

Collaboration

Spring 1989

Vol. XV No. 3



*The first flowers of spring surge
out of thin shadows . . .
Love's flame blooms
from my cold bones.*

Photo by Paul Lisseck

Table of Contents

It's All in the Family, or Without a Mother We're Stuck With Each Other By Gordon Korstange	2
Have We Changed? Five Interviews in Matagiri and Boston By Clifford Gibson	4
AUM 89	11
Sri Aurobindo's Record of Yoga	14
Center News	21
People	23

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It's All in the Family, or Without a Mother We're Stuck With Each Other

By Gordon Korstange

We sat on the balcony of the Alliance Francais restaurant on one of those quiet Pondicherry nights in the old French quarter when the ocean breeze makes you believe you're on the deck of a ship. As the evening drew closer to the stars the talk came around, as it usually does, to the Yoga, even though most of us can't say much about that fine and private place within us where it's supposed to be happening. X volunteered (Take note, readers, this is the beginning of my *notes on the way to my chiropractor*) that he couldn't understand how so many people could talk about the Transformation (with a capital t) when there was only One who was capable of attempting it, and when the basics of this Yoga were work enough for many years (see the Matagiri interviews in this issue for further views on this subject).

We mused on that for a minute while a motorcycle thundered by below. Then L spoke about how this Yoga has brought together the most diverse personalities, egos who rub against each other like random jigsaw puzzle pieces. Now that Mother wasn't here to soften our edges, he said, we needed to pay attention to our relatedness, to work harder to find in each other the source that brought us together in the first place.

Like a family most of us didn't choose to be a part of this Yoga; like a family we would do anything not to have to live in the same house with each other; and like a family we keep running into each other, keep having to work out among ourselves the legacy of our Father and Mother. There. I said "family" three times. That's as close as I can come to flat out stating that we are one.

But I felt it that night (perhaps mealtimes bring out the kin in us), and I felt it again recently at yet another SAA meeting and a visit to the Woodstock area; felt . . . well . . . yes, I don't have to be in a big rush to get out of here; can sit awhile with the folks and just be happy in their company. After all, we go back a long time, them and me, Thou and I. Let me just sink below the surface of our chatter to where we're all held in a bond of love most children don't understand after the age of 1. I know She said to beware of social relationships, but for me, living in the USA, where the most I can often say to myself is that I'm somehow 'a part of the Yoga,' accepting my fellow Aurobindonians becomes a yogic task—and a very human one as well.

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A one-year subscription is \$12; airmail outside the USA and North America is \$22. All foreign subscription must be paid with a US dollar draft on a New York bank or an International Money Order.

Larger contributions, all tax-deductible, are welcome for the work of the Association. In addition, contributions for Auroville and the Sri Aurobindo Ashram may be made through Sri Aurobindo Association, Inc.

Subscriptions should be sent to Sri Aurobindo Association, Inc., P.O. Box 372, High Falls, NY 12440.

Any editorial material should be sent to Jean Korstange, 8 Union St., Keene, NH 03431.

Printed in the United States of America.

renewal.

Which won't make it any easier, I know, especially the human part. We'll soon be fighting over the inheritance again, waiting impatiently on the front porch until Sunday afternoon-time-to-go, get away, back to our fine, private places. But I will remember how, after that evening dinner in Pondicherry, we found ourselves in front of the gate to the Samadhi of Sri Aurobindo and Mother, said good-night, and went in to silence . . .

and, half a planet away, AUM sweet AUM, the All-USA-Meeting, the family reunion. On a cold spring afternoon we drove up route 28 into the Catskill mountains, past the little town of Phoenicia, New York, where thousands come in the summer to ride inner tubes down the Esopus river, and up a muddy, dirt road to see the Pathworks Center, a harmonious collection of comfortable buildings similar to those in Monte Toyon, the California retreat where AUM-87 was held. The land stretches back into a narrow valley with high hills on either side and a bubbling stream always within sight and sound. We will have a quiet, spacious, natural setting for this year's gathering and also time available to enjoy it and the socio-yogic encounters that make AUM a time of

In response to evaluations of last year's meeting, the first three days will focus on our individual experiences in the Yoga and how we share them with others. We hope that, by spending time in small groups and workshops, AUMers will more actively participate in shaping the content of the conference around our own lives as well as getting to know each other better.

On Monday, the organizations and centers will report. This time is particularly important to those who have been involved in the Sri Aurobindo Association. Faced with both financial and organizational concerns we seek your help and counsel in our efforts to carry on and expand the work. David Wickenden explains these issues in the letter inserted in this issue.

Each year, as registration forms trickle in, AUM organizers go through a period wondering whether enough people from all parts of the country will turn up to make it a legitimate All-USA, and each year, finally, the Meeting happens, the *mmmmmmmm*, the best part of AUM. Don't *mmmm*miss it.

* * *



Matagiri
Mt. Tremper, N.Y.

Have We Changed? Five Interviews in Matagiri and Boston

By Clifford Gibson

(Editors' note: The first three interviews, with Eric Hughes, Tim Jacobs, and Sam Spanier, are printed here. The remaining two interviews will follow in a later issue.)

It was 1970. Eugene Finn, with kindness, humor, and patience, helped me from the nether-world of blind gropings into a more coherent aspiration when he showed me those pictures of The Mother and Sri Aurobindo for the first time.

Eventually, through him, I learned of Matagiri and opened a new chapter, or extended the one newly opened, in my life. My first visit there must have been on a Sunday, because there was no activity, no one to be seen as I walked up the long driveway past the silent pines and overgrown garden to the jumbled pile of chestnut logs and cedar shingles that is the house at Matagiri. Inside, I sat at the dining room table with Sam Spanier and Eric Hughes, who are included in these talks, and Muriel Spanier, and began a relationship that developed over the year I lived there and has continued during the eighteen years since.

It wasn't always easy living there with the half-dozen or so people who became the core of the community and the influx of short and long-term visitors, but the experience of getting up in the morning with The Mother and Sri Aurobindo in the air, going downstairs for the reading and meditation and living together with that group of people whose lives were dedicated to the same aspiration as mine was a treasure that often made me feel unbelievably lucky.

Tim Jacobs shared that experience and stayed on long after I'd gone. He was a dedicated soldier and continues on his way in the house across the road from Matagiri, an enduring part of that community.

Jacque Swartz is another long-term Matagirian, visiting for varying lengths of time over the years. She lives and works in New York City, but has a house in Woodstock not far from Matagiri, a link to that place that is a physical or psychological homing ground for many of us.

I spoke to Eric, Sam, Tim, Jacque, and Eugene during my visit back to the States from Japan last summer and was surprised at their willingness to talk openly about their faith and life of spiritual seeking.

Eric Hughes

Clifford (C): My impression was that, not only here, but at the Ashram and Auroville too, the atmosphere has relaxed a lot, and people are taking a much more relaxed attitude towards the Yoga, so, I want to know how people's ideas have changed--you probably had the idea (when you began) that you were going to devote your whole life to the Yoga of Sri Aurobindo and the Mother, and that your life was going to be transformed.

Eric (E): Well, I don't know that I thought of it in quite that way. I more or less felt myself captured by the Mother and Sri Aurobindo, so other things lost a certain amount of interest and importance I had given them before. I mean, we grow up with certain ideas about what it means to discipline oneself toward a spiritual or religious goal and that means a kind of monastery or ashram atmosphere. I suppose that's what I looked for--that it was going to be like that. When Matagiri began we were in the first flush of our involvement with Sri Aurobindo, and it was all new and exciting and taking up our attention.

The whole form of life here was a kind of monastic routine that came gradually. It wasn't imposed by us on everybody who was here. Each little step in the routine came in at various times, and some people asked for more hours of meditation or whatever, so that what developed then was, in fact, a monastic routine, which I think at that time everyone felt was the right thing to do.

C: I think all of us had the idea to exclude what we called things that are vital from our lives like going out to restaurants and movies and watching television. Now I think most people don't feel that way.

E: That's probably true. Once you get a

group of people together, there's a collective pressure that's put on the new people who come in, to start to share your rules. But then, I mean, there's a very intense experience here with this movement--people who are living under such a rigid routine. And it was a very busy one, so all one's time was taken up with survival activities: the preparation of food, the operation of the business and there really wasn't all that tremendous amount of time spent on the so-called ascetic routines of a monastery. Of hours and hours of meditation and chanting, etc.

And as for group meditation, while we never compelled people outwardly to attend them, there was an inner psychological pressure exerted on people to attend all these things. As for going out, there really wasn't a lot of money for people to go out and participate in those things, and I myself lost interest in them for that period of time. I never felt deprived that I couldn't, that I didn't go out...

C: I remember you complaining one time

The experience of getting up in the morning with The Mother and Sri Aurobindo in the air, going downstairs for the reading and meditation and living together with that group of people whose lives were dedicated to the same aspiration as mine was a treasure that often made me feel unbelievably lucky.

about Sam going out and attending to all his social activities.

E: Well, I suppose I've changed my mind a little bit because I feel that's his nature--first of all, a lot of people became interested because he did that. And second of all, his nature demands it, and everybody followed their own nature even though we were all living under a certain routine. I probably changed my mind a great deal about what people's natures demand in the way of their expression in order to develop. So, I'm much more relaxed now about all the different types of people and all their different

pulls and pushes and what they need. Sam is a very social being, and I'm almost the opposite.

C: I feel the atmosphere here is much more dispersed, much less intense that it was when I lived here.

E: That's right.

C: I was reminded of it when I looked at a picture that was in my room when I was here and it just brought back to me in an instant the very intense atmosphere that used to be here. When I look at the Mother and Sri Aurobindo's pictures...they were here. And now I don't feel that so much, and I wonder if you do.

E: I don't know that I ever felt the atmosphere was so intense. I don't feel any difference in Matagiri's inner atmosphere. . . I'm much more comfortable now. I found much more intense all the psychological atmospheres that were around. The more people there were, the more intense they were. I don't know whether that's what people mean when they feel atmospheres. But August 15th was terribly intense for me and very, very draining. I wanted to lie down for four or five days. But when it's just Sam and me here, or just a few people...I don't feel any difference from when you came.

C: So, you think my impression is purely subjective?

E: I don't know. Other people have said that, but then other people have come here and said, "Oh, it's just as powerful as it ever was," so I don't know. Everyone feels something different.

C: Earlier you said when you started yoga Sri Aurobindo and the Mother captured you. Do you still feel that way?

E: Yes.

C: So, for you there's no real change as far as the Divine being at the center of your life, being the purpose for your life?

E: No.

C: But you go through periods of depression just like everybody else, I assume.

E: Yes.

C: ...whether it takes the form of doubting that the Divine's actually in control, or that you are of such poor material that it really doesn't matter what the Divine intends, it's not going to work out. Do you have some particular thing which you can hold on to which pulls you through those periods, or do you just kind of let them drag you around until you come back naturally?

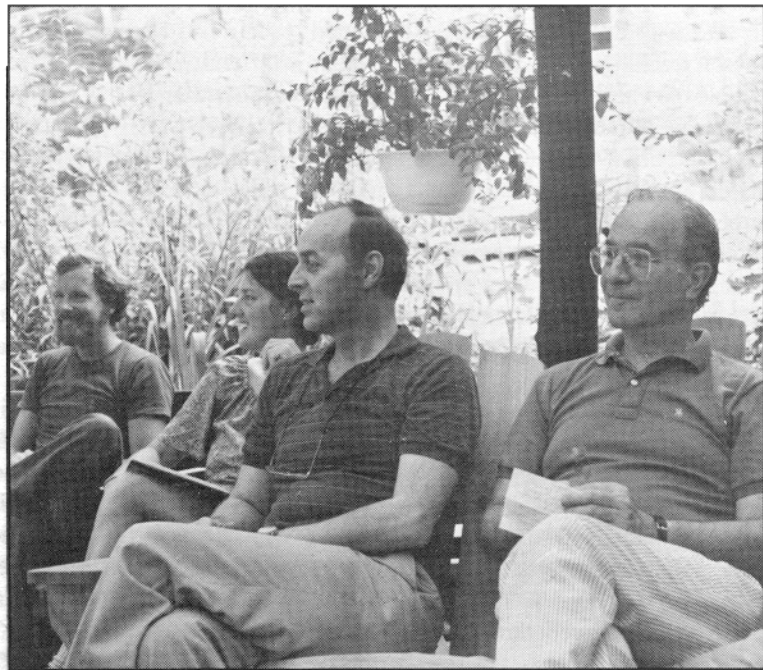
E: Well, I don't know that I can answer that. I just go through them. They always eventually come to an end. I suppose from about 1980 to 1986 was a very dark period. My feeling was that I had absolutely no control over anything at all. I didn't know what was wanted of me, or what was wanted of Matagiri at that point.

C: For a six-year period?

E: Yes. I had no wish to live any longer in a collective situation. And I mean there was tremendous financial pressure. I had no idea what was going to happen, because here I was in my fifties with no retirement possibilities and no assets. And just the two of us and I didn't know how we were going to manage it. I feel much more relaxed now.

I used to talk to myself as though I were a child and say, 'All of these fears and anxieties are silly and you can still do now what you've always done. You've always managed, you always will manage.' Sam has an entirely different approach. He was much more positive about things than I was.

C: Well, I'm curious—when I get really depressed I have an index card on my desk—it's from *Letters on Yoga*—Sri Aurobindo says no matter what difficulties you have, no matter if your nature is twisted, as long as a



Richard and Rani Turner with Eric and Sam

you have the faith that the Divine exists and is the one thing to be followed after, you will meet with spiritual success, and I just keep that in front of me, just — the Divine exists— and that's all.

E: For me the Divine is the Mother, so I never think of it in quite so abstract terms as Sri Aurobindo presents there. I suppose that I was not concerned about spiritual success so much as material, or life success, but I don't mean success in terms of becoming rich or famous. I mean managing through life and making it and just surviving. That's what I was concerned with, since I couldn't see two seconds into the future. Actually what helped me through all that period was the fact that I was working on the *Agenda* translations so all the hours that I would spend on those, I would be lifted up.

C: So you never had the idea when you began yoga, or for the first long period that you were going to be transformed as a human being, that you were going to become a supramental being? That's an idea most...well, I thought most people had.

E: No. No, I never had it that way. What I had in mind, because it took me a long time to understand this idea of transformation—and I don't know that I necessarily understand it now—what I saw as a reasonable goal, or what I felt inspired by was to reach some state in oneself where one feels at peace. And one has a certain amount of light

to deal with one's life. I never imagined myself preaching great spiritual height. Other people may have it, but I never had. I suppose what attracted me, more than anything else, was bliss. In other words, to feel right in life. To feel blissful or to feel a peace or to be able to do the things one has to do to get through life. But I never envisioned myself as a great realized being or envisioned that as a goal for myself. I always wanted every moment of my life and every movement that I made with my body to be the right one. To be one that felt comfortable and was in the great harmony of things. That's what I envisioned, even as a child.

C: And that has never changed when you were going through your periods of doubt?

E: No. Well, I went through terrible anxieties; it was more anxieties than doubts. I mean, I never doubted Mother. I may feel that I'm certainly not capable of doing Her yoga and whatever advance I make in yoga is because She pulls-pulls me along, not because of anything I do.

C: But I believed, and I think most people believed, that Mother was going to **supramentalize** her body, and we read these things in the **Agenda** now where She said, "He never told me whether I was going to do it or not."

E: How do you know She didn't supramentalize it? I mean, just because She left it. Even Sri Aurobindo says that **supramentalization** doesn't mean that you can't get rid of your body.

C: Well, **anyway...when** the Mother left her body that didn't confuse you?

E: No. I was sad in a kind of human way, but it had no effect at all on what I believed... what **She said** the possibilities were. What the movement of evolution was going towards. That didn't bother me at all. It never even occurred to me to regard it as a failure.

C: I didn't feel that at the time. I really enjoyed reading that part in Volume 13 of the **Agenda**, but towards the end of it, and especially when I finished it, I felt really depressed. It's been a long time since I read it, but it seemed at that point the Mother's struggle was so physical and on such a small

scale and She was having such enormous difficulties. I felt pretty depressed when I finished that.

E: I don't know whether the volume is out now when She says the work is done. That the breakthrough has been made. It only remains now to be worked out everywhere else, but She says it was done. She keeps saying that over and over. "The work is done." And She says it in a kind of sense of victory. And as for the minute details, I mean, that's the whole point, and that's the point that Sri Aurobindo makes also in the **Synthesis of Yoga** when he's talking about the Yoga of Self-Perfection which is the yoga of the body. He says it's a minute work of dealing with cell after cell **after** cell. And that's what She said over and over again.

Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the love was carrying the universe further in its manifestation.

And the certitude that what is to be done is done and the Supramental Manifestation is realized.

Everything was personal, nothing was individual.

This was going on and on and on and on...

The certitude that what is to be done is DONE.

All the results of the Falsehood had disappeared; Death was an illusion, sickness was an illusion, Ignorance was an illusion—something that had no reality, no existence... Only Love, and Love, and Love and Love-immense, formidable, stupendous, carrying everything

And how to express in the world? It was like an impossibility, because of the contradiction... But then it came: "You have accepted that this world should know the Supramental Truth... and it will be expressed totally, integrally." Yes, yes... and the thing is DONE.

**Mother's Agenda: Volume 3
(Foundation for Evolutionary Research,
Paris, 1979, p.131.)**

C: Well, from my point of view, it looks, in that book, as if She failed. . .

E: But She says She didn't.

C: In that work of minute cell by cell...

E: Right, right.

C: Maybe later we can try to find somewhere where She says that.

E: I don't think She failed as far as I can see. She did what She had to do. First of all, if you accept what Sri Aurobindo says She was and what the purpose of the Yoga is, then how can there be a failure? Because this is the Divine who has come down to Earth to do this work. I mean, this is what the whole purpose was. So, if that was the whole purpose and this is the moment of evolution when it's to be done, how can there be any failure? There's only a failure because we look at it with our eyes and we say, oh, we expected that this is what transformation would mean: **that** Her body would glow in the dark, or, or-I don't know-She **would be** able to see through the Earth-right through the core of the Earth or something like that. But I don't know that Sri Aurobindo ever says that, His description of a Supramental being. . .

C: Did He say that since this is the time, that it would be done?

E: He said that if this is the time it will be done. If it's not the time, it will be for later on. But She says...from 1956--**that's a very**, very important point She makes--that this supramental force has now come down into matter. And She says to Satprem. "I'm contagious." Because, if you accept the idea that all matter is really one, and if something is changed in one piece of nature and one piece of matter, then it's possible for all matter to have that experience; then whatever changes took place in Mother's **body**—and She says the supramental force was in Her body, was changing things in Her body—are possible for all bodies. It's not only possible for all bodies, but that force is now at work in the matter of the world.

C: I'm just going to ask you one more question: are you making progress?

I always wanted every moment of my life and every movement that I made with my body to be the right one. To be one that felt comfortable and was in the great harmony of things. That's what I envisioned, even as a child.

E: I haven't the foggiest idea. I don't think of it in terms of that. I feel that I do the most I can, or maybe even less than the most I can—I'm not saying that I'm comfortable and happy most of the time. And for me, that is enough. I don't have this urgency. I mean, Satprem talks about this—you have to have this crying need to be another being. I don't know that I have a crying need to be another being. I don't necessarily feel totally at home in the world, but if I can feel comfortable day to day, then I feel that I'm doing the utmost I can. And periodically, something comes to make you feel terribly uncomfortable and then you struggle against that, and I think that in the struggle with it another step is taken. But I have very simple, down-to-earth ideas. And I don't have any aspirations for myself for a very dramatic transformation. What happens happens. I would like to see it all over the world, but I also feel that there is such diversity in the world that everybody has to move along in his own way and at his own pace. And we're never going to do it in lock-step. And as Mother says at one point, the world is big. So there's room for everything and everybody. I don't know what else to say.

C: But don't you at least hope that you can make sufficient progress in this life so that something irrevocable will be achieved? So that whatever happens after we finish this life...

E: Well, as far as I'm concerned, I think something irrevocable has happened already.

C: Being taken up as a child of . . .

E: ... The Mother and whatever has gone on since I met Her. I mean, my meeting with the Mother was a definitive experience for me and nothing was the same after that. And nothing will ever be the same again. Because of that meeting my faith, I think, is unshakable in Her. Now, I don't know that I

necessarily have the feeling that I'm destined for this. I just feel that this is the way that I have to go, and I'll do as much as I can, but I don't have a terrible, terrible urgency—something that's driving me at all cost to get to whatever I may imagine is the goal. Because I don't think anybody fully understands what the goal is. I think we all have **ideas** about what the goal is.

Tim Jacobs

C: When I started yoga I had this idea that I was going to be completely transformed, I was going to devote my entire life to yoga and be completely transformed and become a Supramental being. I have quite another idea now and so, first question: did you have an idea like that when you began yoga?

T: That was changed early on, even before I came here, probably before I left college, before I even knew about this place. I was real intense about it, you know—with a real sense of urgency. But that was quelled after probably a year or so. I suppose it was just the general difficulty of opening to, you know, just the general difficulty of getting out of one's state at the time.

C: There was no major event that convinced you your original idea was not practical?

T: I'm trying to think if there was. Just sort of a dawning realization that this thing's much harder than one really imagines.

C: When you came here you certainly seemed intense enough in your attitude towards yoga.

T: Oh yeah—I really wanted to learn how to do it. In the early days, even before coming to Matagiri, I thought I was trying to jump-start it. But I realized it's something that takes a more fundamental sort of a happening because I think there was too much personal will and too much mental effort to simulate it—to sort of get yourself onto the

track. And then I think that realization sort of deepened to the point of realizing that it's something non-mental that takes effort from a self which is not mental, which is something that requires a sort of coaxing, or a letting go of to let it come forward and do what it has to do. Something that was out of my mental control.

C: Does that mean that you're making less effort than you used to make?

T: Less mental effort, less will... of the kind that I used to use. It has a life of its own now. It seems to have its own will and its own timing and its own conditions and I'm sensitive to its requirements and the effort is to not get in the way, is to let it—to be as quiet as possible. If you can make an effort to be quiet.

C: That's what you mean by its requirements?

T: Yeah. You have to shut up and get out of the way. But the will is different now. When I'm really in need emotionally, when I've really gotten off the track by throwing myself too much into outwardness, too much into work and

business, and I really feel off the track, I can make an effort. It's an effort of will, but it comes from a spot which isn't my daily source of will. It comes

It's an effort of will, but it comes from a spot which isn't my daily source of will. It comes from a layer deeper and has a whole different voice and insistence and it just allows no nonsense.

from a layer deeper and has a whole different voice and insistence and it just allows no nonsense.

C: But it's a will that you make?

T: Yeah, but it's a level removed. It's like... not with the voice that I'm talking with, or the voice that I usually act from. It's my will, but it's a will that knows it's not personal. It's personal, but it's not. It's a will that knows it's good, and it can put forth its force knowing that it's pure and... well, it has an aspiration in it. It has an aspiration that's pure. It has a force. It's really very effective. So, I think that's about as much personal effort as I make at this point.

C: What do you think about my observation that things seem to be much more relaxed?

T: Oh, I think that's generally true. The fact that there's not a whole communal life happening at Matagiri obviates a lot of tension just because of people being in proximity.

C: People seem far less disciplined than they used to be.

As it applies to you, I think you already answered the question, that you have a different kind of discipline.

T: I think I was disciplined, but I think it was too mental, just too

mental. It had to go. It was off-base. It was needed in the beginning, but at this point it was too outward, too mental, too much of a first effort that had to be superseded with something a little more genuine.

C: What's your goal now?

T: To go as far along that path as I can at this point.

C: Do you look forward to some fundamental, irrevocable change that's going to take place in your life?

T: I think that something has happened already. I mean, I'm a different person than I was 20 years ago. And I think that's more than just the course of getting older. Given development and maturity, I think it's something that's happened through my effort, conscious effort to go beyond the formulation that I found myself in. Aided, of course, by the knocks of life. (laughs)

C: You never have doubts about whether you are fit to be an instrument of the Divine?

T: You know, I don't have that many doubts. I just know I am a stupid ass. Really. I mean all human beings, we have no idea of what the Divine wants of us. It is of such another level that we just don't understand that when things don't come to us that it's

like a dog or a cat not comprehending human actions.

C: Do you have something that you think of that pulls you through, or do you just kind of wallow until you recover naturally?

T: The poetry of Sri Aurobindo. There's a couple of poems that encapsulate everything. Like, "In The Moonlight" and "The Rishi"—

those last ending stanzas that put everything so succinctly, and there's such power in them. I have such a relationship to it that reading them usually puts me over the hump of effort to get back into connection and then sort of float from there.

Generally the technique is to be quiet, to shut up, let it happen.

C: You think you need contact with other people who are involved with Sri Aurobindo?

T: This supramental change is for the whole world, it's not just for a group of people, and I think probably contacts after a certain stage, taking up the struggles of the world as an individual, making a living, relationships and being in touch with all the movement of the world is good. I'm sure in the beginning it's good to have a concentrated, exclusive life like we did, but that has to widen out after a certain time.

C: It's the Divine who's using all those events in your life as tools to open you up and force you to grow.

T: That may be more effective after a while.

C: Are you never worried about getting washed away in it?

T: No. I feel all right now. I feel fairly secure in that because it has a life of its own. It comes back without my having to pull it, you know. It comes back. Something's established. It always resurfaces.

C: Do you worry about making progress?

T: It's true. I feel that in spite of what I just said about the progress that can be made in the world, sometimes, when I become too outward, I feel the need to have more time to spend in a meditative discipline.

C: Do you think it's necessary to have a certain amount of time every day to withdraw, be alone, to meditate?

T: I do without it for large stretches of time, and I've been able to hold on. Somehow I think that's good for me. Because, when a meditative insistence comes over me it's more direct. So when those meditative insistences come over me, it goes right to the center, to the point.

C: So, you don't do that sort of thing until you have to. Is that what you mean?

T: Well, my life has been that way. I would like to have the time to do it every day. But I'd probably just...

C: Read a computer magazine?

T: No, no. I'd probably wallow around in mental wanderings before I get down to the real point—the centeredness.

C: Well, I saw Sri Aurobindo's books open in your room, and I got the impression that you use them to center yourself regularly.

T: That's another aid, but it's not regular. I feel the insistence to open them sometimes. It has its natural rhythm, not a daily rhythm.

We have no idea of what the Divine wants of us. It is of such another level that we just don't understand that when things don't come to us that it's like a dog or a cat not comprehending human actions.

C: You don't feel in your yoga that there has been any diminution over these past years when people seem to have pretty much gone their own ways? You don't feel like you've lost anything?

T: No, I think basically not. I don't think

we know what we're doing. I think the Divine's plans for us are just way out of our conception and...I don't think we should be too upset if the Divine doesn't follow our plan or our conception of how She should proceed. You see the Divine moving in all kinds of people that have nothing to do with yoga, and it's powerful, it's innate and it's just as Divinely guided as those who try to do it consciously. I think to do it consciously you have to realize you don't know a damn thing. You have to have the will to be conscious of what's happening in you, but you can't interfere too much. You have to recognize your ignorance.

Sam Spanier

C: Did you have an idea when you first began yoga, that you were going to be completely transformed as a human being?

S: No. First of all, I don't know that I can say that I literally know when I began to do yoga. I can remember that I was involved in a more or less conscious approach to the living process probably as early as seven, and I even can remember very powerful experiences much earlier than that.

C: But when you finally came across Sri Aurobindo and the Mother...

S: Yeah, okay. I never had any sense of the supramental body or my changing that way. What I did have, and what I've always had, I suppose, but it became more clear and more one-pointed and sharper in my mind and heart, was the wish and the dream of a community of people that would live in a different way than I was accustomed to when I was a child, and who would live in a very idyllic way, that everybody would be harmoniously living together, that everybody would be helping each other; that things would not be crystalized so that I want this, you want that. That was always a part of my inner consciousness, and when in 1962 I had the experience and the vision of Matagiri and Mother verified that it was a true experience, then from that time on my being and my whole self were directed towards that kind of a situation. So when the land

My only conscious wish would be to live in a state of lovingness. Which means for me to be able to be *not me* and *not you*, but *you and me being one* so that when I speak to somebody, I can feel what they feel. That for me is not easy.

was purchased in '65 and the community began in its very humble way with three people in '68, that was my dream. And I never had a personalized dream of what would happen to this person or to this body. No, I've never had any sense of the transformed being. I don't know what that means.

C: Do you hope to accomplish anything personally for yourself or in yourself in this life? I mean, what do you see as your purpose for being alive?

S: I'm not absolutely sure what the purpose is. I think that it is necessary to persevere as the Mother has said. And to open oneself to the possibility of whatever is new. What it is, I do not know. My only conscious wish would be to live in a state of lovingness. Which means to me to be able to be *not me* and *not you*, but *you and me being one* so that when I speak to somebody, I can feel what they feel. That for me is not easy. I have a developed and powerful personality, which has been maybe both an aid and a difficulty for me because I have strong pulls and strong points of view about things. I have realized in the last few years the fact that a lot of things have become less important in the outer sense and I don't feel so strongly adamant about anything as I used to. I used to feel, 'This has to be like this;' now I don't feel that way.

C: Do you hope for some kind of a radical change in your own being? Some kind of radical, irrevocable change?

S: I suppose I do, but I don't think about a radical change. I just want not to be in the ordinary consciousness. I want not to be liking and disliking things. I don't want to be in states of preferences. What I want to be in, I don't really know. I just know that there have been moments in my life when I have felt deep, deep joy and bliss and if it means that I could be like that all the time, I certainly would prefer it. But I would like to have a clarity about the experience itself,

but ah—what it is, I do not know. I do not know what it would mean to be another kind of being, because I'm obviously not.

C: Are you talking about a supramental being, or a spiritualized being?

S: I don't know either one of those. The closest I can say is having had the experience of being with Mother. I know that whatever She was filled me with joy and delight and if I could be like that I would be filled with joy and delight all the time. I don't even know what She was. I only know what I perceived Her to be. And that must be different for each person. I do not know what it means when someone says supramental being. I know what is said intellectually, what is said in books, but as an experience I really have no knowledge about it.

C: What do you think about my observation that the atmosphere seems to be more relaxed and dispersed.

S: I think that is the natural process of the evolutionary condition of man, that it is very much like beats and chords in music. I think you have an intense chord and then it goes a little bit and I think that in the Sixties and the Seventies there was an enormous intensity which affected everyone on the earth and some beings felt a necessity to follow through with that in some way. I think we are now in a period of a little bit more ease. A little bit more floating out. I also feel an enormous amount to do with the stage of Mother's passing. I think when Mother passed on and left the body as we know it, I think it was like...a star when it bursts.

C: A super-nova?

S: Yes, yes—exactly. And I think that Her, the star which was Mother upon the Earth, has now done that, and we who are more closely drawn to Her have felt it very powerfully, but I think the whole earth in some way has been affected by that new movement. And also, I feel that the next movement is personal and internal and not a necessity so much for groups. I don't mean that there won't be groups, that I don't belong to groups, but I think that the intensity and the discipline aspect is less needed.

I think now we have to be a center unto ourselves and that center is really within each being. It's a different period.

C: Do you have something that carries you through depression?

S: First of all, I know this is going to sound a little strange, but I really don't have dark periods like that. I hope it doesn't sound egotistical, but I never have. I went to the Mother, and one of the things that I said to her was, "I do not come to you, Sweet Mother, out of sadness or pain. I come to you out of gladness and joy." And She said to me, "That is very unusual, very rare. Very few people come to me like that."

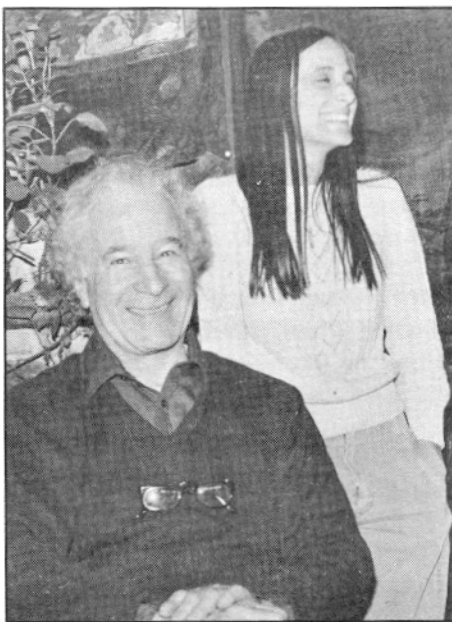
That is the way I was drawn to whatever we call it. I don't think anymore in a form for the Divine or God. I don't feel that my human mind can put this essential quality into a form. And so I don't really feel that we are ever out of touch with It because It is all in all. There is nothing else. Therefore, if one knows that there is nothing else, then you don't have to go any place to be with It. It's as if all the air that we breathe is a part of That. We cannot live without It, and It cannot live without us. I have no sense of the Divine and one's being as separate.

The fact that I don't consciously have that as an intense experience every minute of my life doesn't mean I don't realize that without it one cannot be on this earth. Therefore, in a certain sense, that which we call the spirit in us is the only thing that propels this objective thing which we call the body. Without that spirit being there this body doesn't function, doesn't live. So...no, I do not have moments of...

C: When you are faced with a particularly difficult aspect of your own personality--for me some parts of myself seem desperately in need of change, but it seems utterly impossible and that can be pretty depressing.

S: I don't really believe in change, you see. There's another approach that may be out of sync with what you're asking or maybe even with the Yoga. I don't believe change helps. I think the only thing that can make a difference is an evolutionary leap. Certainly positive thoughts are better than negative thoughts. But neither one of those things, I believe, have anything to do with the evolutionary factors that are really moving in this experience that we call the world.

I don't mean to say that I go around with a smile on my face all the time, but when I feel the need to pray or to be in tune with something, I now do not do it outwardly. I now pray to *within me*. I used to pray to *without me*. I used to pray to the sky, or to heaven or to God or something, and now my feeling is that that which I am trying to pray to is actually within myself.



Sam Spanier and Linda Sobel

And so, all this that I've heard since I was a little boy, which is that God is within, the Divine is within...Christ has said it, "The kingdom of God is within." I really believe it's true now and I believe—the way I think of it so that it makes it possible for my limited mind to understand it—believe that in everyone of us there is an ancient sage, or the soul if you wish, or the guru who, if we are in touch with it, guides us and tells us how and what to do because it is what we call in the Yoga the Truth Consciousness. And we've all been in touch with it. It's to that part of me I speak. And that part of me I speak to—the child who is my personality, the child who is begging to, if you will, mature. And so, instead of going outward now, I go inward when I do my concentration, or my meditation, or my prayer.

I meditate every single day. First of all, I like to. A simple thing to say. Also, I meditate many times in the day in a conscious way. I sit quietly some place. That I do very often. When one achieves a connectiveness with that inner Truth Consciousness, then I think that is true meditation.

Meditation to me is the bridge between the conscious living and the Truth-Conscious knowing. When you sit in meditation a bridge is formed between so you can almost run over that bridge between the two, your inner being and your outer being.

C: You talked about the child which is your outer being, the human personality and the inner being. Is that child, your outer being, growing up, maturing?

S: It doesn't need to mature. It needs to become that which it was when it came here. I don't want it to mature. It is a misnomer and a misconception.

C: Back to my original question—are you making progress?

S: Yes, I suppose one could say that if you live on this earth you inevitably make progress. There is no question that *whatever it is you are in* is a progress from the time you came here. There is no other way to go. You cannot make less progress. But you may not be aware of the progress, or you may not be happy with it, or you may have a concept of what it should be, but progress is always made because we live in an evolutionary world. Therefore it's a continual, changing, progressing, enlightening thing that one is in living this experience. I don't mean to make it sound so esoteric and I don't want to avoid your direct question.

C: Does this exclude the concept of a personal destruction? Spiritual fall?

S: I think that's a man-made concept particularly brought into existence by the Christian mind, and I think that it is brought about by the necessity to be powerful over others and I think that it is not true.

But I just want to return a minute to the business of the child. As one gets older, one begins to see that certain things that were very natural like laughter—laughter seems to lessen as we get older in years in this body. Delight in the childlike way seems to lessen. Fantasy seems to lessen. So that when you meet an average person of sixty or seventy, it is rare that these things are there. It is only in the beings who are still connected with that child which is our original state, and the people who have that are often artists, are beings in search of the Divine, and whatever path they choose.

We who are aware of that have to consciously keep it alive and growing. Otherwise we begin to tighten, and we lose the fluidity of our beings. We become what is known as old and I don't ever wish to get old. I inevitably see changes in my body, but as far as old is concerned, that has not occurred. I have been able to keep in touch with the child in myself and it is my belief that when Christ said, "A child will lead you," he was actually speaking metaphysically about the child within your being that you come here with, and this child leads you to the Truth Consciousness. If you lose that child's leading, you have to find it again or, otherwise you are in a sense lost.

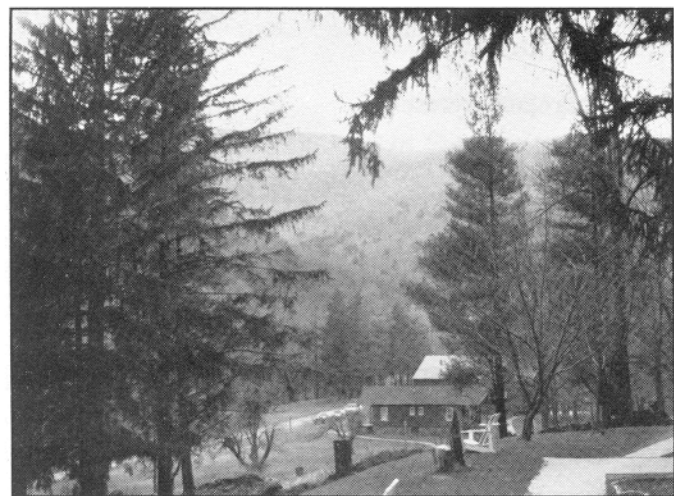
The Phoenicia Pathworks Center:

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"This was my first time at an AUM conference. My inner expectations were fulfilled most by the 'Sharing Experiences in Yoga' workshop. It was a chance to connect with people on a deeper level."

"I am really happy to say that what worked here was the Mother. Even in the things that didn't work, She was there."



"I think AUM is for bringing people from this vast country together - for exploring ideas and relating to each other interpersonally and spiritually, and for making connections and envisioning projects."



All U.S.A. Meeting 1989

June 30th, 7 p.m. - July 4th, 4 p.m.

Spiritual Life: Theory & Practice - Sharing the teaching and the experience of Sri Aurobindo's Yoga in the USA is the theme of this year's meeting. The goal of the agenda is for us to speak with each other about **the** yoga, our experiences and seek ways to incorporate Sri Aurobindo's teaching into our lives and culture both personally and collectively. The agenda reflects our effort to give a focus to **the** collective discussion and create a way for **AUMers** to be actively participating in the unfolding of this theme. We have also kept open times for physical activity and retreat.

The location of this year's meeting, The Phoenicia **Pathwork** Center, offers us a forest retreat as well as a fully equipped facility complete **with** private, double and dormitory style rooms, tennis courts, swimming pool, hiking trails, a sanctuary for meditation and a kitchen staff that presents beautifully prepared meals augmented from their organic gardens.

Room and board is \$50 per adult per day and includes all lectures and workshops. Children 4-7 years cost \$20, 8-11 \$30, and 12-17 \$45 per day. The AUM scholarship fund will help with room and board costs for those who need support to attend the meeting.

Travel Information: By plane, limo or train to Poughkeepsie, N.Y. Flightcatcher limo from the N.Y. & N.J. airports is operated by Short Lines Bus. One way is \$21. Amtrak and Metro North, \$9 one way, have trains from Grand Central Terminal to **Poughkeepsie**. Please schedule your Poughkeepsie arrival to the following times if you want transportation from the airport.

Thursday, June 29th, 8 p.m.

Friday, June 30th, 2 p.m. and 6 p.m.

By Bus: Adirondack Trailways with national connections to Phoenicia where you can be met according to your schedule.

By Car: New York State Thruway to Exit 19, Kingston. West on route 28 approximately 23 miles to Phoenicia. Request a detailed map **with** your registration receipt., or for more information call Julian Lines at **the** S.A.A. (914) 687-9222.

To Register: Send your registration form with a deposit of \$50 per adult to: Julian Lines, S.A.A., P.O. Box 372 High Falls, N.Y. 12440. Early registration will enable us to meet your needs in regards to accommodations and workshop space. Deposits are refundable until June 1.

Participant led workshops can be scheduled into the meeting. At **this** time we have the following workshop offerings:

Ron Jorgenson: **Tai chi and the Mind of the Cells**

Marc Salvas: **Karma Yoga**

Bill Sullivan: **The Sunlit Path**

Bill Moss: **Parenting in the Yoga**

Philip Tabb: Planning the Sri Aurobindo Learning Center

Gordon Korstange: **Meditative Reflections and Writing in the study group.**

Last year our meeting was enhanced by more personal offerings. Please let us know as soon as possible if you want to offer a workshop. We need to reserve appropriate space at the facility in order to accommodate your program.

AUM 1989 Registration Form

Name: _____

Dietary needs / preferences:

Address: _____

City: _____ State: _____ Zip: _____

Workshop Topic:

Phone: () _____ work: () _____

Names of other adults: _____

Travel Plans (dates, times, flight #, destination and if you are able to provide transportation for others.)

Names & ages of children: _____

Arrival:

Total number of people staying each night:

6/29 _____ 6/30 _____ 7/1 7 1 2 _____ 7/3 _____ 7/4 _____

Departure:

Accommodation preferences or needs:

I have enclosed a \$50 deposit for each adult: \$ _____

Donation to Scholarship fund: \$ _____

Total (check payable to SAA) \$ _____

AUM 1989 Agenda

Sharing the teaching and the experience of Sri Aurobindo's yoga

Friday, June 30th

10:00 a.m. - 5:30 p.m.	Arrival and Registration
5:30 p.m. - 6:00 p.m.	Meditation
6:00 p.m. - 7:30 p.m.	Dinner
8:00 p.m. - 9:30 p.m.	Introductions: small groups.
9:30 p.m.	Refreshments

Saturday, July 1

7:00 a.m. - 8:00 a.m.	Bhajans led by Gordon followed by Meditation
7:45 a.m. - 9:00 a.m.	Breakfast

9:15 a.m. - 10:00 a.m.

Opening remarks by Robert Minor, Jahangir Chubb and Robert McDermott on teaching Sri Aurobindo in the U.S.A.

10:15 a.m. - 11:00 a.m.	Small group sessions to raise issues & questions
11:30 a.m. - 12:00 p.m.	Large group discussion
12:30 p.m. - 1:30 p.m.	Lunch
2:00 p.m. - 2:45 p.m.	Talk by Jahangir Chubb <i>Integrity and Wholeness in the Spiritual Life</i>
2:45 p.m. - 3:00 p.m.	Response to Dr. Chubb
3:15 p.m. - 4:00 p.m.	Small group sessions
4:00 p.m. - 6:00 p.m.	Free time
6:00 p.m. - 6:30 p.m.	Meditation
6:30 p.m. - 7:30 p.m.	Dinner
8:30 p.m. - 10:30 p.m.	Square dance refreshments

Sunday, July 2

7:00 a.m. - 8:00 a.m.	Bhajans / Meditation
7:45 a.m. - 9:00 a.m.	Breakfast
9:15 a.m. - 10:00 a.m.	Talk by Robert Minor <i>The Place of the Guru in Sri Aurobindo's Yoga</i>
10:00 a.m. - 10:15 a.m.	Large group response

Sunday con't.

10:30 a.m. - 11:15 a.m.	Workshops
11:30 a.m. - 12:00 p.m.	Workshops
12:30 p.m. - 1:30 p.m.	Lunch
1:30 p.m. - 2:00 p.m.	Group photo and Break
2:00 p.m. - 3:00 p.m.	Workshops
3:00 p.m. - 4:00 p.m.	Small group sessions
4:00 p.m. - 6:00 p.m.	Free time
6:00 p.m. - 6:30 p.m.	Meditation
6:30 p.m. - 7:30 p.m.	Dinner
8:00 p.m. - 10:00 p.m.	Group performances

Monday, July 3

7:00 a.m. - 8:00 a.m.	Bhajans/ Meditation
7:45 a.m. - 9:00 a.m.	Breakfast
9:15 a.m. - 10:45 a.m.	Reports from Centers and Study Groups
11:15 a.m. - 11:45 a.m.	FWE workshop
11:45 a.m. - 12:30 p.m.	Workshops
12:30: p.m. - 1:30 p.m.	Lunch
2:00 p.m. - 2:30 p.m.	David Wickenden on Reorganization of SAA.
2:45 p.m. - 3:45 p.m.	Working group meetings for SAA and others.
4:00 p.m. - 6:00 p.m.	Free time
6:00 p.m. - 6:30 p.m.	Meditation
6:30 p.m. - 7:30 p.m.	Dinner
8:00 p.m. - 9:00 p.m.	Robert McDermott on <i>The Yoga of Karma and Rebirth</i>
9:00 p.m. - 10:00 p.m.	Closing

Tuesday, July 4

7:00 a.m. - 8:00 a.m.	Bhajans/meditation
7:45 a.m. - 9:00 a.m.	Breakfast
9:15 a.m. - 10:15 a.m.	Evaluation and response
10:30 a.m. - 11:00 a.m.	Closing circle
12:30 p.m. - 1:30 p.m.	Lunch
2:00 p.m. - 4:00 p.m.	Clean-up

Sri Aurobindo's Record of Yoga

Editor's Note: In this issue we present to readers an excerpt from Sri Aurobindo's **Record of Yoga** as published by the Sri Aurobindo Ashram Archives in their semi-annual journal; **Sri Aurobindo Archives and Research**: Vol. 10, No.1, April 1986. This extract, **Sapta Chatusthaya; The Scribal Version** came to our attention because of an "Archival Note" [**Sri Aurobindo Archives and Research**: Vol. 12, No. 1, April 1988, pp. 78-83] **The Record, The Synthesis of Yoga and Sapta Chatusthaya**. This article by Peter Heehs documents some of the broad lines that demonstrate a correlation between Sri Aurobindo's own sadhana as recorded in **Record of Yoga** and "**The Yoga of Self-Perfection**" as described in **The Synthesis of Yoga**. He encourages readers to study these works together for the following reason:

" All of Sri Aurobindo's published formulations of his yoga, whether in books like the **Synthesis**, or in the Letters, lack the immediacy of experience that is present in **Record of Yoga**. During the period of the **Record** (1912-20), Sri Aurobindo **practised** all six specific chatusthayas simultaneously. His actual course can never be duplicated, and so by itself the **Record** would be of limited help to aspirants. But when it is read together with the **Synthesis**, the **Record** confirms in stunning detail that the actual "approach to perfection" was indeed "a large and complex movement" whose "results and workings . . . have an infinite and varied scope" (SY 664-64)."

Sapta Chatusthaya: The "Scribal Version"

I. Samata Chatusthaya

Samata, Shanti, Sukha, Hasya (Atmaprasada)

Negative Samata

Titiksha
Udasinata
Nati

Positive Samata

Sama Rasa -Mind and Intellect
Sama Bhoga -Prana
Sama Ananda -Spirit

Samata is accepting everything in the same way without any disturbance in any part of the being. Disturbance is caused [by] the want of harmony between the Chit-shakti in myself and the contacts of Chit-shakti outside. Pain, grief, dislike etc. are merely the system's

way of saying that it objects to a particular contact because of want of harmony. The system cannot bear an inharmonious contact or even a pleasant one if it is too intense or too prolonged. Disgust, fear, horror, shame are attempts of the system to repel the unpleasant contact and defend itself.

Titiksha means the power of endurance. You bear the unpleasant contact yourself standing back from it with a watching mind and teaching the system to bear it.

What follows is Udasinata. Udasina means standing high. Udasinata is indifference, the Purusha standing high above these contacts and not minding what they are.

Nati is the subsequent one. It is the feeling of submission to God's Will, all contacts being regarded as the touches of God Himself.

Sama Rasa or equal Rasa from all things, happenings, experiences, objects etc. we have to take through our mind and intellect.

Sama Bhoga is the equal enjoyment in the Prana of all things, happenings, experiences, objects etc.

Sama Ananda is the joy of Unity in everything and with everything.

Sama Rasa and **Sama Bhoga** cannot be secured unless we have **Sama Ananda**, but it is difficult for **Sama Ananda** to come unless the mind and Prana have been taught Samata in Rasa and Bhoga.

Shanti is negative; it is a state of freedom from trouble.

[The] result of complete Samata is complete Shanti; on the other hand if there is any touch of anxiety, grief, disappointment, depression etc., it is a sign that Samata is not complete. When we get complete Shanti, then we get complete Sukham. Shanti is negative; it is a state of freedom from trouble. Sukham is positive; it is not merely freedom from grief and pain, but a positive state of happiness in the whole system.

Atmaprasada is a state of clearness, purity, contentment in the whole self, i.e. [the] essence of Sukham. When Sukham begins to become strong Ananda, then it is Hasya, a state of positive joy and cheerfulness which takes the whole of Life and the world as a pleasant and amusing play.

II. Shakti Chatusthaya

Viryam, Shakti, Daivi Prakriti, Sraddha

Viryam: Chaturvarnya in guna

Brahmana, Kshatriya, Vaishya, Sudra

Brahmana: Dhairyam, Jnanalipsa, Jnanaprakasha, Brahmavarchasya.

Shakti is the right guna and right state of activity or right elements of shakti-character in all parts of the system. The shaturvarnya in guna may be called Virya. It is the qualities of the four Varnas in character. The perfect man has all the four in him, although one usually predominates and gives the character its general type. First, a man should have Brahmana qualities, [those of] the man of knowledge. He should have, first, the general temperament of the Brahmin, that is to say calmness, patience, steadiness and thoughtfulness, which may all be expressed by the word Dhairyam. Then he should have the tendency towards knowledge, especially the Divine Knowledge, but also all kinds of knowledge on all kinds of subjects, with the necessary mental openness and curiosity. This is Jnanalipsa. The Brahmin has not only the thirst for knowledge but also a general clearness of mind and its tendency to easily illuminated by ideas and to receive the truth. This is Jnanaprakasha. He has also a spiritual force which comes from knowledge and purity. This is Brahmavarchasya.

Kshatriya: [Abhaya, Shasa] Yasholipsa, Atma Shakti (Atma Slagha)

There should also be the qualities of the Kshatriya, the qualities of the man of action or the fighter. The first of these is courage and it is of two kinds - Abhaya or passive courage which is alarmed by no danger and shrinks from no peril that offers itself and from no misfortune or suffering. The second is Sahasa or active courage, that is to say, the daring to undertake any enterprise however difficult or apparently impossible and carry it through in spite of all dangers, suffering, failures, obstacles and oppositions. For this two other things are necessary. [First,] a tendency of the nature to insist on the battle and victory and effort and triumph, i.e. Yasholipsa. Secondly, there must be a strong self-confidence and a high idea of the power that is in one's self. This is Atma Shakti or Atma Slagha.

Vaishya: Vyaya, Kaushala, Dana, Bhogalipsa

The Vaishya qualities are also necessary for action and enjoyment. The first is the readiness to spend labour, resources, materials, means and life itself quite freely, taking great risk of loss in order to secure great gains. This may be called Vyaya. But with this there must be skill in the use of means and methods and their proper disposition in order to secure the end and also the knowledge of what is or is not possible to be gained by a particular means or method or a particular expense. There should be a sense of proportion, of order, and a skill [in] arrangement and management. All this may be called Kaushala. Also in the use of one's possessions, there are two other qualities of [the] Vaishya which are necessary. [First there must be] the readiness to give no less than to receive and to share with the world what one gets from the world. This is [the] nature of love as it is ordinarily practised. [This] giving and receiving may be called Dana. And then there should be a tendency to enjoy, i.e. Bhogalipsa.

Service is governed by two motives; first desire or kama, secondly love or prema.

Sudra: [Kama, Prema,] Dasyalipsa, Atmasamarpana.

The qualities of the Sudra are no less important. The Vaishya has the spirit of order, opposition and interchange. The Sudra has the spirit of service. Service is governed by two motives; first desire or kama, secondly love or prema. In the perfect man Kama should take the form of an interest in the bodily well-being of the world and a wish to see that physically it lacks nothing. Love in [the] Sudra is not like that of [the] Vaishya, for it seeks no return. It is governed by the third quality of the Sudra, the desire to serve and this in the perfect man becomes the desire to serve God-in-all. This is Dasyalipsa. The perfection of the Sudra nature is in self-surrender, the giving of one's self without demanding a return. This is Atmasamarpana.

The nature of the Brahmana is knowledge, of the Kshatriya force and courage, of the Vaishya skill in works, and of the Sudra self-giving and service. The perfect character possesses all of these; for they are necessary for the perfect action.

Shakti

Shakti is a general force by which each of the four parts of the system (the body, the Prana, the Chitta and the Buddhi) is kept at its highest state of perfection. The perfect state of the body consists in four things, a sense

of entire lightness (Laghuta), a sense of strength and energy (Balam), a sense of [a] certain mass and force (Mahattwa) and the power of containing without strain or reaction any working however intense and constant, of energy however great and [puissant]. This is Dharanasamarthyam.

The perfect state of Prana consists in a sense of fulness of vital force (Purnata), of general clearness and cheerfulness (Prasannata), of equality in all experiences, shocks and contacts (Samata), and in the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety. This is Bhogasamarthyam.

The perfect state of Chitta consists in a sense of richness and gladness of feeling (Snigdhatta), [in an] abounding moral power and energy (Tejas), in a confidence [in the] divine grace and help and [a] general sense of mangala (Kalyana Sraddha) and in the capacity for unbounded love for all beings and all objects. This is Premasamarthyam.

The perfect state of Buddhi consists in a general purity and clearness of [the] thinking faculty (Visuddhatta and Prakasha); in richness and great variety and minuteness of the perceptions ([Vichitra] Bodha); and in the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity. This is Jnanasamarthyam.

Daivi Prakriti (Divine Nature)

This means the possession of the four Shaktis; Maheshwari, the Shakti of greatness and knowledge; Mahakali, the Shakti of force and violence; Mahalakshmi, the Shakti of beauty, love and delight; and Mahasaraswati, the Shakti of wordly reason (science) and work. The possession of these Shaktis carries with it a sense of the Divine Power, of general compassion [and] helpfulness to the world, and of faculty for any work that [the] nature may undertake.

Sraddha or Faith

1. Faith in God - Directing Power, Antaryami.
2. Faith in Shakti - Executive Power.

III. VijnanaChatushaya

Jnanam (Daivi thought), Trikala Drishti, Ashta Siddhi, Samadhi.

Jnanam: Mental action consists of perception of objects, reasoning about the objects, [and] judgment (aided by memory and imagination) [as to] whether [the] reasoning is right or not.

Judgment is a direct perception of the Truth which may or may not be aided by reasoning and other helps.

Imagination is the power of presenting to yourself things or truths not actually perceived or established by reason, [of] seeing possibilities other than actual experience.

Memory is the power of retaining and reproducing mental or sensory impressions.

Judgment has two parts - discernment and direct perception. In the mind both of them

are uncertain. In the Vijnana, there is a faculty of discernment called Viveka or Intuitive Discrimination, which sees at once what is right and what is wrong, the real difference between things and also their real resemblances and identities and also how far a truth is true and how far it has to be qualified. This Viveka is independent of reasoning. It knows the fact directly but not by a mere instinct; it knows it luminously with a clear perception which is certain and makes no mistake.

There is also a faculty of Vijnana called Intuition which does the work of reasoning without the necessity of reasoning to arrive at a conclusion; that is to say it [comes to] the conclusion not as a conclusion from other facts but as a fact in itself. Afterwards, it can group around that fact all the other facts not as reasons but as related facts which help to retain it.

Inspiration is called Sruti or Hearing because it is not the direct sight of the Truth but a sort of coming of the Truth into the mind in a sudden flash. Generally this Truth comes as a vibration which carries the Truth in it and sometimes it comes as the actual word which by revealing its meaning brings new truth to the mind.

The fourth faculty is Drishti or direct sight. This is not, like intuition, looking into a person, an object or a group of circumstances and finding out the truth about them, but it is the vision of the Truth itself, coming as a luminous thought independent of all circumstances, objects etc.

You must first of all get the Intuition and Discrimination to take up the ordinary work of mind, because they alone among the Vijnana faculties can give all the cir-

Drishti or direct sight... is the vision of the Truth itself, coming as a luminous thought independent of all circumstances, objects, etc.

cumstances about the Truth. Otherwise Drishti and Sruti [will be distorted], because the reason will try to interpret them in the light of the circumstances as they are understood rightly or wrongly by the human mind. Even the Intuition and Discrimination will be at first distorted by the action of the reason, imagination, wrong judgment, wrong memory etc. Intuition and Discrimination have to go on working and getting stronger and surer until they are able to clear out from the mind the other activities and themselves take up the whole work. As they increase in Force and Light, the other two will begin to act of themselves. When these four faculties or any of them are applied to the things of thought, ideas and knowledge generally it may be called Jnanam or Daivi Thought. When these four faculties are applied to the facts and events of the material world the result is Trikala Drishti, which means the direct knowledge of the past, the intuitive knowledge of the present and the prophetic knowledge of the future. To have it properly, it is necessary that there should be no desire or personal interest in the result or any trusting to reasoning, inferences, speculation. etc.

Asta Siddhi

There are two siddhis of knowledge, three of power and three of being. All siddhis exist already in nature. They exist in you. Only owing to habitual limitations you make a use of them which is mechanical and limited. By breaking these limitations, one is able to get the conscious and voluntary use of them. The three siddhis of being are siddhis of the Sat or pure substance. In matter, Sat uses these siddhis according to fixed laws but in itself it is free to use them as it chooses. If one can get partly or entirely this freedom, one is said to have these three siddhis. They are Mahima including Garima, second Laghima and third Anima.

Sat manifests as Chit, pure consciousness[,] and Chit has two sides - consciousness and energy, that is to say knowledge and power. Consciousness in one material being communicates with the same consciousness in another material being by certain fixed methods such as speech, gesture, writing etc. and unconscious mental communication. But these limitations are mere habits [and other methods are possible,] as for instance ants communicate by touch and not by speech. Conscious-

Consciousness in itself is free to communicate between one mind and another without physical means consciously and voluntarily.

ness in itself is free to communicate between one mind and another without physical means consciously and voluntarily. The two siddhis by which this is done are called Vyapti and Prakamya.

In the same way there is a power in the consciousness of acting upon other conscious beings or even upon things without physical means or persuasion or compulsion. Great men are said to make others do their will by a sort of Magnetism, that is to say there is a force in their words, in their action, or even in their silent will or mere presence which influences and compels others. To have these siddhis of power is to have the conscious and voluntary use of this force of Chit. The three powers are Aishwarya, Ishita, Vashita. These powers can only be entirely acquired or safely used when we have got rid of Egoism and identified ourselves with the infinite Will and the infinite consciousness. They are sometimes employed by mechanical means, e.g. with the aid of Mantras, Tantric Kriyas (special processes), etc.

Vyapti is when the thoughts, feelings etc. of others or any kind of knowledge of things outside yourself are felt coming to the mind from those things or persons. This is the power of receptive Vyapti, when you can send or put your own thought, feeling etc. into someone else.

Prakamya is when you look mentally or physically at somebody or something and perceive what is in that person or thing, thoughts, feelings, facts about them etc. There is also another kind of Prakamya which is not of the mind but of the senses. It is the power of perceiving smells, sounds, contacts, tastes, lights, colours and other objects of sense which are either not at all perceptible to ordinary men or beyond the range of your ordinary senses.

Vashita is when you concentrate your will on a person or object so as to control it.

Aishwarya is when you merely use the will without any such concentration or control and things happen or people act according to that will.

Ishita is when you do not will but merely have a want or need or a sense that something ought to be and that thing comes to you or happens.

Mahima is unhampered force in the mental power or in the physical power. In the physical it shows itself by an abnormal strength which is not muscular and may

even develop into the power of increasing the size and weight of the body etc.

Laghima is a similar power of lightness, that is to say of freedom from all pressure or weighing down in the mental, **pranic** or physical being. By Laghima it is possible to get rid of weariness and exhaustion and to overcome gravitation. It is the basis of Utthapana.

Anima is the power of freeing the atoms of subtle or gross matter (Sukshma or Sthula) from their ordinary limitations. By this power one can get free of physical strain or pain or even make the body as light as one chooses. It is by this power that Yogis were supposed to make themselves invisible [and] invulnerable or [to] free the body from decay and death.

Samadhi

Samadhi means properly the placing of the consciousness on any particular object or in any particular condition. It is generally used for a state of consciousness in which the mind is withdrawn from outward things by [one's] placing the full energy of the consciousness on

Everything which we cannot attain in the waking state is there in us in the dream-self and the sleep-self.

any particular object or general field. Thus by samadhi one can become aware of things in this world outside our ordinary range or go into other worlds or other planes of existence. One can also enter into those parts of one's own existence which are either above or below ordinary consciousness or as it is said "superconscious" or "sub-conscious".

Samadhi may be in three states - **Jagrat** or waking, Swapna or dream, Sushupta or deep sleep.

Jagrat Samadhi is when in the waking consciousness, we are able to concentrate and become aware of things beyond our consciousness. This Samadhi may either bring images and experiences seen outside one's own self as if in the physical atmosphere or else inside one's self, generally with the eyes closed. When the eyes are closed, another ether than the physical appears which is called Chittakasha or mental ether. It is in this that images are seen. There is also another ether behind called Chidakasha.

Swapna Samadhi is when the mind has lost its outward consciousness of outward surroundings and goes

inside itself. It then has the experience either in itself or of scenes and happenings of this world or other worlds, of the past, present or future. When these experiences are merely distorted memories or confused, falsified and fragmentary, then it is called ordinary dream. [This happens when] the mind proper is not acting at all in the physical consciousness and only parts of the nervous system are awake. But when part of the mind remains as it were awake even in sleep, then one may get [accurate] records of true and actual experiences. These are not dreams but internal visions. Part of the mind is ranging through time and space or in other worlds. Another part is on the watch to receive its experiences and report them to the physical consciousness.

Sushupta Samadhi, the third stage, is when the whole physical consciousness, at least that part of it which belongs to the waking self, is asleep. When we are in deep sleep we think that nothing is going on in us; but that is a mistake. Consciousness is active all the time. But no report comes from it to the physical mind. In Sushupta Samadhi, one can get to the very limit of human consciousness, even [to] the superconscious. Everything which we cannot attain in the waking state is there in us in the dream -self and the sleep-self.

Samadhi is a means of increasing the range of consciousness. We can enter the inner wakefulness in the swapna to planes of existence which are at present **sushupta** to us and bring them into experience of swapna and even eventually into the waking state.

There are several kinds of Samadhi according to the ordinary classification, such as Satarka in which the mind withdrawn into itself goes on thinking and reasoning and doubting; or Savichara in which the mind does not reason logically but judges and perceives; and so on up to Nirvikalpa Samadhi in which all the lower organs are stopped and there is only super-conscious experience of the Brahman.

IV. Sharira Chatusthaya

Arogya, Utthapana, Saundarya, Ananda

Arogya is the state of being healthy. There are three stages:

(1) When the system is normally healthy and only gets disturbed by exceptional causes or very strong strain, such as continual exposure to cold, [or] overstrain of any kind.

(2) When even exceptional causes or great overstrain cannot disturb the system; this shows that there is full Arogya Shakti.

(3) Immortality in the body.

Uthapana is the state of not being subject to the pressure of physical forces. There are also three stages here:

(1) When there is a great force, lightness and strength in the body (full of vital energy); this shows that the body is full of Prana Shakti.

(2) When there is no physical weariness, no exhaustion of the brain or the nervous centres.

(3) When you are not necessarily subject to the law of gravitation or other physical laws.

Saundarya is the state of being beautiful. There are also three stages here:

(1) When there is brightness in the body combined with sweetness of voice and charm of expression etc.

(2) Continual youth.

(3) When the features and figure can be changed to a form of perfect beauty.

Ananda referred to here is Physical Ananda or Kamananda. This is of various kinds, sensuous, sensual

V. Karma Chatusthaya

Krishna, Kali, Karma, Kama

Krishna is the Ishwara taking delight in the world.

Kali is the Shakti carrying out the Lila according to the pleasure of the Ishwara.

Karma is the Divine Action.

Kama is the Divine Enjoyment.

VI. Brahma Chatusthaya

Sarvam, Anantam, Jnanam, Anandam Brahma

Sarvam Brahma - when we realise one thing in the universe.

Anantam Brahma - when we realise Infinite Force and Quality at play in all forms.

Jnanam Brahma - When we realise a consciousness in every thing which is aware of all.

Anandam Brahma - when we realise in that consciousness a delight in all things.

VII. Siddhi Chatusthaya

Suddhi, Mukti, Bhukti, Siddhi

Suddhi

(1) Of the Pranas - Release from Vasana or desire, that is Asakti or attachment, action of emotion, e.g. I must have that, I cannot do without that; **Kamana or longing**, action of desire, i.e. I want that; **Raga-dwesa** or

preference, action of mind, i.e. I prefer this. There are also [the opposites of these], non-attachment, non-longing or craving and non-preference. We

That which you get as the result of satisfied desire is troubled, unsafe, feverish or limited, but Suddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and vairagya, immortally blissful.

have also to [be released] from these things. When you have effected these three things you will have perfect Samata. Then you will naturally have perfect Shanti, that is Divine Peace [and] perfect or Suddha Bhoga, that is Divine Enjoyment.

Shanti is the negative Ananda and those have it who rest in the Nirguna Brahman. Suddha Bhoga is the positive Ananda and those have it who rest in the Trigunatita Ananta Brahman. Enjoy the world with Suddha Bhoga based on the Perfect Shanti. That which you get as the result of satisfied desire is troubled, unsafe, feverish or limited, but Suddha Bhoga is calm, self-possessed, victorious, unlimited, without satiety and vairagya, immortally blissful. It is in a word, not **Harsha**, not Sukha, but Ananda. It is Amrita, it is Divinity and Immortality, it is becoming of one nature with God. It has then no Kama but pure **Lipsa**, an infinite readiness to take and enjoy whatever God gives.

(2) Of the Chitta - Release from all sanskaras of feeling.

(a) Thought impulses start up from Chitta as instincts, inspirations, insights, intuitions etc. They come up **coloured** by emotions, distorted by associations and perverted by [the] **imagination[s]** which bring them up. **Bhakti**, genius, poetic inspiration all come from this source.

(b) Impulses of feeling are of two kinds, natural or eternal, artificial or Vikaras. Love, courage, compassion are natural and are actions caused by Jnanam. Hatred, fear, disgust are Vikaras and are distortions or reactions

caused by Ajnanam.

(c) Impulses of action: Suddha Pravritti, that is, action without desire independent of emotion. Asuddha Pravritti, that is, action stirred by two forces, desire and emotion. Prohibit and inhibit by will all action or speech that starts blindly from the passions or emotions surging in the heart.

(3) Of the **Manas** - Release from habitual thoughts. Still the conceptual activity of the **Manas** and transfer to the Buddhi its perceptual activity (a part of Prakamyā).

(4) Of the Buddhi - Release from reason, imagination, memory and logic and **replace[ment of]** them by **the[ir] divine counterpart[s]**.

(5) Of the Body - Release from all bodily impurities, disease etc., and **attain[ment of]** Immortality.

Mukti

(1) From Dwandwas or dualities

(a) Of the prana - Kshutpipasa, hunger and thirst; Shitoshna, heat and cold; pleasure and pain of the body.

(b) Of the **Chitta** - Priyapriyabodha, the sense or feeling of love and hatred; Mangalamangalabodha, the sense of good and evil, good and bad fortune; **Manapamanabodha**, the sense of honour and obloquy.

(c) Of the Mind (that is, **Manas** and Buddhi) - Satyasatya, the knowledge of truth and falsehood; **Papapunya**, the knowledge of virtue and vice.

(2) From Ajnanam and the three **gunas**.

(a) Sattwa - wherever there is Sattwa, that is the clearness of being or Prakasha, it brings with it sukha or happiness; Sattwa is full of Prakasha.

Sattwa in mind-clearness of mind; we get knowledge.

Sattwa in Chitta - the pure love; we get love.

Sattwa in body - ease, health and so on.

(b) Rajas is the principle of desire and activity; Rajas is full of Pravritti. The result of Rajas is any kind of pain, Duhkha or **Ashanti**, trouble, disturbance, anxiety.

(c) **Tamas** is Aprakasha and Apravritti. The result is fear, idleness, too much of sleep, ignorance.

Sattwa is to be replaced by pure Prakasha, Rajas by pure Pravritti, **Tamas** by pure **Shama**. There is no desire and no necessity of acting but there is the Divine Impulse

which acts through us - this is pure Pravritti. When there is no such Divine Impulse, it is pure **Shama, Tapas** or force of action being there but not acting. Just as Pravritti is a Divine Force coming and making you act, so the pure Prakasha is the **Divine** Light bringing knowledge into the consciousness.

By being indifferent we have to effect **Shama**; then acting as far as possible only under the Divine Impulse, we get pure **Tapas**. By keeping the mind always unattached to its own thoughts and activities and on the watch for Light from above and as far as possible quiet, we get Prakasha.

(3) From Ahankara; from the ignorance that you are the actor etc. Whenever you say "I like this", "I do not want this", there you choose and [act]. Whatever comes

There is no desire and no necessity of acting but there is the Divine Impulse which acts through us -this is pure Pravritti. When there is no such Divine Impulse, it is pure Shama, Tapas or force of action being there but not acting.

to you, you have to take and enjoy. Replace **Ahankara** or the idea of **Aham** by the

idea that you are Ishwara.

Bhukti is the Delight of existence in itself, independent of every experience and extending itself to all experiences. [It has three forms:]

(1) Rasagrahanam or taking the Rasa in the mind: (a) bodily sensations, (b) food, (c) events, (d) feelings, (e) thoughts.

(2) Bhoga in the Prana, that is Bhoga without Kama or enjoyment without desire.

(3) Ananda throughout the system.

Kamananda - Physical Ananda, that is [for example,] Vishayananda or sensuous pleasure.

Premananda - Getting delight by positive feeling of love (Chitta)

Ahaitukananda -Delight without any cause (**Manas**).

Chidghanananda - Ananda of the Chit in the object full of the **gunas** (Vijnana).

Suddhananda - Ananda of the Beauty of everything (Ananda).

Chidananda - Ananda of pure consciousness without the **gunas** (Chit-tapas).

Sadananda - Ananda of pure existence apart from all objects and experiences (Sat).

Siddhi of the five Chatusthaya, Brahma, Karma, Sharira, Vijnana and Samata.

East-West Cultural Center
12329 Marshall Street
Culver City, CA 90230

Center News

The East-West Cultural Center, now located 1 mile from the Pacific Ocean, features two weekly group programs. *Thursday Evening in the Library* is dedicated to the study of Sri Aurobindo and Mother's work. *Saturday Afternoon Meditation* is a group that explores both individual and collective aspects of sadhana.

There is also a bi-monthly Sunday afternoon program with speakers who contribute to the integration of cultural and spiritual values of the East and West. Recent speakers have included Dorian Schniedman who spoke on the Art of Discovery. His talk focussed on the value of Western psychology in spiritual growth. Rowel Lazanjian recently presented on Orthobiosomy, an integrative body work.

The Center celebrated Mother's birthday by hosting Vasant Merchant, who spoke on Mother's work. Vasant shared some of her experiences with Mother and spoke of the special relationship she enjoyed with Jyotipriya (Dr. Judith Tyburg), founder of the East-West Cultural Center.

Kathrine O'Grady from the North London Center in England visited recently. She presented a videotape on centers, people and activities of Sri Aurobindo groups in England.

East Bay Study Group
575 East Remington Dr.
#11F
Sunnyvale, CA
94087



Left to right, (back row) Estelle Bedsworth, Kathy & Paul Molinari, Jim Hurley, (2nd row) Stan Potts, Surama & Wayne Bloomquist, Cacia Hurley, (front row) Lani, Leah & Rebecca Potts & Joanne McKay. Absent: the Sobels

During the past 7 years the *East Bay Study Group* has met either weekly or bi-weekly in the home of one of its members who lives in San Leandro. There are nine active participants at the present time.

The group has read and studied *The Synthesis of Yoga, Savitri*, portions of *The Life Divine*, writings of the Mother and are now reviewing *The Yoga of Self-Perfection* 'from *The Synthesis of Yoga*. Our next readings will include the recently published compilation *The Psychic Being*.

The usual format for the study group is to read a chapter, freely exchange views or relevant life situations in relation to it and the yoga. Personal sadhana questions are also presented for comment when someone wishes to do so. Satsangs close with a short meditation.

New members, sadhaks or devotee-visitors are welcome to attend the study group. Meetings are usually held on Thursday evenings from 7:30 to 9:30 p.m. Form further information call (415) 278-1207 or 235-6602.

Corrections for Collaboration Winter 1989: "Staying on for an Evening Meditation with Mother" written by Jean Korstange. *Nishta: The Strange Disappearance of Margaret Woodrow Wilson* by Seyril Schochen. Bottom of page 9: *ELIOT* Shades of racism in you, Meg? Didn't you choose this room.. where your Civil War President signed the Emancipation Proclamation...for your own in the White House? (sits on piano bench beside her) I know your mother returned to the South so you wouldn't be born a Yankee...But I thought that this life around, your soul chose to be reborn in wider territory
Top of page 10: *Margaret:* (strong) We're surrounded by death ... everywhere in the world ... A chaos of destruction ...

**The Wilmot Center
Lotus Light Publications
P.O. Box 2
Wilmot, WI 53192**

vised edition of the Network Pages at the end of January. These pages are meant to identify individuals and groups around the country who are interested in the yoga of Sri Aurobindo and Mother. The purpose is to enable people to support one another in creative endeavors for the yoga. They should aid people in finding each other on a local and national basis. If you have not received these pages write to the Wilmot Center and list your expertise or interests that you want to share. This will put you on the mailing list and your name and area of interest will be published in the second edition.

Lotus Light Publications also offers Centers or Study Groups special prices on their books. Write to them for a catalog and information.

**California Institute of
Integral Studies
765 Ashberry Street
San Francisco, CA 94117**

The following programs on Sri Aurobindo will be presented at the Institute:

Sri Aurobindo as a Modern Avatar, a lecture by Robert McDermott on April 22, 1989.

Auroville Slide Show, by Rod Hemsell on June 2, 1989.

Call the Institute for further details.

**Sri Aurobindo
Learning Center
P.O. Box 80
Crestone, CO 81131**



Seyril Schochen at

**Auroville-USA
P.O. BOX 162489
3112 O STREET, Suite 13
Sacramento, CA 95816**

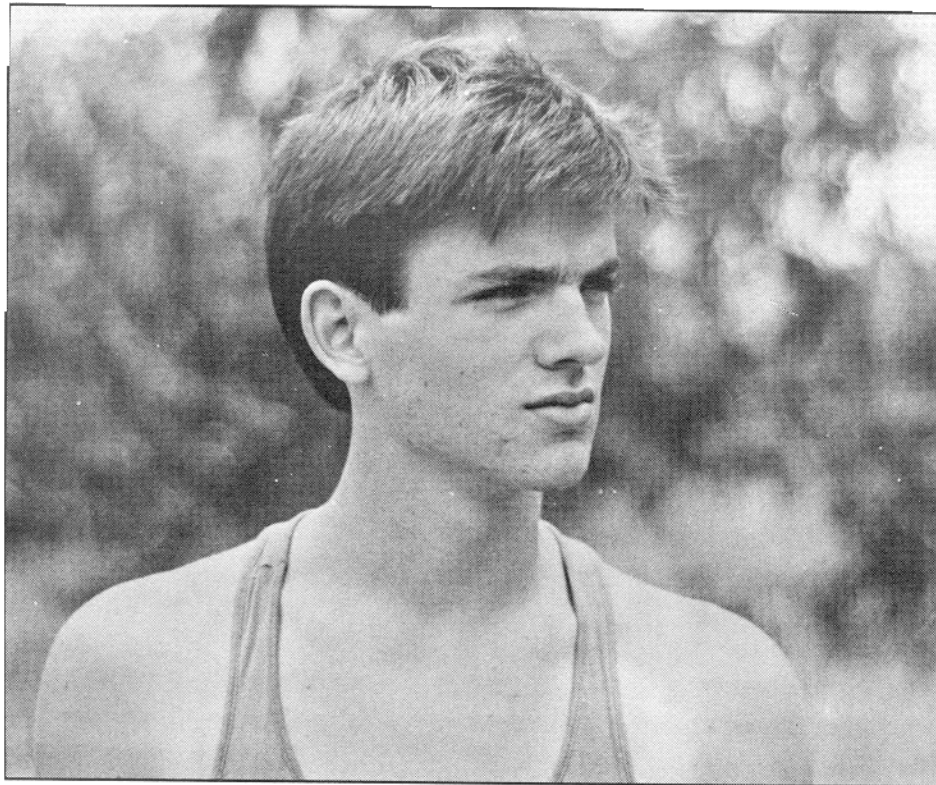
AVI-USA has started a series of introductory mailings to give people in the U.S. more information on the development of Auroville. They have sent out reports from the Sri Aurobindo International Institute of Educational Research (SAIER), and *Auroville Today*, a journal of the community.

Volunteer day at the Sacramento office is a monthly event for people in the area. Soliel Righter and Savitra, recently returned from Auroville, joined the usual office team of Jack and Mary Alexander, Jyoti and Prem Sobel, June Maher and Lynn Crawford to answer correspondence, design advertisements, prepare mailings and catalog the recent archive collection from Ida Patterson in Minnesota. Among the treasures donated to the AVI-USA archives was an original invitation to the 1968 Inauguration Ceremony. The work group hopes to prepare a display of this collection for the AUM.

As a final note, the computer team reported that they have successfully placed the Auroville symbol in the AVI-USA Mac Plus.

The Auroville International annual meeting will take place in France, June 23 through 25 1989. Paula Murphy from Wisconsin will attend for AVI-USA. Anyone wanting information on how to participate in this meeting should contact Paula at: (507) 255-0140 or write to Paula at: 909 Clarence Court, Madison, WI 53715. She will report on this meeting at AUM.

People



Satya Alexander at sports in Auroville 1988

Photo by Jack Alexander

Satyavan Alexander of Sacramento, CA was nominated for a special summer program called People to People High School Student Ambassador Program. He will spend four weeks during June and July travelling and studying in Japan, Taiwan, China, Hong Kong, Macao and South Korea. Bon Voyage!

Marjorie Spalding (Sacheta) celebrated her 90th birthday this April. Robert McDermott, Julian Lines, Andy Cort and Brian Nagle all of whom were part of the 1972 Omega Station community were in attendance.

Gene Maslow of Laguna Beach, CA is organizing an International Earth-Rise Day for July 6, 1989. Sponsored by Artists for the Environment, the goal is to create art works, electronic media works, posters, banners and exhibitions on the theme of our global ecology in order to develop environmental awareness to care for the planet. On the 6th there will be a number of ceremonies and events taking place all over the U.S.A. and in other countries. It should be a day of music, dance and art by people everywhere in service to our precious Mother Earth. For more information write to Gene at Artists for the Environment, 407 Mermaid Street, Laguna Beach, CA 92651.

Arlene Mazak will offer a graduate level course on Integral Yoga at the California Institute for Integral Studies, Spring Quarter, 1990, April-June. Call (415) 753-6100 Ext. 48 for more information.

Ariel Browne of Atlanta, Ga, author of "Aura Reading in the Context of Mother and Sri Aurobindo's Yoga" [*Collaboration*, Summer '88], wrote to inform us that the publishing of this article led to a workshop, talk and readings with the Berkeley, CA study group.

Ariel provides private sessions in Aura Reading, Reiki II Healing, Mari-El Healing and transpersonal counselling. Aur-ientation is her own psychological approach that combines esoteric and exoteric, or traditional psychology. It is also an outgrowth of her own experience in seeing auras. In 1976 after seeing auras all her life, she was directed to begin doing research and gathering data on the material which comes through her for those whom she counsels. Ariel has also been teaching and counselling from the perspective of the Soul since 1978.

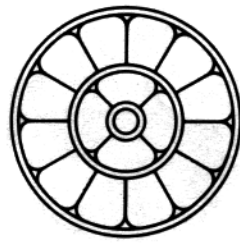
Write to her at; Aur-ientation, Box 8334, Atlanta, GA 30306.

Jyoti Sobel from Sunnyvale, California published, "A Life Divine: The life and work of Sri Aurobindo" in *India Currents*, a free magazine on Indian culture for the Bay Area, edited by Arvind Kumar. She informed us that the May issue will carry an article on Auroville by Rod Hemsell.

For people in the Bay Area, *India Currents* is available at all municipal libraries and some Indian stores.

Jonathan Breslow of Ojai, CA recently sent us a brochure on his Homeopathic Medicine in the Home correspondence course. It consists of 12 lessons written by Jonathan and is designed to be completed within 3 to 12 months. He provides individualized instruction in order to learn a subject as vast as homeopathy.

The course is available from Ashwins Publications, Post Office Box, Ojai, CA 93023 or call (805) 646-6622.



1989

Bonne Fête !

Bonne année

Bon progrès

