

Collimation

SPRING 1985

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*Om namo
bhagavate Sri Aravindaaya* Photo Courtesy Sri Aurobindo Ashram

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EDITORS' NOTES

January 15th is a unique day in this country. It is the only national holiday to honor a Black person in the history of the United States. Martin Luther King's birthday is an awakening and a tribute to the contributions and leadership of the countless Black women and men who have been a major force in the national consciousness of the USA.

On this day last January I had one of those feelings that the best way to spend the day would be to just stay home from work and do all the little things which a daily job pushes to the side. And in the middle of this day I received a phone call from someone who had been trying to contact the editors of *Collaboration* for some time. It made me thankful once again for this holiday. Even more importantly I learned that this particular reader had some questions which needed answers, and I think that there may be others with the same questions.

One of the first questions asked was, "Is there still a Matagiri-Sri Aurobindo Center and does it still receive contributions?" That particular question is answered in this issue in the Center News. The Matagiri-Sri Aurobindo Center is now in High Falls, New York, a village near New Paltz, New York, about 90 miles north of New York City. Its purpose is to distribute books, incense, and information about the Yoga. It needs support because it is

presently paying rent for a building, investing in books and incense, and giving out information by phone or mail. So a contribution is still a way of working for the Yoga and will be handled in the same manner as it was when made to Eric Hughes and Sam Spanner.

Who is involved in the Matagiri Center? So far, the people who have appeared in *Collaboration* as East Coast Nexus have been most involved. They are from all over New England and New York and volunteer their time and effort via phone, mail, and working weekends at the Center in High Falls. Julian Lines is the coordinator of the Center and lives nearby. Tom O'Brien works at his apartment in Cambridge, MA. Rani and Richard Turner work and live near Amherst, MA. Anie Nunnally works and lives in New York City. This shows you the diversity of the group and the problems of distance we face, for there are others in New Jersey, Connecticut, and New Hampshire.

The meetings and work of the Matagiri-Sri Aurobindo Center are open to everyone who wants to be a part of this collective yoga. Our next get-together will probably be at the end of April or beginning of May. Please phone for the exact dates.

In this issue there is also a call for our readers to come to the All-USA Meeting at Merriam Hill, New Hampshire on the Memorial Day weekend. It is our hope that all the scattered family of Sri Aurobindo and the Mother will make an effort to attend this reunion so that we may unite ourselves and our aspiration for the New Consciousness.

How many of us know each other? How many of us would we be if we shared our aspiration and inspiration towards the new humanity with others in the U.S.? Take a look at the book review of *Heading Toward Omega*. I think you'll find, as I did, that there are probably a lot of people who would find Mother and Sri Aurobindo's evolutionary consciousness parallel to their own experience or even the kind of spirituality they are seeking.

The second question asked was "How can I contribute money to the Ashram and Auroville?" Once again, donations can be given through the center in High Falls. But, as you will see in our report from Tom O'Brien, you can also give

directly to the Matrimandir Fund.

The third question was, "What about *Mother's Agenda*?" Yes, it is still being translated into English. Eric Hughes is one of those dedicated to that work. Volumes 1, 2, 3, 12 and 13 are now available in English. There is also a cassette tape with the English portions of the *Agenda* available.

Then there was a query about Sam and Eric, "What are they doing these days?" Well, they are living, as they have for many years, in the houses on the side of the hill called "Matagiri," Mother's mountain, and they are living the yoga in a private and individual manner. As always, they are there when we need them for help and advice on editing this journal and managing the Center in High Falls.

We hope that you will call (Please don't wait until the next holiday) or write the Matagiri Center or the editors with your comments on this issue, questions about the activities that are gathering momentum in centers around the country and in Auroville, and, best of all, contributions to your journal. We also hope that you will read David Wickenden's letter carefully and consider attending the reunion at Merriam Hill.

Please note that after the first of June of this year all correspondence with the editors or contributions to *Collaboration* should be sent to:

Jeanne & Gordon Korstange, The Meeting School, Thomas Road, Rindge, New Hampshire 03461

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Larger contributions, all tax-deductible, are welcome for the work of the center. In addition, contributions for Auroville and the Sri Aurobindo Ashram may be made through Matagiri-Sri Aurobindo Center, Inc.

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The Mother in Her Room, Courtesy Sri Aurobindo Ashram, Pondicherry, India.

April 13, 1962

(After a perilous month, Mother has suddenly had the formidable, decisive experience, and she gives her first message. She is lying on her bed in the room upstairs, and has become quite thin. It is around ten in the morning. Her voice has greatly changed. Schoolchildren can be heard playing in the distance:)

Night of April 12-13.¹

Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation.

And the certitude that what is to be done is done and the Supramental Manifestation is realized.

Everything was Personal, nothing was individual.

This was going on and on and on and on . . .

The certitude that what is to be done is DONE.

All the results of the Falsehood had disappeared. Death was an illusion, Sickness was an illusion, Ignorance was an illusion — something that had no reality, no existence . . . Only Love, and Love, and Love, and Love — immense, formidable, stupendous, carrying everything.

And how, how to express in the world? It was like an impossibility, because of the contradiction . . . But then it came: *You have accepted that this world should know the Supramental Truth . . . and it will be expressed totally, integrally. Yes, yes . . .*

And the thing is DONE.

(long silence)

The individual consciousness came back, just the sense of a limitation, limitation of pain; without that, no individual.²

And we set off again on the way, certain of the Victory. The heavens are ringing with chants of Victory!

Truth alone exists; Truth alone shall manifest. Onward! . . . Onward!

Gloire a Toi, Seigneur, Triomphateur Supreme!³

(silence)

And now, to work.

Patience . . . endurance . . . perfect equanimity. And absolute faith. *(silence)*

Compared to the experience, whatever I say is nothing, nothing, nothing but words.

And our consciousness is the same, absolutely the same as the Lord's. There was no difference, no difference at all. . . .

We are That, we are That, we are That. *(silence)*

Later on, I will explain it more clearly. The instrument is not yet ready.

It is only the beginning.³

Mother later added:

The experience lasted at least four hours.

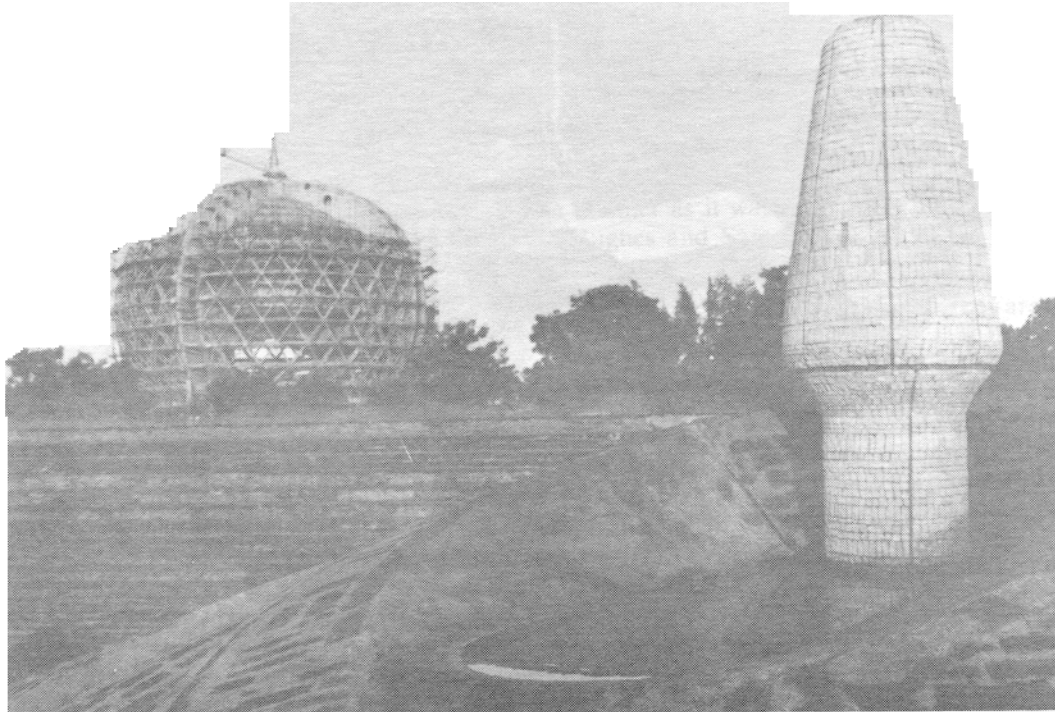
There are many things I will speak of later.

FOOTNOTES

1. Here Mother begins speaking French.

2. Glory to You, Lord, Triumphant One supreme.

3. A tape cassette of this message is available.



TWO POEMS

TO THE ALCHEMIST FIRE

***Invocation at a Matrimandir Concreting
February 21, 1978***

*O Alchemist Fire, for Your descent we've laid
an altar in this timeless year of God-
in-Time on which our days are offered, made
of incense of cement dust, iron rod
of Mind's rule, leaden habits, gravel stone
of petrified emotions, sands of Time's
inconstant waverings weighing with our own
pebbles of error, mingled with surging climbs
of Spirit's will to mount beyond this matter's
dull concrete-mix, heavy form and name,
until Your lightning signature that scatters
old darknesses shall in one blinding flame
unite their heaven and earth, abyss and height:
transforming them into Your tower of Light.*

TO THE NIGHT SHIFT

***at Matrimandir Construction Centre
City of Dawn rising in India***

*Outlined in glow of arc lamps hung so high
they can be taken by the village folk
for stars in a new unfamiliar sky
you wrestle, Night Shift, with the steel and rope
that swing alive as they ascend like you
to build the tower of your city's soul
and roof it with your love, O daring few
who answer to the call of Truth your goal
and guard. The sharp new moon, a crescent keen
to cut through all pretense, observed the scene:
your straining muscles, athlete wills serene
yet taut in longing for their Sun Unseen
to whom you raise the rods, that out of night
you may ensnare and house your captor, Light.*

Seyril
**Matrimandir Workers Camp
Auroville, India**

SOMETHING CONCRETE FOR AUROVILLE

*The Matrimandir wants to be the symbol of the
Divine's answer to man's aspiration for perfection.
Union with the Divine manifesting in a progressive human unity.*

The Mother

8/14/70

Such was the Mother's message when Aurovilians and Ashramites gathered together for the first invocation of the Matrimandir. How true that message still is today in 1985 and will be for time to come.

Nearly two years ago Arya and I were hearing reports from Auroville that concrete sources in India had stopped supplying the Matrimandir. It struck a deep chord inside each of us. Did this mean construction had halted? We did not know what all the implications of this meant but we both felt that something in this country should be done. The idea came to us in the form of a pun: "Something Concrete for Auroville". Arya proposed the idea that we try to get funding from people who were touched by the Mother's vision. I thought it was a great idea. It seemed important to us both that this be a grassroots endeavor. We wanted as many people as possible to feel the joy of collaboration.

Since that 'chance' discussion we shared two years ago, Arya has gone to live in Auroville. He bends steel for Matrimandir's frame and shares with me regularly the joy this brings to him. Here, meanwhile, a new phase of working together has begun. With our last issue of *Collaboration* open letters from Arya and myself were included to invite people to participate. Simply stated, it is an opportunity to share in Matrimandir's building by sending in consistent monthly contributions. The amount is not important. Each is encouraged to contribute what feels right without it being a burden. But being regular is crucial so Matrimandir can rely upon a steady stream of support. And for you the contributor, a monthly donation can serve as a reminder of your connectedness.

To date, three checks have been sent. In December, 1984 Matrimandir was given \$205. January, 1985 appeared as a boom month, due in part to one donor sending a large sum for the year. We sent \$457.90. For February we leveled out with a solid sum of \$307.26. A part of me wishes to thank all the donors for their generosity and support. However, another inner voice says the gratitude is intrinsic in the giving. How can I thank anyone for what is truly a gesture of love for the Supreme? Perhaps what comes closer to my heart is an invitation. Working for Matrimandir has brought me closer to That Something. It gives me great joy. If you wish to collaborate, you can make checks payable to Matagiri Sri Aurobindo Center and send them to : Thomas O'Brien, 29 Chauncy St., Cambridge, MA 02138 — until May 31.

After June 1st, you can mail checks to me at this new address: 3 Walnut St., Ramsey, NJ 07446. In turn, you will receive quarterly statements of your donations and copies of the latest Newsletters from Matrimandir.

Donations can also be sent directly to the Matrimandir, Auroville Trust, Auroville, Kottakuppam 605104, Tamil Nadu, India, or through Auroville International U.S.A., 21 Farley Drive, Aptos, CA 95003.

Thomas O'Brien

The Future of Healing: Tracing the Body of the Divine Energy

By Arya Maloney

(continued from the previous issue)

IV. Polarity Therapy: Utilizing Man's Wireless Anatomy for Healing

*On earth by the will of this Arch-Intelligence
A bodiless energy put on Matter's robe;
Proton and photon served the imager Eye
To change things subtle into a physical world
And the invisible appeared as shape
And the impalpable was felt as mass³⁷*

We open this section with some more lines from Sri Aurobindo's epic poem, *Savitri*, in which he describes his Yogic experiences. The above depicts a process of creation, or manifestation via a number of energy fields, ranging through varying degrees of subtlety, to the gross state of matter recognized as the physical world. In this scheme, the physical body is the effect of a process that usually escapes the ordinary senses — Cousins' and the Simontons' work have made us increasingly aware of how potent the mind and emotions (subtle energy) are in changing the chemistry and structure of the body (gross energy). That the physical body is profoundly affected by the energy fields around it, becomes more and more evident. Exactly how these energy fields are linked to the physical body, needs to be elucidated. Norman Cousins stated: "The life-force may be the least understood force on earth." (supra, P. 32)

To understand the nature of this "life-force", along with other energy fields, has become the major task for the healing arts. This impetus to explore the pathways of energy in the human body, and in the body of the earth, is no longer a choice: It is the most pressing necessity.

Our separative modes of being and our misuse of power threaten our very existence as a species. The proliferation of nuclear warheads, the destruction of life in our oceans, world hunger, the failure of medical technology to address itself to healing the whole person, and the rise in psychological imbalance in our most "advanced" societies — all these point to an ignorance of energy patterns, or fields, as the invisible web that interconnects all physical form.

It was Dr. Randolph Stone (1890-1982) who *focused* his attention on "life-force". His quest: to develop a system of natural healing that would place man's physical body in proper relationship to the energy fields which created, and continue to sustain it. Holder of doctoral degrees in naturopathy, chiropractic and osteopathy (and also a student of acupuncture, Egyptian hermetic, Indian Ayurvedic and Western healing arts - including that of the American Indians and Christianity), he traveled extensively in the United States, Europe and the Orient, gathering information on how energy works in the human body. From these massive and comprehensive studies, he formulated an East-West synthesis known as Polarity Therapy.

Dr. Stone was convinced that ancient and modern science could be integrated in developing his polarity concept: of a wireless energy-field which both built and maintained the body. He was keenly aware of research in atomic energy, and consequently the new conception of matter. Since the

"foundation for all therapies naturally rests upon the constitution of matter itself and its manifestation in organized forms as motion and function", he believed that this revolution necessitated a re-orientation of the healing arts.³⁸

He envisioned man as possessing a wireless energy similar to that of the atom: "As science is demonstrating the lines of force in the atom, I am endeavoring to demonstrate the same invisible lines of force in the human body, which are its very constitution and its state of being known as health."³⁹

Just as quantum physics envisions matter as possessing both a "particle" and "wave" nature, so too Dr. Stone perceives the physical body of man as exhibiting a similar phenomena:

The physical anatomy of man is the accepted foundation and starting point of nearly all the healing arts today. Such a concept rests upon matter, the gross product, rather than on the fine energy currents which wove the pattern of the body and which continue to animate it throughout life. The general practice today is grossly physical rather than atomic . . . The idea of energy fields in action through physiological functions, according to the finer lines of force and mind energy patterns, is not yet generally accepted.⁴⁰

Once again we perceive the human being as an energy system ranging from gross matter (physical body), of a relatively low vibration, to energy fields of higher vibrations, surrounding and penetrating this body. Dr. Stone views man as a microcosm of the rest of nature, and grounds his healing approach in the vision of Ayurvedic medicine, which originated in India about six thousand years ago. Ayurveda perceives all form in the universe as varying combinations of five "energies" or "elements" or "states of matter": the very process of creation, or manifestation, is perceived in terms of these five "elements". The most subtle energy, which also has the highest vibration, is termed *ether*. It is the space into which the other elements emerge in such a fashion that *air* manifests from ether; *fire* from air and ether; *water* from ether, air and fire and *earth* from its four precursors. Each partakes of a different vibrational frequency, ranging from subtle to gross.

Approached from another perspective, one can say that all life-forms need air, warmth, moisture and solids or breath, warmth, drink and food. Thus, all of these energies in the macrocosm, Nature, are translated into the microcosm, Man. The foundation (of *Ayuv*-life, *Veda*-science or study) is the harmony that exists between the macrocosm and the microcosm. When the five elements are balanced, or in harmony, there is health; when one or more are excessive or deficient, there is dis-ease. The very nature of Ayurveda demands a wholistic, or systems, approach. Diagnosis and treatment of a disease from an Ayurvedic perspective would include, in addition to physiological characteristics, such factors as social, familial, climactic, seasonal, chronological, mental and emotional traits, diet

and nutrition. Ayurveda does not devote all of its attention to treating disease, but rather treats the person as a whole:

*The word "Ayur" is defined in Ayurveda as the contact of our body with the soul which results in the state of living. The time of this determines the span of life. Health has been defined as the natural state of all three aspects — body, mind and soul . . . Now such a natural state when it comes in contact with unhappiness . . . is defined as disease. Ayurveda aims at both maintaining the physical, mental and spiritual health of a particular person and also showing the methods of prevention and treatment of disease when it occurs.*⁴¹

Clearly, Ayurveda is "wholistic", in the highest sense, for it includes the preventive aspect.

Inspired by the maxim: "The problem of healing involves the harmonious relationship of man's inner energies to those of the without."⁴² Dr. Stone drew heavily on Ayurveda as a foundation for Polarity Therapy. He attempted to unite the separate spheres of the psychologist and of the medical doctor: "Our research in Psychiatry would benefit greatly if we could reduce this jumble of man's mental-emotional impulses to an exact science of mental-emotional anatomy, coordinated with the physical one."⁴³ He urges us to move beyond neural, mental, chemical, biological and mechanical approaches to the realms of energy fields and currents.

How does Dr. Stone translate the *five elements* of Ayurveda into the microcosmic energy system we call man? The most subtle energy, or energy of highest vibration, is the soul — the central energy. The vibration of this energy is slowed, or stepped-down in vibration, to manifest as mind and life-breath (prana); and it is this combination that Dr. Stone terms "life-force". This primary energy current is further transformed (stepped-down in vibration) to produce four other energy currents, namely air, fire, water and earth (or, breath, warmth, water and food). "These are the four rivers of stepped-down Mind Energy Currents by which mankind and vegetation live, move and have their being."⁴⁴ This process of slowing down the vibrational energy from soul to mind to physical body, both creates the physical body and sustains it.

Dr. Stone chooses the symbol of the Caduceus, which was the ancient insignia of physicians in India, Egypt and the Middle East, to portray the relationship of the elements in the human body. It is used as a symbol of modern-day physicians, and referred to as the staff of Hermes (see Chart I). An analysis of the symbol indicates the psychosomatic constitution of man:

1. The wings of the Caduceus represent the two hemispheres of the brain.

2. The upright staff of the Caduceus signifies the five energy currents which are "wireless" — at a higher vibration, but also manifest in the spinal cord and column at a lower vibration. These finer energy currents build nerves, arteries, veins, etc., and maintain them.

3. The two serpents coiled around the staff represent the double chain of ganglions of the sympathetic nervous system, the latter governing the automatic function and the repair of tissues and organs. On a more subtle level, the two serpents symbolize the Mind Principle in its dual aspect. On the right side of the body it is positive ("Yang", according to China; "Pingala", according to India). On the left side of the body it is negative ("Yin", according to China; "Ida",

according to India).

4. The cross-over pattern of the two serpents (Mind Energy) creates *five ovals*, or energy fields. Each of these, corresponding to one of the five "elements" or "energies" of Ayurveda, serves a particular function in the body. The first oval is the *head*, for control and direction (fire); second oval is the *throat*, for expression through speech (ether); third oval is the *chest (lungs and heart)*, for respiration and circulation (air); fourth oval is the *abdomen*, for nourishing and sustaining the body (earth); fifth oval is the *pelvis*, for generation (water).

5. At the center of each of these five ovals, or energy fields, are spinning wheels of energy called "chakras". These create and sustain the oval in a polarized form i.e., as an electromagnetic field with positive, negative and neutral centers. No form could be created without a center of energy (see charts 1a, 2).

6. The five currents (ether, air, fire, water, earth) flow as electromagnetic waves on both sides of the body, so as to form two circuits moving in opposite directions i.e., on the right side they flow down the front and up the back; on the left side they flow up the front and down the back (chart 3). The right side of the body is positive; the left is negative; the top is positive; the bottom is negative. These electromagnetic waves pass over the skin and extend in most cases, approximately one-half inch above the surface. They pass over the five fingers and five toes as expressions of the five senses.

It is to be noted that the five "elements" of Ayurveda, which take the form of currents and ovals in the body, are known as five states of "matter": ranging from subtle vibrational (ether) to gross vibrational (earth). Differing from each other in frequency of vibration, they are all expressions of the mind, which in turn is an expression of the soul: Whether from the perspective of quantum physics, or Polarity Therapy, mind and matter are part of one continuous energy spectrum.

The practice of healing, from the perspective of Polarity Therapy, involves an awareness of *three bodies or energy fields*. The *physical body has been the focal point for examination by physiological, structural, mechanical, chemical, thermal, electrical, psychological and bacteriological fields of science. Beyond this lies the vital body*, or the "life-force, which inter-penetrates the physical body and goes beyond it." This vital form of life is of a finer substance and superior to the physical. It is independent of the grosser form."⁴⁵ We are enabled to view this energy field surrounding humans, animals and plants because of the technology known as Kirlian Photography. It has been observed that the subtle shape of limb remains when the gross physical limb is no longer there. This energy field is sometimes termed "etheric" or "astral". In terms of polarity, this life-force is positive and its grosser form is negative. The third energy field, existing as the neuter pole of action and constituted by a yet finer energy, is the *mental body*. This subtle energy

. . . can affect the whole from any standpoint because it is the center core of all neuter fields and forces in the body and in Nature. Even as the vital body blends with the physical in every cell of being, function and structure, so does the mental body, as the finest essence and phase of matter penetrate every tissue cell of the entire body, in normal health.⁴⁶

We have traveled in a long way from Descartes' separatist concept of the relationship between mind and body. The mind exists in every cell of the physical body, and effects it for good or ill. Mind energy, also referred to as the causal body, creates formations of infinite variety in its energy field. It is transmitted to and carried by the vital force, and is finally precipitated into the physical body. According to Dr. Stone: "Deep causes start in the finer energy fields and manifest in the lower or grosser as obstructions."⁴⁷

Polarity Therapy, as a wholistic healing system aimed at overcoming these obstructions, has a fivefold foundation: (1) Love; (2) Thought and Attitude; (3) Body Manipulation; (4) Exercise; (5) Diet and Nutrition:

1) *Love* - By "Love" we do not mean the romantic sort, but a very powerful vibration emanating directly from the soul. Dr. Stone's successor, Pierre Pannetier, gives this definition: "It is when one gives something to somebody without any thought of any return."⁴⁸

2) *Thought and Attitude* - Both Dr. Stone and Pierre Pannetier place great emphasis on the power of the mind. Manipulation of the body, diet, medicines, etc., produce very limited progress toward healing unless the mind concurs:

All training, all experience, and even the suffering in life, have only one objective and that is to enable us to learn to control the mind substance within ourselves. It is the most subtle and intangible form of matter, like an airy nothing which pervades and rules all things. All conditions and limitations are produced by mind essence and substance. The molds of pleasure and pain, health and sickness, etc., are formed by *our own thought patterns* of harmony, limitations or discord.⁴⁹

The truth of this statement has been completely validated by the healing work of Norman Cousins and the Simontons.

3) *Body Manipulation* - The objective of involving the body is to remove energy blockages in the five currents (five "elements"), which flow from head to toe on either side of the body. These blockages are the cause of dis-ease, whether physical, emotional or mental. Thus, dependence on mechanical force is removed since the work is with the life-force *surrounding and penetrating the physical body*. (*Ironically, use of force in order to remove pain, can cause pain, creating physical, emotional and mental blocks*).

Whenever energy flows through any object or form, it creates an electromagnetic field in which there is a *positive pole* (outward flow), and a *neutral center* (energy source). This applies to the atom, the magnet, the human form, and the planets. Using this basic principle, Dr. Stone devised a series of manipulations designed to remove energy blockages, by connecting positive and negative centers in the human body. His perspective is basically that of quantum physics, inasmuch as he considers the human body to be composed of living energy fields:

In this atomic age of science we realize that matter itself is but a mass of spinning energy particles which appear as solid substances. In reality, they exist as such only because of constant flow of energy currents between all parts . . . As soon as that circuit is interrupted, changes begin to appear which, in the human body, are interpreted as pain or dis-ease. The interrupted current cannot reach the core to flow through and out again. In the meantime, the opposing currents pile up energy particles at the point of interruption and act as blocks . . . This pressure of energy

particles in any of the five fields of matter registers as intense pain, or obstruction of normal energy flow, called dis-ease.⁵⁰

Polarity Therapy does not treat disease as a symptom e.g., cancer, but rather focuses on imbalance in the life energy

4) *Exercise* - Dr. Stone believed that exercise should be done with "effortless effort". The objective here, as in the manipulation of the body, is to effect a balanced flow of energy. All motion generates a polarization of matter, since movement creates electricity, which in turn creates an electromagnetic field. Based on this principle, Dr. Stone proposed a series of easy, stretching postures based on the "squat", the position most closely approximating that of the foetus in the womb.⁵¹ The object of the exercises is not to build muscle, but to release the energy currents in the body.

5) *Diet and Nutrition* - Just as the human being is viewed as a combination of the five "elements" (ether, air, fire, water, earth), so too the foods we eat are classified according to these energies. For example, fruits are of an *airy* nature; grasses and leafy vegetables are predominantly *water*; grains supply *fire and air* (to warm the body); and tubers growing beneath the earth supply us with *earth* energy. Each individual has a different combination of these "elements", and may have an excess or a deficiency of one or more. By selecting the appropriate foods one can balance the energy in the body. Again, this selection is beyond the gross chemistry of the elements in the periodic table: "It is the *Energy Essence* in them (foods) which supplies the finer energy needs in the body . . ."⁵² Choosing the appropriate diet requires a consideration of numerous energy factors: climate, type of work, time of day, temperament, etc. It is an individual affair based on intelligence and experience gained by trial and error. Dr. Stone emphasizes the polarity principle in the sphere of diet: "The replacement of energy used in the body is sought in the whirling *energy particles conveyed through food to the energy fields of the body* . . . It is the attraction of *Polarity Energy Fields* which is the essence of the diet problem."⁵³

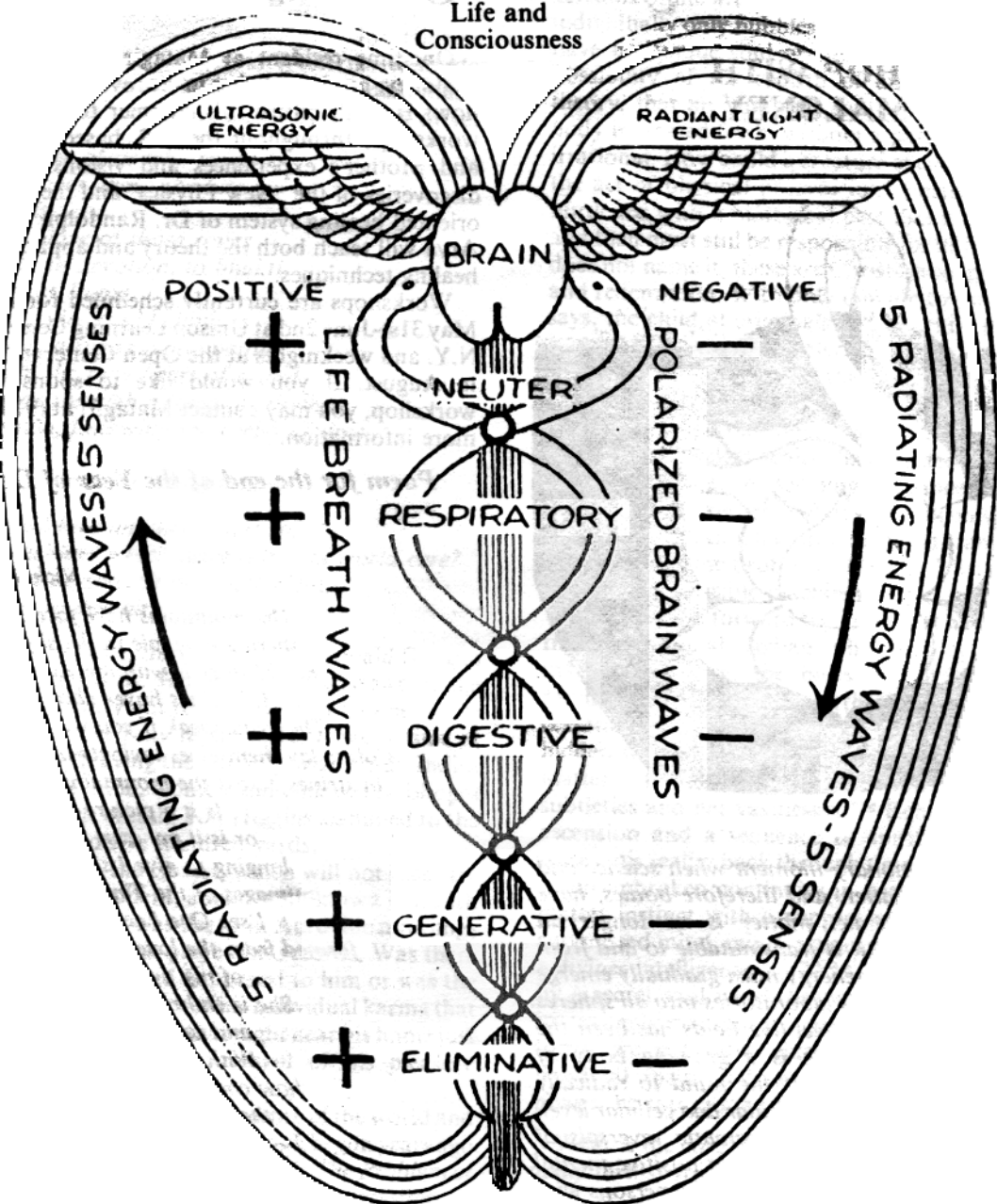
Dr. Stone's approach to healing is not presented here as a definitive system, but rather as an example of the convergence of modern atomic research and spirituality. It embraces both the perspective of quantum physics, that matter is a form of condensation of energy, and of the Ayurvedic view, that there are several grades of matter distinguished by frequency of vibration. Polarity is wholistic in the best sense of the word. It perceives the human body as an expression of a larger energy system including spirit, mind and emotions. Its objective is to harmonize man's inner energies with his outer energies.

Man has harnessed enough atomic energy to destroy this planet several times, but he has not yet begun to plumb the depths of energy within each human being. Dr. Stone has taken a major step in the direction of tracing the energy patterns that constitute and connect the eternal macrocosm with the eternal microcosm:

Finer energies, lines of force and patterns rule this Universe as a whole, and humanity as individuals . . . These are primary causes which precipitate into crystalization of matter and forms. It (New Energy Concept) is a concept based on living, whirling, atomic energy fields as the basis of life — a nucleus (Soul) or center, and spinning electrons or mind energy as the foundation of all material existence.⁵⁴

POLARITY THERAPY

CHART NO. 1 SOUL ENERGY Life and Consciousness

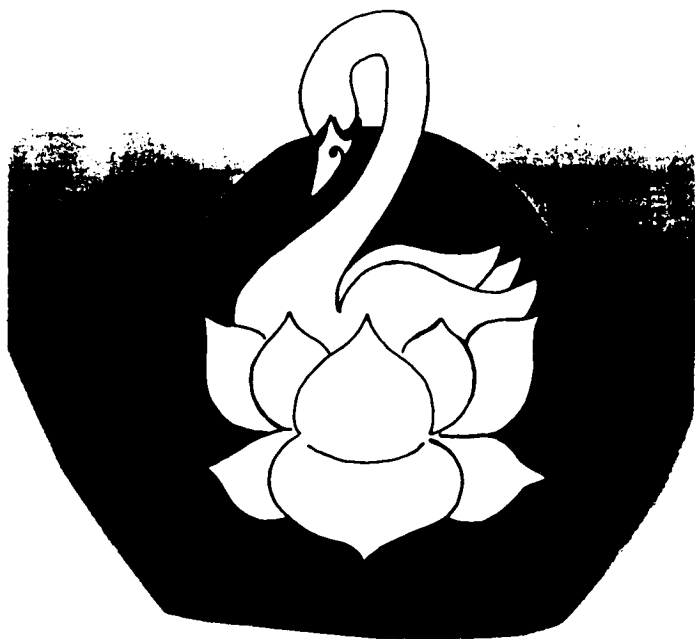


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35. Simonton, *op. cit.*, p. 63
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44. R. Stone, *Energy*, *op. cit.*, p. 35
45. R. Stone, *Polarity Therapy*, *op. cit.*, p. 7
46. *Ibid.*, p. 8
47. *Ibid.*
48. P. Pannetier, "Polarity Therapy" in *Your Body Works* (Ed. G. Kogan), (California: And/Or Press, 1980), p. 128
49. R. Stone, *Polarity Therapy*, *op. cit.*, p. 5
50. *Ibid.*, pp. 11-12
51. R. Stone, *Easy Stretching Posture*, (Orange, CA: Pierre Pannetier, 1954)
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Healing as transformation

WORKSHOP WITH ARYA MALONEY



We exist at an evolutionary moment when science and spirituality agree that matter, and therefore bodies, have become "dematerialized", i.e. matter is no longer an indestructible substance, but is transmutable to and from energy. This birth of matter-energy must gradually emerge from the physicist's and yogi's laboratories into all spheres of activity. One of the most receptive fields has been the healing arts. Particularly, there is a growing body of evidence illustrating the power of the mind to radically change the physical body on a molecular and cellular level. In this regard some of the most dramatic reversals of negative body states via the utilization of positive mental and emotional energies have been effected by persons with life-threatening illnesses.

These experiments will continue to move to deeper levels and include a wider population as we progressively realize that the apparent "hardness" and unchangeability of matter in general and the body in particular is an illusion. The experiences of both the nuclear physicist and the yogi reveal the nature of this aggregate of subatomic particles, atoms, molecules and cells to be a dynamic energy field within a context of numerous other energy fields of varying vibrations. The task of healing is to become conscious of these force fields (mental, emotional, spiritual, physical) and explore their interrelationship. Healing in this context transcends the cure of diseases and becomes a re-discovery of wholeness. Its ultimate aim is transformation — a change of form(s) — not only mentally and emotionally but also in the realms of the physical body.

One-time resident at Matagiri in Mt. Tremper, Arya Maloney, has been living in Auroville for more than a year now. He will return this summer to conduct a series of workshops throughout the U.S. based on Sri Aurobindo and Mother's experiences and visions. Drawing on the discoveries of the "New Physics" and the East-West heart-oriented healing system of Dr. Randolph Stone (Polarity), Arya will teach both the theory and application of various healing techniques.

Workshops are currently scheduled for the weekend of May 31st-June 2nd at Unison Learning Center in New Paltz, N.Y. and weeknights at the Open Center in New York City in August. If you would like to sponsor or attend a workshop, you may contact Matagiri at (914) 687-9222 for more information.

Poem for the end of the Year of Destruction

Yom Kippur, 1984

after a visit to the

Nicholas Roerich Museum

*The mountains have faces,
there are people in the sky,
my Mother is with me Always.
Holy Ones hover about.*

*They will speak if you will listen.
Colors lay themselves lovingly over this world
in stripes across the mountains and the sky.*

*Is it a picture
or is it my own Self
longing to give Itself form
in images of the Timeless Place?*

*I see One I remember
formed from the love and the grandeur
of my own heart.*

*She is enthroned in the sky
and radiates Light.*

*With such a Mother
how could I be anything less
than I Am That I Am?*

*Sometimes I go by myself,
sometimes I'm led by another
who calls forth in me
what I was created to be
as we travel on roads in the world
that widen the path in the Heart.*

*And it's all the same now,
wherever I am,
as She teaches me to See.*

*This is what Creation is,
She says,
to the place where nothing is,
watching the Light shimmer
and loving it into shapes
that receive your desire.*

Cassia Berman

Death of a Singer

Jon Higgins,
first Westerner to master
South Indian music,
run down by a drunk driver.

*That there was one of us who sang
in strange languages about the lure
of far-away gods,
and through his love of those songs
brought us near to devotion, to bhakti,
the sweet body of Rama:
that this man's voice could climb
smoothly among a raga's many paths
to the temple in the pure heart of sound,
then dance away through a forest of rhythm,
hand tapping tala, following the cycles of time
home,*

and we would follow;

*that a man could love another music so,
what do the machines which drive our cold world care?
With one shattering screech he is left silent,
and we listening in despair.*

It was early December, dark and bleak. Ronald Reagan had been elected president. Winter had settled down on the Northeast with a finality not to be denied. It had been one year since I had last seen my father alive. It was a time of death. I will not say "leaving the body." It was death. Indira Gandhi blown apart. Men, women and children of Bhopal drowning in their own breath. Jon Higgins slammed to the pavement and dragged five hundred yards.

It was the last death, the closest, which will not fade. He was my teacher's best student, a man well known in South India, a man whose voice was heard in Auroville mornings from the village radio which played his records. Was there any explanation for what had happened to him or was the meaning lost in the misty cycles of his individual karma that somehow led him to be walking that night near his home just as an alcoholic American lost control of his pleasure machine?

"... fundamental questions of the nature of the world and of our own existence..." I turned to a book begun years ago and never completely read, Sri Aurobindo's *The Problem of Rebirth*, with one primary question: Is it possible to understand the mystery of the path of the soul's evolution and the karma that draws us through the world to the spot where we must leave our universe of minute cells, this body we call home?

What follows may seem, at times, like a summary of the book, at other times a personal interpretation. The latter predominates. I read him with an intensity that would not let itself be lost in those long, winding sentences. Occasionally I could respond, could even write poems. Despite the footnotes, this is not a scholarly article.

Sri Aurobindo writes that, to try to understand these questions that rebirth and karma bring up we need a "religious mind" that accepts a theory or assumption "with faith, with a will of belief, with an emotional certainty, and finds its verification in an increasing spiritual intuition and experience." 2

His method in the first few chapters is to discard several versions of life after death and rebirth. The idea that we are individually only bubbles on the surface of the All-Soul and have no unique soul or spirit automatically rules out the possibility of the rebirth of an evolving soul. Another theory, that an immortal soul which will live beyond the body is created fresh, without a past, in the body, is seen as irrational. How could a creature of eternity be dependent on the act of physical procreation? Furthermore, this soul is burdened with a biological past that it has no control over and then must still be responsible for its future. Although he does not name it, these are Christian concepts of original sin and redemption. With only one life to lead, Sri Aurobindo says, the child of criminals and the child of saints are both supposed to create an eternal future, "a paradox which offends both the soul and the reason, the ethical sense and the spiritual intuition." 3

The different conditions under which we struggle on this earth imply a past which has created them as well as a resultant future. A seemingly chance meeting between spiritual entity and animal nature with only a few seconds of universal evolutionary time to attain transcendence is not the answer to the problem. "Rebirth," Sri Aurobindo says, "is the only possible machinery for . . . a soul-evolution."

Then he puts forward the ideas that have marked him off from traditional Indian philosophies of rebirth. The material universe, the basis of our existence, is not a mechanical repetition of birth and dissolution, desire and cessation, but the home of a conscious spiritual Reality hidden in its depths. The soul ascends "from the sleep of matter . . . to unfold in nature the spirit who is hidden in her subtleties and her vastnesses." 4 Rebirth is a ladder of this ascension and a sequence of spiritual opportunities. He traces this reality back through time and down into matter, " . . . an unbroken continuity in nature . . . a complete unity, matter instinct with a suppressed life, life instinct with a suppressed mind, mind instinct with a suppressed energy of a diviner intelligence . . ." 5 "All here is assumption of form by a secret soul which becomes in the self-seeking of life increasingly manifest to a growing self-conscience." 6 These forms are not mere illusions, waves thrown up by the universal spirit. Individuality is an absolutely necessary power, he says, to the Spirit's growing self-awareness.

What is the cord that binds these forms together in their many births? It is Karma,

" . . . the working of a universal Energy, a process and an action and a building of things by that action, — an unbuilding too, but as a step to farther building, — that all is a continuous chain in which every one link is bound indissolubly to the past infinity of numberless links, and the whole governed by fixed relations, by a fixed association of cause and effect, present action the result of past action as future action will be the result of present action, all cause a working of energy and all effect too a working of energy." 7

Sri Aurobindo is categorical in denying chance as the governing mechanism behind Karma and rebirth. "Chance, that vague shadow of an infinite possibility, must be banished from the dictionary of our perceptions; for of chance we can make nothing, because it is nothing." 8 If once I could give my assent to this statement, my complete,

undivided assent to every bird that crosses my sight, every person, and every choice, then each event burns like a beacon fire in the night. How easy to write this in comfort and contentment. Yet how explain this to one born with Down's Syndrome or a twelve year old heroin addict in Harlem. Or that choosing to walk down the road at night, the road he had walked down probably a thousand times, was each time an ultimate, conscious choice, even to the last. For if the Spirit dwells within the energy of Karma that seems to compel our every act, then something of the freedom of that Spirit must be a part of those acts.

But only to the degree that we are aware of it within us. Our mind, life, and body "... are helpless apparatus and gear of the machinery ... subject to the action of Karma ... There is no such thing as a mental will which is absolutely free." ⁹ Sri Aurobindo says that we must feel the "soul-influence" in our outward dealings with Nature, at first acquiescing to Karmic law in order to understand it better (as an Indian musician sings scales and mechanical songs for years). Then, refusing to be bound by these limited modes, the intuition and will must take over our action and make of our birth our own particular song to the Divine. It may be then, when we put forth our will to change our life, that nature will "... resist and call in hostile powers, our own creations, the children of our past willings; then there is a battle in the house of our being ... and a defeat of the soul or its victory." ¹⁰

Like the musician who has mastered the mechanics of music yet cannot sing without them, cannot communicate this freedom to the listeners without using a common idiom, we may arrive at a certain stage of life where we feel close to our soul-influence, where our will is ready to discover the real person within, and find ourselves in the clutch of a body no longer strong and elastic, a mind burdened with years of trivia and desires that are strung like telephone lines into the Karmic network we have created. Better to have been awakened when young, like Mother and Ramana Maharshi, or to have had some kind of transformation, such as a near death experience, a special kind of grace. Yet if we have faith in rebirth we can realize that nothing is lost and that the struggle is eternal.

"Karma and consequence draw their meaning from their value to the soul; they are steps by which it moves towards the perfection of its manifested nature," writes Sri Aurobindo. The particular notes, tone, quality, enunciation, and rhythm that a singer chooses are for the manifestation of a song, of the power of sound to move and influence our own soul and those of others with whom we are in listening. But in our struggle to sing the song correctly we focus on our toneless voice or lack of technique, our limitations, and not on the joy and delight of the attempt. "Why are people so hard on themselves?" asked George Santayana. Each birth brings out a new song, a new power of manifestation by which the soul secretly grows, even while the ego suffers.

Sri Aurobindo identifies certain lines of Karmic action which may determine why things happen, but he continuously cautions against trying to impose mental and moral limits on these actions. For example, the physical laws of nature do not distinguish between good and evil. Fire will burn both. There is a force, though, "a resistance of the Infinite acting through life," that resists the egoistic aspirations of individuals to easy happiness. This force reacts to "error, stupidity, weakness, defect of will, and Tapasya. I remember that asuras are champions of Tapasya

- Ravanna meditating for nine thousand years, cutting off one of his heads every thousand years before Brahma gave him what he wanted.

This force, the jealousy of the gods to the Greeks, is an agent of just Karma. The fatal flaw, the imperfection, if not corrected, will grow and grow out of proportion, since it represents a real deficiency in the being. It is a sinister force to us when it crosses our will, and it may return to us when least expected.

There is also "the boomerang movement of energy returning upon its transmitter." Sometimes a person receives back exactly and clearly what they deserve. Poetic justice. But, says Sri Aurobindo this is hardly the rule. And it may be that "innocent" individuals will reap what a nation has sown, as, perhaps, we in the USA did in the sixties and in Viet Nam for the horror of Hiroshima. This type of force reaches us through the web of culture which binds any being born into a nation. Thus, we in the West are prey to mindless technological deaths, such as Jon's simply because we must function in a technological nation. This "law of the Talion" however, is too uncertain and variable to be of much help to us in conduct. It acts as a regulator on the energies and forces of the world.

These lines of Karma in the material and vital world are extremely potent. Life itself is the most powerful force on earth, for as long as life continues the indwelling spirit will continue to develop, however slowly. In most of us the simple urge to live is predominant as we find out through the sudden rush of adrenalin flooding our body, causing us to do impossible feats, when life is threatened.

We cannot hope to impose an intellectual system of morality on the struggle to survive. The strong will kill the good, brute force annihilate beauty, and it is mentally incomprehensible. Yet we try to understand. For even beyond life, within it really, the desire to understand, to know, to become conscious exists. It is death, though, not life which most often pushes us to begin the search within for that which is and yet is not of the body.

Today, at the end of a class, I suddenly asked "What is the meaning of life in one word?" Stunned silence. Then one thirteen year old boy leapt out of his chair, his hand pumping into the air, feet propelling him to the middle of the room, and fairly shouted, in triumph, "DEATH!"

The shock of sudden extinction prods us to "a fiery striving for truth experience, a luminous truth living, a birth into a new truth consciousness." ¹¹ My rational mind will never understand why Jon Higgins' life was snuffed out that night and my intuition, that it was a force of narrow cultural reaction, is too impure, too aware of my own vulnerability to nation-Karma. As time passes I may have a sense of the consequences of his death, both to myself and others.

The question we ask after such a death, the WHY? is all we have for a time until life once again starts up our engines. The question burns within us, though in secret, burns so brightly that there is nothing else in the world, and nothing more important than that seeking after the light that may lead us to the consciousness of immortality.

NB All quotations from: Sri Aurobindo, *The Problem of Rebirth*, Sri Aurobindo, Ashram, Pondicherry, 1969.

Tiger

"It appears that Sri Aurobindo . .
fell with his right knee striking
the head of a tiger."

Nirodbaran Twelve Years
With Sri Aurobindo

It dreamt still.

*Dreams like wisps of fog,
dreams of coiled, slow stalking,
silence packed and dense,
like this room.*

*Dreams of the stomach's tight knot
gnawing the gaunt bones of the brain,
and always the delicate stalking
went on of itself,*

step

*by huge step,
an entire lifetime in a step,
a crouch, the body shuddering
with power, the eye flashing
like an electrical storm far away,
the universe forced down to a spark,*

then

the leap

and fall,

*a quick blow of delight
spreading through it, suffused,
the slow fading of hunger, of pain,
as the stars went out one by one
like ancient fires,
and the sun rose
burning into the sky.*

ABOUT BOOKS:

HEADING TOWARD OMEGA

In Search of the Meaning of Near-Death Experiences
by Kenneth Ring

I had originally thought to review this book for *Collaboration*, but after reading it I decided what I liked best about it were the personal accounts of near-death experiences and the words which Ring used to make his point; that these experiences may be part of a new evolutionary wave of higher consciousness which is slowly transforming the human species. Thus I have chosen to summarize rather than review the book in order to share with everyone the language and ideas in it.

This is Kenneth Ring's second book on Near-Death experiences and he calls it a book about *awakening*. Although the book contains personal accounts of Near-Death Experiences his purpose is to demonstrate that NDErs (Near-Death Experiencers) are a group of people who are part of a new evolutionary wave. Ring begins with the premise that; *humanity as a whole is collectively struggling to awaken to a new and higher mode of consciousness. which many have already called "planetary consciousness"* and follows with the statement that . . . *the NDE (Near-Death Experience) can be viewed as an evolutionary device to bring about this transformation, over a period of years, in millions of people.* ¹

What lead Ring to believe that NDErs are on the *leading edge of this evolutionary wave* was his close examination of the NDE accounts which many people have related to him since he began his research. He found that these accounts contained an *absolute and undeniable spiritual radiance . . . so awesome and overwhelming that the person who experiences it is at once and forever thrust into an entirely new mode of being.* ²



Indira Gandhi with Mother. Courtesy Sri Aurobindo Ashram, Pondicherry, India.

In order to understand how an NDE serves as a catalyst for spiritual awakening Ring summarizes the features of such accounts. The following are the *core features* of an NDE:

(1) *The incredible speed and sense of acceleration as one approaches* (2) *the light that (3) glows with an overwhelming brilliance and yet (4) does not hurt one's eyes . . . one feels in the presence of the light* (5) *pure love* (6) *total acceptance*, (7) *forgiveness of sins*, and (8) *a sense of homecoming*. That (9) *communication with the light is instantaneous and nonverbal and that the light* (10) *imparts knowledge of a universal nature as well as* (11) *enables one to see or understand his entire life so that* (12) *it is clear what truly matters in life . . . one may be aware of* (13) *transcendental music* (14) *paradisiacal environments*, and (15) *cities of light as one progresses farther into the experience*. And that finally, (16) *once having encountered the light one yearns to remain with it forever*.³

He has also found that NDErs feel that they are *in touch with the absolute, total knowledge*. In general NDErs are *lead to a complete union with the light*. And that *the realm that the NDEr enters at the time of the experience is one of timelessness, infinite space, and total freedom*. One feels *enormously expanded in all ways and filled with divine love and knowledge*.

This summary provides the basis for Ring's interpretation of NDEs as a spiritual awakening. He then follows this with accounts of the personal transformation which people go through once they have returned to the ordinary world where: *One's consciousness has once more contracted so as to live within the tiny confines of the ego*.⁵

NDErs document their personality changes i.e., changes in their self-concept and identity. In general an NDE gives people a new sense of self-acceptance and self-esteem.

It is not merely that one is better able to accept himself or herself. It is, rather, that one discovers just who one is and thereby reclaims one's true identity.⁶

Thus the NDE is seen as a *spiritual catalyst* which stimulates a spiritual search and changes in values, relationships, and religious beliefs.

After NDEs, individuals tend to show greater appreciation for life and more concern and love for their fellow humans while their interest in personal status and material possessions wanes. Most NDErs also state that *they live afterward with a heightened sense of spiritual purpose and, in some cases, that they seek a deeper understanding of life's essential meaning*.⁷

Ring characterizes their change in religious beliefs as a turning towards a *universalistically spiritual orientation*. This orientation is made up of the following seven elements.

1. *A tendency to characterize oneself as spiritual rather than religious per se*.
2. *A feeling of being inwardly close to God*.
3. *A deemphasis of the formal aspects of religious life and worship*.
4. *A conviction that there is life after death, regardless of religious belief*.
5. *An openness to the doctrine of reincarnation (and a general sympathy toward Eastern religions)*.
6. *A belief in the essential underlying unity of all religions*.
7. *A desire for a universal religion embracing all humanity*.¹¹

As a closing chapter on personal transformation Ring shares some of his NDErs' accounts of psychic phenomena. He states that:

Finally, as a by-product of this spiritual development, NDErs tend to manifest a variety of psychic abilities afterward that are an inherent part of their transformation.⁹

NDErs find that they are more intuitive, that they are in touch with an inner source of wisdom, greater awareness and sensitivity to psychic phenomena such as *deja vue* experiences, out of the body experiences, and telepathy. And in particular, NDErs have what Ring has termed the *personal flashforward*.

This personal flashforward is experienced as a vision of the future while the individual is undergoing an NDE. It is usually a part of the life review/preview process which occurs during an NDE. Some NDErs remember these visions in detail immediately after their return to ordinary consciousness. Others remember them only when the event or events actually occur. These visions have been on both the personal and planetary levels.

An entire chapter is devoted to the planetary visions of NDErs. Using a sample of 16 people who have had future visions for the planet, Ring summarizes what they have seen as the planet's future.

There is, first of all, a sense of having total knowledge, but specifically one is aware of seeing the entirety of the earth's evolution and history, from the beginning to the end of time. The future scenario, however, is usually of short duration, seldom extending much beyond the beginning of the twenty-first century. The individuals report that in this decade there will be an increasing incidence of earthquake, volcanic activity, and generally massive geophysical changes. There will be resultant disturbances in weather patterns and food supplies. The world economic system will collapse, and the possibility of nuclear war or accident is very great (respondents are not agreed on whether a nuclear catastrophe will occur). All of these events are transitional rather than ultimate, however, and they will be followed by a new era in human history marked by human brotherhood, universal love, and world peace. Though many will die the earth will live.¹¹

After drawing this summary, Ring asks, why is only this planetary near-death experience seen. He goes on to call it a paradox and to search for a source of hope in the biological basis of NDE. In order to develop this larger biological view of NDEs, the next personal account is one given by a woman who did not have an NDE. Because of a premonitory dream, this woman went through a psychic experience and personal transformation similar to those of an NDE. She too had the experience of the light as a being and communication with it. She experienced love, unity, knowledge as an instinctive part of her consciousness, a better self-image, loss of the fear of death, an increase in psychic abilities, and the desire to serve the truth. All of these elements are present in NDErs accounts. And this leads Ring to believe that:

What occurs during an NDE has nothing inherently to do with death or with the transition into death. In my opinion, this point cannot be emphasized too strongly, and the failure to do so has led to a serious distortion in

our understanding of the NDE. What happens to an individual during an NDE is **not** unique to the moment of apparent imminent death. It is just that coming close to death is one of the very reliable triggers that sets off this kind of experience. The reason that this has been lost on many professionals and the public alike is that the current wave of research has fastened on the NDEr as an exemplar of this variety of transcendental experience. In our collective fascination with the drama of death, we have come nearly to equate what we have called the NDE with the moment of death itself and have failed to recognize that dying is only one, albeit a common one, of the circumstances that tends to be conducive to this kind of experience.¹¹

The NDE, then should be regarded as one of a family of related mystical experiences that have always been with us . . . And it is from this point on that Ring interprets the meaning of Near-Death Experiences as *the outcome of a biological transformation of the human organism that is induced by the release of an energy long known to adepts . . . (and) is still called by its Sanskrit name, kundalini.*¹²

Ring follows this statement with a summary of what the kundalini energy is and how it is associated with ultraconsciousness. He uses the work of Gopi Krishna and Hiroshi Motoyama in particular to point out specific features and phenomenon related to the kundalini energy. Finally he states that the kundalini energy . . . *which is held to be both divine and divinizing, is responsible for humanity's evolution toward a higher consciousness.*¹³

At this point Ring takes his search out of the realm of personal transformation and into the world of planetary transformation, or the *Heading Toward Omega*. And Ring's Omega is Pierre Teilhard de Chardin's *Omega Point*. That *Omega Point* is . . . *a transhuman state called "noogenesis", the birth of a unified planetary mind aware of its essential divinity . . . the culmination of human evolution on earth.*¹⁴

So, is it that NDErs are the "evolutionary bridge" to this "Omega Point"?

In order to consider this question, of whether or not NDErs are part of a larger biological group of people who are forming this bridge to the new species, Ring provides a description of what this evolutionary being is like. He uses John White's model of *Homo Noeticus*. White is an author and lecturer in the studies of higher consciousness. This description is not White's personal vision but is a prototype and Ring states that similar characterizations can be found in other evolutionary thinkers like "R.M. Bucke, Sri Aurobindo, Gopi Krishna, and Ken Wilber."

Homo Noeticus is the name I give to the emerging form of humanity. "Noetics" is a term meaning the study of consciousness, and that activity is a primary characteristic of members of the new breed. Because of their deepened awareness and self-understanding, they do not allow the traditionally imposed forms, controls, and institutions of society to be barriers to their full development. Their changed psychology is based on expression of feeling, not suppression. The motivation is cooperative and loving, not competitive and aggressive. Their logic is multilevel/integrated/simultaneous, not linear/sequential/either-or. Their sense of identity is embracing-collective, not isolated-individual. Their psychic abilities are used for benevolent and ethical purposes, not harmful and immoral ones. The conventional ways of society don't

*satisfy them. The search for new ways of living and new institutions concerns them. They seek a culture founded in higher consciousness, a culture whose institutions are based on love and wisdom, a culture that fulfills the perennial philosophy.*¹⁵

Ring believes that the personal NDE accounts in this book contain the basic characteristics of White's *Homo Noeticus*. He does not go so far as to say that these are sufficient proof of a new species. He offers this study as a framework for perceiving a slow transformation into the new consciousness. But in light of the NDErs vision of a future (which implies that only a "planetary near-death experience" can transform human beings to make them fit custodians of the New Age) he asks how this slow process can be successful. Ring offers Rupert Sheldrake's hypothesis of formative causation as a slender thread of hope that humanity will win out over its own destructiveness.

Sheldrake's hypothesis is that *the characteristic forms and behavior of physical, chemical, and biological systems are determined by invisible organizing fields Sheldrake terms morphogenetic fields . . . which transcend time and space, are said to be without mass or energy . . .*¹⁶ It provides a basis for how a biological variant may spread through a species. Although this theory is not generally accepted in the scientific community, it has been used by Peter Russel, author of the *Global Brain* to support the idea that a biological evolution towards a higher consciousness may be occurring. The following is Russel's interpretation of how the transition to a new species might be happening based on the hypothesis of formative causation.

*Applying Sheldrake's theory (of morphic resonance) to the development of higher states of consciousness, we might predict that the more individuals begin to raise their own level of consciousness, the stronger the morphogenetic field for higher states would become, and the easier it would be for others to move in that direction. Society would gather momentum toward enlightenment. Since the rate of growth would not be dependent on the achievements of those who had gone before, we would enter a phase of super-exponential growth. Ultimately, this could lead to a chain reaction, in which everyone suddenly started making the transition to a higher level of consciousness.*¹⁹

Finally, Ring calls *the hundredth-monkey effect* the myth of our time, because with a possible 8 million NDErs in the world (and who knows how many psychics and mystics) there is a possibility, there is a hope, that if their experience were shared widely enough, the new humanity would become a reality. Thus, there is a hope that we will hit the *Omega Point*!

1. Ring, Kenneth, *Heading Toward Omega In Search of the Meaning of Near-Death Experiences*, (New York, Morrow & Co., Inc. 1984)

2. *Ibid.* P. 50

3. *Ibid.* P. 83

4. *Ibid.* p. 84

5. *Ibid.* p. 90

6. *Ibid.* p. 103

7. *Ibid.* p.141

8. *Ibid.* p. 145-6

9. *Ibid.* p. 166

10. *Ibid.* p. 197

11. *Ibid.* p. 226

12. *Ibid.* p. 229

13. *Ibid.* p. 230

14. *Ibid.* p. 252-3

15. *Ibid.* p. 256

16. *Ibid.* p. 256

17. *Ibid.* p. 260

18. *Ibid.* p. 261

19. *Ibid.* p. 262

THE GNOSTIC BEING IN CREATIVE EVOLUTION

by Joseph Kent

Note: JOSEPH KENT, Member of Cultural Integration Fellowship Ashram, San Francisco (1968-) and Aurodarshan, An International Centre of Education, Integral and Future Studies (Medak District, A.P., India (1983-)). A co-worker of Sri Haridas Chaudhuri at Cultural Integration Fellowship, S.F. Author of: *Psychospiritual Process In Integral Psychotherapy*. Other publications include: "The Integral View of Liberation" (reprint) in *Eternity Is Born*, The Mother's Birth Centenary Symposium Volume, edited by V. Madhusudan Reddy, 1982. Also in *Integral Review*, Vol. 1, No. 1, Fall 1976. "A Guiding Ideal for Our Evolving Society" in *Nolini, Arjuna of Our Age*, 90th Birthday Volume, edited by V. Madhusudan Reddy, 1979. B.A. and M.A., Antioch University; Ph.D., California Institute of Integral Studies, San Francisco.



Joseph Kent addressing the Cultural Integration Fellowship in San Francisco.

(Note: The purpose of this paper is to stress the global significance of supramental consciousness as well as the inceptive evolutionary emergence of gnostic humanity as dynamic co-creators in our age of integral awareness and evolutionary momentum.)

Sri Aurobindo envisioned the dawning of a new supramental age to be effectuated through the transforming power of a gnostic force, the supramental "truth consciousness." In his voluminous writings, he propounded a poignant rationale and comprehensive plan for canalizing the evolutionary niss toward an uplifting integrality and eventual collective outcropping of a new *vijnana* or supramental consciousness for an

enlightened gnostic humanity and integrated lifestyle on earth.

Such a harmonizing force as the supramental would help resolve world crises while inspiring rapid evolutionary progress. Despite the pessimism, dire predictions and auguries of the present, then, the seemingly insuperable difficulties in man's quest for world peace and progress, emergence of the supramental "truth consciousness," as a fundamentally unifying principle and established terrestrial power, may constitute a key solution for global problems and provide the creative dynamis for supramental transformation of man's collective consciousness, thereby inspiring evolutionary incentive toward a united world of peace, international harmony, and enlightened advance.

The purpose of this paper is to stress the global significance of supramental consciousness as well as the inceptive evolutionary emergence of gnostic humanity as dynamic co-creators in our age of integral awareness and evolutionary momentum.

Some basic assumptions and premises of the integral perspective are that man is essentially an evolutionary spiritual being and that out of the matrix of humanity is emerging a gnostic race that will be instrumental in establishing on earth the next order of creation, a new gnostic and supramental world order, and eventual *Life Divine*.

What is meant by the terms "gnostic," "supramental," "integral," and "supramental consciousness" or "integral consciousness"? What is "supermind"? Let us see what Sri Aurobindo has to say:

The supermind is between Sachchidananda and the lower creation. It alone contains the self-determining Truth of the Divine Consciousness and is necessary for a Truth creation.

It is the instrumentation of the Sachchidananda, - the Infinite consciousness higher than the mental being. It is a Self-awareness of the Infinite and Eternal and a power of Self-determination inherent in that Self-awareness. Supermind keeps always and in every status and condition the spiritual realisation of the unity of all. It is the Consciousness creatrix of the world, a will to light and vision and also a will to power of works. It is the vastness beyond the ordinary

*firmament of our consciousness, vast all-comprehension, - the true, the right, the vast. Supermind is the Light one with Force, vibration of Knowledge with the rhythm of the Will. It is Truth Consciousness.*¹

Dr. Haridas Chaudhuri explains it thus:

*The integral consciousness of the supermind consists in the apprehension of diversity-in-unity sustained by the creative energy of non-dual Being.*²

*The supermind is integral consciousness. It is the awareness of being in its integral fullness as distinguished from the mind's sectional or fragmentary cognition.*³

Of the supramental Sri Aurobindo writes:

Supramental is simply the direct self-existent Truth-Consciousness and the direct self-effective Truth Power.

*The supramental is the Truth-Consciousness and what it brings in its descent is the full truth of life, the full truth of consciousness in Matter.*⁴

Supermind is not a gradation of mind, nor even a gradation of consciousness. It is a state or realm of integrated or unitary consciousness beyond the mind, i.e., beyond the limited range of ordinary mental consciousness. Mind is fragmentary consciousness. Supermind is integral consciousness. At one extreme is the fragmentation of mind; at the other extreme is gnostic, unitive, intuitive, or mystical consciousness. Supermind is the mediating principle between the two, between fragmentation and the unitive consciousness of mystic or gnostic insight.

Along with supermind's mediating principle is the intermediary principle of overmind, which harmonizes mind and mystical consciousness. Overmind stands midway between the mental and the mystical - Sachchidananda - i.e., intuitive apprehension of the unity of life. Supermind governs unity in diversity and diversity in unity. Overmind as an intermediary principle harmonizes universals. Moreover, on the level of mystic experience, the overmind as an intermediary principle between mind and Sachchidananda implies a kind of experiential synthesis or wholistic integration of intellect and intuition, or supramental mysticism, an integration or harmonious blend of gnostic insight and intellectual

comprehension. Supermind, therefore, is wholistic vision or integral consciousness.

Our Crisis of Consciousness

Some view our present unstable epoch as a critical time of insoluble problems, gradual decline, and eventual global catastrophe. And no doubt it is true that never in history has man faced such crucial dilemmas and global disorder. The words of the German philosopher Jean Gebser are very significant in this connection:

What we are passing through today is by no means a European crisis. Neither is it just a crisis in morality, economics, ideologies, politics or religion. It predominates not only in Europe and America; Russia and the Far East are also under its influence. It is a world crisis and a crisis for humanity, the like of which has appeared thus far only in periods of change - periods which were incisive and carried with them a certain finality in the life of the earth and of its human inhabitants. The crisis in our time and in our world anticipates a complete process of transformation which can be transcribed by the phrase "global catastrophe." Evaluated from a point of view which is not merely anthropocentric, this state of affairs must present itself as a new array of planetary dimensions. Soberness is demanded of us; we must face the fact that there remain only a few decades until those conditions are fulfilled. The time of grace is fixed by the increase in technical possibilities, which is in exact proportion to the decrease in man's awareness of his responsibilities - unless a new factor arises on the scene to overcome this threatening situation.⁵

Oswald Spengler in *The Decline of the West* has pointed out the dangers threatening the West. Spengler considers Western civilization doomed. Colin Wilson maintains that "*Man's evolution depends upon a renewal of the sense of over-all purpose.*" Western culture, Wilson says, because of its concentration upon the minute, the particular, has achieved scientific advances leading to great technological achievements, but this concentration upon the particular "... to the exclusion of wider meanings - has led us into a *cul de sac*." Western materialism has spawned widespread social alienation, narrowness of vision, a kind of myopic malaise, and a value crisis. On the other side, Eastern man faces a devastating set

of problems: political turbulence, a lagging economy and technology, substandard living conditions, and widespread deprivation. So seeing no truly viable solutions for the world's present distress, some think we are edging toward the precipice of destruction - toward a terrible crisis.

A chief cause of the present crisis is that an overemphasis on Western rationality has engendered a rigid dualistic outlook to the detriment of the intuitive and spiritual values. This rigidity of outlook and refusal to acknowledge deeper transpersonal energies and our dormant potentialities has created a crisis of consciousness in a time of transition and great unrest. Jean Gebser expresses it this way:

Today, if a person were to look with assurance upon a new epoch of mankind in the making, if he were to voice his conviction that one might be saved from the wreckage and chaos by virtue of a new spiritual attitude and a new and developing awareness, that person would, without doubt, find fewer believers than those who have prophesied the decline of the West. He who has lived during the time of the totalitarian stages, the Second World War and the atomic bomb, appears to be more willing to give up even his last stand than to allow himself to be drawn toward an insight into the possibility of a transition, a renewal, a transformation, or to be prepared for the leap into the morrow by the harbingers of this tomorrow. Otherwise, testimonials to this transformation and the traces of the new and the coming could not have remained unnoticed by him. Such a reaction - this mentality which leans towards disaster - is typical of man in the process of transition.⁷

Dualistic rigidity, therefore, tends toward spiritual decay, strangulation of the intuitive faculties, and ultimately leads to catastrophe and global disorder. Gebser makes an important assertion regarding egoity and its consequences when he says:

Many people today feel that ego-development is leading to a fatal imbalance, even to the point of threatening our whole Western culture. The threat arises from the fact that excessive egocentricity, which is associated with unbridled possessiveness and lust for power, results in a corrosive materialism and a ruthless disregard for the essential quality of

human life. It leads finally to loss of the ability to apprehend those transcendent values which Asia still knows better than we do.⁸

Historically in the East, however, a non-dualistic outlook produced a blind, mayavic indifference to and flight from material values. And so extremes of orientation in both cultures eventuated in cultural impoverishment - spiritual in the West and material in the East - and an evolutionary stasis, as well as our crucial challenges of a world in transition.

A fundamental solution for the world's present distress must be global in perspective and meet a number of essential requirements. First, an effective solution must provide comprehensive and integral understanding of today's complex problems, offering inspiring vision to guide us into the future toward the possibilities for growth and genuine progress. Second, an effective solution must show the way to world unity in order to establish global harmony and a reconciliation of divergent values, ideologies, and clashing views. Third, a truly dynamic and integral solution must be practical and workable. It must be clearly a creative plan of action and not merely a temporary palliative or speculative blueprint for action. Above all, at the present juncture in history, a truly viable solution must not attend merely to externals or outer conditions, but must provide for an interior transformation of man, a transmutation of dark and destructive elements of our nature into creative and luminous energies. Accordingly, an evolutionary transformation of consciousness is necessary in order to effectuate a lasting and progressive outer transformation of world conditions for social, international, and cosmic reconstruction. The above are some of the essential considerations and provisions that an authentic global solution must encompass. As Gebser points out:

The growth of a new, integral consciousness is important, even decisive, for our times, for it is a theme of universal scope, embracing the whole of humanity. As such, it deserves to be treated as a coherent whole, for the common destiny of Asia and the Occident depends largely upon the extent to which this new consciousness is realized.

This uniqueness of the Integral consciousness lies in the fact that it is in

no way based upon the increase of intellectual knowledge, which may be misunderstood or misapplied. The new consciousness has nothing to do with such knowledge; its character is derived from spiritual, not from purely intellectual, values. It can, however, make clear to us that which has heretofore been incomprehensible, even unthinkable, and explain relations which have, at best, been merely matters of conjecture.⁹

Today's critical problems, then, require truly penetrating insight born of a radical change of our consciousness to arrive at fundamental and satisfying solutions.

Integral Humanism and Gnostic Co-Creation

Sri Aurobindo has propounded in his magnum opus *The Life Divine* an integral *weltanschauung* offering both the needed insight to cope with our present crisis in human affairs and a mighty perspective of the advancing realities of human and cosmic evolution. In *The Life Divine*, Sri Aurobindo has proffered a blueprint for establishing the foundation of a united world and the key to the practice of an uplifting integrality. He has written that an evolutionary transformation of man will occur. Out of the matrix of man will emerge the gnostic being, who will be instrumental in establishing on earth a new supramental civilization and the foundations of a Life Divine. The seeds of this new being lie dormant or involved in us, and it is our ordained task to rise to the challenge and bring forth through cooperation with creative nature and the involutionary impetus of the Spirit the next order of creation. This new order will be gnostic and supramental, the nascent glimmerings of a Divine Life on earth. For having descended from its superconscious origins, its involved status in man and the Supreme, the supramental force in its incipient workings would prepare conditions for an even broader evolutionary descent and emerging, a wider deployment of its powers in supermen for a supramental transformation of present conditions of matter, life, and mind, thus further accelerating the evolutionary impetus or ascent toward supermind and the supramental realities to which our world is heir. Sri Aurobindo, then, has a clear plan of action for our world, yet certain conditions must be met for its implementation.

Is Sri Aurobindo's prophetic plan for the world a doctrinaire dream or merely wishful idealism? Is his projection of the future evolution of man within the realm of possibility? In *The Life Divine* Sri Aurobindo offers ample justification for his evolutionary views. He has thoroughly examined the possibilities and found it is possible that a secret or occult influence of the superconscious force from above might modify our surface being, resulting in a kind of intuitive mentality followed by a long slow evolutionary movement toward supermind or *the divine Gnosis*."

But it is also possible, Sri Aurobindo believes, that a superior mental type would appear, though with an expanded or enhanced noetic faculty, but still subject to the limitations of the veiled ignorance on this side of the veil. However, through conscious invocation and self opening to, and cooperation with the supramental force, the transformation of our being would be accelerated. Both the working of the higher supramental force from above and the interior evolving force within us acting on or influencing our conscious awakened awareness and consecrated aspiration would combine to bring about the transition from our present human state to the supramentalization, thus obviating an unconscious and labored aeonic evolution in the ignorance.¹⁰ Observes Gebser:

*This concept of an Integral, time-free consciousness is neither Utopian nor illusory; neither is it a form of wishful thinking. On the contrary, it represents and shapes a richer reality. The dawning of this new consciousness, with its new conception of reality, is today becoming visible in many different fields, in the West as well as in the East. Like everything new, it strikes one at first as extremely strange, although it is simply an intensification of the possibilities of our consciousness. it is a spiritual process which, though painful, brings with it the assurance that if it can be consciously achieved, we ourselves, the world, and indeed all humanity will move towards a new and positive reality.*¹¹

So we must lift our aspiration toward and fully cooperate with the light of higher truth-consciousness to realise our evolutionary destiny.

The evolutionary ideal of the integral perspective stresses transmutation and

harmonious integration on all levels: physical, vital, mental, and supramental. This transformation, to be certain, implies not just a radical change of consciousness and spiritual outlook or merely a transformation of personality and character in the likeness of the Divine, but an integral and thoroughly supramental transformation including even the inconscient physical - the body - for evolutionary transmutation and effective immortality. Haridas Chaudhuri expresses it thus:

*For Integral Yoga, body, life, and mind are not simply means of rising up to the highest peak, but also means of bringing down below, and expressing here, the glories of the highest. They are not to be treated as a mere ladder but must be prepared as instruments of divine activity on earth, or as media of self-manifestation of the Spirit in Matter. In order that they may function as transparent media of self-manifestation of the Spirit, Integral Yoga insists that the dynamic Truth-Consciousness should be made operative in all of them, so that all the parts of our existence including even the lowest, the apparently inconscient physical frame, may undergo a complete divine or supramental transformation. It is this integral divine transformation of our embodied existence which is the unique characteristic and distinguishing feature of Integral Yoga,¹² - the characteristic that marks it off from all other systems of spiritual discipline.*¹²

The ascent of consciousness, to be sure, is easier than the bringing down, for "...the higher consciousness gets entangled and impeded in the physical and the mind and vital."¹³ Therefore, total self-surrender to and reliance on a higher power must ensue in the final stages of transformation or *sadhana* to effect any further progress in supramental transformation.

Integral transformation, moreover, is not only a process of complete individual transformation, but of collective transformation of humanity, and even of subconscious and inconscient nature herself - a bringing down of the superconscious Truth for integral transformation of our entire terrestrial sphere, and the supramental dawning of a progressive age of integral realities. Sri Aurobindo himself puts it this way:

Humanity is the only field of

manifestation and all gains must be brought to that plane: that is, to the plane of the ordinary consciousness. In order to do that, the Truth and nothing else must be demanded, otherwise one gets something mental, emotional or vital and is satisfied with it. Till now, humanity has only got glimpses of the Truth - but not the Truth itself. Every spiritual movement has tended to the same and has helped the realisation of it to a certain extent

If the Supramental is brought to the physical then it might tend to endure, because Matter, though limited, is the one thing certain of this plane. If a number of men can reach this condition, then in course of time it may become a permanent force in mankind. It would certainly bring new forces into play in the universe and change the present balance of universal forces.

There may be many things beyond the Supermind but they cannot operate in this manifestation except through the Supermind. Therefore it must be made a permanent part of humanity.¹⁴ Thus the ideal of integral spiritual growth affirms a lofty vision of humanity transformed through the light of higher truth-consciousness of the Supreme Spirit for an accelerated evolutionary scene toward undreamt of possibilities.

Evolutionary Lila Toward a Supramental Creation

The integral ideal beckons humanity to evolutionary participation in world transformation at the inception of a gnostic age of integral awareness. Man's evolutionary past has been slow evolution in relative ignorance, *avidya*, slow progress and aeonic striving. Large-scale emergence of gnostic humanity would mean manifestation of the evolutionary possibilities of a life of progress in the light and luminous knowledge of the Spirit, *Vidya* - accelerated evolution in knowledge, rapid transformation of socio-cultural realities in accordance with higher values. Implementation of integral ideals and principles would introduce gnostic powers and advantages to be canalised for creative enterprise and eventually an ultimate elimination of evil, disease, and suffering. Of the yoga of integral transformation and the *Life Divine*, V. Madhusudan Reddy says:

Yoga means not only union with the Divine but also the process of achieving it; it is a process of continual self-

transcendence, a leap into the Infinite. True Yoga is a great inner revolution, an adventure of consciousness, and a revolutionary breakthrough into the Eternal. Yoga is the only means of surpassing the ego, an imperative necessity for a radical change of human consciousness and a powerful weapon to destroy all forms of ignorance and become divine. It requires a complete breaking up the whole formation of our past and present habits of the ordinary material and mental man, and to create a new centre of vision and a new universe of activities.¹⁵

Jean Gebser makes a similar statement:

What is required of us is just that which no one is particularly willing to undertake - work on oneself. The world and its humanity will under no circumstances be changed by preaching a better world; would-be reformers, in their efforts to achieve a better world, often demand of others what they have not required of themselves.¹⁶

Supramental manifestation would effectuate a transformation of the toil and travail, confusion and distress, afflicting human beings, into harmony and joy of enlightened living. At this stage, in superconscious cooperation with the Supreme, gnostic man would be a harmonious procreator of new world realities, an evolutionary participant in the creative *Lila* of a *Life Divine*.

The above, to be certain, is merely a broad adumbration and projection of the supramental change. A detailed extrapolation of a supramental civilization is not possible at present. Any attempt to predict in detail what the supramental mutation would bring is mere speculation. As Sri Aurobindo has said:

It is impossible for the mind to forecast in detail what the supramental change must be in its parts of life and action and outward behavior or lay down for it what forms it shall create for the individual or the collective existence.¹⁷

In *The Life Divine* Sri Aurobindo gives us a glimpse of the gnostic being:

The spiritual man is one who has discovered his soul; he has found his self and lives in that, is conscious of it, has the joy of it; he needs nothing external for his completeness of existence. The gnostic being starting from this new basis takes up our ignorant becoming and turns it into a luminous becoming of knowledge and a realized power of

being. All therefore that is our attempt to be in the Ignorance, he will fulfill in the Knowledge. All knowledge he will turn into a manifestation of the self-knowledge of being, all power and action into a power and action of the self-force of being, all delight into a universal delight of self-existence. Attachment and bondage will fall away, because at each step and in each thing there will be the full satisfaction of self-existence, the light of the consciousness fulfilling itself, the ecstasy of delight of existence finding itself. Each stage of the evolution in the knowledge will be an unfolding of this power and will of being and this joy to be, a free becoming supported by the sense of the Infinite, the bliss of the Brahman, the luminous sanction of the Transcendence.¹⁸ To continue in Sri Aurobindo's own words:

His (the gnostic being) own life and the world life would be to him like a perfect work of art; it would be as if the creation of a cosmic and spontaneous genius infallible in its working out of a multitudinous order. The gnostic individual would be in the world and of the world, but would also exceed it in his consciousness and live in his self of transcendence above it; he would be universal but free in the universe, individual but not limited by a separative individuality. The True Person is not an isolated entity, his individuality is universal; for he individualizes the universe; it is at the same time divinely emergent in a spiritual air of transcendental infinity; like a high cloud-surpassing summit; for he individualizes the divine Transcendence.¹⁹

The gnostic individual functions as a co-creator with the Supreme. A co-creator, in the gnostic or integral sense, is an integrally aware of fully integrated individual functioning in the world as a creative instrument of the Supreme. He participates in the evolutionary *Lila* (Divine play or sport) of the Divine and is ontologically motivated by the realm of higher value to "manifest the unmanifest." To quote Jean Gebser again:

Whoever has ennobled, intensified and prepared his consciousness, so that an enrichment of the Integral consciousness is achieved, lives in a state of participation in the world as a whole. This participation, which is conditioned by the Integral consciousness and which, even now, is

to be found in individuals in every part of the world, holds the possibility for the healing of the world. It will depend on those few who are already consciously realizing this process and who are, thus, enabling the new forces to take effect in the individual, the world and humanity.²⁰

Thus in a turbulent and precarious world, gnostic humanity as the embodiment of an emerging supramental consciousness looms as the evolutionary solution for today's gigantic problems as well as the inceptive glimmerings of a new world civilization based on higher and nobler values of existence. The supramental is the broad vision and dynamic unifying force necessary - beyond pious nostrums - to co-create a civilization founded upon collective awareness of integral realities or supramental vision. And the psycho-spiritual approach of Integral Yoga, together with selected ancillary disciplines, is the evolutionary path we may tread to rise above and thus resolve the bewildering complexities and crises of our present epoch for a transformation of our world in its multiple aspects - i.e., institutions, values, socio-cultural realities - and blossoming of the supramental age of global harmony and continuous progress. As V. Madhusudan Reddy observes:

*Sri Aurobindo and the Mother came upon the earth for the specific work of bringing the supramental and manifesting it here so that a new race of gnostic beings, a race of supermen, may be born. Their Integral Yoga does not belong to any particular religion, sect or cult, nor is it a blend of their essential elements. Its chief aim is to awaken man to the concealed Divinity within him and to fulfill the secret purpose for which he came here. It is the Yoga of life-transformation, the Yoga of life divine upon the earth. It is the Yoga of the Divine, undertaken by the Divine within us, for the sole purpose of manifesting the Divine in the material World.*²¹

Celerity of events and baffling complexity characterize today's world. Our present epoch is a time of transitional crisis and great uncertainty. As the dawn of a new age breaks upon our world, a supramental transformation of our collective consciousness is absolutely essential for resolving divisive conditions and establishing global harmony and lasting

human unity. The luminous insights and eloquent teachings of Sri Aurobindo and The Mother loom as a shining legacy and perpetual source of truth-vision for our gnostic co-creators of world transformation and unceasing evolutionary progress toward Life Divine on earth.

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AUROVILLE NEWS

Shri R.K. Jaichandra Singh, the Central Minister of State for Youth Affairs and Sports inaugurated the International Seminar on Youth and Human Unity at Bharat Nivas in Auroville this morning. His Excellency Shri T.P. Tewary, the Lt. Governor of Pondicherry presided. The Seminar sponsored by the Government of India (Department of youth Affairs and Sports and Ministry of Education), Indian Council of Cultural Relations and Philosophical Research, and UNESCO. This is the only international function being organised in India to celebrate the U.N. International Youth Year 1985.

At the Seminar are represented young delegates from more than sixty countries. Some are coming from their country and some are representing their country from their students already in India. All the States and Union Territories of India are also represented.

At the Inauguration ceremony the Sports Minister gave an inspiring call to the youth of the world. A message was also read out on behalf of the Director General of UNESCO by Dr. Yogesh Atal Regional Advisor for Social and Human Sciences, Bangkok.

The keynote address was delivered by Dr. K. Venkata Subramaniam, Member State Planning Commission, Tamil Nadu.

This Seminar continues until the 28th which is the birthday of Auroville and there will be a symbolic closing ceremony. A series of special cultural programmes have also been arranged beginning with a recital by the renowned sarod maestro Mr. Amjad Ali Khan accompanied by Mr. Shafat Ahmed on the tabla.

Some of the topics of the Seminar include the Crisis of Contemporary Man, Human Unity, Science and Spirituality.

CENTER NEWS

Matagiri Sri Aurobindo Center High Falls, NY

On Saturday, February 23rd, honoring both Mother's and Auroville's birthdays, the Matagiri Sri Aurobindo Center inaugurated its new office in High Falls with a gathering of friends for a meditation. A videotape of Mother's last darshan opened our meditation and we closed with chanting of the Om Namo Bhagavate Mantra. A light snack, book browsing, visiting, and the collating of the Matagiri Book Catalog completed our first official gathering at the center.

The Matagiri Sri Aurobindo Center will have meetings, meditations, and other events from time to time at the new High Falls location. If you are interested in participating or want to be notified of upcoming activities send us your name and address and we'll put you on the mailing list.

Julian Lines is coordinating the Center for this year. He carries out the daily activities of filling book orders, distributing incense and doing the general office work. His office hours are Monday-Wednesday-Friday mornings from 9:30 - 11:30 and weekday afternoons from 1 - 4. An answering machine will take messages and book orders when noone is at the office.

Our forty page listing of books is now available. We ask a deonation of one dollar to help offset the production and mailing expenses.

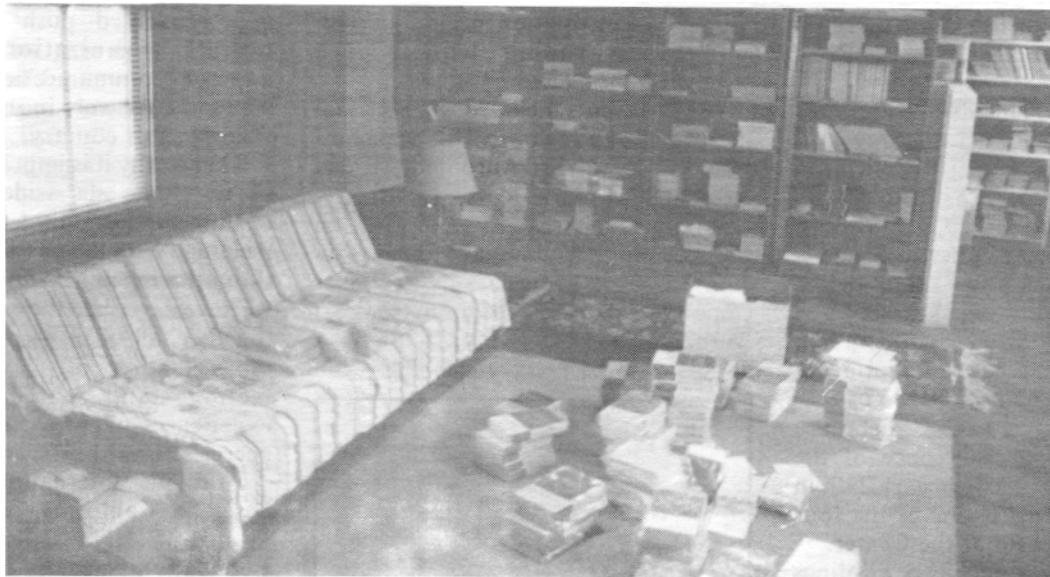
We currently have Musk, Sandalwood and Jasmine incense from the Sri Aurobindo Ashram and anticipate the arrival of Rose Amber and Ketaki within the next two months. The cost is \$1 per 10 gram packet, minimum order



of six packets, plus \$1.20 for postage and handling. New York residents should please include their local sales tax.

Matagiri Sri Aurobindo Center, Inc. is a non-profit organization accepting tax-deductible donations to further the spiritual vision of Sri Aurobindo and the Mother.

On Saturday, February 23rd, honoring both Mother's and Auroville's birthdays, the Matagiri Sri Aurobindo Center inaugurated its new office in High Falls with a gathering of friends for a meditation. A videotape of Mother's last darshan opened our meditation and we closed with chanting of the Om Namo Bhagavate Mantra. A light snack, book browsing, visiting and the collating of the Matagiri Book Catalog completed our first official gathering at the center.





The East-West Cultural Center in L.A. Courtesy of the Center.

The friends of the East-West Cultural Center gave a reception to Professor Gopal C. Bhattacharyya by way of celebrating his joining the Center on February 3rd in the afternoon.

Fredric Ross, the President of the Center, and Robert Dane introduced Professor Bhattacharyya to the audience and announced his classes in Sanskrit, Indian philosophy, and Comparative Philosophy of Education. The program concluded with a sumptuous pot-luck dinner.

On February 10th, Dinesh Muni and Ananda Swami of Jain Meditation Center of Long Beach, California presented "Jainism for the West" and led the audience in meditation and chanting.

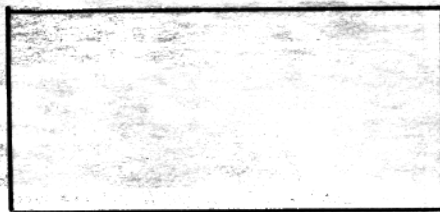
The Center made provision for presentation of slides of the mystical healing paintings of artist Nicholas Roerich on February 17th at 4 p.m. Scenes of majestic Himalayan Mountains, Tibetan ancient culture, and visions of the great saints of the world's religions were shown. The program was narrated by Jonathan Breslow who researched the paintings at the Roerich Museum in New York.

The highlight of the February programs was the observance of the Mother's birthday on February 24th in the afternoon. This is one of the four yearly Darshans held at the Center.

The celebration included readings from dialogues between the Mother and

disciples on subjects such as supramental time, how to develop intuition, personal ambition, Savitri, health and healing and others. Those who participated in the readings were Jackie Leonard, Robert Dane, Trudi King, and Fredric Ross. Professor Gopal Bhattacharyya then made a short speech dealing with the Universay Mother and her principal emanations as Mahaswari (Infinite Wisdom), Mahalakshmi (Infinite Harmony and Beauty), and Mahasaraswati (Infinite Perfection). He added that the Mother of the Sri Aurobindo Ashram was the personification of the Universay Mother. A meditation beginning with music and ending with silence concluded the event.

Weekly events included the Spiritual Inquiry Group regarding the teachings and practice of Sri Aurobindo's yoga directed by Fredric Ross on Saturday afternoons, classes in Sanskrit on Mondays and Wednesdays and *Essays on the Gita* on Saturdays by Professor Gopal, and Satsang readings from Sri Aurobindo and the Mother followed by discussion on Thursday evenings.



Friends:

The "all-USA" meeting to discuss the present status and future outlook for work involving Auroville, Sri Aurobindo and the Mother in this country has been set for Memorial Day weekend at Merriam Hill Center in New Hampshire.

It is important that as many people as possible who are interested or involved in the work attend the meeting. It may be useful in this second letter to reiterate certain points and try to take things a step further.

A glance at our current situation suggests that we in the U.S. are facing a major transition and an opportunity with enormous potential. To take advantage of what is being offered calls for widespread participation and the highest degree of wisdom we can summon. Let's briefly review where we stand and where we might be going.

Three major and interrelated developments have begun over the last year: the dissolution of the structure that was Matagiri and the launch of a new organization under the same name; progress toward establishing a comprehensive U.S.-Auroville support group under the name "Auroville International America" that is linked to the worldwide Auroville International network; and the emergence of The Foundation for World Education as a significant funding vehicle and catalyst.

Each of these affects all in this country who are concerned with the work of Sri Aurobindo and the Mother. Together they represent an unprecedented push to clarify our overall organizational structure, improve communications, and move forward decisively in materializing the vision in this country.

That is why it is important for each of us to try to set aside the time and resources necessary to attend the meeting. With the possible exception of the gathering at Matagiri in May, 1982, we have never had the opportunity to be together, all of us — or at least a true representation of us — to explore feelings and perceptions, share experiences and ideas, and mobilize our energies toward furthering the work.

Auroville International America is based in California; Matagiri now is located in High Falls, NY; and the Foundation currently is based in New York City. Added to the work

underway for several years at Sri Aurobindo's Action Center in Colorado, Global View in Wisconsin, and the individual efforts of people from Florida to Oregon, they represent a true — but diffused — base of effective action. The next step involves finding the point where all these lines converge, and to forge from it a more unified and effective basis for action.

It is time for a "gathering of the tribes."

There is a practical agenda:

- **AV International America** What is its current status? Where is it going? What is its relation to Auroville and other Auroville Internationals? What is its structure, legally and organizationally, and what provisions are being made for membership and decision-making? How can it be made more dynamic? What is its relationship with Matagiri; what should it be? Its relation to the Foundation?

- **Matagiri** What has happened during the transition to High Falls? What is the immediate and long-term outlook? How can its work be made more effective? What is the relationship between it and *Collaboration*? What are the feelings about that newsletter and its relationship to the rest of the work in the U.S.? Thoughts about an expanded U.S. Center and/or community?

- **The Foundation for World Education** What is its status and what is the short and long-term outlook? What should its correct relationship be to Auroville, Matagiri and the rest? How is the board structured and what provisions are being made for input and feedback?

- **Coordination** Do these and other developments call for a new, better way of communicating information and coordinating activities? How do the various parts fit together to create a whole? Where does the work of the Institute of Evolutionary Research fit in? Do we need some sort of macro structure to integrate the various micro structures? If not, what *do* we need?

One goal of the meeting will be to clarify these and other related questions and to arrive together at a better and shared understanding of where we are and where we're going — both collectively, and individually, to see more clearly where each of us fits in to the larger pattern and where we can contribute most effectively.

There is another agenda. All of us share at least two things in common: We are committed to manifest the principles embodied by Sri Aurobindo and the Mother, and, as residents of the United States, we feel the importance of developing the particular "mission" of this country in line with their vision. Our strength together is far greater than our strength separately. By meeting together we affirm that reality and create an energy field that automatically — beyond any specific resolutions or actions taken — will generate a new cycle of growth. An all-USA gathering is by definition a force for action. A handful of people in California or New York has a sphere of potential; the handfuls mingled together increases our power exponentially.

This "other" agenda is an inner, spiritual one. It is the attempt to find the point within where we are all, truly, One — and out of that affirmation to find the personal and collective renewal that will lead to more effective action and growth in our own inner life.

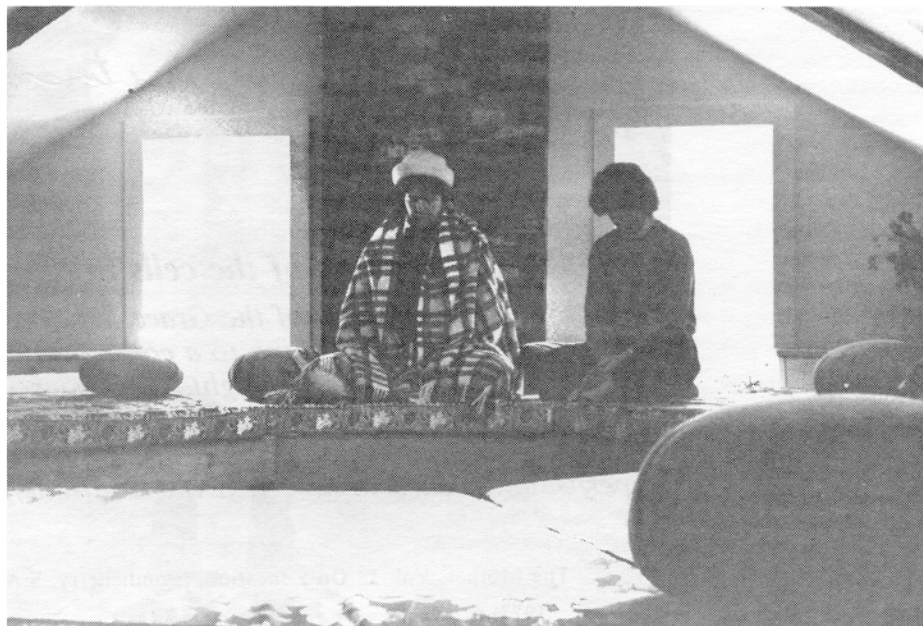
What is the alternative to having a large and representative gathering in the near future? Another lost opportunity

and, practically, the increase of an already disturbing splintering effect with different groups moving in different (and in many cases duplicative and overlapping) directions, resulting in greater invitation for divisive forces to entrench themselves and destroy the possibility for strong, unified work for Sri Aurobindo and the Mother long into the future.

Others involved with the work abroad regard the U.S. as a "sleeping giant." We now are seeing clear signs of the giant stretching and awakening. Because of its size and power, this country can be an enormous force for positive change; but that same force holds an equally powerful capacity for destruction if it is not used with wisdom and skill. The overarching question for the meeting at Merriam Hill is: Are we ready? Are we mature enough, are we wise and wide enough, and has our experience over the last two decades taught us enough for us now to pick up the bow and use it as clear channels for the Divine Work?

Please come. your voice counts.

David Wickenden,
for the Matagiri Sri Aurobindo Center



Meditation at Merriam Hill Center

The prayer of the cells in the body.

Now that, by the effect
of the Grace, we are slowly
emerging out of inconscience
and waking to a conscious
life, an ardent prayer
rises in us for more light,
more consciousness,

"O Supreme Lord of the universe,
we implore Thee, give us the
strength and the beauty, the
harmonious perfection needed
to be Thy divine instruments
upon earth."

J.

The prayer of the cells in the body

Now that, by the effect of the Grace, we are slowly emerging
out of inconscience and waking to a conscious life, an ardent prayer
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"O Supreme Lord of the universe, we implore Thee,
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