanie”, Moscow, 1980 (*in Russian*).
21. Dineika K.V. – Movement, Breath, Psycho-physical Training. “FiS”, Moscow, 1986 (*in Russian*).
22. Dubroski A.A. – Open Letter of a Physician to a Teacher. Moscow, 1988 (*in Russian*).
23. Evtimov V. – Yoga. “Medicine”, Moscow, 1986 (*in Russian*).
24. Zubkova A.B. – Story about Princess Nesmeyana and Ivan. “New Atlanteans”, Bancroft, 2007 (*in Russian*).
25. Zubkova A.B. – Dobrynya – Byliny. “New Atlanteans”, Bancroft, 2008 (*in Russian*).
26. Zubkova A.B. – Dialogues with Pythagoras. “New Atlanteans”, Bancroft, 2008 (*in Russian*).
27. Zubkova A.B. – Divine Parables. “New Atlanteans”, Ban-

- croft, 2008 *(in Russian)*.
28. Zubkova A.B. (comp.) – The Book of the Born-in-Light. Revelations of Divine Atlanteans. “New Atlanteans”, Bancroft, 2008 *(in Russian)*.
 29. Ivanchenko V.A. – The Secret of Russian Tempering. “Molodaya Gvardiya”, Moscow, 1986 *(in Russian)*.
 30. Kabalevsky. – Training of the Mind and Heart. “Prosveschenie”, Moscow, 1984 *(in Russian)*.
 31. Kolgushkin A.N. – Healing Cold Water. “FiS”, Moscow, 1986 *(in Russian)*.
 32. Korotkov I.M. – Outdoor Games. “FiS”, #5, 1987 *(in Russian)*.
 33. Kuznetsov L.V. – Harmonious Development of the Personality of Junior School Children. “Prosveschenie”, Moscow, 1988 *(in Russian)*.
 34. Levi V.I. – Conversation in Letters. “Sovetskaya Rossiya”, Moscow, 1983 *(in Russian)*.
 35. Nemensky B. – Wisdom of the Beauty. “Prosveschenie”, Moscow, 1987 *(in Russian)*.
 36. Smirnov B. – Sankhya and Yoga. “Science and Religion”, ##7,8,10, 1987 *(in Russian)*.
 37. Sokolov P.P. – Victory over Insomnia. Moscow, 1990 *(in Russian)*.
 38. Soloveichik S. – Agu and Buka. “New World”, #3, 1985 *(in Russian)*.
 39. Soloveichik S. – Pedagogy for Everyone. “Family and School”, ##4-11, 1987 *(in Russian)*.
 40. Suhomlinsky V.A. – I give My Heart to Children. Kiev, 1980 *(in Russian)*.
 41. Teplyy A. (comp.) – Book of the Warrior of Spirit. “New Atlanteans”, Bancroft, 2008 *(in Russian)*.
 42. Tolkachev B.S. – Gymnastic Law for Acute Respiratory Disease. “FiS”, Moscow, 1988 *(in Russian)*.
 43. Tolstoy L.N. – Collected Works. Vol. 9. “Pravda”, Moscow, 1987 *(in Russian)*.
 44. Cherkasov V. – Before You Go to Doctors. “Don”, #8, 1984 *(in Russian)*.
 45. Chistyakova M.I. – Psycho-Gymnastics. Moscow, 1990 *(in Russian)*.

Russian).

Books published in Czechia:

46. Antonov V.V. – Psychická autoregulace ve východní tradici. Brno, 1990.
47. Antonov V.V. – Duchovní cesta současného člověka. Brno, 1990.
48. Berdychová, Karásková – Dětské tanecní hry. Praha, 1968.
49. Jogalinga – Balajogapradipika aneb jóga pro děti. Liberec, 1990.
50. Kahlil Gibran – Prorok. Praha, 1990.
51. Maheshwarananda Paramhans – Jóga pro děti – 1. díl, Oloumouc, 1990.
52. Rydl, Karel – Reformní praxe v současných školských systémech. Praha, 1990.
53. Schweitzer A. – Zásady kritického myšlení a úcty k životu. Vyšehrad, 1989.
54. Seton, Ernst, Thompson – Kniha lesní moudrosti. Praha, 1991.
55. Steiner R. – Výchova dětská. Praha, 1920.
56. Zapletal M. – Velká encyklopedie her – 4 díly. Praha, 1968.
57. Zásobník dramatických her, cvičení a improvizací. Praha, 1990.

Our video films:

1. Immersion into Harmony of Nature. The Way to Paradise. (Slideshow), 90 minutes (on CD or DVD).
2. *Spiritual Heart*. 70 minutes (on DVD).
3. *Sattva* (Harmony, Purity). 60 minutes (on DVD).
4. *Sattva of Mists*. 75 minutes (on DVD).
5. *Sattva of Spring*. 90 minutes (on DVD).
6. *Art of Being Happy*. 42 minutes (on DVD).
7. Keys to the Secrets of Life. Achievement of Immortality. 38 minutes (on DVD).
8. *Bhakti Yoga*. 47 minutes (on DVD).
9. *Kriya Yoga*. 40 minutes (on DVD).

10. *Ecopsychology*. 60 minutes (on DVD).
11. *Yoga of Krishna*. 80 minutes (on DVD).
12. *Yoga of Buddhism*. 130 minutes (on DVD).
13. *Taoist Yoga*. 91 minutes (on DVD).
14. *Ashtanga Yoga*. 60 minutes (on DVD).

You may order our books at Lulu e-store:

<http://stores.lulu.com/spiritualheart>

and at Amazon:

<http://astore.amazon.com/spiritual-art-20>

On this page you can find also information about ordering our films.

You can also download for free our video films, screensavers, printable calendars, etc from the site:

www.spiritual-art.info

See on the site www.swami-center.org our books, photo gallery, and other materials in different languages.

Our other websites:

www.pythagoras.name

www.atlantis-and-atlanteans.org

www.path-to-tao.info

www.new-ecopsychology.org

Photos on the cover by
Vladimir Antonov.