

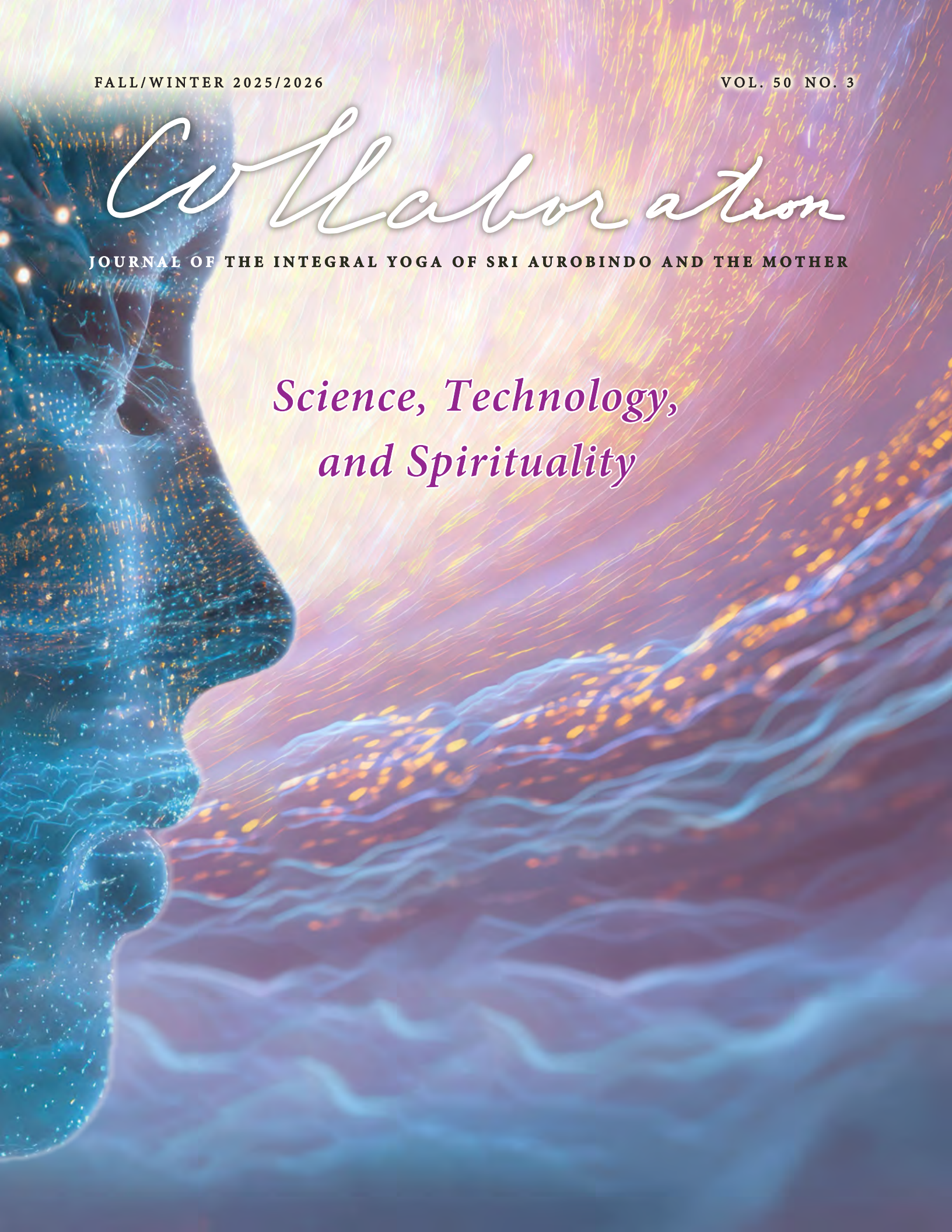
FALL/WINTER 2025/2026


VOL. 50 NO. 3

Collaboration

JOURNAL OF THE INTEGRAL YOGA OF SRI AUROBINDO AND THE MOTHER

*Science, Technology,
and Spirituality*





If the material universe is regarded as the external robe and manifestation of the Supreme, then it can be said, generally, that all the physical sciences are rituals of worship.

— The Mother, *Words of the Mother III, Complete Works of the Mother*, vol. 15
(Pondicherry: Sri Aurobindo Ashram Trust, 2004), p. 354.

"Himalayas: When the Sun Rises in Spring the Sun Is Golden." AI photo by Sanghyun Jeong / Vecteezy

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GARY MILLAR has lived most of his life in the Sri Aurobindo Ashram. He now resides in the lap of Annapurna in western Nepal, where Vedic traditions still live in the local villages. He has authored two books in visual anthropology: *Rig Vedic Annapurna* and *Sacred Nature and Himalayan Womanhood*.

B WILLIAM SULLIVAN left the California Dream in 1974 for the Auroville Adventure. Thanks to the support of Dr. Judith Tyberg and June Maher it happened. Reading *Savitri* made it imperative. B started with the pioneer planting through Matrimandir nursery and then to the Matrimandir construction. He joined in the founding of Centre for Scientific Research (CSR), Verité Community, Quiet Healing Center, and the *Auroville Today* publication. He's the author of the *Dawning of Auroville*, and the film *Auroville Belongs to Humanity*. Currently he's in Ecoservice advocating zero waste for Auroville.

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EDITORIAL

Science, Technology, and Spirituality

SCIENCE AND TECHNOLOGY, ALTHOUGH USEFUL in many regards, have contributed to many environmental problems such as large-scale industrial pollution and climate change. The internet and social media, while facilitating many aspects of our lives, have exacerbated social and psychological problems such as fraud and identity theft, isolation, social alienation, and depression. This has resulted in a spiritual vacuum and triggered a new search for meaning in life for many individuals, especially among the younger generations.

Despite some anti-scientific sentiments that have reared up recently, science and technology are here to stay, and technology in particular has far-reaching consequences for human evolution. Even the most ardent anti-vaxxers and climate-change deniers could not part with their smart phones for even a day! The same is true for the indispensability of so many other technologies that are at the foundation of modern life. The phrase “nothing is certain but death and taxes” may need to be updated in the 21st Century by adding technology to the list! ‘Nothing is certain but death, taxes, and technology’ rests on firm ground at least for now—until someday perhaps we may be able to replace ‘death’ with ‘immortality’!

The theme of this issue—“Science, Technology, and Spirituality”—covers such a vast area that even a journal completely devoted to this theme would never run out of topics to cover. To get us started, we have been fortunate to receive submissions by a few highly

qualified authors who have helped us articulate the basic framework for this theme.

We start with a reflection piece titled “Matter Alone Matters” by Lynda Lester, a long-time editor of *Collaboration*, who takes us through a tour-de-force of the struggles of philosophy and science in understanding consciousness, matter, and reality in a creative and humorous way. She advocates for a fresh look at everything in the light of Integral Yoga. Those with backgrounds in science and spirituality would be able to read much more in between the lines of this article. For others, Lynda provides ample footnotes to help decode her writing!

In “The Evolutionary Purpose and Future of Science: The Inebriating Success of Science,” Marco Masi argues that modern science has not only revolutionized the material aspects of human society, but has “reshaped our culture and our perception of the world and ourselves,” resulting in technological advancements as well as a materialistic worldview. The advent of modern science also comes with important drawbacks such as the exploitation and destruction of the environment, pollution, climate change, disrupting ecosystems, and the negative influence of the internet, but more importantly, devaluation of non-physical aspects of life. Masi advocates for a change of mind and heart and a shift in our perspective in favor of a post-materialistic, spiritual understanding of our interconnectedness.



"Moonrise on a background of a lonely tree." Image by Kirill Belyy / Vecteezy

Our feature article—"Intimate with Light: *Savitri*, Cosmology, and Quantum Computation"—is a detailed conversation at the confluence of science, spirituality, and technology. Rooted in decades of reflection on *Savitri*, Pravir Malik is a visionary systems thinker, technologist, and author. His work reimagines the quantum world through the lens of complex systems. In this interview he shares how his daily immersion in *Savitri* has catalyzed his development of an alternative cosmology and a radically expanded view of quantum mechanics.

In "Revisiting the Faustian Bargain," Raag Yadava argues that the economist John Maynard Keynes' prediction that technological advancements would lead to a world of abundance, freeing up time for higher pursuits, has turned out not to be true. Instead, this "Faustian bargain" with materialism has resulted in an engine of consumption-led growth, causing environmental degradation and has resulted in a sense of alienation and a search for meaning, particularly among the youth. Sri Aurobindo held that the roots of our

current dilemmas—social, political, economic, and environmental—lie within, not without. He viewed the economic impulse, driven by science and technology, as a necessary but potentially detrimental force in modern society resulting in the neglect of the heart and soul in favor of the mind and body, while also fostering valuable discoveries, technological advancements, and a search for authenticity. Sri Aurobindo's Integral Yoga aims at reconciling the material and spiritual aspects of life, rejecting the dichotomy between the two. It envisions a society where science, technology, and individualism are reoriented towards spiritual pursuit, aiming to create a harmonious balance between economic growth and environmental sustainability.

We conclude our collection of essays with another playful reflection piece titled "AI awake" by long-time Aurovilian, B Sullivan, who encourages us to take a bold step into the future and abandon obsolete discussions about science vs spirituality; not worry about AI becoming smarter than us; and have trust in the Divine light—"the greater force of Light will prevail in proportion to our collaboration with the Light."

For source materials we have selected a few sonnets and quotations by Sri Aurobindo. Of these, the short piece titled "The Revelation of Light," and the sonnet "The Golden light" particularly augment the interview with Pravir Malik. In "Science, Reason, and Spirituality" Sri Aurobindo questions the ability of science to discover any ultimate truth in the physical or metaphysical realms, and encourages a rigorous inner empirical approach to yoga that includes testing and verification. There are also additional sonnets "Electron" and "Science and the Unknowable" by Sri Aurobindo.

We have also included a sonnet titled "Himalayan Mountain Womanhood" by Gary Millar.

Lastly, while this issue was in production we came across a recent article by Ulrich Mohrhoff, coincidentally titled "Science, Technology and Spirituality," which would have been a perfect fit for this issue. If interested, you can read the article at <https://aurocafe.substack.com/p/on-science-technology-and-spirituality>

We hope that we have at least created the basic groundwork for this important theme—thanks to all who have contributed to this undertaking!—Bahman Shirazi, on behalf of the *Collaboration* editorial team