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Collaboration

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The unity of humanity is an underlying and existing fact. But the external union of mankind depends on man's goodwill and sincerity.
—The Mother

The ideal of human unity long cherished by a few spiritual visionaries, religious founders, and thinkers is now filtering down among a larger number of aspiring mankind. At the same time, the forces of division are seen at work everywhere, separating nations and peoples throughout the world. Still, the ideal burns brightly and the light it casts reveals all the more clearly the fact of division. But unity is an essential truth and division is a falsehood of the nature. From the essential unity all diversity springs. Diversity, too, is a truth of being, and the task is to find the key to unity in diversity.

In his major sociological works, *The Human Cycle; The Ideal of Human Unity; War and Self-Determination*, Sri Aurobindo has given a luminous view of the history of the evolutionary development of man the social being from the family through the clan, the

city-state, the nation and finally to the world-state now attempting to form itself through the United Nations; he traces also the development of many countries through various phases of growth—tribal, feudal, monarchic-aristocratic, democratic-republican, socialistic and communistic. Sri Aurobindo projects the future evolution of man and the steps he might take to reach the spiritual goal which is the magnet of all his strivings. The realization of human unity is the next step on this path.

We present in this issue passages from the works of both Sri Aurobindo and the Mother dealing with human unity, in the hope that they will shed some light on the direction man might look for solutions and encourage a fuller reading of the works from which they are extracted.

THE IDEAL OF HUMAN UNITY

Sri Aurobindo

Nothing is more obscure to humanity or less seized by its understanding, whether in the power that moves it or the sense of the aim towards which it moves, than its own communal and collective life. Sociology does not help us, for it only gives us the general story of the past and the external conditions under which communities have survived. History teaches us nothing; it is a confused torrent of events and personalities or a kaleidoscope of changing institutions. We do not seize the real sense of all this change and this continual streaming forward of human life in the channels of Time. What we do seize are current or recurrent phenomena, facile generalisations, partial ideas. We talk of democracy, aristocracy and autocracy, collectivism and individualism, imperialism and nationalism, the State and the commune, capitalism and labour; we advance hasty generalisations and make absolute systems which are positively announced today only to be abandoned perforce tomorrow; we espouse causes and ardent enthusiasms whose triumph turns to an early disillusionment and then forsake them for others, perhaps for those that we have taken so much trouble to destroy. For a whole century mankind thirsts and battles after liberty and earns it with a bitter expense

of toil, tears and blood; the century that enjoys without having fought for it turns away as from a puerile illusion and is ready to renounce the depreciated gain as the price of some new good. And all this happens because our whole thought and action with regard to our collective life is shallow and empirical; it does not seek for, it does not base itself on a firm, profound and complete knowledge. The moral is not the vanity of human life, of its ardours and enthusiasm and of the ideals it pursues, but the necessity of a wiser, larger, more patient search after its true law and aim.

Today the ideal of human unity is more or less vaguely making its way to the front of our consciousness. The emergence of an ideal in human thought is always the sign of an intention in Nature, but not always of an intention to accomplish; sometimes it indicates only an attempt which is predestined to temporary failure. For Nature is slow and patient in her methods. She takes up ideas and half carries them out, then drops them by the wayside to resume them in some future era with a better combination. She tempts humanity, her thinking instrument, and tests how far it is ready for the harmony she has imagined; she allows and incites man to attempt and fail, so that he

may learn and succeed better another time. Still, the ideal, having once made its way to the front of thought, must certainly be attempted, and this ideal of human unity is likely to figure largely among the determining forces of the future; for the intellectual and material circumstances of the age have prepared and almost impose it, especially the scientific discoveries which have made our earth so small that its vastest kingdoms seem now no more than the provinces of a single country. [from *The Ideal of Human Unity*, pp. 261-262.]

A religion of humanity may be either an intellectual and sentimental ideal, a living dogma with intellectual, psychological and practical effects, or else a spiritual aspiration and rule of living, and partly the sign, partly the cause of a change of soul in humanity. The intellectual religion of humanity already to a certain extent exists, partly as a conscious creed in the minds of a few, partly as a potent shadow in the consciousness of the race. It is the shadow of a spirit that is yet unborn, but is preparing for its birth. This material world of ours, besides its fully embodied things of the present, is peopled by such powerful shadows, ghosts of things dead and the spirit of things yet unborn. The ghosts of things dead are very troublesome actualities and they now abound, ghosts of dead religions, dead arts, dead moralities, dead political theories, which still claim either to keep their rotting bodies or to animate partly the existing body of things. Repeating obstinately their sacred formulas of the past, they hypnotise backward-looking minds and daunt even the progressive portion of humanity. But there are too those unborn spirits which are still unable to take a definite body, but are already mind-born and exist as influences of which the human mind is aware and to which it now responds in a desultory and confused fashion. The religion of humanity was mind-born in the eighteenth century... of the rationalist thinkers who brought it forward as a substitute for the formal spiritualism of ecclesiastical Christianity. It tried to give itself a body in Positivism, which was an attempt to formulate the dogmas of this religion, but on too heavily and severely rationalistic a basis for acceptance even by an Age of Reason. Humanitarianism has been its most prominent emotional result. Philanthropy, social service and other kindred activities have been its outward expression of good works. Democracy, socialism, pacificism are to a great extent its by-products or at least owe much of their vigour to its inner presence.

The fundamental idea is that mankind is the god-head to be worshipped and served by man and that the respect, the service, the progress of the human being and human life are the chief duty and chief aim of the human spirit. No other idol, neither the nation, the State, the family nor anything else ought to take its place; they are only worthy of respect so far as they are images of the human spirit and enshrine its

presence and aid its self-manifestation. But where the cult of these idols seeks to usurp the place of the spirit and makes demands inconsistent with its service, they should be put aside. No injunctions of old creeds, religious, political, social or cultural, are valid when they go against its claim. Science even, though it is one of the chief modern idols, must not be allowed to make claims contrary to its ethical temperament and aim.... War, capital punishment, the taking of human life, cruelty of all kinds whether committed by the individual, the State or society, not only physical cruelty, the degradation of any human being or any class of human beings under whatever specious plea or in whatever interest, the oppression and exploitation of man by man, of class by class, of nation by nation and all those habits of life and institutions of society of a similar kind which religion and ethics formerly tolerated or even favoured in practice, whatever they might do in their ideal rule or creed, are crimes against the religion of humanity, abominable to its ethical mind, forbidden by its primary tenets, to be fought against always, in no degree to be tolerated. Man must be sacred to man regardless of all distinctions of race, creed, colour, nationality, status, political or social advancement. The body of man is to be respected, made immune from violence and outrage, fortified by science against disease and preventable death. The life of man is to be held sacred, preserved, strengthened, ennobled, uplifted. The heart of man is to be held sacred also, given scope, protected from violation, from suppression, from mechanisation, freed from belittling influences. The mind of man is to be released from all bonds, allowed freedom and range and opportunity, given all its means of self-training and self-development and organised in the play of its powers for the service of humanity. And all this too is not to be held as an abstract or pious sentiment, but given full and practical recognition in the persons of men and nations and mankind. This, speaking largely, is the idea and spirit of the intellectual religion of humanity....

But still in order to accomplish all its future, this idea and religion of humanity has to make itself more explicit, insistent and categorically imperative. For otherwise it can only work with clarity in the minds of the few and with the mass it will be only a modifying influence, but will not be the rule of human life. And so long as that is so, it cannot entirely prevail over its own principal enemy. That enemy, the enemy of all real religion, is human egoism, the egoism of the individual, the egoism of class and nation. These it could for a time soften, modify, force to curb their more arrogant, open and brutal expressions, oblige to adopt better institutions, but not to give place to the love of mankind, not to recognise a real unity between man and man. For that essentially must be the aim of the religion of humanity, as it must be the earthly aim of all human religion, love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling and

life, the ideal which ... must always remain in the highest injunction of the Spirit within us to human life upon earth. ... With that done, the one necessary psychological change will have been effected without which no formal and mechanical, no political and administrative unity can be real and secure....

But this is the question whether a purely intellectual and sentimental religion of humanity will be sufficient to bring about so great a change in our psychology. The weakness of the intellectual idea, even when it supports itself by an appeal to the sentiments and emotions, is that it does not get at the centre of man's being. The intellect and feelings are only instruments of the being and they may be the instruments of either its lower external form or of the inner and higher man, servants of the ego or channels of the soul....

But though these aims [of the intellectual idea of the religion of humanity] are of great importance in their own field, they are not the central thing; they can only be secure when founded upon a change of the inner human nature and inner way of living.... Freedom, equality, brotherhood are three godheads of the soul; they cannot be really achieved through the external machinery of society or by man so long as he lives only in the individual and the communal ego. When the ego claims liberty, it arrives at competitive individualism. When it asserts equality, it arrives first at strife, then at an attempt to ignore the variations of Nature, and, as the sole way of doing that successfully, it constructs an artificial and machine-made society. A society that pursues liberty as its ideal is unable to achieve equality; a society that aims at equality will be obliged to sacrifice liberty.

For the ego to speak of fraternity is for it to speak of something contrary to its nature. All that it knows is association for the pursuit of common egoistic ends and the utmost that it can arrive at is a closer organisation for the equal distribution of labour, production, consumption and enjoyment.

Yet is brotherhood the real key to the triple gospel of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race. [from *The Ideal of Human Unity*, pp. 541-547.]

THE UNITY AND HARMONY OF THE INDIVIDUAL AND THE NATION

The Mother

On Politics

There are two points which resist strongly—all that relates to politics and all that relates to money. These are the two points on which it is most difficult to change man's attitude.

In principle we have said that we have nothing to do with politics, and it is true that we have nothing to do with politics as they are practised at present. But it is quite obvious that if politics is taken in its true spirit, that is, as the organisation of the human masses and all the details of government and regulation of the collective life, and relations with other collectivities (that is, with other nations, other countries), it must necessarily enter into the supramental transformation, for so long as national life and the relations between nations will remain what they are now, it is quite impossible to live a supramental life on earth. So it is very necessary that this should change; it is very necessary to attend to this also.

As for questions of finance, that is, the finding of a means of exchange and production which is simple—

"simple," at least which should be simple, simpler than the primitive exchange of those who had to give one thing to get another—something which in principle may be of the whole earth, universal; this is altogether indispensable also for the simplification of life. Now, with human nature it is just the very opposite that happens! The situation is such that it has become almost—intolerable. It has become almost impossible to have the least relation with other countries, and that famous means of exchange which should have been a simplification has become such a complication that soon we shall reach an impasse—we are very, very close to not being able to do anything any more, to being bound in everything. If one wants the least thing from another country, one must follow such complicated and laborious processes that one ends up by remaining in one's little corner satisfied with potatoes which one may grow in one's garden, without hoping to know in the least what goes on and happens elsewhere.

Well, these two points are the most resistant. In

human consciousness it is this that is most subject to the forces of ignorance, inconscience and I must say quite generally, ill will. It is that which most refuses all progress and all advance towards the truth; and unfortunately, in every human individual it is also there that the resisting point is, the point that remains narrowly stupid and refuses to understand all that is not its usual practice. There, it is truly a heroic act to want to take up these things and transform them. Well, we are trying that also, and unless this is done, it will be impossible to change the conditions of the earth.

It is relatively—very relatively—easier to change the economic and social conditions than the political and financial ones. There are certain general, terrestrial ideas from the economic and social point of view which are accessible to human thought; certain liberations, a certain enlarging, a certain collective organisation which do not seem absolutely senseless and unrealisable; but as soon as you touch the other two questions, which however are of capital importance, specially the political question, it is quite otherwise.... For one might imagine a life which would get rid of all financial complications—though, without playing on words, it would be a veritable impoverishment; there is in financial possibilities and processes a very considerable richness of possibilities, for if they are used in the right way and true spirit, this should simplify all human relations and undertakings to a very large extent and allow a complexity of life which would be very difficult in other conditions. But I don't know why (except that the worst usually precedes the best), instead of taking the road of simplification, men have followed the road of complication to such a point that, despite the aeroplanes which carry you from one end of the world to the other not in eighty days now but in a very few days, despite all that, the complications of foreign exchange, for instance, are so great that there are lots of people who can't go out (I mean from their country) because they have no means to go to another and if they ask for the money needed to live in another country, they are told: "Is your going there very important? You could perhaps wait a little, for it is very difficult for us at the moment..." I am not joking, it is quite serious, this happens. That means one is becoming more and more a prisoner in the place where one is born, while the scientific trends are going towards so great a proximity between countries that one could be universal or in any case, of the whole world, very easily.

Voilà. This is the situation. It has grown considerably worse since the last war, it becomes worse year by year, and you find yourself in such a ridiculous situation that, unfortunately, as one is at the end of all one's resources to simplify what has been made so complicated, there is the idea in the earth-atmosphere—an idea which might be called preposterous, but unhappily it is much worse than preposterous, it is catastrophic—the idea that if there were a great upheaval, perhaps all would be better afterwards.... One is so jammed between prohibitions, impossibilities, inter-

dictions, rules, the complications of every second that one feels stifled and truly gets this admirable idea that if everything were demolished perhaps things would be better afterwards!... This is in the air. And all the governments have put themselves in such impossible conditions, they have become so tied up that it seems to them necessary to break everything to be able to advance.... This is unfortunately a little more than a possibility, it is a very serious threat. And it is not quite certain whether life will not be made still more impossible for man feels too helpless to come out of the chaos—the chaos of complications—in which humanity has sunk. It is like the shadow—but unhappily a very active shadow—of the new hope which has sprung up in human consciousness, a hope and a need for something more harmonious; and the need becomes so much more acute as life, as it is at present organised, becomes more and more opposed to it. The two contraries face one another with such intensity that one may expect something like an explosion....

This is the condition of the earth, and it is not very brilliant. But for us one possibility remains (I have spoken about it to you several times already): even if in the world outside, things are going wrong completely and catastrophe is unavoidable, there remains for us (I mean those for whom the supramental life is not a vain dream, those who have faith in its reality and the aspiration to realise it; I don't mean necessarily those who have gathered here in Pondicherry, in the Ashram, but those who have between them the link of the knowledge given by Sri Aurobindo and of the will to live according to that knowledge), there remains for them the possibility of intensifying their aspiration, their will, their effort, to gather in their energies and shorten the time of the realisation. There remains for them the possibility of working out this miracle (individually and in a small way collectively), of conquering space, duration, the time necessary for the realisation; of substituting time by the intensity of the effort and going quite fast and quite far in the realisation to liberate themselves from the consequences of the present condition of the world; of making a concentration of force, strength, light, truth, such that by this very realisation one may be above all these consequences and secure against them, that one may enjoy the protection bestowed by the Light and Truth, by the Purity—the divine Purity through the inner transformation—and the storm may pass over the world without its being able to destroy this great hope of the near future; that the tempest may not sweep away this beginning of realisation.

Instead of sleeping in an easy quietude and letting things happen according to their own rhythm, if one strains to the utmost one's will, ardour, aspiration and springs up into the light, then one can hold one's head higher; one may have, in a higher region of consciousness, some place to live, breathe, grow up and develop above the passing cyclone.

This is possible. In a very small way, this was already done at the time of the last war, when Sri Auro-

bindo was there. This may be done again. But one must want it and each one do his own work as sincerely and completely as he can. [from *Questions and Answers 1957-58*, pp. 143-147.]

Freedom, Unity and Love

So, in their purity, these two—freedom and service—far from being contradictory, are complementaries. It is in perfect union with the supreme Reality that perfect freedom is found, for all ignorance, all unconsciousness are bondages, make you powerless, limited, incapable. The least ignorance in oneself brings a limitation, one is no longer free. As long as there is an element of unconsciousness in the being, it is a limitation, a bondage. It is only in perfect union with the supreme Reality that perfect freedom can exist. And how to realise this union if not through a spontaneous self-giving: the gift of love. And as I said, the first gesture, the first expression of love is service.

Thus the two are closely united in the Truth. But here on earth, in this world of ignorance and inconscience, this service which ought to have been spontaneous, full of love, the very expression of love, has become an imposed thing, an inevitable necessity, done only for the maintenance of life, for the continuation of existence, and it has thus become something ugly, miserable—humiliating. What ought to have been a flowering, a joy, has become ugliness, fatigue, a sordid obligation. And this sense, this need of freedom has also been deformed and has become that kind of thirst for independence which leads straight to revolt, to separation, isolation, the very opposite of true freedom.

Independence! I remember having heard an old occultist and sage give a beautiful reply to someone who said: "I want to be independent! I am an independent being. I exist only when I am independent!" And the other answered him with a smile: "Then that would mean that nobody will love you, because if someone loves you, you immediately become dependent on this love."

It is a beautiful reply, for it is indeed love which leads to Unity and it is Unity which is the true expression of freedom. And so those who in the name of their right to freedom claim independence, turn their back completely upon this true freedom, for they deny love.

The deformation comes from the constraint.

One cannot love through compulsion, you cannot be compelled to love, it is no longer love, then. Hence, as soon as compulsion intervenes, it becomes falsehood. All the movements of the inner being must be spontaneous movements, with that spontaneity which comes from an inner harmony, an understanding—from a voluntary self-giving—from a turning back to the deeper truth, the reality of being, the source, the goal. [from *Questions and Answers 1957-58*, pp. 43-44.]

Steps to Unity

- The world is a unity—it has always been, and it is

always so, even now it is so—it is not that it has not got the unity and the unity has to be brought in from outside and imposed upon it.

Only the World is not conscious of its unity. It has to be made conscious.

We consider now is the time most propitious for the endeavour. For, a new Force or Consciousness or Light—whatever you call the new element—has manifested in the World and the World has now the capacity to become conscious of its own unity.

- "The spiritual life reveals the one essence in all, but reveals too its infinite diversity; it works for diversity in oneness and for perfection in that diversity."

—Sri Aurobindo

The Mother: It is the very motive behind the creation of the universe; namely, that all is one, all is one in its origin, but each thing, each element, each being has the mission to reveal one portion of this unity to itself and it is this particularity that must be cultivated in each one,—while awakening at the same time to the sense of the original unity. That is to "work for unity in diversity." And perfection in this diversity is that each one must be perfectly what one should be.

- All countries are equal and essentially one; every one of them represents an aspect of the One Supreme.

In the terrestrial manifestation they have all the same right to a free expression of themselves.

From the spiritual point of view, the importance of a country does not depend on its size or its power or its authority among other countries, but on its response to Truth and the degree of Truth it is capable of manifesting.

- It is only by the growth and establishment of the consciousness of human unity that a true and lasting peace can be achieved upon earth. All means leading towards this goal are welcome, although the external ones have a very limited effect; however, the most important, urgent and indispensable of all is a transformation of the human consciousness itself, an enlightenment of and conversion in its working.

Meanwhile some exterior steps may be taken usefully, and the acceptance of the principle of double nationality is one of them.

- If you want peace upon earth, first establish peace in your heart. If you want union in the world, first unify the different parts of your being.

- *Question:* How can persons having different values live and work together in harmony?

The Mother: The solution is to go deep in oneself, and to find the place where all the differences combine to constitute the essential and eternal unity.

- If diplomacy could become the instrument of the Truth and the Divine Grace, instead of being based on duplicity and falsehood, a big step would be taken towards human unity and harmony.

[Extracts in this section are from the Mother's messages and statements as they appear in *Sri Aurobindo and the Mother on Human Unity*.]

From time to time we receive letters from disciples giving us passages of letters from the Mother or from the diary accounts of their conversations with the Mother. A recent letter from an Ashram disciple might be of significant interest to our readers and we offer here the report of what the Mother said during their conversation: "What is important for those who are here now is to develop their consciousness of the *physical world* so that they are conscious of it without the physical organs, eyes, ears, fingers, etc.—and this is perfectly possible! Then when the body goes, the body goes."

AUROVILLE SUMMER INSTITUTE

The Center for Peaceful Change and the Division of Continuing Education of Kent State University have announced two summer programs focusing on the evolutionary thought of Sri Aurobindo and the pioneer city of Auroville. Program A, "**Auroville and the Evolution of the New Consciousness: Synthesis of East and West**," is a 7-day program, June 13-19. It will include lectures, seminars, panels, audiovisual presentations and introduction to meditation techniques led by guest participants. Instruction will be under the leadership of Seyril Schochen Rubin, of Auroville. Guest lecturers will include Pran Nath Luthra, retired from the Ministry of Social Welfare and Education of the government of India, speaking on "Science, Yoga and Consciousness"; Joel Goodman, of the University of Minnesota School of Architecture, speaking on "The Future U.S. Pavilion of Culture in Auroville"; Dr. Fay Biles, author and vice-president of Kent, speaking on "Women and the New World." A collective live-in experience will also be offered, optionally, with Program A; this will be an intensive experiment in studying, meditating, reading, working, and living together.

Program B, "**Spiritual Classics of India: The Immortal Fire**," June 21-July 23, for those interested in a comprehensive study of classics that inspired New Age communities.

Basic texts are Satprem's *Sri Aurobindo or The Adventure of Consciousness* (Program A) and Sri Aurobindo's *The Immortal Fire* (Program B).

These summer programs are open to all without prerequisites and are designed especially for those in education who desire new methods for individual and social change. Both courses carry credits for those who wish them. The registration deadline is 1 April 1976. For further information, write to Division of Continuing Education, 329 Rockwell Hall, Kent State University, Kent, Ohio 44242.

Auroville and Habitat: Auroville plans participation as a nongovernmental organization in the Habitat Forum: United Nations Conference on Human Settle-

ments, to be held in Vancouver, B.C., from May 31 to June 11, 1976.

The goal of Habitat is to mobilize an international commitment to improving the quality of life in human settlements, taking into consideration problems of housing, transport, waste disposal, conservation of energy, agriculture and ecological needs as well as spiritual and cultural elements essential to community life. Emphasis will be on solutions rather than statements of problems. Fundraising plans are in progress to bring Prabhat Poddar of Auroville Planning Group and possibly another Aurovilian to Vancouver with a 16mm film, slide presentation and talk depicting life in Auroville, its accomplishments to date and outlining its future goals and objectives. Roger Anger, chief architect of Auroville, also plans to attend the conference. Further information may be obtained from Anie, Sri Aurobindo International Center, 140 W. 58th St., New York, NY 10019 (telephone 212-246-5465).

GENERAL NEWS

¶ **Dr. V. Madhusudan Reddy**, head of the philosophy department of Osmania University in Hyderabad, India, a longtime disciple of Sri Aurobindo and author of *Avatarhood and Human Evolution*, *Values and Value Theories*, *Sri Aurobindo's Philosophy of Evolution* and other works, arrives in the United States in early March. He will be available for lectures and workshops from March 10. Professor Reddy has been invited to give a course entitled Indian Modern Thought: Vivekananda, Tagore, Gandhi and Sri Aurobindo at the Naropa Summer Institute in Boulder, Colorado. He is interested in obtaining a teaching position or research fellowship for the fall.

Anyone interested in arranging a lecture for Dr. Reddy should contact Patricia Hederman Associates, 400 E. 57th St., New York, NY 10022 (telephone 212-PL 9-0850).

¶ **Robert A. McDermott**, professor of Asian religions at Baruch College of New York City, and editor of *The Essential Aurobindo* and *The Six Pillars*, is currently on leave to the Open University of Milton Keynes, England, where he is making a 30-minute film on the concept of the Avatar for an Open University course to be televised in England. Titled "Descent of the Divine," half the film will focus on Krishna (presented by Ninian Smart) and half on Sri Aurobindo and the Mother (presented by Mr. McDermott). The Ashram, Auroville and the Matrimandir will also be included.

¶ **J. Bruce Long**, assistant professor of Asian religions at Cornell University, is lecturing on Auroville in his spring-term course "America and World Community." Professor Long will speak on the urgency, prospects and problems of world community, Sri Aurobindo's conception of human society in the future and present one lecture on Auroville as "the most mature, successful and exciting experimentation in world community today."

Professor Long also is giving several lectures on Auroville to various academic groups in upstate New York and has written a lengthy scholarly paper on Auroville to be included in a forthcoming volume of essays on symbiotic living and urban planning.

¶A profile of Michael Murphy appeared in the January 5 issue of *The New Yorker*. Mr. Murphy, well-known founder of the Esalen Institute and author of *Golf in the Kingdom*, was early in his career deeply influenced by Sri Aurobindo, first as a student in Frederic Spiegelberg's classes in Indian religion at the American Academy of Asian Studies and later while spending 18 months at the Sri Aurobindo Ashram, in 1956-57. The profile, written by Calvin Tomkins, records some of Mr. Murphy's experiences at the Ashram and gives a brief sketch of Sri Aurobindo's life.

¶Gene Maslow, an early resident of Auroville, is giving a special lecture series, "Adventure into the New Consciousness," at the New School for Social Research (66 W. 12th St., New York, NY 10011) from February 5 through April 8. The course will cover Auroville, Sri Aurobindo's Integral Yoga and system of psychology, the creative process, etc.

¶Karl Heussenstamm, philosopher, artist, a founder of International Cooperation Council, and longtime supporter of World Union, died last October 19 in an automobile accident in California. Mr. Heussenstamm was author of *Reflections of a Universal Idealist* and *Toward the Maitreyan Revolution*.

NEWS OF CENTERS

Clovis, Calif.: *SADHANA SRI AUROBINDO* (P.O. Box 715, Clovis, CA 93612) conducts a regular study group. Richard Aspen, the founder of the center and a graduate of the Jung Institute of Zurich and currently Sanger Unified School District child-welfare and attendance officer, lectured on the Yoga of Sri Aurobindo at the High Point Foundation's two-day conference November 15-16 in Fresno. Aspen, a long-time student of Sri Aurobindo, established the Sadhana Sri Aurobindo center last year. He is available for speaking engagements in central California.

Long Beach, Calif.: *ATMANIKETAN ASHRAM*, formerly located in Los Angeles, has moved to new quarters, at 6900 Eastondale Ave., North Long Beach, CA 90805. The new house has a library room and expanded capacity to accommodate visitors. A second issue of their magazine *Purna Yoga* is being planned.

Los Angeles, Calif.: *EAST-WEST CULTURAL CENTER* (2865 W. 9th St., Los Angeles, CA 90006; telephone 213-386-0999). Regular program includes Dr. Judith Tyberg sharing the wisdom and Yoga of Sri Aurobindo and the Mother as applied to daily life, Thursdays 8:00-9:30 p.m., followed by meditation and mantra. The library and bookstore are also open daily.

Special programs for February included Robert Dane, vice-president of the center, speaking on "The Invisible Power," with slides from India and elsewhere; February 22, celebration of the Mother's birthday, including a symposium on her life followed by tape recordings of the Mother and meditation; February 29, observance of the anniversary of the supramental descent (29 February 1956). Garry Jacobs spoke on "Consecration."

Other classes and special activities are scheduled at the center. Call or write for details.

San Francisco, Calif.: San Francisco Ashram of the *CULTURAL INTEGRATION FELLOWSHIP* (2650 Fulton St., San Francisco, CA 94118; telephone 415-648-1489 or 386-9590) is sponsoring an essay contest on either "The Integral World View" or "The Teachings of Haridas Chaudhuri." Three cash prizes, of \$100.00, \$50.00 and \$25.00, will be awarded to the winners. Deadline for submitting essays is 31 May 1976.

An Auroville group has formed at the Ashram which meets the first and third Sundays of the month at 5:00 p.m.

Regular Ashram program: Saturdays at 7:00 p.m., taped talks by the late Dr. Chaudhuri on meditation and spiritual growth followed by meditation. Thursdays at 7:30 p.m., Dhruva Watson shares the wisdom of Sri Aurobindo and the Mother, drawing from their writings and experiences and applying them to daily life. Sundays at 11:00 a.m., discourses on spiritual growth.

Starting April 3, Saturdays from 10:00 to 11:30 a.m., the Ashram invites children 4-12 to a special program of training in meditation, Hatha Yoga, introduction to world religions, mantras, chanting and hymns, and other activities.

Special courses and classes are also offered: Darshan observances, etc., music for expanded consciousness, Hatha Yoga and Tai Chi. Call or write for details.

New York City: *SRI AUROBINDO INTERNATIONAL CENTER* (140 W. 58th St., 8C, New York, NY 10019; telephone 212-246-5465). Regular program: Sundays at 6:30 p.m., reading of the Mother's "Notes on the Way" followed by meditation. Mondays at 6:30 p.m., study group in *The Synthesis of Yoga*, conducted by Charles Maloney. Thursdays at 7:30 p.m., meditation with reading or music. Daily at 4:00 p.m., meditation. The center is open Monday-Friday from 1:00 to 6:00 p.m., for meditation, use of the library, or sales from the bookstore and boutique. Open at other times by special arrangement.

¶Wednesday Night Series: One Wednesday evening each month, the center presents special programs: speakers, demonstrations, and discussions on a variety of topics. January 14: Charles Maloney on "Evolutionary Psychology"; February 4: David Campbell on "Rolfing."

¶Charles Maloney, formerly assistant professor of

philosophy and religion at Rutgers University, is teaching at the center a formal course entitled "The Philosophy of Sri Aurobindo," focusing on *The Life Divine*. The course, which started February 3, ends May 4. Arrangements for credit for this course can be arranged through the center.

The following centers did not submit news of their activities by the time *Collaboration* went to press, but most of them have regular programs and can supply books and information. Write or call for details:

Auroville Association, 212 Farley Drive, Aptos, CA 95003.

Paradise Tau, 8223 E. Valley Vista Dr., Scottsdale, AZ 85253 (telephone 602-948-5072).

Sri Aurobindo Center, Crescent Moon Ranch, Star Route 2, Sedona, AZ 85253 (telephone 602-282-7552 or 282-5794).

Sri Aurobindo Books, 84 Charles St., Boston, MA 02114 (telephone 617-723-5759).

Sri Aurobindo Society, 3124 Dupont Ave. South, Minneapolis, MN 55408.

Sri Aurobindo Society, % Naren Raichura, 657 Houston Ave., Takoma Park, MD 20012.

ARYA, % Naren Bhatt, 5132 Haverford Rd., Pennswood, Harrisburg, PA 17109.

Centre du Yoga Sri Aurobindo, 4127 rue St. Denis, Montreal, Que. H2W 2M7, Canada.

O-Pti-Zoizo, 1596 St. Laurent Blvd., Montreal, Que. H2X 2T1, Canada.

Future Child, % Bohme, Box 1419, Salmon Arm, B.C. V0E 2T0, Canada.

STUDY AND MEDITATION GROUPS

Several informal study and meditation groups inspired by the works of Sri Aurobindo have been forming throughout the United States. Following is a brief listing of such groups, or individuals who may be contacted regarding such groups in their area:

Burlington, Vermont: Vashisht Sharma, 21 Loubier Drive, Essex Junction, VT 05452.

Cleveland, Ohio: Larry Tepper, 11409 Glenwood Avenue, Cleveland, OH 44106.

Princeton, New Jersey: Jeffrey and Carol Hawk, 130 Yardville-Hamilton Square Road, Yardville, NJ 08620.

Indianapolis, Indiana: Aaron Leve, 5930 Carrollton Avenue, Indianapolis, IN 46220.

Blakeslee, Pennsylvania: Aubrey and Jan Price, Route 115, Blakeslee, PA 18610.

Reno, Nevada: Joel and Evelyn Gross, 700 E. Peckham Lane, Apt. 102, Reno, NV 89502.

NEWS OF FOREIGN CENTERS

Montreal, Canada: The Society for the Development of Auroville has moved into new quarters, at 4461 St. André, Montréal, P.Q., Canada H2J 2Z5. Gaston Veronneau reports that there is now a small

office, and a larger room that seats about 35 people for meetings. The office is open every Saturday afternoon and it is expected that it will be open evenings as demand grows. Every second and fourth Friday there is a meditation followed by a conference, a concert, or a discussion of subjects regarding the Yoga of Sri Aurobindo or Auroville.

Hardwar, India: Sri Aurobindo Yoga Mandir, Jwalapur (Hardwar), U.P., India. Dr. Indra Sen has sent the following notice regarding this active center: "Hardwar in North India at the foot of the Himalayas on the bank of the Ganga as it enters the plains is an ancient town and a great religious centre. There since 1958 a centre devoted to the practice of Integral Yoga of Sri Aurobindo and the Mother has been in existence. And every year it has been holding two one-week sessions on different subjects. The idea is one week quiet and dedicated Ashramic living and concentration on one subject. Last time at the October session the subject was the cultivation of a sound philosophy of life, which means right basic awareness and attitude towards man, God and the world. Such a philosophy of life can be a great help in our daily conduct and behavior, giving it a clarity, a unity, a purposiveness."

New Delhi, India: **SRI AUROBINDO ASHRAM**, Delhi Branch (Sri Aurobindo Marg, New Delhi 16, India) has begun to publish a new journal, in English. Titled *The Call Beyond*, it aims to bring the light of what the Mother called "Next Future," the supramental change, to a wide variety of interested readers and spiritual aspirants. The first issue gives a brief history of this branch Ashram, in existence since 1943, news of Ashram activities, and articles by Surendranath Jauhar (head of the Ashram), P.K. Madan, and K.R.S. Iyengar.

The Ashram is large, with ample guest accommodations; guests are required to observe the discipline of the Ashram. There is a reading room and library, collective meditation every evening, Satsang on Sunday mornings. The Ashram sponsors the Sri Aurobindo Education Society, which operates the Mother's International School. There is also a nursery school, physical-education center, and temple of fine arts.

BICENTENNIAL ISSUE

The Summer issue of *Collaboration* will be devoted to extracts from Sri Aurobindo's and the Mother's works on the United States. We are interested in tracing early American contact with Sri Aurobindo and his Ashram. Anyone having information of people or institutions having such contact, colleges offering courses in Sri Aurobindo, articles in periodicals on Sri Aurobindo and his Ashram, or any other information are invited to submit it to Matagiri.

We are also interested in having photostatic copies of letters from Sri Aurobindo and the Mother in which the United States is mentioned, its nature, character and destiny.

Please address all such material to Eric at Matagiri.