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The four Powers of the Mother are four of her outstanding personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and Vibhutis that do her work in the universe. The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.

There are three ways of being of the Mother of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. Universal, the cosmic Mahashakti, she creates all these things and contains and enters, supports and conducts all these million processes and forces. Individual, she embodies the power of these two vaster ways of existence, makes them living and near to us and mediates between the human personality and the divine Nature.

The one original transcendent Shakti, the Mother stands above all worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and the Supreme sanctions; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.

The Mahashakti, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her most outward executive aspect; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the Mahashakti of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.

But there are many planes of her creation, many steps of the Divine Shakti. At the summit of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power.

All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever. Nearer to us are the worlds of a perfect supramental creation in which the Mother is the supramental Mahashakti, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are the steps of the Truth; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute Ananda. But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source, of which this earth is a significant centre and its evolution a crucial process. This too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to its secret aim by the Mahashakti.

The Mother as the Mahashakti of this triple world of the Ignorance stands in an intermediate plane between the supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul into the infinity of the Spirit. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and she sends down emanations of them into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her Vibhutis, even as she prepares and shapes minds and bodies for the Vibhutis of the Ishwara, that she may manifest in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. All the scenes of the earthplay have been like a drama arranged and planned and staged by her with the cosmic

CONTENTS

The Mother, by Sri Aurobindo	2
A Sampler of the Mother's Writings	4
Guidance from the Mother	6
Integral Psychology, by Sri Aurobindo (4)	6
Expressions of Auroville	
Report on the Matrimandir Gardens (4)	8
Pilgrimage to the Matrimandir	13
News of Auroville	14
For the Rest You Lead, by Vikas	14
An Experiment in Integrated Rural Development, by Dr. G. Gopal Reddy	15
General News	15
News of the Centers	17
Informal Centers and Study Groups	17
Book Review	18
I Wind Up Clouds and Clods and Brine, by Maggi	18
Sri Aurobindo and Auroville Centers	20

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drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.

The Mother not only governs all from above but she descends into this lesser triple universe. Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the great sacrifice and has put on like a mask the soul and forms of the Ignorance. But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play. One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhuti and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother. To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati.

- The Mother comes in order to bring down the Supramental and it is the descent which makes her full manifestation here possible.

- There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine Shakti working here for that purpose.

The Supreme Mother—A Mantra

OM anandamayai chaitanyamayi satyamayi parame.

- It is true of every soul on earth that it is a portion of the Divine Mother passing through the experiences of the Ignorance in order to arrive at the truth of its being and be the instrument of a Divine Manifestation and work here.

- [The white water-lily] is the Mother's flower, the flower of divine consciousness.

- The diamond is the symbol of the Mother's light and energy—the diamond light is that of her consciousness at its most intense.

- By remaining psychically open to the Mother, all that is necessary for work or Sadhana develops progressively, that is one of the chief secrets, the central secret of Sadhana.

All has to be done by the working of the Mother's force aided by your aspiration, devotion and surrender.

- Those who do work for the Mother in all sincerity are prepared by the work itself for the right consciousness even if they do not sit down for meditation or follow any particular practice of Yoga. It is not necessary to tell you how to meditate; whatever is needful will come of itself, if in your work and at all times you are sincere and keep yourself open to the Mother.

[All the above passages are from *The Mother With Letters on the Mother and Translations of Prayers and Meditations.*]

- The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness.

- [The idea that the Mother is harder than I am] is because the Mother's pressure for change is always strong—even when she does not put it as force, it is there by the very nature of the Divine Energy in her.

[From *Sri Aurobindo on Himself.*]

At the head she stands of birth and toil and fate,
In their slow round the cycles turn to her call;
Alone her hands can change Time's dragon base.
Her is the mystery the Night conceals;
The spirit's alchemist energy is hers
She is the golden bridge, the wonderful fire.
The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.
All Nature dumbly calls to her alone
To heal with her feet the aching throb of life
And break the seals on the dim soul of man
And kindle her fire in the closed heart of things.
All here shall be one day her sweetness's home,
All contraries prepare her harmony;
Towards her our knowledge climbs, our passion gropes,
In her miraculous rapture we shall dwell,
Her clasp will turn to ecstasy our pain.
Our self shall be one self with all through her.
In her confirmed because transformed in her,
Our life shall find in its fulfilled response
Above, the boundless hushed beatitudes,
Below, the wonder of the divine embrace.

[From *Savitri.*]

From *The Mother on Herself*

- Do not ask questions about the details of the material existence of this body; they are in themselves of no interest and must not attract attention.

Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be. I have done what the Lord wanted me to do. That alone matters.

- I came to India to meet Sri Aurobindo; I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.

- Without him, I exist not; without me, he is unmanifest.

- I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, Life and Self; for Him I am ready to give all my blood, drop by drop, if such is His will, with complete joy; and nothing in his service can be sacrifice, for all is perfect delight.

- (While looking at Sri Aurobindo's samadhi [tomb]):

I do not want to be worshipped. I have come to work, not to be worshipped; let them worship Thee to their heart's content and leave me, silent and hidden, to do my work undisturbed—and of all veils the body is the best.

- It will be said of me: "She was ambitious, she wanted to transform the world." But the world does not want to be transformed except by a very long and slow process, so slow that the change cannot be perceptible from one generation to the other.

I find that Nature delays and wastes. But she finds that I am too much in a hurry and too troublesome and exacting.

Let me write down all I have to say; let me foretell all that will be done, and then, if no one finds that I am doing it properly, then I shall retire and leave the others to do it.

From *A Talk to the Women of Japan*

Maternity is considered as the principal role of women. But this is true only so long as we understand what is meant by the word maternity; for to bring children into the world as rabbits do their young—instinctively, ignorantly, machine-like, that, certainly, cannot be called maternity. True maternity begins with the conscious creation of a being, with the willed shaping of a soul to develop and utilise a new body. The true domain of women is spiritual. We forget it but too often.

To bear a child and construct his body almost subconsciously is not enough. The work really commences when, by the power of thought and will, we conceive and create a character capable of manifesting an ideal....

Only a new spiritual influx, creating in man a new consciousness, can overcome the enormous mass of difficulties barring the way of workers,—a new spiritual light, manifestation upon earth of some Divine force unknown until now, a thought of God, a new Form, new for us here.

And here we come back to our starting-point, to our duty of true maternity. For, this form meant to manifest the spiritual force capable of transforming the earth's present condition, this new form, who is to construct it, if not the women?...

First of all, we must be careful in our attempt to conceive the future man or superman, not to adopt an actual type of man perfecting or aggrandising him. To avoid as much as possible, this mistake, we should study the teaching of life's evolution....

Thus, man's road to supermanhood will be open when he declares boldly that all he has till now developed, including the intellect of which he is so rightly and yet so vainly proud, is no longer sufficient for him, and that to uncase, discover, set free this greater power within shall henceforth be his great preoccupation. Then will his philosophy, art, science, ethics, social existence, vital pursuits be no longer an exercise of mind and life for themselves, in a circle, but as a means for the discovery of the greater truth behind mind and life and the bringing of its power into our human existence. And this discovery is that of our real, because of our highest, self and nature.

From *Prayers and Meditations*

- Mother Divine, grant that today may bring to us a completer consecration to Thy Will, a more integral gift of ourselves to Thy work, a more total forgetfulness of self, a greater illumination, a purer love. Grant that in a communion growing ever deeper, more constant and entire we may be united always more and more closely to Thee and become Thy servitors worthy of Thee. Remove from us all egoism, root out all petty vanity, greed and obscurity. May we be all ablaze with Thy divine Love; make us Thy torches in the world.

- Peace, peace upon all the earth!

May all escape from the ordinary consciousness and be delivered from the attachment for material things; may they awake to the knowledge of Thy divine presence, unite themselves with Thy supreme consciousness and taste the plenitude of peace that springs from it.

Lord, Thou art the sovereign Master of our being. Thy law is our law, and with all our strength we aspire to identify our consciousness with Thy eternal consciousness, that we may accomplish Thy sublime work in each thing and at every moment.

Lord, deliver us from all care for contingencies, deliver us from the ordinary outlook on things. Grant that we may henceforth see only with Thy eyes and act only by Thy will. Transform us into living torches of Thy divine love.

With reverence, with devotion, in a joyful consecration of my whole being I give myself, O Lord, to the fulfilment of Thy law.

Peace, peace upon all the earth.

From *To Women about Their Body*

For God's sake can't you forget that you are a boy or a girl and try to become a human being?

Each idea (or system of ideas) is true in its own time and place. But if it tries to be exclusive or to persist when its time is over, then it ceases to be true.

From *Questions and Answers 1956*

- I have noted (much too often, I must say) that the majority among you do not listen to what I say, so much so that many a time I have answered a question in great detail and immediately afterwards someone or other among you asks me exactly the same question, as though I had said nothing! And the phenomenon is explicable: everyone is shut up in his own thought, as moreover, I suppose, you are in the habit of doing at school where you repeat your lesson to yourself if you are attentive and hard-working, and don't listen to what the teacher is asking or the other students

answering, and thus lose three-fourths of the advantage of not being alone in the class. Here, it is more serious, for I never give a personal, individual answer [in our class here], I reply for everybody to profit by it and if, instead of listening, you continue thinking of what is in your head, it is obvious that you lose the opportunity of learning something.

• The first time I came to India I came on a Japanese boat. And on this Japanese boat there were two clergymen, that is, Protestant priests, of different sects. I don't remember what sects exactly, but they were both English; I think one was an Anglican and the other a Presbyterian.

Now, Sunday came. There had to be a religious ceremony on the boat, else they would have looked like pagans, even as the Japanese! There had to be a ceremony, but who should perform it? Should it be the Anglican or should it be the Presbyterian? They all but missed quarrelling. Finally, one of them withdrew with dignity (I don't remember which one now, I think it was the Anglican) and the Presbyterian performed his ceremony.

That took place in the saloon of the ship....And that day, all the men put on their suits—it was hot, I think we were in the Red Sea—they put on their waistcoats, collars, leather shoes; neckties well set, hats on, and they went down, a book under their arm, almost in a procession from the deck to the saloon. The ladies had their hats, some carried even a parasol, and they too had their book under the arm, a prayerbook.

And so they all crowded down into the saloon, and the Presbyterian gave a sermon, that is to say, preached, and everybody listened very religiously. And then, when it was over, they all came up with the satisfied air of someone who has done his duty. And naturally, five minutes later they were all at the bar drinking and playing cards, and their religious ceremony was forgotten. They had done their duty, it was over, there was nothing more to be said about it.

And the clergyman came to ask me, more or less politely, why I had not attended. I told him: "Sir, I am sorry, but I don't believe in religion."

"Oh! oh! you are a materialist!"

"No, not at all."

"Ah! then why?"

"Oh! if I were to tell you, you would be quite displeased, it would be better not to say anything!"

But he insisted so much that I said at last: "Just this, that I don't feel you are sincere, neither you nor your flock. You all went there to fulfil a social duty and a social custom, not at all because you really wanted to enter into communion with God."

"Enter into communion with God! But we can't do that! All that we can do is to say some good words, but we have no ability to enter into communion with God."

Then I said: "But it was just because of that I didn't go, for that doesn't interest me."

After that he asked me many questions and confided to me that he was going to China to convert the "pagans." At last I became serious and told him: "Listen, even before your religion was born—it is not yet two thousand years ago—the Chinese had a very high philosophy and knew a path leading them to the Divine; and when they think of Westerners, they think of them as barbarians. And you are going there to convert those who know more about it than you? What are you going to teach them? To be insincere, to perform hollow ceremonies instead of following a profound philosophy and a detachment from life which lead them to a more spiritual consciousness?...I don't think you are going to do a very good thing."

Then he felt so suffocated, the poor man; he said to me: "Eh, I fear, I can't be convinced by your words!"

"Oh!" I said, "I am not trying to convince you. I only described

the situation to you, and how I don't quite see why barbarians should wish to go and teach civilised people what they have known long before you. That's all."

From Notes on the Way

• I am absolutely convinced (because I have had experiences which proved it to me) that the life of this body—the life, which makes it move and change—can be replaced by a force; that is to say, one can create a kind of immortality, and the wear and tear can also disappear. These two things are possible; life power can come and the wear and tear can go. And that can come psychologically, through a total obedience to the divine Impulse, which enables one to have at each moment the force that is needed, to do the thing that is needed—all that, all that, it is all a certitude; it is not a hope, it is not imagination, it is certitude. Well, one must educate and slowly one must transform, change one's habits. It is possible, all that is possible. But only how long would it take to do away with the necessity (let us take this problem only) of the skeleton? That, it seems to me, to be a matter still very far ahead. That is to say, many intermediary stages will be necessary. Sri Aurobindo said that life could be prolonged indefinitely. That, yes. But we are not yet built with something that wholly escapes dissolution and the necessity of dissolution. The bones are very, very durable, they can last a thousand years if they are in favourable conditions, it is understood, but that does not mean immortality *in principle*. [30 September 1966]

• I believe really that is among children that will be found those that can begin the new race. Men are...crusted over.

Well, I am constantly struggling against people who have come here so that they may be comfortable and "free to do whatever they like," so...I tell them: "The world is big enough, you can go out"—there is no soul, no aspiration, nothing.

You know my feeling? They are all old; I am the only one to be young! It is that, yes, that flame, that will...what they call "push"—to be satisfied with petty personal satisfactions...that take you nowhere, to be busy with what one was going to eat, oh!...

I have the feeling that now there is a sort of "display"...a show of all that should not be...

But the flame, the flame of aspiration..., there are not many who bring it.

Provided they are what they call "comfortable," it is all they need—and then free to do some nonsense which they would not do in the world!... On the other side, one feels that to hasten the coming, one *could* hasten it if one were...if one were a conqueror! [3 March 1971]

• The body has reached a state of consciousness in which it knows that death may make a change, but not—it is not disappearance (disappearance of the consciousness). So then, this idea that the vast majority of people have: the repose of death.... Not even this consolation. For the majority of people it is the contrary of rest. And there also, but in a way still more acute and intense: "The only, only *one* hope is...O Lord, Thou. To be Thou, Thou alone art and may this separation, this difference disappear, it is monstrous! May that disappear, so that it be as Thou willest: Thyself, in full activity, or Thyself in complete rest, it has no importance; either this way or that, it has no importance at all, no importance at all; what is important is that it is Thyself."

It is absolute certitude...that there is only one door of exit from all that, one only—only one, there are not two, there is no choice, not several possibilities, but only one...the supreme Door, the Marvel of marvels. All the rest...all the rest, it is not possible.

And all that is the experience of this [*Mother points to her body*]; it is not mental, it is altogether, altogether material.

I am seeing, for the consciousness of people is open to me (there is no difference, it is altogether open), so I am seeing: in the vast majority, the vast majority, when things become truly painful: "Oh! (there is always this sort of idea) Oh, one day it will all end" —what nonsense!...

In any case, it is quite clear, the Consciousness which is at work to help it [her body] in its labour [of transformation], has made it perfectly understood that to go away is not a solution. Even if it had, before, a curiosity to know what it will be, the curiosity has gone; then the desire to stay on, that also went away long ago. The possibility of a desire to go away, when it becomes...a little suffocating, that also has gone with the idea that it will change nothing at all. So, there is left only one thing for it, to perfect its acceptance. That's all [24 May 1969]

GUIDANCE FROM THE MOTHER

[The following statements of the Mother are for the most part previously unpublished. We are grateful to the Sri Aurobindo Ashram Archives and Research Library for providing them and giving us permission to publish them here.]

- To express Harmony, of all things Simplicity is the best.
- *The Light of Truth broods over the world to permeate and mould its future.*
- The aim of our life on earth is to become conscious of the Divine.
- *Yielding to desires is not the way of getting rid of them. There is no end to desires—each one which is satisfied is at once replaced by another one and they go on clamouring more and more.*
- *It is only by conquering the desires that you can get rid of them, by coming out of the consciousness of the lower nature and rising to a higher consciousness.* [29 April 1930]

INTEGRAL PSYCHOLOGY (4)

Sri Aurobindo

The Nature of Spirit and Its Instruments

To perceive and have a right view of our way to such a transformation [as was discussed in the preceding chapter] we must form some sufficient working idea of the complex thing that this human nature at present is in the confused interminglings of its various principles, so that we may see the precise nature of the conversion each part of it must undergo and the most effective means for the conversion. How to disengage from this knot of thinking mortal matter the Immortal it contains, from this mentalised vital animal man the happy fullness of his submerged hints of Godhead, is the real problem of a human being and living. Life develops many first hints of the divinity without completely disengaging them; Yoga is the unravelling of the knot of Life's difficulty.

First of all we have to know the central secret of the psychological complexity which creates the problem and all its difficulties. But an ordinary psychology which only takes mind and its phenomena at their surface values, will be of no help to us; it will not give us the least guidance in this line of self-exploration and self-conversion. Still less can we find the clue in a scientific psychology with a materialistic basis which assumes that the body and the biological and physiological factors of our nature are not only the starting-point but the whole real foundation and regards human mind as only a subtle development from the life and the body. That may be the actual truth of the animal side of human nature and of the human mind in so far as it is limited and conditioned by the

• You are rich only by the money that you give to the Divine Cause. [30 January 1959]

• *To do one's work in all sincerity, as perfectly as one can, is certainly one of the best ways of serving the Divine.* [18 May 1972]

• There can be no physical life without an order and rhythm. When this order is changed it must be in obedience to an inner growth and not for the sake of external novelty. It is only a certain part of the surface lower vital nature which seeks always external change and novelty for its own sake.

It is by a constant inner growth that one can find a constant newness and unfailing interest in life. There is no other satisfying way.

• *Lord, deliver us from falsehood, make us emerge in Thy truth pure and worthy of Thy victory.*

• It is a mistake to consider service to humanity as the highest expression of service to the Divine. To do so is to remain far too confined within the limits of an exclusive human consciousness.

• *A peaceful heart is the best reward of honesty.*

• The Western mind always finds it difficult to submit totally to a Guru and without total and unquestioning surrender to the Guru, his help to you is paralysed—that is why I generally advise Westerners to find the guidance and the Presence within themselves; it is true that this process is very often open to uncertainty and self-deception, mistaking some voice of the ego in disguise for the Divine's guidance.

In both cases, it is only an absolute sincerity and an unmixed humility that can be your safeguard. [21 January 1955]

physical part of our being. But the whole difference between man and the animal is that the animal mind, as we know it, cannot get for one moment away from its origins, cannot break out from the covering, the close chrysalis which the bodily life has spun around the soul, and become something greater than its present self, a more free, magnificent and noble being; but in man mind reveals itself as a greater energy escaping from the restrictions of the vital and physical formula of being. But even this is not all that man is or can be: he has in him the power to evolve and release a still greater ideal energy which in its turn escapes out of the restrictions of the mental formula of his nature and discloses the supramental form, the ideal power of a spiritual being. In Yoga we have to travel beyond the physical nature and the superficial man and to discover the workings of the whole nature of the real man. In other words, we must arrive at and use a psycho-physical knowledge with a spiritual foundation.

Man is in his real nature—however obscure now this truth may be to our present understanding and self-consciousness, we must for the purposes of Yoga have faith in it, and we shall then find that our faith is justified by an increasing experience and a greater self-knowledge,—a spirit using the mind, life and body for an individual and a communal experience and self-manifestation in the universe. This spirit is an infinite existence, limiting itself in apparent being for individual experience. It is an infinite consciousness which defines itself in finite forms of consciousness for joy of various know-

ledge and various power of being. It is an infinite delight of being expanding and contracting itself and its powers, concealing and discovering, formulating many terms of its joy of existence, even to an apparent obscuration and denial of its own nature. In itself it is eternal Sachchidananda, but this complexity, this knotting up and unravelling of the infinite in the finite is the aspect we see it assume in universal and in individual nature. To discover the eternal Sachchidananda, this essential self of our being within us, and live in it is the stable basis, to make its true nature evident and creative of a divine way of living in our instruments, supermind, mind, life and body, the active principle of a spiritual perfection.

Supermind, mind, life and body are the four instruments which the spirit uses for its manifestation in the workings of Nature. Supermind is spiritual consciousness acting as a self-luminous knowledge, will, sense, aesthesis, energy, self-creative and unveiling power of its own delight and being. Mind is the action of the same powers, but limited and only very indirectly and partially illumined. Supermind lives in unity though it plays with diversity; mind lives in a separative action of diversity, though it may be open to unity. Mind is not only capable of ignorance, but, because it acts always partially and by limitation, it works characteristically as a power of ignorance: it may even and it does forget itself in a complete inconscience, or nescience, awaken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge,—that is its natural action in the human being,—but it can never have by itself a complete knowledge. Supermind is incapable of real ignorance; even if it puts full knowledge behind it in the limitation of a particular working, yet all its working refers back to what it has put behind it and all is instinct with self-illumination; even if it involves itself in material nescience, it yet does there accurately the works of a perfect will and knowledge. Supermind lends itself to the action of the inferior instruments; it is always there indeed at the core as a secret support of their operations. In matter it is an automatic action and effectuation of the hidden idea in things; in life its most seizable form is instinct, an instinctive, subconscious or partly subconscious knowledge and operation; in mind it reveals itself as intuition, a swift, direct and self-effective illumination of intelligence, will, sense and aesthesis. But these are merely irradiations of the supermind which accommodate themselves to the limited functioning of the obscurer instruments: its own characteristic nature is a gnosis superconscious to mind, life and body. Supermind or gnosis is the characteristic, illumined, significant action of spirit in its own native reality.

Life is an energy of spirit subordinated to action of mind and body, which fulfils itself through mentality and physicality and acts as a link between them. It has its own characteristic operation but nowhere works independently of mind and body. All energy of the spirit in action works in the two terms of existence and consciousness, for the self-formation of existence and the play and self-realisation of consciousness, for the delight of existence and the delight of consciousness. In this inferior formulation of being in which we at present live, the spirit's energy of life works between the two terms of mind and matter, supporting and effecting the formulations of substance of matter and working as a material energy, supporting the formulations of consciousness of mind and the workings of mental energy, supporting the interaction of mind and body and working as a sensory and nervous energy. What we call vitality is for the purposes of our normal human existence power of consciousness being emerging in matter, liberating from it and in it mind and the higher powers and supporting their limited action in the physical life,—just as what we call mentality is power of conscious being awakening in body to light of its own consciousness and to consciousness of all the rest of being immediately around it and working at first in the limited action set for it by life and body, but at certain points and at a certain height escaping from it to a partial action beyond this circle. But this is not the whole power whether

of life or mentality; they have planes of conscious existence of their own kind, other than this material level, where they are freer in their characteristic action. Matter or body itself is a limiting form of substance of spirit in which life and mind and spirit are involved, self-hidden, self-forgetful by absorption in their own externalising action, but bound to emerge from it by a self-compelling evolution. But matter too is capable of refining to subtler forms of substance in which it becomes more apparently a formal density of life, of mind, of spirit. Man himself has, besides this gross material body, an encasing vital sheath, a mental body, a body of bliss and gnosis. But all matter, all body contains within it the secret powers of these higher principles; matter is a formation of life that has no real existence apart from the informing universal spirit which gives it its energy and substance.

This is the nature of spirit and its instruments. But to understand its operations and to get at a knowledge which will give to us a power of leverage in uplifting them out of the established groove in which our life goes spinning, we have to perceive that the Spirit has based all its workings upon two twin aspects of its being, Soul and Nature, Purusha and Prakriti. We have to treat them as different and diverse in power,—for in practice of consciousness this difference is valid,—although they are only two sides of the same reality, pole and pole of the one conscious being. Purusha or soul is spirit cognisant of the workings of its nature, supporting them by its being, enjoying or rejecting enjoyment of them in its delight of being. Nature is power of the spirit, and she is too working and process of its power formulating name and form of being, developing action of consciousness and knowledge, throwing itself up in will and impulsion, force and energy, fulfilling itself in enjoyment. [*The Synthesis of Yoga*, 1971, pp. 597-601.]

The Inner Being and Consciousness

- There are always two different consciousnesses in the human being, one outward in which he ordinarily lives, the other inward and concealed of which he knows nothing. When one does sadhana [yogic discipline], the inner consciousness begins to open and one is able to go inside and have all kinds of experiences there. As the sadhana progresses, one begins to live more and more in this inner being and the outer consciousness becomes more and more superficial. At first the inner consciousness seems to be the dream and the outer the waking reality. Afterwards the inner consciousness becomes the reality and the outer is felt by many as a dream or delusion, or else as something superficial and external. The inner consciousness begins to be a place of deep peace, light, happiness, love, closeness to the Divine or the presence of the Divine, the Mother. One is then aware of two consciousnesses, the inner one and the outer which has to be changed into its counterpart and instrument—that also must become full of peace, light, union with the Divine.

- The inner consciousness means the inner mind, inner vital, inner physical and behind them the psychic which is their inmost being. But the inner mind is not the higher mind; it is more in touch with the universal forces and more open to the higher consciousness and capable of an immensely deeper and larger range of action than the outer or surface mind—but it is of the same essential nature. The higher consciousness is that above the ordinary mind and different from it in its workings; it ranges from higher mind through illumined mind, intuition and overmind up to the border line of the supramental.

- The true being mental, vital or subtle physical has always the greater qualities of its plane—it is the Purusha [Spirit] and like the psychic, though in another way, the projection of the Divine, therefore in connection with the higher consciousness and reflects something of it, though it is not altogether that—it is also in tune with the cosmic Truth.

EXPRESSIONS OF AUROVILLE

REPORT ON THE MATRIMANDIR GARDENS (4)

[Following is the fourth and final instalment in our presentation of this report, prepared by Narad and other Matrimandir Gardens workers. Not included from the original report were lists of garden workers, trees under cultivation in Auroville, membership in horticultural societies, species under cultivation in Auroville, expenditures, bibliography and other technical matter.]

Proposals

The Matrimandir as Sanctuary: At present there is no scheme or working plan in the Government of India for the preservation, protection, culture and redistribution of rare and endangered indigenous flora. The rate of deforestation is all too well known to comment upon. I propose that Auroville be accorded formal recognition by the central government as a Sanctuary, and that through the assistance of the Secretary of Forests and Fisheries of Tamil Nadu and the Chief Conservator of Forests, Tamil Nadu, a scheme be immediately enacted to collect seeds and seedlings of threatened species to be planted in the Matrimandir Gardens, maintained as the mother plants, studied, propagated, distributed to the vast Green Belt communities surrounding Auroville and then once again disseminated throughout the forests of India.

The Matrimandir Gardens as a Scientific Research Laboratory of Plants: The amount that can be accomplished in this field is limited only by the extent of our imagination. Such pioneer plantmen as Wilson Poponoe and George Washington Carver in America introduced species that uplifted the entire economy of the nation and found uses for common foods such as the peanut that forever raised the living standard of the people. Through our seed-exchange program and our collaboration with such excellent research organizations as the French Institute in Pondicherry and the Indian Horticultural Research Institute in Bangalore, we have an excellent beginning. Yet this modest start holds a future filled with promise. In our travels throughout India, visiting most of the major botanic gardens in the country, we have been graciously received and enthusiastically assisted with the means of the various departments. What is urgently required now, however, is a special request from the central government to all horticultural departments throughout the country to formulate special programs of assistance in realizing the aims of Auroville.

Already the Matrimandir Gardens has dozens of species not to be found anywhere else in India. Botanists, horticulturists and plant lovers alike are coming regularly to study and collect seeds and specimens. In order to enlarge our work we need the facilities of modern laboratories for soil testing, special propagation, intensive plant studies, glass houses with cooling systems, the latest methods of irrigation (such as the drip system developed in Israel), an entire department devoted to biological control and balance (not attempted obliteration) of insect life, an emphasis on the return to a more organic way of existence that understands Nature as a collaborator in the upward evolution and not something to be struggled with and overcome, a de-emphasis on monoculture and the excessive use of chemical fertilizers and chemical insecticides (by taking heed of the serious consequences the West has had to face as a result of the indiscriminate use of chlorinated hydrocarbons and the unconscious disposal of chemical effluents leading to almost irremediable pollution), comprehensive studies of the effectiveness of weeds, their assets, liabilities, uses as food crops and for medicines, the intensive study of soil tilth in the tropics with concentration on the most advanced methods of composting using the finest composting equipment, immediate attention to soil conservation by contour bunding, use of drought-resistant species for wind-breaks and erosion control and on and on. There are areas that

beckon for new industries, such as the extraction of perfumes from wild plants, newly introduced or as yet undiscovered plants (witness the significant development of industries in India for the extraction of Jasmine concrete, Eucalyptus oil and others), alternate food sources from native plants, etc. I can think of no thrust greater than the potential that exists in Auroville, where already hundreds of men and women from numerous countries are turning their energies to rebuilding the land, opening contacts on all levels with men and women of sensitivity and foresight in private and government institutions, corresponding with kindred souls throughout the world, investigating the latest discoveries and techniques in hundreds of scientific areas, especially related to a vision of the universe as a totality with each element essential to the whole.

As the world awakens to the necessity of Auroville, the ultimate hope of a higher life on earth, let India be the leader in nourishing this city of human unity in its formative period as she has been the pioneer in allowing it to be born on her soil.

Equipment Needed

The following list of urgently needed equipment explains the value and necessity of specialized machinery as an aid to manual work in Auroville.

Compost Shredder: Although currently not available in India, I am convinced that this machine is the key to the rebuilding of soil fertility here as it has been proven to be in the West by members of the organic movement. Thousands of tons of weeds and scrub growth could be turned into rich compost with one large machine capable of supplying the entire city. The rapid transformation of all organic waste and biologically degradable refuse into rich compost is the fastest way to replenish and invigorate depleted soils. There are machines available with sufficient power to reduce coconut and papaya trunks, palmyra fruits, leaves and stems and other extremely fibrous materials to fine shreds, thereby ensuring rapid breakdown into compost. The millions of green coconut husks that have no present use or value could be turned back into the land as compost in a matter of weeks.

In addition to the above benefits, the entire work of city sanitation is facilitated and, instead of "dumps," one has composting areas that are free of rats and scavengers and do not need the heavy application of chemicals for breakdown.

As a prototype city of human unity, factors such as sanitation and a pollution-free atmosphere are integral parts.

Earth-Moving Equipment: The following equipment is requested: bulldozer (heavy-duty), tractor with hydraulic lift and front bucket and backhoe, steam shovel, dump trucks, road graders.

This is the essential equipment needed to alter the existing landscape of Auroville with its wadis, deeply eroded gullies and canyons. The first experiments have already been completed at the Matrimandir and we have seen the excellent results possible with carefully planned land contouring. During the past monsoon [1976-77], the heaviest I have witnessed in the past seven years, I watched millions of litres percolate into the subsoil, raising the water-table immensely and being immediately accessible to the roots of trees. This water previously had washed out to the sea, taking with it tons of precious topsoil. We were relieved of one month's watering as a result of the rain that fell in these catchment areas that have been built on a scale small enough to be easily reproduced in the surrounding villages, creating future oases where there are now near desert conditions. It is a well-known fact that up to 90% of all monsoon rainfall is wasted!

Beginning with the Matrimandir Gardens, where the Mother envisaged a lake, hills, forest trees and park areas, all the natural elements of a balanced ecology, we should spiral out to the rest of the

city with the use of the equipment listed above, rebuilding fertility, conserving water and planting trees in all the villages to create a truly unique microclimate. The plans are ready, Aurovilians are ready, we need only the equipment to begin the work.

Irrigation Equipment: Deep bore wells, pumps, sprinkler systems, underground pipelines, pond-sealing materials and water-storage systems will all be required for the vision to become a realization. The collaboration of India's geologists and hydrologists, the help of her well-boring crews, working together with Aurovilians, can realize this goal.

I believe that India will be receptive to the ideal of the Mother and Sri Aurobindo, and I have the faith that the Indian people will be responsive to the truth of Auroville and the necessity for its realization at this time which is truly the "Hour of God."

In conclusion I quote the words of the Mother: "The conception of Auroville is purely divine and has preceded its execution by many years" (12.4.69). "To work for Auroville is to hasten the advent of a more harmonious Future" (27/3/71).



Matrimandir as seen from the top of the windmill at "Shnarga." Photo by Rakhal, AuroImage.

PILGRIMAGE TO THE MATRIMANDIR

[The following is a translation by the editor of a piece that appeared in Auroville...Lien No. 10 (July 1971), published by Auroville International-France. We thought our readers would find it interesting to know more about the intended experience of the Matrimandir.]

The center of Auroville, the center of the Force, Matrimandir incarnates the spirit of Auroville. It is a symbol of the inner pilgrimage which each Aurovillian must make to discover his inner being. It is a symbol of the ideal of beauty and harmony which must preside over the collective life of all those who desire to participate in the adventure toward a new consciousness which Auroville represents.

The architectural conception of the Matrimandir further underlines the symbolic significance. It represents the emergence of the golden sphere of consciousness out of the crater of the earth. It recounts the history of life and of its multiple changing aspects, of its innumerable mobile facets, represented by the seeming movements of the golden discs which constitute the outer appearance of the Matrimandir. This movement, which reflects flashes of energy in all directions and which, for the observer, resembles much of the casual action of the wind, should not allow anyone to forget that each disc reflects the rays of the sun which it receives and contributes to the luminous global outer appearance of the sphere. But this outer appearance is only the surface of things. Immediately beneath, there is another layer, the inner shell of the Matrimandir, still earth color, but much more tranquil.

To discover the secret of the Matrimandir, one must not be content with its outer aspect. There are roads to its inmost life. These lead you across high pyramidal masses of compact earth, making the marble paths that lead to the edifice seem much narrower. They lead you much below the sphere, very near the wide-open crater where streams of water unite and disappear. They lead you to ascend slowly the slopes toward the sphere of light.

At the interior of the sphere where one then arrives, there are tunnels through which the pilgrim must now pass in a new ascension. He advances on a spiral road which leads to an elevated inner chamber. With what amazement will he surely for the first time be struck on seeing this dazzling place.

It is a 12-sided room, divided into four meditation sections, as there were four paths leading to the Matrimandir. Each section opens on the most radiant of spheres, in which all the sunlight emanating from an opening at the summit of the Matrimandir has been concentrated by a focusing mechanism [a crystal].

Now at peace, face to face with the inmost depth of his heart, the pilgrim discovers the secret of the transformation of his energies. Far below, the waters rush together in the crater. They gleam with the light from above: a second opening under the Matrimandir, identical with the first, permits the light of the radiant globe [which is catching the light from the opening at the top] to illumine the depths.

Leaving the Matrimandir after this immersion in light in the interior of his being, the pilgrim discovers eight exits. Two of them are the most interesting. One leads directly to the Garden of Unity with the banyan tree in the center surrounded by all the flowers of the 12 gardens of the Matrimandir. These flowers grow in the Garden of Unity in a rich combination of colors and symbolize the integration of the 12 aspects of the Mother: Existence, Joy, Light, Life, Power, Prosperity, Utility, Progress, Youth, Harmony, Perfection, Consciousness.

The second way leads to the urn in the form of a lotus which contains a little soil from numerous nations of the world. A direct route connects the lotus with the banyan tree.

In contemplating the sight of the Matrimandir, the Aurovillian will discover what has awaited his search. Each day he can renew there his meditation and progress in the discovery of his own light in order to be ready for the planetary action: an action which guides man, pointing him now in his true direction, toward human unity.

Contributions are needed to pay for the white Italian marble purchased for the inner chamber of the Matrimandir. Part of the total amount has already been raised but several thousand dollars are still needed. Checks payable to "Matrimandir Account" may be sent to Matagiri or directly to Sri Aurobindo Verlag, Seestrasse 34, CH-8072, Zollikon bei Zurich, Switzerland, the center which has undertaken to pay for the marble. The marble was cut under the supervision of Piero, one of the Matrimandir architects, and shipped to Auroville last autumn.

It is only in quietness and peace that one can know what is the best thing to do. — *The Mother*

When two persons quarrel, always both are in the wrong. — *The Mother*

Perfection is not a maximum or an extreme. It is an equilibrium and harmonisation. — *The Mother*

AUROVILLE REVIEW/REVUE

...is Auroville's new bilingual (English & French) quarterly journal. Edited and published from Auroville, the journal contains news of Auroville, creative pieces and illustrations. It begins, according to a letter addressed to Friends of Auroville, "a process of communication... to bring us closer together," and will evolve, like Auroville itself, through experience. We urge all our readers who have an interest in the process of Auroville to subscribe. A one-year airmail subscription is \$7.50 and may be ordered from Matagiri, or directly by sending a check payable to "Auroville Fund" to Auroville Review/Revue, % Auroville Communications and Information Service, Aspiration (via Kottakuppam), Auroville 605104, India, by registered mail.

Fraternity

Auroville is in urgent need of additional permanent income. One of the most effective ways to obtain it is by increasing the earnings of established business activities in Auroville which contribute to its support on a continuing basis.

Fraternity has a history of steady growth. It is entering the export market and must increase its weaving section to meet this requirement.

A new workshop for the weaving section is under construction which will house four large looms. Building costs have been significantly reduced by utilising asbestos and wood sections from the defunct Takshanalaya—built as a furniture factory and located about a mile from the Matrimandir.

In addition, four new looms capable of producing 90" bedspreads are required. The cost of each loom is Rs. 1,000 and the cost of the thread stock for the operation of each loom is Rs. 2,000—a unit cost of Rs. 3,000 or \$275.00 for loom and thread stock.

Fraternity now employs about 60 Tamil villagers and this number will be increased by eight with the operation of the new looms.

It would be of great assistance to Fraternity, and Auroville, if its friends could assist through the purchase of new looms and thread stocks. Funds for one loom and thread stock have been donated already.

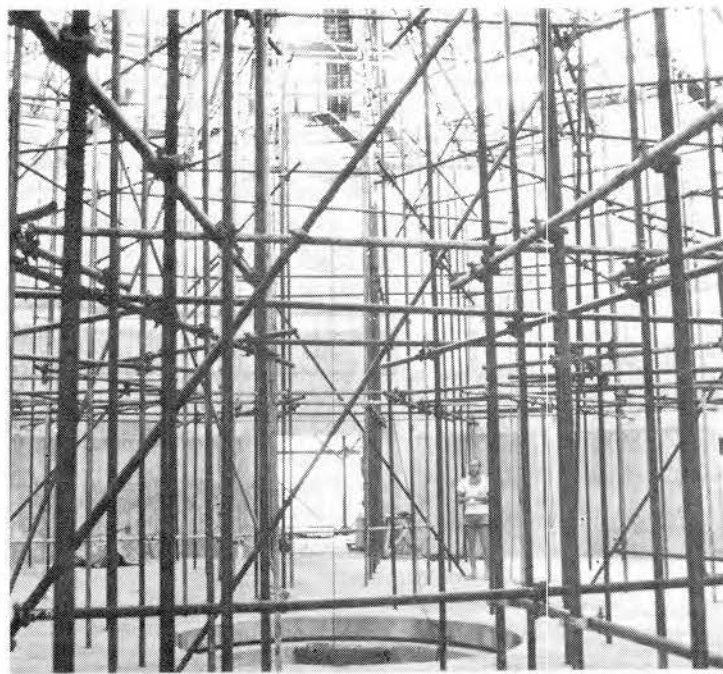
Contributions should be made in the form of international money order or bank drafts in favor of "LOTUS (Fraternity)" and sent by certified mail, return receipt requested, to: Bryan Walton, Fraternity, Auroville 605104, India.

Note: The cyclone that struck the east coast of South India last fall causing extensive damage and heavy casualties did not hit either Pondicherry or Auroville. While cyclone winds and rain did visit the latter areas, they were of much milder force and caused only minor damage, largely to coconut palms. In future, anyone wishing to know about friends or relatives in Auroville or the Ashram may call Matagiri, which is making arrangements to have reports on storms there relayed as early as possible.

Narad and Mary Helen of the Matrimandir Gardens Nursery have been working intensively on a revision of *Flowers and Their Messages*. Current plans call for publication sometime during 1978 with approximately 50 color plates. Anyone wishing to be notified when this popular book becomes available, please write to Matagiri.

The Nursery staff has been sharply reduced. At press time the digging crew had been reduced from 40 men to 5. The monthly budget for the Nursery had also been reduced from Rs. 1,500 to Rs. 1,000. The work continues, however, with the remaining staff taking up most of the slack.

The Slocum Water Gardens in Winter Haven, Fla., have just donated waterlily bulbs to the Matrimandir Gardens. The American Hibiscus Society sent 100 seeds of their latest crosses.



Inner chamber of the Matrimandir. Circular hole in foreground will receive sunlight from hole in the roof; symbols of the Mother and Sri Aurobindo will be placed here. Photo by Rakhal, AuroImage.

Clothing Needs for Auroville

Donations of used or new clothing are welcome for Auroville. Please bear in mind the climate is tropical. Clothes may be sent to Matagiri for forwarding to Auroville or may be sent directly to Free Store, Pour Tous, Aspiration, Auroville 605194, India; parcels should be marked "Used Clothing No Value; Gift Parcel." The following are the items most needed:

Underwear, men's, women's, children's.

T-shirts and shorts.

Towels (bathroom and kitchen).

Bathing suits (especially women's).

Light pants or jeans and light shirts, preferably tunic types.

Rain wear (sturdy but light).

New Practice Readers, a series of graded readers published by McGraw-Hill, are needed by Auroville. Anyone wishing to give used or new copies may send them to Matagiri for forwarding. Several copies of each level are needed.

FOR THE REST, YOU LEAD*Vikas*

In the endless cycle of our ant-days
Driven, moved by unseen hands
Fulfilling mirage yearnings that we think are ours,
Something stirs within a well of tears unspoken,
Needs the sunlit passage, needs the summit,
Needs the lucid purity unsullied
Which can bear the coronation
Of the light of Truth.
Not to strive, to struggle,
Confused, deceived by cravings reason-justified.
To be untouched by all that hinders;
Unsuppressed, unmummified, alive and flowing,
Joyous, natural, unpretending,
Unblocked, released and giving,
Laughing, playing and living
In the safety of surrender
Is our only need. For the rest, You lead.

[From *Poems from Auroville*]

Sri Aurobindo Institute of Rural Development at Gaddipalli (Taluq Huzoor Nagar, Dist. Nalgonda, A.P., India) trains present and prospective farmers in modern agriculture. So far 300 school dropouts and young farmers have been trained as tractor mechanics, electricians, plant protection assistants and agricultural fieldmen to work in 17 lift-irrigation schemes started along the left-bank canal covering about 30,000 acres in 50 villages in the district. Thus the society, since its inception in 1969, has been organising multifaceted programmes to cover all the area of rural growth. It is a unique experiment in the integrated rural development under collective management technology, without depriving the individual ownership of the land. Under this system all the members including small and marginal farmers will have the benefit of technical know-how and facilities for obtaining farm inputs timely. Also the weaker section of the society will get proper health, education and several other facilities for their integrated development. Thus the basic objective of the society is to create proper environment in these villages to provide equal opportunities to all the members for obtaining basic needs, namely, nutritious food, hygienic living conditions, proper education, cultural and recreational facilities which are so essential for improving the quality of life.... For carrying out this work inspiration is drawn from Sri Aurobindo and the Mother. For cultural and spiritual development a shrine dedicated to Sri Aurobindo is constructed...to serve as centre for cultural and spiritual activities.

This institute has been established and is being run by The Mahatma Gandhi Lift Irrigation Co-operative Society Ltd., which is a multipurpose co-operative, with a membership of 1,020 farmers belonging to 7 contiguous villages of Nalgonda district in Andhra Pradesh. The members of the society own a 7,000-acre farm, out of which 5,000 acres have been developed by proper levelling and land shaping and brought under irrigation by lifting water from the left canal of Nagarjuna Sagar Project. The remaining land will be provided with irrigation by the end of this year.

The society owns 30 tractors with necessary accessories, a well-equipped workshop, plant-protection equipment, 3 lorries and other transport vehicles and 3 [warehouses] for storing about 30,000 bags. The society provides technical know-how, farm inputs like good seed, fertilizers, pesticides and tractor custom services and also storage, marketing and credit facilities to its members.

The society runs a co-operative health clinic, a veterinary hospital, Sri Aurobindo's Schools and Hostel, and a modern rice mill for the benefit of the members. An integrated Dairy Development Programme consisting of 700 high-yielding milch cattle has been prepared, out of which 150 dairy animals were already procured for the exclusive benefit of agricultural labourers and marginal farmers of our society on collective management basis.

...The existing lift irrigates, at present, about 5,000 acres of land and the remaining land of about 2,000 acres is yet to be developed and brought under irrigation by the end of this year.... So far 1.51 crores of rupees is invested and further investment of Rs. 30 lakhs is planned during this year for the completion of the project:

1. Providing full gainful employment to all people capable of working,...it is also providing employment for about 500 people... from Mahaboob Nagar district.

2. Total cropped area increased threefold.... Total cropped yields are 8-10 times more compared to prior to the formation of the society.

3. Average family income of agricultural labourers and marginal farmers increased from bare Rs 400 per annum to nearly Rs 3,000 per year. Efforts are being made to raise it to Rs. 5,000 per annum by undertaking collective dairy farming and joint farming....

4. For optimum use of land, water and human resources, 8 joint farming societies are organised...—each joint farming society has 40-60 acres.

5. There is a greater awareness for improving the quality of life of all people through cooperative and collective effort.

6. Attendance in schools increased from 215 ... to 1,015 in the last five years.

7. All members are having better nutrition, because now plenty of fish is available throughout the year, [and] because of tanks and planting vegetables and banana plantations.

8. Adult education is encouraged through field visits, film shows and demonstrations....

9. Several experts from the World Bank, F.A.O., Ford Foundation, the Government of India ... visited the project and appreciated the effort and progress made in spite of great odds. [From *Sri Aurobindo's Action journal*, October 1977.]

GENERAL NEWS

• Dr. Arabinda Basu, eminent scholar, philosopher and author, who has been closely associated with the Sri Aurobindo Ashram for many years, concluded his recent visit to the U.S. (where he taught at the Graduate Theological School in Claremont, Calif., and lectured at the Cultural Integration Fellowship in San Francisco) by giving a number of talks on the East Coast. He was given a reception at the home of Mrs. Marjorie Spalding in New York City on Jan. 15; visited the Early Learning Center in Stamford, as the guest of Julian Lines; spent two days at Matagiri; spoke in Boston at the invitation of Steve Phillips and met with Harvard University professors; and then spoke at Lindisfarne in New York.

• Robert C. McDermott, of the Philosophy Department of Baruch College and editor/author of *The Essential Aurobindo*, after participating in the conference on "Vedantism and Whitehead" at the Center for Process Studies at Claremont, Calif., taught a workshop Jan. 13-15 on Sri Aurobindo and Rudolf Steiner at the California Institute of Asian Studies. He is currently working on a new book: *The Religious Dimension: Spiritual Experience and Contemporary Thought*, which will contain introductory text and brief

selections from 9 contemporary religious thinkers, including Sri Aurobindo, Teilhard de Chardin, Martin Buber, Rudolf Steiner et al.

M.P. Pandit at Matagiri

• M.P. Pandit has had to change his plans to be at Matagiri the first week in June. Instead, he and Vasanti will be here on 27 and 28 May. Anyone wishing to be at Matagiri while Mr. Pandit is here please write as soon as possible, as accommodations are limited.

Before arriving at Matagiri, Mr. Pandit will speak in Wheaton, Ill. (May 20-21) and Klamath Falls, Ore. (May 23-24).

• Dr. John Sahadat of the Religious Studies Dept., Laurentian University in Sudbury, Ont., Canada, presented a paper on "Religious Elements in Sri Aurobindo's Social and Political Philosophy" at the 26th annual meeting of the Midwest Conference on Asian Affairs, held at Northern Illinois University, last October 14-15.

Dr. Sahadat will also present a paper on "Sri Aurobindo's Vision of the Ontological Status of the World" at the American Academy of Religion meeting at St. John Fisher College in New York, April 14-15.

• An article on Auroville appears in the December 1977 issue of *CenterPeace*, a free New Age newspaper published at 245 Main St., Northampton, Mass. 01060. The issue is devoted to communities; the Auroville piece was written by Valerie Vaughn, the editor.

• **Bob and Deborah Lawlor**, early settlers of Auroville who lived there for a number of years, have translated and written the introduction for *The Temple in Man* by R.A. Schwaller de Lubicz. The book explores the symbolism of the Egyptian Temple of Luxor as a representation of man in his physical, mental and spiritual possibilities, and posits that Egypt rather than Greece was the cradle of Western thought, mathematics and religion. The Lawlors currently are living in Tasmania. (The book is available from Matagiri.)

• **Anie Nunnally** of the Sri Aurobindo Library (140 W. 58, Apt. 8B, NYC 10019) is now working with the Symphony for United Nations (SUN). SUN was formed to harness the power and emotion of music to further international understanding and communication. Though not directly connected with the United Nations, SUN receives full UN cooperation and many of its members are UN officials. SUN will include a corps of highly versatile musicians (folk, rock, jazz, classical, popular, etc.) who can perform as a unit or in combination with existing institutions and artists as a kind of "musical Peace Corps."

On December 11, 1977, SUN performed in a concert for Human Rights Day at the Riverside Church in New York at the invitation of Ambassador Andrew Young. Another SUN project, two years in the planning, that will include Arab and Israeli musicians performing on the same stage is about to be realized as one result of the recent peace negotiations in the Middle East. The Jerusalem Festival has invited SUN to perform April 16-18, 1978, and the Israeli Foreign Ministry, for the first time in history, has agreed to issue visas to Arab participants from all nations. Similar festivals are being planned, on request, in Cairo, Egypt, and Miami and Washington, D.C. in the U.S. Some 20 nations are among the growing list of SUN sponsors.

SUN's long-range goal is to plan other concerts and festivals that will focus on situations of global concern, such as hunger, health, literacy, child rights, etc. UNESCO has invited SUN to perform at the Acropolis in Athens, Greece, in October 1978 as part of the Save the Acropolis campaign.

Anyone interested (including musicians, who are invited to submit their résumés) should call SUN director Joseph Eger or Anie Nunnally at (212) 873-2872.

• **A.B. Patel**, head of World Union, is now devoting much of his time and energy to the work of the World Constitution and Parliament Association (as co-president). At the Association's meeting last year a Constitution for the Federation of the Earth was adopted after years of work. Copies of the Constitution were presented to U.N. Deputy Under-Secretary Robert Müller, who agreed to give copies to Dr. Kurt Waldheim, Secretary General, and to Lazar Mojsov, President of the General Assembly. Mr. Patel personally gave copies to India's Prime Minister Morarji Desai, B.D. Jatti, the Vice-President of India, to Indira Gandhi and other Indian political figures. The Association is now working toward world ratification of the Earth Constitution. Anyone interested in the work of this group or wanting a copy of the constitution may write to World Constitution and Parliament Association, 1480 Hoyt St., Suite 31, Lakewood, CO 80215.

• **Sandy McAfee**, who lived for several years in the community of Aspiration in Auroville, is currently in the United States studying nutrition at Cornell University.

• The "Sri Aurobindo School of Poetry" is the subject of a special issue of the Indian journal *Banasthali Patrika* (P.O. Banasthali, Vidyapith, Rajasthan, India). One of the contributors is Peter Heehs, an American living in the Ashram. Inquiries about contributing to it may be directed to the editor, Rameshwar Gupta at the above address.



George Nakashima being interviewed on radio by Studs Terkel at the time Nakashima was giving the Mies Van Der Rohe lectures at the Illinois Institute of Technology last fall. He also appeared on the TV program *Panorama*. Nakashima, whose building and furniture designs have been widely admired, helped in the design and construction of the Sri Aurobindo Ashram guest-house called Golconde.

• **Seyril Schochen Rubin**, a resident of Auroville, gave her dramatic reading of *Savitri: Woman of the Future* at a number of places in the past few months: at Cornell University in November 1977; at Empire State College in New York City on 12 December; at Another Place (a New Age linking center) in Greenville, NH to the fifth Social Healing Conference, December 15-18. David Voremberg of the Karass Project of Interface videotaped representatives from Arocossanti, Findhorn and Another Place at the New Hampshire meeting. Seyril was scheduled to stop in London on her way back to Auroville in December to speak with Diana Adkins, director of the Orb Foundation, concerning the dance-opera form of her reading. In addition there were tentative plans to present the reading in Auroville on 7 March, U.N. International Women's Day and to participate in some way with the World Women's Call for Human Unity being organized through the U.N. Women's International Decade.

• **Jayant S. Patel**, 29 Boston Post Rd., Old Lyme, CT 06371, wishes to be in touch with people in southeastern Connecticut who are interested in Sri Aurobindo and the Mother. His telephone number is (203) 434-8088.

An Ashram and Ordinary Life

As for our own position it is that ordinary life is Maya in this sense, not that it is an illusion, for it exists and is very real, but that it is an Ignorance, a thing founded on what is from the spiritual point of view a falsehood. So it is logical to avoid it or rather we are obliged to have some touch with it but we minimise that as much as possible except in so far as it is useful for our purpose. We have to turn life from falsehood into spiritual truth, from a life of Ignorance into a life of spiritual knowledge. But until we have succeeded in doing that for ourselves, it is better to keep apart from the life of Ignorance of the world—otherwise our little slowly growing light is likely to be submerged in the seas of darkness all around it. Even as it is, the endeavour is difficult enough—it would be tenfold more difficult if there were no isolation. [Sri Aurobindo, *Letters on Yoga*, II, pp. 85 1-2.]

East-West Cultural Center (2865 W. 9th St., Los Angeles, CA 90006; (213) 480-8325) has an exhibition of paintings illustrating *Savitri*, which are for sale in their Arts Building. The Spiritual Inquiry Group and the Life Divine classes have been temporarily discontinued but will resume later in 1978.

Dr. Tyberg, founder of the center, is available Thursday evenings in the center library from 8 to 9:30 to share the wisdom and yoga of Sri Aurobindo and the Mother. For a calendar of other events at the center, ask for a program.

On New Year's Eve, Dr. Tyberg spoke on "Sri Aurobindo's Teachings on Birth and Death" on radio station KPFFK-FM.

Sanskrit cassettes by Dr. Tyberg are now available from the center. The *Sanskrit Language Tape* is \$7.50; the *Sanskrit Mantra Tape* with Translation Booklet is \$10.00.

The Cultural Integration Fellowship (2650 Fulton St., San Francisco, CA 94118) has announced that Dr. V.M. Reddy, distinguished philosophy teacher and author of numerous works, and long associated with the Sri Aurobindo Ashram, will be coming to San Francisco in March. He will teach and lecture at the Fellowship and is available for talks throughout the Bay area. Donations from friends of the center have made Dr. Reddy's trip possible, but more are welcome.

Dhruva Watson, who has lived and taught at the San Francisco Ashram for several years, has been appointed to the Board of Directors of C.I.F.

Recent speakers at the Fellowship included Rammurti Mishra, Swami Kriyananda, Vasant Joshi, Rina Sircar, Rhoda Lococq, and the tireless Vasant Merchant (of Northern Arizona University), whose wide-ranging speaking engagements on Sri Aurobindo and humanities have been recorded in several issues of *Collaboration*. Dr. Merchant also presented some films on Sri Aurobindo and the Ashram as part of the Fellowship's celebration of the Mother's birth centenary on Feb. 19.

Future Child (Discovery Train) (Box 1419, Salmon Arm, BC V03 2T0, Canada) reports that their shipment of wooden butterfly and insect puzzles arrived last fall. Three more children have been absorbed into their daily life.

In our last issue we reported that they had hoped to open their school last fall. This was an error. Plans call for the school to open (tentatively) in the fall of 1978.

In addition, they hope in 1978 to convert to inexpensive newsletters for subscribers to their projected magazine *Future Child* (only 1 issue came out) and to have infrequent large issues for in-depth articles, photo stories, etc.

Sri Aurobindo's Action Center (P.O. Box 1977, Boulder, CO 80306) reports that the year-old *Auroville Voice* is being sent to government agencies both here and abroad, corporations and research organizations, libraries and periodicals, communities, spiritual centers as well as individuals.

The Auroville slide presentation developed by Muriel and Joseph Spanier, founders of the center, has been shown at least 100 times throughout the United States to college and university audiences, communities and spiritual centers and public and private meetings. Last fall it was given at the conference of the Association for Asian Studies held at the U.S. Air Force Academy in Colorado Springs, before the Circle of Friends at Boulder Valley Institute, at the University of Colorado, the Ontological Society, Sunrise Ranch, and at the Self-Enlightenment Meditation Society in Colorado. In June it will be given at the Pacific Coast Conference of the Association of Asian Studies in Anaheim, Calif.

To schedule this presentation, please write the center.

New Center

Prof. Chitta R. Goswami, author of *Sri Aurobindo's Concept of the Superman* and other works, has announced the formation of a Sri Aurobindo center at his home: Human Potential Center, 209 E. Woodside Dr., Gambier, Ohio (postal address: Box 527, Gambier, OH 43022; telephone 614-427-4282). At present periodic sessions of study and meditation and circulation of books are the main activities, but there are plans to expand the scope of the center. Interested people may contact Prof. Goswami at the above address, or Dr. A. Srinivasan, 666 Harley Dr., No. 3, Columbus, OH 43202 (tel. 614-262-3648).

Prof. Goswami read his paper "Auroville: A Twentieth Century Utopia" at the annual meeting of the Society for the Scientific Study of Religion in Chicago on Oct. 28-30, 1977. The *International Review of Modern Sociology* (published from Northern Illinois University) has requested to use the paper in a book on communes now in preparation. The book will contain articles that appeared in a special commune issue of the magazine in spring 1976.

Informal Centers and Study Groups

[The following individuals hold informal study and meditation meetings. These are not public centers but private homes. People interested in knowing more about Sri Aurobindo's teaching or attending the meetings should write or call in advance. Anyone else willing to serve as an informal center or contact, please write to Matagiri.]

Scottsdale, Ariz.: Dr. Joan Price Ockham, 8409 Via Del Parque, Scottsdale, AZ 85258. (602) 991-2072. *Synthesis of Yoga* class Thursday evenings.

Tampa, Fla.: Malati & Arvind Jani, 500 E. Davis Blvd., Tampa, FL 33606. (813) 254-7153. A meditation/study group was being planned at press time.

Boston, Mass.: Steve Phillips & Hope Schlorholtz, 21 Revere St., No. 3, Boston, MA 02114. (617) 723-3614. *Synthesis of Yoga* class Wednesdays at 6:30 p.m., meditation at 7:30 p.m.

N. Plainfield, N.J.: Paul Molinari & Janice Edl, 87 Ridge Ave., N. Plainfield, NJ 07060. (201) 561-8997. Study group meets Sunday evenings; meditation on *Savitri*, Thursdays at 7:30 p.m.

Blakeslee, Penna.: Dr. Jan Price, Anandawood, Blakeslee, PA 18610. (717) 646-2139. Study group, Sundays at 7:00 p.m.

[The following individuals do not hold regular meetings at present, but anyone interested in knowing more about the teaching of Sri Aurobindo and the Mother may contact them.]

Berkeley, Calif.: Wayne & Jacqueline Bloomquist, 2323 Eunice St., Berkeley, CA 94708. (415) 845-2455.

Washington, D.C.: Mrs. Rose Kupperman, 5601 Seminary Rd., Apt. 1516N, Falls Church, VA 22041. (703) 379-4016.

Savannah, Ga.: Marnie Muller, 120 E. 46th St., Savannah, GA 31405. (912) 236-8824.

Boston, Mass.: Gene Finn, 91 Kilmarnock St., Boston, MA 02215. (617) 262-6390.

Hallsville, Mo.: Jan O'Shinsky, Rt. 1, Box 279, Hallsville, MO 65255. (314) 696-3568.

Billings, Mont.: Richard Gilson, 1001 Rimrock Rd., Billings, MT 59102. (406) 259-4901. Also Jonathan Anderson, (406) 252-7645.

Reno, Nev.: Joel & Evelyn Gross, 1902 Hillboro Ave., Reno, NV 89512. (702) 323-6532.

Ithaca, N.Y.: Mrs. Irene Jessen, 111 W. Yates St., Ithaca, NY 14850. (607) 272-7339.

Portland, Ore.: Seja Borich, 710 SW Madison, No. 707, Portland, OR 97205. (503) 226-6615.

Providence, R.I.: Mario Santonastaso, 25 Marshall St., Providence, RI 02909. (401) 521-4081.

Knoxville, Tenn.: Arun Chatterjee, 8912 Ripon Circle, Knoxville, TN 37919. (615) 693-2321.

Memphis, Tenn.: William Jones, 726 S. Graham, Memphis, TN 38111. (901) 323-9140.

Seattle, Wash.: Kenneth & Ellen Carlin, 312 NW 84 St., Seattle, WA 98117. (206) 784-4907.

Mere: La Mutation de la Mort (Mother: The Mutation of Death). By Satprem. Paris: Editions Robert Laffont, 1976. 343 pp.

This is the final volume of Satprem's "biography" of the Mother. It covers the period from 1968 to her physical withdrawal on 17 November 1973. As in the previous volumes, Satprem quotes extensively from his largely unpublished talks with the Mother. It is these quotations which provide the core of interest. For this is not a biography in the usual sense of the word, though in the first volume Satprem detailed, as much as anyone perhaps can, the outer incidents of the Mother's life, but from 1962 on the outer life scarcely gave any indication of the real significance of the Mother's life. Indeed, like Sri Aurobindo, she had not lived her life "on the surface for men to see." Rather, her relentless aspiration to find a way to transform life, down to the very cells of the body, and to give herself to the new force, which Sri Aurobindo termed the supramental, that became an active element in the evolution of the earth consciousness in 1956.

After her years of rigorous yoga with Sri Aurobindo, in which she attained all the major realizations he had outlined in his major syntheses and passed through the initial transformations, that of her mind and vital, she undertook the final and most difficult of all works: transformation of the body.

Much is said today about transformation, but both Sri Aurobindo and the Mother are very specific about what they mean by the word. Certainly it is not yogic powers or states of bliss that leave life itself unchanged, the body susceptible to decay and death. It meant the discovery of the "cellular mind,"—when this mind was discovered, the mind as expressed in the cells of the body, the physical or material mind, the Mother found that her mind proper and her vital were "sent away," leaving her with only this cellular mind to aspire and have the experiences, to carry her through her day-to-day life.

This cellular mind, she found, is the most obstinate obstacle rigid and exceedingly difficult to make plastic, let alone to change. It was, she says, "a hell." For what happened was that her body itself became the body of the earth, whatever happened on the earth she felt in her own body. For instance, she smelled in the air the Chinese atomic explosion. (Men "have ruined the earth," she says, "They have ruined the atmosphere. They have ruined everything. They have truly made a mess of Matter.") Even people's illness and miseries she felt.

Everything began to change. The old habits of the body began not to serve her. New ways had to be found. Her hearing changed, her vision changed, everything seemed in a state of flux or limbo, an indeterminate state while she explored this cellular mind. It gave people the idea she was getting "old," that her senses were "failing," that finally she was "dying."

She finally dictated a note to Satprem: "Because of the necessities of the transformation, it is possible that this body enter into a state of trance which may have a cataleptic appearance... Especially no doctors! It is necessary to leave this body in peace. Don't be hasty to announce my death [*Mother began to be like a very amused little girl*] and give the government the right to intervene. Guard me carefully from all deterioration that can come from outside...and be untiringly patient: that could last for days, perhaps weeks, and perhaps even more, and it would be necessary that you wait patiently until I come out of that state naturally after the work of transformation is accomplished" (p. 172).

And so, after the final 6 months of almost total withdrawal from all outer activity and long periods of trance, the end was announced. Satprem suggests she may have descended into the tomb in order

to complete the work totally undisturbed, for as the Mother had said, "In order to conquer death, one has to be ready to pass through death."

For those already familiar with Sri Aurobindo's and the Mother's work, there may be too much of Satprem in these books. He interjects his remarks, often at great length and with annoying repetition, between the quoted passages from the talks. Others, for whom these books may be an introduction, may find he ignites their aspiration. Still, it must be remembered that what the Mother was (is) doing was preceded by a long and rigorous discipline and a vision of evolution and human psychology which are not elaborated in these books.

The publication of the unabridged *Agenda* (or *The Mother's Log*) cannot come too soon. It will be brought out in 13 volumes by the newly formed Institut de Recherches Evolutives (32 avenue de l'Observatoire, 75014 Paris, France), a nonprofit organization "dedicated to the development of man" which "will utilize the funds ensuring from its publications and donations...for making known the experiment of the Mother and Sri Aurobindo and for subsidizing various Laboratories of Experimental Evolution." The *Log* will be preceded by *The Laboratory Notebook*, a 1-volume condensation of the 6,000 pages of the *Log* giving an overview of the work. This is to be followed by the first volume of the *Log*, due out 21 February 1978. Initial publication will be in French; translations into other languages are in preparation. [All translations in this review are by the reviewer.]

—Eric

I WIND UP CLOUDS AND CLOUDS AND BRINE *Maggi*

And now the Universe is mine
I wind up clouds and clouds and brine
and hang them on my arm
to take back to the Friend.

Here are the houses, gates and schools
Here are the cliffs and peaks
and valleys green
the little cows that nestle
in between the trees,
this cow that tethered to the post
outside my house
gave me much joy
and every day a blessing.

And here are my dear ones, every one
parents, brothers, husbands, sons.

In the place in my heart
where life's dolours burn
I see all my offerings rolled into
one small child
that's curled up and naked
and still
And it's all that I am;
And it's smiling at me.
And though utterly new
this is where I began
and this is the place where
I start to be.

[From *Mother India*, December 1976]



aternity Auroville 197'

by Rakbal,



Cooking the woods Auroson' Home, December 197'

by Rakbal, uroImage



"Shnarga farm, Auroville 1977. Photo by tbal,



Meeting, Auroville 29 December 1977. Pho by

SRI AUROBINDO CENTERS

This list is not complete. We invite anyone to send us additions and corrections. Basic information should include name, address and phone number of the center. Additionally, the names of persons in charge and the title of any publication issued by the center are welcome.

The primary centers are the **Sri Aurobindo Ashram** (Pondicherry 605002, India) and **Auroville** (Unity, Auroville 605101, India and Service, Auroville 605104, India). Pondicherry is the headquarters for two organizations with branches throughout the world: **World Union** (Pondicherry 605002, India) and **Sri Aurobindo Society** (Pondicherry 605002, India). Most centers have libraries of the works of Sri Aurobindo and the Mother as well as regular programs of meditation, readings, study groups, special observances of Darshan days—

UNITED STATES

[A list of informal centers, study groups and individual contacts in particular areas of the United States is available on request.]

Arizona: Paradise Tau, 4335 N. 36th St., Phoenix, AZ 85018.
(602) 955-7398.

California: Atmaniketan Ashram, 785 Alcott Ave., Pomona, CA 91766. (714) 629-8255.

Auroville Association, 212 Farley Dr., Aptos, CA 95003.
(408) 688-4173.

Cultural Integration Fellowship, 2650 Fulton St., San Francisco, CA 94118. (415) 648-3949 & 386-9590.

East-West Cultural Center, 2865 W. 9th St., Los Angeles, CA 90006. (213) 480-8325.

Sadhana Sri Aurobindo, % Aspen, 13774 E. Teague, Clovis, CA 93612. (209) 298-8293.

Colorado: Sri Aurobindo's Action Center, P.O. Box 1977, Boulder, CO 80302. (303) 477-0982.

Maryland: Sri Aurobindo Society, % Raichura, 2322 Glenmont Circle, Apt. 212, Silver Spring, MD 20902. (301) 942-6168.

Illinois: Sri Aurobindo Center, % Sehgal, 2851 Dr. Martin L. King Dr., Apt. 1217, Chicago, IL 60616. (312) 842-5351.

New York: Matagiri, Mt. Tremper, NY 12457. (914) 679-8322.
Sri Aurobindo Library, % Nunnally, 140 W. 58th Street, Apt. 8B, New York, NY 10019. (212) 757-7584. (Open by appointment only.)

Ohio: Human Potential Center, % Chitta Goswami, 209 E. Woodside Dr., Gambier, Ohio (Mailing address: P.O. Box 527, Gambier, OH 43022). (614) 427-4282.

Also: Dr. A. Srinivasan, 666 Harley Dr., No. 3, Columbus, OH 43202. (614) 262-3648.

Pennsylvania: Arya, % Naren Bhatt, 2401 Ionoff Road, Harrisburg, PA 17110.

CANADA

British Columbia: Future Child (Discovery Train), Box 1419, Salmon Arm, BC V0E 2T0. (604) 832-2369.

Sri Aurobindo Society and Auro-Book Store, 115-163 W. Hastings St., Vancouver, BC V6B 1H5.

Quebec: Centre Sri Aurobindo, 4127 Rue St. Denis, Montreal, Que. H2W 2M7. (514) 844-7675.

Société pour le Développement d'Auroville, 4461 St. André, Montreal, Que. H2J 2Z5. (514) 524-7445.

O-Pri-Zoizo, 1596 St. Laurent Blvd., Montreal, Que. H2X 2T1. (514) 845-2824.

SOUTH AMERICA

Brazil: Casa Sri Aurobindo, Caixa Postal 2378, 40,000 Salvador, Bahia.

AFRICA

Kenya: Sri Aurobindo Society, P.O. Box 1788, Nairobi.

Uganda: Sri Aurobindo Circle, P.B. 121, Jinja.

Zambia: Sri Aurobindo Society, % Miss Indu Shroff, P.O. Box 323, Chingola.

ASIA & THE FAR EAST

India:

Baroda: Sri Aurobindo Niwas, Dandia Bazaar, Baroda 390001. (Tel. 66487).

Bhubaneswar: Oriya-Aurovilian, % Amar Singh, 39 Udyanamarg, Bhubaneswar 751009.

Bombay: Sri Aurobindo Centre, 40-B Nalanda, 62 Peddar Road, Bombay 400026.

Sri Aurobindo Society, E11 5th Floor Malabar Apts., Nepean Sea Rd., Bombay 400036.

Calcutta: Sri Aurobindo Bhavan, 8 Shakespeare Sarani, Calcutta 700016. (Tel. 44-3057).

Sri Aurobindo Pathamandir, 15 Bankim Chatterjee St., Calcutta 73.

Hyderabad: Sri Aurobindo Library and Circle, % Dr. A.S. Ramchandran, Chinthamani 3-6-524, Himayathnagar, Hyderabad 500029.

New Delhi: Sri Aurobindo Ashram-Delhi Branch, Sri Aurobindo Marg, New Delhi 11016.

The Mother's International School, Sri Aurobindo Ashram, Sri Aurobindo Marg, New Delhi 11016.

Madras: Matri Bhavan, % K.R.S. Iyengar, 91 Kutchery Rd., Mylapore, Madras 600004.

Sri Aurobindo Society, 4-A Smith Rd., Madras 600002.

Shimoga: Sri Aurobindo Society, % N.M. Kasetty, B.H. Road, Shimoga 577201, Karnataka.

Visakhapatnam: Mother's Centre, % Dr. Prema Nandakumar, D-11, B.H.P.B. Township, Visakhapatnam 530012.

Bangladesh: Sri Aurobindo Society, 17/2 Rankin St., Wari, Dacca 3. (Tel. 244671).

Bhutan: Sri Aurobindo Society, % R. Srinivasan, First Secretary, Indian Mission, India House, Thimphu.

Japan: Auroville Foundation, % Mrs. L. Hamsen, Kobe Port, P.O. Box 331, Ibuta-bu, Kobe.

Sri Aurobindo Society, 54/52 Chome, Awajimachi, Higashi-ku, Osaka. (Tel. 06.231.5426).

Malaysia: Sri Aurobindo Society, % P.P. Narayanan, 3 Jalan, 6/19 Petaling Jaya.

Mauritius: Sri Aurobindo Cultural Circle, 105 Pontre St., St. Croix, St. Louis.

Nepal: Sri Aurobindo Society, % K.P. Ramal, Indo-Nepal Friendship Society, Lagan Tole, Kathmandu.

New Zealand: Sri Aurobindo Study Center, Box 8564, Auckland.

Singapore: Sri Aurobindo Society, Trade Union House, Shenton Way, Singapore 1. (Tel. 916555).

Sri Lanka: Sri Aurobindo Society 75 3/1 Hemas Building, York St., Colombo 1. (Tel. 29975).

EUROPE

Belgium: Sri Aurobindo Auroville Society, Mira Hoeve, Nieuwmoersesteenweg 17, Essen.

England: Integral Yoga Centre, % Patel, 139 St. John's Rd., Colchester, Essex C044JH.

Marguerite Smithwhite, 24 Ian Rd., Billericay, Essex.

Sri Aurobindo Society of Great Britain & Auroville International U.K., 82 Bell St., London NW 1.

World Union U.K. Centre, % Mrs. Rita Barrett, 7 Pantom Crescent, Greenstead Estate, Colchester, Essex.

France: Auroville International France, 67 rue de Rome, 75008 Paris. (Tel. 522 2619).

Sri Aurobindo Center, 7 avenue Carnot, 75/Paris 17. (Tel. 380 1188).

West Germany: Atmaniketan Ashram, Merchstr. 49, 4715 Ascheberg-Herbern. (Tel. [02599] 1364).

Aurora-Zentrale, D-8033 Planegg bei München, Elisabethweg 34. (Tel. [0-89] 859 6088).

Freunde Aurovilles, % Brockhaus, Tengstr. 22/II, 8000 München 40.

Sri Aurobindo Society, % Kappes, Belchenstr. 19, Karlsruhe 75. (Tel. 0721-881459).

Italy: Centro Anandamayi, Vicolo delle Terme 8, 60035 Iesi (An.).
Centro Sri Aurobindo, Via Fonseca Pimental 4, 20127 Milano. (Tel. 28 47 325).

Dr. Mariano Salemme, Monte Larco, 00068 Rignano Flaminio, Rome.

The Netherlands: Auroville International, Namaste Aurowinkel, Bloemdwarsstraat 9, Amsterdam. (Tel. 020-66217).

Sri Aurobindo Auroville Society, Th. Jeffersonlaan 311, Rijswijk Z.H. 2105.

Poland: Zbigniew Madeyski, Warszawa 00355, Tamka 49 m. 64.

Spain: Inaki & Manoli Ceballos, c/Oyarzun-140D, Irun.

Lupe & Javier Garcia Penalver, Avenida José Antonio 727, Barcelona 13.

Sweden: Auroville International, Fack 6009, S-220 06 Lund. (Tel. 046 13 3871).

Sri Aurobindo Center, Lilla Sodergatan 16 III, S-223 53 Lund. (Tel. 046 13 3871).

Switzerland: Marinus Rykeboer, Artisanat d'Auroville-Inde, 1411 Vugelles-la-Mothe.

Sri Aurobindo Verlag, Seestrass 34, CH-8702 Zollikon, Zurich. (Tel. 01 658189).