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We shall work for a
letter tomorrow.

Bessings

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EDITORIAL

Doctrine and Practice

It is an old quarrel, at least as old as the Buddhist *Sangha*, as to what is more important, the statement of the Doctrine or the corpus of practice to translate that truth into life. It is a situation that comes up every now and then. A great truth is perceived and it is organized into a system of philosophy, a *darsana*. It becomes an ideal placed before man.

Now this ideal is to be realized. Its implications worked out in life. A code of discipline to effect this implementation follows. The human mind loves to catch at glimpses and logicize from those bases. Thus commentators and interpreters follow, giving their respective expositions of the truth that underlies the system of philosophy. Controversies rage, splits occur and dialectical warfare on fine points of the Doctrine thrive. All attention is devoted to the theoretical aspect, letting the practical suffer in the bargain. There are those who prefer to concentrate on the practice alone, treating the doctrinal aspects as academic.

Wisdom points to a way that reconciles the claims of both. The ideal indicates the ultimate goal. But this final goal is not arrived at by one stroke of effort. There are a series of intermediate goals which have to be traversed. And the doctrinal positions are academic and distant in application till many of these subsidiary transitions are effected. Practice plays a greater role in this part of the journey of evolution. Practice also undergoes modifications in keeping with the particular goals set before ourselves, but it brings about changes making higher flights possible.

For those who are earnest, actual practice, *sadhana*, comes first. Of course the broad content of the ideal is there to inspire, but the finer nuances, the ultimates, come into their own only when enough ground has been prepared.

Emergence of a New Consciousness

We are reproducing in this issue a topical article by Dr. Karan Singh analysing the various issues at stake in the present political and social situation in India. He strikes the right note in pointing out that the current developments are not "simply a routine disequilibrium but a major crisis of consciousness on a global

scale". He draws attention to the world-wide phenomenon of the fall of old standards and values. New values and ideals are trying to find expression—some successfully, some not so successfully—and there is a large-scale ferment. He pleads for a movement to promote a growing understanding of this aspect of the situation, to make the society aware of the need to undergo certain changes to facilitate the inevitable transition from the disappearing old to the emerging new. This movement has to be integrated with our national system of education. Mass media like film, television, and radio should be pressed into service with an inspiring vision and missionary zeal. A great Time-Spirit, *Kala*, is at work. All who keep pace with it and participate in its radiations will be eligible to be the citizens of tomorrow. Those who look back or seek to exploit the potential of the *Shakti* for their little ends shall be thrown mercilessly upon the wayside heap.

And what is the content of the New Consciousness that is spoken of by the frontier thinkers and seers of the far horizons? A consciousness that breaks its present bounds: in depth, in width, in height. Man is forced to recognize that he is something more than the surface ego-personality with which he has so far identified himself. He is waking to his own deeper self. Man has learnt that he cannot live alone, by himself, within the safe limits of his individual being; from all sides he is constantly subjected to the impacts of other minds, other bodies, other lives; and consciously or unconsciously, he is also making impacts on others. He is coming to feel that he can live fully only to the extent to which he can embrace and include others in his being, identify his interests with those of others. Life cannot be permanently dammed into artificial barriers of physical divisions. In other words man is learning to universalize himself, first in his thoughts, then in his feelings, and as a consequence in his activities. And last, the lid of man's mind of intellect is being steadily perforated by lightnings and flashes from higher realms of consciousness; the ends of Mind are being constantly rolled back and a Consciousness beyond the borders of the thought-mind is slowly infusing itself. Thus man is being pressured into growing on all sides. And this growth is releasing new faculties, new grades of existing faculties into the arena of life. Harmony, Peace, Love, Knowledge—with all their consequences on the body, life, mind and soul of man.

M. P. P.

THE NEXT FUTURE IN PLANETARY EVOLUTION

Howard John Zitko

It is probably a record of some consequence that I again appear before such a distinguished international audience as your keynoter for the thirtieth consecutive year*. Three decades have passed since that historic occasion at Los Angeles when I proposed the formation of a planning committee to research the possibilities of a world university. This is a long time for any one person, however willing, to sound the battle cry for a better order of life on our planet. I know that I have been but one of many who have attempted to hold high the flame of freedom as a brighter torch. This was our rallying call fifteen years ago when I made a dramatic appeal for a university of the highest learning. Last year when I spoke on the growing edge of the planetary crisis, I also sounded the call for enlightened leadership in a global society. Yet, in all this time, while there has been change, there has also been an augmentation of human suffering beyond all known precedents. What lies ahead appears even more traumatic than our present imagination dares to suggest.

It is not to be thought that we, who seek to lead the world into a new age of spiritual incentives and universal compassion, are necessarily a part of the disintegration about us. We see beyond the crisis of our time. We know what we ought to anticipate. But we must not forget that it is our prerogative, indeed our sacred duty, to enlighten the many who need to reach levels of advanced consciousness before they too can participate in the great work of the coming race.

A new world is being born. This has been our theme from the very beginning. It is the only relevant theme there is. Nothing else makes sense in these changing times. Either the world is about to take a quantum leap in the over-all reorganization of its civilization, or the human species will go down in total destruction. While the suicidal factors are indeed strong and persuasive it is difficult, if not impossible, to believe that a few willful and misguided individuals can thwart the planned evolution of the many.

We need only to look about us to realize that the old persists. The old ways dominate the consciousness of the average citizen. The same old fears and prejudices still shape out-moded military systems, obsolete economic practices, out-of-date political, social, and academic policies and values.

* The following is the keynote address of the thirtieth annual conference (a "Uni-Con Convergence") of the World University, held on July 29, 1977. The World University's International Secretariat is located at Tucson, Arizona, U.S.A.

But the new is coming, however slowly, however modestly, however imperceptibly to most people. It is coming; make no mistake about that. The momentum is building. The pace is quickening. The drive for recognition will someday become so irresistible that it will override the resistance of the old ways and lay the foundation for a totally new condition on our planet.

The New World, long prophesied by the most revered teachers of the race, is in motion; it cannot be stopped. This is the message of the end of our present age, the clarion call of the beginning of a new dispensation on the earth. What we are witnessing today as the birth of a new world is not a matter of observation; it is a matter of acceptance. To accept the New World as the outworking of a divine plan for lifting the consciousness of man to higher levels of spiritual perception is what this gathering is all about.

Today, this very moment, we are standing at the crossroads of history. We are embarked upon an adventure in consciousness unlike anything ever before known. If anything is to improve the enjoyment of our residence upon this planet it has to be a change in attitude, a new insight into the inherent integrity of the human person. It is not enough for us to recognize the goodness in man. We must see the divinity in man, and not only his divinity, but the divinity which is at the heart of his struggle to survive the disastrous effects of his own indiscretions. Perhaps we might go so far as to say that he must see the divinity even in his own failures, the failures to live up to his highest potentialities. Because even from failure comes that divine spark to ignite the fuel of a higher realization.

But what about the future—the next future? Must we not also see divinity in the ordained sequence of its own unfoldment? Can we not realize that all past is indeed prologue? That the past has made what the present is? That the future is but the inevitable culmination of everything that has gone on before? "The future," says the beloved seer Sri Aurobindo, "will be more and more seen as the growth of the godhead in the human being, which is the high fate of this race that thinks and wills and labours towards its own perfection." The coming of the supermanhood of man, the calling of the divine ideal to actualize itself in human form, the delivering of the power of the spirit into the hands of a race noble enough to use it with love and compassion; that is the dream and the inspiration of the great Sri Aurobindo, that is my dream also of the divine ideal and the future of man.

Perhaps it is redundant to state, as we have so many times over the past thirty years, that all the world's societies are in the process of transformation. Perhaps it is no longer necessary to remind ourselves that technologies and institutions are changing with the times. The two great superpowers, upon whom rests the future of the world—the United States of America and the Soviet Union—will no longer be recognizable as democratic and communist states, respectively, by the end of this present century. Everything, indeed everything, is in a state of flux, and that goes for long cherished beliefs, long sanctified goals, long justified attitudes and policies, all going by the board because they are no longer right, relevant, or workable.

We are all aware of the monumental problems which plague mankind on all sides: food production, population pressure, economic maladjustment, chronic unemployment, mounting violence, not to mention the desecration of Nature and the insidious pollution of the human

mind. We could as nations and societies resolve all these problems within man's present knowledge, ingenuity, and resources. But will we? And will we do it in time? That remains to be seen. Not that the continuity of the human race is necessarily at stake, but that the terminal destructiveness at the end of the present age might be minimized, lest by some form of chain reaction, human suffering might reach unbearable proportions.

I am not here to tell you that all is well with our world. I am not here to cry peace when there is no peace. I am here to say that we are on the threshold of a major reorganization of human life on this planet. The question is not whether we want this new structure in the divine mold, but whether we will permit its inevitable expression. Were it not for the restoration of this Plan for humanity's salvation, no flesh might survive. The problem is indeed that serious.

It is not easy to stir the metaphysical mind to action when the all too prevalent tendency is to reject the negative view and to withdraw into an isolationist complacency, believing that the problems of survival are the responsibility of a totally different class of people. I have known spiritual teachers to back away from any suggestion that they be concerned with the larger social questions of our time. Some of my best and most honored colleagues in the ministry look askance at me when I dare to remind them that the milk of today's religious philosophy is a far cry from the meat of that higher discipline fed to the Christian martyrs of the first century who went to the cross for their convictions.

In two thousand years have we grown so soft that we are all too inclined to tolerate the greed and the corruption of a civilization that deserves far more than we have been willing to put into it? Is there any reason why we should be satisfied with less than is possible for perfected man? Can we conceive of a new condition of the human race more in keeping with its inherent nobility? I say that we can and we must reach a higher plateau of mutual assistance and sacrifice if we are to fulfill the divine expectation.

Take a look at more recent history. It was not long ago that the two great superpowers, with their enormous wealth and influence, agreed to tolerate a stalemate in their bid for world supremacy by holding to the concept of peaceful coexistence. There was no intent to end the confrontation on either side, only to particularize the parameters within which they might operate without courting suicidal self-destruction in a nuclear holocaust. The emphasis could now be shifted by this tactic from open hostility to covert propaganda and subversion, no holds barred.

But then came new realizations. Action and reaction being equal but opposite, neutralized any possible benefits derived from such false hopes, and slowly dawned the idea that collaboration in the areas of science, culture, and trade might conceivably be a better way to go. Thus the emphasis shifted from coexistence to détente. Comprehension does come, but not too easily to minds that are not trained to think in terms of human values and human rights.

At long last a new concept of cooperation was born, the concept that perhaps it is better to work and live together in mutual trust, with a minimum of bluster and threat. A small step forward in the consciousness of the metaphysical mind, but a giant step in the thinking of those who can think only in terms of their own advantage.

Now we come to the last quarter of this extraordinary century, and we find that co-existence and détente—both—are as outmoded as the horse and buggy. Not only are they outmoded and obsolete; they are decidedly dangerous.

Whether we know it or not, the world has been moving during the past several decades from a national form of provincialism, with its relative unconcern for the welfare of the majority, to a global society that is struggling to survive as the human race. How did this frightening situation come about? What gave this change such catastrophic implications? What new elements have suddenly transformed our world from tolerating the luxury of war (and war is a luxury we can well do without) to fighting for our very lives and on our very home ground at that? And what is still more amazing is that we are doing so without the shattering roar of cannon or the lock step of marching armies.

What has happened is that new and more universal factors have displaced the traditional elements which hitherto had been localized within established boundaries. I have reference to rising populations, depleting resources, deteriorating environments, and the dangers of outer space exploration and utilization, particularly with regard to their military possibilities. All of these new developments, some of which are bordering on global disaster, have obsoleted national boundaries and have made the quality of the shared air, water, and soil the concern of all. Even if we did not need to be concerned with the world's burgeoning arsenals with all their fantastic weapons of mass destruction, we still would be faced with problems of frightening proportions.

Ervin Laszlo, professor of history at the State University of New York and project director to the Club of Rome, has said that "by the end of the 1970s, coexistence and détente will have to be committed to the dust heaps of history, together with bipolar politics and purely short term national interests. Détente," he says, "will have to be replaced by entente (mutual understanding) and coexistence by interexistence (mutual cooperation)." Human survival, I would add, depends upon this new attitude among, not only the super-powers, but the entire family of nations. What we are coming to—must come to—is a mutual commitment to a shared future. It is this new perception which will mark the beginning of a new era for mankind.

If our old age has had any marked characteristics it has been with regard to its identification with selfish individualism, excessive sovereignty, and extreme isolation. If the New Age is to embrace our more immediate future, it must be known as an era of mutual interdependence of all peoples with the principle of reciprocity at the core of its motivation.

But before society can change, man himself must change. I refer to individual man in the generic sense, the personal component of the ideal society to be realized on earth. Even more specifically, I refer to you and your role in this changing world, the pertinent theme of this great conference. What can you do as a person to aid in this transition between two great ages? What part can you play in helping to create an irreversible trend in the direction of this larger good now being visualized? How can you revolutionize your own consciousness so as to make certain that you will enter into the mainstream of the new culture now pressing for your recognition?

These are all pertinent but necessary questions, the answers to which will determine

your own personal future as you face the end of this century and the beginning of the third millennium of the Christian dispensation. External change proceeds from internal change. What is the nature of your own internal transformation which leads you to believe that you are preparing yourself adequately for citizenship in the fabulous world of tomorrow?

I suppose that there is no one here who would not like to find a better way to live. No matter how good you may think you have it now, you are already contemplating how good it might be if things were different than they are. It is the nature of the metaphysical mind to be divinely dissatisfied with anything less than the perfection God decreed he should express. I am confident that you sense the possibility of improvement and that this improvement hinges upon a change in consciousness which can only come about when you are able to become more highly sensitive to spiritual impression.

This is what the New Age is all about, sensitizing the human person to spiritual impression. The New Age demands involvement with the whole range of human consciousness, with an understanding of the will of God, the needs of man, and the evolution of the soul. The New Age requires that you live out the ideals of all the ages, which have gone on before, and make them an integral and inseparable part of your total being. The New Age cannot be born for you until you have freed yourself from selfishness, from pain, from want, and from every form of frustration and deprivation. You cannot, in short, be New Age as long as you are unhappy with your life and affairs. You cannot bring into the New Age anything which is detrimental to your welfare. You must simply repudiate everything that is incompatible with your desire to achieve the mastership which is your destiny.

If the New Age implies anything at all, it must connote peace, abundance, and joy. How can we have any surcease from all this violence, suffering, and misery if we permit these conditions to extend into the New World of which we want to be a part? What is imperative now is the emergence of a new structure of civilization. And we are the architects of that civilization, if we want the opportunity.

Does this bring the World University into some kind of proper focus? Are we prepared to ask ourselves what kind of civilization we really want? We have experienced the disastrous effects of materialism, greed, corruption, and a host of evils too numerous to mention. Are we prepared to say, no more? We have suffered long years of an almost totally loveless existence. Can our own future be any less satisfying than our past? I am here to say that it must be much more. As I understand it, we must learn to recognize that man is essentially divine in his essence, that humanity is basically good at heart, that right is more potent than wrong, that cooperation is more rational than competition, and that sharing is better than getting. That kind of attitude will give us something to work on for some time to come. Fundamentally what we need as enlightened people and as individuals in tune with the Infinite are more natural food for sustenance, more non-polluting energy for convenience, more attractive housing for enjoyment, more genuine culture for inspiration, in essence the more abundant life, limited only by our capacity to visualize the ultimate in whatever form it might take.

What is our role in all of this change? How shall we handle our own individual crisis as we seek to break the limitations under which we have lived for so long? How shall we resolve

our own inner tension, arising from our struggle to emancipate ourselves from our own self-conceived enslavement to a dead past? How shall we emerge into that new life that is possible for us all?

If we are moving from competitive living to cooperative synthesis, we can no longer choose to exalt self above humanity. We must learn to dedicate ourselves more fully to the whole and not to the part. We must ultimately renounce everything that dulls our spiritual vision, that detracts from our sense of justice and good will, that shuts off that greater good which ramifies beyond our immediate advantage. Self-sacrifice has to be the key to any claim we may make to justify our entrance into the New Age.

Our role, if it is to have any effective meaning, is to understand the Plan for humanity, to see our own individual contribution to its implementation, to give the Plan the best that is in us. We cannot enter into the New World blindly. We must recognize that what gives substance to change is direction. Higher direction is what we need to survive. And higher direction implies belief in some planetary authority above and beyond the mundane governments that rule the world.

The genius of the World University lies in its knowledge of universal order. This universal order, working in and through the coming new world civilization, is the conception of universal minds whose consciousness extends beyond the trivialities of national sovereignty, separative creeds, and racial bias. We are dealing with minds, rather Initiate Beings, who have transcended the dense confines of earth in their larger grasp of interplanetary relationships.

It is that growing understanding of the existence of a higher planetary authority, whose comprehension of the evolutionary process is far beyond our own, which must engage our attention, once we begin to grasp something of the significance of the change going on about us. Changes do not come about by chance; they are caused. Now we must learn to ask: by whom?

The superficial answer is that the changes are being caused by the new technology in communication, transportation, industry, commerce, education, agriculture, and the like. This is true, but still does not answer the fundamental question: by whom? People cause changes because people conceive and operate the technology which is changing our way of life. But who are these people? And why have we waited so long before they were able to give us the results of their experience and ingenuity?

If we say that the New Age is the result of the efforts of our scientists, technicians, educators, and industrialists, we are again indulging only in superficialities. The mind is nothing if devoid of creative ideas. It is the source of these creative ideas that must engage our attention if we are ever to understand what the New Age is all about.

A new chapter in the history of mankind is about to be written. A new expansion in consciousness is about to take place. What this all means is that we are about to take a new look at life beyond the limitations of the human evolution. We are being nudged, as it were, to take cognizance of the life divine—the life universal—embracing kingdoms of existence on life-waves both beneath and above the human expression. What is being required of us as planetary citizens of our spaceship earth is to learn to share, not only the planet itself,

but the one life that permeates the planet on all levels of consciousness, including the level on which the Spiritual Hierarchy lives and serves. It is from this higher source that the mass of mankind receives the telepathic impressions which generate the ideas that are changing the structure of our civilization.

I am not one to quote from hierarchical sources. You do not need me to tell you what to do. You already know what you should do. What you must decide is what to do with what you already know. The moral aspects of what constitutes planetary citizenship were expressed by the greatest Master ever to come to our planet, that solar astronaut known to the world as the Christ and now regent of the sphere which we presently inhabit. The moral implications of his ministry surely cannot escape us, if we are sincere in our desire to enter the Kingdom he has described.

The concept of a brotherhood of master souls is the legacy that was left to humanity by this great Being from another life-wave and another dimension of consciousness. Not only are we left with the impression that this brotherhood is on the planet, but that its benign influence ramifies into the angelic evolution and beyond, extending into the solar system as a divine order of interplanetary scope

This, in my judgment, is the essence of man's uphill struggle to revolutionize his consciousness as to where the real power is at. For ages, we have thought that the power was in marching armies, in economic clout, or in the warping of minds through insidious propaganda. For ages, we have been living with deceit and dominated by fear. This is not the best way to manage a world that in this stage of its evolution should be seeking truth and ennobling love.

I cannot say how much suffering it will take to move humanity away from the power centers which are crushing out its life. Mankind is still being held enthralled by its sympathy for violence, poverty, and the almost irresistible sway of monumental misinformation which convinces even the respected intellectual that there is nothing he can do about it.

Entrenched as these powers are, they cannot prevail forever. The handwriting is on the wall. The separativeness philosophy, which has plagued us for so long, is yielding to the unity of a common aspiration. The little wills of men, which have so forcefully sought to aggrandize the self, are now yielding to the common purpose. This long awaited transformation in awareness may still seem afar off, but I am here to tell you that it is coming, and nothing can stop it.

Life will become more abundant. Light will illumine the minds of men. Love will become the ruling virtue. All this will come—in due course. It is only a matter of time. Some day, if we persevere under divine guidance, the laws of God will become the laws of men and of nations, and when they do, divine order will once again be upon the earth.

We have for too long been concerned with the will of man. What of the will of God? What is the will of God? Of the many answers that might come to mind, the most important probably is the one most simply expressed: the will of God is that all men should love and serve one another. And to what end? That all mankind should know the perfection of the Christ Master.

How can we say that a new age is upon us unless there is a universal striving for the

perfection of man? How can we say that the New Age has personal meaning to any of us if we do not have that insatiable desire to touch the heights of spiritual nobility? It is the soul-longing for union with the Divine that provides the incentive to rise above the mundane level of selfish personality in order to achieve total fulfillment.

What the New Age has to offer is divine order under divine guidance for the total fulfillment of divine objectives. There is no way a new age can be said to exist until this transformation has taken place in the minds and hearts of men. We can talk about a new age. We can conceive a new age. We can work toward a new age. But until we can, in fact, be initiated into the responsibilities and powers of planetary citizenship under a benign direction from on high, we are still only contemplating our role in the abstract. What is required is simply a declaration of intent: a commitment. And that commitment must be supported by an understanding of what the will of God is for us, individually. Once this is understood, then we are prepared to function consciously and effectively within the Plan for society's reorganization under divine law.

There can be no reorganization of the structure of our society without a plan of some depth and scope. There can be no plan without an intelligence to conceive it. But beyond the Plan and the intelligence is life itself, and that life is God. No matter how we define it, no matter what our religious theology or spiritual inclination, no matter what our economic status or political persuasion, we are concerned with some ultimate that connotes Reality. To those of us here at this great convention that Reality is God, whether we are scientist or theologian.

Our role in a changing world is to conceive the next future in planetary evolution. To do this intelligently, we must recognize the Plan of reconstruction, the guidance behind the Plan, and the broad concept of the will of God with which we are being asked to cooperate. Without a firm grasp of these elements, which comprise the very essence of the human problem, we cannot expect to grow out of the present crisis and to achieve the perfect order which is our destiny.

I realize the skepticism which follows mention of a higher collective intelligence beyond the normal sight of man. But science does not rule out the possibility that such intelligence might exist in a universe whose boundaries, if any, defy definition. There may still be a question as to whether such intelligence of an interplanetary character resides on the earth; but it is an open question, and one that any true scientist would not automatically discount. There are too many still unexplained mysteries, from advanced pre-historic civilizations to current UFO sightings, that suggest the presence of intellectual giants with knowledge and powers beyond contemporary man.

This audience knows the reality of interdimensional communication, and it knows there is a spiritual nobility on the planet with whom this communication can be effected. We do not need to justify our belief in such an advanced group of world servers. The validity of our faith, if it is not supported by direct evidence, is the outworking of a logic that tells us that we are not the end product of all possible evolution. We are on our way, and someday, given time, we shall be a part of that nobility we now revere and shall earn the title of master, honored with the crown of immortal life.

Our next future, which is our immediate future, is being integrated on the realization that mankind needs a new plan of action, sponsored by a new direction in human affairs, and dedicated to a new proposition, that nothing is good without love and nothing is right without compassion. This is the hierarchical standard by which we are to judge our own competence in serving the cause of humanity's freedom.

It has been said by one of the Elder Brothers in the Spiritual Hierarchy that in the service of mankind goodness is not enough. Goodness is important and essential, but inadequate in itself. Goodness requires an understanding of its application to hierarchical purposes. When the enormous goodness in the world is applied to the prevention of war, disease, poverty, and the misery of unfulfilled expectations, we shall no longer be concerned with correcting the effects of human error while ignoring the causes. It is the will of God that humanity should be free of want, free of ignorance, free of fear, and free of pain. This is the objective. Anything less than this must be unacceptable to the new age mind.

From such concepts as these come our understanding of the need for a university of the world, a learning institution broad enough to transcend the limiting definitions of church and state, and yet bold enough to pursue the truth, as the immortal Jefferson once said, no matter where it may lead. The World University may still be a dream to those who look for bricks and mortar, but it is a reality to those who have been able to absorb the practicality of its idealism.

The World University is. We have said this many times before. What it is may evoke as many answers as there are people who contemplate its existence. But no matter what we think it is, its reality, symbolized by the learning of all the ages, will someday be engraved upon the minds and hearts of men. Like the kingdom of God, the university lies within; and no amount of rationalization will ever separate the two. They are one. Spiritual learning and its application to a divine order of human civilization are indivisible in essence, a synthesis of the best in man coupled with the ineffable nobility of God.

Your role in the New Age is to sense the Plan, the guidance, and the power of God whose energy you are channeling for hierarchical purposes. You may sense this with your physical senses only, or you may sense this clairvoyantly, telepathically, or intuitively, depending upon how high you are able to reach in your perceptive ability. Your success in fulfilling your role in this changing world is to know in whom you believe, to accept responsibility for your part in the Plan, and to act courageously, persistently, selflessly, and happily in executing that portion of the total work which comes within your competence and jurisdiction.

Look within yourself for your direction. Ascertain the Plan for you. Commit yourself to the divine purpose. And go forth with the certainty of conviction that there is nothing between you and the fulfillment of your destiny. You will succeed, because behind you is the poised assurance of legions of angels who hold solidly the bastions of divine order, the next great civilization on the planet before man moves out into the solar system.

If these ideals and objectives are your own, if you are already thinking beyond your own personal survival, if you are big enough and bold enough to aspire toward world leadership in a world oriented society, then you need the inspiration of a world university

through which to integrate a new life that acknowledges no restrictions of race or creed, nationality or learning. The World University is a challenge to human limitation and can appeal only to those who seek to shed their physical, emotional, and intellectual weaknesses in favor of the larger good to be served.

As I conclude these remarks on the occasion of my thirtieth year in the promotion of the World University, I want to add this footnote. Thirty years is a long time for any one person to devote to any one specific work. I often reflect upon whether I have been at all effective in sounding the keynote of this institution, and in the larger sense the keynote of the New Age. I have done my best; and that is my only defense, if any is needed.

Now, we must go on from here. I am in a sense the way-shower, like John the Baptist before me. Perhaps I too have been crying in the wilderness. Perhaps I may never see the promised land. But of one thing I am sure: the future is secure. The gates of the New Age are opening, and more and more dedicated souls are streaming through to find their places in the New World that is on the horizon. Now just a trickle perhaps, but then a flood. And finally an irrepressible torrent of talent, of creative ingenuity, of dedication, enthusiasm and humility.

To you, who have sustained this work for all these years, many of whom may be hearing my voice from another dimension of reality, I express my sincere gratitude for your concern, your support, and your respect. Without you, of course, I would never have made the attempt.

My appeal is for your continued commitment to this great work. I will make every effort to justify your confidence. Between us, and with the help of the Great Ones of earth, who have blazed the trail before us, we shall succeed.

In this determination, I feel, we are one.

CULTURAL RECREATION OF THE FUTURE

Contributions of Sri Aurobindo and C. G. Jung

Indra Sen

Since the rise of science in the sixteenth century the pursuit of knowledge has primarily taken the form of the investigation of physical nature. It was pretty late that psychology as a science was born and mind became a deliberate object of study. For a long time psychology aped the models of physics, chemistry and biology and it was only in the early decades of this century that psychology more or less discovered its own specific standpoint and became aware of its own vast field of investigation. And yet it remained primarily engrossed in the study of the reactions of mind and personality to the environment or the problems of mental health.

A study of mind and consciousness as such and of human personality as such in a free, unhindered and uncramped way was not undertaken. Psychology must be without a soul, it must be a natural science with all the assumptions of a natural science and the methods too must be those of the natural sciences: the lack of all this handicapped the inquiry into the nature of mind and personality. The upshot of it all was, as has been well observed by Gardner Murphy, an eminent contemporary psychologist, that we know a great deal about human personality but practically nothing of it.

Among Western psychologists C. G. Jung has indeed added new dimensions to the

science of psychology. His approach was free and unhampered, he had the courage to evolve new methodologies, he had the openness and catholicity to inquire what Eastern religions and yoga knew about personality and he achieved marvellous new insights into the real nature of man and his personality.

However, it was given to Sri Aurobindo to fully recognize consciousness as a subjective fact needing primarily a subjective method of exploration and inquiry. Following introspection, made perfect through a previous elimination of egoistic prepossessions, he could freely explore the inner realms and characterize them by direct, repeated observations.

Jung's method was primarily of interpretation and inference applied to all relevant facts in a most courageous manner. Sri Aurobindo's was of direct observation accompanied by a plan of integral yoga as a means of verifying his discoveries by others.

It is most interesting that the discoveries of the two in regard to the nature of man and the varied dimensions of his inner reality are surprisingly similar. The discoveries made by yogic introspection stand comparable to those made by Western scientific methods.

The most important discovery is regarding the true individuality of man. To Sri Aurobindo it is what he calls "the psychic being", an

essentially conscious, blissful, abiding principle of existence felt as a deep fact of life; inspiring, guiding, commanding all the superficial reactions to the environment. Mind and the varied impulses of life are to him a part of the universal nature, individuated in a measure. They but reflect universal nature with a particular bias and are largely governed by the unconscious. True individuality, true uniqueness, true creativity really belong to the psychic being.

Jung, by various approaches of interpretation and inference, has been led to affirm what he has called "a centre" in personality beyond all the dualities of normal life. Its function is integration. In his own words, it "acts like a magnet upon the disparate materials and processes of the unconscious and like a crystal grating, catches them one by one".

Are these two, the "psychic being" and the

"centre", not identical? How similar are they in nature and function? Their fuller account in the two authors makes a most interesting reading.

Do we not have here an answer for Gardner Murphy? Is it not the thing we need "of personality" to clarify the vast knowledge we have "about personality"?

Since the sixteenth century science has primarily studied matter and our contemporary life and civilisation is all built upon that. When we get a clear and sure knowledge of mind and its workings, will it not tend to reorient our entire present life and civilisation? It is evident it will. It has, in fact, already begun to do so.

Towards this cultural re-creation of the future the insights and the knowledge of mind and personality contributed by Sri Aurobindo and C. G. Jung seem to provide the foundation and the direction.

THE GROWTH OF CONSCIOUSNESS*

M. P. Pandit

I am delighted to be able to be present on this campus and amidst you all, to breathe for the first time since arriving in this country an atmosphere of academic freedom, of enthusiasm for things of culture, and of a seeking mind.

It might amuse you to know that my very first speaking experience in New York was not very elevating. The engagement was scheduled for seven in the evening; I had been asked to speak on the foundations of the Indian culture. We arrived in the city a little after six, and after leaving our things at the residence of our host, we rushed to the place of the meeting. When we reached there, we found quite a party in progress. A number of people were in formal dress and others were dressed casually; some were sitting, some standing, others leaning against the walls, but all had drinks in their hands and many were smoking; well, I was amused at the setting. A lady drew me into conversation, and I learned that very few of them knew why they were there. We had been told that we would have our dinner there, and indeed found that people were helping themselves to a buffet that had been laid out. As I moved around, I saw that each one was busy with small talk.

After about two hours of such activities, our hostess—a person of very refined temperament and features, for whom I developed immediate respect—called for the guests' attention and we were introduced. It was not such a big gathering; people were sitting about very informally. As Vasanti began at their request to recite a few hymns of invocation, I noticed a gentleman in front who was reading a small book. He had removed his glasses and held the book close to his face, reading right in front of Vasanti as she sang. He continued to give the same compliment to me when I started speaking. He was an old man, and occasionally he got tired and dozed off. Everyone marked it, but no one said anything.

I was wondering how such things are regarded here, and I made it indirectly the starting point of my talk by noting that there are different types of culture. As I was speaking, lest the significance of the occasion be missed, a portly gentleman sitting next to Vasanti said to her, "When you go back to India, remember that you have seen here the upper class of America". When I heard this later, I could only say, "God help America".

Hence, you can understand why I especially appreciate this opportunity to share my thoughts on the new consciousness and Sri Aurobindo with a group like yours.

I am aware that in many schools of psychology and in academic circles in general, consciousness has been identified with mind. But for centuries in the East consciousness

* A talk given at Princeton University in Princeton, New Jersey on 13 March 1977.

has had a different meaning. Yoga recognizes that there is one consciousness, one awareness that is self-aware and all-aware in the world. Consciousness is the primary fact of existence. And this consciousness organizes and formulates itself on different planes of existence in appropriate forms. Though we are normally aware of it only in our mind, in our thinking process, it is also true that the consciousness is articulate and warm in its expression in the movements of the heart; it is there guiding the deliberations of the will; and it is there in the physical body. Indeed, even the body has a consciousness of its own, independent of mental consciousness, and it is one of the purposes of yoga to awaken this self-active consciousness so that the body develops its own intelligence, instead of the mind having to prompt it to avoid situations of danger, for example. A body in which the body-consciousness is developed, automatically reacts to circumstances without the mind even being aware of it. It is possible to stimulate this latent consciousness in the physical by a series of postures of the limbs, *asanas*, and certain breathing exercises, *pranayama*, directed by a self-effectuating will.

This discipline is the first phase of what is called yoga in India. Yoga is the art, and also the science, of culturing the consciousness, cultivating self-awareness. And even as there is an individual consciousness active in each one of us, there is also a group or collective consciousness, a social consciousness.

Writing in the early years of this century, a German thinker, Lamprecht, analysed the growth of collective consciousness in humanity and traced three or four broad periods of development. My teacher, Sri Aurobindo, took these descriptions as a starting point and went on to make a deep study of the development of man in society in a series entitled *The Psychology of Social Development*. This work, written about sixty years ago, was revised and issued under the title *The Human Cycle* in 1949. In substance, the study describes how all over the world in early societies, when the mind was not yet intellectually developed, there was a mystic, symbolic mentality. Whether the mystics of Greece, Egypt, or India, they were naturally aware of certain cosmic powers active in the universe determining the fate of man, directing the movements of nature. They had a perception of an order of reality different from and larger than the apparent physical order, and they instinctively developed means of communion—call it religion or the institution of sacrifice. To them every physical movement had a symbolic significance; if it rained, it was only the physical expression of the movement of a particular god or power. So a symbolic mentality governed the life of the early peoples. They had deep perceptions into certain orders of reality which they could not explain, but with which they naturally harmonized their lives. Mystics developed, whether in the East or in the West, this order of perceptions and what are called the ancient mysteries. They were always aware that man is surrounded by higher powers with whom he can learn to enter into communion, a higher consciousness with whom he can link himself through prayer, worship, ritual. So this characterizes what is called *the symbolic or mystic age* of humanity.

Later, after the passage of centuries, the presiding truths receded into the background, but the formal life and conventions that had grown up based upon these truths, survived. The energizing truths dimmed and the symbolic age of society was succeeded by what is called *the conventional or typical age*. People did things because their ancestors did them,

because there was a tradition behind them. So superstitions arose, religions got bogged down in systems of rituals and mechanical worship, and humanity was confined by certain grooves where convention and tradition governed, determined the laws.

Naturally, in an evolving situation such as we are describing, man revolted one day against these limiting conventions; this revolt of the individual is best signaled by the French Revolution. In every part of the globe there was this protest. An individual demands to know why he should believe or do a particular thing. Unless his mind is convinced, he will not agree. So conventions and superstitions were broken and more *the individualist or rationalist age* began. The collective consciousness entered into a new movement of individual assertion. The rationalist age spread all over the world and cleared a lot of ground.

But ultimately, individual human reason has certain limitations. Life is larger than reason, and thinkers began to question the adequacy of trying to determine life patterns only by reason—what about faith? what about the emotions? they asked. Consciousness is not exhausted by reason. Reason is an instrument to discriminate, to separate the true from the false, but there are thought processes which are larger and higher than the intellectual reason. There are emotional developments which defy the canons of logic. And so, men begin to wonder whether reason is a sufficient guide, whether there are not other areas of consciousness that need to be explored, tapped, and placed at the service of man. And this initiates what is called *the subjective age* of man.

In the present century, particularly after the two world wars, there was a great subjective movement in the arts which tried to probe behind the intellect and reason. They came across a belt of anarchy or seeming chaos which defies our conceptions of order and harmony; but it is real. As some leaders of psychology have observed, behind the surface mind or consciousness there is a large belt of subliminal consciousness that takes cognizance of a wide range of things which our reason cannot. And at the same time, that consciousness is not amenable to the discrimination of reason.

Indian yoga specializes in this exploration of consciousness and shows that the subliminal range—what in the West is also called the unconscious or the subconscious—is not all. Behind the mind there is a large range of consciousness; above the mental levels, there are superconscious levels. Below the mind there are first the subconscious levels, below which are the unconscious levels, and still below the unconscious are the inconscient levels. Behind all there is a deeper layer of consciousness which is awake: the consciousness of the soul, the inner being. And the purpose of yoga is to build a bridge between the surface man acting in his surface mentality and his soul-consciousness within, traversing through this belt of the subliminal. From the collective point of view also, the subjective movement in the social development of man has thrown open many unsuspected areas of consciousness. Man has come to realize that he cannot explain the motives of many of his actions only by logic, only by the intellect. He has to observe and analyse himself and know from where his movements proceed. So this subjective age, Sri Aurobindo says, is slowly moving towards *the spiritual age*. It is a spiritual age because the key to our consciousness, individual or collective, is to be found on the soul level. In the innermost depths of man there is the key that unlocks all the mysteries of life. That explains why, in the present period of

the collective evolution of humanity, so many spiritual movements are afoot, why so many are looking into the future and trying to determine in what direction the spirit of man is going to evolve.

Pierre Teilhard de Chardin made his own exploration of consciousness and gave his own explanation of evolution. He spoke of the noosphere, the Omega point, and man finding fulfilment in a higher term than himself. But he said this fulfilment will not be here on earth, it will ultimately be elsewhere, in the realm of God beyond. Sri Aurobindo says it is the intention of the divine providence that the spiritual evolution of consciousness find its culmination in the emergence of a divine consciousness here on earth. Man is destined to evolve into a higher being; man shall not be like some other species in evolution where nature arrives at its optimum, discards that form and goes on to develop a new one. He says man has shown he has an infinite capacity for variation, for transmutation, for change. The amazing strides in evolution that have taken place after man has arrived at a stage of self-consciousness is a guarantee that he is today on the verge of crossing the borders of the intellect to embody the next higher stage of evolution in consciousness. And what is that next higher stage?

In yoga, once we start the exploration of our own consciousness, we first enter into the depths of our being by concentration, meditation, observation. It takes years, but once we break through the surface barriers, the ego walls that keep us separate, divided from others, we touch the borders of the soul region. We begin to become aware of states of consciousness which have a spontaneous and direct comprehension of knowledge; what Sri Aurobindo calls knowledge by identity. It is no longer necessary, when you touch certain depths of consciousness, to rationalize or intellectualize knowledge. By concentration of consciousness, it is possible to envelope the object of knowledge, seize the contents of that object and know it by identity. This dimension of consciousness is a next step in evolution which is developing.

There are many intimations from nature that there are faculties in consciousness beyond the range of the intellect which are open to man if he only takes the steps to attain them. We know of many scientists who have stumbled upon their discoveries by flashes of intuition; we know of poets who have received hundreds of lines by inspiration, an inspired audition. There are cases where people see what is going to happen in the future. All these show that there are levels and powers of consciousness where knowledge can be immediate, spontaneous, unlaboured, from where inspiration and revelations can come to enlarge the scope of vision.

The mind, as we know it, is going to be transcended and higher powers of consciousness are going to be embodied in man. It may not be in this generation or the next, but all indications are that man is on the verge of a breakthrough. A spiritual age is coming; and the chief characteristic of this age is the recognition and the acceptance that there is one truth, one consciousness, one life of humanity, and that the proper relation, the proper outflow of consciousness is one of love, benevolence, kindness. These are today accepted as irreversible values into which man is growing.

We no longer want to do the right thing or to love merely because we expect some reward

in heaven, but rather because it is our true nature. The soul is expressing itself. What are called soul values, the verities of soul-consciousness, are pushing forward in a hundred ways; everywhere, in every field there is a global comprehension and approach. All humanity is taken up in this movement; it is only in the political and economic fields that man is still failing. Everywhere else he has accepted this emergence of a global consciousness; and even in economics and politics there are hopeful signs. Nothing can happen in one part of the world today without its having repercussions in all other parts. Technology has done a great service in bringing the world together in this way.

And this world which is being brought together is being endowed with a soul, with the bonds of love by an emerging spiritual consciousness. This spiritual consciousness, which is slowly claiming the mind and the heart of man, is the characteristic of the next stage of the development of consciousness. There are many attempts, individual and collective, all over the world trying to give articulation and concrete shape to this aspiration in humanity. Many thinkers, sages, yogis have developed centres, have made available their experience for those who want to draw upon it so that they may also evolve spiritually and become instruments for the manifestation of this consciousness.

The ashram from which I come—now fifty years old with a membership of about 1700 people—is one such collective effort. We have been trying to outgrow the old patterns and habits of life, including competitive economics, rivalry, and competition and develop a way of life, thought, and feeling by which people from all cultures and classes can learn to live together, to help each other in the development of consciousness and become members of a forward-looking community sharing its experience with others. After fifty years of this experiment, having achieved certain results, the ashram launched another project, called Auroville, the first planetary city of its kind in Asia. We have invited people from all over the world who are willing to make a clean break from the past, who are willing to accept the fact and ideal of human unity and that the primary concern of man is to develop his consciousness spiritually. It is intended that there be no private property, no competitive economy, no internal exchange of money. Those who have this aspiration and accept these conditions are welcomed and given facilities to develop their lives and to contribute to the evolution of a spiritual community.

I myself have been a member of the ashram and a supporter of Auroville. You might ask whether I am a member of Auroville; I am not. I don't feel I am yet ready to become a member of Auroville. I have appreciation for the experiment and I back up the effort with all my consciousness, but there is something in me which is still rooted in the past, not able to take a plunge into the future. It is very difficult; but that does not prevent me from encouraging the growth of this endeavour, which is largely meant for those who are young in spirit and also, at this point, in age. There are already more than 500 people from all over the world living in about twenty settlements over an area of 300 or so acres. It is only nine years since the project started.

There are other institutions and communities elsewhere proceeding in the same direction—each with its own stress and objective—all, broadly, moving towards the future of a new consciousness, a future which is bright in its prospects for man.

You might now ask me questions if you have any.

Where do you see the relationship between man and woman fitting into this new scheme?

Naturally, man continues to be a man and woman continues to be a woman as long as sex consciousness is still operative. But a stage does come in evolution when sex consciousness lessens its hold; one is no longer conscious of the sex of another. We have found, wherever serious effort has been made, that this problem exists only in the earlier stages of growth. Sex distinction is a mode of nature to effectuate its own purpose of continuation of the species, and it has to be accepted as such; the natural attraction between man and woman is an accepted part of life. We don't bring in the conception of sin; there is no sin in sex. Sex is a function of nature, neither moral nor immoral, neither spiritual nor unspiritual. It has to be understood on that basis; it should not be allowed to become an obsession or problem, but should be handled with dignity.

What is encouraged is that sex, where appropriate, should be made an expression of love; a true love of mutual attraction that finds its completion on the physical plane in sex. Sex becomes beautiful when it is a mature product of a deep affinity, of love, of self-giving. From that point of view, sex has a place even in the spiritual context. But indiscriminate sex has the effect of lowering the consciousness, bringing in elements of anarchy and chaos in the individual organization of each consciousness.

Could you tell us something about your practices; for instance we read an article that said that you don't have daily community meditations, etc. Could you discuss your programme at the ashram?

Religious life has a kind of a congregational character, but spiritual life is more individual. Each one has to work out the change in himself, tackle the problems of the change of consciousness and resolve them. Each one has to do it in the way that is most natural to him, but in a collective there is an unconscious help from one individual to another. Each one's aspiration helps all the others. We do have periodic sessions of common meditation where, from those whose consciousness is more developed, support flows naturally to those who are not as developed. Each individual has his own way of meditation; we do not have one stereotyped method of meditation, study, or the practice of yoga. Each one has his own way of approaching and understanding; each is given freedom to work out his yogic change. So there is a large element of personal freedom given, with only a minimal collective programme that is common to all. For instance, we have a common kitchen with fixed hours; there are certain days for common meditation; all offer work to the community in the area allotted to them in a spirit of disinterested service to the Divine. In work and in human relations, particularly, there is an opportunity to check whether inner change is real or superficial. Work becomes a means for individual progress, as also for testing how far psychological change has been real.

Meditation is not compulsory. There are many who can bring about change by other means than meditation. Certain natures are not contemplative; they are by habit and tem-

perament more outgoing, dynamic. They learn how to channel their energies in a higher direction in other ways; they study, work for disinterested purposes, purify their motives, diminish their egos; they have a different discipline. And there are those who are highly emotional, who are full of love and devotion. Theirs is the way of love—love for God and for God in humanity. They seek to translate this experience into their lives.

So man is a multiple being. He may start in the mind if that is his most developed part; he may start in the heart; he may start with the will. Freedom is given; there is not one set system which is forced upon everyone. It is recognized in the Indian tradition that each person has his own way, that there is a variation in competence, and there is therefore a graded idealism; you can't impose the same norm on all. Each one is at his own stage in the development of consciousness, and what is right for one will not be right for another.

This truth is accepted—the claim of individual consciousness to flower, to evolve in its own way—and it is a characteristic of the new spirituality. Each one has to determine his pace, his direction, and the evolution of consciousness that is going to be his.

You described the process of moving into a realm of spirituality as being an individual one. I don't understand how humanity is going to evolve from an age of rationalism through subjectivity to an age of spirituality on a massive level or in a general way. Do you sense that that's happening now, and did you mean to suggest that it's going to happen for humanity?

Not on a massive scale. These higher movements of evolution, right from the beginning, have not been on a massive or general scale. The forward movement is always led by a minority of individuals who are ready and awake. These individuals, in turn, constitute groups and those groups lead. For instance, today man as a mental being is quite different from the ape or the primitive man. The intellectual heritage and achievement of man is common property, but how many are intellectual? How many have arrived at this intellectual efflorescence? It is available for everybody who is equipped and who tries. Similarly, the spiritual efflorescence or dimension is slowly being established. Those who aspire for it and are ready will grow into it. But it will always be a minority who will achieve this stage of development. Whether it is in science, the arts, or spirituality, it is a minority that leads.

So it is not a question of the whole of humanity being spiritualized. Rather, a new dimension to the different levels of humanity that have evolved so far is being added. All spiritual movements can at best hope to create this interest and awaken the flame in those individuals who are ready by their evolution to become centres of awakening. And these centres in each country link themselves in a hundred ways and become islands of light in this ocean of darkness. It is a slow process, but it is a sure process. It is not going to be a mass movement, it simply cannot be. But it has to be established and gradually it has to extend its base.

What relationship do you think there will be between the ruling powers that exist now—that often seem as if they are going to destroy each other and many innocent bystanders as well—and the evolution of a new consciousness?

I have immense faith in a divine power and will guiding the destiny of this evolving universe, and that is why I am confident that, with all their stupidities, the political leadership of the world will not be allowed to precipitate such a catastrophe. They will threaten each other, they will fight small battles in third peoples' countries, but I tell you as a spiritualist, a third world war is now impossible. Humanity has reached a stage, and there has been such an ingression of the forces of harmony and truth in the earth atmosphere as a result of the collective aspiration of the best minds humanity, that all potential situations for world war will be contained.

You spoke about the freedom in the ashram for people to choose their own way, and I'm interested in that in relation to guidance. Certainly in the yogic tradition those who are more evolved have traditionally guided those who are less so, even to the point of determining where the disciples' energies were blocked and helping by suggesting certain practices or mantras or whatever. What degree of guidance is there in your yoga? Certainly it isn't just that everyone is trying on their own without help from anyone else.

Till four years ago we had the physical presence of the Mother, who was our guide and spiritual teacher. All used to receive guidance from her. The fact that she has left her physical body has not made a difference to many who are living in the ashram or elsewhere. They continue to feel the inner guidance, that support from her consciousness. For those who are unable to feel that help, elders who practice yoga are available for consultation. There are groups who meet to study and discuss the yoga individually and collectively. So, nobody is denied guidance or help, but care is taken not to impose another's opinion or way on somebody else.

Can you tell me what the Mother meant when she said do not stop with Christ or any other incarnation, but move forward?

It has been the habit of most to swear by previous world teachers; Christians by Christ, Hindus by Rama or Krishna, and so on. So they feel the whole truth has been given by that incarnation; anything further is not needed.

What Mother and Sri Aurobindo say is that we are in a dynamic manifestation. Each incarnation, each world teacher comes to establish certain new truths relevant to that stage in the evolution of humanity. So we can't stop with a formulation of truth that was presented 2000 years ago as the final word; but it has to be assimilated so that it prepares us for the next leap forward. Evolution is a continuous process. Knowledge is not static, spiritual experience is not static. This creation is a developing manifestation of the Divine. We have to take all that has been developed so far, assimilate it into ourselves, and evolve further. Let us not be prisoners of the past, but make the past a foundation on which we can erect the future. That is what she means.

Could you tell us a little more about the role of the Mother and about some of her teachings?

The Mother was a remarkable spiritual personality who did not believe too much in

philosophy. She said that spirituality had no meaning for her unless it could change one's life. And every moment of life, she insisted, should be utilized to take a step forward. She said that at each moment we are faced with and offered an opportunity by Providence to determine whether we will move Godwards or regress. And our progress depends upon how we meet this situation moment to moment; it determines our spirituality.

The Mother was a great believer in human freedom, the freedom to progress or not, and pointed out that each individual has a certain responsibility in moulding his own destiny. She worked for the liberation of humanity from ignorance. She said that the object of life is not salvation; that is a very poor conception. The goal of life is, rather, perfection and fulfilment—fulfilment of all capacities and potentialities.

So she called for the development of an individual and a collective discipline by which man learns not to neglect any part of his being—mind, life, body, spirit—but takes care to culture and perfect every moment of life in terms of truth, beauty, love, and harmony. She refused to call God by one name or another; she said that God is Truth. At the mental level, the Reality manifests itself as knowledge of truth. At the vital level—the level of life—the Reality manifests itself as irresistible power. At the soul level, it manifests itself as an uncaused love. And at the physical level, the Divine manifests itself in the form of beauty. So she said these are the values of life that have to be cultivated for the liberation of mankind.

She also worked for the liberation of women. She said a woman has to liberate herself. In answer to a question, she gave three conditions which a woman has to fulfil in order to be liberated. First, a woman has to get over her attraction for and dependence upon male strength; second, she has to get over her need for the security of a home; third she has to get over the need for motherhood. It's not that a woman must not have these three elements in her life, but she shall not be a slave of these movements. She may have them by her own will, and then a woman can be free.

Third, she worked for the liberation of children from the tyranny of their parents. She has developed a centre of education where new experiments are being made, totally altering the usual relation between the teacher and the student. And she noted that since a child spends only four or five hours in a school and the rest at home, it is the parents who have the primary responsibility of educating the child. She observed that even if a teacher tells a child not to quarrel, not to be harsh, and to tell the truth, but the child at home finds the parents quarreling and telling lies, he is going to be most influenced by the parents. Parents often think that their responsibility is over when they send their child to kindergarden. Mother said the parents' responsibility of educating a child starts the moment it is conceived.

I am perplexed by the diversity of spiritual and religious practices, and I see adherents of each practice completely convinced of the rightness of their own way. Can you comment on how one can decide which way to choose?

The spiritual practice that one should follow is determined by two factors. First, the goal that one sets before oneself. Is it what is called self-liberation, escape from the problems of life and withdrawal into bliss or peace, cancelling oneself from cosmic existence. Or is it to perfect oneself by developing a spiritual consciousness by which one becomes

one with the divine consciousness pervading the world? Is one's path going to be ascetic or integral? Second, one has to start somewhere. Which is the most developed part in one-self? Is it the intellect, is it the heart or emotions, or is it the will for work and life? One starts where one is most developed. These are the two things that have to be decided.

And there are enough books of guidance to then indicate to you the way to practice. Swami Vivekananda's works on *rajayoga*, *bhaktiyoga*, and *karmayoga* (the yogas of knowledge, devotion, and works) and Sri Aurobindo's writings on the same themes plus the yoga of self-perfection in *The Synthesis of Yoga* are encyclopedic in their scope; they anticipate every conceivable situation in spiritual life and give guidance. Also Sri Aurobindo's *Letters on Yoga* and *Essays on the Gita* are books which hold guidance for anyone of any persuasion.

Trust

Are you worried about the actions of another person today? Do you wish you could nudge a person this way or that, just for his own good? You know, our intentions may be fine, but if we nudge, we are trying to live someone else's life for him. It just can't be done. There is only one way to help another person, and that is by trusting him to live his own life. Trust awakens the best in others and helps them make good decisions. Those who are trusted are encouraged and made wise. Those who trust find peace of mind.

The World from Unity [Unity Village, Missouri, U.S.A.]

TOTAL REVOLUTION: SOME QUESTIONS

Karan Singh,

Mr. Jayaprakash Narain occupies an important position in our public life and enjoys widespread respect regardless of party affiliations. When he speaks of "total revolution", therefore, it is necessary that the concept is clearly understood and its various implications widely discussed, otherwise serious misconceptions can arise in the public mind which will have a disruptive effect on already confused political situation. In the present article I shall raise some of the many points which, to my mind, require clarification and elucidation. Many more questions arise concerning the social, economic, political, intellectual, and spiritual dimensions of the "total revolution", but to begin with it may be useful to concentrate on the four issues I have raised so that ideas and concepts can clarify as we go along.

The first point concerns the inevitability or otherwise of class conflict. Jayaprakashji has on various occasions been quoted as supporting the inevitability of such conflict, although in a recent interview he seems to have taken a somewhat different position. It is important for us in India to appreciate that the theory of mutually antagonistic classes pitched permanently and implacably against each other is, in a way, as pernicious as the now discredited theory of a rigidity stratified caste-based society. After all, the main objection to the caste system revolves around the fact that on the accident of birth it relegates

certain human beings to a permanently inferior situation. Surely, the parallel theory that economic classes divide human beings into equally rigid compartments must similarly be rejected. Indeed, if the caste system militates against the dignity of the human personality, the class concept does no less. Is it not possible to find within the human personality itself that creative centre which would harmonize and integrate the mutually opposing forces in society and human life? Must the infinite human potentialities be compressed and categorized into castes or classes? Is it not possible to envisage a situation where all human beings are able to participate in the adventure of nation-building while being ensured the minimum inputs necessary for physical, mental, aesthetic and spiritual development? This may appear idealistic, but should it not be the ultimate goal towards which we strive? Does accepting the inevitability of class conflict not imply, ultimately, a lack of faith in the good sense of the community and in human nature itself?

This is not to minimize the historic contribution of Marx in his theory of Economic Determinism, which provided an invaluable tool for understanding the dynamics of social and economic change, but to point out that his virtually exclusive emphasis on the economic factor reduces man to simply a material being and is therefore insufficient to deal with the total human predicament. My sub-

mission is that the concept of man in Indian thinking has endowed him with other dimensions than the purely material, and the overriding ideal has been integration, harmonization and assimilation rather than unending conflict and perpetual antagonism. In this process of total revolution, therefore, it is critically important that the question of the inevitability of class conflict, with all the violence and bitterness that this necessarily implies, should be clearly faced. Gandhiji in his own way tried to mitigate the rigours of class conflict by the theory of trusteeship. While that is evidently insufficient to meet the dynamics of the present situation, is it not possible, on the one hand through suitable intervention of the popularly elected legislative apparatus, and on the other through a process of dynamic education and creation of public opinion, to ensure effective and significant social change and economic growth without having to go through the horrors of the early Soviet and Chinese experiments, or the rigours of the early industrial revolution in the West?

The second set of questions regarding "total revolution" revolves around the whole vexed area of ends and means. Specifically, Jayaprakashji has highlighted the crucial role that the youth has to play in any new development of human society. This is unexceptionable, as for any fundamental change the vigour and idealism of youth must be elicited and creatively utilized. The question arises, however, as to whether young people are or should be entitled to use whatever means are at hand, including violence, in the quest of this revolution. This brings in not only the entire Naxalite dilemma, where sensitive and educated young people are driven to heedless violence, but also the more common widespread problem of student unrest which is

once again engulfing universities throughout the country. Simultaneously, the atmosphere of industrial peace has rapidly disintegrated over the last few months, and bandhs and gheraos are again becoming the order of the day. There has also been a marked deterioration in the general law and order situation both in urban areas and in the countryside where the weaker sections are being terrorized and often liquidated in broad daylight.

Now it is possible to argue, as some distinguished citizens have done, that these are but natural manifestations of a reaction against the authoritarianism of the emergency. Perhaps this is true to some extent, but let us not forget that before June 1975 the widespread disorder in several areas of national life was causing deep concern to thoughtful citizens. Indeed, the experience of many nations in this century has been that prolonged and widespread disorder and indiscipline result not in a benign revolution but in the emergence of highly pernicious and soul-killing dictatorships. The question, therefore, arises whether Jayaprakashji envisages virtually a free-for-all as paving the way for the total revolution, and, if so, whether he realizes the dangers of the entire situation being subverted once again by the rise of authoritarianism, constitutional or otherwise. It was said during the emergency that discipline has either to come from within or it will be imposed from above. Does Jayaprakashji envisage any third alternative?

The third question pertains to what, if any, is to be the role of the existing political parties in the envisaged revolution. The Congress, with all its magnificent past, has not yet been able to snap out of the trauma of defeat and the obsession with personalities, or to recapture the moral and intellectual dimensions which it displayed during the

freedom movement, while the Janata, with all its promise and high expectations, has not yet emerged as a cohesive political party and is beset with serious ideological dissensions. The regional parties are perhaps in better shape than both the major parties, but the very fact of their regionalism militates against their being able to play a central role in a revolution which must surely be national if it is to be total. Does Jayaprakashji envisage the virtual atrophy of political parties as they stand today in the context of the forthcoming revolution, or can one or more of these parties reach a national reconciliation and consensus on the fundamentals of the new India that is to be built and strive jointly towards that end? If not, will it be worthwhile to consider launching a new movement on a national scale which, while leaving the existing political parties largely as they are, would go over their heads directly to the people and mobilize them for the proposed revolution? If so, what would be the structure and content of such a movement, considering the fact that Sarvodaya does not seem to have been able to meet the challenge?

This brings me to the final point that I wish to raise at this stage. If the revolution is to be "total", is it enough for us to tinker with the outer structure of society without attempting any corresponding transformation of human consciousness itself? It is becoming increasingly clear that what we are facing today is not simply a routine disequilibrium

but a major crisis of consciousness on a global scale. Old values and ideals are crumbling and there is a tremendous search for radically new concepts which could harmonize the cultural heritage of mankind with the astounding discoveries of science that are transforming the world before our very eyes. In particular, the new insights of astrophysics which is peering ever deeper into the vastnesses of the cosmos, and of sub-atomic physics which is probing ever deeper into the structure of matter itself, are beginning to elicit a more fundamental comprehension both of the human predicament and of human potential. Some eminent thinkers in our own century have postulated the theory that a quantum leap in consciousness alone will enable the human race to survive its own technological ingenuity.

How is this leap to come about? In our understandable preoccupation with political structures, social forms and economic models, is anyone paying adequate attention to this critical aspect of the present situation? Where is the educational movement that would spearhead the advent of this new consciousness? Does Jayaprakashji believe that the present outmoded intellectual structures will be sufficiently strong vehicles to absorb and carry forward the heady ambrosia of the total revolution?

[COURTESY: *The Indian Express*]

SRI AUROBINDO AND THE FUTURE OF HUMANITY

Vasant V. Merchant

Sri Aurobindo holds an immortal place in the tradition of *Philosophia Perennis*. As an existentialist he is unique, for he goes beyond existentialism, and is a super-existentialist. As a superb harbinger of East and West, he reconciles *par excellence* the Oriental and Occidental *weltanschauungen* [world-view] with penetrating insight. He symbolizes the odyssey of the spirit which soars aloft on Olympian heights and catches the light of inspiration as "a milestone that measures the advance of man as a race".

The impact of Sri Aurobindo on the humanities—particularly international humanities—may best be gauged in the future in the very value and expressive orientation of the humanities. Its richness of integrative, synthetic and isomorphic approach, coincides and harmonizes very powerfully and beautifully with the characteristic Indian genius for synthesis, represented by the archetypal spirit of Sri Aurobindo.

His greatest influence may yet be felt in future poetry, and epic poetry, and *mantric* poetry; in art and music, where the re-discovery of the soul of delight and beauty may still be ascertained; in language and literature, where a new symphonic brilliance may create the language of mankind; in politics, sociology and psychology, there may be yet some genuine reevaluations of meanings and purposes in the actual and potential development of man in the individual and in the collectivity; and in education, which may yet awaken the questing mind to its real intellectual, intuitive and spiritual possibilities.

How these will be accomplished is the challenge the future humanities will have to encounter. The extent to which the humanities will be able to transform and unify themselves into a global, universal and integral *weltanschauung* will determine the direction of their change and decide their future efficacy.

Humanities as a discipline at no time in human history has assumed a greater importance than now. It is a field of the educative process that is coming into its own. more than ever since its early beginnings and meanings, and by its deep-seated and far-reaching grounds represents ineradicable value as the liberal element in education which is a derivative of the relation of man to the universe in the noteworthy achievements of humanity. The scope of humanities is the entire domain of human assertion, human experience, and human perfection—and above all, of values.

It is indeed no mean coincidence of history, that "of all the Indians who have recently contributed to the moulding of man's higher values in the modern world, apart from politicians, . . . none but Sri Aurobindo had the benefit of being brought up entirely in the

best English tradition; and [yet] none dived deeper into the profundities of Indian spirituality".¹ Of all modern Indian writers, Sri Aurobindo—successively and successfully—the reconciler of East and West in the unity of the spirit—poet, philosopher, scholar, thinker, educator, nationalist, humanist—is the most significant and by far the most interesting. No armchair philosopher and in the spirit of humanity that he serves, attuned with the higher values of man's existence in the humanities, he is a new type of thinker, one who combines in his vision the alarcity of the West with the illumination of the East. This is like the humanities itself which in its core and emphasis is synthetic, integrative, and isomorphic with the wide or liberalized meaning of science, viz. *scientia* [knowledge]—as process, experience and end. Sri Aurobindo represents the ultimate in the matrix of this central liberal and humanitarian element—an integral weltanschauung, to which this Centenary volume is dedicated. It is here that Sri Aurobindo contains the intuitive intellect, a quality for *noesis* [the highest philosophical knowledge] given to few men, where in his scientific, organized pursuits and explorations, he becomes truly the "artist", and in his voluminous artistic expressions, embodies the high watermarks of the "scientist", thereby transcending both ordinary art and ordinary science, and making a fusion, an amalgamation and a transcendence known only to the truly creative person. Evidence of this phenomenon is to be found in several of his works—from the *Arya* (or *Review of the Great Synthesis*), *The Life Divine*, *The Synthesis of Yoga*, *The Ideal of Human Unity*, *The Human Cycle*, *Savitri* (a modern epic of 23,813 lines of inspired poetry), *The Future Poetry*, *Collected Poems* and *Collected Plays and Short Stories*, thousands of letters of correspondence, literary and political works, and his original interpretations of the Vedas, Upanishads and the *Bhagavad Gita*.

The term "humanities", as defined in the National Foundation on the Arts and the Humanities Act of 1965, includes but is not limited to the study of the following:

language, both modern and classical; linguistics; literature; history; jurisprudence; philosophy; archeology; the history, criticism, theory, and practice of the arts; and those aspects of the social sciences which have humanistic content and employ humanistic methods as well as the study and application of the humanities to the human environment.²

In 1970, the Congress added ethics and comparative religion to the fields already supported by the endowment and included in the statutory mandate "particular attention to the relevance of the humanities to the current conditions"³ of national and international life.

1. A. B. Purani, "Sri Aurobindo: A Brief Life Sketch", in Choudhuri and Speigelberg, editors, *The Integral Philosophy of Sri Aurobindo* (London: George Allen & Unwin Ltd., 1960) page 332.

2. *Humanities* (Washington, D.C.: The National Endowment for the Humanities) Pages.

3. *Ibid.*

The present crisis of American society leads the National Council on the Humanities to re-affirm that the humanities ideally are always relevant to the condition of man, and of man's society. It therefore wishes to encourage elipsis . . . significant studies and works . . . of pure scholarship and general knowledge appropriate . . . within the various fields of the humanities which are concerned with values¹ . . . and which embrace interdisciplinary approaches between the humanities and the social sciences.² . . .

Sri Aurobindo is one of the greatest intellectuals of our age and a major force for the life of the spirit. He represents the most complete and consummate expression of the archetype of the Indian spirit of synthesis. His brilliance and versatility in such wide-ranging fields as art and the humanities, politics and sociology, philosophy and psychology, language and literature, religion and education makes him one of the most dynamic and unparalleled creative geniuses, not only of our own age and times, but of all times and all ages.

In the light of the monumental and extraordinary contributions of Sri Aurobindo, who is truly a giant of intellectuality and spirituality, in this article I will discuss those aspects of his teachings and works which have focused and illustrated more substantially the synthesis and universality of his life and thought, integrating par excellence the Oriental and Occidental weltanschauungen into a global universal world-view.

It is only appropriate therefore, that among the vision of the great ones of all ages and who belong to the galaxy of "just men made perfect", Sri Aurobindo has given us a glimpse, unparalleled for its profundity and sublimity, from the occult significance of the Vedas, the Upanishads and the *Bhagavad gita*. Through his writings he has revealed to us once again the pathway of experiencing the Real and the Eternal. These works of Sri Aurobindo pertain to philosophy, psychology and religion, to such concerns as the meaning and purpose of life in the individual and the collectivity. This pathway is the Integral Yoga, the simultaneous divinization of consciousness and matter in the various dimensions of the human personality. The story of the grand strategy of evolution through which the Supreme Being fulfills Himself in the multifarious forms of manifestation constitutes the core of this universal drama of becoming. In this connection, Heinrich Zimmer makes an interesting observation that they (Hindu philosophers), study all that the Occidental philosophers study.

India, that is to say, has had, and still has, its own disciplines of psychology, ethics, physics, and metaphysical theory. But the primary concern—in striking contrast to the interests of the modern philosophers of the West—has always been, not information but transformation: a radical changing of man's nature and, therewith, a renovation of his

1. Ibid.

2. Ibid., p. 6.

understanding both of the outer world and of his own existence; a transformation as complete as possible, such as will amount when successful to a total conversion or rebirth.¹

India has laid the greatest emphasis on the discovery and the assimilation of the Self because ultimately everything that is and happens has a real and vital meaning only in terms of the Reality and our apprehension of it. The attempt has always been, even while one is intensely active, to hold oneself in a state of unmitigated and luminous awareness of the Reality. Many ways and means and disciplines have been tried and prescribed for this great purpose. In their totality they are called *sadhana*.

It is in the symbolic sense that the eternal joy-intoxicated dance of Shiva, as the cosmic dance of evolution, goes on with the cycle of creation and existence, destruction, dissolution and recreation of the universe following one another, in infinite and ever-varying rhythms and successions. Symbolically, it is indicated by the primordial sound and the syllable *Aum*—pronounced as *Om*. *Om* is the ascent towards universality, while its complement, *Hum*, is the descent of the state of universality into the human heart. At times it is described also as *ananda* (pure bliss, pure joy). *Om* leads one toward unification and the realization of the universality, and *Hum* is the realization of the universal in the individual. The Upanishad poses a question, "If the Void (*Akasha*) were not full of joy or bliss, who could have breathed and lived?" It further asserts that all beings are created out of joy, are sustained by joy, and live and move toward joy, and in *ananda* (bliss) they ultimately merge.

Such knowledge of the Divine Ground is not alien or strange to other thinkers, metaphysicians and men of realization. The basic conception is familiar to all thinkers of *Philosophia Perennis* though the description and characterization vary in certain details. Eckhart and Ruysbroeck would call it the Abyss of Godhead. Some would call it Gnosis, others *Al Haqq*, and so on. What is important, however, from the point of view of human evolution and endeavor is not merely intellectual knowledge and recognition of the existence of the Reality but belief with one's whole being that it does exist and what is more, that it is possible for human consciousness to reach it and possess it. If one does not believe in the possibility of unitive experience of the Godhead or the Divine Ground it remains a mere concept, an idea without the least influence on the life and the inner being of the aspirant concerned.

For Sri Aurobindo, philosophy is not merely a quest for the truth of things of the intellect, but the endeavor to realize the truth in the inner self and outer life; although he did not like to consider himself a philosopher, he was undoubtedly a greater *Dharmatma* than a mere *darshanik*. But Sri Aurobindo represents the finest and best qualities of both, in spite of himself! For "I shall not restrict Sri Aurobindo's greatness to this age only. We have

1. Heinrich Zimmer, *The Philosophies of India*, (New York: Meridian Books, Bollingen Series, 1951) page 4.

Plato, Spinoza, Kant and Hegel—but they do not have the same all-embracing metaphysical structure, they do not have the same vision”.¹

Sri Aurobindo’s contribution to the world of thought and philosophy now is not new. It was the late Sir Francis Younghusband who has said that it is the greatest contribution to contemporary philosophy after that of Henri Bergson. Romain Rolland, the poet laureate of France, also highly prized the great masterpiece, *The Life Divine*, of Sri Aurobindo. In what consists the specialty of the contribution? Apart from his spiritual experience what has he given to the realms of philosophy, ethics, and humanities? “Sri Aurobindo’s treatises are among the most important works of our time in philosophy, ethics and humanities. Sri Aurobindo himself is one of the greatest living sages of our time.”²

The more one reflects on the present condition of man and his existential predicament and the concept of dread and despair, the more it seems that Sri Aurobindo’s graphic description of the dilemma of the rational-materialistic man of today, frantically and precariously on the edge of a nuclear war following faith-averse reason, is eminently poignant. In effect, man is leading himself in a catacomb and a labyrinth where he is no longer sure of anything, least of all the clue to the riddle of life and the riddle of the world, acclaiming and yet deriding the prospect of a divine harmony. Perhaps this existential predicament of the modern man in search of a soul, caught in the throes of rational materialism, is very acutely and aptly expressed in Sri Aurobindo’s own words.

He has no certain light by which to walk . . .
He seeks himself and from himself he runs . . .
Always he builds, but finds no constant ground,
Always he journeys, but nowhere arrives. . . .
An idiot hour destroys what centuries made.

Savitri

But alas, the sceptic intellect has become a blind obsession with us moderns, we have grown purblind and myopic and so can no longer even grope our way to the soul’s last heaven of bliss and harmony, love and light. In this connection, Sri Aurobindo reiterates:

Reason was the helper; Reason is the bar. . . . Effort was the helper;
Effort is the bar. . . . Desire was the helper; Desire is the bar. . . .
Ego was the helper; Ego is the bar. . . .³

What then is the solution to this problem? Says Sri Aurobindo:

1. Fredric Spiegelberg, “*Who Is Sri Aurobindo?*” a pamphlet, (Sedona, Arizona: Crescent Moon Ranch) page 1.
2. Pitiim A. Sorokin, *ibid.*, page 1.
3. Sri Aurobindo, *Thoughts and Glimpses* (Pondicherry: Sri Aurobindo Ashram Trust, 1964) page 2.

If thou wouldst have humanity advance, buffet all pre-conceived ideas. Thought thus smitten awakes and becomes creative. Otherwise it rests in a mechanical repetition and mistakes that for its right activity.¹

The question is:

What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory; Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and association.

In a word, godhead; to remake ourselves in the divine image.²

And how should one speak of this delight of accomplishment, of creation? Sri Aurobindo observes:

We may speak of the Supreme as if He were a mathematician working out a cosmic sum in numbers or a thinker resolving by experiment a problem in relations of principles and the balance of forces: but also we should speak of Him as if he were a lover, a musician of universal and particular harmonies, a child, a poet. The side of thought is not enough; the side of delight too must be entirely grasped: Ideas, Forces, Existences, Principles are hollow moulds unless they are filled with the breath of God's delight.³

It is no accident that Sri Aurobindo was sent down to us from on high to show us the way out in this emergency and exigency, the crisis of our age, to lead us to the core of Truth and deliver man from the trammels of the ego, from the prison house of the body, the senses, and their objects, the mind and the Spirit. Sri Aurobindo has brought to man a new way of looking at life, a new vision embracing past, present and future. He has helped to prepare the ground for fuller manifestation of the transforming power of the Divine in the great process of evolution. For his unique view of evolution is that the Absolute or *Sacchidananda* (Truth-Bliss-Consciousness) deliberately chooses to project Itself out of Itself. This free self-unfolding or self-expression of the Absolute out of its own delight, for which there is a very appropriate word in Sanskrit is, namely, *Lila*. It is out of pure sport or play and delight that the

1. *Ibid.*, page 4.

2. *Ibid.*, pages 5-6.

3. *Ibid.*, page 7.

Divine or the Supra-Cosmic Transcendent projected a self-limitation and that is what he calls creation. But this self-projection is for the sake of coming back to Itself. This coming back to Itself or the home-return of the Absolute is what he calls evolution. Creation and evolution, therefore, are two sides of the same process, made possible by the Infinite becoming the infinitesimal; the Perfect becoming the imperfect; the Eternal, the ephemeral; the One, the Alone, becoming the many; the Illimitable, the limited; the Supra-Cosmic, the cosmic; the Supramental becoming the mental; and thereby making a descent of the Supramental Consciousness. This involvement of the Spirit he calls involution, without which, the reciprocal and bipolar process of evolution, as ascent of the consciousness, from lower to higher and higher stages of consciousness, and ultimately to Saccidananda would not be possible or complete.

As for Sri Aurobindo's Yoga, he makes a revolutionary change in its conception, departing from the previous thinkers' views that the object of yoga is merely individual salvation. He succinctly and clearly puts it thus: "Our Yoga (Integral Yoga) is not for ourselves but for humanity." Lest people should mistake this view for the Western brand of humanism he adds: "Our Yoga is not for ourselves but for the Divine." As Sri Nolini Kanta Gupta has pointed out, there is no inconsistency in the statements, but the two together bring out the full meaning of his Yoga.¹ That is to say, his Yoga is for the expression of the Divine in humanity. Sri Aurobindo thus is also a humanist, but his brand of humanism is totally different from the European brand of humanism of Comte and Mill, or the American brand of humanism of social welfare and social service's type of "fixing". For Sri Aurobindo the goal of humanity is divinity. Nothing short of the divine status can really satisfy mankind, for the highest wisdom of all of the greatest traditions of mankind has rendered itself, in selfless altruistic service—from *Nishkam Karma* to *Karuna* or to *Wei Wu Wei*. For Sri Aurobindo, "to work with the body is to pray for the Divine", and "In work, aspiration towards perfection is spirituality." The aim of Sri Aurobindo's Yoga is what may be called cosmic salvation, i.e. divinization of the whole of mankind leading ultimately to the divinization of the whole universe, for even the physical universe must feel the thrill of a divine life. For release from *samsara*, individual salvation, meaning freedom from the personal cycle of birth and death, is not for Sri Aurobindo the most important thing. Of far greater importance is a higher birth, a birth that is inner, psychological and spiritual, like the problem of modern man which is inner, psychological and spiritual, a birth as a divinized being. For *samsara* is *Nirvana*, and the empirical phenomenal planes of existence are very intimately and intricately intertwined and interpenetrated by the noumenal, transcendental ones. Hence, the divine life is to be made here on earth in the very sheaths of matter, life, and mind which are "covered by a golden lid", that man must uncover in order to rediscover "the golden light". When this step is taken there will be a total transformation of everything in the world. "The ascent to the divine life is the human journey, the work of works, the acceptable sacrifice."²

1. S. K. Maltra, *The Meeting of the East and the West in Sri Aurobindo's Philosophy* (Pondicherry: Sri Aurobindo Ashram Trust, 1954) page 55.

2. M. P. Pandit, *Gems from Sri Aurobindo*, (Pondicherry: Sri Aurobindo Ashram Trust, 1967) page 33.

What Sri Aurobindo offers thus is not a religion, a sect, or even a philosophy. It is indeed much more. His global worldview with centrality of purpose and conscious integrality at its nexus, is not limited to either East or West, North or South, or to caste, color, race or creed, for he clearly appreciated fully the strengths and weaknesses in perspectives of both the East and the West and how much they could learn and enrich each other, deriding neither. He says: "A deeper brotherhood, a yet unfound law of love is the only sure foundation possible for a perfect social evolution, no other can replace it".¹

To understand this we must understand: What makes the Absolute accept the multiplicity, this self-division into innumerable parts and portions? The answer lies in regard to the Reality: the power to realize itself is inherent in the self-determination, the power behind each potentiality is the power of the Absolute, which left in each and every one of its self-determined manifestations the impress and imprint of that Reality. That behind each self-determination, the power of the entire Absolute stands supporting it. It is like each wave of the ocean determined by the whole and supported by its entire power. It is when the wave feels a separate existence that it becomes small, identifies with the little form. But if it could retain the knowledge of its identity with the ocean then every wave could be also surcharged with the consciousness of the totality and in that case every wave-form would be the result of the self-determination of the infinite ocean.

To understand what Sri Aurobindo points out in the very difficult problem of the origin of ignorance, we have to come back to ourselves, and find something in our own experience which can give us an idea of the process. Take for example an individual. Although he appears to us a single person yet there are "several personalities" and facets of the personality in him. He is a son in relation to his father, a brother, a husband, a member of a club or organization, a friend to someone, a scientist or a shoemaker in his profession or occupation. An individual thus is so "many persons" in one. Now when one personality is working in him all "other personalities" seem to be nonexistent. When the scientist is working in his laboratory then it is the scientist in him that should absorb all his energies. Then only he can secure maximum success. What then happens to the other personalities in him when the scientist is in front? It seems the other personalities are cut off from him. But this is not true. The total being is supporting the personality that is projected in front of the consciousness for a particular effectivity. This limitation of concentration on a particular personality is necessary for effectivity. This selective projection of a personality for a particular need and purpose secures full efficiency. This exclusive concentration on the personality may render the individual practically "ignorant" of his "other personalities", for the time being at least. It is curious but true that the more exclusive the concentration, i.e. the greater the "ignorance" of the "other personalities", the greater is the effectivity. For example, the physician as a brain surgeon, the linguistic analyst and the multi-linguist.

In the case of this universe, the Omnipresent Reality projects infinite self-determinations in innumerable forms of the cosmos in each of which, in one aspect or aspects, a power or powers, one quality or qualities, a necessary effective variation of the common

1. *Ibid.*, page 106.

background is embodied. In the embodiment of its self-determination there is an exclusive concentration. Thus a world of infinitely varied forms and relations comes into being. In the lower kingdoms, where there is no mind or consciousness of purpose, the form of organism acts with a sense of knowledge, instinctive and impulsive, which seems to be self-existent. Only in man, the mental being, an infinite play of possibility of choices makes possible the experience of ignorance. The very point where the question of man questioning his own rationality, his own mentality and its slavery, his own mechanicalness, and his state of being inconscient and asleep, and the acceptance of his limitations of form, i.e. of ignorance, renders the miracle of knowledge possible. In a similar vein, Robert Browning has sung: "A man's reach should exceed his grasp", or the great use of life is to spend it for something that outlasts it. When the human being turns away from the ego to seek the soul in man, then begins the melting point of his ignorance. This ignorance really proceeds from an exclusive concentration of consciousness in the external being, the ego, and its nature and an oblivion of the true divine being, which one really is.

It is when the individual or the organism so created loses contact with the Source that ignorance comes into play. It is as if an actor was playing a part—viz. that of Hamlet, who so completely identifies himself with the character that he totally forgets his true self. That is effective ignorance. So long as he remembers his true self which is all the time behind the actor, he can always go back to it. But if he forgets his true self he would not even think of going to it. Think of the consequences and implications of his carrying over the personality of Hamlet or Macbeth or Lear in his real life! Then he would be truly disintegrated, and really ignorant. Something of the same nature happens to the human being when he gets enclosed and entrapped in the ego-consciousness. Then he loses contact with his true self, the divinity that is within and becomes ignorant. At a lesser and different level, the same phenomenon occurs in education and society, the problem of specialization and generalization, where the extremes of each position cause "ignorance" of "the other" and eventually bring disintegration and diffusion, dissipation and degradation if the understanding of the total whole of scientia is not acknowledged and apprehended in its integral perspective and weltanschauung as reflected and related to the *kunstwollen* of the variables in the context of the constants, not only toward the symbolizations of the present, but toward the realization of a timeless eternity. But we are still flooded today by the many "ignorant" experts "who know more and more about less and less, and less and less about more and more".

If a balance is maintained among the arts and sciences, technology and the humanities by focusing on their conscious and integral, central and isomorphic, complementary and supplementary relationships, roles and functions, by dealing with the cosmos of nature and the cosmos of culture integratively by a higher creative synthesis of their spirit toward not only the realization of mastery but toward the whole of knowledge and wisdom, perhaps therein, is suggested the possibility of solution to this time-honored controversial problem. Sri Aurobindo saw that "ignorance transmuted becomes Light that leaps beyond wisdom and knowledge".¹

1. *Ibid.*, page 80.

The Omnipresent Reality has provided avenues of escape from the prison of ego-consciousness, from this ignorance in man. There is a hidden passage in the heart leading to this Presence. One has to find this passage which leads to it in the "cave of the heart" as the Upanishads say. It is thus possible to reach the light, even though it has been called the "ass's bridge" by philosophers, for many systems and innumerable persons have floundered in solving the problem of the origin of ignorance.

Perhaps this can be more vividly illustrated by an analogy. Imagine a diamond of infinite dimensions with innumerable facets of geometrical shapes. If we see only one facet we think and believe that the light belongs to it. But in reality, no facet has any brilliance of its own. Each gets its light from the whole. It is the self-determination of the whole that gives reality to each individual facet. But this, again, does not reduce each facet to unreality. There is a truth behind each self-determination, each facet. So that on each point of its self-expression the total power of the Reality is present. It is this omnipotent power of the Supreme that Sri Aurobindo called "prodigal of her rich divinity", so full of her divinity that she could afford to be prodigal.

Apart from the power-aspect, if we could visualize the sea of beauty—beauty to create which the universal energy might have taken millions or billions or trillions of years, going to waste every second in this world—we would be appalled. Look at the beauty of design and color and the sweetness of fragrance of a flower which lasts only a few hours, beauty unseen by man, and one can understand Sri Aurobindo's line in *Savitri: A Legend and a Symbol*: "Spiritual beauty . . . squanders eternity on a beat of Time." The expression of eternal delight is permeating in Time where its eternity seems to us to be squandered. Behind each form of beauty this eternity should play in Time perpetually is the greatest miracle one could conceive, a miracle that is possible only for the divine Omnipotence. What greater miracle could there be than this, that in a world based on the inconscient there should occur not only the phenomenon of Life and Mind but that the mental being should aspire and conceive it possible to attain the Divine and manifest perfection in life on earth? This great achievement, the achievement of Divine Perfection out of terms which are the very opposite of any perfection is the wager which the Supreme seems to have taken with himself when he accepted ignorance and descended into the inconscient. It is the Supreme alone who can accomplish that miracle, to the mind and all its mental and intellectual conceptualizations a true challenge if not an impossibility, to the Omniscience and Omnipotence a legitimate aim.

The origin of ignorance is essentially in the sanction of the Supreme to create, or become, a universe of multiple self-manifestation. Ignorance is thus the necessary intermediary stage on the way to a divine perfection—it is not a permanent infliction or affliction without any significance or justification, since man is a transitional being.

As Sri Aurobindo says in *Savitri*:

The Absolute, the Perfect, the Alone
Has entered with his silence into space:

He has fashioned these countless persons of oneself;
He lives in all, who lived in his Vast alone; . . .
A mutual debt binds man to the Supreme;
His nature we must put on as he put ours;
We are sons of God and must be even as he:
His human portion, we must grow divine.¹

Sri Aurobindo's great mission to mankind is characterized by his extreme devotion and sacrifice. It is his intense sincerity to sacrifice everything for the Truth that distinguishes him from many other thinkers.²

The Truth that Sri Aurobindo promoted in addition to his Integral Yoga and contributions to the actual and potential psychology of man as an individual and as a member of the collectivity was the truth of the Indian National Movement—the truth of freedom of the motherland. Because Sri Aurobindo is considered a towering inspiration of this movement, it is significant that India's political freedom came on August 15, 1947, his birthday. India's destiny thus assumes and acquires an added significance being linked with one of its greatest spiritual thinkers. On this he wrote:

For I have always held and said India was arising, not to serve her own material interests only to achieve expansion, greatness, power, and prosperity—though these too she must not neglect—and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race.³

Therefore, Sri Aurobindo's significance lies not only in the past that he was the creator of modern Bengal, or a powerful rebuildler of the renascent modern India, but his greatest significance lies in what he gave to all mankind. "He has brought, in short, a vision of man, of the world and of man's fulfilment in life which may solve our problems."⁴

Sri Aurobindo's profound and penetrating analysis of the fundamentals of Indian culture and his vision of the glorious destiny of India being the meeting place of the best of the East and the West have awakened us to the opulent spiritual heritage that belongs to us and the part India has to play in the destiny of mankind. We look up to Sri Aurobindo as belonging to the family of the seers and sages of the world whose life has never ended and whose majesty of the soul will continue to shed lustre on all parts of the world and at all times.

1. Sri Aurobindo, *Savitri* (Pondicherry: Sri Aurobindo Ashram Trust, 1954) page 77.

2. A. B. Purani, *Sri Aurobindo: Addresses on His Life and Teachings* (Pondicherry: Sri Aurobindo Ashram Trust, 1955) page 112.

3. *Ibid.*, page 227.

4. *Ibid.*, page 81.

It is extremely noteworthy that Sri Aurobindo at an early age read and wrote English poetry and learned also to speak, write and compose in Latin, Greek, and French. When he was twelve years old, his prodigious abilities and flair for languages brought him opportunities to learn Greek of which he acquired great mastery. Before long the young boy also knew German, Spanish and Italian and was able to read Goethe and Dante in the original. He won several distinctive awards for his compositions in various languages while at Cambridge and abroad. After his return from England he learned Bengali and Sanskrit very fluently. In reality, he created a brilliance of style and thought, of matter and content, and through his own writings contributed to the excellence and enrichment of the complexities and subtleties of nuance of the English language. He even coined and created new words and phrases charged with dynamic and potent new meanings in the language—like "the Inconscient", "Subconscient", "Supra-conscient", "Integral Yoga", "Supramental Consciousness", "Supra-cosmic Transcendent", and many others, with a typical, unusual, original Aurobindonian flavour to mention only a few. Undoubtedly, Sri Aurobindo was deeply aware of the true meanings of psycho-linguistics and cultural-linguistics, towering them all with a language of his own that belongs only to meta-language, transcending the barriers and limitations of ordinary language.

In the very first chapter of *The Life Divine* Sri Aurobindo says: "All problems of existence are essentially problems of harmony."¹

In the material world there is only "ordered, rhythmic slumber", not apparent harmony. Life is a dynamism full of disharmony and conflict. To bring about harmony within oneself and express it in life is the problem of the individual, to achieve harmony in collective life is the problem of human culture. "Harmony is the natural rule of the spirit, it is the inherent law and spontaneous consequence of unity in multiplicity."²

According to Sri Aurobindo, music is one of the arts that can help us in realizing this harmony, as it is capable of bringing down the vibrations of the deeper soul, or the higher self, though most often, the music that we hear comes from the vital plane. Outwardly, music is the harmony of sound vibrations, which corresponds to some vibration of consciousness. "Music too", says Sri Aurobindo, "is an essentially spiritual art and has always been associated with religious feelings and inner life. But here too, we have turned it into something independent and self-sufficient, a mushroom art." This turning away of music from its original aim and function has tended, perhaps, to a great advance in techniques, and a widening of its range. But all true art must ultimately be for the spiritual development of man. Music heals; it has been found to be therapeutic and soothing both to man and animal, for it tends to bring down some harmony and rhythm and beauty from the higher planes and establish it here in life. At its highest, it brings Eternity into fleeting time.

While describing the growth of *Savitri*, Sri Aurobindo says: "A music spoke transcending mortal speech." (*Savitri*, Book I, Canto 3)

1. *Ibid.*, page 327.

2. Sri Aurobindo, *The Life Divine* (Pondicherry; Sri Aurobindo Ashram Trust,) page 922.

Music brought down celestial yearnings, song
Held the merged heart absorbed in rapturous depths,
Linking the human with the cosmic cry;

Savitri, Book IV, Canto 2

"Art is discovery and revelation of beauty. The aim of Art is to embody and give delight."¹

Sri Aurobindo, the great Yogi, besides being an artist, was a great aesthete. He unhesitatingly gave a higher place to beauty and delight than even to knowledge. He wrote: "The day when we get back to the ancient worship of Delight and Beauty will be our day of salvation." He knew that the present age was rather far from the worship of beauty and delight. Art today is isolated from life. The modern Euro-American culture that dominates the world is "economic", "utilitarian", and "sensate". The modern mind is complex and divided, it is governed by "practical reason". Sri Aurobindo warns: "without it (the worship of beauty and delight) there could be no assured nobility and sweetness in Art; no satisfied dignity and fullness of life nor harmonious perfection of the Spirit." And he adds, "Beauty and Delight are also the very soul and origin of art and poetry."²

To Sri Aurobindo beauty is the highest aspect of the Divine, and his faith is that divine beauty not only can, but shall walk on earth. "Beauty shall walk celestial on the earth." (*Savitri*) Three of his long poems—"Love and Death", "Urvashi", and *Savitri*—deal with the subject of love and therefore are concerned with beauty. The whole outlook breathes the spirit of one who not only knows true beauty but lives in close intimacy with it. To him has come the vision of the universe, harmonious and beautiful. He thus defines beauty as "the intense impression, the concentrated form of delight". Sri Aurobindo clarifies the nature of the experience of beauty and its highest seeking:

When it [the soul] can get the touch of this universal, absolute beauty, this soul of beauty, this sense of its revelation in any slightest or greatest thing, the beauty of a flower, a form, the beauty and power of a character, an action, an event, a human life, an idea, a stroke of the brush or the chisel or a scintillation of the mind, the colours of a sunset or the grandeur of the tempest, it is then that the sense of beauty in us is really, powerfully, entirely satisfied. It is in Truth-seeking, as in religion, for the Divine, the All-Beautiful in man, in nature, in life, in thought, in art; for God is Beauty and Delight hidden in the variation of his masks and forms. When, fulfilled in our growing sense and knowledge of beauty and delight in beauty and our power for beauty, we are able to identify ourselves in soul with this Absolute and Divine in all the forms and activities of the

1. Sri Aurobindo, *The Future Poetry* (Pondicherry: Sri Aurobindo Ashram Trust, 1953).

2. *Ibid.*

world and shape an image of our inner and our outer life in the highest image we can perceive and embody of the All-Beautiful, then the aesthetic being in us who was born for this end, has fulfilled himself and risen to his divine consummation. To find highest beauty is to find God; to reveal, to embody, to create as we say, highest beauty is to bring out of our souls the living image and power of God.¹

Poetry has become, in Sri Aurobindo's hands, an instrument of articulating the celestial music, the ecstasy of the Infinite, and the whole system of Sri Aurobindo's thought is a superb edifice, a majestic summation of the laws of the inner and the outer world in which the Eternal continues to exert pressure on all orders and aggregates of life to ascend heavenward in an orchestration of a unified cooperative movement, thus helping man to divest himself of separative, egoistic, and narrow-minded nationalistic tendencies and to regain a living faith in the ideal of unity of all life.

In fine, the question of the future humanities arises. What implications and consequences, what influences will Sri Aurobindo's thought exert in making humanities more truly integrative, more synthetic and deepened and widened and heightened by the impact of his vision of man? Will it be in epic poetry, the future poetry, in a more *mantric* effect, since poetry at present at best is only incomplete *mantra*, or will it be in the realm of art and music that they will discover more closely the heart of delight and beauty again? Or will it be in the realm of philosophy that its very *raison d'être* will be reaffirmed—to live its truth in life in all aspects of man's existence than merely theorizing intellectually or rationally—to realize its *dynamis* in its fullness and glory? Will it be in the realm of language and literature that a deeper fusion of culture and its complexities, its subtleties and styles will emerge to invoke a universal language of mankind? Or will it be politics, sociology, and psychology where man will realize the Alpha and Omega of the purpose and meaning of his strivings and aspirations in his actual and potential development, in the individual and in the collectivity? Or will it be existentialism that will imbibe and assimilate, to move and grow towards Supra-Existentialism?² Will the humanities move toward a more universal-global, integral weltanschauung by the transformation of man's consciousness?

The puzzlement and challenge for the spirit of inquiry for the future generations has already been given. Will the humanities rise to the occasion? Will they seek those treasures? Therein lies the crux and fulfilment of Sri Aurobindo's teaching: "True knowledge is that which unites."

1. Sri Aurobindo, *The Human Cycle* (Pondicherry: Sri Aurobindo Ashram Trust, 1962) pages 191-192.

2. "Super-Existentialist" or "Supra-Existentialist", a term quite popular today, is illustrated best by Sri Aurobindo's line: "I am, I love, I see, I act, I will." (*Savitri*, page 671)

FOCUS

NATIONAL SOVEREIGNTY AND INTERNATIONAL RESPONSIBILITY

Even a World-State in which both [Capitalism and Socialism] could keep their own institutions and sit in a common assembly might come into being and a single world-union on this foundation would not be impossible. This development is indeed the final outcome which the foundation of the U.N.O. presupposes; for the present organisation cannot be itself final, it is only an imperfect beginning useful and necessary as a primary nucleus of that larger institution in which all the peoples of the earth can meet each other in a single international unity: the creation of a World-State is, in a movement of this kind, the one logical and inevitable ultimate outcome.

Sri Aurobindo
The Ideal of Human Unity
"A Postscript Chapter" (1950)

To Our Members and Friends

World Union

In his message on the birthday of free India, August 15, 1947, Sri Aurobindo referred to all the world movements which he had hoped to see fulfilled in his life time, though then they looked like impractical dreams, arriving at fruition or on their way to achievement. In this message he referred to his third dream:

"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 organized but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer . . . A catastrophe may intervene and interput 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."

The United Nations in 1977

The major issue since the establishment of the United Nations has been the balance of national sovereignty and international responsibility. A time will and must come when mankind will be compelled to move from national sovereignty to world order. The success or failures of the steps taken by the Security Council, the General Assembly and the secretary general of the United Nations in settlement of disputes and in peace-keeping operations lies in the degree of respect for international responsibility by sovereign states. Similarly, observance of human rights largely depends upon the sense of international responsibility by sovereign states. It will not be possible to promote a new international economic order unless there is a willingness of national governments to limit their sovereign rights for the common good. Those who criticize the United Nations for its failures have to take note of the real difficulty due to lack of balance between national sovereignty and international responsibility, for usually sovereignty takes precedence over responsibility.

The Constitution for the Federation of Earth

In the present circumstances of the world in which sovereignty is preferred to international responsibility, the only proper course for the orderly progress of humanity is the establishment of a democratic federal world government. Therefore we invite all national governments and peoples of the world to give serious thought to the Constitution for the Federation of Earth which has been adopted by a world constituent assembly (convened by World Constitution and Parliament Association) at Innsbruck, Austria during 16-29 June, 1977. The authority and powers granted by the constitution to the proposed World Government are limited to those defined in the constitution applicable to problems and affairs which transcend national boundaries, leaving to national governments their jurisdiction over their internal affairs, but consistent with the authority of the World Government to protect universal human rights as defined in the constitution. Mr. Philip Isely, the secretary general of World Constitution and Parliament Association, has already sent a copy of the constitu-

tion to the secretary general of the United Nations, and will be soon sending a copy to the head of every national state in the world. The constitution provides that all viable agencies of the United Nations organization and other viable international agencies established among national governments, together with their personnel, facilities and resources, shall be transferred to the World Government and reconstituted and integrated as may be useful into the organs, departments, offices, institutes, commissions, bureaus and agencies of the World Government. It will be a non-military world government.

NATIONAL SEMINAR "WORLD UNION: CONVERGING PATHS"

The Bangalore centre has arranged a national seminar on "World Union: Converging Paths" from 8:00 A.M. to 8:00 P.M. on Sunday, the 8th of January, 1978. The invitation circular includes a wise quotation of the late U Thant who was the secretary general of the United Nations for ten years.

"As we watch the sun go down evening after evening to the smog across the poisoned waters of our polluted earth, we must ask ourselves seriously whether we really wish some future universal historian on another planet to say, 'With all their genius and skill, they ran out of foresight and air and food and water and ideas.'"

We are asked to publish the following appeal to the members of World Union:

"World Union, to which you are already committed, is no longer a dream or a vision: it is manifesting as a practical reality. For, not only poets or philosophers or saints, but also scientists, economists, sociologists, rationalists—indeed all shades and schools of thought—are now actively engaged in the pursuit of *one world*.

"But everywhere it is perceived that the realization of world union calls for (a) practical action, (b) a multidisciplinary approach. Everyone who would like to give a hand to this human transformation needs to be alive to this need and to be adept in the several approaches for which world union has to be realized.

"The Bangalore centre is launching a one day seminar to project, debate and synthesize these approaches. The contents of the seminar include the following topics: (i) The Finite Earth: How to Utilize Global Resources for One World; (ii) The Politics of Man: The Jungle of Political Systems; (iii) How Are We to Build a World Culture? (iv) The Economics of Contentment; (v) Learning the Future: The Education of Man; (vi) Books for One World; (vii) A Constitutional Framework for One World; (viii) The Spirit of Man: The Grand Unity;

(ix) **To Live the New Way.** [In addition to these nine topics] Artistic experience as a means for world union is also likely to be discussed.

"An eminent man in each field will initiate the discussions and there will be full opportunity for participants to express their views and interchange ideas. Organizing *rappor-teurs* [reporters] will formulate and integrate the discussions into an action programme.

"All are invited to actively participate in this action-initiating programme by enrolling yourself as members of the reception committee and by contribution of your views and suggestions at the seminar. With a view to broadbase participation, the fee for membership of the reception committee is Rs. 25.00, and donations will be gratefully received. Everyone is asked to note that the seminar is non-residential and out-of-station participants will kindly make their own arrangements for their stay, though lunch will be provided at the seminar. Payments are to be made by cheques and drafts (crossed), and sent to:

World Union Bangalore Centre
197, 7th Main Road
4th Block, Jayanagar
Bangalore 560011

ORGANIZATIONAL ACTIVITY

World Union Centres

World Union Eastern Region The West Bengal World Union Regional Centre and the coordinator of World Union for the eastern region arranged a special convention on the 12th of September 1977 at the hall of Sri Aurobindo Bhavan, Calcutta, when Sri Prafulla Chandra Sen, president of the Janata Party of West Bengal, presided. After "Bande Mataram" was sung and flowers were offered by the president to the Mother and Sri Aurobindo, and after group concentration with the Mother's tape recorded music, Sri T. K. Sinha, secretary of the regional centre of West Bengal delivered a welcome address and Sri Samar Basu, the coordinator of World Union in the eastern region, gave a report of the World Constituent Assembly held at Innsbruck, Austria, in June last. After that there was general discussion by the participants. The president of the convention addressed the meeting, which terminated with a closing song and a vote of thanks by Dr. G. R. Mitra, the chairman of the Asansol centre.

Sri Aurobindo Siksha Samsad Sri Aurobindo Siksha Samsad held their fifth teachers'

convention on the 9th of October 1977 at Tamluk Hamilton High School, Midnapur, when a seminar was conducted on "True Education and the Role of Educators".

Bangalore Centre World Union Bangalore Centre celebrated World Union Day on the 20th of August at the auditorium of R. V. Teachers' College, Jayanagar, and held a symposium on "World As a Family". Sri Thandaveswara was the moderator and Sri K. N. Subramanya, Smt. Shakuntala Balu, Prof. D. S. Venkatkrishna Sharma, Prof. M. Gopalkrishna Adiga and Smt. T. K. Jayalakshmi were the speakers.

Friends of Manipal, Bangalore, and World Union Bangalore Centre held a discussion meeting on "Experiments in Education" at the Institution of Engineers, 3 Vidhana Veedhi on September 10th. Sri Ramesh Pai led the discussion.

Burdwan The sixth monthly general meeting of the centre was held on the 18th of September in the Sri Aurobindo Bhavan Hall, Burdwan, Sri Samar Basu presiding. After group concentration with the recitation of Vedic hymns, Sri Basu spoke on Sri Aurobindo's yoga and discussed its basic principles and also spoke on the book, *The Life Divine*. He said the main object of Sri Aurobindo's yoga is the perfection of the human being and the awakening of the Divine within him. Sri Basu promised to deliver two more lectures on Sri Aurobindo's yoga in future meetings.

Shillong The centre observed the 20th of August with songs of different language groups. Dr. Thakur, director of the Central Institute of English and Foreign Languages, spoke on national integration, religion, and spirituality. Other speakers on the occasion were Mrs. Singh, lecturer in the English department, and Mr. Singh, Professor of continuing education, both of NEHU, Shillong. The function concluded with a song on integration by Professor Manosh Moitra.

Chakradharpur World Union Day was celebrated on the 20th of August by the distribution of printed pamphlets containing inspiring quotations and signed by members of the centre and the Sri Aurobindo Society centre there.

Pondicherry A meeting of the members of the local centre was held at 4:00 P.M. on the 1st of October when Mr. Ralph Matthews, the president, put forward a project to approach the senior students in the local high schools to make them acquainted with and interested in the national integration of India, human unity and world peace, and the formation of a world

government. The meeting approved of the project and authorized Mr. Matthews to take necessary steps in that direction.

Sri A.B. Patel spoke to the members of the local Lions Club at 7:30 P.M. on the 6th of October on the progress of the ideal of human unity and the movements for a satisfactory world order which commenced after the Second World War. He also referred to the need and prospects for a world government, to the Constitution for the Federation of Earth adopted at Innsbruck last June and the important provisions of that constitution.

New Life Member

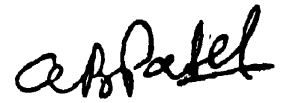
326. Dr. M. A. Panwala

3 Nilkanth Park, Road No. 5
Rajawadi, East Ghatkopar
Bombay 400077

New Associate Life Member

18. Mr. Bomi S. Sidhwa

32 Lavelle Road
Bangalore 560001



General Secretary
20 October 1977