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California Institute of Integral Studies

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Auroville:

**Spirituality, Community, and Multiculturalism
in South India**

Spring 2005 (3 units), Auroville, India, January 5-19

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“Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities. The purpose of Auroville is to realize human unity”

(The Mother, 1965)

Course Description:

Against the rich living tapestry of the universal township of Auroville, this course will provide an opportunity for deep inquiry into the nature of integral spirituality. The first week of the course consists of a guided introduction to Auroville and Pondicherry, followed by a 3-day field trip to Tiruvannamalai (including visits to Ramana Maharshi’s Ashram and Arunachala Temple) in order to expose students to traditional village Indian life and to the larger bioregional, cultural, and spiritual context of Auroville. The second week will involve a deeper immersion in Auroville, as well as structured collective inquiry into selected topics central to both integral spirituality and the Auroville experiment.

Topical areas of study will include: the East-West encounter, the relationship between spirituality and religion, integral spiritual practice, spiritual authority, community and spiritual transformation, and as well as other possible themes emerging from students’ own interests and the Auroville experience. In the spirit of dialogue and inquiry, each topic will be explored during each morning through a dynamic combination of lectures, readings, discussions, and process, including possible guest presentations from Aurovillians. Afternoons will generally be free in order for students to carry out field research and/or pursue their particular interests. Some evenings may be dedicated to further lectures or other optional activities according to social and cultural events occurring in Auroville or Pondicherry.

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The course also includes meetings with renowned integral scholars and practitioners, as well as free attendance to special events such as workshops and public lectures. An orientation session on-campus will prepare students for the trip.

Auroville:

Located in a rural area of Tamil Nadu, South India, the universal township of Auroville was founded in 1968 with the purpose of actualizing the ideal of human unity and serving as the cradle of a new spiritual consciousness on Earth. Inspired by the work and vision of Sri Aurobindo and The Mother, Auroville is intended as a living laboratory for unending education, consciousness transformation, international co-operation, and cutting-edge experimentation in all fields of knowledge. The Auroville project has been endorsed by UNESCO and a parliamentary act of the Indian Government.

Envisaged as a city for 50,000 people, Auroville presently consists of about 1,600 volunteers from India and some 30 countries around the world. It is surrounded by 13 villages with a total population of approximately 40,000 people. Over the past three decades, the community at Auroville dedicated itself to a wide range of development programs, often resulting in impressive achievements. Areas of inquiry and development have included: Arts & Culture, Educational Research, Environmental Regeneration, Health & Healing, and Renewable Energy, among many others.

The Auroville Charter:

1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville, one must be the willing servitor of the Divine Consciousness.
2. Auroville will be the place of an unending education, of constant progress, and a youth that never ages.
3. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.
4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

For more background information about Auroville, see: www.auroville.org.

Summary of Educational Purpose:

The main purpose of this course is to provide a dialogical learning environment where deep collective inquiry into classic and contemporary approaches to integral spirituality can take place. A second objective is to introduce students to the “Auroville experiment” as a unique collective effort towards the establishment of a sustainable global community informed by integral spiritual practice, as understood by Sri Aurobindo and The Mother.

Learning Objectives:

After completing the course, students will have:

1. Gained a clear understanding of the main integral approaches to spiritual growth.
2. Become familiar with the collective practice of integral spirituality as envisioned by Sri Aurobindo and The Mother in South India.

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3. Appreciated the complexity of the psychological, social, cultural, and spiritual issues raised by intentional community living in a multicultural environment.
4. Engaged in spiritual dialogue and co-operative inquiry in a unique international forum.
5. Identified personal pathways to cultivate an integral spirituality in their lives.

Methodology: Transdisciplinary, Integral, and Organic Approaches

The course engages students in didactic and experiential learning using a combination of three methodological approaches: transdisciplinary, integral, and organic.

The *transdisciplinary approach* will draw upon scholarship in East-West cross-cultural hermeneutics, sociology of religion and religious studies, Sri Aurobindo's and The Mother's works, contemporary transpersonal and integral psychology, as well as community living and participatory field work at Auroville, demonstrating how creative scholarship extends across the boundaries of distinct disciplines and activities.

The *integral approach* will engage students in a multidimensional inquiry in which they will be invited to not only intellectually reflect upon selected questions and issues, but also listen to the voice and wisdom of their somatic, vital, emotional, intuitive, and spiritual worlds.

The *organic approach* underlying the course will encourage learners to develop an evolving question regarding their own relationship to integral spirituality that will naturally change and mature as a result of the various experiences and topical areas of study engaged in the course.

Learning Activities:

- | | |
|----------------------------------------------|-----|
| 1. Cognitive/Didactic (lecture): | 30% |
| 2. Practical/Applied (dialogue, field work): | 40% |
| 3. Experiential: | 30% |

Criteria for Evaluation:

- | | |
|-------------------------------|-----|
| 1. Class participation: | 50% |
| 2. Final paper (20-25 pages): | 50% |

Prerequisites:

None, but a respectful openness to learning from cross-cultural and interreligious encounters.

Grading Options:

Pass/Fail.

Level of Instruction:

MA and Ph.D.

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Dates and Location:

Informational Sessions:	April 30, 5-7pm, Room 307, and September 16, 7-9pm, Room 306.
Trip Orientation Session:	Sunday, November 14, 3-5pm, Berkeley.
Course:	Jan 5-19, Auroville, India.
Post-Trip Spring Session:	Sunday, February 20, 3-6pm, Berkeley.

Assignments:

1. Final Paper: (20-25 pages)

Interweave personal experience and conceptual reflection in light of class readings, dialogues, and/or the fruits of your personal inquiry or field work at Auroville. Students can focus on one of the topical areas of study explored in class, write a personal narrative that conceptually connects several of them, or develop a more generic research paper on the subjects of “integral spirituality” or “Auroville.” For other projects, please talk with the instructors.

2. Field Work Journal:

Students are asked to keep a personal journal during their visit to Auroville. Although the journal is intended to facilitate deeper personal reflection and will *not* be collected in class, students can optionally include a few selected journal entries in their final paper.

Required Readings:

1. Course Reader, available at Copy Central (2336 Market Street, between Castro and Noe. Tel. 415-431-6725).
2. Auroville Today (1998). *The Auroville Adventure: Selections from Auroville Today*. Auroville, India: Auroville Today.
3. McDermott, R. (Ed.). (1987). *The Essential Aurobindo*. Great Barrington, MA: Lindisfrane Press.
4. The Mother (1977). *The Mother on Auroville*. (Compiled by Sri Aurobindo Ashram Trust). Pondicherry, India: All India Books.

Recommended Readings:

- Aurobindo, S. (1940). *The Life Divine*. Pondicherry, India: Sri Aurobindo Ashram.
- Aurobindo, S. (1959). *The Foundations of Indian Culture*. Pondicherry, India: Sri Aurobindo Ashram. [chapters on “Religion and Spirituality,” pp. 129-207]
- Aurobindo, S. (1965). *The Synthesis of Yoga*. Pondicherry, India: Sri Aurobindo Ashram.
- Aurobindo, S. (1993). *The Integral Yoga: Sri Aurobindo’s Teaching and Method of Practice* (Compiled by Sri Aurobindo Ashram Archives and Research Library). Pondicherry, India: Sri Aurobindo Ashram Trust.
- Aurobindo, S. (1994). *Essays Divine and Human*. Pondicherry, India: Sri Aurobindo Ashram.
- Balslev, A. N. (Ed.). (1996). *Cross-Cultural Conversation (Initiation)*. Georgia, AT: Scholars Press.

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- Caplan, M. (1999). *Halfway Up the Mountain: The Error of Premature Claims to Enlightenment*. Prescott, AZ: Hohm Press.
- Caplan, M. (2002). *Do You Need a Guru? Understanding the Student-Teacher Relationship in an Era of False Prophets*. London: Thorsons.
- Chaudhuri, H. (1973). *Sri Aurobindo: Prophet of Life Divine*. San Francisco: Cultural Integration Fellowship.
- Chaudhuri, H. & Spiegelberg, F. (Eds.). (1960). *The Integral Philosophy of Sri Aurobindo: A Commemorative Symposium*. San Francisco: Cultural Integration Fellowship.
- Choudhary, K. P. (1981). *Modern Indian Mysticism*. Delhi, India: Motilal Banarsidass.
- Clarke, J. J. (1997). *Oriental Enlightenment: The Encounter Between Asian and Western Thought*. New York: Routledge.
- Dalal, A. S. (2001). *A Greater Psychology: An Introduction to the Psychological Thought of Sri Aurobindo*. New York: Jeremy Tarcher/Putnam.
- Dallmayr, F. (1996). *Beyond Orientalism: Essays on Cross-Cultural Encounter*. Albany, NY: SUNY Press.
- Ferrer, J. N. (2002). *Revisioning Transpersonal Theory: A Participatory Vision of Human Spirituality*. Albany, NY: SUNY Press.
- Fort, A. O. (1998). *Jivanmukti in Transformation: Embodied Liberation in Advaita and Neo-Advaita*. Albany, NY: SUNY Press.
- Fuller, R. C. (2001). *Spiritual but Not Religious: Understanding Unchurched America*. New York: Oxford University Press.
- Gibson, W. (1989). *Community and Spiritual Transformation: Religion and Politics in a Communal Age*. New York: Crossroad.
- Halbfass, W. (1988). *India and Europe: An Essay in Understanding*. Albany, NY: SUNY Press.
- King, R. (1999). *Orientalism and Religion: Postcolonial Theory, India, and 'The Mystic East.'* New York: Routledge.
- Leonard, G. & Murphy, M. (1995). *The Life We Are Given: A Long-Term Program for Realizing the Potential of Our Body, Mind, Heart, and Soul*. New York: Jeremy P. Tarcher/Putnam.
- Maitra, S. K. (1968). *The Meeting of the East and the West in Sri Aurobindo's Philosophy*. Pondicherry, India: Sri Aurobindo Ashram.
- Minor, R. N. (1999). *The Religious, the Spiritual, and the Secular: Auroville and Secular India*. Albany, NY: SUNY Press.
- Mukherjee, J. K. (2003). *The Practice of Integral Yoga*. Pondicherry, India: Sri Aurobindo International Centre of Education.
- Murphy, M. (1993). *The Future of the Body: Explorations into the Further Evolution of Human Nature*. New York: Jeremy P. Tarcher/Perigee.
- Sharma, A. (Ed.). (2002). *Modern Hindu Thought: The Essential Readings*. New York: Oxford University Press.
- Srivastava, R. S. (1965). *Contemporary Indian Philosophy*. Delhi, India: Munshi Ram Manohar Lal.
- Sundarajan, K. R. & Mukerji, B. (Eds.). (1997). *Hindu Spirituality: Postclassical and Modern. Vol 7 of World Spirituality: An Encyclopedic History of the Spiritual Quest*. New York: Crossroad.

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- Vrinte, J. (2002). *The Perennial Quest for a Psychology with a Soul: An Inquiry into the Relevance of Sri Aurobindo's Metaphysical Yoga Psychology in the Context of Ken Wilber's Integral Psychology*. Delhi, India: Motilal Banarsidass.
- Vrekhem, G. V. (1997). *Beyond Man: The Life and Work of Sri Aurobindo and the Mother*. New Delhi, India: HarperCollins.
- Washburn, M. (2004). *Embodied Spirituality in a Sacred World*. Albany, NY: SUNY Press.
- Wilber, K. (2001). *The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad*. (Rev. ed.). Boston: Shambhala.

Course Schedule:

This preliminary calendar may be adjusted according to scheduled events at Auroville and Pondicherry, as well as the evolution of the group and each participant.

	<i>Morning</i>	<i>Afternoon</i>	<i>Evening</i>
Jan 4			<i>Arrival</i>
Jan 5	<i>Group Meeting</i>	<i>Auroville Tour/Orientation</i>	
Jan 6		<i>Auroville Tour/Orientation</i>	
Jan 7	<i>Pondicherry Tour/Orientation</i>		<i>Public Lecture: Dr. Caplan</i>
Jan 8		<i>Tiruvannamalai Fieldtrip</i>	
Jan 9		<i>Tiruvannamalai Fieldtrip</i>	
Jan 10		<i>Tiruvannamalai Fieldtrip</i>	
Jan 11	<i>The East-West Encounter</i>	<i>Independent Study</i>	
Jan 12	<i>Spirituality & Religion</i>	<i>Independent Study</i>	
Jan 13	<i>Integral Spiritual Practice</i>	<i>Independent Study</i>	
Jan 14	<i>Spiritual Authority</i>	<i>Independent Study</i>	
Jan 15	<i>Community & Spirituality</i>	<i>Independent Study</i>	
Jan 16	<i>Focus: TBA (students' interests)</i>		
Jan 17	<i>Focus: TBA (students' interests)</i>		<i>Public Lecture: Dr. Ferrer</i>
Jan 18	<i>Integration and Closure</i>		

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Topical Modules and Assigned Readings:

An ongoing inquiry into the nature of integral spirituality will serve as the integrative axis for the following modules of inquiry topics: the East-West encounter, the relationship between religion and spirituality, integral spiritual practice, spiritual authority, and community and spiritual transformation. Background readings on Auroville and Sri Aurobindo's and The Mother's vision will provide the cultural and philosophical context for the exploration. Except required texts, all readings can be found in Course Reader.

1. General Background

Introduction to Auroville and the foundations of Sri Aurobindo and The Mother's work. Guidelines for the practice of dialogical inquiry.

- Readings:*
- McDermott, Robert, *The Essential Aurobindo*.
 - AV Publication Group, *Auroville*.
 - The Mother, *The Mother on Auroville*.
 - Auroville Today, *The Auroville Adventure*
 - Ferrer, Jorge, "Dialogical Inquiry as Spiritual Practice."

2. The East-West Encounter

Sri Aurobindo's vision is frequently portrayed as a philosophical synthesis of East and West, and, although welcoming people from all cultures, Auroville is mostly today an East-West community formed by Euro-Americans and Indians. Can integral spirituality be seen as a fruit of the East-West encounter? In this module, we will briefly explore the history of the East-West encounter, with special attention to its religious and spiritual dimensions. We will then look at Sri Aurobindo's relationship to East and West, as well as the nature of his integral universalism and understanding of other religious traditions.

- Readings:*
- Clarke, J. J., "East-West Encounter in the Twentieth Century."
 - Moore, Charles, "Sri Aurobindo on East and West."
 - Aykara, Thomas, "Sri Aurobindo. An Encounter Between East and West."
 - Minor, Robert N., "Sri Aurobindo's Integral View of Other Religions."
 - Cousins, Ewert, "The Convergence of Cultures and Religions in Light of the Evolution of Consciousness."

3. The Relationship Between Religion and Spirituality

Like an increasing number of individuals in the postmodern West, most Aurovillians understand themselves as "spiritual, but not religious." What does it mean to be "spiritual, but not religious" at Auroville and the Western world at large? Can integral spirituality be considered a new religion? In what sense are Sri Aurobindo's and The Mother's spiritual system and integral yoga "not religious"? Can the referents of the terms "religion" and "spirituality" be coherently separated or are they inextricably interconnected? In this module, we will examine the history of the term "spirituality", Sri Aurobindo's and The Mother's views on religion and spirituality, Auroville's current relationship to religion, and recent scholarly efforts trying to shed light upon this contemporary dilemma.

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- Readings:*
- Sheldrake, Philip, “What Is Spirituality?”
 - Sri-Aurobindo, “Religion.”
 - Minor, Robert, “Sri Aurobindo and the ‘Religion’ of the ‘Integral Yoga’ Community.” “Auroville as the Mother’s Vision.”
 - Heehs, Peter, “The Error of All Churches: Religion and Spirituality in Communities Founded or Inspired by Sri Aurobindo.”
 - Carel, “Auroville Ideals: Beware of Religion.”
 - Boyd, Tom W., “Is Spirituality Possible without Religion? A Query for the Postmodern Era.”
 - Marler, Penny L. & Hadaway, C. Kirk, “‘Being Religious’ or ‘Being spiritual’ in America: A Zero-Sum Proposition?”
 - Schneiders, Sandra M., “Religion vs. Spirituality: A Contemporary Conundrum.”

4. Integral Spiritual Practice

Integral yoga and spirituality are usually presented as new forms of spiritual praxis. What’s the difference between “*traditional* spiritual practice” and “*integral* spiritual practice”? What are the implications of integral spiritual practice for the somatic, vital, and emotional worlds of the individual? What about the split between sexuality and spirituality? Are there different approaches to integral spiritual practice? How do they differ from each other? This module will present three approaches to integral spiritual practice (i.e., Integral Yoga, Integral Transformative Practice, and Holistic Integration) to invite contrasts and stimulate a deeper reflection into the meaning of integral spirituality.

- Readings:*
- Chaudhuri, Haridas, “The Aim of Integral Yoga.”
 - Sri Aurobindo, “The Integral Yoga and Other Systems of Yoga and Philosophy.”
 - Mukherjee, Jugal K., “Sadhana of the Vital.” “Sadhana of the Body: Physical Transformation in Integral Yoga.”
 - Sri Aurobindo, “Sex.” “Yoga and the Conquest of Sex.”
 - Leonard, George & Michael Murphy, “A Householder’s Path.”
 - Wilber, Ken, “Integral Transformative Practice: In this World or Out of It?”
 - Ferrer, Jorge, “Integral Transformative Practice: A Participatory Perspective.”

5. Spiritual Authority

Sri Aurobindo emphasized the importance of both the “inner Guide” and the “external teacher” (guru) in the practice of Integral Yoga, and he and The Mother are widely regarded as “avatars” (incarnations of the Divine) at Auroville. What is the specific role of spiritual teachers in classic and contemporary integral spirituality? Where does spiritual authority reside in integral practice? After a brief clarification of the avatar notion, this module will introduce Sri Aurobindo’s views on the value of spiritual teachers and examine several other contemporary understandings of spiritual authority.

- Readings:*
- Parrinder, Geoffrey, “Analysis of Avatar’s Doctrines.”
 - Sri Aurobindo, “The Four Aims.” (In *The Essential Aurobindo*)
 - Sri Aurobindo, “The Avatar and the Vibhuti.” “The Guru.” “Leaders of Evolution.”

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- Caplan, Mariana, “The Need for a Teacher.” “The ‘Inner Guru’ and Other Spiritual Truisms.”
- Heron, John, “Spiritual Inquiry and Projected Authority.” “Spiritual Inquiry and the Authority Within.”
- Welwood, John, “Spiritual Authority, Genuine and Counterfeit.”

6. Community and Spiritual Transformation

Sri Aurobindo’s integral approach seeks to transform not only the individual but also the entire earthly nature through the practice of collective yoga, of which Auroville is a living laboratory. What is collective yoga? What is the role of community in integral spirituality? Is there any difference between a collective and a community? And between a commune and an intentional community? This module examines the value of community and collaborative spiritual practice in the context of both Auroville and contemporary integral spirituality.

- Readings:*
- Metcalf, Bill, “Introduction” to *Shared Visions, Shared Lives*.
 - Leonard, George & Michael Murphy, “The Magic of Community.”
 - Shin, Larry D., “Auroville: Visionary Images and Social Consequences in a South Indian Utopian Community.”
 - The Mother, “Questions and Answers: 3 July 1957.” [On Collective Yoga]
 - Mohanty, Bindu, “A Collective Yoga.” “Human Unity.” “Integral Yoga in Auroville.”
 - Vrinte, Joseph, “Auroville: The City of Human Unity.”
 - Various authors, “Auroville: The Spiritual Dimension.” (In *The Auroville Adventure*)

Course Reader Contents:

1. AV Publication Group (2002). *Auroville*. Auroville, India: Auroville Press.
2. Ferrer, J. N. (2003). Dialogical Inquiry as Spiritual Practice. *Tikkun: A Bimonthly Jewish Critique of Politics, Culture & Society* 18(1), 29-32.
3. Clarke, J. J., (1997). East-West Encounter in the Twentieth Century. In *Oriental Enlightenment: The Encounter Between Asian and Western Thought* (pp. 95-111). New York: Routledge.
4. Moore, C. (1960). Sri Aurobindo on East and West. In H. Chaudhuri & F. Spiegelberg (Eds.), *The Integral Philosophy of Sri Aurobindo: A Commemorative Symposium* (pp. 81-110). San Francisco: Cultural Integration Fellowship.
5. Aykara, T. (2000). Aurobindo. An Encounter Between East and West. In B. van Iesrel, C. Theobald & H. Häring (Eds.), *Evolution and Faith* (pp. 122-129). London: SCM Press.
6. Minor, R. N. (1979). Sri Aurobindo’s Integral View of Other Religions. *Religious Studies*, 15, 365-377.
7. Cousins, E. (1999). The Convergence of Cultures and Religions in Light of the Evolution of Consciousness. *Zygon: Journal of Religion and Science*, 34(2), 209-219.
8. Sheldrake, P. (1992). What Is Spirituality? In *Spirituality and History: Questions of Interpretation and Method* (pp. 32-56). New York: Crossroad.
9. Aurobindo, S. (1993). Religion. In *The Integral Yoga: Sri Aurobindo’s Teaching and Method of Practice* (pp. 352-355). Pondicherry, India: Sri Aurobindo Ashram Trust.
10. Minor, R. (1999). Sri Aurobindo and the “Religion” of the “Integral Yoga” Community. Auroville as the Mother’s Vision. In *The Religious, the Spiritual, and the Secular: Auroville and Secular India* (pp. 18-54). Albany, NY: SUNY Press.

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11. Heehs, P. (2000). The Error of All Churches: Religion and Spirituality in Communities Founded or Inspired by Sri Aurobindo. In A. Copley (Ed.), *Gurus and their Followers: New Religious Reform Movements in Colonial India* (pp. 209-223). New York: Oxford University Press.
12. Carel (2003). Auroville Ideals: Beware of Religion. *Auroville Today*, October, p. 3.
13. Boyd, T. W. (1994). Is Spirituality Possible without Religion? A Query for the Postmodern Era. In A. W. Astell (Ed.), *Divine Representations: Postmodernism and Spirituality* (pp. 83-101). New York: Paulist Press.
14. Marler, P. L. & Hadaway, C. K. (2002). "Being Religious" or "Being spiritual" in America: A Zero-Sum Proposition? *Journal for the Scientific Study of Religion*, 41(2), 289-300.
15. Schneiders, S. M. (2003). Religion vs. Spirituality: A Contemporary Conundrum. *Spiritus* 3, 163-185.
16. Chaudhuri, H. (1973). The Aim of Integral Yoga. In *Sri Aurobindo: Prophet of Life Divine* (pp. 41-73). San Francisco: Cultural Integration Fellowship.
17. Aurobindo, S. (1993). The Integral Yoga and Other Systems of Yoga and Philosophy. In *The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice* (pp. 23-42). Pondicherry, India: Sri Aurobindo Ashram Trust.
18. Mukherjee, J. K. (2003). Sadhana of the Vital. Sadhana of the Body: Physical Transformation in Integral Yoga. In *The Practice of Integral Yoga* (pp. 284-310). Pondicherry, India: Sri Aurobindo International Centre of Education.
19. Aurobindo, S. (1993). Sex. In *The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice* (pp. 299-307). Pondicherry, India: Sri Aurobindo Ashram Trust.
20. Aurobindo, S. (1978). Yoga and the Conquest of Sex. In *On Women: Compiled from the Writings of Sri Aurobindo and the Mother* (pp. 61-73). Pondicherry, India: Sri Aurobindo Society.
21. Leonard, G. & Michael M. (1995). A Householder's Path. In *The Life We Are Given: A Long-Term Program for Realizing the Potential of Our Body, Mind, Heart, and Soul* (pp. 19-36). New York: Jeremy P. Tarcher/Putnam.
22. Wilber, K. (2000). Integral Transformative Practice: In this World or Out of It? *What is Enlightenment*, 18, 34-39, 126-27, 130-31.
23. Ferrer, J. (2003). Integral Transformative Practice: A Participatory Perspective. *The Journal of Transpersonal Psychology*, 35(1), 21-42.
24. Parrinder, G. (1982). Analysis of Avatar's Doctrines. In *Avatar and Incarnation: A Comparison of Indian and Christian Beliefs* (pp. 117-127). New York: Oxford University Press.
25. Aurobindo, S. (1993). The Avatar and the Vibhuti. The Guru. In *The Integral Yoga: Sri Aurobindo's Teaching and Method of Practice* (pp. 347-352). Pondicherry, India: Sri Aurobindo Ashram Trust.
26. Aurobindo, S. (1972). Leaders of Evolution. In *On Himself* (pp. 445-451). Pondicherry, India: Sri Aurobindo Ashram.
27. Caplan, M. (2002). The Need for a Teacher. In *Do You Need a Guru? Understanding the Student-Teacher Relationship in an Era of False Prophets* (pp. 43-60). London: Thorsons.
28. Caplan, M. (1999). The "Inner Guru" and Other Spiritual Truisms. In *Halfway Up the Mountain: The Error of Premature Claims to Enlightenment* (pp. 221-235). Prescott, AZ: Hohm Press.
29. Heron, J. (1998). Spiritual Inquiry and Projected Authority. Spiritual Inquiry and the Authority Within. In *Sacred Science: Person-Centred Inquiry into the Spiritual and the Subtle* (pp. 31-62). Ross-on-Wye, UK: PCCS Books.
30. Welwood, J. (2000). Spiritual Authority, Genuine and Counterfeit. In *Toward a Psychology of Awakening: Buddhism, Psychotherapy, and the Path of Personal and Spiritual Transformation* (pp. 267-281). Boston: Shambhala.

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31. Metcalf, B. (1996). Introduction. In *Shared Visions, Shared Lives: Communal Living Around the Globe* (pp. 7-15). Findhorn, Scotland: Findhorn Press.
32. Leonard, G. & Michael M. (1995). The Magic of Community. In *The Life We Are Given: A Long-Term Program for Realizing the Potential of Our Body, Mind, Heart, and Soul* (pp. 185-194). New York: Jeremy P. Tarcher/Putnam.
33. Shin, L. D. (1984). Auroville: Visionary Images and Social Consequences in a South Indian Utopian Community. *Religious Studies*, 20, 239-253.
34. The Mother (1977). Questions and Answers: 3 July 1957 [On Collective Yoga]. In *Collected Works of the Mother, Vol. 9. Centenary Edition* (pp. 137-142). Pondicherry, India: Sri-Aurobindo Ashram.
35. Mohanty, B. (2004). A Collective Yoga. Human Unity. Integral Yoga in Auroville. In *Integral Yoga: The spiritual ideals of Auroville* (pp. 19-35). Pondicherry, India: Auroville International Association.
36. Vrinte, J. (2002). Auroville: The City of Human Unity. In *The Perennial Quest for a Psychology with a Soul: An Inquiry into the Relevance of Sri Aurobindo's Metaphysical Yoga Psychology in the Context of Ken Wilber's Integral Psychology* (pp. 524-528). Delhi, India: Motilal Banarsidass.

Instructors:

Mariana Caplan, Ph.D. is adjunct faculty at the California Institute of Integral Studies, John F. Kennedy University, and the Institute of Transpersonal Psychology. She is the author of six books, including *Do You Need A Guru? Understanding the Student-Teacher Relationship in an Era of False Prophets*; *Halfway Up the Mountain: The Error of Premature Claims to Enlightenment*; and *To Touch Is to Live: The Need for Genuine Affection in an Impersonal World*. Mariana travels to India annually for extended periods of research and spiritual practice, and has introduced many newcomers to the Indian subcontinent. She is committed to the development of an authentic spiritual culture in the Western world.

Jorge N. Ferrer, Ph.D. is core faculty at the California Institute of Integral Studies and adjunct faculty at the Institute of Transpersonal Psychology. Jorge is the author of *Revising Transpersonal Theory: A Participatory Vision of Human Spirituality* (SUNY Press 2002) and editor of a *ReVision* monograph on "New Horizons in Contemporary Spirituality." A leading scholar on Transformative Practices at the Esalen Center for Theory and Research, Big Sur, California, in 2000 he received the Fetzer Institute's *Presidential Award* for his seminal work on consciousness studies. Jorge recently spent a sabbatical leave in India and Auroville, and has offered workshops and presentations on integral spirituality and education both nationally and internationally.

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