



Collaboration

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...Supramental education will result not merely in a progressively developing formation of the human nature, an increasing growth of its latent faculties, but a transformation of the nature itself, a transformation of the being in its entirety, a new ascent of the species above and beyond man towards superman, leading in the end to the appearance of the divine race upon earth. –The Mother

We hope that you have been finding *Collaboration* of interest. It was begun in our belief that there was a need for a periodical in this country that would reflect the vision and teaching of Sri Aurobindo and provide a general flow of information about activities related to that vision.

With this issue we start our second year of publication. The response to *Collaboration* has been inspiring and the number of people being reached has increased considerably as a result of many requests to be placed on our mailing list.

Collaboration is not distributed on a subscription basis, since we want it to be available to all who are interested to receive it. However, contributions (and we have received several spontaneously) are always welcome to help support the publication and mailing. And we continue to invite readers to send us names and addresses of people they feel would like to receive *Collaboration*.

As third-class mail is not forwardable, please be sure to notify us of your new address when you move.

September is the opening of the school year and this issue of *Collaboration* is devoted to education. Both Sri Aurobindo and the Mother wrote profoundly about education (and both were teachers at times in their lives: Sri Aurobindo taught English and French and was a school principal; the Mother gave French courses in the Ashram). Their concern was not so much methodology as educational philosophy, and their theories of integral education were put into practice in 1948, when the Sri Aurobindo International Centre of Education was established. Today more than 750 students from all parts of the world attend the center. The search for a truer, more integral education is one of the major experiments now being conducted in Auroville.

In this issue we are also presenting an article by Nolini Kanta Gupta, one of the first disciples of Sri Aurobindo and now secretary of the Sri Aurobindo Ashram. The article was especially selected and sent to us for inclusion in *Collaboration* by Nolini, and we wish to express our gratitude to him.

PRINCIPLES OF TRUE TEACHING

The true basis of Sri Aurobindo education is the study of the human mind, infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind. For the educationist has to do, not with dead material like the artist or sculptor, but with an infinitely subtle and sensitive organism. He cannot shape an educational masterpiece out of human wood or stone; he has to work in the elusive substance of mind and respect the limits imposed by the fragile human body.

There can be no doubt that the current educational system of Europe is a great advance on many of the methods of antiquity, but its defects are also palpable. It is based on an insufficient knowledge of human psychology, and it is only safeguarded in Europe from disastrous results by the refusal of the ordinary student to subject himself to

the processes it involves, his habit of studying only so much as he must to avoid punishment or to pass an immediate test, his resort to active habits and vigorous physical exercise....The first problem in a national system of education is to give an education as comprehensive as the European and more thorough, without the evils of strain and cramming. This can only be done by studying the instruments of knowledge and finding a system of teaching, which shall be natural, easy and effective. It is only by strengthening and sharpening these instruments to their utmost capacity that they can be made effective for the increased work which modern conditions require. The muscles of the mind must be thoroughly trained by simple and easy means; then, and not till then, great feats of intellectual strength can be required of them.

The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-

master, he is a helper and a guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process. He does not impart knowledge to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface. The distinction that reserves this principle for the teaching of adolescent and adult minds and denies its application to the child, is a conservative and unintelligent doctrine. Child or man, boy or girl, there is only one sound principle of good teaching. Difference of age only serves to diminish or increase the amount of help and guidance necessary; it does not change its nature.

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is he himself who must be induced to expand in accordance with his own nature. There can be no greater error than for the parent to arrange beforehand that his son shall develop particular qualities, capacities, ideas, virtues, or be prepared for a prearranged career. To force the nature to abandon its own *dharma* [law] is to do it permanent harm, mutilate its growth and deface its perfection. It is a selfish tyranny over a human soul and a wound to the nation, which loses the benefit of the best that a man could have given it and is forced to accept instead something imperfect and artificial, second-rate, perfunctory and common. Every one has in him something divine, something his own,

sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.

The third principle of education is to work from the near to the far, from that which is to that which shall be. The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed. They mould him not the less powerfully because insensibly, and from that then we must begin. We must not take up the nature by the roots from the earth in which it must grow or surround the mind with images and ideas of a life which is alien to that in which it must physically move. If anything has to be brought from outside, it must be offered, not forced on the mind. A free and natural growth is the condition of genuine development. There are souls which naturally revolt from their surroundings and seem to belong to another age and clime. Let them be free to follow their bent; but the majority languish, become empty, become artificial, if artificially moulded into an alien form. It is God's arrangement that they should belong to a particular nation, age, society, that they should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future is our aim and summit. Each must have its due and natural place in a national system of education. (From *Sn Aurobindo and the Mother on Education*, pp. 11-13.)

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THE SCIENCE OF LIVING

The Mother

An aimless life is always a miserable life. Everyone of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to all.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.

To work for your perfection the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from the other, so that you may find out clearly the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, specially his mental nature, has a spontaneous tendency to give an explanation favourable to whatever he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the a chance of perfection and strength in however small a

tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to educate in us a discernment which does not err. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, the one thing for which we have been really created, that which we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is in opposition to it. It is thus that little by little all the parts, all the elements of our being, could be organised into a homogeneous whole around our psychic centre. This work of unification demands a long time to be brought to some degree of perfection. Hence to accomplish it, we must arm ourselves with patience and endurance, determined to prolong our life as far as it is necessary for the success of our endeavour.

As we pursue this labour of purification and unification, we must at the same time take great care to perfect the external and instrumental part of our being. When the higher truth will manifest, it must find in you a mental being subtle and rich enough to be able to give to the idea seeking to express itself a fo

of thought which preserves its force and clarity. This thought, again, when it seeks to clothe itself in words must find in you a sufficient power of expression so that the words reveal and not deform the thought. And this formula in which you embody the truth should be made articulate in all your sentiments, all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.

All this can be realised by means of a fourfold discipline the general outline of which is given here. These four aspects of the discipline do not exclude each other, one can follow them all at the same time, indeed it is better to do so. The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat within of the highest truth of our existence, that which can know and manifest this truth. It is therefore of capital importance for us to become conscious of its presence within us, to concentrate on this presence and make it a living fact for us and identify ourselves with it.

Through space and time many methods have been framed to attain this perception and finally to achieve this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find out that which suits him best, and if one has a sincere and steady aspiration, a persistent and dynamic will, one is sure to meet in one way or another, externally by study and instruction, internally by concentration, meditation, revelation and experience, the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and realise. This discovery and this realisation should be the primary occupation of the being, the pearl of great price which one should acquire at any cost. Whatever you do, whatever your occupation and activity, the will to find the truth of your being and to unite with it must always be living, always present behind all that you do, all that you experience, all that you think.

To complete this movement of inner discovery, it is good not to neglect the mental development. For the mental instrument can be equally a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a certain effort is needed to enlarge it, make it supple and deep. Hence, it is very necessary that one should consider everything from as many points of view as possible. There is an exercise in this connection which gives great suppleness and elevation to thought. It is as follows. A clearly formulated thesis is set; against it is opposed the antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended so that a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Many exercises of the same kind can be undertaken; some have a beneficial effect on the character and so possess a double advantage, that of educating the mind and that of establishing control over one's

feelings and their results. For example, you must not allow your mind to judge things and people; for the mind is not an instrument of knowledge—it is incapable of finding knowledge—but it must be moved by knowledge. Knowledge belongs to a region much higher than that of the human mind, even beyond the region of pure ideas. The mind has to be made silent and attentive in order to receive knowledge from above and manifest it. For it is an instrument of formation, organisation and action. And it is in these functions that it attains its full value and real utility.

Another practice may be very helpful for the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to take, or an act to accomplish, one must not stick to one's own conception or point of view. On the contrary, one must try to understand the other's point of view, put oneself in his place and, instead of quarrelling or even fighting, find out a solution which can reasonably satisfy both parties; there is always one for men of goodwill.

Here must be mentioned the training of the vital. The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depression, of passions and revolt. It can set in motion everything, build up and realise, it can also destroy and mar everything. It seems to be, in the human being, the most difficult part to train. It is a long labour requiring great patience, and it demands a perfect sincerity, for without sincerity one will deceive oneself from the very first step, and all endeavour for progress will go in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, it gets vexed, sulky and goes on strike. As a result the energy disappears more or less completely, and leaves in its place disgust for people and things, discouragement or revolt, depression and dissatisfaction. At these moments one must remain quiet and refuse to act; for it is at such times that one does stupid things and in a few minutes can destroy or spoil what one has gained in months of regular effort, losing thus all the progress made. These crises are of less duration and are less dangerous in the case of those who have established a contact with their psychic being sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a child in revolt, with patience and perseverance showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which for a moment was veiled. With the help of such patient intervention each crisis can be changed into a new progress, into a further step forward towards the goal. Progress may be slow, falls may be frequent, but if a courageous will is maintained one is sure to triumph one day and see all difficulties melt

and vanish before the radiant consciousness of truth.

Lastly, we must, by means of a rational and clear-seeing physical education, make our body strong and supple so that it may become in the material world a fit instrument for the truth-force which wills to manifest through us.

In fact, the body must not rule, it has to obey. By its very nature it is a docile and faithful servant. Unfortunately it has not often the capacity of discernment with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations soon do everything to destroy the natural balance of the body and create in it fatigue, exhaustion and disease. It must be freed from this tyranny; that can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation and endurance. It is fit to do so many more things than one can usually imagine. If instead of the ignorant and despotic masters that govern it, it is ruled by the central truth of the being, one will be surprised at what it capable of doing. Calm and quiet, strong and poised, it will at every minute put forth effort that is de-

-manded of it, for it will have learnt to find rest in action, to replace through contact and universal forces the energies that it spends consciously and usefully. In this sound and balanced life, a new harmony will manifest in the body, reflecting the harmony of the higher regions which will give it the perfect proportions and the ideal beauty of form. And this harmony will be progressive, for the truth of the being is never static, it is a continual unfolding of a growing, a more and more global and comprehensive perfection. As soon as the body learns to follow the movement of a progressive harmony, it will be possible for it, through a continuous process of transformation, to escape the necessity of disintegration and destruction. Thus the irrevocable law of death will have no reason for existing any more.

As we rise to this degree of perfection which is our goal, we shall perceive that the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will spontaneously express themselves in our being. The psychic will be the vehicle of true and pure love, the mind that of infallible knowledge, the vital will manifest an invincible power and strength, and the body will be the expression of a perfect beauty and a perfect harmony. (From *Sri Aurobindo and the Mother on Education*, pp. 53-58.)

TO READ SRI AUROBINDO AND THE MOTHER

Nolini Kanta Gupta

Why do we read the works of Sri Aurobindo and the Mother? And if we read them, how to read them? Do we read for the sake of study? to know things?

to acquire knowledge? That is a secondary aspect, a profit gained by the way. The real purpose of coming in contact with the words of Mother and Sri Aurobindo is to become conscious, to acquire consciousness, to be more and more conscious, increase more and more the consciousness. To understand, that is to say, to seize by the mind, to grasp intellectually the writings of Mother and Sri Aurobindo is rather difficult. The easier, the more right way would be to enter into the atmosphere of the world they have created with their words, to feel the vibration that the words emanate. For the words that they have uttered are not mere words taken or found in the dictionaries, they are not mere sounds, dead syllables, they are living entities, symbols of consciousness, the consciousness of which I have just spoken. These symbols, being symbols of consciousness, are luminous, they shed light all along, they are full of power and extend power all along, they have life and they are full of delight. It is this inner world that is behind the outer world of words that one has to be in touch with, be aware of, in the first instance, before one can have a mental understanding; in other words, you must cultivate the right attitude, a turn of your consciousness in tune with the consciousness that has worked out the works of the Mother and Sri Aurobindo. You have to take a plunge, as it were, dip into the waters, and be soaked in the caress of that element, to come in

living touch of the substance of words, go behind the meaning, if necessary, avoiding it even. You must contact the living sap...that has poured itself out in the creation. If you have tasted of that, then—it has its own light—that will suffuse you automatically with its radiance; the delight of bathing in the living spring will formulate itself in rhythms of knowledge and true understanding.

At least such should be the basis of approach to the works of the Mother and Sri Aurobindo. You may have possessed a rich intellectual apparatus, you may have all the information that sciences and philosophies have gathered, you may have perused the whole story of the evolution of human knowledge up to the present time, all these are lesser lights, they do not illuminate the light before which you stand. That light is shown and recognised by its own reflection or emanation in you, the little light that is in you, your soul.

Indeed, there have been instances where great intellectuals, famed savants found themselves bewildered before the simplest magic phrases of the Mother and Sri Aurobindo. On the other hand, simpler minds with no burden of learning, nor pride of pedantry, with their pure streak of light in the depth of their consciousness were able to seize and unveil the secret sense.

Your mental understanding, your intellectual apprehension may or will add to the joy of your discovery; one that is perhaps at the end or subsequently, when your brain, your physical reason has been

washed by the flow of the inner light, when it has been made pure and plastic and docile.

In another way, to understand the Truth—the Truth that the words of the Mother and Sri Aurobindo express—you must start by living it, approaching it not merely through your mind, in fact not even

NEWS OF AUROVILLE

We regularly request news of various Auroville projects from different people, including Aurovilians and people recently returning from Auroville. Because of the particular nature of the city, which depends on a psychological and spiritual effort at growth and establishing a new basis for progress and harmony, the kind of news one ordinarily expects from such projects is more sporadic in the case of Auroville. Earlier this year we asked Roger Toll, editor of *Sri Aurobindo's Action*, who lives in Auroville, for a report. We quote here a portion of his reply:

“As for your request for some news of Auroville, it is not as simple as it might seem, for several reasons.... Auroville is not a very ‘newsy’ place. Little happens, and that that does happen, as you might have gathered,... is not always newsworthy at all.... What you want is hard to give, for the cement shortage bottles up our construction progress, and it is not very moving to speak of India’s cement shortage.... You see, the surface movements, the ‘hard news’ as they say in the trade, is not very printable.... As for the politics, they are a passing moment and have absolutely no importance beyond the moment. Already there is a new harmony and a new affirmation of confidence and trust and harmony. We passed a very heavy time, but things are swinging back up. The only thing to do is give totally to the Divine. It is a lesson we all must learn.”

Note: A recent report from Auroville informs us that cement has been acquired and construction of the Matrimandir and other projects is now going forward. Also, the long-awaited monsoons have come.

¶ A solar energy pump, the first to be set up in India, is being installed in Auroville. The pump and motor were purchased by the Auroville Association of Paris, and installation and erection of the solar collectors is being financed by the Indian government. The pump will be used to irrigate a plot of land and as a demonstration unit for local farmers.

¶ Commerce in Auroville: Readers may be interested to know that Auroville now has a fairly diverse range of commercial projects. They are producing such goods as handmade paper, incense sticks, plastic-framed furniture, mica-decorated panels, electronic metronomes, leather-buffing and leather-measuring machines, tablemats, bedspreads, window blinds, embroidered clothing, lampshades, Japanese-style puzzles, and hammocks. There is a printing press, a woodworking unit and an industrial-diamond cutting unit. All welcome communication and additional outlets for their products. (From *Auroville International* —United Kingdom newsletter.)

through your heart, but possessing it in the very body. The Mother says real understanding comes by the body-understanding. Indeed, the true aim of knowledge is not merely to know but to be. (From *The Advent*, April 1968.)

Note: People writing to Auroville for information, etc., and who expect a reply are requested to include International Reply Coupons with their letters. These can be obtained from most post offices.

NEWS OF CENTERS

Phoenix-Scottsdale, Arizona: *Paradise Tau* (8223 E. Valley Vista Dr., Scottsdale, AZ 85253; telephone 602-948-5072), a center for Sri Aurobindo’s Integral Yoga in the Valley of the Sun, meets Wednesdays at 7:30 p.m. for meditation, taped talks and group study. If you wish to be on their mailing list, please write. The center’s library contains the complete works of Sri Aurobindo and the Mother, as well as works by disciples, periodicals, special items, information, etc. *Opening soon*: An emporium offering Sri Aurobindo’s books, photographs, incense, articles from the Ashram and Auroville, art objects, specialty items, etc. For further details call Rayjon or Thea at the center. Sedona, Arizona: *Sri Aurobindo Center* (Crescent Moon Ranch, Sedona, AZ 86336; telephone 602-282-7552 or 282-5794) invites interested people to their regular Sunday meditation (10:00 a.m.). On the last Sunday of each month there is a cooperative luncheon and program following the morning meeting.

Los Angeles, California: As part of their celebration of Sri Aurobindo’s birthday, August 15, the *East-West Cultural Center* (2865 W. Ninth St., Los Angeles, CA 90006; telephone 386-0999) presented a dramatization of a scene from Sri Aurobindo’s masterwork, *Savitri*. Aruni, a teacher and performer of Indian dance and a friend of the center, participated.

Among the center’s regular activities and offerings: Thursday evenings, 8:00-9:30 Dr. Judith Tyberg, founder of the center, shares the wisdom of Sri Aurobindo and the Mother and their Integral Yoga as applied to daily life, reading from their works and closing with mantra and meditation. The Auroville Group of the center meets regularly in its efforts to aid Auroville. The library of the center is open seven days a week for research and study. Besides the works of Sri Aurobindo and the Mother, it contains a large number of other works on yoga systems, religions and philosophies. Dr. Tyberg also teaches Sanskrit, Hinduism and Indian philosophy and literature at the center and as part of the curriculum of the College of Oriental Studies. There are frequent visitors from the Ashram and India and from other centers who share their experiences with the Los Angeles group.

New address: *Mere Cie Imports*, which imports products from Auroville and the Ashram, has moved from Los Angeles to 6455 Geyser Avenue, Reseda, CA 91335.

San Francisco, California: San Francisco Ashram of the *Cultural Integration Fellowship*, established in 1951 by Dr. Haridas Chaudhuri (see General News for a report on the passing of Dr. Chaudhuri), invites sadhaks of Sri Aurobindo's Integral Yoga to join together in a collective framework to live and practice sadhana in the spirit of true service to the Divine. Interested individuals should send personal expression of their aspiration and a recent photograph to San Francisco Ashram, 2650 Fulton St., San Francisco, CA 94118, Attention: Dhruva. The following quotations express the requirements and the object of coming together in a collective effort for realization:

"Whatever is done here, must be done in a spirit of complete collaboration with one single aim in view—the service of the Divine" (The Mother). "Your object is not only to practise yoga for internal progress and protection but also to do a work for the Divine" (Sri Aurobindo).

The San Francisco Ashram offers a study group in *The Synthesis of Yoga* and courses in Integral Yoga and transformation, music as a spiritual sadhana, and other activities. The Fellowship also has a Sunday school for children. Telephone of the Fellowship: 415-648-3949 or 386-9590.

Trenton, New Jersey: A Sri Aurobindo meditation and study group is now forming. Anyone interested may get in touch with Jeff Hawk, 130 YardvilleHamilton Square Rd., Yardville, NJ 08620 (telephone 609-585-2586 evenings).

New York City: The *Sri Aurobindo International Center* (140 W. 58th St., Apt. 8C, New York, NY 10019; telephone 212-246.5465) offered a dramatic presentation from Sri Aurobindo's *Savitri* on August 14, which included music, singing and slides. The center is open daily for use of the library but visitors should telephone in advance. Regular weekly meditations and study groups in Sri Aurobindo's works are also offered.

In August, Tublu, an accomplished flutist from the Sri Aurobindo Ashram, was in New York, where the center arranged several concerts for him.

The center has also begun to issue a newsletter of events, free on request.

Harrisburg, Pennsylvania: Naren Bhatt has now moved to Harrisburg from Chambersburg. The center, *ARYA* (% Naren Bhatt, 5132 Haverford Rd., Pennswood, Harrisburg, PA 17109), has expressed its purpose thus:

"ARYA is an expression of the unity of effort to communicate. The communication is through habitation, society, and individual consciousness, and with the Divine. And communication between the fellow travelers and the world as it is, and it is to be. It is the

search and research in America, as in Auroville. As launched by the Mother in the name and following of Sri Aurobindo, or the Divine as Master and Guru and Father....

"Auroville being the expression of the Mother for the descent of Truth or of Supramental Consciousness in this world of ours, ARYA (Auroville Research for Yogic Action) in America works as friends of Auroville for all Aurovilians at heart, express or implied."

Interested people may contact Mr. Bhatt, who maintains a Sri Aurobindo library and is available for lectures. He is currently working on a film about Auroville.

Matagiri: Matagiri's extensive Sri Aurobindo library was used for three weeks this summer by a teacher from Oregon who was researching a paper comparing Sri Aurobindo's teaching with that found in the Edgar Cayce readings. Other students and professors have also requested to use the library for research.

Because of the increased number of people asking to spend time at Matagiri, use of a nearby house was obtained which can accommodate up to 15 people. The number of permanent residents has grown to 9.

As part of the celebration of Sri Aurobindo's birthday, a color film about the Sri Aurobindo Ashram, produced by the Canadian National Film Board, and brought to Matagiri by Terry and Michelle Johnston, was shown on August 14. On August 16, Tublu, a gifted flutist from the Ashram, gave a concert at Matagiri and later the same day, another in nearby Woodstock. As a result of the success of the concert, a second one was given on August 24. Altogether more than 30 people were present for the various activities for the 4-day celebration.

Joseph and Muriel Spanier of Matagiri will make a 3-week trip through Pennsylvania, Ohio, Indiana and Illinois beginning in October. They have received invitations to do the Auroville slide presentation and will be happy to hear from any others who would be interested in scheduling the presentation in any of these areas.

NEWS OF FOREIGN CENTERS

Montreal, Canada: *Le Centre Sri Aurobindo* (4127 rue Saint-Denis, Montreal 131, Quebec) celebrated its tenth anniversary this year. The following report is from the founder of the center, Madeleine Gosselin:

"After meeting with the Mother on April 3, 1965, my birthday, I came back with permission to open a center in Montreal. The beginnings were humble; we held 'silence periods' through which we tried to keep alive the first contact with the Mother and this aspiration towards an ever more total surrender of our being. We already had a library which a few members were using. At that time I was a Hatha Yoga teacher; with the Mother's permission, I continued to teach at the center.

“Book sales followed as there was a need. Since then we have continued to hold silent periods every Sunday night at 8:30 throughout the year (in July and August we have three sessions every week for the convenience of those who have a summer house or family responsibilities). Membership has increased and become more involved. During the week we give Hatha Yoga classes, which end with a silent period. For the time being these classes are the main source of income of the center. For us also it is an important field of endeavour through which we can make people aware of the silence and of Mother’s action within themselves....

“Book sales to bookstores, both French and English, increased since we participated this year and last year in the International Book Fair in Quebec City (more than 120,000 people attend this fair).... An increasing number of people, from Quebec and all over Canada, are coming to Montreal in order to have contact with the center, to have discussions with us or to obtain information about the Ashram and Auroville. It is heartwarming to see that many youngsters are interested, especially students from 13 to 20, who come at least once a month from out of town to spend an hour or two at the center, listen to the Mother’s Entretiens, Sunil’s music and to talk with us. We always close these meetings with a meditation.

“During the last year we have enlarged the collectivity to give to those members who had an aspiration for it the opportunity to enjoy the atmosphere of the center by living in it. In order to do so, we had to buy a couple of old and rundown houses close to the center. These houses were inexpensive and we had to work very hard to make them homey, comfortable and to create an appropriate atmosphere for calm, peace and meditation. One of these houses was named ‘Progres.’ Its main room is used for handicrafts.

“As the kitchen was becoming inadequate we had to find a dining room. Therefore we bought another small property where we were able to set a collective dining room which has been named ‘Harmonic.’ This provides the possibility of establishing closer and deeper relations among members. We also have a small handicraft exhibition there, with goods from the center as well as from the Ashram. The basement is used for pottery making and for special handicrafts such as batik and candlemaking. Above Harmonic is a small home and the sewing department....

“We also have other types of collective activities: we had three piano concerts at the center this year; and on July 27 a flute concert given by Tublu, a flutist from the Sri Aurobindo Ashram.

“The center is growing very quickly and we think quite harmoniously. We are trying to respond to the interest and aspiration of an always increasing number of people who are coming to the Mother and Sri Aurobindo. It seems that the thought and action of the Mother and Sri Aurobindo are spreading very fast here in Canada. We are trying to be as receptive as possible and to become the instruments of this action.”

Lund, Sweden: An *Auroville International Association* has been formed. Contact: Marten Stormquist, Lifie Sodergatan 16, 223/53 Lund, Sweden.

Stockholm, Sweden: A branch of the *Sri Aurobindo*

Society has been established, care of Jorel Berggreen Clausen, Heleneborgsgatan 21 C II, Stockholm, Sweden.

Kirchplatz, West Germany: A small commune

which is trying to live according to the ideal of Sri Aurobindo and in the spirit of Aurovifie is Atmaniketan Ashram, 4401 Appelhausen, Kirchplatz, 9, West Germany. They invite people interested in yoga to visit them. (A branch of this Ashram is located in Los Angeles.)

Ancona, Italy: Mme. Flavia Rossi (Radha), responsible for the *Centre Ananda Mayi*, via Matas, 15, 60100 Ancona, Italy, invites Aurovilians passing through her area to stop at her center. (*European items from Auroville...Lien, published by Auroville International France, 67 rue de Rome 75008, Paris.*)

GENERAL NEWS

Dr. Haridas Chaudhuri, founder of the Cultural Integration Fellowship, president of the California Institute of Asian Studies and director of the Center of Universal Religion, died 20 June, 1975 of a heart attack in San Francisco, where he had lived with his wife and daughter since 1951. A philosopher, educator and social scientist, Dr. Chaudhuri had a long and productive career. His doctoral dissertation on Sri Aurobindo, *Integral Idealism*, as well as numerous other works, including, among others, *Philosophy of Integralism*, *Integral Yoga*, *Sri Aurobindo*:

Prophet of Life Divine, *Philosophy of Meditation*, *Mastering the Problems of Living*, all testify to his integral approach inspired by Sri Aurobindo’s. It was at the suggestion of Sri Aurobindo that Dr. Chaudhuri came to the United States in 1951 and subsequently established the Cultural Integration Fellowship, devoted to universal religion, cultural understanding and creative self-unfoldment. Dr. Chaudhuri lectured and taught widely in the United States, including at Stanford University, University of California, University of Oregon and elsewhere, and participated in such conferences as those of the U.S. National Commission for UNESCO in 1957, the Parliament of World Religions in 1962, the U.N. Convention of Religion for World Peace in 1965, Association for Humanistic Psychology in 1970 and the International Seminar on Human Unity for the Sri Aurobindo Birth Centenary in 1972. As teacher and counselor he inspired hundreds of students to pursue studies in Indian philosophy and intercultural exchange.

International Women's Year Activities: Seyril Rubin of Auroville attended the International Women's Year Conference in Mexico City in June. During the panel on "Women and Environment" an excerpt from The Mother's "A Dream" was read. A report on Auroville was requested by the chairman of the New Age Committee concerned with the spiritual dimensions of human development. A souvenir booklet prepared by the Women's Commission of the Sri Aurobindo Society was presented to newsmen and guests of the IWY Tribune after a panel on "The Role of Religion and the Status of Women." The souvenir book contained quotations from the Mother and Sri Aurobindo about women.

Louise Forest of the Sri Aurobindo International Center in New York attended a conference at Lindisfame in July on "The Emergence of the Feminine Principle," led by Dr. Beatrice Bruteau, author of *Worthy Is the World: The Hindu Philosophy of Sri Aurobindo*. Louise presented excerpts from a paper written by Patrizia Norelli-Bachelet of the Sri Aurobindo Ashram entitled "The Victory of Woman." The presentation was taped and will be part of a series to be released shortly.

Muriel and Joseph Spanier of Matagiri will attend a 3-day conference at Convention Hall, Cleveland,

Matagiri, Mt. Tremper, N.Y.
12457

Ohio, October 25-27, sponsored by the Greater Cleveland Foundation, International Women's Year Congress. They will give slide presentations on Auroville and the Ashram and exhibit the works of Sri Aurobindo and the Mother, with particular reference to women and the New Age.

Mme. Vijaya Lakshmi Pandit will be a speaker at the convention. Mme. Pandit has been India's ambassador to the United States, Mexico and the Soviet Union and was the first president of the United Nations Assembly.

At the 2nd General Assembly of the World Future Society, held in Washington, D.C. June 2-5, Gene Maslow, an invited panelist, gave a presentation on Auroville. The emphasis on Auroville's social, cultural and spiritual foundations for a future city was considered by other panelists as well as by the conference audience to be particularly admirable in contrast to the inordinate technological approaches taken by most future thought in American universities. Commented upon with appreciation was the fact that Auroville is an operative, living reality. The response to Auroville's consideration for the growth of consciousness and human values in a new township reflected the possibilities for a breath of air in a future too often dealt with primarily in terms of ecological and technological considerations.

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