



## COLLABORATION

September 1974

Matagiri , Mt. Tremper, N.Y. 2457

This erring race of human beings dreams always of perfecting their environment by the machinery of Government and society but it is only by the perfection of the soul within that the outer environment can be perfected. What thou art within, that outside thou shalt enjoy, no machinery can rescue thee from the law of thy being.

-- Sri Aurobindo

Matagiri was established in May 1968 and received its name from the Mother on 2 August 1968. At present there are eight residents dedicated to the experiment of living the Integral Yoga of Sri Aurobindo within the framework of a collective. Since its inception Matagiri has served as a link to provide information on the Sri Aurobindo Ashram and Auroville, the "city of human unity" now evolving in South India as an expression of the teaching of Sri Aurobindo and the Mother. Matagiri also maintains an extensive library for use by the increasing number of scholars who have become interested in Sri Aurobindo.

Because of the growing interest in the thought of Sri Aurobindo, we feel that a more formalized link in the form of a regular publication would be welcome. In this spirit Collaboration is being issued. It will contain news of the Ashram, of Auroville and of other Sri Aurobindo centers. (A list of these centers is available on request.) It will also contain information on events, articles, etc. relating to the vision of Sri Aurobindo and the Mother, as well as extracts from their writings. To help in this endeavor, we would appreciate receiving pertinent information from our readers for inclusion in Collaboration.

Recently Matagiri published its first book, appropriately titled Sri Aurobindo and the Mother on Collective Yoga (\$1.75 ). As a publisher, Matagiri has been assigned an International Standard Book Number publisher prefix: 0-89071. This is a trade identification number useful also to librarians and bibliographers. Books published or exclusively distributed by Matagiri will be assigned an ISBN.

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## AUROVILLE

Earth needs . . . a place where men can live away from national rivalries, social conventions, self-contradictory moralities and contending religions, a place where human beings, free from all slavery of the past, can devote themselves wholly to the discovery and practice of the divine consciousness that is seeking to manifest itself. Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow.

The Mother

Among the most pressing needs of Auroville at the present time are the development of self-sufficient agriculture, drilling of a high-capacity deep-bore well and afforestation as well as the completion of the Matrimandir, the Temple of the Mother located in the center of the city. Donations are always welcome and may be sent to Auroville Association, 212 Farley Drive,

Aptos, CA 95003 or the Sri Aurobindo Society, 3124 Dupont Avenue South, Minneapolis, Minn. 55408 (both tax exempt). Or donations may be made directly to Shyamsunder, Secretary, Auroville, Pondicherry, India 605002.

A talk and slide presentation on Auroville is available. Please write to Matagiri for information on scheduling this presentation. (Additional information on Auroville will be found in Auroville: The First Six Years and Auroville: The City of the Future, listed on p. 5.)

#### NEWS OF CENTERS

Matagiri: See announcement of new books available on p. 5.

On Sri Aurobindo's birthday, August 15, fourteen people participated in the dedication of a site chosen for the future construction of a meditation hall and library.

Sri Aurobindo International Center, 140 West 58th Street, New York, N.Y. 10019.

Ongoing study groups on The Synthesis of Yoga and The Future Poetry. Regular meetings on center work, Auroville, etc. Telephone: 246-5465.

Sri Aurobindo Books, 84 Charles Street, Boston, MA 02114. Ongoing classes in The Life Divine and The Synthesis of Yoga.

Auroville Association, 212 Farley Drive, Aptos, CA 95003. Sponsor of a meeting in early September of all centers and individuals interested in helping Auroville and bringing about a closer collaboration in the work. Details will be presented in a later issue.

#### NEW CENTERS

Sri Aurobindo Society  
% Mrs. Sandra Louis Long  
6502 Cartwright Street  
San Diego, CA 92120

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

#### GENERAL NEWS

Choice, a monthly book-selection journal published by the Association of College and Research Libraries, a division of the American Library Association, reviewed The Essential Aurobindo (edited by R. A. McDermott) with these words:

"An important book. Any library collecting books about modern Indian thinkers (political or philosophical), utopias, or philosophies of history would have good reason to want this book in its collection . . . . .  
If only one Aurobindo book could be acquired, this should perhaps be it.  
It should be available in every college library."

Psychic magazine, October 1974 issue, has a feature article entitled "Auroville: Legacy of a Goddess," with a beautiful full-page color portrait of the Mother.

## OUR IDEAL by Sri Aurobindo

We believe in the constant progression of humanity and we hold that that progression is the working out of a Thought in Life which sometimes manifests itself on the surface and sometimes sinks below and works behind the mask of external forces and interests. When there is this lapse below the surface, humanity has its periods of apparent retrogression or tardy evolution, its long hours of darkness or twilight during which the secret Thought behind works out one of its phases by the pressure mainly of economic, political and personal interests ignorant of any deeper aim within. When the thought returns to the surface, humanity has its periods of light and of rapid efflorescence, its dawns and splendid springtides; and according to the depth, vitality, truth and self-effective energy of the form of Thought that emerges is the importance of the stride forward that it makes during those Hours of God in our terrestrial manifestation.

There is no greater error than to suppose, as the "practical" man is wont to do, that thought is only a fine flower and ornament of life and that political, economic and personal interests are the important and effective motors of human action. We recognize that this is a world of life and action and developing organism; but the life that seeks to guide itself only by vital and material forces is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter, but man is not a vegetable nor an animal; he is a spiritual and a thinking being who is set here to shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation . . . .

The problem of thought therefore is to find out the right idea and the right way of harmony; to restate the ancient and eternal spiritual truth of the Self so that it shall re-embrace, permeate, dominate, transfigure the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.

This is our ideal and our search. Throughout the world there is room for an effort of thought which shall frankly acknowledge the problem in its integral complexity and not be restrained in the flexibility of its search by attachment to any cult, creed or extant system of philosophy.

The effort involves a quest for the Truth that underlies existence and the fundamental Law of its self-expression in the universe, - - the work of metaphysical philosophy and religious thought; the sounding and harmonizing of the psychological methods of discipline by which man purifies and perfects himself, - - the work of psychology, not as it is understood in Europe, but the deeper practical psychology called in India Yoga and the application of our ideas to the problems of man's social and collective life.

Philosophy and religious thought based on spiritual experience must be the beginning and the foundation of any such attempt; for they alone go behind appearances and processes to the truth of things. The attempt to get rid of their supremacy must always be vain. Man will always think and generalize and try to penetrate behind the apparent fact, for that is the imperative law of his awakened consciousness; man will always turn his generalizations into a religion, even though it be only a religion of positivism or of material Law. Philosophy is the intellectual search for the fundamental truth of things; religion is the attempt to make the truth dynamic in the soul of man. They are essential to each other; a religion that is not the expression of philosophical truth, degenerates into superstition and obscurantism, and a philosophy which does not dynamize itself with the religious spirit is a barren light, for it cannot get itself practised. But again neither of these get their supreme value unless raised into the spirit and cast into life.

What then shall be our ideal? Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which Science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can come only by living in the Spirit.

## THE GENERAL AIM

by The Mother

The general aim to be attained is the advent of a progressing universal harmony.

The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One.

In other words, to create unity by founding the Kingdom of God which is within us all.

This, therefore, is the most useful work to be done:

(1) For each individually, to be conscious in himself of the Divine Presence and to identify himself with it.

(2) To individualise the states of being that were never till now conscious in man and, by that, to put the earth in connection with one or more of the fountains of universal force that are still sealed to it.

(3) To speak again to the world the eternal word under a new form adapted to its present mentality.

It will be the synthesis of all human knowledge.

(4) Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

The terrestrial transformation and harmonisation can be brought about by two processes which, though opposite in appearance, must combine, - - must act upon each other and complete each other:

(1) Individual transformation, an inner development leading to the union with the Divine Presence.

(2) Social transformation, the establishment of an environment favourable to the flowering and growth of the individual.

Since the environment reacts upon the individual and, on the other hand, the value of the environment depends upon the value of the individual, the two works should proceed side by side. But this can be done only through division of labour, and that necessitates the formation of a group, hierarchised, if possible.

The action of the members of the group should be threefold:

(1) To realise in oneself the ideal to be attained: to become a perfect earthly representative of the first manifestation of the Unthinkable in all its modes, attributes and qualities.

(2) To preach this ideal by word, but, above all, by example, so as to find out all those who are ready to realise it in their turn and to become also announcers of liberation.

(3) To found a typic society or reorganise those that already exist.

For each individual also there is a twofold labour to be done, simultaneously, each side of it helping and completing the other:

(1) An inner development, a progressive union with the Divine Light, sole condition in which man can be always in harmony with the great stream of universal life.

(2) An external action which everyone has to choose according to his capacities and personal preferences. He must find his own place, the place which he alone can occupy in the general concert, and he must give himself entirely to it, not forgetting that he is playing only one note in the terrestrial symphony and yet his note is indispensable to the harmony of the whole, and its value depends upon its justness.

Conversations, 1-3



NEW TITLES

Fall 1974

Matagiri, Mt. Tremper, N.Y. 2457

- AUROVILLE: THE FIRST SIX YEARS** \$ 3.75  
A detailed history of Auroville and its communities and projects: education, ecology, indigenous people, cultural and artistic expression, industry and agriculture, health and nutrition, transportation, Matrimandir, architecture, map census data, etc. Photos & drawings. 102 pp. ISBN 0-89071-201-8
- AUROVILLE: THE CITY OF THE FUTURE** \$ 1.75  
The ideal on which the city is based, general layout and a report on Auroville today, with relevant statements of the Mother and information for visiting the city. 37 pp. Available Nov. 1974
- MATRIMANDIR: THE MOTHER'S TRUTH AND LOVE** by Huta \$ 4.50  
Reports of Huta's talks with the Mother and the Mother's letters and notes to her about the Matrimandir and Auroville in general. Facsimiles, 2 color illus. 46 pp.
- TOWARDS TOMORROW** by Vijay \$ 1.85  
Presents in brief the foundation laid by Sri Aurobindo and the Mother, the beginning made through the Ashram and International Centre of Education, expansion through the Sri Aurobindo Society, birth of a model city, Auroville. Extracts from Sri Aurobindo and the Mother. Profusely illus. 64 pp.
- THE GITA** with Text, Translation and Sri Aurobindo's Comments \$ 7.50  
Edited by S. S. Jhunjunwala. Introduction by N. K. Gupta. Translation based on Sri Aurobindo's writings on the Gita. Commentary drawn from Essays on the Gita with significant citations from Savitri and the Mother's Prayers and Meditations. Glossary, notes, references. xiii & 270 pp. ISBN 0-89071-200-X
- SRI AUROBINDO ON IDEALS AND PROGRESS** \$ .25  
Extracts from various works. Port. 28 pp.
- SRI AUROBINDO ON INDIA** \$ .00  
Messages and statements. 96 pp.
- TOWARDS DIVINE LIVING** \$ 2.50  
Selections from the Mother's writings compiled by P. K. Madan. Port. 89 pp.
- SRI AUROBINDO AND TEILHARD DE CHARDIN** by K. D. Sethna cloth \$ 6.00  
A Focus on Fundamentals. 139 pp. Available Nov. 1974.

<b>GEMS FROM THE VEDA</b> by M P. Pandit Sanskrit verses with translation and commentary. 102 pp	cloth	\$ 2.25
<b>KULARNAVA TANTRA</b> by M. P. Pandit Introduction by A. Avalon. Readings in the classic work. 128 pp	cloth	\$ 3.75
<b>LIGHTGAME I</b> A story for children published by Auroville. Illus. 25 pp Available Nov. 1974.	boards	\$ 2.75
<b>MY PILGRIMAGE TO THE SPIRIT</b> by Dr. Govindbhai Patel Account of how the author came to Sri Aurobindo, with many letters from the Master on the author's sadhana and yogic experiences. 136 pp.	cloth	\$ 4.50
<b>SRI AUROBINDO SEER AND POET</b> by V. K. Gokak On Sri Aurobindo, his metaphysics and political ideas, various aspects of <u>Savitri</u> , his aesthetics, impact on other Indian writers, etc. Index. 185 pp.	cloth	\$ 9.40
<b>THE VISION OF SRI AUROBINDO</b> edited by G. N. Sarma Essays by A. S. Rao, P. S. Deshpande, V. S. Joshi and others on Integral Yoga, <u>Savitri</u> , nationalist movement, human unity, education, etc., and extracts from Sri Aurobindo on Indian renaissance and some messages. 193 pp.		\$ 3.75

#### DAMAGED BOOKS AT REDUCED PRICES

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