

14. 8. 68

We shall work for a
better tomorrow.

Blessings

Aurofood Private Limited

P.O. AUROVILLE
Via PONDICHERRY
INDIA



PHONE: PONDICHERRY 232, 233
CABLE: AUROFOOD
PONDICHERRY

EDITORIAL

The editor, Sri M. P. Pandit, also the chairman of World Union International, will be in the United States speaking and meeting with Americans until his return at the end of May. In his absence the editorial page will carry, as in this issue, writings of Sri Aurobindo and of the Mother.

Those of the Future

The individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being. Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion—it does not greatly matter which figure we use or what theory we adopt to support it—of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour. They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge—the form of opinion into which it is thrown does not so much matter—can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches

to life and to the making the best we know and can attain the general rule of all life. They will not make society a shadowy background to a few luminous spiritual figures or a rigidly fenced and earth-bound root for the growth of a comparatively rare and sterile flower of ascetic spirituality. They will not accept the theory that the many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and held that faith in spite of all previous failures. Failures must be originally numerous in everything great and difficult, but the time comes when the experience of past failures can be profitably used and the gate that so long resisted opens. In this as in all great human aspirations and endeavours, an *a priori* declaration of impossibility is a sign of ignorance and weakness, and the motto of the aspirant's endeavour must be the *solvitur ambulando*¹ of the discoverer. For by the doing the difficulty will be solved. A true beginning has to be made; the rest is a work for Time in its sudden achievements or its long patient labour.

The thing to be done is as large as human life, and therefore the individuals who lead the way will take all human life for their province. These pioneers will consider nothing as alien to them, nothing as outside their scope. For every part of human life has to be taken up by the spiritual,—not only the intellectual, the aesthetic, the ethical, but the dynamic, the vital, the physical; therefore for none of these things or the activities that spring from them will they have contempt or aversion, however they may insist on a change of the spirit and a transmutation of the form. In each power of our nature they will seek for its own proper means of conversion; knowing that the Divine is concealed in all, they will hold that all can be made the Spirit's means of self-finding and all can be converted into its instruments of divine living. And they will see that the great necessity is the conversion of the normal into the spiritual mind and the opening of that mind again into its own higher reaches and more and more integral movement. For before the decisive change can be made, the stumbling intellectual reason has to be converted into the precise and luminous intuitive, until that again can rise into higher ranges to overmind and supermind or gnosis. The uncertain and stumbling mental will has to rise towards the sure intuitive and into a higher divine and gnostic will, the psychic sweetness, fire and light of the soul behind the heart, *hrdaye guhāyām*, has to alchemise our crude emotions and the hard egoisms and clamant desires of our vital nature. All our other members have to pass through a similar conversion under the compelling force and light from above. The leaders of the spiritual march will start from and use the knowledge and the means that past effort has developed in this direction, but they will not take them as they

1. The answer of Stephenson to those who argued by strict scientific logic that his engine on rails could not and should not move, "Your difficulty is solved by its moving".

are without any deep necessary change or limit themselves by what is now known or cleave only to fixed and stereotyped systems or given groupings of results, but will follow the method of the Spirit in Nature. A constant rediscovery and new formulation and larger synthesis in the mind, a mighty remoulding in its deeper parts because of a greater enlarging Truth not discovered or not well fixed before, is that Spirit's way with our past achievement when he moves to the greatness of the future.¹

Sri Aurobindo

Afterimages

It is those images that continue to glow after The Next Future, World Union's fifth triennial conference held during January, to which this issue of the journal is devoted. Unlike the previous reports and impressions of the conference published earlier in *World Union* and "Focus", the contents that follow are live threads of the talks and discussions taken from tape recordings of the full three days' gathering. They have been necessarily selected—the complete recordings would have made a book in themselves—and incorporated into a commentary by some of those who participated in the seminar.

Background material for more familiarity with the conference may be found in the appendices.

The effects of The Next Future continue to disclose themselves: a futurology library has been started at the Government Law College of Pondicherry; new contacts are multiplying amongst the now more globally ranging horizons of those who attended—Paris, Tel Aviv, Vancouver, New Delhi, Moscow are some of the known points here; the International Centre of World Union is expanding,—and intends to take new space for a communication centre and reading room. *Afterimages* are becoming *beforeimages*.

1. *The Human Cycle*, Sri Aurobindo Birth Centenary Library edition, volume 15 (Pondicherry: Sri Aurobindo Ashram Trust, 1972), pages 250-252. The title, "Those of the Future", has been provided by us—editor.

KEYNOTE ADDRESS

M. P. Pandit

The pointed address of our governor has made my task comparatively easy to set the tone for the seminar. He has also thrown a number of suggestions along the lines of which we could profitably proceed. Before we come to the subject proper, I would like to make a few observations on the subject of the future as we envisage it. Many of you must have read the story of a scientist who, while developing a theme before an audience, told them that two million eighty-four thousand years hence the sun was likely to cool down with the disastrous consequences therefrom. A member of the audience got up and asked, "Pardon, how many years hence?" The scientist repeated, "Two million eighty-four thousand years hence." "Thank God", exclaimed the man, "I thought you had said two million eighty thousand years!"

Now this is not the kind of future we are speaking about. Not the eventual future, not the distant future, but the future that is imminent; and that imminent future is not going to be handed to us on a platter. It is something—as the governor has said—that is going to emerge from our present as this present has emerged from our past. There is a continuity, a progress in human evolution and the future; the imminent future, the next future that we are to discuss is something that is evolving, that is on the threshold of actualising itself; it is something to which we are a party. We have to clarify our ideas and

notions of what this future is likely to be and not merely envisage it. Also I would assure you that we have met to assess our responsibilities in building the future that we want, the future that is imminent. To envisage a future is one thing, to make a determination to contribute to the shaping of this future is another. And each one of us here has met to commit himself to the future that is likely to emerge. This future is not rigid, there are many flexible directions, flexible elements. It is there that we can influence it, we can shape it. This seminar is held precisely to determine what each one of us can contribute. And how shall we contribute? By practice. We start practising today. In each session of the seminar when we discuss and arrive at a consensus, each participant stands committed to practise what he has accepted from that moment. It is from this angle that we hope this seminar will be a substantial contribution to the progressive forces that are working in our country and in the world. At no time in history, perhaps, was interest in futurology so wide-spread as it is today. Wherever we go, whichever books we read, there is always a tone of expectancy, of trying to envisage what is going to happen tomorrow or the day after. And there are, broadly speaking, as most of you are aware, two schools of thought, each considering itself most authentic, regarding the future that is in store for us.

One is a pessimistic one. Rightly or

wrongly, this section is identified with the Club of Rome, particularly after the first report of the Club titled *Limitations to Growth*. According to them, we are rapidly coming to a point of no return; the resources of the world are becoming depleted thanks to our stupidities and lack of foresight; the world population is rising. And everywhere they point out, with an emphatic satisfaction I would say, that a breakdown, a disintegration of the values of life is imminent. They envisage what we would call in our Indian tradition, a *pralaya*, dissolution—unless the governments concerned, the leaders of opinion cooperate and arrest this process of decay and postpone the end as long as possible. These have been called our prophets of doom.

The opposite camp, identified with the Hudson Institute, of which Dr. Kahn is a very voluble representative, says that all this is moon-shine. People have been talking of this doomsday from the beginning; there are always people who will speak of doom, but we should not believe them. We are really coming into an era of unprecedented prosperity. Maybe the present resources are exhausted, maybe the world population is increasing, but certainly you can depend upon the ingenuity of man to develop new resources, find out new avenues of nourishment. Science is breaking its frontiers and there is no end to its wonders. One day new planets will be opened for colonisation and who knows, we may send our excess population to colonise these new planets. These then, are, broadly, the two view-points on the future.

I represent a tradition which is very positive in these matters. We do not accept the exaggerations of either side. We envisage this whole world, this universe as a manifestation of a Divine Consciousness, an Infinite of which there is no end. "You take out the full

from the full and the full remains", as the ancient scripture has it, and at every moment in our life there is a continuous unrolling of the powers, of the values, of the elements of this Infinite Consciousness. The world is moving, steadily moving, opening up new and new dimensions, the progress is real. Compared to what we were two or three hundred years ago, a great progress has been made. Larger advances have been registered in many fields of life. The life span has been increased. Perhaps you are not aware that recently there was a report that in the U.S. a convention of the morticians, undertakers was held to discuss the problems arising from the increased life-span of humanity. They were very much worried because people were not dying as quickly as they used to and many problems were arising. Now this is an indication of how new dimensions are being added to our life, and the accent is on progress in the field of education, in the field of social science, in the field of politics; whatever the apparent and the outer appearances there is a solid and a substantial advance. Today everybody knows what is good, what is right. More people on earth today know what is good for others, what is good for themselves, but what we lack in, is sincerity. I know what is good for me, I know what is good for my country, but my selfishness, my egoism, my insincerity pulls a veil over my knowledge, before my mind, and that is why we have begun to suspect whether we are really progressing. We know our consciousness has grown. There is a continuous unfoldment, there is a continuous enlargement and heightening of consciousness that is taking place in the world and the unrolling of this consciousness is but another name for the evolution of consciousness, an evolution of which the movement of our humanity is a signal flare.

Now this consciousness which is manifesting itself is seen to be unfolding on four great lines, whether in the individual or in the universe. There is an element that seeks for knowledge, to know truths, to know things, to garner information, and this is the great line of knowledge on which the general consciousness is developing. Second, there is the line of power to safeguard the knowledge so gained, to allow life to grow on the lines framed by this knowledge. Third, there is the irresistible impulse to produce, to organise, to coordinate, to harmonise. This is the third element of harmony. And fourth, every man, whether he likes it or not, has to work, has to serve. No life is possible, says *The Gita* (and our commonsense) unless we work. This impulsion to work, to serve, is the fourth line on which consciousness has developed. So the great lines along which this universe is shaping itself as an expression of consciousness are knowledge, power, order and harmony, and service. And it is in these four dimensions that we are hoping to sight the next future which is the subject of our seminar.

First we have taken service and perfection of work. Service—work—so far has been only or mainly a means of earning our livelihood. Most of us work to earn our livelihood, to earn money to purchase things that will give us happiness and joy. But service can be developed to give its own joy, to give its own happiness, and that is where the role of technology comes in. Technology is meant to reduce the drudgery part of work, of service, so that we work for the joy of it and out of a creative impulsion. It is only when we take up work with the spirit and attitude of love that we can hope to achieve a certain perfection in work. As long as the pragmatic consideration is there, in its utility by way of

money, work is not very likely to proceed on the lines of perfection. Speaking of technology, there is a great controversy whether technology should be divorced from us, or at least reduced because it has almost succeeded in making man its slave. I would submit that this is a very wrong approach. Technology, after all, is a product of our consciousness. It is our consciousness that has developed technology. If we continue to maintain the superior position of consciousness over its product, technology can be of immense benefit. Naturally we have to decide, we have to discriminate. There are areas where technology on a large scale is indispensable; there are areas where the application of technology could be profitably minimised. But by and large, technology is a force for progress. It is the consciousness that uses this technology that decides whether it is going to be for our good or for our evil. For instance, most of the accidents on the roads these days are due to reckless driving of motorcycles and scooters, much more than motor cars. Why is it so? I have often asked people why they should drive so fast as that; can't the vehicle be driven more slowly? Some of them told me, "Once you get on a motorcycle, you have to drive fast, you can't drive slow, you can't help it". I believed them till I found, the other day, a motorcycle rider escorting His Excellency's car, going quite slowly. This made me realise that one can drive even a motorcycle slow if one has the control. This is only a small illustration. I understand there is an occult element in all these speeding vehicles which induces the mood of speed in those who ride them. But that apart, it is possible by a little self-consciousness and awareness to control the vehicle, to control the technology. I remember the Mother once telling me that with the consciousness that was

vouchsafed to her she hoped to experiment upon the latest computer machines and she foresaw certain interesting results which would be of great benefit to mankind. She had hoped to use the new consciousness with the computer. This is a very important subject which I would like my colleagues to go into in depth. Technology is a must from our standpoint. We have to develop the consciousness that can handle technology.

Second, law, order, harmony—that is the next subject of the seminar. Law: most of us are aware that laws as they are framed are to regulate our conduct and these laws are based upon man-made standards. Standards change from age to age and so does the law. I remember, when I was a boy, hearing a sentence attributed to Gandhiji: "Let justice triumph though the heavens weep." I liked the sentence very much and the idea it expressed. I committed it to memory and used it in some of the debates in which I participated when I was a student. It is only now, pretty late in my life, that I realise this is a limited approach. Justice? But what is justice? How do you determine it? There is already a re-thinking on the subject, as my friend Dr. Madhava Menon will make clear in the course of the seminar. Does justice as envisaged and as practised in the courts all over the world meet the demands of humanity in the course of its progress? Understanding, sympathy, love, it is these that are the demands of the Time-spirit and not the justice of tooth for tooth and eye for eye of the old Semitic tradition. The conception of justice, the conception of law based to secure that justice—they are changing. In the Indian tradition, there is a distinction between what is right and what is right in the law. *Satya*, they say, is the essential truth of a thing;

and the process in which that truth works, that is the *rtam*. So the process of the working of truth is the law. And this law is designed to be lived in order to build up an order, an individual order, a collective order. But order by itself is not an end. There is the communist order, there is the capitalist order and many other kinds of order. But all orders are only paths. There must be some objective and that objective is harmony. We are steadily moving from the old conception of law, realising the inadequacy of the old order, into a new movement of harmony. This harmony is of the mind, of the heart and of the body. There is a triple harmony which we are pursuing and we are steadily moving into that dimension. We have to consider what promotes this harmony and what promotes this sense of unity. It is only harmony that can bring about unity whether in our individual societies, in the country, or in the whole world—it is towards that we are moving.

And there is the third movement, power and its effectuation. Power is not just electric power. Power is a force of consciousness and it is impersonal. Whether power will do good or bad depends upon the user. It is the consciousness that uses it that decides what is going to be the result of the application of power. To increase the quantum of consciousness in every situation, to be conscious when utilising the power is the new dimension that is being added to world thought today. And it is only in the measure in which we increase the element of consciousness in ourselves and in life situations that power can be self-effectuating. Otherwise power very often becomes self-defeating.

Lastly, there is knowledge. Knowledge normally understood up to a certain time was mental information, mental enlightenment of what is true, of reality, of nature. Whatever

reveals itself to us as a result of our experiments, what has come down from our scriptures, from our ancient books—that constituted knowledge. But now in 1977 we have outgrown that old, limited conception of knowledge. Now we are steadily moving towards enlarging its frontiers. We know more things than we get by the knowledge through the mind. The reasoning mind, the logical mind is not the sole apparatus for gaining knowledge. We have begun to realise, as the more advanced section of scientists has, that mind as we know it is only an operation of consciousness. Man can know without the operation of the mind. Mind as a faculty is a projection, a limited projection of consciousness and for a true knowledge, a full know-

ledge, it is consciousness that is to be awakened on all levels of our being, steadily enlarged and made to embrace more and more objects of knowledge. And this is what Sri Aurobindo calls knowledge by identity. So knowledge through the mind is slowly developing into a movement that will swell one day into what is called knowledge by identity.

These are the four great lines on which consciousness that is manifesting in the world is developing and the next future is closely bound in determining what are the prospects of these developments taking place in our lifetime and deciding in what way we can contribute towards the shaping of this future.



Reception of Sri Bidesh Tukaram Kulkarni, Lieutenant Governor of Pondicherry State

The Seminar in Session





The General Participants in Session

Sri M. P. Pandit Delivering the Integration Address



SERVICE, PERFECTION IN WORK

Seminar Phase One

Sri J. C. Kapur, the moderator, opened the discussion by asking two questions. Can the issue of technology be given positive expression or is it doomed to be negative?

Can the confrontation that seems to exist between the "sense of man for material advancement" and our spiritual teachings, can it issue into the ability of "material man to rise above the burden of the tangible world"?

In the midst of his benevolent provocations, Sri Kapur commented on the role of our social institutions—and suggested there was a large element of fear about the future in us because of our sense of guilt over their failures (direct and indirect). His reference to fear drew the first reactions, which kept surfacing throughout the afternoon.

It was most deftly dealt with by a librarian who made the distinction between wise fear and superstitious fear. If we have a live wire charged with thousands of volts we should be careful. That is one kind of fear, the wise kind. The other lies in the sense of superstition in the old classical sense, drawn from the Latin words *super* (meaning *over*) and *stare* or *stitio* (meaning *stand*). This kind of fear is to take any power in the universe and *stand* it *above* our own soul power. It is important to distinguish soul power—the divine consciousness in man—from body consciousness. To believe there is anything in this uni-

verse which "we" (the divine in us) cannot master, is superstition. There are religious superstitions—when people are afraid of devils and gods, forgetting that they provide these beings with lodging in their own selves, and that their soul power is always superior to them. In modern times we are afraid of secular devils, the atom bomb, war, pollution and such things. But if we think that our soul power is not sufficient to master these things then we are superstitious. The librarian concluded with a call, "so let us be careful not to be afraid in the superstitious sense!"

Living to Eat or Eating to Live

During the exchange regarding the next future of technology, a remarkable finding was shared by the gadflying moderator. Agriculturally, a comparison of energy production and consumption ratios in America indicates that four units of energy are used to produce one unit (4:1). Devoting so much energy to food is perhaps one aspect of living to eat. It also results in unacceptable levels of waste and pollution. In India one unit of energy is utilised to produce fifteen units (1:15), which means energy consumption is seventy-five times lower. But also, the level of industrial development achieved is unacceptable. Neither the ratio of 4:1 nor 1:15, but that of 1:5 was quoted as a balanced acceptability—eating to live. And it was noted with great

satisfaction that a large number of localities are increasingly making efforts towards achieving this ratio.

An American resident of Pondicherry spoke of the great strides being made in the field of organic farming, with an increasing consciousness of the importance of the health of the soil. Organic farming takes the natural processes of the cycle of life and uses them to produce plants that are stronger, that produce higher yields, and that are more vibrantly nutritious and tasty than the ones grown with chemical fertilizers and pesticides. The discussion deflected into other channels before this point could be developed. Tremendous advances are being made in organic methods of agriculture—as opposed to the fertilizer and pesticide approaches of yesterday's chemical therapy. And the beginning availability of information on the phenomenon of family concerns running small farms which are proving themselves far more efficient than large collective enterprises . . . all these indications suggest a ripening of consequences in agriculture, rural and urban systems' relations, technological and industrial and labour adjustments that we are beginning to sense.

Means Determine Ends

Leaving agriculture, the discussion focussed heavily but temporarily on our current problems, inciting a powerful request that we isolate and identify what new patterns we could see emerging, what buds were stealthily peeping through the snow to tell us of the qualities of the next season, the next future. One such pattern, pointed out by a student of industrial psychology from the U. S., is the impetus to what is called "job enrichment" in study and in practice that is turning many people away from routine jobs done with the sole object of earning money,

to jobs inherently satisfying and so a source of joy.

Overwhelmingly, the mood of seminar phase one was carried in the insight that the solution to our problems lay in our *attitude* to work. The means must be made ends in themselves. *Where work was seen as worship—the source of joy—there we saw perfection in work.* Looking back on the seminar it is perhaps possible to sum up the extensive discussion on this theme as "Don't do anything for pleasure but take pleasure in everything you do".

Arising from this, considerable time was spent discussing the ways and means of achieving what one participant called "a psychological transformation that would match our technological power", and what was generally referred to in the seminar as a change of consciousness—into the realisation that means also determine ends. A case in point are current nutritional programmes of India. The chief administrator of the Bangladesh refugee relief operation (in 1971-72) spoke of the "short-sighted, self-perpetuating programmes" that result when means don't "touch" ends. These programmes are largely a matter of just distributing food. If one took pleasure in this work as an end in itself the resulting interest and insight could reveal the real need—a programme to teach people to learn to feed themselves. Treating means to an end as an end in itself creates a deeper awareness of the "inner" which alone could integrate the myriad particulars of the "outer". This was a growth of consciousness so profound it could be referred to as a change of consciousness.

Where the Change Begins

The director of a humanities and sciences programme from Canada referred to Ivan

Illich's call for the de-schooling of society as a pre-requisite for changing our old patterns, both of thinking and life-style. On the other hand there was the influence of guru and the Divine through nature and the intuition. A minority of the participants held that institutions created change while the majority held that institutions could be changed, and so effect change, only by a change of consciousness in those running them—by individual consciousness. We had reached the classic "chicken or egg" situation.

Approaching the nub a little differently, a student of the emergent relations between political philosophy and spirituality presented the obstacles, and the pulse of solution. "Work, which should be *love in action*, is reduced by today's mechanistic information to a penance done to earn the wherewithal for pleasuring ourselves." Public institutions are bureaucratized into facelessness. It is these two factors that cause the current alienation and unhappiness, he summarized, and then reported: One shining facet of the next future embedded firmly in today is the movement away from these mechanistic and "anti-life" ideas, to ones generating new-style communities. Not a return to some kind of pastoral idyll of the imagined past but the aspiration to the "global village" of the future—as we see emerging in Findhorn, Lindisfarne, Auroville. A place where human interaction would be on a face-to-face basis. A place where the endeavour would be to attain the right balance between centralisation and decentralisation, intermediate and high technology, intellectual and intuitive expression. He narrated the almost miraculous achievement of face-to-face "institutions" in the astonishing conditions of the Kibbutzim with their eyeball-to-eyeball interaction: three crimes in sixty years of existence.

Those disagreeing however, clearly called on us to be "empirical" and recognise "that the consciousness of the masses cannot be changed very much". This, it was felt, demonstrated the importance of institutions—which seemed to imply that an institution could get high consciousness performance out of people whether or not the people themselves had a high consciousness.

In the discussion, a few Americans observed that "the spiritual experience" during New York's power black-out, which transformed the New Yorkers' personal interaction from a faceless, impersonal to an *interpersonal* one, achieved a greater change of consciousness than any institution established by man—be it Lenin or Ford. The restoration of power destroyed it. "While it is true that outward circumstances can effect temporary changes of consciousness," mused a social worker from Calcutta, "it is equally true that a high level of consciousness cannot be maintained without work." This is true worship: the work of giving expression to new kinds of warmth and transforming human relations. So transforming our relationship with the world, so transforming the world itself.

Ease, Not Disease

It took a scholar and industrial executive from Madras to centre our expectations on medicine and health, when he defined the ancient Ayurvedic system of India through translating the name of this now increasingly respected approach to human health. It was plainly illuminating: *ayur veda* = the science of life. The distinction he elaborated was between studying man from the point of view of diseases—a distortion of man that encourages the idea of "sickness being our birthright"—or from the point of view of health as the norm. "We must research health

rather than disease", he said. "This teach will us to live in harmony with nature." That is to say, we must learn to think of "proper maintenance rather than just repairs". Others observed that the growing awareness of iatrogenic disease, that is to say the side-effects of allopathic therapy or so-called Western medicine, is awakening great interest in more natural therapies. Bio-chemic salts are an example that have the added advantages of being inexpensive, being easy to produce and being easily made available to rural populations.

The problem of medical services, and all technologies, reaching through the isolation, ignorance and poverty of populations such as rural India was gravely considered. A medical doctor here informed us that in allopathic therapy, each year more resources are having to be expended to achieve the same standard.

The Chinese system was then warmly commended, largely because of two salient features. First, its healthy perspective on health is reflected even economically. A doctor under the old Chinese system would receive a weekly contribution from his "parishioners" (patients would hardly be the right word!) only when they were well—it would stop during an illness. Second is the now famous Maoist innovation of "barefoot doctors", which obviates the conventional extravagance of using expensively trained doctors to treat minor cuts, burns and ailmentary ailments—the usual problems brought to the average village G.P., or general practitioner.

Incidentally, the Chinese system is a good illustration of solutions to two vexing questions that made frequent appearances during the course of the afternoon: the question of replacing our habit of either/or thinking with both, an ideation of the next future; the question of the true ratio between centralisa-

tion and decentralisation. A doctor mentioned the conventional dilemma of pouring research and specialization into the chronic diseases of a pampered minority at the expense of less exotic but more prevalent ones, or of sacrificing this rare flower of specialisation to the grasses of common needs. The barefoot doctor, whose inexpensive training is for just these needs, is a tremendous conservation of resources which allows both to be done. Regarding the second question, in the barefoot doctor system a centralised aspect is not dispensed with, but exists at a higher level. Every village has access to a hospital for the few cases beyond the scope of the barefoot doctor. But a hospital and its fully fledged doctors and specialists service not just a couple of villages but whole districts.

We could summarise the discussion in this sphere by clarifying the inherent principle, a principle pertinent to the application of all—not just medical—technologies. It is: intermediate technology for the village or primary level of social stratification, whether it exists in a rural or metropolitan area; a high technology in the higher strata such as provincial or regional city centres, which are, ideally, not huge homogeneous blobs but composite collectives composed of smaller groups.

Interexistence Human and Divine

Like currents swirling and eddying in pools and waves round an obtruding boulder the seminar explored, detoured, hit itself against, and deflected round the dichotomy in our minds between individual interest and collective interest. To begin with, one said, service had to be "selfless", not a charitable (and so humiliating) bestowal by the haves upon the have-nots. A questioner from West Bengal asked, can we aspire to a society so conscious, so aware, that social service becomes

unnecessary? Another questioner, this time from Germany, asked how much does service to one's own spiritual development demand that we flow with our fellow humans to give service, how much does it demand that we "withdraw"? It was agreed that a higher or larger consciousness would deal with these problems; but the urgent question was, how to achieve it?

The story a Bombay participant told of the Asuras and Devas who were invited to a feast but not allowed to bend their elbows to eat, was used to clarify the distinction between a purely egoistic consciousness and a more visionary one that relates individual and collective. The Asuras walked out in impatience, but the Devas realised that if they were to feed, not each one himself but each the other, then everyone could eat. Our concept of self-realisation must be clarified to illumine the fact that it is opportunity of service seized which is the royal road to becoming more realised.

But one of the major stumbling blocks to an adequate concept of service was our current conception of ourselves as individuals, that is to say individuals who have to make personal "sacrifices" to reap the rewards of collective functioning. Many of the exchanged opinions betrayed what could be summed up as the motif of the "social contract", which began with Hobbes and Rousseau, who trace the Darwinian concept of "nature and in tooth and claw". Here, a young thinker from Sri Lanka shared some of the work progressing in ethology, the study of animal behaviour. Ethology has amassed unequivocal proof, he said, that this apparently true Darwinian perspective is based on superficial knowledge; for when we go deeper we find a high degree of sophisticated cooperation and interexistence in nature.

Yet it is this very Darwinian data, coursing through Hobbes and Rousseau, that founds, frames, and lives in our thinking about individual-group conflicts of will. It is this data that gives rise to the conception that the individual is the ancient reality and the collective only a development from the individual. Not only does such an ideology lower our consciousness, but modern science shows it up as a piece of nonsense. Ethology categorically declares that the human individual as we know him has been the specific human invention. Though the eighteenth century thinkers who built the foundations of our current ideologies could not conceive of such a thing, ethology shows conclusively that social order has been nature's cradle for almost all creatures and for always.

To say the individual is the specific human invention means it is human beings who go beyond nature's cradle to the open society of civilization where the individual enjoys a significance reaching out of the collective. It is exactly to this point that a thinker from Varanasi flung the most passionate accusation at technology, asserting it has reduced the individual to being merely a unit of the state. Because of it "the human individual has ceased to exist. He has lost his sense of significance . . . as a result of . . . unrestrained technological development". So, like the equally dogmatic system of communism, unrestrained technology returns us to the pre-human cradle of social order, when our need is to go forward to a planetary civilisation.

Here, Joseph Needham's translation of the old Chinese law of *Li* was quoted: "The cosmic organisation is a Great Pattern in which all lesser patterns are included." This principle illustrates the move from the discredited social contract to planetary civilisation's open

society, and intersects new scientific insights in saying it is foolish to think true individual development can take place against collective development. This does not mean individuals cannot act against the interests of society, but that those who act against the true needs of society pervert their own ultimate interests. The student of emerging science and social development concluded: "The implication is that instead of seeing two polarities, the individual and the collective, instead of seeing 'my evolution' and then, separately, 'service', the new concept is that it is only through serving the collective that the individual can find his own self-realisation, his true self-development."

The seminar was reminded of Sri Aurobindo's words in *The Human Cycle*, one of the source books for World Union. He writes there that the individual need and right, forming the basis of our quest for an open society—which is the aspiration of all our political activity—is ultimately "the quest for self-development". (Today the terms self-realisation or self-actualisation have been made more current by psychologists such as Abraham Maslow.) He writes that the will-to-be, will-to-power and will-to-know are all legitimate. "But", he says, "their satisfaction must not be egoistic . . . not for any other reason moral or religious, but simply *because they cannot be so satisfied.*"¹ In his view, if the in-

1. Emphasis added—editor.

dividual needs self-realization, society needs self-fulfilment. And the only way in which the individual can truly find self-realisation or self-development is through servicing the needs of the collective by which society finds its self-fulfilment.

Once again we may bind many loose ends of the discussion by saying that coming science and thought are dismissing the 19th century premises of current ideology and substantiating the spiritual perspectives of seers such as Sri Aurobindo. "Here", said the report presented at the integration session, "was a very warm ray of spring-time sunshine piercing the winter gloom; here was a pragmatic, empirically verifiable foundation for our modern concepts of interexistence and integration."

"Build a light in the sky", the moderator concluded, "that everyone looks to and works by, don't build lights in isolation." Like particles of ordinary light each individual is at best a light unto himself or herself shining in his or her own direction. Our need, and what is emerging in the patterns of the next future, is that objective body of true knowing which is also the essential meaning of *science*, to illumine individual self-realisation and collective self-fulfilment. Where every particle of light is thus aligned as in a laser, we manifest that glorious, omnipotent beam of translucent culture: that rich quality of life which is the concomitant of whole service and perfection in work.

HARMONY, ORDER

Seminar Phase Two

Far and away the most interesting aspects of this session centred around discussions of the ideas, harmony and order. At the outset the moderator illuminated what proved to be guidelines of the primary distinction: order as a mechanical, clinical symmetry, a design of the sort revealed to us by science; harmony as an organic, dynamic symmetry, a design so subtle it is obscured by its sheer grace—a grace revealed to us by authentic religion. Recalling the precision of an ant colony, the punctuality of Mussolini's trains and the immoderate efficiency of Hitler's war machine, the moderator reverberated the mind of the conference in indicating that harmony obviously went far beyond mere order.

The profusion of contributions which followed spoke in differing tones and modulations, drawing on disparate imagery but basing it all on the simple fact that man exists in many spheres of consciousness, as is detailed in the writings of Sri Aurobindo and Teilhard de Chardin. The contributions summed to this distinction: *order is the causal relations that exist in each plane, harmony is the co-ordination of all planes.*

A student of classical learning burnished the etymology of *harmony* for the rest of the session when he explained that *har* is an old Aryan syllable signifying holy or wholeness and *monia* comes from *monos* signifying oneness—it is the integrating into oneness of all the planes or dimensions of the cosmos. The holy oneness, the holy union of body, of mind and of soul: harmony.

Another participant said harmony is able to contain all opposites within itself. It can absorb a variety of polarities without opposition. This was extended by the next contributor, declaring: "*Harmony is that order where the opposites can co-exist*".

Relating the levels of harmony with balance, an industrialist experimenting with new age business methods in Bombay said, "Harmony is finding an alignment between our level and the macro-level. When you learn to cycle you fall until you find your balance—alignment with the centre of gravity. Harmony requires us to achieve alignment with the centre of consciousness."

Using the word *order* for this, a young member of the Ashram said, "Order is a multi-dimensional reality. The merely partial order of the past shows that we have not reached an integrative principle (to harmonise these different levels of order)."

But the full-blooded sense of order was exercised by an Indian educationist as he claimed that "Technology is trying to bring about an orderly civilisation but it does not move towards harmony, only towards uniformity." In this direction Sri Aurobindo was quot-

ed: "Science and reason can iron out all difficulties but it will create a world which is a uniform world and will make of man a reasoning animal."

In the following contribution by a retired professor from Bangalore, the way order operates in each dimension was explored, and the transcending integrative principle was poetically described. "Science started with the idea that God has created the world in perfect order. But science is unable to bring harmony into the world for the simple reason that whatever the findings of science today, they are contradicted tomorrow. From Newton's theory of gravity to Einstein's theory of relativity, even the great theories of our foremost scientists have been modified. If you are working in management, town planning, architecture, to bring about harmony I'm afraid what we think is right today may not be tomorrow, when our experience could be quite different.

"But what I wish to emphasize is that harmony must come from within. When you start thinking on a problem to a greater and greater depth, to such an extent that the problem does not remain different from you, you become the problem itself—that way the intellectual mind which dwells in a region of duality gets into a region of oneness in consciousness where the superficial awareness of the mind is totally destroyed. In this region direct perception reigns supreme and you begin to see harmony everywhere." He went on to describe that at this level of consciousness everything fits into a regular, integrative pattern like pieces of a three-dimensional jigsaw puzzle. "And one perceives the wonderful oneness of the cosmos. That is harmony", he concluded. "The big job is to get there!" was the immediate rejoinder which suggested the first movement in the seminar towards the next future of harmony and order.

From Adversity to Conciliation

It was noted with judicial satisfaction that in the legal world there are discernible developments towards a more harmonious order. The lawyer and legal educator who opened this point went on: "Today, law is more and more trying to express the group consciousness or general will. In German there is a word which says that law is an expression of the consciousness of the people, the collective will of the people: *volkgeist*. It is nothing but a mirror of the culture of the people. Now this sort of synthesizing of the values, attitudes and approaches of individuals, in society, in groups and internationally is discernible in the institutions that law creates, the processes that law adopts, the values that it tries to cherish and this is a sure sign that the legal system is trying to integrate the life process in such a way that it can take individuals, individually and collectively, to higher planes of consciousness and living. It is quite evident in the legal system of the western world as well as the socialist world. One simple example is that the old legal proceedings adopted an adversary relationship—plaintiff vs. defendant, accused vs. prosecutor. But today legal proceedings adopt a more conciliatory relationship, a mediatory tone, an arbitrating relationship in place of an adversary relationship leading to a system in which everyone sees something good for each one. So law in the next future as I find it emerging is a sure expression of the consciousness of the people in which individual liberty and freedom will be cherished", in dialogue with the developing social consciousness.

The Effect in Town Planning

From the dynamics of law overlaid by harmony to those of town planning the discussion seemed to be searching for an operable knowledge of the conditions of the multiple dimensions of the cosmos. This would free current knowledge from its heavy drag of an exclusively physical dimension, which tends to foster greater uniformity and regimentation than a multi-dimensional perception does. Our town planning, for instance, often sires "buildings we feel are atrocious". And frequently, when whole cities are designed and constructed their features have nearly produced social depression amongst their residents. Though no names were mentioned, such cities as Chandigarh and Brasilia are said to be cases in point. "They have a pattern and order but they are not always harmonised" with enough of the pertinent factors such as their respective locations, and their citizens' higher needs such as aesthetic sensibility.

It is now generally becoming known that architects and designers should "have attuned to the consciousness dwelling at the site, the order-pattern dwelling there, and be in harmony with that. All too frequently in town planning or management techniques, what is good in one context is inappropriately applied somewhere else", because we are not sensitive to the specific conditions, particularly intangible ones, of other locations.

Turning the same point around, because diversity is such a fundamental condition of the universe we must rise to a high enough level of awareness to perceive the oneness in this diversity. Thinking further, we see that that play between diversity and oneness, oneness and diversity not only initiates a rhythm to solve the opportunities in town planning, design science, sociological sciences and aesthetics; it also may be the very rhythm of harmony itself.

Harmony without Itself

Like restless frogs in a shady pond the need for disharmony and disorder kept leaping to the surface at odd moments. "Total harmony and order are unnatural in the order of the universe", said one expresser of this view, continuing, "Without disharmony and disorder at least to some extent, the world will lose a many-splendour'd thing—that is, human diversity. A total harmony and order will see our arts and literature extinct, for this order will make us statues!"

However, even science, which has no pretensions to total harmony and order, as some feel religion does, seems to be moving closer to that discovery. A student of the emergent relations between science and spirituality reported, "Physics nowadays can be shown to picture the cosmos in a way analogous to the spectrum of light. The physical is seen as red, as one waveband in the spectrum of creation. The emotional, intellectual, intuitive are as yellow, or blue or violet, other wavebands consisting of a specific range of frequencies. What this means about the "intangible" planes is that, like ultra-violet light which cannot be seen without tinted spectacles, we can't "see" these higher energies but it is these that come into play when we operate in those planes. This is how real is the idea that the several dimensions of the cosmos form a single continuum.

Another example he gave of the scientific inclination towards what surely appears to

be a dynamic harmony with itself and other disciplines, even on the physical plane, is this one related to religion. "All religions have taught it is best to go to bed early and rise early to say one's prayers. But this fact has had precious little impact on current life-styles. Dream research is showing us that dreaming is necessary to maintain sanity, that the centres affecting foresight and planning and the higher imperatives are revitalized by the dreaming done in the hours before midnight—and by the meditation or creative thought of the dawn hours. (Dreaming and creative thought have been found to be two sides of the same coin)". This knowledge can speak to people's life-styles, whether their background is Freudian, Marxist, Christian or Animist!

Looking back on the discussion it is pertinent to inquire whether we are at last on the threshold of sufficient scientific data to confirm the sacred tradition's affirmation that worldly conflicts or dynamisms which have seen the greatest worldly progress are only a shadow play—essential, but parochial in themselves. The central arena of "dynamism" is what Teilhard would call the quest for "interior organisation" by exploring these higher and higher dimensions, the no-o-sphere, where our decisive progress lies.

There was one most insistent question which was fired at all and sundry in all four phases of the seminar, and in the tea breaks, lunch breaks and whenever else the opportunity arose. This was the "How to?" question regarding higher consciousness. How was one to bring this new consciousness into one's life—"harmonious, creative, ordered, spontaneous"? "How can we be open to others and to ourselves simply, trustingly, joyfully, extensively, patiently yet swiftly?" But the second phase demonstrated it was too early in the seminar for these answers.

Related to this was another regularly appearing feature of the exchanges: discussion was handled deftly when it was firmly related to the "single ontological plane" of our physical, scientific universe. But every time these limitations forced us to venture in a multi-dimensional cosmos, and this happened frequently—from meta-needs to Teilhard's no-o-sphere, from the vital plane to the realm of soul power—our path through this landscape seemed certain of its uncertainty. It revealed a pressing need for a knowledge of the intangible planes of existence as precise and communicable as we have—in science and technology—of the physical plane. The search for principles that integrate the multiple dimensions was described in global proportions, as it is a global need. An instance: physical scientists now admit that when they say "random" it usually means they haven't studied the full cycle of the phenomenon to discover what principles govern it. Perhaps when we refer to paradoxes, illogicalities, miracles and even some so-called stupidities, all we display is our ignorance of how a higher plane interacts with a lower one at their interface where the result shows.

Could this be an answer to the question of "What can I do, now?" Achieve and encourage a knowledge of the "higher" planes—by finding one's own higher levels—so that our knowledge of the physical will be brought into balance. Although this may sound long-term, even concrete, is cracked by the primeval impetus of plant life below it. And it is not really long-term when we realize "the paradox is, that the problem and the solution are the same". It is not that the solution is elsewhere, it is in us, we who are the problem. Then this coming

together, of our micro-solution with the macrocosm (what Jung calls synchronicity), "this coming together of nature, history, and our conscious co-operation with the cosmos is what Aldous Huxley (and he wasn't exactly a believer!) calls 'co-operating with grace'. This opens up a dazzling prospect for what we have called the next future of harmony and order."

POWER, EFFECTUATION

Seminar Phase Three

The third phase of the seminar opened with a reminder from the chairman of the conference about its objectives. He mentioned that reality has infinite dimensions and proportions and that it is not possible for finite man to know it by the mind, but one can experience, can have realisations of the Infinite. The objective was to share our own fragmentary experience so that we may enrich each other. Today this is specially important. A change in our consciousness—in our thinking, our perspectives, our very feelings—trembles on the brink of manifestation. It is a change of revolutionary magnitude and man must *act* that this transformation may proceed along the right lines.

Four-fold Dynamo

We were exhorted to leave behind the patterns of the past and focus our attention on this potential "new" so that the faint stars of our individual fragments of reality could blaze into the sun of new age illumination. The object of the conference was delineated as "a gathering to pool our experience in these matters so that each of us may learn from all of us". Thus may a general trend emerge, thus may we perceive how to meet the new, understand the role each of us has to play and so participate in precipitating the next future.

Forming the basis of the discussion of power and effectuation in the next future was the concept of man as a four-fold system of power-generation. Drawing on the sacred tradition's understanding of the multi-dimensional cosmos, the following categories were enumerated by a doctor from Calcutta.

1. Physical The economic organism—labour and industry.
2. Vital Human interpersonal relations and group dynamics.
3. Mental Culture (language, the arts, technology).
4. Spiritual Worship—"already manifested in man but not in men".

He went on to state that "all these power generating systems have to be harnessed in all their forms so there is no negation or curtailing of any aspect of them. If we ignore even one we can in no wise protect humanity or help its progress. These aspects have to be understood (brought into alignment with our evolutionary imperatives) for a better, a noble effectuation of power in the world. The basic guidelines to achieve this are: the components of physical power must be governed by those of vital power (such as 'management techniques' governing home and factory), these in turn must be governed by mental power—

management should have the patronage and sanction of our cultural heritage—and ultimately if spiritual power could really be manifested, its role is to govern the cultural.” It is this sacred government that has to be established by the individual in himself and the collective within itself. He concluded on the note that, “It is only when we do not properly understand this generation, governance and effectuation of power that ‘Power like a desolating pestilence pollutes whatever it touches!’”

Backwaters

In his opening remarks the moderator, Sri S. Sankaranarayanan, had already mentioned some of the malpractices arising from our current misconception of the nature of power. He declared that power is a divine quality and emphasised, “*The aim of life is not to shy away from power, but to utilize it in the service of the Divine*”.

It is a false concept of spirituality that keeps the *sadhak* (one who practices a spiritual discipline) out of politics, which is responsible for the current situation bemoaned by a professor of English from Santiniketan: “Those who have the power seem to have no vision and those who have the vision seem to have no power! If only this horrible bifurcation could be done away with—if!”

Another malpractice arising from this misconception was expressed by a Tantric scholar—on hoarding power: “It is (something to be) possessed and there is a feeling it should not be parted with. A true conception of power gives rise to the realisation that, like love or knowledge, power increases as it is shared.” Those reflecting deeper on this statement would surely have recalled how similar an attitude is shown towards knowledge wherever a medieval past still lives. There knowledge is hoarded as a merchandiseable commodity and even taken to the grave rather than revealed to “rivals”. For instance, basking in the tremendous benefits that have been showered on virtually all humanity by the pooling of knowledge in contemporary science and technology, we moderns can smile at such childish ways regarding knowledge. But regarding power, we have to grin and bear it!

It was a fascinating insight into our general level of consciousness to discover during the course of the conference just how difficult it is for us to focus on the future. At the mere garnishing of a point we would cruise into the past; the object being to illustrate the discussion, the actuality developing into a fix on the past’s problems. To focus our perceptions on the new hues of threads weaving into our life and life styles—and whether they boded ill or well—now, that was another matter all together.

Power and Implementation

Difficulties there may have been but they were not to prove insurmountable. One new thread identified was power-sharing in a trusteeship situation, which was extensively discussed in an industrial context; but more of that later. Our interest here is in the remarks of a former student of a Western university about the relationship of decision-making and implementation. Commenting on its emergence in student politics in the “before” and “after” of the May of 1968 in Paris, he said that the strong demand for student power was all very well. But it was equally obvious that the conception of the university’s needs held by a student

spending three or four years there was very different from that of the professors and teachers who would be involved for a professional lifetime. And they were the ones who had to implement the decisions on which the short-term student was casting his vote.

In elaborating, he said, "Scientists tell us that the skill of foresight and planning is one of the most recent additions in the evolutionary repertoire. If we are to have any concept of education at all, it certainly includes developing and training just this functioning. This makes nonsense of giving identical voting rights before as well as after a university education. The right balance links the responsibility of implementation with participation in power wielding." That is, indiscriminately sharing power irrespective of its recipient's capacity to exercise it responsibly, is just not good enough. "This recognition, already emergent in student politics," concluded the former student, "is one of the most promising signs for the future." From popular democracy to youth popularity our good intentions will not suffer from being tempered by commonsense.

From Double Talk to Commonsense

Sri Aurobindo's wry comment that the first thing a *sadhak* surrenders when he joins the Ashram is his commonsense, of which we were reminded by the moderator, is apposite not only to what has just been said, but also to a point stressed as being fundamental for a healthy society. This was that there should be no dichotomy between the standards applicable to the individual and those applicable to society. "When we talk about the transformation of society what we have to realise, is that what prevents it is that the individual forgets he is a part and parcel of the collective. He *is* the collective. But unfortunately he treats the collective as his own enemy, tries to protect himself from the collective and talks about social evils, society perpetrating hardships on him, etc. He tries to fight his own shadow. This happens mainly because man has enunciated one set of laws for himself like love, charity, and another set of laws for the nation." Politics itself is a dirty game only because we countenance such double standards. "The reprehensible lies of the individual become the irreproachable diplomacies of the nation-state".

In a style reminiscent of Socrates' perception that true "virtue is knowledge" we were reminded that scientists today are telling us of research replacing the old pattern of co-existence with *inter*-existence. Co-existence was, said the moderator: "I suffer you to exist" and inter-existence is: "I exist *because* you exist."

One wonders whether the true depth of this fact was realised. We still tend to think such statements figurative rather than factual. Yet today the physicist describes matter in just these terms: particles exist *because* of other particles, and would cease to exist without them. This is described in *The Tao of Physics* as "every particle consists of all other particles". The bootstrap model of subnuclear physics sees each particle as helping to generate other particles which in turn help generate it. This implies an organic relationship between conditions at the individual level and those at the collective level. The political implication of this lies in the organic relationship between *Swarajya*—individual freedom, and *Samrajya*—collective freedom, as distinguished for us by the moderator in his poise as Sanskrit scholar. Our need of that objective body of knowledge called for in the seminar's first phase

was exposed in the difficulty we have in grasping the mechanics of this relationship. Since it was already agreed that freedom was the liberty of the individual to self-realisation and the liberty of society to self-fulfilment, obviously a clear understanding of the dynamics of this realisation is essential. It is only with this understanding that "what is good for the individual is good for the group". For it gives us criteria to discriminate at the individual and group level. On this basis, "Whatever we think is highest and noblest for the individual must be cherished for society too. Then, naturally, politics would be clean," and society would bloom into self-fulfilment in this sunny atmosphere.

Undercurrents Govern Currents

Let us not be guilty of over-simplification, however. Understanding the dynamics of self-realisation may be the first step toward understanding the dynamics of social self-fulfilment—but it is no more. This was stressed when the immortal Tagore was quoted: "Man is kind, men are cruel".

The inextricable interweaving of individual and collective was summed up by a seminal member from West Bengal. "The individual establishes harmony in his own self (in the pursuit of his self-realisation). When there are a group of such individuals a society is formed which can be said to be transformed. That society becomes a centre of light illumining the path whereby other societies, not yet transformed, may not create any disturbance in the quietude of the transformed one. This becomes in fact the medium through which the latter achieves its own transformation. The society moving into the next future is composed of individuals who hold the power—through their understanding of its four-fold generation—the power of spirit over mind and mind over matter, which when scientifically applied relegates the crude powers of police, army and armaments to superfluity. This is the power-effectuation of the next future".

Such an approach to arms and armaments may seem a far cry from what operates in the world today, when the ruling ambience tends to be, in the words of a contributor individualist to the seminar, "that a nation can survive only at the cost of another nation". Yet even the most technocratic among us suspect a destiny that shapes our ends in spite of all our clever schemes (if only the destiny of 'chance'). Current scientists are ready to concede that what they call random is usually only a cycle subtle enough to still elude their grasp. Those who are sensitive to subtler forces governing our lives devote their energies to building and maintaining what the industrialist referred to as "a network of light created by the tangible and intangible influence exerted on all by the global villages of tomorrow's global society".

"Networks of light" led the discussion to the emerging global networks of another kind of light—that of television pictures. And all the old saws, from "mental pollution" to "the propaganda-power of TV", received due airing until the conference was informed not without some asperity—by *une dame formidable*—that really the solution was very simple: "Switch it off—the set or yourself!" It was a comment that evinced for her the love and laughter of those present.

The parallel of television with all that had been said about technology was obvious. In and of itself the invention is neutral; how we use it can make it one of the most destructive

weapons on this planet—from a corrupting influence on adults to a psychotic one on impressionable children—or one of the most constructive tools for educating, elevating and exhilarating mankind. In this connection “Syn-Con”, a technique developed by the Committee for the Future in New York, was mentioned as an instance of a creative approach to television. “It is used in conferences expressly for the purpose of bringing people together, of unifying people. It is growing so fast it will soon be used for a global conference by Barbara Marx Hubbard, with a TV network linking up people in cities all over the earth into one conversational exchange. And, hopefully, a communication of communing rather than demogogy will emerge.” Early in the seminar the distinction had been made with classical precision between talking at people—where the object is to impress one’s own ideas on others for profit motives or self-image motives; and communicating with them—where the object was “a communion of ideas”, a sharing and mutual enriching simply for the joy of it.

Teaching by being

Perceiving the truth that means determine ends operating at the technological level, Marshall McLuhan wrote, “the medium is the message”. A primate researcher in the seminar related how this is becoming known about the human body, too. It is only recently we have begun to realize to what a large extent our body is the medium through which we communicate our attitudes to the world. Body language or kinesics is the term commonly used to describe this phenomenon, “where what one wants to say is expressed in a very formal (through the form) manner. Simply the way in which one carries a child communicates information to it. There is a way of carrying it that says, ‘Now we are going for a walk and everything we meet is our friend’. There is another way of carrying a child that says ‘Now there is danger. I have to protect you.’ If you carry a child in an over-protective way it starts fearing everything and everybody. Experiments show that a child carried in the right way develops a great confidence in his surroundings. The method of carrying had told him, had taught him spontaneously, ‘Everything around you is friendly’.”

“Be simple, be sensitive, be sincere”, had exhorted a business executive from Bombay a little earlier. Now we, and probably he too, could see the context that makes this so important, not only for ourselves but those nearest us. It is more important to be so attuned that the right information spontaneously radiates through, than to study all the techniques and body gestures which convey the “right information”. In any case, he added, “when we try to be sincere, automatically something more, something deeper comes through”, and life vibrates with a greater reality.

It is relevant to interject the research of modern science and relate this information to language itself. Shape is now shown to have its own harmonics; that is to say, shape is an expression of sound. This means that if shape communicates information that could determine a person’s psychological orientation, then sound is even more influential. Here lies the importance of mantric languages, where words are formed so their semantics confirmed that there is a unified principle of sound (phonetics) ranging from monkeys to man. “Man has grown ‘outwardly’ at the *expance* of his spirit”, added our Sanskrit scholar, “and this fact is reflected in language’s recent gain in form and loss in content. More attention is now

directed at how to say a thing instead of what to say." Forming the undercurrent of these thoughts was the present obsession with technique, the brilliance and wit of the arts today, no matter how much it degraded our nobler being and dried up our aspirations. Appropriately, the moderator called on us to work for the unity of word and deed, by which the forms of language would reflect a rich content. He concluded his remarks on the subject by speculating whether we would attain those heights where silence (which Eastern teachings affirm is the totality and wholeness of sound) would "serve human understanding better than language"! He was obviously developing his earlier remarks, that because man has lost touch with the inner silence, "religion itself, which was originally designed to help man to discover God" and thus unity, has been fragmented into "religions" by a babel of voices more destructive than Joshua's trumpets at Jericho. "Religions have divided men, and God as well." The time has come when we must regain contact with the silence at the centre of our being "and replace religions with the essential religion", for which the word spirituality was used. "Understanding the essential unity of all religions is, of course, the first step for the religions to die and true spirituality to be born."

Exploding the Myth of Mecenary Man

Thinking back to the phase one discussion of service, perfection in work—that "mechanical things should be done by the machine and man should be released from drudgery to the rightful purpose for which he has been created: expression of the higher faculties of the mind"—the moderator drew attention to India's experience in industry. The empirical verification of the phase one discussion given by his account is highly significant for the future. In a country like India there is no sophisticated industry run by "advertisement-wallas" to apply techniques of depth psychology for indoctrinating the populace into the world of consumerism. So here, he said, "financial incentives go up to a certain stage—after that they are useless. It is found that in factories where people are highly paid there is a high degree of absenteeism because in three days they earn what they expect to earn in a week: and the people are a contented race, for they then do some other [personal] work which interests them."

These ideas were expanded by the business executive from Bombay who referred to psychologist Abraham Maslow's hierarchy of needs in man and its impact on management techniques. "Man's needs", and he was including the worker in industry, "are arranged in an ascending order of significance beginning with physical needs (food, clothing, shelter), continuing through emotional and egoistic needs, to psychic needs. Yet reigning over all these is man's need for self-realisation".

So our first groping steps in exploring the inmost realities of man are already revealing the shape of future patterns. They show us how sound was Gandhi's understanding when he said, "All life should be taken as a trust". The business executive continued, "Gandhi told the industrialists that their power, their money, their capital must be regarded as a trust and used for the interests of all concerned: the industrialists themselves, the workers, the shareholders, the customers using their products, and ultimately society itself". He quoted the Scott-Bader Commonwealth of Britain as an instance of a firm run on this trusteeship

pattern—and deplored the necessity to go so far afield for an example. He added that he was a member of The Trusteeship Foundation which was trying to motivate industrialists and businessmen to voluntarily take up this principle in the pattern and structure of their business and industry.

In the course of the discussion on industry, two important empirical observations surfaced to indicate just how good stewards fulfil such a trust.

The first was the approach to management of the American industrial psychologist, Frederick Herzberg, outlined in his recent theory of “work itself”, which has grown on the exploded myth of mercenary man. His findings, according to a former management consultant in the seminar, are that people in large companies and corporations in America, though they say they are working for money, actually produce better quality work, stay in the job longer, and are more reliable if they get work which is challenging and for which they can take more responsibility. For example, if somebody works for a telephone company and all they can do is take the calls and pass the messages on to someone else, they show little interest. If, however, they can themselves deal with the full cycle: take the call, take action on it and report back the caller; then they have a sense of responsibility, feel they are taking care of the caller, serving him or her, and so they stay in the job longer, make fewer mistakes, production goes up and everything changes. Now this is a startling discovery, because everybody thinks people work for money and so business is organised on this premise. Yet Herzberg’s work shows that the increase in benefits to the company go up radically when the company bases its approach on people working for the pleasure of the work itself, and gives them responsibility.”

The second observation relates to responsibility too, but this time the responsibility of the trustee or steward not to overpower his subordinates, not only by too little delegation of responsibility to them, as discussed above, but by avoiding the provision of too much protection. While there are legitimate needs for a protective redressing of economic imbalances, we were reminded by the moderator—wearing his industrialist’s hat—not to ignore the fact that “a person receiving assistance has a tendency to remain dependant”. Once again an Indian example was suggested, that of the scheduled castes. “We give protection to the scheduled castes and now everybody wants to be one of the scheduled castes. Originally it was intended that the weaker section should become stronger by this protection but because of it they have become smug and happy in their weakness. They don’t want to come up.”

The Root of Things

In this context, one of the more penetrating insights shared with the conference by this industrialist is particularly relevant. “When I was a small boy I heard a story about the Buddha. He saw a sick man suffering on the roadside. And then, I was told, he renounced the world! I couldn’t understand it. Why renounce the world? He was the king’s son. All he had to do was send the man to the state hospital. It was later I realized, had he done that he would have solved the problems of that one sick man. But he would not have received en-

lightenment on what causes the problems of the whole world. His action took him to the root of the problem."

"Once the real thing is understood", he declared, "these twists in our affairs straighten themselves out. When we go to the fundamentals, to the root of things rather than deal with them superficially—trying to solve things at a surface level such as cooperatives, re-distribution of wealth, etc.—then we learn the middle path of balance and harmony."

In his opening remarks the moderator had stressed that the whole conference was intended to bring into view the fact that "matter is as important as spirit, spirit is as important as matter". In our quest for fundamentals it is of the essence to approach all planes of existence as aspects of one continuum. Equally we have to move out of the patterns of the past that limit us to individual liberation—not just the discredited sexual or political liberations, but even spiritual liberation itself. "Man has attained his ultimate future", he later said in a reversion to Tagore's distinction, "but men have not even attained their next future. The whole idea is not to liberate oneself into something higher, something greater. Man has already done that, not only in India but throughout the world. For all that perfected men like Jesus and Buddha achieved, society remained as it is, the world remained unchanged. Our next future lies not in liberation but in the collective transformation of the world."

Bringing Sir Aurobindo's philosophy into focus, he concluded, "Today the cry from the roof tops is 'Enough of your spirituality in which you deny the world, negate existence. Unite Heaven and Earth in a happy marriage!'"

KNOWLEDGE, DEVELOPMENT OF CONSCIOUSNESS

Seminar Phase Four

The beginning of this exploration was formed early in the discussion when an American lawyer reminded us that "the conception of reality in terms of which the individual experiences his life, plays a crucial role in setting the possibilities a civilization can achieve. Ultimately, man cannot know reality intellectually. What he can do is work to make himself sensitive to it, so attuning himself to it that it will use his personality as a vehicle by which larger dimensions of reality are expressed in the world. This experience is one of growth. It is personal, but taken collectively and cumulatively it becomes a shared perception of reality which enables a new quality of feeling to permeate the culture as a whole through the increasing and deepening experience of the individual." The law of Li shines beautifully in this.

Light on Consciousness

In his opening remarks the moderator, Professor Theodore L. Kneupper, had proposed that the primary focus of the session should be the question of what exactly is the character of consciousness. That this made a good basis for moving into the future was immediately apparent, for it took the discussion straight into terms implying more than one plane of existence. "To integrate" and "to know" are the two Latin roots of *consciousness*, *con* and *scire* respectively. So it means "to integrate multiple planes of being or awareness". One of the most cogent and coherent contributions, by an Indian scholar and sadhak, described consciousness as "self-awareness and all-awareness". Saying that consciousness is throughout the universe, he quoted two thousand year-old writings to describe this phenomenon. Their accord with Teilhardian perspectives was so complete it could hardly have escaped the notice of those present. "All things have consciousness within them. Only, this consciousness is not equally organised, equally articulate in all forms. It is graded from the level of the stone, the plant, the animal, to the level of man and beyond. There are levels, and levels, in this creation where consciousness is organising itself, and at this moment it has reached, in man, the mid-point of its evolutionary progression in the universe. In man consciousness rises above instinctive or sub-conscious functioning." It reaches the level of intellectual and intuitive functioning. "The presence of god in man", contributed by a German scholar and sadhak, complemented these views.

An industrialist from Bombay distinguished objective from subjective consciousness. The latter was an awareness "where we feel *within*—what we may know, in the sense of

identity with—and the former where we are conscious *of* something". Objective consciousness was regarded as "a more conservative idea, perhaps more in line with our current ideas on psychology. It is that consciousness which is simply the awareness of some object."

This distinction proved most useful in exploring the new or new age consciousness that is so current. A theologian from Harvard forcefully reminded us that a practical entrée into this endeavour was to observe what new objects or factors we were conscious *of* in the world today—of the poverty of large numbers in the world, of women's rights, of world-order models (from the work of the Club of Rome to the work of Auroville and Findhorn), of social equality, of racial equality—more conscious of these than ever before. And someone added, more conscious of the polarization of life and life-styles, characterized as Eastern and Western, fading like a morning mist in the brilliant sunshine of modern investigation. *That* constitutes aspects of a new consciousness. This objective perspective on consciousness "propounds it as simply an extension, one step beyond where we have been in the past fifty to a hundred years or so. That is, not as something radically new but a ramification of the old. This was the material evidence manifesting in the world. But to confine our attention to this could be seen as an attempt to reduce the new into the terms of reference of the old."

Proponents of subjective consciousness as the *real* arena were unequivocal on this score. "Can the old mind with its conditioning ever understand the new?" asked a Theosophist from Varanasi. It is useless to "ask the new consciousness to place before us certain tokens of recognition because unless the mind recognises that it is new in contradistinction to the old, it is not going to be able to express the new".

He narrated the story of the professor who visited the Zen master in his quest for knowledge. Instead of answering his questions, tea was served, the Zen master pouring into the cup until it almost overflowed. "Stop," said the professor, "the cup is full, it cannot take any more." "Ah, Sir," said the master, "it is as your mind is. Ask me no questions until you can receive my answers." Until the cup of the mind is emptied we are not qualified to discuss the character of the new consciousness—"until 'we' are emptied we cannot be filled with the nectar of life".

He concluded with quotations from *Savitri*. "Mind is only an interim report", and the Mother: "Mind is only an instrument of action, it is not an instrument of knowledge." The subjective aspects of consciousness precipitate man into a "radically different awareness". It requires a "total leap" from intellectual to another kind of functioning which the mystic propounds as the true way of knowing. It requires "the human mind to admit it does not know, for the possibility of understanding this new to emerge." We have to die to the old dimension "for it is sure that the lower dimension can never understand the higher dimension." His ringing challenge "How are we going to die?" was not without its poignancy.

New Confidence of Interior Pioneers

The emerging clarification of human faculties into distinct components was pin-pointed by a Canadian director of adult education who referred to the increasing confidence with

which people in the West such as Eileen Caddy, Jane Roberts, David Spangler, were promulgating the concept of "a communication coming 'through' an individual: it was not they themselves who were communicating". The term intuition was used to denote the faculty through which man could be cognizant of the psychic and spiritual dimensions, the term intellect being used for the faculty trained and used in mental dimensions. Mediums, clairvoyants, prophets and healers utilizing "unusual and mysterious modes of working with matter and human beings" are beginning to play a salient role in society. Of course such functioning is an immemorial art in the East, which was mercifully spared the official extermination practiced against the "witches" of medieval Europe. What is new is "the emergent possibility of bringing intuition and intellect together", prominently entertained by cultural historians Theodore Roszak and William Irwin Thompson.

Science today makes a significant contribution to this union by showing us that the brain, far from being a homogeneous blot, is highly specialized. A south Indian medical doctor pointed out that the limbic cortex or "lower brain" of our animal past controls all vital organs. The neo-cortex or "higher brain" is the seat of high intelligence. But even that is highly specialized into areas of speech, foresight and planning, etc. The major division is into left and right hemispheres, the one for intuitive and the other for intellectual functioning.

This provoked a lucid and elegant exposition, by the chairman of the conference, on the subject of intellect and intuition. Consciousness in man is "now functioning at the level of the intellect, where we can reason and assess things according to logic. But our intellect is limited, its knowledge imperfect, we are 'cabined' by its mental formulations. The essential characteristic of intellectual functioning is limitation. Unless we limit things, define things, we cannot understand at the level of the intellect. So what is one in nature we cut up into bits, we deliberately fragment and understand it. Yet in so doing, 'I' become separate from 'you', that is what is called the ego. So there is a division into ego, a division of knowledge."

The functioning of the intuition is quite the opposite—its approach is integral, holistic, unified. He continued, "In the last few decades we have seen a great movement and today it gathers momentum towards the perception of oneness in the whole diversity; in all the 'many' we perceive the 'one'. This oneness has been experienced at all times, but only by a few individuals. Thinking or perceiving is one thing but to feel it as a fact of life is quite another. Only a few great saints, a few blessed souls have felt this oneness of life and consequent on this experience, the fact of love welling out from the heart of the whole of creation, and the welling up in themselves of uncalculating pure love as a result. This has been the prerogative of a tiny few—occasional leaders, occasional spirits like Jesus, like the Buddha. Today this consciousness is capturing larger and larger numbers. It is one thing when universal truth first comes onto the cosmic horizon as ideas. People dwell upon them. Then certain ideas are accepted as ideals, something to which we try to approximate but we always feel they cannot be fully realised in our lives. Still, we keep them as ideals. Yet eventually the stage comes when the truth that came as ideas, that reigned over our thinking and life as ideals, manifests as 'actuals'. So the ideals of unity, of harmony, of love today are in the process of actualizing in our lives. Each one of us is expressing this impulse in

the language that is natural to us, in terms we have inherited; Christian, Muslim, Parsee, Hindu, each has its own mental formulation through which the attempt is made to express these universal truths. The emergence of a new order of consciousness of which the significant values are unity, harmony, love, is being increasingly organised. Instead of an individual approach, everywhere the leaders of thought are thinking of a global approach; as are the leaders of nations, in their own terms. This advent of a global approach for the collective and a universal approach for the individual is the signal evidence that a new consciousness is emerging and it is going to claim man: convert him from individual man into universal man, from a fragmented world into a united world with diversities still given free play."

The Label is Irrelevant

These ideas were given a practical dimension by a former management consultant from America when it was declared, "Achieving a new consciousness is not a matter of finding the one true yoga. The important thing is that the new is *integral*. This movement to unity is happening throughout the world." It was made quite clear that it doesn't matter which yoga you do so long as you are open to the new: "That means to be open to unity, to identify with everything and come into contact with that degree of love, harmony and wholeness that is the pre-requisite for such perception and expression. The label is irrelevant; any Christian, any Marxist, any yoga student who doesn't learn this, is still identified with the old, and out of tune with the universal love and harmony that is bringing all mankind into one large communion."

Which brought the discussion to the eternal question of every seeker: How? How do I achieve this perception, this identity with the whole, this higher consciousness. How?" That the primary response is one of receptivity was expressed with crystal clarity when this American sadhak went on to describe how we move away from confinement to the intellect. "There are times in our life—it can be while we're doing the most ordinary thing, knitting a sock, taking care of the baby, driving the car, working at the office desk—there are certain times in this daily routine when *something* tells you that your intellectual mind doesn't know what to do next but *it* does know. Call it what you will—the Divine, something beyond the mind, the depths of the heart—something tells you with a certain sureness that what you should do next is such and such. And your intellect will sit back and argue about it. But this other thing is so sure, so calm, so peaceful—and whenever you follow it you find that it was the right thing to do. And when you don't follow it, you get in a big mess! It knew better than your intellect. Today we are all having this experience. Now that's what's new."

Follow any guru, form any group but it would all be irrelevant bereft of receptivity to this force or power. For it is in this way, and this alone that each one of us can grow into the new; "by being aware that something beyond the intellect is starting to bud in everyone throughout the world. If we will but give it the faith and confidence that allows it to grow, what will happen eventually is that instead of being a flash in the pan once every month or two, we'll be living this way all the time." Our intuition informs our intellectual functioning, we

learn to consult it before we make a decision. His contribution ripened into the affirmation "I won't be dependent on my intellectual mind. I'll live according to this new intuitive mind—in a new dimension of harmony with the whole of humanity who is also learning to live within this new dispensation and we will come into a unity where we don't argue because of the divisions caused by the old, old, old intellect."

Seeds

Discussion on this dying to the mind, to the intellect, brought forth the analogy of the seed and tree. "The seed cannot become a tree until it gives up its life as a seed. In the process of transcending there must be a dying." The tree itself was used as a further analogy. Each of its leaves is different. Arguments between the several "yogas" such as Christianity, Marxism, and Vedanta was like leaves arguing saying "you're different, I'm different". This is a good illustration of the need of different disciplines, because of the diversity of consciousness. There is no conflict between them in truth. The new consciousness sees this inherent harmony as between leaf and root that is the true secret, and it is this perception which the intuitive function is all about.

An experimental educator of Auroville referred to Dane Rudhyar's notion of seed ideas as aids to moving out of the divisive, egoistic sphere of the intellect into the intuitive understanding that each of us is part of the whole and the whole is part of each of us, as the law of Li proclaims. The interests of the whole become indivisible from our own interests for we see others as members of a single reality. Another way of putting this is that we are using a new set of values "through the conceptions governing Western civilization falling apart rapidly thanks to the work in modern science which shows us new vistas—including the meeting ground between materialism and mysticism." Coming in on that, others said: Be it Nietzsche or Sri Aurobindo or Teilhard there is a clear understanding that this dying to the old—the emergence of superman from man, of the supramental in the world, of the noo-sphere in our biosphere—require that we give up certain values evolved out of the conditions of the past and adopt new values, values inherent in the seed ideas of today.

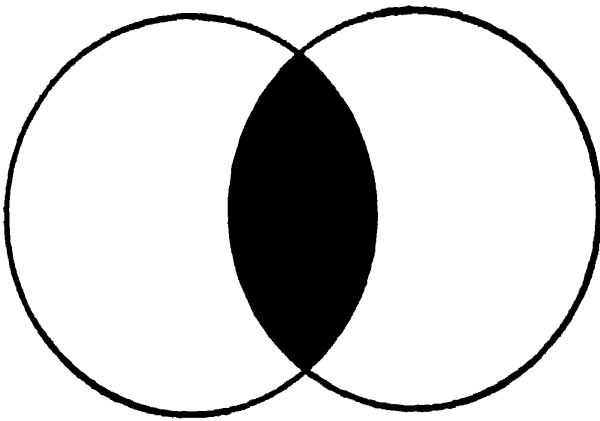
One seed idea he described is *evolution*. Not in the old Darwinian sense, but in the sense of a spiritual or interior unfoldment: the perspectives of a Sri Aurobindo or Teilhard de Chardin—not to mention the old Wisdom Tradition. The concept of mankind traversing an evolutionary trajectory along which he moves to transcend himself is not just an academic idea of the times. "The feeling is gaining increasing currency that we need to transcend ourselves simply to survive on this planet", exclaimed one participant.

A second seed idea was Ervin Laszlo's notion of *interexistence*. From television networks linking up global dialogues (poly-logues?), to ecology—which shows the intimate interconnection of all life, that "you can't take anything out of the picture, can't dispense with any link in the chain of life without affecting the whole"—the oneness of life is being revealed to us by science in a very tangible way; not in the abstract ways of the past. Here is a concrete instance of an ideal crystalizing into an actual.

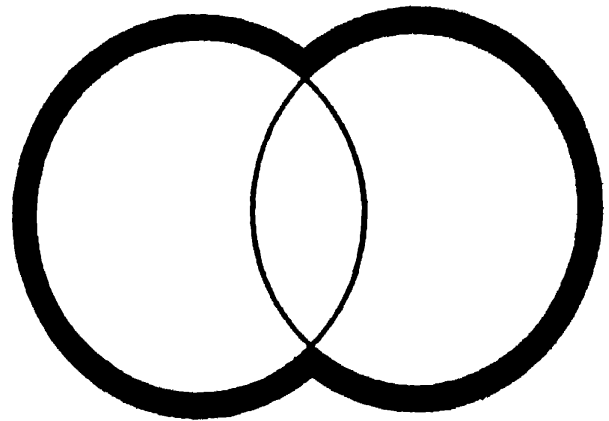
A particularly interesting exposition of another seed idea was the account given, by a

French Aurovilian educator, of set theory in new mathematics. This has been formulated by Cantor who meditated on the infinite in his own way, working to understand mathematically what the universe is. In other words he engaged both intuition and intellect on his quest. When we look at his results we see that all his mathematical movements are also movements of consciousness. It shows us how to train ourselves in a way at once mathematical and spiritual. For this new mathematics, the frontiers between sacred and secular, inner and outer life, have been blurred. Even the names of these movements, the figures below, are ones we'd recognise from intuitive disciplines.

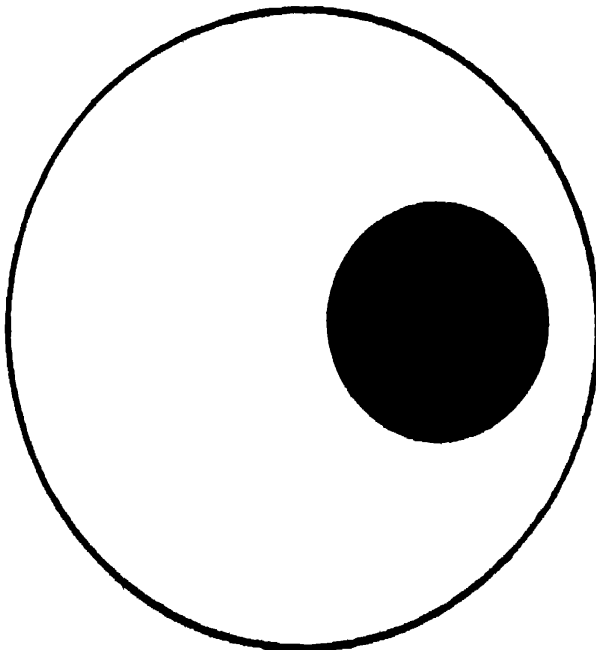
A quick look at inclusion and identity help to clarify the position.



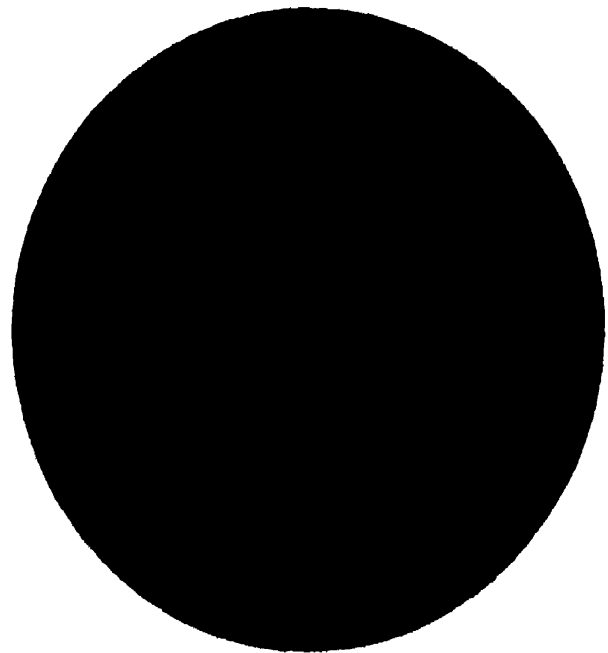
Intersection



Union



Inclusion



Identity

Each of us is *included* in humanity, included in the universe. Another aspect of inclusion is the mother who learns to feel her child included in herself during pregnancy. Yet sometimes she lets this persist after its birth—and it should not develop into a possessive movement. Reminding us that the subject was mathematical games played in kindergarten (in case we imagined it a spiritual discipline) this participant went on to say that in the new mathematics we learn that not only can A be included in B but B can be included in A, and these two things can happen at once. These two things can be true at the same time. And the result is *identity* between A and B.

Filling the Cup

Seed ideas have to be sown. True, they need empty cups, but now there is an increasing number, both of cups that have been emptied and the unfilled cups of the new generation. Where do we start? As will be clear from our opening remarks, this education has to start at the individual level. It is the energy radiating from the individual attuned to the higher dimensions of the new that starts to affect other people, calling to the higher in them, calling their potentials into realisation. Actions, which reflect body-consciousness or body-power yoked to mental power, speak louder than words. Being speaks louder—in the sense of more influentially—than actions because it is body-power and mental-power yoked to soul-power. Soul-power radiates through the body for transformation of the world.

We must learn to realise the impact of what we radiate. A Toronto hatha yoga teacher elaborated on this point feelingly: "On a rainy day a mother says to her child, 'If you don't wear your rubbers you are going to get sick, you are going to get sick'. The child does not wear his rubbers, he comes back and he gets sick. And then she says 'I told you so'. And she's given him his cold.

"She could just as easily say 'If you wear your rubbers you will be nice and warm, you'll be nice and warm, nice and warm'. What a different vibration! The point is we must begin to think of what we are radiating to others in all that we think, all we say, all we do; in our homes, with our families, our friends—those we love as well as those we are 'not resonating with in a nice flow', for 'we mustn't use the word 'hostile' must we?' This is the beginning of education.

That this is an effective and efficient means even on the global scene was shown to a nicety in a topical reference that a Canadian made to the morning newspapers which carried an editorial on Dr. Jonas Salk, recipient of the Nehru Award for promoting international understanding. Interestingly enough, "Dr. Salk is among the group of people who are congregating around William Irwin Thompson, founder of Lindisfarne. Thompson has been influenced by ideas here at the Sri Aurobindo Ashram. So here you have ideas being disseminated in the world press, seeded by ideas generated here, and then Lindisfarne and elsewhere."

The Family of Ideologies

As the seminar drew to its close, stirring reference was made by an octogenarian working for World Union to the research findings in the United States published by Willis Narman. In his paper "The New Copernican Revolution" he writes that the most important event future historians will recognise for this decade is the exploration of man's "inner" universe—a development he sees as uniting science and spirituality. What the seminar didn't have the time to pursue was the magnitude of this fact.

Its true potency could be assessed from the fact that it is not confined to counter-cultures such as those depicted by Theodore Roszak, nor even to seers such as Sri Aurobindo and Père Teilhard who are eliciting a greater awareness of spirituality. It exists even in the heartland of the material sciences. For quantum physics describes the true reality as "mutually unobservable but equally *real* 'worlds' ". All kinds and conditions of human questings are transcending the merely technocratic physical dimension of man, to the knowledge that in truth man exists in many dimensions of consciousness, though these do integrate into one unified continuum, one cosmos. Here lies the royal road to the inter-disciplinary dialogue of the next future.

Our paramount need of this had been explained in a pithy, hard-hitting comment by a Harvard theologian decrying the current exclusivism of ideology. We were informed in ringing tones, "If you say to the Freudian, 'I don't understand', he says to you, 'You have to undergo the yoga of Freud, psycho-analysis, to understand what it is all about' ".

"If you say to the Marxist, 'I don't understand', he says to you, 'You have to undergo the yoga of Marx, achieve a true understanding of the role of social structure—the infrastructure—in the level of consciousness attained by a society: you have to immerse yourself in the structures we believe determine consciousness—then you will begin to understand' ".

"If you say to the Christian, 'I don't understand', he says to you, 'You have to undergo a conversion: you have to undergo a transformation, before you will be able to grasp what is entailed in the idea of the kingdom of heaven, before you will be able to feel the love of God in your own life' ".

"Everybody says, 'If you're going to get the new consciousness I proclaim to you, you have to undergo a certain discipline'. If we demand that people undergo *our* discipline before they engage in intelligent, really equal conversation with us, we're stuck in the patterns of the past. To build one world based on unity we have to find a way of talking across the *boundaries* of our disciplines, talking across to people who have undergone a different discipline and therefore seemingly have a different consciousness which they also think is the truth. We have to find a way of not simply *proclaiming* our truth, but of listening to other truths, and talking with persons who have other truths to proclaim."

Clearly it is our so-called scientific myopia of ignoring all but one level of consciousness, that has been so fashionable, that inhibits dialogue between those experiencing different levels of consciousness and so proclaiming seemingly unrelated and unrelatable truths. Equally clearly, a systematic exploration of the vast cosmos of the "inner" is a step as epochal, and perhaps more crucial, than our construction of a science of the "outer" physical uni-

verse. Our hope lies in its potential for creating just that edifice of knowledge which would give society a forum where all disciplines, all yogas, may communicate.

Conclusions

Summing up the deliberations of the fourth phase of the seminar the moderator indicated three important guidelines.

The first he described as "a profound sense of discrimination. Learn to weed out adoration of the false from adoration of what is really true." It is too sadly easy to get caught up in "a sort of mystical totalitarianism, where *my* group has the truth and we're going to make the whole world right". *The hallmark of a good teaching is the natural humility concomitant with the experience of cosmic oneness.* It had been remarked during the discussions that the blind devotion of the past is modulating into an age of knowing devotion: knowing as practical as the capacity for snap assessments of character in the anything-but-sentimental world of big business. This is what the uniting of the intuition and intellect is all about: the knowing heights of the former quickening (breathing divine life into) the expression of the latter.

The second was described as "the undogmatic investigation of consciousness" which, he said, seems to be coming forth in the realm of a radically changing science. At the same time we can't pretend that any of the insights given by the highly respected books of wisdom have all the answers. He concluded, "So I'm just trying to bring out that we have to be unprejudiced and dispassionate in our search for what the nature of this truth and this consciousness is."

Last and encircling was the conviction that the emerging consciousness will not be Eastern or Western; it will be total. In the global context we now live in, "we are going to have to exchange our differences, perceive the unity in our diversity". When the inherent or essential unity is perceived then we are *able* to admit to the differences that otherwise scare us. Trying to build a world on anything less than the diverse experience of unity is attempting to build a world order on a pretence of unity: vain effort. We are saved from toil of fruitless work because this real unity permeates our embryonic global society. In the last century when communist and socialist ideas began their ascendancy it heralded the beginning of our epoch. We are poised on the brink of the new epoch because the unity we speak of—as epitomized in the forming synthesis of the sacred and secular traditions of science and mysticism—is penetrating the very heart of our global intelligentsia.

SYNTHESIS

Integration Address

M. P. Pandit

We have been hearing a large number of views on the next future, on the advisability or otherwise of discussing it and the different trends that have been noticed during our discussions. Before I come to my task, which is to give a kind of synthetic survey of our proceedings, I would like to make a few preliminary observations.

World Union, which has hosted this conference and has invited all the delegates and participants of the seminars, was founded by the Mother precisely to provide a forum where men of all patterns of thought, all schools of philosophy, all sections of the public who believe in the ideal of human unity can meet and discuss, collaborate and work towards the fulfilment of this noble conception. We have been instructed to keep out names and personalities and to put forward only the truths which are of universal implications and claim universal acceptance.

The ideal of human unity, that the whole world is one, which Wendall Wilkie spoke and wrote about in 1940, is not the vision of a dreamer but a fact which is realising itself. Now, for those who believe it, this is the forum in which they can meet together, compare notes and discuss. I am most happy when I stand on the platform of World Union because that is the platform from which we can freely reach the different sections of philosophy, social or metaphysical or political. World Union would have welcomed the participation of even Marxists in our conference today. Friends perhaps do not know that there have been occasions previously when we did have participants from the Marxist party. Also I must make it clear here that Marxism has no fear for us. Actually, the Mother accepted in Auroville two of the major principles or doctrines of Marx's communist philosophy: that all men are born equal and that all should be given equal opportunity to pursue their development. We have added some features which are denied in the communist bloc, and those are freedom of thought, freedom of belief and freedom of expression. We have taken the best from all philosophies. Ours is an integrative and assimilative spirit. Anything that could be assimilated, anything that could be made a part of our life and thought, has been welcomed and accepted; only certain elements that refused to be assimilated have been left out. The outlook is a world outlook and the ideal is world unity. We welcome constructive suggestions and criticisms from everywhere. You will admit you have had a rather free discussion during the last three days when we entertained contributions from people in diverse walks of life but whose ideal was the same.

Second, there seems to have been a good deal of confusion regarding our subject matter. I was constantly hearing talk of the superconscious. I do not think the superconscious is relevant to our deliberations. We are not ready for the superconscious. There is a stage which we have to cross before we can be ready to receive, to imbibe and grow into what is called the superconscious. From the human mental consciousness the next stage, the next future, is a growth into the universal consciousness, not the superconsciousness which is still far off. We should be talking in terms of a cosmic consciousness; that is the next future. When we discussed yesterday what the next future will be, we were not referring to a distant future or an ultimate future. The ultimate future will indeed bring about the perfection of man and society, but for that we have a long way to go. The divinisation of man, when man will become God, is an ideal, a goal that God alone foresees. But our next future that is emerging from the past evolution, in which we are going to participate, willingly or unwillingly, is signalled by a universalisation which excludes nothing.

If there is one feature of Sri Aurobindo's and the Mother's philosophy which has captured my heart and soul, it is this comprehensiveness. It gives the true value to every philosophy and standpoint, including Maya Vada. So many scholars and seers have confirmed that they have had a better appreciation of their system after reading Sri Aurobindo's exposition. This is not to claim any superiority; it is contrary to our spiritual tradition to think of either monopolising truth, claiming superiority or imposing our opinions on others. The most essential characteristic of the spiritual consciousness is freedom. How many times the Mother used to tell me that each individual is unique; each one has his own development. Sri Aurobindo used to say that though the path is the same, each one has a way of treading it. Each one has to work out his destiny in his own way. So there is a compulsive element of freedom in our spiritual approach.

World Union has a spiritual basis. There are many bodies in the world which aim at world unity, but our basis is different. We believe that only by a spiritual approach can real unity be achieved. In other words, the unity has first to be realised at the soul level. Not by legislation or propaganda or constitutional arrangements can real unity be achieved. The Mother has said, "Unless you build unity within yourselves you can't achieve world unity". Each worker in the cause of world unity has to integrate the different elements within himself, to build up a basis for unity, before he is able to express that consciousness of unity. A hundred such individuals in different parts of the country, a thousand such people in various parts of the globe can become a force working towards world unity.

"How are you getting on?" people ask. "You are meeting, you are framing resolutions, but how will it work?" Well, our consciousness dwells on the theme of unity. We are in touch with other bodies working for world unity. Literary exchanges with different approaches promote a living sense of unity. We want to create a climate of unity. Seminars, conferences, are one way to achieve this. Our organisation also conducts a monthly journal, *World Union*, whose pages are thrown open to anyone writing on any subject provided it contributes to the sense of human unity. It is for everyone to make use of it, and I am afraid we are pursuing non-existent bogies in suspecting any kind of indoctrination or desire to dominate. Truth doesn't need to be advertised; it is infinite; it needs no human trumpeting. Truth is

many-sided and we can never say it is a monotone. It is a million-aspected body, and we have all become adult enough in mental knowledge to recognise and realise that the larger the number of experiences of the Reality we integrate, the richer our heritage will be.

My friend spoke of the danger of what he called mystical totalitarianism. I am afraid those days are gone. What is mysticism? I can accept the concept of an institutional religious totalitarianism or a cultural or political totalitarianism, though the moment it becomes totalitarian, culture ceases to be culture. But mysticism is a dimension of consciousness which exceeds the mental, the logical, the reasoning limits; it has a soul character. Mysticism has a soul value and the inalienable quality of the soul is love. Can you find me a mystic whose heart does not overflow with love for humanity? Have you ever heard a true mystic presume that he has the truth, which he has to impose on everybody? It takes Herculean effort to make a mystic talk. A mystic doesn't talk; a mystic emanates. People have to wait for days together before a true mystic will talk of his experience, because it is ineffable, it is of a higher consciousness and cannot be put into words. "Thought and speech fall back when we approach the Ineffable", say the Upanishads.

Is it possible for us who are products of the old civilisation to conceive of the new? Certainly, for the new is not something brand-new that is going to drop on us from heaven. It is something that is growing, and growing from the elements in which we are involved. We are in a process of cosmic evolution, and individual evolution is a part of it, so the new future is something that will emerge out of the old elements. There is something that is called *nisus* that is behind. There is the *nisus* of consciousness that grows and when it emerges fully it reveals itself in its true element. When the force of life emerged from inconscient or insentient matter, it was the emergence of a new principle. Similarly, when out of life the mind principle evolved it was a new thing, but it was new in the sense that it had not appeared before, not that it was something that had dropped from the outside. The evolution of consciousness is not a process of manufacture; it is an organic growth. And it is because we have something to do with it that we can recognise it.

There are many signs, for instance, which speak of the new consciousness, though I believe and admit that it is somewhat premature to speak of the new plenary truth-consciousness now. However, there are certain intimations. The new consciousness of which the mystics speak today, the truth-consciousness or the God consciousness, has certain intimations of intuition, of clairvoyance, of the direct apprehension of truth. These things are not just empty phrases. Those individuals, genuises and saints who have devoted their lives to this discipline have gotten intimations and experiences of the new consciousness. It is because now there is an attempt in nature to universalise these experiences, to make these rare faculties the possession of the common man that we say that a new age, a new consciousness is imminent. There are more instances of intuitive flashes, of telekinesis, where consciousness can work without the instrumentation of physical matter. Communion without words is a phenomenon which scientists have begun to study; many experiments are being made and books written. All these phenomena were not known to this extent about two decades ago; their very multiplicity proves that something is in the offing. We are on the threshold of a new development in our consciousness. The scientists speak of it in one way,

Sri Aurobindo speaks of it in another way, a third person will speak of it in yet another way, but their expressions are all ways of capturing the descending truths and formulating them, and they are all governed by the environmental conditions.

Now this is just to place before you that truth is nobody's monopoly ; it belongs to everyone. We are all children of God, or manifestations of consciousness if you don't believe in God. And consciousness, as I said this morning, is something self-aware and all-aware. It is not merely aware of itself, but it is simultaneously aware of everything else. My consciousness and your consciousness do not have this feature because we are living on the fringe of consciousness ; we are functioning with only a small faculty of our consciousness, the mind. The mind is not consciousness; it is a particular faculty, a localised operation of consciousness. Consciousness can very well function with the suspension of the outer mental operation.

I was saying that the next future is only one stage that is being prepared by our evolutionary process. There was a note struck on the first day of the conference that we are thinking of the future because of fear. A number of reasons were given why there is fear. But I would say that all of us have gathered here from different parts of the country and from different parts of the globe not out of fear but out of hope and expectancy that something great is to come. Let us compare notes and learn what we have to do. Not out of fear have people spent their time and money to come here. Fear is a sign of ignorance; fear is a lack of confidence in one's self and in Providence. I don't think we belong to that camp.

We noted that this universal consciousness of which I spoke, the consciousness that is working in the universe, has a four-fold movement. First, there is something that seeks for knowledge, seeks to know. Then there is something that seeks to effectuate that knowledge—strength. Thirdly, there is the element that seeks to produce, to coordinate, to build harmony and relationships. Finally, there is something that seeks to serve. Now these four elements are the characteristic expressions of the manifesting consciousness whether in man as the individual or man in society or in the universe, and that is why the organisers of the seminar thought to carry on the discussion in these four channels.

When the question of service and perfection in work was taken up, it was pointed out that today the motivation in work has to be changed. It is no longer acceptable that work is meant only to earn one's livelihood. Technology has allowed us to lessen the drudgery part of work. Given more free time, man can have the joy of his work. The point was also emphasised that today in the development of consciousness work is looked upon as the body's worship of God or the Divine. And today we aim at perfection not to get plaudits or prizes, but for its own sake. We want to do things as perfectly as possible, each in his own sphere. There is an impetus for each person to try to do the work keeping the ideal of perfection before him.

Mention was made of agriculture, of the new movements that are in the offing, of the organic farming movement that is catching the imagination, of the ecology movement—the realisation that the balance of nature has been disturbed and the seeking to correct it. These are all movements indicative of our trying to introduce harmony in work. One of my friends also pointed out that another characteristic of the imminent future is the stress on preventa-

tive medicine instead of curative medicine, the stress on health rather than on disease. All the world over new movements of physical culture, physical perfection, development of body consciousness are growing. Now the subject of the body consciousness is a question which has drawn special attention in the present decade. We have always spoken of mental consciousness, or emotional consciousness but the idea that the body itself has a consciousness is being recognised. The understanding that the body consciousness has to be tapped so that the body is safeguarded even if the mind is not attentive is a new principle which is gaining acceptance all over the world.

Then the question of order and harmony came up. There was a lot of discussion. The fact is, there is in the universe a basic harmony, but this harmony is not a static harmony; it is a developing harmony. The world is a field of forces working for so many different possibilities. But there are certain broad rhythms in which the cosmic forces move, and there are basic harmonies which are rising as man's consciousness develops. The art of harmony and the art of happiness lie in each individual finding his attunement with those cosmic harmonies. And how is he going to accomplish that attunement?—by building a harmony within himself. Man is a multiple being. He has so many elements—his mind, his life, his emotions, his ambitions, his life-force, his physical requirements. They are all at war with each other with the result that man is a terribly distracted being, full of tensions. The art is to use discrimination, as one of my friends said, to separate the different parts of our being and to promote a certain harmony organised around some central point in ourselves—you may call it the soul, you may call it the central being, you may call it the psychic being, whatever you like. Take the best part, the most subtle part of yourself and organise all the parts of your being around it, and then you will naturally feel one with nature, one with humanity. There is a natural attunement and this is a point of harmony.

In the cosmos there are different levels of harmony. At the stone level it is an unconscious harmony; at the level of the plant it is an unconscious harmony, but at the level of man it is a half-conscious harmony, and man is expected to evolve into a being who has a natural and conscious harmony. One of the new features of the next future is this movement to initiate and to build conscious harmony between oneself and the harmony in the universe. One of the requirements of successfully building up this harmony is a collaboration between the individual and the collectivity. The age of the individual is over. There was a period initiated by the French revolution in the West when the individual came forward to claim his rights. Well, he has enjoyed them, he has developed himself, and now a stage has come when the individual has to subordinate himself and function as a responsible member of the collectivity, realising that the collective is no other than a larger term of himself. Everywhere, whether in politics, administration, spirituality, religion, you will find that the days of the messiah and the charismatic personality are over. Today there is a government of committees, executive bodies of small groups everywhere. There is the collective spirit in every sector, even in spiritual and religious matters. Hereafter there is not going to be one person who will be the leader of the whole world and who will claim the allegiance of myriads of people who will prostrate themselves at his feet. Hereafter there will be the collective spiritual avatar—and by that I mean collectivities, small collectivities of a few individuals here, a few

Individuals there, a few individuals elsewhere, who are breathing a higher consciousness. They will get together and exercise an elevating and an ennobling influence in different areas, and they will be the manifestations of the higher consciousness—not one individual or two.

We spoke of certain communities in the morning. Certainly they have their place, but these communities by themselves are not going to solve the problem. The communities are a necessity; they are more or less like laboratories. But it is the people in the world, people working in the various professions, who have to meet and establish an understanding in terms of this new consciousness. They have to create a network of lighthouses of the new consciousness just as the Rotary and Lion's Club movements have been able to spread all over the world with their ideas—whether their ideas are practised or not is a different matter. Those who believe in this universal consciousness and in this new age have to practice some of the values which are an inalienable part of the new consciousness: love, harmony, unity, compassion. Now each one has to practise, and when he practises he discovers others on the same wave length whose practise is the same, and it is in that way that the movement has to spread.

Apart from an intensive development of consciousness and the planetary communities in certain areas, on a worldwide scale also each member of World Union, each one of us who is here has a responsibility: after having heard so much, after having participated in the movement, we have to make a beginning now. We have to resolve to exercise our discretion, to function as world citizens, as claimants as candidates of the new consciousness of love. And one has to make a beginning wherever he is—in his house, in his office, wherever he is placed.

Speaking of the area of power and effectuation I would reiterate what has been said by my friend Mr. Shankaranarayanan: it is not power in itself that is the villain; it is the purpose or use of power to which we must look. And to keep the purpose right, in tune with the good of humanity, the quantum of consciousness has to be increased. Power is impersonal; it is only the exercise of power with a right consciousness that gives a personal element and gives the right direction. The field is the whole of humanity, and, as Ervin Laszlo said in his article in the conference souvenir volume, we have now arrived at a time when it is not co-existence but inter-existence that we shall have to pursue. It is not détente, but entente that has to be our ideal. And all kinds of power—mental power, power of thought, power of armament, power of resources—have to be utilised. Our leaders profess, at least, that they want to utilise and circumscribe the use of these armaments and resources for the good of humanity; even these professions were lacking some decades ago.

In our discussion there was also the suggestion that there should be a worldwide decentralisation, and this is inevitable. The days of centralisation of power in one person or a coterie are gone. Everywhere the movement is towards decentralisation. Each individual becomes a unit, a self-ruler—that is our ideal, and it is in that direction that the world movement is proceeding. The growing number of activities of the specialised agencies of the UNESCO and the UN, and the increasing scope of those activities show the unmistakable growth of global thinking, global assessment and a global approach. This is an unmistakable sign of the developing universal age of man.

Regarding the area of knowledge, it was repeatedly said that the bane of modern knowledge lies in increasing specialisation, and specialisation means that you concentrate more and more of your consciousness on less and less of an area of consciousness. This specialisation has led to fragmentation, but today, happily, we are breaking through the boundaries. Psychology is crossing over into parapsychology, religion is crossing over into spirituality, politics is crossing over into statecraft, and so on. It is being recognised that the truth being one, knowledge is one. The application of truth is a hundredfold, and knowledge may have many branches, but no field of knowledge can exist separately from the others. And where are all these branches of knowledge—of science, of spiritual scriptures—going to join? They are going to join in consciousness. Each individual's consciousness is the field where science and spirituality are going to meet. Consciousness is the field where the old and new, where God and man, are going to meet.

Thank you very much fellow seekers for the patience with which you have heard me. It is now my pleasant duty to express the gratitude of World Union to our parent organisation, the Ashram, for all the facilities that were given for the conference and to all my colleagues in the Ashram who have made it possible to have a smooth-running programme, and to my colleagues in World Union who have worked hard to prepare and see through the function, to you all who have come from long distances to participate, and to my friends from the West who have with good sportsmanlike spirit joined our deliberations and have not hesitated to express their apprehensions. We are all the more happy they felt this freedom, that they took this liberty with us to express their apprehensions, and we have tried our best to remove the causes of their apprehensions, but still if they have cause we shall certainly think about them. We are thankful to them for sharing many insights which we don't come across every day in our deliberations here.

Then, I was asked to describe the practical programme which we have to take. I have said that each one has to practise the consciousness of unity, to think only those thoughts, feel only those emotions which promote a sense of unity with one's neighbors and a feeling of oneness with the rest of humanity. Twenty years ago I am sure it would not have been possible for an American boy of about twelve to send money—two or three dollars—in a letter when he heard that there was a famine somewhere in India. I have received money from children of our friends in America. What does it show?—a growth of one consciousness, the world as one humanity. That even the children of America can feel for the children of India and, thinking they may be starving, deny themselves their pocket money and send it here is a spontaneous act of unity. It moved me to tears. Encourage your friends, encourage your children to promote this sense of unity, this feeling for everybody else. That is the practical programme.

APPENDICES

SEMINAR PARTICIPANTS

- Ms. Catherine Andrews—Capel, England: graphic, film, and computer animation film artist.
- Ms. Yvonne Artaud—Pondicherry, India: director, Auroville Service of Education; primate researcher.
- Sri Samar Basu—Uttarpara, India: coordinator of World Union eastern region; social worker.
- Dr. Kathryn Breese-Whiting—La Mesa, California, U. S. A. : president, The Phoenix Institute.
- Mr. Alexander Brodt—Pondicherry, India: librarian-researcher.
- Mr. Greg Calvert—San Diego, California, U. S. A. : graphic and video artist.
- Ms. Barbara Dailey—Princeton, New Jersey, U. S. A. : former educationalist; associated with Wainwright House.
- Sri P. N. Driver—Poona, India: former instructor, agricultural economics, Cornell University; former teacher of economics, history, political science at Indian colleges.
- Mr. Rolf Gelewski—Salvador, Brazil: founder-director, Casa Sri Aurobindo; dancer.
- Dr. Sisirkumar Ghose—Calcutta, India: professor of English, Santiniketan.
- Dr. Chaman Lal Gupta—Pondicherry, India: professor of applied science, Sri Aurobindo International Centre of Education; research worker in solar energy.
- Ms. Bala Jaison—Toronto, Canada: hatha yoga teacher.
- Dr. Sitaram Jayaswal—Lucknow, India: associate professor of education, Lucknow University.
- Mr. Ronald Jorgensen—Pondicherry, India: former consultant in educational technology, management, and group dynamics; teacher of T'ai-chi.
- Mr. J. C. Kapur—New Delhi, India: technologist, Kapur Solar Farms; futurologist.
- Dr. Gordon D. Kaufman—Cambridge, Massachusetts, U.S.A.: professor of theology, Harvard Divinity School.
- Dr. Theodore L. Kneupper—Slippery Rock, Pennsylvania, U.S.A.: professor of philosophy, Slippery Rock State College.
- Mr. Sol Kort—Vancouver, Canada: director, Humanities and Sciences Programs, Division of Continuing Education, University of British Columbia; chemist.
- Dr. H. S. Lakshminarayana—Bangalore, India: secretary, World Union Bangalore Centre.
- Sri J. S. Lall—New Delhi, India: executive chairman, India International Centre.
- Sri P. N. Luthra—New Delhi, India: retired secretary, Ministry of Education, Social Welfare and Culture, Government of India; chief administrator of the Bangladesh refugee relief operation, 1971-72.
- Medhananda—Pondicherry, India: librarian, Sri Aurobindo Ashram Library; co-editor, *Equals One*.

- Sri Rohit Mehta—Varanasi, India: educationist; lecturer.**
- Dr. N. R. Madhava Menon—Pondicherry, India: principal, Government Law College; director, Legal Studies, Government of Pondicherry State.**
- Dr. Dimitri Von Mohrenschildt—Palo Alto, California, U.S.A.: emeritus professor of Russian history and literature and senior research fellow, Hoover Institution, Stanford University; founder and former editor, *The Russian Review*.**
- Sri M. P. Pandit—Pondicherry, India: secretary, Sri Aurobindo Ashram; chairman, World Union International.**
- Sri A. B. Patel—Pondicherry, India: general secretary and treasurer, World Union International.**
- Sri J. I. Patel—Colchester, England: lecturer in nuclear mathematics; chairman, World Union England Centre.**
- Mr. V. G. Podoinitsin—New Delhi, India: UNESCO representative and director, Regional Office of Science and Technology for South and Central Asia, UNESCO.**
- Ranjan—Pondicherry, India: student of emergent relations between science, political philosophy, and spirituality.**
- Sri N. S. Govinda Rao—Bangalore, India: vice chairman, World Union International; president, World Union India Centre.**
- Sri N. S. Rao—Bombay, India: managing director, Pest Control Private, Ltd.; vice chairman, World Union International.**
- Sri S. Sankaranarayanan—Madras, India: executive director and secretary, Ashok Leyland, Ltd.; Sanskrit and Tantric scholar.**
- Ms. A. P. Sarada—Pondicherry, India: lecturer in English, Jawaharlal Institute of Postgraduate Medical Education and Research.**
- Dr. Arun K. Sil—Calcutta, India: physician; medical researcher.**
- Dr. Joseph Spanier—Boulder, Colorado, U.S.A.: co-founder and co-director, Sri Aurobindo's Action Center; jurist.**
- Sri R. K. Talwar—Bombay, India: former chairman, State Bank of India.**
- Tatsat—Pondicherry, India: editorial assistant.**
- Dr. V. A. Vasudevaraju—Pondicherry, India: director, Planning and Research, Government of Pondicherry State.**
- Mr. Jorgen Laursen Vig—Fyn, Denmark: founder-director, Hesbjerg Peace Research College and Hesbjerg Folk High School.**
- Mr. David Wickenden—Auroville, India: teacher, Aspiration Schools.**

SEMINAR PHASES: MODERATORS, FIELDS

- One:** *Service, perfection in work* social services and welfare, technology, agriculture, labour, health care and medicine
- Moderator Sri J. C. Kapur—technologist, futurologist
Co-Moderator Sri J. S. Lall—India International Centre, executive chairman
- Two:** *Harmony, order* art and aesthetics, law, ecology, social sciences, general systems theory, ethics, town planning, management, design science, physical culture
- Moderator Mr. Sol Kort—humanities and sciences education director
Co-Moderator Dr. N.R. Madhava Menon—law education and law research director
- Three:** *Power, effectuation* politics and administration, armaments, economics, communications, industry, language
- Moderator Sri S. Sankaranarayanan—industrial executive, language and esoteric scholar
Co-Moderator Sri P. N. Luthra—government secretary and administrator
- Four:** *Knowledge, development of consciousness* philosophy, pure science, yoga, education, psychology, theology and religion, mythology and history
- Moderator Dr. Theodore L. Kneupper—philosophy professor
Co-Moderator Mr. David Wickenden—experimental educator

CONFERENCE PUBLICATION HISTORY

The first announcement described the meaning of the term, "the next future"; the basis for the four phases of the seminar; and the general design of the conference:

December 1975 *World Union "Focus"* Title: The Next Future, World Union International Fifth Triennial Conference.

The first progress announcement described the structure and process of the conference, particularly how the seminar would function through the four discussion phases; listed the first twenty-eight acceptances of seminar invitations; and indicated the goal of the conference:

June 1976 *World Union "Focus"* Title: The Next Future, Progress Announcement

The second progress announcement shared developments for the expected evening events ; listed seven additional acceptances to invitations for participating in the seminar; and reported the beginning and purpose of a core study-group, centred in Pondicherry, for the conference:

September 1976 *World Union* "Focus" Title: The Next Future, Progress Announcement—II

The third progress announcement featured nine additional seminar participant prospects; the announcement and characterisation of the inaugurator-to-be; and information on the forthcoming conference volume and its function:

November 1976 *World Union* "Focus" Title: The Next Future, Progress Announcement—III

The fourth progress announcement undertook a detailed statement of the entire conference process, event by event and day by day, and recorded expectations of the size and sub-groups of general participants:

December 1976 leaflet Title: The Next Future, Progress Announcement—IV

The conference souvenir volume contained ten papers written expressly for The Next Future as a basis for all seminar and general discussions, 79 pages. It also served as the December issue of *World Union*:

December 1976 *World Union* Title: The Next Future

The background papers volume was constituted of five papers written for the occasion of the conference as a basis for all discussions, 32 pages:

December 1976 Title: The Next Future, Background Papers

The conference programme was distributed to those registered as delegates on inaugural morning:

January 1977 Title: The Next Future, Events

A brief report and an impressionistic commentary gave initial, immediate reactions to the conference:

January and February 1977 Title: Fifth Triennial Conference: The Next Future
World Union "Focus"

The text of the inaugural address by Sri Bidesh Tukaram Kulkarni, Lieutenant Governor of Pondicherry State, was printed:

March 1977 *World Union* Title: The Next Future

April 1977

FOCUS

SRI AUROBINDO'S AND THE MOTHER'S WORK INCLUDES WORLD UNION

This is a mutable world and uncertainties and dangers might assail or trouble for a time; the formed structure [of a world-state federated from free nationalities] might be subjected to revolutionary tendencies as new ideas and forces emerged and produced their effect on the general mind of humanity, but the essential step would have been taken and the future of the race assured or at least the present era overpassed in which it is threatened and disturbed by unsolved needs and difficulties, precarious conditions, immense upheavals, huge and sanguinary world-wide conflicts and the threat of others to come. The ideal of human unity would be no longer an unfulfilled ideal but an accomplished fact and its preservation given into the charge of the united human peoples.

Sri Aurobindo

In the writings and teachings of Sri Aurobindo we find a unique knowledge not only of the basic issues concerning man's individual existence but of his social and political development as well. However, general attention has been drawn more to his writings of man's individual existence and individual growth than those about social or political development. If the collective life of humanity is to make rapid upward progress it is essential that these social and political writings receive adequate attention.

World Union is mainly concerned with the human race's social and political development; in particular, political evolution for the collective living of humanity. Sri Aurobindo has explained, in *The Ideal of Human Unity*, the goal to be aimed at and achieved, the historical background of various social, political, economic and other movements of the past, the formation of larger and larger human aggregates leading to national units, the forces at work and the various possibilities leading ultimately to human unity and the forms this unity may take.

In his message to the Indian nation on 15 August 1947, the birthday of free India, he refers to the world-movements which he had hoped to see fulfilled in his life time, (though then they looked like impracticable dreams) arriving at fruition or on their way to achieve-

1. "A Postscript Chapter", 1950; *The Ideal of Human Unity*, Sri Aurobindo Birth Centenary Edition, volume 15 (Pondicherry; Sri Aurobindo Ashram Trust, 1972), Page 571.

ment. In that message he states: "The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race."

World Union attempts to work with an aspiration towards the ideals enunciated by Sri Aurobindo, and to do its best towards the realisation of his third dream of world union. In doing that work World Union seeks friendly contacts and cooperation with individuals and institutions around the planet who believe in implementing the ideal of human brotherhood, without which the ideals of equality and liberty cannot exist. Consequently, membership to World Union is open to all persons who believe in human unity and world peace on a spiritual foundation. We hope and trust that all those who aspire to do the work of Sri Aurobindo and the Mother in any field of life will remind themselves that Sri Aurobindo and the Mother belong to the whole earth, rather the whole universe, and not to their devotees only. And we wish to emphasise that World Union work is an aspect of Sri Aurobindo's and the Mother's work.

The most important work of Sri Aurobindo and the Mother is "a step in evolution which would raise man to higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society." Once this writer had asked the Mother whether it is true that as for the individual inner peace and unity are the preconditions to spiritual growth, so for society the sense of oneness and peace are essential for its growth, and the Mother had replied that that is perfectly correct.

The work of World Union for the realisation of human unity and world peace on a spiritual basis is a preliminary condition to the raising of collective consciousness to a higher level. We welcome support from all spiritual aspirants of the integral yoga or otherwise in the fulfilment of these preliminary conditions.

For these reasons we gratefully mention the name of Sri Nolini Kanta Gupta, the secretary of Sri Aurobindo Ashram, who has not only been a member of World Union's executive committee since 1960 but who has consented to continue on the new executive committee elected on 9 January 1977 for a period of three years. We also fully appreciate

the presence at the inaugural session of the recent World Union conference of Sri P. Counouma, Sri Dyuman, Sri Champak'al, Sri Shyamsundar Jhunjhunwala, Sri Madanlal Himatsinghka and many others of Sri Aurobindo Ashram and Auroville; and participation in the conference seminar on 8, 9 and 10 January by Sri Medhananda, Yvonne Artaud, Sri Chaman Lal Gupta and others of the Ashram and Auroville.

We emphasise to all concerned with the message and teaching of Sri Aurobindo and the Mother that our work for them is one and indivisible, and that there is no room to divide the human race into "we and they" because all of us have to establish oneness and peace within our individual selves and then endeavour to establish peace and oneness in the world among all peoples, whether they accept, or are even aware of the name of Sri Aurobindo and the Mother or not.

We must remember that this endeavour is a step on the path of individual yoga. The Mother's message for the New Year 1973 was:

When you are conscious
of the whole world at the
same time, then you can
become conscious of the Divine.

In doing the work of Sri Aurobindo and the Mother undertaken by all of us—each of her children—in accord with his or her temperament, characteristics and need for progress, we hope and pray each one considers that his or her work is only one part of the work of Sri Aurobindo and the Mother, and that all earnestly want to collaborate with each other so that their mighty work proceeds further with the support and cooperation of each of us.

MESSAGES TO THE NEXT FUTURE

Many messages of goodwill and best wishes for the success of the conference were received and read. These included messages from the late President Fakhruddin Ali Ahmed, Sri B. D. Jatti as Vice-President of India, the Director General of UNESCO and others. The message of Sri Nolini Kanta Gupta, who was described by Sri A. B. Patel as a philosopher, friend and guide of the Ashram, was read first. It was short and sweet. "Mother's blessings upon you all." The message of Mr. Amadou-Mahtar M'Bow, the Director General of UNESCO was read by Mr. V. G. Podoinitsin, the Director and UNESCO representative in New Delhi. We give extracts of it.

"May I, first of all, say how pleased I am to have this opportunity of sending my best wishes to the World Union for the success of its fifth international conference, and of expressing my whole-hearted support for the idea on which it is based, that of the unity of the human race.

"As I recently recalled in my introduction to *Moving Towards Change*, 'while the general concept of a "new international economic order" is now stimulating efforts and holding out hopes for the future, an enormous amount of work remains to be done if we are to see

more clearly what it implies, gauge the obstacles to be overcome, define the most effective practical steps to be taken and foresee their consequences and, above all, give the idea impetus for the future.¹

"As you may be aware, UNESCO's activities are, in fact, already geared to this task. This is why I should like to congratulate you on your choice of the four topics on which you are to focus your attention during this fifth international conference. I have no doubt that the results of your combined efforts will constitute a substantial contribution towards the introduction of a mental climate conducive to mankind's collective awareness of its solidarity and to the practical measures needed to make it a reality.

"I should like, at the outset of your work, to assure you of my unstinting support for your efforts to encourage the human race, in all its rich diversity of form and spirit, to think, feel and live as one."

ORGANISATIONAL ACTIVITY

World Union Centres

Calcutta World Union Calcutta Centre held its monthly meeting on 31 January, 1977, Sri L. N. Datta, presiding. The meeting commenced with a meditation of five minutes and resolved that the arrangement for board and lodging for the delegates from Calcutta Centre to the fifth triennial conference were highly satisfactory. The points discussed in the seminar at Pondicherry relating to the next future were noted. The principles laid down by the conference and its deliberations were taken as guidelines for the future programme and activities of the Centre. It was recommended that special committees should be formed for working out the programme for putting into reality the ideas of the conference and that the Calcutta Centre should take up plans and programmes to start activities like social services, youth and student welfare, health care and medicine, small scale industries, education, cultural and literary activities, etc. It was decided to convey thanks of the Calcutta Centre to organisers of the conference, particularly to Sri M. P. Pandit and Sri A. B. Patel.

It was proposed by the Centre to organise and start a travel service unit on a non-profit basis for the purpose of promoting tourism and recreation excursions and developing health resorts and rest homes. This travel service is intended to provide ample opportunities of knowing and understanding the people living in different parts of India and to develop relations of friendship and understanding which will assist in the promotion of national integration.

It was also decided to celebrate Mother's centenary. The projects under World Union Cultural and Economic Council are to be taken up shortly and the members were asked to lend their support and cooperation to it.

At its meeting held on 25 February 1977 the Calcutta Centre decided unanimously to work very actively for the fulfilment and attainment of the objectives and goals of World

1. *Moving Towards Change*, UNESCO Publications, page 10.

Union and for the purpose to start working with the help and assistance of specific specialised agencies or wings of the Centre to be constituted. It was decided unanimously to set up three agencies: (i) World Union Travel Services, (ii) World Union Centre for International Peace and Friendship, and (iii) World Union Centre for Economic Research and Development. The Centre has taken definite steps to organise these three agencies and in each case has appointed a member to carry out the projects. All the agencies would be "based on the fact of human unity realising the truth of the spirit" and would function in cooperation with all the World Union centres and other sister organisations in India and abroad. The Centre has decided that any monetary benefit or profit realised in the promotion of World Union activities will not be allowed to be used for any personal benefit or profit excepting the payment of normal remuneration, salaries and wages for the bonafide service rendered. Sri Arun Kishore Mukherjee will be the director-cum-secretary of the World Union Travel Services; Sri Jagdish Chandra Saha the director-cum-secretary of World Union Centre for International Peace and Friendship; and Sri Lakshmi Narayan Datt the director-cum-secretary for the World Union Centre for Economic Research and Development.

Uttarpara World Union Uttarpara Centre held its 42nd monthly seminar on 12 February 1977 at the library hall of Amarendu Vidyapith, Uttarpara. After paying homage to the departed soul of President Fakhruddin Ali Ahmed by offering hymns from the Upanishads the seminar commenced at 6:15 p.m., Sri S. K. Gupta presiding. The subject of the seminar was: "Sri Ramkrishna, Swami Vivekananda, and Netaji Subhas on the Coming of the New Age". Dr. Sadananda Bhattacharya spoke on the sadhana of Sri Ramkrishna synthesising all religions into one Truth and explained its significance. He also explained the message of Sri Ramkrishna in regard to becoming free from all prejudices and blind, ignorant traditions. These teachings of Sri Ramkrishna were as preparation to understand the truth of the ensuing new age.

Sri N. K. Ray explained what Swami Vivekananda said in England in 1896 and asked the people to become "practical Vedantins". During a short life of thirty-nine years he built bridges between the East and West so that both could receive the new consciousness of the coming age.

Sri P. K. Bannerjee spoke on Netaji's "Tokyo Speech" and explained why Netaji asked the people of the East to build a strong united Asia. Sri Samar Basu concluded the seminar by giving an integrated statement of what was said.

On the 21st of February, members of the women's wing of this centre celebrated in a befitting manner the 99th birthday of the Mother at the lecture hall of Deshapriya Balika Vidyamandir at 7:00 p. m. The members explained the significance of Mother's descent into the human form and read poems and writings of the Mother and Sri Aurobindo. Shampa Banani, Nabanita, Manika, Shyamasri, Atreyi, Chabit, Shymal and Sanat participated and Sri Samar Basu provided the running commentary.

The next seminar of the Centre will be held on 12 March 1977 on the subject: "Lord Chaitanya—His Doctrine of Love and Human Unity".

Butwal The Butwal Centre arranged a meeting on 15 January 1977 at the residence of Sri J. B. Dass. After a meditation for a few minutes a discussion was held on "How to Maintain Peace in Day-to-day Life". Sri S. N. Bhende emphasised that regular meditation and social service for the general benefit of the society are essential conditions.

Regular meetings of the Centre were held during February. The members of the Centre enthusiastically participated in a picnic initiated by Sri R. K. Sundaram which was arranged to promote national integration.

Bangalore In pursuance of the notice dated 21 February 1977, with which was circulated the 8th annual report of the Centre for 1976, the Bangalore World Union Centre held its 8th general meeting on 6 March 1977, Sri P. V. Rajagopal presiding. Audited accounts for the year 1976 and budget for the year 1977 were passed. The office-bearers and members of the working committee for the year 1977 were elected: Sri Srithandaveswara as president; Dr. T. Prasannasimha Rao and Sri M. Munivenkatappa as vice presidents; Dr. H. S. Lakshminarayana and Sri H. S. Narayana Setty as secretaries; Sri H. K. Shantaveerappa as treasurer; and Prof. K. V. Gundu Rao, Prof. M. V. Ramachandran, Sri M. Rama Rao, Prof. N. S. Govinda Rao, Sri P. V. Rajagopal, Sri B. Venkata Rao, Sri B. C. S. Narayan, Sri Haneef Jawaid and Smt. Bhuraneswari Ramaswamy as members. At the conclusion of the meeting Prof. M. V. Ramachandran moved the resolution congratulating the office-bearers for the year 1976 for the excellent work done during the year.

The 60th working committee of the Bangalore Centre met on 12 March 1977 to decide the programme of work for the year, Sri Srithandaveswara presiding. The meeting discussed the circular sent by World Union International Centre regarding the proposals to improve the working of World Union and the question of membership of World Union and the steps essential for spreading the message of World Union through other organisations. Two important projects were also discussed: (i) a national seminar bringing together leading exponents of various secular approaches to world unity, with World Union members promoting the inter-relationship and integration with a spiritual approach, and (ii) an educational society to run schools for children, starting one in Bangalore and later in other places providing for students' proper education and encouraging a global outlook. A sub-committee to go into details of these projects and to report back to the Centre will be constituted by the president. It was also decided that Sri Srithandaveswara, Dr. H. S. Lakshminarayana and Sri N. S. Narayana Setty will represent the Centre at the executive committee meeting to be held on the 30th of April at Pondicherry.

New World Union Centres

Hyderabad Sri D. Ramachandra Rao, coordinator of World Union in the southern region, has reported that a new World Union Hyderabad Centre has been constituted with Sri V. V. S. Rama Das as chairman, Sri R. Narayana Murty as vice chairman, Sri D. K. R. Bhaig as secretary, Sri G. Sudar Sana Rao as treasurer and seven members of the committee

whose names are Sri A. P. Divan, Sri L. G. Basad, Sri S. A. Suban, Dr. M. A. Tajuddin, Sri M. N. Raju, Sri V. Sampath Kumar and Sri N. S. Sardesh Mukh.

Burdwan A meeting of a few young students was held on Sunday the 6th of March, 1977 at "Sovanalaya", 12 Rani Sayar-East, Burdwan, the residence of Sri J. K. Hore, for setting up a new centre. The meeting commenced at 4: 40 p. m. after a devotional song and group concentration for four minutes, Sri J, K. Hore presiding. The chairman read a letter of Prof. Chittaranjan Basistha, principal, Burdwan Raj College, who could not attend the meeting due to illness. Sri Samar Basu spoke briefly and referred to what the Mother had said in connection with the opening and running of new centres. Sri T. K. Sinha, secretary of the regional centre of West Bengal, spoke about individual responsibility in running a centre efficiently. The Burdwan Centre was formed with Prof. Chittaranjan Basistha as chairman, Sri Jayanta Kumar Hore and Sri Aloke Moy Bannerjee as joint secretaries, Sri Govind Hari Chatterji and Smt. Anjali Ghose as members.

Delhi World Union Delhi Centre has been constituted with Prof. Subodh Kumar Ghose as president, Sri B. C. Menon and Sri N. Jehangir as secretaries, and Prof. Daya Shanker as treasurer. They have already enrolled eight new members of the Centre. There was a long felt need to have an active centre in the capital of the country and we have every hope that Prof. Subodh Kumar Ghose and his colleagues will fulfil the need.

Executive Committee

The 18th annual meeting of the executive committee of World Union will be held at the Ashram's Parc Guest House, Pondicherry, on Saturday, the 30th of April, 1977 at 2:30 p. m. Every World Union centre with more than ten members is invited to send one representative and a centre with more than twenty-five members to send two representatives to participate. The coordinators of World Union are also invited to attend the meeting. The most important item on the agenda is: "Follow-up action to the fifth triennial World Union conference—The Next Future".

Annual Report

All important events and activities of the international and other centres have been published in the twelve issues of "Focus" for 1976 and we do not see any need to repeat them in this report.

However, there are some items which need to be mentioned. During the year 1976 a great deal of attention was given to the principles and systems of education, and Sri Rohit Mehta's memorandum on it was placed before a meeting of the executive committee and comments were invited. It was ultimately felt that World Union has not got the necessary expert man-power and finance to undertake research essential on a subject of this nature. Therefore World Union should confine itself to the promotion of world consciousness and global outlook in the educational institutions it contacts, and should not attempt to define principles and systems of education.

The memorandum of association and rules and regulations of World Union India Centre were adopted and the first meeting of the central council of World Union India Centre, which has headquarters at Bangalore, was held at Pondicherry on 21 February 1976. The third world council of World Union was constituted on 14 August 1976. The memorandum of association and rules and regulations of World Union Economic and Cultural Council of Calcutta were adopted and it was registered as a society under the Societies Registration Act of India, 1860. We look forward to its constructive activities in economic and cultural fields.

During the last three months of 1976 a study group consisting of about twelve to sixteen members met practically every Sunday in the World Union office to prepare for the fifth triennial World Union conference on the subject, "The Next Future".

A special executive committee meeting was held at Pondicherry on the 14th of August, 1976. The second meeting of the central council of World Union India Centre met on 17 August at Bangalore when the answers to the questionnaires circulated by the World Union India Centre on the subject of national integration received special attention.

Sri M. P. Pandit, who had not gone out of Pondicherry for about thirty-five years, visited Madras during 1976 and later visited several places in India. He also visited Singapore. As he is our chairman, his visits, though not officially connected with World Union, help in spreading information about World Union and in acquainting people with our aims and ideals.

World Union is in contact with the World Constitution and Parliament Association of the U. S. A., which has arranged to hold a constituent assembly at Innsbruck from the 16th to the 29th of June 1977 to draft a constitution for the federation of the earth. World Union corresponded in 1976 with the association regarding the participation by a World Union delegation in the constituent assembly.

Building Fund

**Acknowledged in the last "Focus"
Donated by Mr. Yeshwantbhai R. Patel,
14 Marlborough Road, London S. W. 19 2HG,
England**

Rs. 1,35,374.67

Total

Rs. 1,523.00
Rs. 1,36,897.67

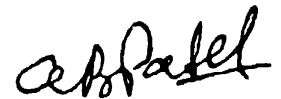
New Life Member

307. Mrs. Kamalini Bedekar

**61/39 Pinakee Bungalow
Erandavana
Poona, Maharashtra 411004**

308. Sri Purnendu Prasad Bhattacharya

**Natun Bari
28/1 Mannapara Road
Calcutta 700050**



**General Secretary
19 March 1977**