

AUROVILLE

in Mother's Words

I

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I

A comprehensive chronological compilation
of conversations, messages and letters
in their context

Gilles Guigan

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Foreword

Auroville being an ‘intentional community’, the intentions behind it (its Why and How), as stated by its founder, the Mother, need to be made available to Aurovilians and other interested parties. Hence the need of a compilation of her words with some mention of their context.

This compilation is chronological because things evolved a lot between mid 1965 and mid 1973 (the 8 year period during which Mother spoke and wrote about Auroville).

This compilation starts with a background chapter because Auroville came as the natural outcome of a long series of foresights, hopes, dreams and previous realisations of both Sri Aurobindo and Mother, which started in 1912 and maybe earlier.

In 1990, W. M. Sullivan (then known as “Bill” and now as “B”) made a chronological compilation with the same title but it couldn’t be published. This is an extended version of B’s compilation (with his kind permission) – extended because many more words of the Mother have surfaced in the past 28 years and the context of all of them has become better known.

This extended version is based on an even more comprehensive compilation of Mother’s words in their context, and of minutes of meetings, letters, brochures, etc. and other documents which pertain to Auroville during this period. Digital copies of this longer research document are available from Auroville Archives.

The publication of such a compilation is long overdue because the three most easily available sources of Mother's words on Auroville (prior to this one) are unsatisfactory:

Mother's Agenda contains without any doubt all her most revealing conversations on Auroville but, 1) in its 13 volumes the Auroville topic is drowned in the midst of lots of other topics and, 2) as readers will realise, there are other sources of interesting and revealing statements by Mother and by some other persons who played an important role in this adventure.

The Mother on Auroville and Volume XIII of the *Collected Words of the Mother* contain only a fraction of Mother's words on Auroville and these are presented thematically and without any mention of the fast-evolving context. Though this has some advantages, it makes it very difficult for readers to realise how much the project evolved during these 8 years – and why.

Note that this is a compilation of Mother's *known* words – meaning that her words to some key players (such as Navajata, her son André, grand-daughter Pournapréma and some others) have either not been recorded or haven't been made public as yet. Note also that, with regard to Auroville's physical development, what matters most is what Mother told her architect Roger, but unfortunately, he kept notes of only some of his meetings with Mother. Note also that is very likely that Roger was not aware of some of the things Mother told some other disciples (Huta, Satprem, etc.) and vice-versa.

I had thought of providing in this publication a short historical perspective of this eight years evolution but decided to publish it later in another publication, which won't be a compilation of Mother's words but an account of the first chapter of Auroville's history.

All these words of our sweet Mother may help readers better understand what Auroville is about. However, reading these words is not a must because, according to me, Auroville is in fact "*best understood by the soul*" – as is the case with Sri Aurobindo's poem, *Savitri*.

This book is dedicated to Sri Aurobindo, Mother and all my brothers and sisters with whom I have embarked on this amazing “*great adventure*” of Auroville.

Gilles Guigan
Auroville, July 2018
Auroville Archives

* * *

Bibliographical Notes

Type

Texts in the Roman type are words of Mother or of Sri Aurobindo.

Italicised texts are words of the editor (who at times reproduces introductions in the *Agenda*) or words of Mother's interlocutor (in which case his/her name is mentioned or, when unknown, his/her words are preceded by "Q.:").

| *Texts in italics, indented on the left with a vertical line are from other authors.*

Introductions

Brief introductions giving the context to an entry are by the editor. In the absence of an introduction, the context is unknown.

Information on an entry mentioned in small font before it:

Whenever known, the sources of an entry and its original language are mentioned.

Whenever the audio recording of a conversation or the scan of the original document is available, it is also mentioned.

Abbreviations used to indicate the source of an entry:

Barb.	Barbara Heimlich's unpublished (and first) compilation of Mother's words on Auroville.
AM	<i>Agenda de Mère.</i>

MA	<i>Mother's Agenda.</i>
Bull.	<i>Bulletin of the Sri Aurobindo International Centre of Education.</i>
MI	<i>Mother India.</i>
CWM	Collected Works of the Mother.
IL-SAS	<i>Information Letter of the SAS.</i>
Gaz.	<i>Gazette Aurovilienne.</i>
MoA	<i>The Mother on Auroville</i> by Auropublications.
GMLA	<i>A Glimpse of the Mother's Love and Action</i> by the SAS.
OtP	<i>On the Path</i> by Shyam Sunder Jhunjhunwalla.
DML	<i>Down Memory Lane</i> by Shyam Sunder Jhunjhunwalla.
MMTL	<i>Matrimandir – Mother's Truth and Love</i> by Huta.
Spirit	<i>The Spirit of Auroville</i> by Huta.
IawY	<i>I am with you</i> by Kailas Jhaveri.
AV-A	Documents kept at AV-Archives.
AMW	<i>Auroville in Mother's Words</i> , 1990, unpublished compilation by W.M. Sullivan.

Texts and translations

The texts are quoted as far as possible from what could be established as the best source. Previously published English translations of the original French have been used where available. In a few places the editor translated an entry or tried to improve an existing translation.

All quotations from *Mother's Agenda* are from the official translation.¹ Whenever the audio-recording is available and whenever necessary, the translation has been corrected and/or made more literal for a more accurate understanding.

¹ In 1990, when W.M. Sullivan compiled the original but unpublished version of *Auroville in Mother's Words*, as several of the 13 volumes of *Mother's Agenda* had not yet been published, non-official translations were used. These have now been replaced by the official translation – at times made more accurate by the editor.

Parentheses

- [...] without any text between them: Indicates that a passage has been omitted.
- [] with words written between them: These words are not from Mother or one of her interlocutor but are added by the editor (or the editor of the *Agenda* or of some other publication) to try and make it easier for the reader to understand what Mother meant.
- () with words written between them: These words were uttered by Mother to explain something.
- () with words in italics between them in the midst of Mother's words: These words are usually from the editor of the *Agenda* to explain what is happening: (*silence*), (*Mother laughs*)...
- () with words in italics between them in the midst of one of another person's words: These words are from that other person and meant to clarify things.

Spelling

The British spelling has been used throughout as it is that which Mother used. For the sake of spelling uniformity, the editor has modified the original American translation of *Mother's Agenda* (or from some other document). Would some American spelling remain, it would be an oversight.

Copyrights

Copyrights of Sri Aurobindo and Mother's words belong to the Sri Aurobindo Ashram.

Copyright of *L'Agenda de Mère* and its official translation *Mother's Agenda* belong to the Institut de Recherches Évolutives, Paris.

Copyright of Huta's books belong to Havyavahana Trust.

Other interlocutors of Mother may claim to own the copyright of their respective interaction with her.

These various copyrights are fully acknowledged here. So are these words of Mother:

*“At Auroville nothing belongs to anyone in particular.
All is collective property.
To be utilised with my blessings for the welfare of all.”*

— Mother, 14.5.70

In our view, Mother's words pertaining to Auroville are Auroville's “*collective property*”. This editor doesn't claim any kind of right for his contribution to this document.

Acknowledgements

We are grateful here to:

- The Government of India for the special grant it gave to Auroville on the occasion of its 50th anniversary and to the Auroville committee which decided to finance the publication of this compilation out of this grant.
- All those who have kept a record of Mother's words (oral as well as written).
- All those who have compiled these words before or at the same time as us.
- All those who have handed to Sri Aurobindo Ashram Archives or to Auroville Archives the original or copies of these of written words or transcripts of Mother's conversations.

- All those who, along these years, have kept these documents at Sri Aurobindo Ashram Archives and at Auroville Archives.
- All my colleagues at Auroville Archives – in particular, Varun Kapur, a volunteer, whose advices I appreciated a lot.
- Christine and Jaya from Auroville Press Publishers for their work and their understanding.

* * *

BACKGROUND

(1912-1963)

This background shows that, though Mother didn't have a plan of action, she was led naturally to trace a road "step by step in the unexplored". The entries in this first chapter show that Auroville is the logical outcome of Sri Aurobindo and Mother's labour. It was always there, waiting for the suitable time and place to take root and blossom.

1912, May 7

While still living in Paris, Mother leads a group of spiritual seekers.

*Excerpt from the text she writes for today's gathering:*¹

CWM, Vol. II, pp. 47-48; Gaz. 2/6 (first part only)
French.

The general aim to be attained is the advent of a progressing universal harmony.

The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One.

In other words – to create unity by founding the Kingdom of God which is within us.

[...]

This, therefore, is the most useful work to be done.

[...]

Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

*

The terrestrial transformation and harmonisation can be brought about by two processes which, though opposite in appearance, must combine – must act upon each other and complete each other.

1. Individual transformation, an inner development leading to the union with the Divine Presence.
2. Social transformation, the establishment of an environment favourable to the flowering and growth of the individual.

¹ Mother writes this text two years prior to her first meeting with Sri Aurobindo and states here what will be the task before the Aurovilians. Indeed, they will have to do their individual yoga (to transform themselves) and to take their respective part in Auroville's collective yoga (to take part in their community's social transformation).

Since the environment reacts upon the individual and, on the other hand, the value of the environment depends upon the value of the individual, the two works should proceed side by side. But this can be done only through division of labour, and that necessitates the formation of a group, hierarchised, if possible.

The action of the members of the group should be threefold:

1. To realise in oneself the ideal to be attained: to become a perfect earthly representative of the first manifestation of the Unthinkable in all its modes, attributes and qualities.
2. To preach this ideal by word, but, also above all, by example, so as to find out all those who are ready to realise it in their turn and to become also announcers of liberation.
3. To found a typic society or reorganise those that already exist.

*

For each individual also there is a twofold labour to be done, simultaneously, each side of it helping and completing the other:

1. An inner development, a progressive union with the Divine Light, sole condition in which man can be always in harmony with the great stream of universal life.
2. An external action which everyone has to choose according to his capacities and personal preferences. He must find his own place, the place which he alone can occupy in the general concert, and he must give himself entirely to it, not forgetting that he is playing only one note in the terrestrial harmony of the whole, and its value depends upon its justness.

* * *

1917-1918

Excerpts from a series of articles published by Sri Aurobindo in the "Arya" (and published later in a book form under the title "The Human Cycle"):

*The Human Cycle, Chapter VII, "The Ideal Law of Social Development", ed. 1997, p. 71.
English*

"As the free development of individuals from within is the best condition for the growth and perfection of the community, so the free development of the community or nation from within is the best condition for the growth and perfection of mankind.

"Thus the law for the individual is to perfect his individuality by free development from within, but to respect and to aid and be aided by the same free development in others. His law is to harmonise his life with the life of the social aggregate and to pour himself out as a force for growth and perfection on humanity.

"The law for the community or nation is equally to perfect its corporate existence by a free development from within, aiding and taking full advantage of that of the individual, but to respect and to aid and be aided by the same free development of other communities and nations. Its law is to harmonise its life with that of the human aggregate and to pour itself out as a force for growth and perfection on humanity.

"The law for humanity is to pursue its upward evolution towards the finding and expression of the Divine in the type of mankind, taking full advantage of the free development and gains of all individuals and nations and groupings of men, to work towards the day when mankind may be really and not only ideally one divine family, but even then, when it has succeeded in unifying itself, to respect, aid and be aided by the free growth and activity of its individuals and constituent aggregates."

Ibid., Chapter XXIII, "Conditions for the Coming of a Spiritual Age", p. 247.
Gaz. Vol. 1/5-6, p. 31; *MoA*, p. 81; *AMW*, p. 406.

"Therefore if the spiritual change of which we have been speaking is to be effected, it must unite two conditions which have to be simultaneously satisfied but are most difficult to bring together. There must be the individual and the individuals who are able to see, to develop, to re-create themselves in the image of the Spirit and to communicate both their idea and its power to the mass. And there must be at the same time a mass, a society, a communal mind or at the least the constituents of a group-body, the possibility of a group-soul which is capable of receiving and effectively assimilating, ready to follow and effectively arrive, not compelled by its own inherent deficiencies, its defect of preparation to stop on the way or fall back before the decisive change is made. Such a simultaneity has never yet happened, although the appearance of it has sometimes been created by the ardour of a moment. That the combination must happen some day is a certainty, but none can tell how many attempts will have to be made and how many sediments of spiritual experience will have to be accumulated in the subconscious mentality of the communal human being before the soil is ready..."¹

Ibid., p. 257.

"[A spiritualised society] would treat in its sociology the individual, from the saint to the criminal, not as units of a social problem to be passed through some skilfully devised machinery and either flattened into the social mould or crushed out of it, but as souls suffering and entangled in a net and to be rescued, souls

1 On 22.12.71, Udar read this paragraph to Mother and asked her if the time has come and if the conditions of which Sri Aurobindo writes, and of which a simultaneity has never happened, will now happen. The first condition has been fulfilled regarding the individual and the individuals in the case of Sri Aurobindo and Mother. But what about the second condition, that of a mass, society, communal mind or group-body, group-soul capable of receiving and assimilating? Mother replied: "This is exactly what Auroville is for; but Auroville is still far from fulfilling the necessary conditions."

growing and to be encouraged to grow, souls grown and from whom help and power can be drawn by the lesser spirits who are not yet adult. The aim of its economics would be not to create a huge engine of production, whether of the competitive or the cooperative kind, but to give to men – not only to some but to all men each in his highest possible measure – the joy of work according to their own nature and free leisure to grow inwardly, as well as a simply rich and beautiful life for all.”

Ibid., Chapter XXIV, “The Advent and Progress of a Spiritual Age”, p. 263;
Gaz. 2/1.

“The coming of a spiritual age must be preceded by the appearance of an increasing number of individuals who are no longer satisfied with the normal intellectual, vital and physical existence of man, but perceive that a greater evolution is the real goal of humanity and attempt to effect it in themselves, to lead others to it and to make it the recognised goal of the race. In proportion as they succeed and to the degree to which they carry this evolution, the yet unrealised potentiality which they represent will become an actual possibility of the future.”

Ibid., p. 265-66.

“Therefore the individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being. Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion – it does not greatly matter which figure we use or what theory we adopt to support it – of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour. They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only

hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge – the form of opinion into which it is thrown does not so much matter – can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know and can attain the general rule of all life...

[...]

“Failures must be originally numerous in everything great and difficult, but the time comes when the experience of past failures can be profitably used and the gate that so long resisted opens. In this as in all great human aspirations and endeavours, an a priori declaration of impossibility is a sign of ignorance and weakness, and the motto of the aspirant's endeavour must be the *solvitur ambulando* of the discoverer. For by the doing the difficulty will be solved. A true beginning has to be made; the rest is a work for Time in its sudden achievements or its long patient labour.

“The thing to be done is as large as human life, and therefore the individuals who lead the way will take all human life for their province. These pioneers will consider nothing as alien to them, nothing as outside their scope. For every part of human life has to be taken up by the spiritual, – not only the intellectual, the aesthetic, the ethical, but the dynamic, the vital, the physical; therefore for none of these things or the activities that spring from them will they have contempt or aversion, however they may insist on a change of the spirit and a transmutation of the form. In each power of our nature they will seek for its own proper means of conversion; knowing that the Divine is

concealed in all, they will hold that all can be made the spirit's means of self-finding and all can be converted into its instruments of divine living..."

* * *

1920, April 7

Excerpts from a letter from Sri Aurobindo to his younger brother Barin:

SBCL, Vol. IV p. 327, AM, Vol. III, pp. 285-94; MA, Vol. III, p. 268-77. Bengali.

"What I am aiming at is not a society like the present rooted in division. What I have in view is a *Sangha*¹ [community] founded in the spirit and in the image of its oneness. It is with this idea that the name *Deva Sangha* has been given – the commune of those who want the divine life is the Deva Sangha. Such a Sangha will have to be established in one place at first and then spread all over the country. But if any shadow of egoism falls over this endeavour, then the Sangha will change into a sect. The idea may very naturally creep in that such and such a body is the one true Sangha of the future, the one and only centre, that all else must be its circumference, and that those outside its limits are not of the fold or even if they are, have gone astray, because they think differently.

[...]

"We do not want to rule out any activity of the world as beyond our province. Politics, industry, society, poetry, literature, art will all remain, but we must give them a new soul and a new form.

[...]

"I wish to make a large and strong equanimity the foundation

1 On 4.1.34, in answer to a letter from a disciple, Sri Aurobindo wrote: "Which Sangha? I have never called this Asram the Sangha. The Asram is a field of growth, not a manifestation of perfection." (Letters on Himself and the Ashram, pp. 648-49.) Auroville is obviously also a "field of growth".

of the yoga. I want established on that equality a full, firm and undisturbed Shakti in the system and in all its movements. I want the wide display of the light of Knowledge in the ocean of Shakti. And I want in that luminous vastness the tranquil ecstasy of infinite Love, Delight and Oneness. I do not want hundreds of thousands of disciples. It will be enough if I can get a hundred complete men, purified of petty egoism, who will be the instruments of God.¹ I have no faith in the customary trade of the guru. I do not wish to be a guru. If anybody wakes and manifests from within his slumbering godhead and gets the divine life – be it at my touch or at another's – this is what I want. It is such men that will raise the country.”

* * *

1926, November 26

Sri Aurobindo has a major spiritual experience and withdraws in his apartment at the Ashram living the material and spiritual charge of his disciples to Mother. The Ashram is considered to have come into existence on this day.

On 16.9.64, Mother will tell Satprem:

When I was in France, I was always asking myself, “How can people have the time to find themselves? How can they even have the time to understand the way to free themselves?” So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing.

¹ On 16.9.64, while speaking to Satprem of the Ashram and quoting these words, Mother said: “But it wasn't a hundred for long, and I must say that when it was a hundred, it was already mixed.”

*42 years later, Mother will found Auroville on the same idea.*¹

* * *

1938, first half²

*Mother makes a first attempt to develop a new township
where the Ashram would be moved.*³

Excerpt from a conversation with Satprem on 11.6.69:

AM, Vol. X, p. 230; MA, Vol. X, p. 150
French

Raymond is a great architect. When they [Antonin, his wife Noémi and their son, Claude,] came here [in 1938] and built “Golconde,” I asked Raymond to prepare the plan for the first Auroville I had conceived (that was when Sri Aurobindo was still alive), and it was magnificent! He didn’t leave it here.

But it was an Auroville with, at the centre, Sri Aurobindo’s house (*gesture on a hilltop*). Sri Aurobindo was alive, so we had put him at the centre.

*

Excerpt from a conversation with Satprem on 23.6.65:

AM, Vol. VI, p. 147-48; MA, Vol. VI, p. 150-51.
French. Audio-recording available.

For a long time, I had had a plan of the “ideal city,” but that was during Sri Aurobindo’s lifetime, with Sri Aurobindo living at its centre. Afterwards... I was no longer interested....

[...]

1 “Ultimately, [Auroville] must be a town for studies – studies and research on how to live both in a simplified way and in a way such that the higher qualities have MORE TIME to develop.” (Mother’s Agenda, 30.12.67)

2 Mother said she initiated this attempt when the Raymonds were in Pondicherry – that is, during the first half of 1938 (according to their exchange of correspondence with Pavitra).

3 Though Mother doesn’t say it explicitly, it is obvious that as Sri Aurobindo is to live at the centre of this “first Auroville”, Mother would have also moved there – and so would have the Ashram. Note that, in 1938, it had 200 inmates only.

In the old formation I had made [in 1938], there had to be a hill and a river. A hill was necessary because Sri Aurobindo's house was on top of the hill. But Sri Aurobindo was there, in the centre. It was arranged according to the plan of my symbol, that is to say, a central point with Sri Aurobindo and all that concerns Sri Aurobindo's life, then four large petals (which weren't the same as in this drawing, they were something different), then twelve petals around (the city proper), then around that, there were the disciples' residential quarters (you know my symbol: instead of [partition] lines, there are strips; well, the last circular strip formed the residential place of the disciples), and everyone had his house and his garden: a little house and a garden for everyone. And there were means of communication; I wasn't sure if it was individual transportation or collective transportation (like those small open trams in the mountains, you know) that crossed the city in all directions to bring the disciples back to the centre of the city. And around all that, there was a wall with entrance gates and guards at each gate, so people entered only with permission. And there was no money: within the walls, no money; at the various entrance gates, people found banks and counters where they deposited their money and received in exchange tickets with which they could have lodging, food, this and that. But no money. And inside, absolutely nothing, no one had any money – the tickets were only for visitors, who entered only with a permit. It was a fantastic organisation.... No money, I didn't want money!

[...]

Outside the walls, in my first formation there was on one side the industrial estate, and on the other the fields, farms, etc., that were to supply the city.¹ But that really meant a country – not a large one, but a country. Now [in 1965] it's much more limited; it's not my symbol anymore, there are only four zones,

¹ Note that industries and farms are outside the city's walls – that is outside the “no money-circulation zone”.

and no walls. And there will be money. The other formation [that of 1938], you know, was really an ideal attempt.... But I reckoned it would take many years before we began: at the time, I expected to begin only after twenty-four years.¹ But now [in 1965], it's much more modest, it's a transitional experiment, and it's much more realisable – the other plan was ... I nearly had the land: it was at the time of Sir Akbar² (you remember?) of Hyderabad. They sent me photographs of Hyderabad State, and there, among those photos, I found my ideal place: an isolated hill (a rather large hill), below which a big river flowed. I told him, "I would like to have this place," and he arranged the whole thing (it was all arranged, they had sent me the plans, and the papers and everything declaring it to be donated to the Ashram). But they set a condition (the area was a virgin forest and uncultivated lands): they would give the place on condition, naturally, that we would cultivate it, but the products had to be used on the spot; for instance the crops, the timber had to be used *on the spot*, not transported away, we weren't allowed to take anything out of Hyderabad State. There was even Norman who was a sailor and who said he would obtain a sailing boat from England to sail up the river, collect all the products and bring them back to us here – everything was very well seen to! Then they set that condition. I asked if it was possible to remove it, then Sir Akbar died [in 1941] and it was over, the whole thing fell through. Afterwards I was glad it hadn't worked out because, with Sri Aurobindo gone, I could no longer leave Pondicherry – I could leave Pondicherry only with him (provided he agreed to go and live in his ideal city). At the time I told Antonin Raymond, who built "Golconde" about the project, and he was enthusiastic, he told me, "As soon as you start building, call me and I will come." I showed him my plan (it was on the

1 1938 + 24 = in 1962. Auroville will be launched in 1964

2 Sir Akbar Hydari (1869-1941) was the "Dewan" (Prime Minister) of the then princely state of Hyderabad and had already arranged for the financing of "Golconde".

model of my symbol, enlarged), and he was quite enthusiastic, he found it magnificent.

* * *

1940, July

Excerpt from Sri Aurobindo's "The Life Divine":¹

The Life Divine, Chapter XXIII, Man and the Evolution
(ed. 2005 p. 878) Part in AMW, p. 13. English

“Man’s urge towards spirituality is the inner driving of the spirit within him towards emergence, the insistence of the Consciousness-Force of the being towards the next step of its manifestation. It is true that the spiritual urge has been largely otherworldly or turned at its extreme towards a spiritual negation and self-annihilation of the mental individual; but this is only one side of its tendency maintained and made dominant by the necessity of passing out of the kingdom of the fundamental Inconscience, overcoming the obstacle of the body, casting away the obscure vital, getting rid of the ignorant mentality, the necessity to attain first and foremost, by a rejection of all these impediments to spiritual being, to a spiritual status. The other, the dynamic side of the spiritual urge has not been absent, – the aspiration to a spiritual mastery and mutation of Nature, to a spiritual perfection of the being, a divinisation of the mind, the heart and the very body: there has even been the dream or a psychic prevision of a fulfilment exceeding the individual transformation, a new earth and heaven, a city of God, a divine descent upon earth, a reign of the spiritually perfect, a kingdom of God not only within us but outside, in a collective human life. However obscure may have been some of the forms taken by this aspiration, the indication they contain of the urge of the occult spiritual being within to emergence in earth-nature is

¹ Note that the last chapters of “*The Life Divine*” were not published in the “*Arya*” (that is, during the First World War), but during WW II, in 1940.

unmistakable.”

“If a spiritual unfolding on earth is the hidden truth of our birth into Matter, if it is fundamentally an evolution of consciousness that has been taking place in Nature, then man as he is cannot be the last term of that evolution: he is too imperfect an expression of the Spirit, Mind itself a too limited form and instrumentation; Mind is only a middle term of consciousness, the mental being can only be a transitional being. If, then, man is incapable of exceeding mentality, he must be surpassed and supermind and superman must manifest and take the lead of the creation. But if his mind is capable of opening to what exceeds it, then there is no reason why man himself should not arrive at supermind and supermanhood or at least lend his mentality, life and body to an evolution of that greater term of the Spirit manifesting in Nature.”

Ibid., Chapter XXVIII, *The Divine Life*, (ed. 2005 p. 1,090-1,099.)

“At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way.

[...]

“Man has created a system of civilisation which has become too big for his limited mental capacity and understanding and his still more limited spiritual and moral capacity to utilise and manage, a too dangerous servant of his blundering ego and its appetites. For no greater seeing mind, no intuitive soul of knowledge has yet come to his surface of consciousness which could make this basic fullness of life a condition for the free growth of something that exceeded it.

[...]

“Science has put at his disposal many potencies of the universal Force and has made the life of humanity materially one; but what uses this universal Force is a little human individual or

communal ego with nothing universal in its light of knowledge or its movements, no inner sense or power which would create in this physical drawing together of the human world a true life-unity, a mental unity or a spiritual oneness. All that is there is a chaos of clashing mental ideas, urges of individual and collective physical want and need, vital claims and desires, impulses of an ignorant life-push, hungers and calls for life satisfaction of individuals, classes, nations, a rich fungus of political and social and economic nostrums and notions, a hustling medley of slogans and panaceas for which men are ready to oppress and be oppressed, to kill and be killed, to impose them somehow or other by the immense and too formidable means placed at his disposal, in the belief that this is his way out to something ideal.

[...]

“A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past which were a combination of association and regulated conflict, an accommodation of egos and interests grouped or dovetailed into each other to form a society, a consolidation by common general life-motives, a unification by need and the pressure of struggle with outside forces. It is such a change and such a reshaping of life for which humanity is blindly beginning to seek, now more and more with a sense that its very existence depends upon finding the way. The evolution of Mind working upon Life has developed an organisation of the activity of Mind and use of Matter which can no longer be supported by human capacity without an inner change. An accommodation of the egocentric human individuality, separative even in association, to a system of living which demands unity, perfect mutuality, harmony, is imperative.

[...]

“A total spiritual direction given to the whole life and the whole nature can alone lift humanity beyond itself.

[...]

“What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny; the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that call in the being there must always be some answer in the Divine Reality and in Nature.

[...]

“A common spiritual life meant to express the spiritual and not the mental, vital and physical being must found and maintain itself on greater values than the mental, vital, physical values of the ordinary human society; if it is not so founded, it will be merely the normal human society with a difference. An entirely new consciousness in many individuals transforming their whole being, transforming their mental, vital and physical nature-self, is needed for the new life to appear; only such a transformation of the general mind, life, body nature can bring into being a new worthwhile collective existence.

[...]

“At a certain stage it might be necessary to follow the age-long device of the separate community, but with a double purpose, first to provide a secure atmosphere, a place and life apart, in which the consciousness of the individual might concentrate on its evolution in surroundings where all was turned and centred towards the one endeavour and, next, when things were ready, to formulate and develop the new life in those surroundings and in this prepared spiritual atmosphere.”

* * *

1943, December 2

Feeling the need to educate the children who have come along with their parents as a result of the Japanese bombing of Kolkata (during WW II), Mother formally opens a school for about 20 children.¹ Their number will increase progressively along the years.

* * *

1947, August 15

*India is at last free from British rule – but partitioned.
Excerpt from a speech written by Sri Aurobindo for All
India Radio to celebrate the occasion:*

... on this day I can watch almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams, I can observe on this day either approaching fruition or initiated and on the way to their achievement.

[...]

1. A revolutionary movement which would create a free and united India...
2. The resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation...
3. A world-union forming the outer basis of a fairer, brighter and nobler life for mankind...
4. The spiritual gift of India to the world...
5. A step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society...²

* * *

1 This represents a major turning point in Ashram life as, till then, children were not allowed in the Ashram.

2 Auroville has to play a major role in the realisation of the last three of these once

1949

Excerpt from Sri Aurobindo's book: "The Ideal of Human Unity":¹

*Postscript Chapter, p. 586, Auroville Brochure 1968.
English*

The indwelling deity who presides over the destiny of the race has raised in man's mind and heart the idea, the hope of a new order which will replace the old unsatisfactory order and substitute for it conditions of the world's life which will in the end have a reasonable chance of establishing permanent peace and well-being. This would for the first time turn into an assured fact the ideal of human unity which, cherished by a few, seemed for so long a noble chimera; then might be created a firm ground of peace and harmony and even a free room for the realisation of the highest human dreams, for the perfectibility of the race, a perfect society, a higher upward evolution of the human soul and human nature. It is for the men of our day and, at the most, of tomorrow to give the answer.

* * *

seemingly "impossible dreams" of Sri Aurobindo.

¹ Though this book was originally published serially in the "Arya" during the First World War; this particular chapter was added later.

1950, December 5

Sri Aurobindo leaves his body.

K.R. Srinivasa Iyengar will later write in his biography of Mother:

“Sri Aurobindo himself had discussed the university idea with Mother, and had also once told Surendra Mohan Ghose¹ that it was intended to “develop the school and the Ashram into a university that was as large as life, and comprehended the past present and future.”²”

* * *

1951, January 9

Nolini issues, on behalf of the Ashram, a press release stating its intention to establish an International University as a memorial to Sri Aurobindo and in order to place the Ashram “on a permanent footing”.

* * *

1951, April

The Ashram publishes a small brochure, “Sri Aurobindo University Centre Pondicherry”³ which will be distributed to all participants at the Convention called on 24th-25th.

It includes the plans (produced by Soli Albless) of the ground and first floors of its main building and states that education will be imparted for free to students from all over the world and that all departments of knowledge will be taught. It adds that:

1 Surendra Mohan Ghose was a veteran Congress politician who was the only person not living in the Ashram whom Sri Aurobindo received regularly after his withdrawal in 1926.

2 Note that realising this will be one of Mother's aims with Auroville.

3 Note that, later, the word “International” will be added and the word “Pondicherry” omitted.

- *Students coming from different parts of the world will be taught in their own language.*
- *Boys and girls of all ages will be admitted, from the Kindergarten to the Graduate classes.¹*
- *The “central building” whose plans are reproduced is dimensioned to accommodate 1,500 students. Other buildings will be added later on as the number of student increases.*
- *Student hostels will be provided and students will be able to stay with fellow students of the same country or culture.²*
- *Facilities will also include a large Library with a Public Hall to seat two thousand to two thousand five hundred people.³*

* * *

1951, April 24-25

The ‘Sri Aurobindo Memorial Convention’, called by Mother, is held under a marquee installed on the tennis ground on Puducherry’s sea-front.⁴ In her inaugural message, Mother launches a massive fund raising effort to establish the Sri Aurobindo International University Centre:

Sri Aurobindo is present in our midst, and with all the power of his creative genius he presides over the formation of

1 Mother renamed the “Sri Aurobindo Ashram School” (which started at Kindergarten level): “Sri Aurobindo International University Centre” and widened its scope by also offering “higher education”.

2 In 1952, these hostels for students of a variety of cultures will become part of their respective Cultural Pavilions.

3 Note that Roger’s plans for a C.I.R.H.U. building will actually be for a 2,500-seat Convention Centre.

4 This date was chosen to celebrate also the 31st Anniversary of Mother’s return to Pondicherry (on 24.4.20). K.R. Srinivasa Iyengar will later write that “it was a representative and distinguished gathering of intellectuals and educationists of India who felt concerned about the future.”

the University Centre which for years he considered as one of the best means of preparing the future humanity to receive the supramental light that will transform the elite of today into a new race manifesting upon earth the new light and force and life.¹

In his name I open today this convention meeting with the purpose of realising one of his most cherished ideals.

* * *

1951, June 8

Excerpt from a letter from Pavitra to Noémi Raymond:

Ashram Archives
French

You ought to have now received the brochure on the University Centre. It is a work which will develop slowly, from within to without, like all works of Sri Aurobindo and Mother.² One should not give much importance to the architectural drawings which are included in it. They are there to fix ideas and will obviously undergo many modifications.

* * *

1951, July 24

Excerpt from Mother's class:

CWM, Vol. XII, p. 114-115
French

Q: Why are we here in the Sri Aurobindo Ashram ?³

There is an ascending evolution which goes from the stone to the plant, from the plant to the animal, from the animal to man. Because man is, for the moment, the last rung at the

¹ This will also be the aim of Auroville's future university.

² These words are quoted because they are very likely to apply also to Auroville.

³ Mother's reply certainly equally applies to the question: Why are we in Auroville?

summit of this ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly animal, a thinking and speaking animal, but still an animal in his material habits and instincts. Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it.

You have the immense privilege of having come quite young to the Ashram, that is to say, still plastic and capable of being moulded according to this new ideal and thus become the representatives of the new race. Here, in the Ashram, you are in the most favourable conditions with regards to the environment, the influence, the teaching and the example, to awaken in you this supramental consciousness and to grow according to its law.

Now, all depends on your will and your sincerity. If you have the will no more to belong to ordinary humanity, no more to be merely evolved animals; if your will is to become men of the new race realising Sri Aurobindo's supramental ideal, living a new and higher life upon a new earth, you will find here all the necessary help to achieve your purpose; you will profit fully by your stay in the Ashram and eventually become living examples for the world.

1952, April

*Article by Mother published in the Bulletin for
the launching of the Sri Aurobindo International
University Centre:*

Bull Vol. 4 No 2 April 1952 pp 46-50. Partly reproduced in MoA, p.10; CWM, Vol. XII, p. 39; AMW, p. 14-16.
French, but published also in English.

An International University Centre

The conditions in which men live on earth are the result of their state of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera. Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life – economic, political, social, financial, educational and sanitary – are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for no human organisation can change radically unless human consciousness itself changes. Prophets of a new humanity have followed one another; religions, spiritual or social, have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find ourselves almost back at the point we had started from with so much hope and enthusiasm. Also, in this effort to improve human conditions, there have always been two tendencies, which seem to be contrary but which ought to complement each other so that progress may be achieved. The first advocates a collective reorganisation, something which could

lead to the effective unity of mankind. The other declares that all progress is made first by the individual and insists that the individual should be given the conditions in which he can progress freely. Both are equally true and necessary, and our effort should be directed along both these lines at once. For collective progress and individual progress are interdependent. Before the individual can take a leap forward, at least a little of the preceding progress must have been realised in the collectivity. A way must therefore be found so that these two types of progress may proceed side by side.¹

It is in answer to this urgent need that Sri Aurobindo conceived the scheme of this international university, in order to prepare the human elite who will be able to work for the progressive unification of mankind and be ready at the same time to embody the new force which is descending to transform the earth.² A few broad ideas will serve as a basis for the organisation of this university centre and will govern its programme of studies. Most of them have already been presented in the various writings of Sri Aurobindo and in the series of articles on education in this Bulletin.

The most important idea is that the unity of the human race can be achieved neither by uniformity nor by domination and subjection. Only a synthetic organisation of all nations, each one occupying its true place according to its own genius and the part it has to play in the whole, can bring about a comprehensive and progressive unification which has any chance of enduring. And if this synthesis is to be a living one, the grouping should be effectuated around a central idea that is as wide and as high as possible, in which all tendencies, even the most contradictory, may find their respective places. This higher idea is to give men the conditions of life they need in order to be able to prepare themselves to manifest the new force that will create the race of tomorrow.

1 Note that Mother is saying here with other words what she had already written on 7th May 1912 (quoted above).

2 Note that Auroville will obviously have the same aims.

All impulsions of rivalry, all struggle for precedence and domination must disappear and give way to a will for harmonious organisation, for clear-sighted and effective collaboration.

To make this possible, the children should be accustomed from a very early age not merely to the idea itself, but to its practice. That is why the international university centre will be international; not because students from all countries will be admitted here, nor even because they will be taught in their own language, but above all because the cultures of the various parts of the world will be represented here so as to be accessible to all, not merely intellectually in ideas, theories, principles and language, but also vitally in habits and customs, and in all its forms – painting, sculpture, music, architecture, decoration – and physically through natural scenery, dress, games, sports, industries and food. A kind of permanent world-exhibition should be organised in which all countries will be represented in a concrete and living way. The ideal would be for every nation with a well-defined culture to have a pavilion representing that culture¹, built in a style that is most expressive of the customs of the country; it will exhibit the nation's most representative products, natural as well as manufactured, and also the best expressions of its intellectual and artistic genius and its spiritual tendencies. Each nation would thus have a very practical and concrete interest in this cultural synthesis and could collaborate in the work by taking responsibility for the pavilion that represents it. Living accommodation, large or small according to the need, could be attached, where students of the same nationality could stay and thus enjoy the true culture of their native country and at the same

¹ On 23.06.65, when Mother will describe Auroville's International Zone to Satprem, she will say "a pavilion for every country (that was my old idea)". Note that Paris held two Universal Exhibitions when Mother was living there (in 1889, when she was 11 and in 1900, when she was 22) and that very large and beautiful pavilions of the various countries of the world were built there for these occasions. Mother must have seen from outside many of these Pavilions and visited some. She must have found these very interesting at a time when travelling abroad was both very costly and time-consuming and when cinema, television and internet weren't yet allowing people to experience other countries to some extent.

time receive at the university centre the education which will introduce them to all the other cultures that exist on earth. In this way, international education will not be merely theoretical, in the classroom, but practical in all the details of life.

[...]

The first aim will therefore be to help individuals to become aware of the fundamental genius of the nation to which they belong and at the same time to bring them into contact with the ways of life of other nations, so that they learn to know and respect equally the true spirit of all the countries of the world. For, in order to be real and workable, any world organisation must be based on this mutual respect and understanding between nation and nation as well as between individual and individual. Only in order and collective organisation, in collaboration based on mutual goodwill, is there any possibility of lifting man out of the painful chaos in which he finds himself now. It is with this aim and in this spirit that all human problems will be studied at the University centre; and the solution to them will be given in the light of the supramental knowledge which Sri Aurobindo has revealed in his writings.

* * *

1953, May 28

*Excerpt from a letter to Surendranath Jauhar:*¹

CWM, Vol. XII, p. 110
English. Scan of the original available

I am perfectly sure, I am quite confident, there is not the slightest doubt in my mind, that this University, which is being established here, will be the greatest sweat of knowledge upon earth.

¹ Surendranath, father of Tara and others, founded with Mother's full support, the Sri Aurobindo Ashram, Delhi Branch..

It may take fifty years, it may take a hundred years, and you may doubt about my being there; I may be there or not, but these children of mine will be there to carry out my work.

And those who collaborate in this divine work today will have the joy and pride of having participated in such an exceptional achievement.¹

* * *

1953, September 24

*Excerpt from a text written to explain the specificity of
the Ashram:*

CWM, Vol. XIII, p.111-112
English

The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-Chit-Ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary Sri Aurobindo's sadhana starts where the others end. Once the union with the Supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon earth until a total transformation is accomplished. In accordance with this aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one-third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation.

To make this purpose possible the Ashram is organised so that all its inmates find their reasonable needs satisfied and have not to worry about their subsistence.

The rules are few so that each one can enjoy the freedom

¹ It does seem that now, it will be for Auroville's International University (whatever its name will eventually be) to achieve this aim.

needed for his development but a few things are strictly forbidden; they are – (1) politics, (2) smoking, (3) alcoholic drink and (4) sex enjoyment.

Great care is taken for the maintenance of good health and the welfare and normal growth of the body of all, small and big, young and old.

* * *

1954, July 10

Statement by the Mother of her intention to build a Labour Colony. Open letter to the Ashram employees:

Mother India, July 1954, pp. 49-50; CWM, Vol. XIII, p. 179-181
English

To the Employees of Sri Aurobindo Ashram¹

What I wish to do for you.

I shall tell you how I view the solution to your problems, both individual and collective, and what is the truth of the relation between us.

But for the working out of the program I am going to place before you, two essential conditions are necessary. First, I must have the financial means to execute my plan; secondly, you must show a minimum of sincerity, honesty and goodwill in your attitude towards me and your work. You have most unfortunately the habit of trying to deceive me. Bad advisers have taught you that that is the best thing to do in your relation with your employer. It may be that when the employer himself seeks to deceive you and exploit you, this attitude on your part is legitimate. But in regard to me it is foolishness and a blunder; first of all, because you cannot deceive me and your deceit becomes

¹ Mother wasn't able to realise this project. So, when she will describe her plan of Auroville to Satprem, on 23.6.65, she will speak of a *Labour Colony*. Hence, as is the case for some other projects of hers, she decided to realise this one in Auroville.

immediately obvious and takes away from me all desire to come to your aid, and secondly because I am not a “boss” and I do not seek to exploit you.

All my effort is towards realising in the world as much truth as actual circumstances allow; and with the increase of truth, the welfare and happiness of all will necessarily increase.

Differences of caste and class have no truth for me; all that counts is individual value. My aim is to create a big family in which it will be possible for each one to fully develop his capacities and express them. Each one will have its place and occupation in accordance with his capacities and in relation of goodwill and brotherhood.

As a consequence of such a family organisation there will be no need of remuneration or wages. Work should not be a means of earning one's livelihood; its purpose should be two-fold: first to develop one's nature and capacity for action, and, secondly, in proportion to one's physical means and moral and intellectual aptitude, to give service to the family to which one belongs and to whose welfare it is but proper to contribute, as it is proper for the family to provide for the real needs of each of its members.

To give a concrete form to this ideal under the present conditions of life, my idea is to build a kind of city accommodating at the outset about two thousand persons. It will be built according to the most modern plans, meeting all the most up-to-date requirements of hygiene and public health. It will have not only residential houses, but also gardens and sports grounds for physical culture. Each family will be lodged in a separate house; bachelors will be grouped according to their occupations and affinities.

Nothing necessary to life will be forgotten. Kitchens equipped in the most modern way will supply equally to all simple and healthy food, assuring the energy necessary for the proper maintenance of the body. They will function on a co-operative basis of work in common and collaboration.

In the matter of education, what is necessary is to arrange for the moral and intellectual instruction and development of all, children and adults: various schools, technical institutions in different vocations, classes for music and dance, a cinema hall where educational films will be shown, a lecture hall, a library, a reading room, varied physical education, a sports ground and so on.

Each one can choose the kind of activity that is the most suitable to his nature and will receive the required training. Even small gardens will be provided where those who like cultivation can grow flowers, fruits and vegetables.

In the matter of health, there will be regular medical visits, a hospital, a dispensary, a nursing home for the segregation of contagious cases. A department of hygiene will have the exclusive function of inspecting all public and private buildings to see that the most rigorous rules of cleanliness are observed everywhere and by all. As natural adjuncts to this department public baths and common laundries will be put at the disposal of everyone.

Finally, big stores will be set up where one can find all the small “extras” which give life variety and pleasantness and which one will get against “coupons” that will be given in recompense for especially notable achievement in work or conduct. I shall not give a long description of the organisation and the working of the institution, although everything in it to the smallest details has already been foreseen.

It goes without saying that for admission to live in this ideal place the essential conditions that need to be fulfilled are good character, good conduct, honest, regular and efficient work and a general goodwill.

* * *

1954, August

Article published in the Bulletin in which Mother describes the ideal society she intends to create:

Bulletin, Aug. 1954 pp. 113-17; MoA, p. 46; CWM, Vol. XII, p. 93-94; AM, Vol. V, p. 31-32; MA, V, p. 30; Gaz. 2/6, p. 16-17; AMW, p. 17-18.

French. Several English translations were published. This one is from Mothers's Agenda.

A Dream

There should be somewhere upon earth a place that no nation could claim as its own, a place where every human being of goodwill, sincere in his aspiration, could live freely as a citizen of the world, obeying one single authority, that of the supreme Truth; a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasures and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not with a view to passing examinations or obtaining certificates and posts, but to enrich one's existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; everyone's bodily needs would be provided for equally, and in the general organisation, intellectual, moral and spiritual superiority would be expressed not by increased pleasures and powers in life, but by greater duties and responsibilities. Beauty in all its art forms – painting, sculpture, music, literature – would be accessible to all equally, the ability to share in the joys it brings being limited solely by one's capacities and not by social or financial position.

For in this ideal place, money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social position. There, work would not be for earning one's living, but the means to express oneself and develop one's capacities and possibilities, while at the same time being of service to the group as a whole, which would in turn provide for everyone's subsistence¹ and field of action. In short, it would be a place where human relationships, ordinarily based almost exclusively on competition and strife, would be replaced by relationships of emulation in trying to do one's best, of collaboration and real brotherhood.

The earth is not ready to realise such an ideal, for humanity does not yet possess either the knowledge necessary to understand and adopt it or the conscious force indispensable for its execution. This is why I call it a dream. Yet this dream is on the way to becoming a reality, and it is what we are endeavouring to do at the Sri Aurobindo Ashram, on a very small scale and in proportion to our limited means. The achievement is indeed far from being perfect but it is progressive; little by little we are moving towards our goal, which, we hope, we shall one day be able to show to the world as a practical and effective means of emerging from the present chaos to be born to a new life, more harmonious and truer.

* * *

1 The original French: "Pourvoirait aux besoins de l'existence" ("would provide the means to live") is not as minimalist as "subsistence" (which is the bare minimum required to subsist/survive).

1954, August 25

Excerpt from Mother's Wednesday Class:

CWM, Vol. VI, Q & A, p. 295.
French

Q: Mother, you are wasting your time with all these Ashram people?

Oh! ... But you see, from an occult standpoint, it is a selection [of various human types]. From an external standpoint you could say that there are people in the world who are far superior to you (and I would not disagree!), but from an occult standpoint, it is a selection. ¹ There are ... It can be said that without a doubt the majority of young people here have come because it was promised them that they would be present at the Hour of Realisation – but they just don't remember it! (*Mother laughs*) I have already said several times that when you come down on earth, you fall on your head, which leaves you a little dazed! (*laughter*) It's a pity, but after all, you don't have to remain dazed all your lives, do you? You should go deep within yourselves and there find the immortal consciousness – then you can see very well, you can very clearly remember the circumstances in which you ... you aspired to be here for the Hour of the Work's realisation.

* * *

¹ Auroville is obviously another "selection".

1955, April 4

*Message for the Inauguration of Puducherry's
"French Institute":*

CWM, Vol. XII, p. 387
French

In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of limitation and without ever losing sight of the genius of one's own country. France meant generosity of sentiment, newness and boldness of ideas and chivalry in action. It was that France which commanded the respect and admiration of all: it is by these virtues that she dominated the world.

A utilitarian, calculating, mercantile France is France no longer. These things do not agree with her true nature and in practising them she loses the nobility of her world position.

* * *

1956, February 29

*During the common meditation:*¹

CWM, Vol. XV, p. 94; AMW, p. 18.
French

First Supramental Manifestation²

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that *THE TIME HAS COME*, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

* * *

1956, April 24

Darshan Message:

AMW, p. 19
English

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most

1 Written in the leap year 1956, this statement will be first publicly distributed as the message for 29th February 1960, the first “anniversary” of the Supramental Manifestation upon earth.

2 This appears to be an obvious sign that “the earth” is becoming more ready to enable an ideal society to develop – but to what extent?

blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

* * *

1956

Mother makes her second attempt to develop a new township in the framework of the University Centre, and on the east side bank of Osudu Lake. As was the case in her first attempt (in 1938 in the then Hyderabad State), she asks Antonin Raymond (via Pavitra) to be its architect and he agrees.

Excerpt from a conversation with Satprem on 20.8.60:

AM, Vol. I, p. 422-23; MA, Vol. I, p. 409-10; AMW, pp. 23-24.
French. Audio-recording available.

(While filing various old papers, notes, etc., Mother happens upon the plan for a film studio at Osudu Lake some eight kilometres west of Puducherry.)

It's at the lake. The property belonged to the mission and at that time its manager was a very good friend of ours, even though he was a missionary. He said that that they wanted to sell and that he would arrange for us to have it. Everything was arranged, and I was to receive the money to buy it (they asked for more than fifty or sixty thousand [rupees]). But then the money didn't come and our missionary friend left. He's no longer there; he's been replaced by someone else.

(Mother looks at a piece of paper) "Calling Antonin Raymond", the architect for the construction. Then there was also "making ready temporary quarters for [an American film maker] Dr. Alexander Markey". But then Markey left; he died [in 1958]. That's what happens – things change. It's not that the project stops, but it's forced to take other paths.¹

¹ Indeed, there will be a 3rd attempt to build an Auroville and it will take off.

Satprem: But this film project has been completely abandoned now, hasn't it?

No, no. You see, it wasn't a studio – it was a school, a school of photography, television and film. It's not at all buried. But Louis¹ has enlarged the program. (*Mother indicates the plan*). This is only a small part of his extensive total program. He is planning to have a school of agriculture, a modern dairy with grazing land – there's a lot of agriculture, really a lot – fruit orchards, large rice fields, many things. And then a ceramics factory. My ceramics factory will be at the far end of the lake, so as to utilise the clay – the government has agreed; as they have to dig out the lake one day, we shall use the topsoil for the fields. First we'll remove all the pebbles (you know, there are hills over there), which can be used for construction – it's a mine of pebbles. After removing the pebbles, there will be holes which then we'll fill with earth from the lake. And below this earth is a thick and compact layer of clay which is so hard it can't be used for farming – it's impossible – but it's wonderful for making ceramics. So right at the very end, in Indian territory, in Madras State², we'll have a large ceramics industry. On the other side, we'll have a little factory for firing clay. All this is huge. A tremendous program. We can file it with the other things.

*

*On 23.6.65, while describing her 1965 plan to develop
"Auroville", Mother will later comment:*

“...in the Lake Estate project, there was already an airfield.”

* * *

1 Louis Allen, an Ashramite cum civil engineer from South Africa who, in February 1955, started the Ashram farm, 'Lake Estate'.

2 Legally Pondicherry is still ruled by France. (Its *de jure* merger with India will take place two years later, on 16.8.62.) The Indian State of Madras will later become Tamil Nadu.

1956, August

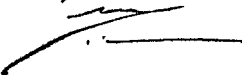
The Sri Aurobindo International University Centre publishes a 16-page brochure entitled “New Horizon International – motion pictures dedicated to a greater tomorrow”.

One of the original leaflets is kept at AV-Archives.

English

Undated message for this project:

*New Horizon will open
the way for mankind to a
new and truer life.*



New Horizon¹ will open the way for mankind to a new and truer life.²

*

Among other things, this brochure states:

The ‘Executive Producer’ of the project is Dr. Alexander Markey.

Chief architect of the New Horizon domain is Antonin Raymond of New York and Tokyo.

-
- 1 Note that decades before the name of this project “New Horizon” re-surfaced, several Aurovilians had noted the similarities between the Auroville of 1968 and Akhetaten (literally “Horizon of the Aten”), the city built 33 centuries earlier by the Egyptian Pharaoh, Akhenaten at a site presently known as “Amarna”. Akhenaten tried to revolutionise the religion of his country by making it monotheist. This is very interesting because Mother explained that, in an earlier incarnation, she was Queen Tiye who is said to have had a lot of influence on her son. Is this the reason why Mother named her 1956 attempt “New Horizon”?
- 2 Note that, at the start of Auroville’s Inauguration Ceremony, Mother will read a welcoming message which is very similar: “Are invited to Auroville all those who ... aspire for a truer and higher life.”

New Horizon International has come into being for the specific purpose of meeting this challenge of our civilisation. It is inspired by one of the most highly esteemed spiritual and cultural centres in the world and is designed on a scale commensurate with the need. Its goal is the production of a constant flow of the kind of motion pictures that will foster a nobler, truer life for humanity.

New Horizon's entry into the field of motion picture production comprises a wide-scale program on a long-range basis. Its studios are designed to include facilities and equipment equal to the finest in the world in an atmosphere of inspiration and dedication.

Land has been acquired building has begun¹ and the "cornerstone" has been laid in the hearts and wills of those to whom this project has become an imperative.

Educational Films.

An important part of the New Horizon program is a special department for the production of educational and inspirational films under the auspices of the Sri Aurobindo International University Centre. The material for these films will be chosen in consultation with the faculty of the International University Centre; their production will conform to the standards of technical and creative excellence of all New Horizon films. These educational series are so conceived that they will lend themselves readily to adaptation into any desired language.

University Courses.

It is the aim of the New Horizon management to provide every facility to talented youth from all parts of the world particularly from India, who aspire to film careers. As the most effective means of achieving this, our program includes

1 On 20.8.60, Mother will tell Satprem that the land from the Mission wasn't purchased. It is therefore likely that this brochure was to be released to the public only after (it's would-be imminent) purchase, or that the land that was already purchased was that of "Lake Estate".

a comprehensive series of courses in every phase of motion picture production and management, under the auspices of the Sri Aurobindo International University Centre.

EQUIPMENT AND FACILITIES

To provide the material setting and the inspirational atmosphere for this great venture, the plan calls for a self-contained New Horizon world extensive enough to include all the multiple activities and requirements of large-scale film production; to house all of the permanent staff, cast and other employees; to accommodate guest personnel and visitors, and to supply the entire community with food, health, educational, recreational and other essentials.

The central site selected for this purpose comprises 105 acres of undulating land with extensive adjoining acreage, on the shores of a large lake¹, seven miles from the town of Pondicherry and the Bay of Bengal.

International Community.

Within walking distance of the film centre the plan provides for an international community large enough to accommodate a minimum of 400 permanent residents, comprising the executive, creative, artistic, chief technical and other personnel of the film centre and their families, as well as choice, accommodations for 100 transients.

Designed and landscaped with an eye to the aesthetic, this residential community will be modern in every respect, including among other amenities: a non-sectarian temple for worship; recreation areas for swimming and other sports; playgrounds for children; indoor recreation and dining halls; community administration offices; health facilities; schools and grounds; a cinema; a modern shopping centre; cold storage and food processing plants; bakery; community laundry; water works; electric power plant; maintenance buildings; sewage disposal plant; general air conditioning.

¹ Osudu Lake, known earlier as Usteri Lake and “Le Grand Étang”.

Model Township.

Also within easy access to the studio, the project includes a township composed of a cluster of villages for local semiskilled and unskilled employees and their families. Conceived as a unique little world, this community will preserve the commendable features of what is in the best Indian tradition, utilising at the same time modern conveniences, advantages and sanitary facilities, plus an element of beauty, that could easily be adopted by other Indian rural communities without financial strain.

The township will have its own places of worship; municipal buildings; schools; recreational facilities, playground swimming pool; bazaar; community laundry; adult education and training centre; sewage disposal plant; electricity and uncontaminated drinking water for every home, and other conveniences and amenities.

Additional Features of New Horizon.

A special large acreage is being set aside for outdoor sets and mass scene filming.

The lake shore will be made part of the recreation grounds for New Horizon and related communities. The lake itself is to be deepened to ensure year-round navigability, making it a place of enjoyment as well as an ideal inland sea for the filming of water scenes and spectacles. Launches, motor boats and other types of water craft will be provided for these purposes.

*

There is a small island in the lake¹, close to the shore, which will be transformed into an "Isle of Enchantment", with "fairy-boat" service from the shore and a legendary children's paradise within its borders.

*

¹ Mother is said to have liked very much this island, which the Ashram was later able to purchase.

An integral pan of the scheme is the large-scale planting of trees throughout the whole domain, and a network of all-weather roads connecting all its centres and activities. The land is protected from undue encroachment on one side by the lake. On the rest of the periphery a wide buffer belt is planned to provide for the extensive gardens, fields and orchards, dairy and poultry farms, stables, kennels, etc., essential for the requirements of the film centre and the well-being of the combined communities.

* * *

1957, April 14

Mother inaugurates the New Horizon Sugar Mills Pvt. Ltd. and writes a message for the occasion.

The Hindochas set up their family business at Mother's request. Around that time "New Horizon Stainless Steel" and possibly other businesses with "New Horizon" in their name were also started. Mother's idea seems to have been that they would support financially her 2nd Auroville attempt.

* * *

1957, July 10

Excerpts from Mother's Wednesday Class: a commentary on pages 38-39 of Sri Aurobindo's "The Supramental Manifestation".

Bulletin, November 1957, CWM, Vol. IX, p. 146-52; *Gaz.* Vol 1/5-6; AMW, pp. 19-22.
French, Audio-recording available

It is quite difficult to free oneself from old habits of being and to be able to freely conceive of a new life, a new world. And naturally, the liberation begins on the highest planes of consciousness: it is easier for the mind or the higher intelligence to conceive of new things than for the vital being, for instance,

to feel things in a new way. And it is still more difficult for the body to have a purely material perception of what a new world will be. Yet this perception must precede the material transformation; first one must feel very concretely the strangeness of the old things, their lack of relevance, if I may say so. One must have the feeling, even a material impression, that they are outdated, that they belong to a past which no longer has any purpose. For the old impressions one had of past things which have become historic – which have their interest from that point of view and support the advance of the present and the future – this is still a movement that belongs to the old world: it is the old world that is unfolding with a past, a present, a future. But for the creation of a new world, there is, so to speak, only a continuity of transition which gives an appearance – an impression rather – the impression of two things still intermingled but almost disconnected, and that the things of the past no longer have the power or the strength to endure, with whatever modifications, in the new things. That other world is necessarily an absolutely new experience. One would have to go back to the time when there was a transition from the animal to the human creation to find a similar period, and at that time the consciousness was not sufficiently mentalised to be able to observe, understand, feel intelligently – the passage must have been made in a completely obscure way. So, what I am speaking about is absolutely new, unique in the terrestrial creation, it is something unprecedented, truly a perception or a sensation or an impression... that is quite strange and new.

[...]

Well, [last year] I announced to you all that this new world was born. But it has been so engulfed, as it were, in the old world that so far the difference has not been very perceptible to many people. Still, the action of the new forces has continued very regularly, very persistently, very steadily, and to a certain extent, very effectively. And one of the manifestations of this action was my experience – truly so very new – of yesterday

evening. And the result of all this I have noted step by step in almost daily experiences. It could be expressed succinctly, in a rather linear way:

First, it is not only a “new conception” of spiritual life and the divine Reality. This conception was expressed by Sri Aurobindo, I have expressed it myself many a time, and it could be formulated somewhat like this: the old spirituality was an escape from life into the divine Reality, leaving the world just where it was, as it was; whereas our new vision, on the contrary, is a divinisation of life, a transformation of the material world into a divine world. This has been said, repeated, more or less understood, indeed it is the basic idea of what we want to do. But this could be a continuation with an improvement, a widening of the old world as it was – and so long as this is a conception up there in the field of thought, in fact it is hardly more than that – but what has happened, the really new thing, is that a new world is born, born, born. It is not the old one transforming itself, it is a new world which is born. And we are right in the midst of this period of transition where the two are entangled – where the other still persists all-powerful and entirely dominating the ordinary consciousness, but where the new one is quietly slipping in, still very modest, unnoticed – unnoticed to the extent that outwardly it doesn’t disturb anything very much, for the time being, and that in the consciousness of most people it is even altogether imperceptible. And yet it is working, growing – until it is strong enough to assert itself visibly.

In any case, to simplify things, it could be said that characteristically the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. As I said, the flower of human effort towards what is above it gave rise to innumerable religious forms, to a religious relationship between the best souls and the invisible world. And at the very summit of all that, as an effort towards a higher realisation there has arisen the idea of the unity of religions, of this “one single thing” which is behind all these

manifestations; and this idea has truly been, so to speak, the extreme limit of human aspiration. Well, that is at the frontier, it is something that still belongs completely to the Overmind world, the Overmind creation and which from there seems to be looking towards this "other thing" which is a new creation it cannot grasp – which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to leave the Overmind creation. It was necessary that the new creation, the supramental creation should take place.

And now, all these old things seem so old, so out of date, so arbitrary – such a travesty of the real truth.

In the supramental creation there will no longer be any religions. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will no longer be what men now call gods.

These great divine beings themselves will be able to participate in the new creation; but to do so, they will have to put on what we could call the "supramental substance" on earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their relation with the beings of a supramental earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifested in the beings of the new supramental world on earth.

When the physical substance is supramentalised, to incarnate on earth will no longer be a cause of inferiority, quite the contrary. It will give a plenitude which cannot be obtained otherwise.

But all this is in the future; it is a future... which has begun, but which will take some time to be realised integrally. Meanwhile we are in a very special situation, extremely special, without precedent. We are now witnessing the birth of a new world; it is very young, very weak – not in its essence but in its outer manifestation – not yet recognised, not even felt, denied by the majority. But it is here. It is here, making an effort to grow, absolutely sure of the result. But the road to it is a completely

new road which has never before been traced out – nobody has gone there, nobody has done that. It is a beginning, a universal beginning. So, it is an absolutely unexpected and unpredictable adventure.

There are people who love adventure. It is these I call, and I tell them this: “I invite you to the great adventure.”

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails – a real adventure, whose goal is certain victory, but the road to which is unknown and must be traced out step by step in the unexplored.¹ Something that has never been in this present universe and that will never be again in the same way. If that interests you... well, let us embark. What will happen to you tomorrow – I have no idea.

One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then... set off walking into the unknown. And – come what may! There.

* * *

1957, August 21

Excerpt from Mother's Wednesday class:

CWM, Vol. IX, Q. & A., pp. 173-74; SAS Info letter (No 2 – June 1963)
French. Audio-recording available.

It is only quite recently that the need for a collective reality began to appear which is not necessarily limited to the Ashram but embraces all who have declared themselves – I don't mean materially but in their consciousness – to be disciples of Sri Aurobindo and have tried to live his teaching. Among all of them, and more strongly since the manifestation of the supramental

¹ We will see that, with the “great adventure” of Auroville, Mother will indeed have to trace a road “step by step in the unexplored”.

Consciousness and Force, there has awakened the necessity for a true communal life, which would not be based only on purely material circumstances but would represent a deeper truth, and be the beginning of what Sri Aurobindo calls a supramental or gnostic community.... He has said, of course, that, for this, the individuals constituting this collectivity should themselves have this supramental consciousness; but even without attaining an individual perfection – even while very far from it – there was at the same time an inner effort to create this “collective individuality”, so to speak. The need for a real union, a deeper bond has been felt and the effort has been directed towards that realisation.

* * *

Undated (1958, June?)

Handwritten note by Mother:

AM, p. 177; MA, p. 145.
French.

We are preparing upon earth the connecting-point, that point of communication and junction between the mental and terrestrial human consciousness and the supramental and super-human Consciousness. It is a whole intermediate world that is being worked out, a new creation manifesting and materialising.

In order to be realised here upon earth, this creation must utilise the already existing material means and powers, but in a new way, adapted to the new needs. One of the most essential powers is the financial power.

* * *

1958, October 4

*Excerpt from a conversation in which Mother speaks to
Satprem of the proper use of money:*

AM, pp. 212-13; MA, p. 180-81.
French.

Money belongs to the one who spends it; that is an absolute law. You may pile up money, but it doesn't belong to you until you spend it. Then you have the merit, the glory, the joy, the pleasure of spending it!

Money is meant to circulate. What should remain constant is the progressive movement of an increase in the earth's production – an ever-expanding progressive movement to increase the earth's production and improve existence on earth. It is the material improvement of terrestrial life and the growth of the earth's production that must go on expanding, enlarging, and not this silly paper or this inert metal that is amassed and lifeless.

Money is not meant to generate money; money should generate an increase in production, an improvement in the conditions of life and a progress in human consciousness. This is its true use. What I call an improvement in consciousness, a progress in consciousness, is everything that education in all its forms can provide – not as it's generally understood, but as we understand it here: education in art, education in ... from the education of the body, from the most material progress, to the spiritual education and progress through yoga; the whole spectrum, everything that leads humanity towards its future realisation. Money should serve to augment that and to augment the material base for the earth's progress, the best use of what the earth can give – its intelligent utilisation, not the utilisation that wastes and loses energies. The use that allows energies to be replenished.

In the universe there is an inexhaustible source of energy that asks only to be replenished; if you know how to go about

it, it is replenished. Instead of draining life and the energies of our earth and making of it something parched and inert, we must know the practical exercise for replenishing the energy constantly. And these are not just words; I know how it's to be done, and science is in the process of thoroughly finding out – it has found out most admirably. But instead of using it to satisfy human passions, instead of using what science has found so that men may destroy each other more effectively than they are presently doing, it must be used to enrich the earth: to enrich the earth, to make the earth richer and richer, more active, generous, productive and to make all life grow towards its maximum efficiency. This is the true use of money. And if it's not used like that, it's a vice – a 'short circuit' and a vice.

But how many people know how to use it in this way? Very few, which is why they have to be taught. What I call 'teach' is to show, to give the example. We want to be the example of true living in the world. It's a challenge I am placing before the whole financial world: I am telling them that they are in the process of withering and ruining the earth with their idiotic system;¹ and with even less than they are now spending for useless things – merely for inflating something that has no inherent life, that should be only an instrument at the service of life, that has no reality in itself, that is only a means and not an end (they make an end of something that is only a means) – well then, instead of making of it an end, they should make it the means. With what they have at their disposal they could ... oh, transform the earth so quickly! Transform it, put it into contact, truly into contact, with the supramental forces that would make life bountiful and, indeed, constantly renewed – instead of becoming withered, stagnant, shrivelled up: a future moon. A dead moon.

1 The first book "*Silent Spring*" which succeeded in alarming the public on the major damages done to the environment by some human activities was written by Rachel Carlson in 1962 (4 years after Mother issued this warning). "*Silent Spring*" is credited with having led to the creation of the "U.S. Environmental Protection Agency".

We are told that in a few millions or billions of years, the earth will become some kind of moon. The movement should be the opposite: the earth should become more and more a resplendent sun, but a sun of life. Not a sun that burns, but a sun that illumines – a radiant glory.

* * *

1959

Excerpt from a 36-pages leaflet published by S.A.I.C.E.¹ which depicts Louis Allen's project of a "School of Agriculture" at "Lake Estates" which, it says, comprises of the (250 acres) "Main Lake Estate" (located in Madras State) and the 100 acres "Lake Estate Annexe (Gloria)" located 3 miles north of the main Lake estate in the Territory of Pondicherry.

"This may be considered under two distinct parts. The first part would consist of preliminary items like soil conservation, land reclamation, drainage, irrigation and provision of other facilities like roads and buildings, equipping laboratory and workshop, purchase of implements and machinery, etc., which are considered essential for the successful implementation of the developmental programmers envisaged under the present proposal. The second part would consist of the different developmental activities proposed to be undertaken on these estates. They would fall under the following main categories, namely (i) Cattle Breeding & Dairying including poultry rearing; (ii) Training in Animal Husbandry, Dairying, Agriculture and Horticulture; (iii) Research in different fields of agricultural science; (iv) Items of Agricultural Extension Work."

* * *

¹ On 1.1.1959, the Sri Aurobindo International University Centre (SAIUC) became the Sri Aurobindo International Centre of Education (SAICE).

1960, September 19

Mother signs, together with Keshav Dev Poddar (Navajata) and Arunendra Nath Tagore¹ (advocate and Notary Public at Kolkata) the “Memorandum of Association of the Sri Aurobindo Society”. It will be registered on 24th under Indian law in Kolkata.² Mother is its President, Navajata its General Secretary & Treasurer and Tagore its ‘member’. Together they will constitute the Executive Committee of the SAS.

Mother has supervised the formulation of its Memorandum, which states that its main objective is: “To make known to the members and people in general the aims and ideals of Sri Aurobindo and the Mother, their system of Integral Yoga and to work for its fulfilment in all possible ways and for the attainment of a spiritualised society as envisaged by Sri Aurobindo.”³

* * *

1960, September 20

Excerpt from a conversation with Satprem:

AM, p. 429; MA, p. 381-82.
French.

Satprem: Panditji⁴ has spoken to me several times of his lack of esteem for most people in the Ashram: ‘Why does Mother keep all these empty pots?’ he says.

If he imagines for one moment that I believe all the people here are doing sadhana, he is grossly mistaken!

The idea is that the earth as a whole must be prepared in all

1 A distant relative of Rabindranath Tagore. Father of Barun Tagore who will later manage Auroville's printing press: “Auropress”.

2 Doing it in Pondicherry would have meant registering it under French laws (as its *de-jure* merger with India hasn't taken place as yet).

3 Note the mention of a “spiritualised society”.

4 A tantric guru from Rameshwaram, who recognised Mother for what she was and visited the Ashram from time to time.

its forms, including even those least ready for the transformation. There must be a symbolic representation of all the elements on earth upon which we can work to establish the link.¹ The earth is a symbolic representation of the universe, and the group is a symbolic representation of the earth.²

Sri Aurobindo and I had discussed the matter in 1914 (quite a long time ago), for we had seen two possibilities: what we are now doing, or to withdraw into solitude and isolation until we had not only attained the Supermind, but begun the material transformation as well. And Sri Aurobindo rightfully said that we could not isolate ourselves, for as you progress, you become more and more universalised, and consequently ... *you take the burden upon yourself*³ in any case.

And life itself has responded by bringing people forward to form a nucleus. Of course, we clearly saw that this would make the work a bit more complex and difficult (it gives me a heavy responsibility, an enormous material work), but from the overall point of view – for the Work – it's indispensable and even inevitable. And in any case, as we were later able to verify, each one represents simultaneously a possibility and a special difficulty to resolve. I have even said, I believe, that each one here is an impossibility.

* * *

1 With the Supramental World.

2 Mother will say the same thing to Satprem about Auroville on 3.2.68.

3 Original English.

1961, July 18

Excerpt from a conversation with Satprem:

CWM, Vol. XV, p.404; MA, II, p.269; Partly reproduced in MoA p. 8-9; 1977, Gaz. 2/6 (starting 4th para ending at “such a thing”); MA, Vol. II, pp. 269-73; AMW, pp. 24-28.
French, Audio-recording available.

... This state of consciousness¹ probably has to become constant, but that would pose a problem: how could one then keep in contact with the world as it is in its deformation? Because I have noticed that when this state is very strong in me, very strong, so strong that it can withstand everything bombarding it from outside, people don't understand a thing I say, NOTHING! Therefore, it would seem to cut off a useful contact.

What would it be like, for instance, to have a small supramental creation as a nucleus of action and influence radiating upon earth (to limit it to the earth)? Is it possible? It's easy to conceive of a superhuman nucleus – a creation of supermen, that is, of men who by virtue of evolution and transformation (in the true sense of the word) have succeeded in manifesting the supramental forces; yet since their origin is human, there is inevitably a contact; even if everything is transformed, even if their organs are transformed into centres of force, a sort of human coloration still remains. These are the beings who, according to tradition, will discover the secret of direct, supramental creation, by-passing the process of ordinary Nature. Then through them the true supramental beings will be born, who will necessarily have to live in a supramental world. But how would contact be made between these beings and the ordinary world? How to conceive of a transformation of nature sufficient to enable this supramental creation to take place on earth?

I don't know.

¹ Note in the *Agenda*: “When the veil of falsehood has gone: the supramental consciousness.”

Of course, we know that such a thing will require a considerable amount of time to be done, and it will probably go by stages, by degrees, with faculties appearing that at the moment we can't know or imagine, and which will change the conditions of the earth – this is looking ahead a few thousand years.

There is still this problem: is it possible to make use of the notion of space – I mean on the planet earth?¹ Is it possible to find a place where the embryo or seed of the future supramental world might be created?

What I myself have seen... was a plan that came complete in all details, but that doesn't at all conform in spirit and consciousness with what is possible on earth now (although, in its most material manifestation, the plan was based on existing terrestrial conditions). It was the idea of an ideal city, the nucleus of a small ideal country, having only superficial and extremely limited contacts with the old world. One would already have to conceive (it's possible) of a Power sufficient to be at once a protection against aggression or bad will (this would not be the most difficult protection to provide) and a protection (which can just barely be imagined) against infiltration and admixture... From the social or organisational standpoint, these problems are not difficult, nor from the standpoint of inner life; the problem is the relationship with what is not supramentalised – preventing infiltration or admixture, keeping the nucleus from falling back into an inferior creation during the transitional period.

(silence)

All who have considered the problem have always imagined some place like a Himalayan gorge, unknown to the rest of humanity, but this is no solution. No solution at all.

¹ Note in the *Agenda*: Questioned later about the meaning of this sentence, Mother laughed, "*I said that from the other side! It was spoken from a dimension where the notion of space is no longer so concrete.*"

No, the only solution is occult power. But that... Before anything at all can be done, it already demands a certain number of individuals who have reached a great perfection of realisation. Granting this, a place is conceivable (set apart from the outside world – no actual contacts) where each thing is exactly in its place, setting an example. Each thing exactly in its place, each person exactly in his place, each movement in its place, and all in its place in an ascending, progressive movement without relapse (that is, the very opposite of what goes on in ordinary life). Naturally, this also means a sort of perfection, it means a sort of unity; it means that the different aspects of the Supreme can be manifested; and, necessarily, an exceptional beauty, a total harmony; and a power sufficient to keep the forces of Nature obedient even if this place were encircled by destructive forces, for example, these forces would be powerless to act – the protection would be sufficient.

It would all require the utmost perfection in the individuals organising such a thing.

(long silence)

It must be similar to what happened when the first men appeared.

Have we ever really known how the first humans were formed, the first mental realisation? Were they isolated individuals, or were they in groups – did the phenomenon take place in a collective milieu or in isolation?

I don't know. It may be analogous to the case of the coming supramental creation.

It isn't difficult to conceive of an individual in the solitude of the Himalayas or in a virgin forest beginning to create around himself his miniature supramental world – this is easy to imagine. But the same thing would be necessary: he would need to have attained such perfection that his power would act automatically to prevent any outside intrusion.

Satprem: Because such beings would automatically become the target of outside attacks?

They would need to be automatically protected; that is, any foreign or opposing element should be kept from approaching.

There are stories like this, you know, about people who lived in an ideal solitude, and it's not at all impossible to imagine. When one is in contact with this Power, when it is within you, you can see that such things are... child's play! It even reaches the point where there is the possibility of changing certain things, of influencing vibrations and forms in the surrounding environment by contagion, so that automatically they begin to be supramentalised. All that is possible – but confined to the individual scale. While if we take the example of what is happening here, where the individual remains right in the midst of all this chaos... That's the difficulty! Doesn't this very fact make a certain perfection in realisation impossible to attain? But the other case, the individual isolated in the forest, is always the same thing – an example giving no proof that the rest will be able to follow; while what's happening here should already have a much broader radiating influence. At some point this has to happen – it **MUST** happen. But the problem still remains: can it happen simultaneously with or even before the supramentalisation of the single individual?

(silence)

The realisation under community or group conditions would clearly be far more complete, integral, total and probably more perfect than any individual realisation, which is always, necessarily – necessarily – extremely limited on the external material level, because it's only one way of being, one mode of manifestation, one microscopic set of vibrations that is touched.

But for the facility of the work, I believe there's no comparison! *(silence)*

But the problem remains: Buddha and all the rest have

FIRST realised, then resumed contact with the world. That makes it very simple. But for the total realisation of what I envisage, isn't it indispensable to remain in the world?...

*(Mother is absorbed for a while,
gazing into the distance)*

I am constantly seeing images! Not images, living things – like answers to questions. A magnificent peacock was taking shape (it's the symbol of victory here in India) and its tail opened out, and on it a construction appeared, like this construction of an ideal place... It's a pity this subtle world can't be photographed!

* * *

1961, September 6

Message given to S.A.I.C.E. but also valid for Auroville:

CWM, Vol. XII, p. 111.

We are not here to do (only a little better) what the others do.

We are here to do what the others cannot do because they do not have the idea that it can be done.

We are here to open the way of the Future to children who belong to the Future.

Anything else is not worth the trouble and not worthy of Sri Aurobindo's help.

* * *

1963, March 5

Excerpt from an interview Mother had with a disciple:

Mother India & SAS Info Letter (2, June 1963)

Question: Mother, on 30th August 1945, you had said; “I cannot promise you that the Divine’s will is to preserve the present human civilisation”. Can you now say that the Divine has decided to preserve the present human civilisation?

(On hearing the question the Mother concentrated for a long time with closed eyes. Then opening her eyes she said in a distinct tone:)

It will be settled in 1967.

(She emphasises the word “settled” and once again says:)

Do not change my words: it will be settled in 1967.¹

* * *

¹ Read the entry dated 20th March 1965 and note that, on 21.9.66, that is, three months before the start of 1967, Mother will say that Auroville is the “last hope” of preventing a new world conflict.

The following questions and hand-written answers show that Mother expected some important event to take place in 1967:

Q1.: In 1967 the Supermind will enter the phase of realising power. What does realising power exactly mean?

Acting decisively on the mind of men and the course of events.

Q2.: What is the effect of the realising power on the Mother’s own physical being and then the effect upon others and the world in general – (including the outstanding problems of the world today)?

We can wait with a little patience and we shall see.

White Roses, Part 3, pp. 29-30; MI, June 1967, p. 279; SAS Info Letter (17, Sept.1967)

1963, August 16

Answer to a question:

SAS Info Letter (4, Jan. 1964).

Question: How can I do my best for humanity?

Give all you have,

Give all you do,

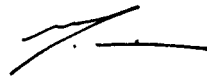
Give all you are,

Do the Divine Work of true salvation of the world. And then
you will have done *your best* for the sake of humanity.

* * *

1964

are you ready?



Are you ready?

In 1964, the SAS decides to launch a new township, which Mother will eventually name Auroville.

The initial idea of the SAS is very different from what it will become when Mother takes over the reins.

1964, January 18

Excerpt from a conversation with Satprem:

AM, p. 28-29; MA, pp. 28-29; AMW, p. 28.
French.

... I saw Sudhir Ghosh¹ this morning, the person who went to America, who knew Kennedy and even spoke to him about the possibility of openly joining with Russia so as to exert pressure on the world and prevent armed disputes (he said, “to settle all border and territorial disputes in a peaceful way,” beginning, of course, with China and India). Kennedy had been enthusiastic. The Russian ambassador had been summoned at once, and he had telephoned Khrushchev: enthusiastic over the idea (but this Khrushchev seems to be rather a good man). They were supposed to sort it out during a meeting at the U.N. At this point, Kennedy makes off...²

But the idea has been taken up again through Khrushchev and he continues to be quite enthusiastic.³ It seems (I don’t know if it’s quite true, because it’s Z [a Russian disciple] who says so) ... but Z sent him my article “A Dream,” on the possibility of creating a small “international centre” (I don’t like the word “international,” but never mind), and Khrushchev answered, “This idea is excellent, the entire world should make it a reality.” Well, I don’t know whether it’s correct, but anyway the gentleman seems to be well-disposed. And this Sudhir is very intimate with the U.S. ambassador in Delhi...

In brief, Sudhir has sent me the new proposal – the first one, I had approved it, I had even put my blessings on it, and he had gone to see Nehru: Nehru immediately called both ambassadors

1 Sudhir Ghosh played an important role in Indian politics as an emissary of M. K. Gandhi in pre and post-independence days. Later he became a disciple of Sri Aurobindo and met J. F. Kennedy on 28th March 1963.

2 J. F. Kennedy was assassinated on 22nd November 1963.

3 Khrushchev will be dismissed nine months later on 15th November 1964.

for a conference.¹ At the time, I worked a good deal and things were moving... Now, it seems that the new president [Johnson] is, for the time being, continuing what the other did: he won't upset the apple cart.... We'll see.

If it succeeds, it will give some concrete expression to the effort of transformation without violence.

* * *

1964, January 30

Message.²

*The only hope for future is
in a change of man's consciousness,
and the change is bound to come.*

*But it is left to the men to
decide if they will collaborate for this
change or if it will have to be enforced
upon them by the power of crashing
circumstances.*

So, wake up and collaborate!

Blessings



The only hope for future is
in a change of man's consciousness,
and the change is bound to come.

But it is left to the men to
decide if they will collaborate for this
change or if it will have to be enforced
upon them by the power of crashing
circumstances.

So, wake up and collaborate!
Blessings.

* * *

1 Nehru will die four months later on 27th May 1964.

2 This will be Mother's message for the 1st World Conference of the S.A.S. held mid August, but a first sentence "The future of the Earth depends on a change of consciousness" will be added and the last sentence "So, wake up and collaborate" will be removed.

1964, August 10-14

*First World Conference of the Sri Aurobindo Society (S.A.S.), held in Puducherry and attended by some 400 delegates. It begins with a two-day seminar on human unity, which itself starts with the playing of a recording of Mother's answers to questions from Navajata:*¹

Small brochure published by the S.A.S. to commemorate the event.
English. Audio-recording of the questions & answers available.

Navajata: How can humanity become One?

By becoming conscious of its origin.

N.: What is the way of making the consciousness of human unity grow in man?

Spiritual education, that is to say an education which gives more importance to the growth of the spirit than to any religious or moral teaching or to the material so-called knowledge.

N.: What is a change of consciousness?

A change of consciousness is equivalent to a new birth, a birth in a higher sphere of existence.

N.: How can a change of consciousness change the life upon earth?

A change in human consciousness will make possible the manifestation upon earth of a higher Force, a purer Light, a more total Truth.

*

¹ As said, Navajata was the General-secretary cum treasurer of the S.A.S.

On its last day, the Conference approves six proposals, – among them:

- *Development of a township near Pondicherry, with all the amenities and facilities for residence and work for those who want to prepare for a better life.¹*
- *Establishment of a studio for production of good films.²*

According to several reliable sources, the proposal to develop a township came from Navajata. In order to understand why he made this proposal, one has to keep in mind that the Ashram had evolved a lot during and after WW II:

The Japanese bombing of Kolkata in 1942 had resulted in many disciples moving with their respective families to Puducherry feeling that it was the safest place on earth. The arrival of these children had convinced Mother to start the “Sri Aurobindo Ashram School” on 2nd December 1943. (Prior to that, children were not allowed at the Ashram.)

The flow of disciples moving to Puducherry had increased after WW II (1945), after India's independence (1947) and after Puducherry's merger with India ('de facto' in 1954 and 'de jure' in 1962). Some of these disciples had also started establishing their business in the area in order to provide for their respective families and to be able to offer money to Mother. Their wish was to live near Mother and the Ashram and to contribute to her work – without having to meet all the constraining conditions Ashramites had to meet and having to be accepted by Mother as Ashramites. Navajata's proposal was an attempt to make things easier for such disciples...

Excerpt from a document submitted by the SAS to India's Supreme Court in 1981:

¹ Late 1964 or early 1965, Mother will name it “Auroville”.

² This is an attempt to re-launch the above-mentioned 1956 project.

“At the Society’s first World Conference in August 1964, the members and delegates expressed their need of a place in or near Pondicherry where they could build their houses, start different avenues of work and practice the yoga of Sri Aurobindo under the Mother’s guidance. Shri Navajata, then General Secretary and treasurer conveyed this to the Mother – the President of the Society. A big place was also required to serve as headquarters of the Society’s various national and international programmes. The Mother sanctioned the setting up of a township by the Society. This is how Auroville was born in response to the need of the members and the work.”

At first, Mother will show very little interest in this new township project. Though she had long felt the need to develop a more ideal society/city and had already made two attempts to build one (in 1938 and then in 1956), which had not materialised, she was still waiting for some signs that “the earth” was now ready for a new attempt to be successful.

* * *

1964, October 8

The S.A.S. purchases a first plot of land (now part of “Aurobrindavan”) for its Auroville project. At that time Auroville’s site is to stretch from the NH 32 to Osudu Lake.¹

* * *

¹ Osudu Lake formerly known as: “Le Grand Étang” and “Usteri Lake”.

Hence the idea seems to have been to revive the 1956 attempt.

In a letter to a potential contributor from Malaysia, dated 12.4.65, Navajata will write that the site “is about 4 miles from the beach, but near a large lake. Our lands extend right upto the lake.”

1964, December 25

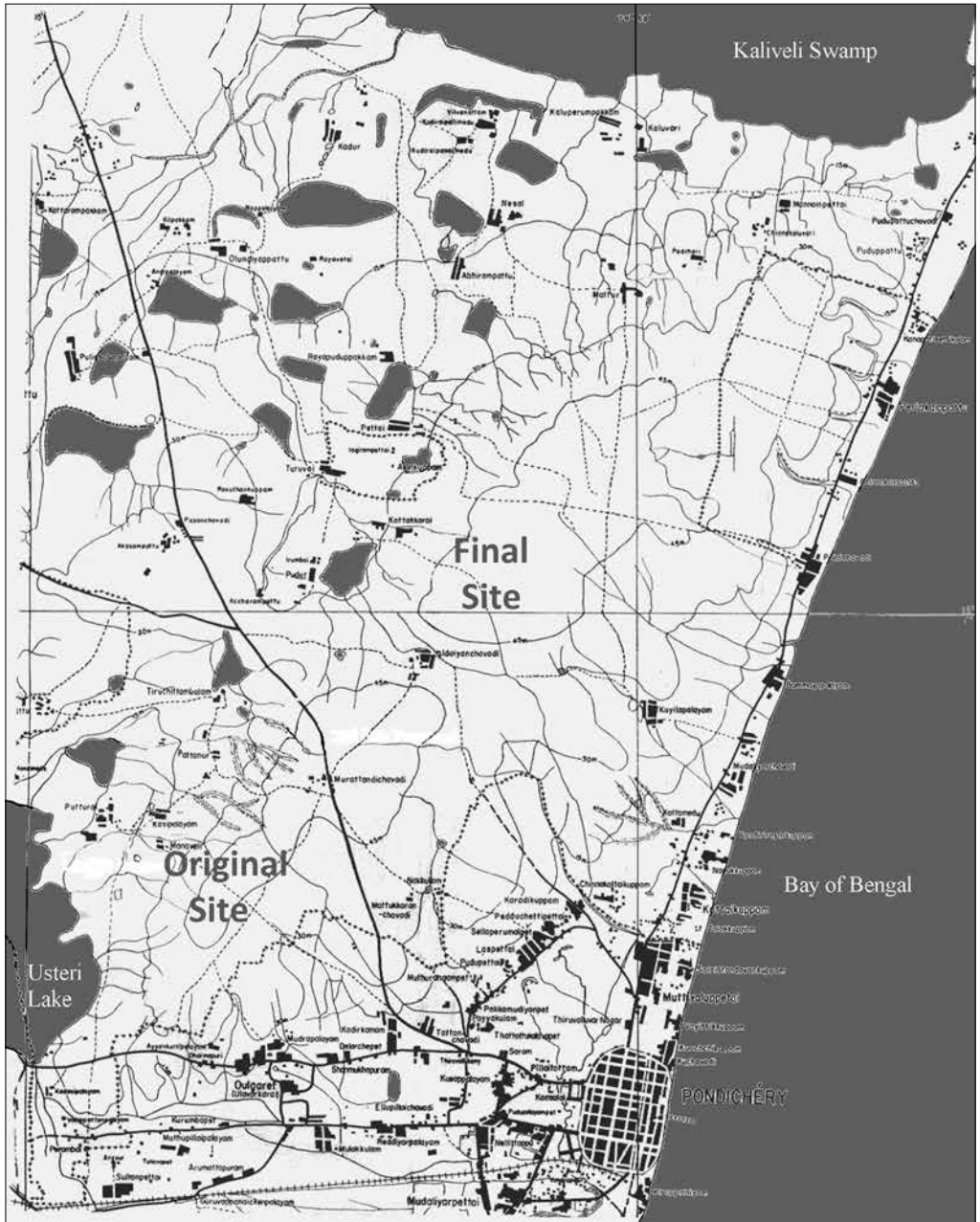
Christmas Message:

Bulletin Feb 1965, p. 112. *Gaz.* Vol 1/5-6, p. 17.
English & French

If you want peace in the world or upon earth, first
establish peace in your heart.

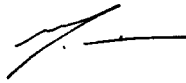
If you want union in the world, first unify the different
parts of your own being.

* * *



1965

*Salute to the
advent of the Truth*

A stylized handwritten signature, possibly reading 'J. —', consisting of a series of connected loops and a horizontal line.

Salute to the
advent of the Truth

In 1965, Mother became fully interested in Auroville and turned it into an “ideal city” but said very little of what it would be in terms of society.

Why?

Earlier, she had written in “A Dream” (1954): “The earth is not ready to realise such an ideal, for humanity does not yet possess either the knowledge necessary to understand and adopt it or the conscious force indispensable for its execution.” Hence, it would seem that Mother was waiting for some signs that humanity was now more ready to realise her dream of an ideal society she had described in this article.

In 1965, she launched her own version of Auroville by widening the scope of the township project of the SAS. She described what it would be physically but at first left a lot of other things fully open.


1965, early¹

As per the Rules & Regulations of the S.A.S., for any proposal to become effective, it has to be approved by its President, the Mother. She now approves the 'new township' resolution, names it "Auroville" and blesses it²

MoA; AMW, p. 459.

French. Scan of the original available.

*Benedictions
à
Auroville*



Blessings to Auroville³

*

1 In the March issue of the "Information Letter" of the S.A.S., Navajata will write: "You will be glad to know that the Mother has taken up the model township project. She has named it 'Auroville'." As the previous issue was dated October 1964 and didn't mention anything about this 'township' project, this "taking up" and naming must have occurred sometime between Oct. 1964 and March 1965.

2 Though one can't be sure, it is very likely that it is on this occasion that Mother wrote this (undated) message.

3 "Ville" is the French word for "City". Though "Auro" obviously refers to Sri Aurobindo, Mother wanted Auroville to be known as "*la Ville de l'Aurore*" – "*The city of Dawn*" (and not as Sri Aurobindo's city). In French, Mother will refer to Auroville as a "*Ville*" and as a "*Cité*"; in English, as a "*City*" and as a "*Town*".

As per available records, the first contributions from those wanting to have a plot in Auroville start to be accepted at that time. This required Mother's approval.

The scope and magnitude of the project increase a lot at that time, probably because of the very positive feedback Mother was receiving from Navajata and some other disciples.

Whereas the resolution passed by the World Conference spoke only of "amenities and facilities for residence and work", the "Information Letter" of the S.A.S. and/or the 'Bulletin' are now mentioning many more facilities:

- *Facilities Mother had spoken of earlier but had not yet been able to create:*
 - *an Auditorium (with an excellent organ – an old dream of Mother),*
 - *a colony for employees (on 10th July 1954, Mother had written "to the Employees of Sri Aurobindo Ashram" to inform them about her intentions to create one for them),*
 - *Pavilions representing the various cultures of the world (Mother had written about these in the Bulletin in April 1952 as the main facilities of the "International University Centre" she was then in the process of establishing in the Ashram).*
- *Other facilities: Residential houses, an Industrial Estate, medical and educational buildings, guest houses, restaurants, shopping centres, an artist colony, a colony for the aged, orchards, farms, flower gardens, an air-strip, and all that goes to make up a complete town.*

* * *

1965, March mid

Mother writes to the French architect, Roger Anger,¹ to tell him that she has an “ideal town” to build and to ask him whether building it would interest him.

* * *

1965, March 20

Excerpt from a conversation with Satprem:

AM, p. 50-51; MA, p. 51.

French. Audio-recording available.

... if we rely on what Sri Aurobindo said, time is clearly very short; if the supramental forces have to effectively dominate (maybe not outwardly, but effectively) life on earth in 1967,² that doesn't leave much time....

[...]

It doesn't seem possible to me (though I don't know), it doesn't seem possible to me that the state of the earth is adequate to justify an integral transformation. As for Sri Aurobindo, he used to say that it would come in stages, that there would first be a sort of small formation, or a small creation that will receive the Light and be transformed, and that's what will work as a leaven for the general transformation.

* * *

1965, March 22

Excerpt from a letter by Navajata to a potential contributor towards having a plot of land in Auroville:

1 Roger Anger (1923-2008), the main partner of a successful architecture firm in Paris, had visited several times since 1957 when he had come together with Françoise, Mother's second grand-daughter and his future wife.

2 Read also the entry dated 5th March 1963.

We note your interest in 'Auroville'. I am enclosing some notes which will give you an idea about the model township. The whole township will belong to the Mother i.e. the Society.¹ Those donating for land and house will be allowed to use of it throughout their lifetime. Their children will also continue to use the house, after them, if they follow the same ideal and are approved by The Mother.

The Mother has fixed the price of the land (developed i.e. including water and electrical connection) at Rs. 1/- per sq. Foot. 2,000 sq ft is the minimum area allotted. One can have more land if so required.

If you want to have a house in 'Auroville', please send your photo for placing before The Mother. The photos of all applicants are seen by Her and after Her approval, the plot is booked. You may also inform the area of land required by you....

* * *

1965, March 29

Mother agrees to Ms. Kailas Jhaveri (an Ashramite) meeting in Mumbai Dr. Malcolm Adiseshiah,² who is presently the Deputy Director of UNESCO (based in Paris) and whom Kailas used to be friend with when both worked for the United Nations in New York. Kailas had already agreed to Navajata's request to be Auroville's liaison with UNESCO. Kailas and Adiseshiah's friendship will play a major role in UNESCO support of Auroville.

Kailas memoirs: "I am with You".
English.

* * *

1 This point is pointed out because, following India's "gurukul" tradition, disciples are keen to live in their guru's house (or, by extension, in a house owned by him..

2 M. Adiseshiah happens to be a Tamilian whose family lives in Madras.

1965, March 30

Thank you letter to Roger Anger for accepting Mother's offer to build her "ideal" town.¹

Roger's personal archives.

French. Scan of the original available.

My dear Roger,

It is with a real joy that I read your letter of the 24th replying to my project of an "ideal" town.² With joy, but also with no surprise, as I always felt that you are the man for this project.

In any case, it is with impatience that we wait for your arrival to show you the site and that you see by yourself the best use we can make of it.

See you soon, I hope
with all my tenderness and my blessings.

* * *

1965

Ms. Anjani Dayanand, an I.A.S. officer in Madras State³ cadre, whose husband, Dayanand (a Forest Officer), is a member of the S.A.S., agrees to Navajata's request to help Auroville. She is well placed to help a lot.

* * *

1 Roger accepts this offer on the 24th – that is on his 42nd birthday.

According to Shyam Sunder, at first, Roger's Paris' firm had a professional contract with the S.A.S. (probably to produce a preliminary master plan for the future town – which it did). However Roger and his firm won't earn any money with this assignment – rather the contrary...

2 Note that Navajata's "township" has now become Mother's "ideal town".

3 Madras State will become Tamil Nadu on 14.1.69.

1965, May 29

Excerpt from a conversation with Satprem about the newly purchased Ganesh Temple which is adjacent to an Auroville farm later named "Auro-orchard":

AM, p. 102; MA, p. 101; AMW, p. 36.
French.

When Panditji [*a Tantric guru from Rameshwaram, who often came to visit Mother*] arrived, they took him to Auroville¹, and there, there is a small Ganesh temple that was bought along with the land, on condition that the small temple be respected and people be allowed to come and offer prayers if they want to. They showed him the temple, he was very glad, then they asked him what should be done for the rites – "Oh, Ganesh will look after that, don't worry!"

(Mother laughs)

He said that very nicely.

* * *

1965, May or June

M. Bhaktavatsalam, Chief Minister of the Madras State² and a member of the Congress Party, visits the Ashram, its Centre of Education and Auroville.

Anjani Dayanand will later convince him (probably in 1966) to pass the required orders to allow the use of "Tamil Nadu's Land Acquisition Act" to acquire the land for the future city area (then 3 km diameter = 1,800 acres). According to Anjani, Nava will stop this procedure without even speaking to Mother about it – and Mother will be very unhappy about it.³

* * *

1 A footnote in the *Agenda* says that Panditji was taken to "A first nucleus [of Auroville] near the Great [Osudu] Lake". This is a mistake because there was never any Auroville nucleus by the Lake and no Auroville-owned Ganesh temple in that area.

2 M. Bhaktavatsalam was C. M. of Madras State from 2.19.63 to 6.3.67.

3 Read Anjani's remembrance in "Darshan" (a SAIIR publication, 2006).

1965, June 20

Excerpt from Mother's answer to a letter from Huta, who had just expressed to her in a letter what she had "seen and felt in a vision" in the night of 19th.

MMTL, p. 4; Spirit, pp. 7-8; AMW, pp. 36-37.

English. Scan of the original available

You have indeed a very sweet soul who makes very sweet projects and beautiful dreams – all that is passed on directly to the Lord who will show us clearly what is His decision.

Meanwhile it is not to Nava that I shall show the letter but to the architect of Auroville when he arrives and see with him the way of giving a concrete realisation to the beautiful plans.

But I must warn you to be patient because all that may take more time than you expect. However there is also a joy in waiting, the joy of expectation.

* * *

1965, June 21

Excerpt from a letter to Huta who had again written – to express her childhood dream:

MMTL, p. 5; Spirit, pp. 8-9; AMW, p. 37.

English. Scan of the original available.

In your yesterday's letter you spoke of a dream of your childhood, "the most beautiful spot of the world." This was also a dream of my own childhood. So our dreams have met for realisation. Now it is only to be worked out. When we know how to wait, we put Time on our side.

* * *

1965, June 23

*Excerpt from a conversation with Satprem, during which Mother draws her plan of the future city and describes it to him.*¹

AM, pp. 139-48; MA, pp. 141-151; MI, Feb. 1967; MoA, p. 57; CWM, Vol. XIII, pp. 257-67; Gaz. Vol. 5, no 1, pp. 5-21; AMW, pp. 37-46.
French. Audio-recording available.

Have you heard of Auroville?...

Satprem: Yes.

For a long time, I had had an old plan of the “ideal city”, but that was during Sri Aurobindo’s lifetime [in 1938], with Sri Aurobindo living at its centre. And it was arranged like this... Afterwards ... I was no longer interested.

Then, we took up the idea of Auroville again (I was the one who called it “Auroville”), but from the other end: instead of the formation having to find the place², it was the place³ that caused the formation to be born; and up to now I took a very secondary interest in it because I hadn’t received anything direct.⁴

1 As she now has her plan, Mother needs to send to Roger a copy of it and of her description of it in French; as she doesn’t write long letters anymore and as Satprem is systematically transcribing their talks for the *Agenda* (which are in French), it seems very likely that she will ask Satprem for a copy of this transcript and will send it to Roger in Paris.

The fact that the contents of Roger’s September 1965 report to Mother will be fully consonant with this conversation seems to confirm that he will indeed receive a transcript of this conversation.

2 Mother is referring here to her first attempt, in 1938, to build a new township.

3 In the *Agenda* “near the Lake” has been added, which Mother didn’t say but may have meant. (Navajata seems to be trying to re-launch the 1956 project on a different basis and on lands other than those which are still owned by the Mission.)

4 Note that, early 1965, Mother’s interest in this new township had started to increase. Huta’s letters seem to have increased further her interest – and to have played a role in her receiving her plan of the future town with the Pavilion of the Mother at its centre..

Then that little Huta took it into her head to have a house¹ there and then all of a sudden she took into her head to have a house for me next to hers – and to offer it to me. And she wrote to me all that, her dreams [on 20th June]; and one or two sentences suddenly awakened an old, old memory of something that had tried to manifest – a creation – when I was very small (I don't remember what age), and that had again tried to manifest at the very beginning of the century when I was with Théon [in 1906-07]. Then I had forgotten all about it. And it came back with that letter: suddenly I had my plan of Auroville.² Now I have my plan of Auroville; I am waiting for Roger to make the plans because since the beginning I have said, “Roger will be the architect”, and I have written to Roger.³

When he came here,⁴ he went to see... [Chandigarh], the city built by Le Corbusier up there in Punjab, and he wasn't very happy with that (it seems to me quite like this – I don't know, I haven't seen it; I only saw photographs that were dreadful). And when he spoke to me, I saw that he was feeling, “Oh, if I had a city to build! ...” So I wrote to him, “If you want, I have a city you could build.”⁵ He is so very glad, he is coming. And when he comes, I'll show him my plan, then he will build the city.

My plan is very simple.

1 In the *Agenda* “near the Lake” has again been added, which Mother didn't say – and is a misconception.

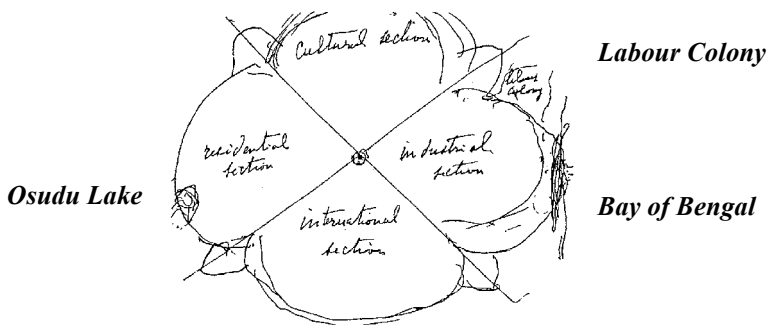
2 This means that, prior to receiving these letters from Huta, Mother didn't have a plan.

3 Unfortunately, this very interesting letter seems to have been lost.

4 In the *Agenda* “last year” was added, which Mother didn't say – and may be a misconception because in a letter to the Raymonds, dated early 1961, Pavitra wrote that Roger and Françoise Morisset had left for Chandigarh after visiting the Ashram. Their report to Mother dates therefore from their subsequent visit to her (1962? 1963? 1964?).

5 The *Agenda* transcribed instead: “if you want I have a city to build”.

(Mother takes a piece of paper and starts drawing:)



It will be up there, on the way to Madras, on top of the hill.¹

Here we have (naturally in Nature it's not like this: we'll have to adapt – it's like this up there, [in the ideal]²), here, a central point. This central point is a park I had seen when I was a little girl (perhaps the most beautiful thing in the world with regard to physical, material Nature), a park with water and trees like all parks, and flowers, but not too many (flowers in the form of creepers), palm trees and ferns (all species of palm trees), water (if possible, running water – it must be running water³) and, if possible, a small waterfall – running water.⁴ From a practical point of view, it would be very good: at the edge, outside the park, we could build reservoirs that would provide water to the residents.

So in that park I had seen the "Pavilion of Love" (but I don't like to use that word because men have turned it into something

1 "*Ça se passe là haut, en route pour Madras, sur le haut de la colline.*" Note that, opposite to "*Promesse*", there is an Ashram farm named "*The Top*" because this is how Mother referred to this area where she used to go at times during her evening drives. This probably explains why Mother will tell some disciples that she had been to Auroville. Does this mean that the centre of the town was to be close to this National Highway? As Mother's sketch shows that the city itself was to extend from the sea to Osudu Lake (a 10km diameter), it may have been her idea. BUT, at that time Auroville owned land only on the west side of the NH 32.

2 The *Agenda* wrote "in the ideal" which Mother didn't say but may have meant.

3 The *Agenda* omitted this "*it must be running water.*"

4 The *Agenda* omitted again this "*running water.*" Mother's insistence is to be noted. Water shouldn't stagnate.

ludicrous); I am referring to the principle of divine Love. But it has been changed: it will be the “Pavilion of the Mother”¹; but not this (*Mother points to Herself*): the Mother, the true Mother, the principle of the Mother. (I say “Mother” because Sri Aurobindo used the word, otherwise I would have put something else – I would have put “creative principle” or “realising principle” or ... something of that sort) but it doesn’t matter. And it will be a small building, not a big one, with just a meditation room downstairs, with columns and probably a circular shape (I say “probably” because I am leaving it for Roger to decide). Upstairs, the first floor will be a room, and the roof will be a covered terrace. Do you know the old Indian Mogul miniatures with palaces in which there are terraces and small roofs supported by columns? Do you know those old miniatures? I’ve had hundreds of them in my hands now I don’t have any....

But this pavilion is very, very lovely: a small pavilion like this, with a roof over a terrace, and low walls against which there will be divans where people can sit and meditate in the open air in the evening or at night. And downstairs, at the very bottom, on the ground floor, simply a meditation room – a place with nothing in it. There would probably be, at the far end, something that would be a living light (perhaps the symbol made of living light)², a constant light. Otherwise, a very calm, very silent place.

Adjoining it would be a small dwelling (well, a dwelling that would still have three floors), but not of large dimensions, and it would be the house of Huta, who would act as guardian – she would be the guardian of the Pavilion (she wrote me a very nice letter, but she didn’t understand all this, of course).

This is the centre.

All around, there is a circular road, which isolates it from

1 Mid 1966, this Pavilion will be named: “*Matrimandir*”.

2 Note Mother’s insistence on “*living light*” and on “*running water*”. In January 1970, she will say that the important thing is the play of light on the object of concentration at the centre of Matrimandir’s Inner Chamber.

the rest. There would probably be an entrance gate (there has to be one) into the park. An entrance gate or there would be a guardian of the gate. The guardian of the gate is a new girl who has come from Africa who is Huta's cousin (to whom I gave the name Vidyota) and has written me a letter saying she wanted to be the "guardian of Auroville" to let in only the "servants of the Truth"... (*Laughing*) It's a very nice plan (!) So I will probably put her as guardian of the park, with a little house on the road, at the entrance... We shall see.

But the interesting thing is that around this central point, there are four large sections, like four large petals (*Mother draws*), but the corners of the petals are rounded and there are small [intermediate] zones: four large sections and four zones... Of course, this is only in the air: on the ground it will be an approximation.

We have four large sections: the cultural section in the north, that is, in the direction of Madras; in the east, the industrial section; in the south, the international section; and in the west, that is, towards the [Osudu] Lake, the residential section.

I will explain myself:

The residential section, where there will be the houses of people who have already subscribed, and all the others who come in their numbers to have "a plot in Auroville"¹. That will be towards the Lake.

The international section... We have already approached a number of ambassadors and countries so each country would have its pavilion there: a pavilion for every country (that was my old idea)²; some have already accepted, anyhow it's under way. Each pavilion has its own garden with, as far as possible, a selection of the plants and produce of the country represented.

1 Mother says this in English. She refers here to people who had submitted an "Application Form for Land in Auroville".

2 Indeed, Mother had first written about these cultural pavilions in an article titled "An International University Centre" published in the April 1952 issue of the *Bulletin*, at a time when she was launching this new endeavour.

If they have enough money and space, they can also have a sort of small museum or permanent exhibition of the achievements of the country. And the pavilion should be built according to the architecture of the country represented: it should be like a document of information. Then depending on the amount of money they want to put in, they can also have quarters for students, conference rooms, etc., the country's cuisine, a restaurant of the country – they can have all sorts of developments.

Then the industrial section... Already many people, including the Madras government (the Madras government is lending money) want to set up industries, which will be on a special basis.¹ This industrial section is in the east, and it's very large: there is plenty of space; and it must slope down to the sea. North of Pondicherry, there is indeed a rather large expanse which is totally uninhabited and uncultivated; it's by the sea, going northward along the coast.

So this industrial section would slope down to the sea, and, if it is possible, there would be a sort of "landing place" (not exactly a harbour, but a place where ships can berth), and all those industries with the necessary internal means of transport would have a direct possibility of export. And here, there would be a big hotel, the model of which Roger has already made (which we wanted to build here, in the place of the "Messageries Maritimes"², but the owner, after saying yes, said no – that's very good, it will be better there), a big hotel to receive visitors from outside.

Quite a few industries have already signed up for this section;³ I don't know if there will be enough space, but we'll manage.

1 No document has been found at AV-Archives explaining what this "special basis" was supposed to be.

2 The French shipping company which used to link France to its Asian colonies: French India and Indochina.

3 Unfortunately there is no record of what these industrialists were told by Navajata at that time. (That it would be a Freeport situation? That they could own their business?)

Then in the north (that's where there is the most space, naturally), in the direction of Madras: the cultural zone. There, an auditorium (the auditorium I have dreamed of doing for a long time: plans had already been made), an auditorium with a concert hall and grand organ, the best you find now (it seems they make wonderful things). I want a grand organ. There will also be a theatre stage with wings (a revolving stage and so on, the very best you can find). So, here, a magnificent auditorium. There will be a library, there will be a museum, exhibition rooms (not in the auditorium: in addition to it), there will be a cinema studio, a cinema school;¹ there will be "a gliding club".² Already we almost have the government's authorisation and promise – anyway it's already at a very advanced stage.

Then, towards Madras, where there is plenty of space, a stadium. And a stadium that we want to be the most modern and the most perfect possible, with the idea (an idea I've had for a long time)³ that twelve years (the Olympic games take place every four years isn't it?), twelve years after 1968 (in 1968, the [Olympics] will be held in Mexico), twelve years after [in 1980], we would have the Olympic games in India, here. So we need space.

Between these blocks, these sections, there are Intermediary Zones, four intermediary zones:

- one [zone] for public services (the post, etc.);
- one zone for transportation (railway station and if possible an airfield);
- one zone for food supplies⁴ (that one would be near the

1 Note that Mother is still interested in realising Alexander Markey's project of 1956.

2 Mother's great grandson, Kalya, was very keen on a "Flying and Gliding Club", which Mother will approve.

3 The second Olympic Games of the modern era were hosted by Paris in 1900. Mother (then 22) was still living there. She must have read about them in the press at that time and may even have watched some of its events (many of these took place outside stadiums). Olympic Games at that time were totally different from what they have now become.

4 In the original French: "*Une zone pour l'alimentation.*"

[Osudu] lake and would include dairies, poultry farms, orchards, cultivation, etc. – it would spread to incorporate the Lake Estate¹ [a large Ashram farm at the south end of Osudu Lake]: what they wanted to do separately will be done as part of Auroville.)

Then a fourth zone (I've said: public services, transportation, food supplies)

- and the fourth zone: shops. We do not need many shops, but a few are necessary to get what we don't produce.

They are like neighbourhoods, you see.

S.: And you will be there, in the centre?

Huta hopes so! (*Mother laughs*) I didn't say either yes or no to her, I told her, "The Lord will decide." It depends on my "health." Moving from here – no: I am here because of the Samadhi, I remain here, that's quite certain; but I can go there on a visit (it's not so far away, it takes five minutes by car). Only, Huta wants to be in peace, silence, far from the world, and it's quite possible in her park with a road around it and someone to stop people from entering – one can be really in peace – but if I am there, that's an end to it! There will be collective meditations and so on. So if I have signs (physical signs, first), then the inner command to go out, I will go there in a car and spend an hour in the afternoon – I can do it from time to time...² We still have time, because it will take years before everything is ready.

S.: You mean the disciples will remain here?

Ah! The Ashram stays here – the Ashram stays here, I stay here, that's quite clear: Auroville is...

¹ This means that this "Intermediate Zone for food supplies" was in the South West.

² Since 20th March 1962, Mother hadn't left her second floor apartment – and never came down again.

S.: A satellite.

Yes, it's the contact with the outside world. The centre in my drawing is a symbolic centre.

But that's Huta's hope: she wants a house where she would be all alone, and next to it a house where I would be all alone – the second part is a dream because for me to be “all alone” ... you just have to see what goes on! It's a fact, isn't it, so it doesn't go well with the “all alone.” Solitude must be found within, it's the only way. But on the level of life, I will certainly not go and live there, because the Samadhi is here; but I can go there on a visit. For instance, I can go for an opening or certain ceremonies – we'll have to see, it won't be for years. It's going to take years to be realised.

S.: So, Auroville is meant more for the outside?

Oh, yes! It's a town, so it is the whole contact with the outside. And an attempt to achieve on earth a slightly more ideal life.¹

In the old formation I had made [in 1938]², there had to be a hill and a river. A hill was necessary because Sri Aurobindo's house was on top of the hill. But Sri Aurobindo was there. It was arranged according to the plan of my symbol, that is to say, a central point with Sri Aurobindo and all that concerns Sri Aurobindo's life, then four large petals (which weren't the same as in this drawing, they were something different), then twelve petals around (the city proper), then around that, there were the disciples residential quarters (you know my symbol: instead of [partition] lines, there are strips; well, the last circular strip formed the residential place of the disciples) and everyone

1 Note that, at that time, Mother didn't expect much of Auroville as a society. Why then did she want to build an “ideal” town?

2 Note that, during the first half of 1938, when the Raymonds were staying at the Ashram, it had less than 200 inmates.

had his house and his own garden: a little house and a garden for everyone.¹

And there were means of communication; I wasn't sure if it was individual transportation or collective transportation (like those small open trams in the mountains, you know) that crossed the city in all directions to bring the disciples back to the centre of the city. And around all that, there was a wall with entrance gates and guards at each gate, so people entered only with permission.

And there was no money: within the walls, no money; at the various entrance gates, people found some banks or counters where they deposited their money and received in exchange tickets with which they could have lodging, food, this and that. But no money. And inside, absolutely nothing, no one had any money – the tickets were only for visitors, who entered only with a permit. It was a fantastic organisation... No money, I didn't want money!²

Oh, I've forgotten one thing in my plan: we wanted to build a Labour Colony³. But it should be part of the industrial section (perhaps an extension on the edge of the industrial section).

Outside the walls, in my first formation there was on one side the industrial estate, and on the other the fields, farms, etc., that were to supply the city. But that really meant a country – not a large one, but a country. Now it's much more limited; it's not my symbol anymore, there are only four zones, and no walls. And there will be money. The other formation, you know, was really an ideal attempt.... But I reckoned it would take many years before we began: at the time, I expected to begin only

1 Interestingly, on 13.3.73, when Shyam Sunder will report to Mother how difficult it is to purchase more land for Auroville because of "Tamil Nadu's Land Ceiling Act", she will ask him: "*Can we have a garden with each house?*"

2 This is to be noted because in 1969, Mother will say repeatedly that [personal] money won't be circulating within Auroville.

3 In the original French: "*une cité ouvrière*". As said, in July 1954, Mother had written "*To the employees of Sri Aurobindo Ashram*" about her intention to create a labour colony for them.

after twenty-four years.¹ But now, it's much more modest, it's a transitional experiment. It's much more realisable – the other plan was ...

I nearly had the land: it was at the time of Sir Akbar² (you remember?) of Hyderabad. They sent me photographs of Hyderabad State, and there, among those photos, I found my ideal place: an isolated hill (a rather large hill), below which a big river flowed. I told him, "I would like to have this place," and he arranged the whole thing (it was all arranged, they had sent me the plans, and the papers and everything declaring it to be donated to the Ashram). But they set a condition (the area was a virgin forest and uncultivated lands): they would give the place on condition, naturally, that we would cultivate it, but the products had to be used on the spot; for instance the crops, the timber had to be used on the spot, not transported away, we weren't allowed to take anything out of Hyderabad State.³

There was even Norman [an Ashramite], who was a sailor and who said he would obtain a sailing boat from England to sail up the river, collect all the products and bring them back to us here⁴ – everything was very well seen to!

Then they set that condition. I asked if it was possible to remove it, then Sir Akbar died [in 1941] and it was over, the whole thing fell through. Afterwards I was glad it hadn't worked out because, with Sri Aurobindo gone, I could no longer leave Pondicherry – I could leave Pondicherry only with him (provided he agreed to go and live in his ideal city).

At the time I told [Antonin] Raymond,⁵ who built "Golconde," about the project, and he was enthusiastic, he told

1 As Mother had spoken about it to Raymond in 1938, 24 years later meant 1962.

2 Sir Akbar Hydari (1869-1941) was then the Dewan (Prime Minister) of the 'Nizam' (ruler) of Hyderabad State. He had already arranged for a large grant to be sanctioned for the Ashram Guest-House, *Golconde*.

3 Princely states, such as Hyderabad enjoyed some measure of autonomy within British India.

4 Mother may be speaking here of some intermediary period (24 years?) during which only part of the Ashram would have moved.

5 Antonin Raymond (1888-1976) was the (Czech) architect of the Ashram

me, “As soon as you start building, call me and I will come.” I showed him my plan (it was on the model of the [my] symbol, enlarged), and he was quite enthusiastic, he found it magnificent. It fell through.

But the other project [this new Auroville], which is just a small intermediate attempt, we can try. I am under no illusion that it will retain its purity, but ... we will try something.¹

S.: Much will depend on those you will entrust with the financial organisation of the project?

The financial organisation, for the moment, is looked after by Nava, because he is the one who receives [the money] through that “Sri Aurobindo Society” and he is the one who receives the money, who has bought the lands – there is already a good amount of land bought. That’s going well. Naturally the difficulty is to find enough money, but for example, for the pavilions, it’s each country that will meet the expenses for its pavilion; for the industries, it’s each industry that puts its money into the business; for the residents, each will give the money necessary for his land and [his accommodation]. And the government (Madras has already promised it to us) gives between 60% and 80% (partly a *grant*, which means it’s given, and partly a *loan*, free of interest and repayable over ten years, twenty years, forty years – a long-term repayment). Nava knows his way about, he has already got results. But depending on whether money comes in fast or only little by little, it will go faster or slower.

As regards the construction, it will depend on Roger’s plasticity...²

I am not concerned about the details at all, there is only that

guesthouse “*Golconde*”. He is now considered as one of the fathers of modern architecture in Japan.

1 Note again that, at that time, Mother didn’t expect much of Auroville as a society.

2 Note this important point.

Pavilion that I would like to be very pretty¹ – I see it. Because I saw it, I had a vision of it, so I'll try to make him understand what I saw. The park, too, I saw – those are old visions I had repeatedly.² But that's not difficult.

The biggest difficulty is water, because there is no nearby river up there; but they are already trying to harness some rivers. There is even a project to divert water from the Himalayas and bring it across the whole of India³ (Louis⁴ had made a plan and discussed it in Delhi; of course, they objected that it would be a little costly!). But anyway, without going into such grandiose things, something has to be done to bring water; that will be the biggest difficulty, that's what will take the longest time. As for the rest – light, power – it will be made on the spot in the industrial section – but you can't manufacture water! The Americans have given serious thought to a way of using sea water, because the earth no longer has enough drinking water for people (the water they call “fresh” ... it's ironical); the amount of water is insufficient for people's use, so they have already started chemical experiments on a big scale to transform sea water and make it usable – obviously that would be the solution to the problem.

S.: But it already exists.

It exists, but not in a sufficient proportion.

1 Note that Mother invited Roger to build her “ideal town” and at that time her main concern seems to be the future Matrimandir.

2 Note that Mother says here that she had repeated visions of Matrimandir and of its Park. Yet, the plans she will approve in 1970-71 are far from being as simple as what she “saw” and described in this conversation. What she describes two days later to Huta will also be different. Things change...

3 Note that (as can be seen on the Web) successive Governments of India have been considering interlinking India's main rivers. The “Telugu Ganga” project (also known as “Krishna Water Supply Project”) is one of several existing examples of such inter-basin water transfers (it brings water from the Krishna river to Chennai).

4 Louis Allen, a South African civil engineer cum Ashramite, then in-charge of the Ashram farm “*Lake Estate*”, which he had started in 1955.

S.: Yes, in Israel.

They do it in Israel? They use seawater? Obviously, that would be the solution – the sea is there.

It has to be studied.

Then water would have to be sent uphill.

S.: A yacht club wouldn't be bad, too!¹ (laughter)

Ah! Certainly, with the industrial section.

S.: Near your harbour, here.

It won't be a "harbour", but anyway. Yes, the hotel for visitors with a yacht club next to it, that's an idea. I'll add it (*Mother makes a note*).

S.: It would surely be a great success (!)

Oh, you know, there's a flood of letters, *mon petit*! From everywhere, every country, people write to me, "At last the project I have been waiting for!" and so on. It's a flood.

There is also a gliding club. We have already been promised an instructor and a *glider* – that's promised. It will be in the cultural section, on top of the hill.

Naturally the yacht club has to be by the sea, not on the lake; but I thought (because there is a lot of talk of deepening the lake, it has almost silted up), I thought of a seaplane station there.²

S.: There could also be sailing on the lake?

Not if there are seaplanes. It's not quite large enough for

¹ Satprem was very fond of sailing at sea.

² Seaplanes ("Hydravions" in French) were commonly used, mainly for trans-oceanic flights prior to the end of WW II.

sailing. But it would be very nice for a seaplane station. But it will depend: if we have an airfield, it won't be necessary; if we don't have an airfield... But in the *Lake Estate* project,¹ there was already an airfield. Soni, who has become a *Squadron Leader*, also sent me a plan for an airfield, but for small planes, while we want an airport that can provide a Madras service regularly: an airfield for passengers. There has already been a lot of talk about this, there have been talks between Air India and another company, but then they didn't agree – all sorts of silly little difficulties. But all that will fall off naturally with Auroville's growth – people will be only too glad to have an airfield.

No, there are two difficulties. The small sums of money, we have them (as I said, what the government can lend, what people give to have a plot – all that is coming), but the problem is the massive sums: because it takes billions to build a city!...²

* * *

1 This refers to Mother's attempt, in 1956-59, to develop there a very large project "New Horizon", which didn't materialise. Read *Mother's Agenda*, 20th August 1960.

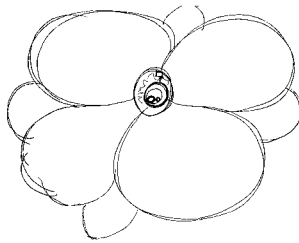
2 Fifty years later, this will remain a major challenge.

1965, June 25

Mother draws again a plan of the future town – this time in front of Huta, and she describes it to her.

MMTL, pp. 6-7; Spirit, pp. 12-15; AMW, pp. 47-49.
English. Scans of the two sketches available.

Years later, Huta will write that Mother started by saying that her town plan was in the shape of a flower, a hibiscus, “Godhead”,¹ to which she had recently given the name “Auroville”.² She then explains:³



This drawing is divided into four petals with small semi-circles between their divisions. They are meant for Civil Services like Post Offices, Banks, telecom, Telegraph and so on. The four petals represent four Powers of the Supreme Mother: they are Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati.

Mahakali: Industrial area: Small industries will be in this place. The big ones will be on the seaside. And further towards Madras the land will be extended covering some

1 Sometime between June 1970 and May 1972, when Mother will review her Flower Book with Tara, she will add a commentary to each spiritual name. For “Godhead” (“Divinité” in French), her commentary will be: “Pure and Perfect, it puts out its force in the world”.

2 Years later, Mother will name a different hibiscus “Auroville”.

3 We reproduce here what Huta wrote in her second book, *The Spirit of Auroville*, which is not always the same as what she had written in her first book: *Matrimandir – Mother’s Truth and Love*.

50 miles¹ or so. Also the land of Auroville will be extended towards Lake Estate² southward.

Big industries will be far away from the inner parts, which must be in total silence and peace. They must not be affected by smoke and noise from heavy machinery.

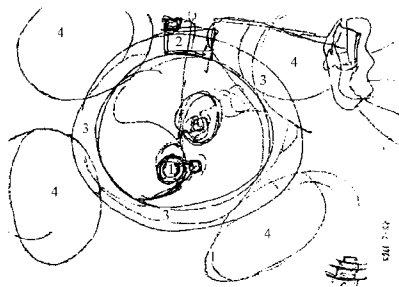
Maheshwari: the Residential area: Here the ground must not be levelled but be kept as it is with hillocks. There will be tall³ trees, grass, flowers, small ponds, fountains, rockeries – all natural things – nothing should be artificial.

Mahalakshmi: Cultural zone: In this area there will be art galleries, studios, museums, exhibitions halls, an auditorium, schools, colleges and so on. Musicians, dancers, painters, sculptors and other artists will have their houses surrounded by natural beauties. The artists will be undisturbed and free to create new things.

(Smiling at Huta, Mother adds:) You will paint the walls of the Auditorium.

Mahasaraswati: International Zone: Pavilion of all countries which present their customs and cultures.

(Mother then draws a plan of the centre area of the town and describes it to Huta:)



1 Huta is clearly mistaken here because all other documents mention fifteen square miles and not fifty miles.

2 A very large Ashram farm at the southern end of Osudu Lake.

3 In MMTL, Huta omitted the word: "tall".

Ah! Now, the Mother's Pavilion. This will be a separate island surrounded by a lake, tall trees, gardens with various kind of flowers.

I especially want the creepers of red hibiscus (Power) upon the outer dome of the Mother's Pavilion. They will look like living jewels against the white marble.

There will be rockeries in Japanese style, varieties of cactus, small waterfalls, small pools with lilies, lotuses, small bridges, various kinds of fountains and marble statues – one of them will be Shiva in deep trance. From his matted hair flows the water like a fountain...

There will be only one entrance. I want precious, semi-precious and artificial stones to be paved from the gate to the Mother's Pavilion in gradations, because they are full of meaning.

The Pavilion will be in white marble and will have three storeys.

The ground floor will be a huge marble hall. Nothing material is to be kept in it except an arrangement by which there will be a perpetual flame representing the Immortal Flame of the Supreme Truth.

This flame will burn in a lotus built in the centre of Sri Aurobindo's symbol and my symbol combined in a design made of pure gold. The Supreme Truth will be invoked in it. For the second floor, I do not know yet, but on the third floor there will be a terrace garden and from this top floor the whole of Auroville will be seen.

On the terrace, I would like to have carved marble seats with satin cushions – you know marble seats – you know, they carve peacocks, flowers and things like that in marble. The Shrine must have a vast area – not like this (*Mother takes her handkerchief in her palm and closes her hand*), so small. Also there must be a silent zone. No vehicles should move in this area, there should be no noise of any kind.

The Park of Unity¹ will be divided into twelve gardens, which will represent the Twelve Attributes of the Supreme Mother and her Four Powers.

In these gardens, I would like to have varieties of flowers – especially the different kinds of hibiscus – the Divine Consciousness.

On the other side, towards the boundary of the gardens, I wish to have a lake², huge trees like palms, pines, various types of ferns, neem, Indian cork trees, eucalyptus and many other beautiful big trees. They all represent Unity and Aspiration. When the lake will be dug, all the soil will be collected on one side in order to make it look like a small mountain where there will be fir trees. You see, in future there will be snow.

Beneath each tall tree around the Mother's Pavilion there would be small carved marble seats. People will meditate in the open and be one with the vastness of Mother Nature – the Mother of the multitude and Her Creation.

And you will be the guardian of the Mother's Shrine. Your tiny house in the shape of a lotus bud will be built on the island very close to my house.

Look! All these letters of yours have started the Mother's Shrine. I will explain to you more when I have spoken to the architect [Roger], who will come in September.³

Note that, at that time, Roger was in France and that in all likelihood the content of this conversation was never shared with him. It is only in December 1977 that Narad will share with him Mother's sketch of the Matrimandir area and the explanations.

* * *

1 This is the first record of Mother speaking of the "Park of Unity".

2 Note that two days earlier Mother had spoken of "reservoirs that would provide water to the residents"; these have now become a "lake".

3 Roger will indeed visit in September, for the first time after accepting his appointment as Auroville's architect in March 1965.

1965, July 24

Excerpt from Mother's answer to Huta who had reported to her that people had started telling certain things about Auroville:

Spirit, p. 27.

English. Scan of the original available.

What you have just written is news to me. I know nothing about it.

I told you already that I am waiting for the architect of Auroville who is coming at the beginning of September and we shall do together the plan of the town. I shall explain to him what I want and things will be done accordingly.

Nobody else has any saying in the matter.¹ If sincerely you want the Truth, you must first abstain from believing all the stories that people tell you, not always with a very harmonious intention.

* * *

1965, September 1

*While looking at a picture of Kyoto's "Rokuon-ji"
(Golden Temple) with Huta, Mother tells her:*

MMTL p. 9; *Spirit*, pp. 21-22; AMW, p. 50-51.

English.

Child, this is exactly what we shall have except for the shape of the roof – it must be a terrace and a dome, but the surroundings will be the same – lake, flowers, trees, rockeries, small waterfalls and so on.

The Mother's Shrine will be like that.²

1 Mother will keep repeating this to Huta, who will nevertheless keep listening to people who assumed they knew what Mother's intentions were – but didn't know.

2 Note that, in her second book (*The Spirit of Auroville*), Huta won't write "The Mother's Shrine will be like that." Did Mother say these words?

Gardening is a wonderful thing – especially in Japan.

Again, it is very possible that Mother never said this to Roger.

* * *

1965, September 7

Excerpt from a note to Huta:

MMTL, pp. 9-10; Spirit, p. 25; AMW, p. 51.
English. Scan of the original available

Roger has just arrived yesterday; I am seeing him this morning to explain to him the plan of Auroville.

The central park will be the Park of Unity containing the Pavilion and its “annexe” [Huta’s house] as formerly decided.

* * *

1965, September 7

Having arrived on 6th from Paris, Roger visits Mother for the first time after being invited by her to build her “ideal” town. He presents her with an 8-page report, in French. She makes a number of comments in its margins and some more on a small note pad.

Original in Roger’s personal archives.
French. Scan of the original available.

*“Considerations and General Data on the
Location of Auroville on the Proposed Lands”*

“Guiding principles.”

(Roger writes: “In the particular case of Auroville the

centre should be as far as possible of the main highway¹
because of the presence of the Pavilion of the Mother in the
Park of Unity.”)²

(Mother writes:)

**The park of Unity
must be surrounded
by some kind of
isolating zone
so that it is
solitary and silent.
One has access to it
only with permission.**

*Le parc de l'Unité
doit être entouré
d'une sorte de
zone isolante
afin qu'il soit
solitaire et silencieux
On n'y a accès
qu'avec permission*

(Roger writes that the new town's population is “estimated
at 10,000 inhabitants at its beginning, and before thirty years
may reach 100,000, and in the future even more.”)³

(Roger writes on the problems created by the excessive
number of cars in modern cities and suggests replacing them
by “another one, more healthy, less clumsy and noisy and more
aesthetical, maybe more recent, if possible.”)

(Mother writes:)

**Small size electrically
powered vehicles,
capable of transporting
about 200 Kg at
a speed of 15 km/h.**

*Véhicules à moteur
électrique
de petite dimension
pouvant transporter
environ 200 kg
à une allure de
15 km. à l'heure.*

1 If indeed Roger had read the transcript of Mother's conversation with Satprem on 23.6.65, he is likely to have been under the impression that the centre of the town would be close to the NH 32. BUT, till then, Auroville owned land only West of this National Highway.

2 Mother will agree to shift the centre of the town eastward, between the NH 32 and the ECR.

3 Note that this means that Mother had not yet told Roger for how many inhabitants to plan.

(Regarding the Residential Section, Roger writes:

“On completion of each of the construction phases, one can consider that:

- a) in 5 years, the city will house 10,000 inhabitants, that is 4 inhabitants per 100 m² accommodations, that is 4,000 accommodations¹;*
- b) in 15 years, 20,000 inhabitants, that is 8,000 accommodations*
- c) in 20 years, 50,000 inhabitants, that is 20,000 accommodations²*
- d) in 30 years, 100,000 inhabitants, that is 40,000 accommodations.)*

(Roger then speaks of the acreage of land required to house all this population:

“If one considers that for collective housing³, that is ground + 3 storeys, 100 accommodations per hectare, which is a very reasonable figure, one will require:

- a) for the 4,000 accommodations, 40 hectares;*
- b) for the 20,000 accommodations, 200 hectares; and*
- c) for the 40,000 accommodations, 400 hectares.*

If for individual housings⁴, 50 houses per hectare is the norm,⁵ double the area of land will be required. For 4,000 houses, 80 hectares, etc.”)

1 Roger is mistaken here. If in average each accommodation houses 4 persons, in order to house 10,000 persons 2,500 accommodations – and not 4,000 – will be required.

2 Note that Mother will tell Roger – probably on this occasion – to plan for 50,000 inhabitants only and that she wants the entire city to be built within 20 years – or less. Interestingly, planners never plan more than 20 years in advance.

3 In France, ‘habitat collectif’ means apartments.

4 In France, ‘habitat individuel’ means houses (even if small & attached).

5 50 houses per ha = 200 m²/house plots but one has to deduct at least 15% for roads and other common areas. This means that the average size of house plots will be 170 m², which is much smaller than the plots (250, 500 and 1,000m²) Mother keeps sanctioning. This seems to indicate that coordination between Navajata and Roger was poor...and that Mother let them both free.

(Mother marks this entire paragraph and writes)

Very good

(Regarding the kind of standing to be adopted for these accommodations, Mother writes:)

Beauty in simplicity – comfortable but without luxury for luxury, harmony in usefulness.

Nothing is more beautiful than a harmonious simplicity.¹

(Regarding the type of accommodations to be provided, Mother writes:)

I am in favour of some diversity in the types, in accordance with the types of residents.

(Regarding the Industrial Section, Roger asks: “Shouldn’t some of these industries be set up simultaneously with the displacing of villages² in order to provide work immediately to their inhabitants and solve partly the difficult problem of relocating these villagers?”)

(Mother writes:)

Only primary schools, especially in Tamil, probably one in Hindi for the families of Auroville’s industrial and agricultural workers.

(Regarding the Cultural Section, Roger asks:

1 Some Auroville architects and other builders need to keep this in mind..

2 Note that when Roger wrote this, he had not yet talked with Mother about Auroville. Later the idea seems to have been to offer to the local villages either to join Auroville or agree to move further away. But this did not happen.

“Considering the expected number of inhabitants in Auroville, the number of children will be 2,000 in 5 years, 5,000 in 10 years, 20,000 in 20 years and 40,000 in 40 years. The requirements in terms of school and university need to be defined within a precise planning prepared with a lot of care, their specialisation, their number, etc. These programs pre-condition all the research in terms of urbanism right from the start of the study. The same problem needs to be defined for the sports. The intention of Sweet Mother to make it possible to host the Olympic possible in the near future, necessitate a study programme whose implications have to be envisaged straight away.)

(Mother writes):

For the time being the education section is less urgent than the others.¹

Near the centre of the town, I want auditorium, museum, exhibition Hall, etc.

The sports are planned more for a possibility of the Olympic Games than for the physical education of the children.

The education of the Ashram children, both academic and sportive, continues at the Ashram with its normal development, which has nothing to do with the creation of Auroville.

* * *

¹ Could this be because, at that time, Mother didn't wish many children to live in Auroville (at least not during its construction phase)?

1965, September 8

*Mother's first message for Auroville:*¹

MI, Dec 1965, p. 27; SAS Info (10, Dec. 1965); Gaz. Vol 3 No 1, p. 11; MoA, p. 2; CWM, Vol. XIII, pp. 193-94; GMLA, p.130; AMW, p. 51.

English. Scan of the original available

**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 realise human unity.²**

*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 realise human unity:
8-9.65.*

* * *

1965, October 10

Excerpt from a letter to Huta:

Spirit, p. 28

English. Scan of the original available

It is Roger who will lay the first stone of the Pavilion [of the Mother]³, in front of a few people (one of each country) and you will be there.

Roger will come back in February or March of next year 1966;⁴ so the ceremony cannot take place before that. [...]

Once more, my dear child, I warn you not to, listen to what

1 On the previous day, Mother had commented to Satprem "A universal town – not international; universal."

2 Mother will comment this message on 20.09.66.

3 Note that, at that time, the ceremony marking the launch of Auroville's was to be the laying of the foundation stone of this Pavilion. This foundation stone will become the Urn.

4 Roger will indeed come back to visit Mother in March 1966.

people tell you, whoever they are, about Auroville, because nobody except me knows the exact thing.¹ If you want to know something about Auroville, ask me, and nobody else.

And about the Pavilion² I will certainly let you informed of all happenings.

* * *

1965, October 13

Answer to a question on the right way to achieve lasting world unity:

CWM, Vol. XV p. 61.

To realise the consciousness of the ONE.

* * *

1965, October 27

Answer to a question on whether there is “a danger that people will get involved in material things and in competition to enhance their pleasure and material progress, thus forgetting that Auroville should only be the background for clinging to the Truth and realising human unity in order to achieve the goal of Divine life.”

SAS Info 17 (Sept. 1967); Gaz. Vol. 8/3-4, p. 25; AMW, p. 52.
English

This will depend on the sincerity of each one and cannot be enforced by exterior means.

* * *

¹ As already said, Mother will say this repeatedly.

² This Pavilion will later be known as “Matrimandir”.

1965, November

Answer to a question on whether one should find in every country a very wealthy person who would be the centre for collecting funds for Auroville (in the hope that such a person would never give the impression of begging):

MoA, p. 77; CWM Vol. XIII, p. 252; Gaz. Vol. 4/1, p. 17; AMW, p. 52.
French

In principle this way is all right. But in practice, and to avoid all possibility of failure (because failure would have a deplorable effect), we must wait for an indication from circumstances of which I will be immediately informed. And then I will give the signal to go ahead.

* * *

1965, December

*In order to provide some basic information on Auroville to interested parties, Gilbert Gauché presents to Mother a first questionnaire with proposed answers. She accepts a few answers and, to most questions, writes in her hand her own answers:*¹

Roger's personal archives, MoA p. 11-12; CWM, Vol. XIII, pp. 194-196; Gaz. 3/1, p.11-12, SAS Info 27 (April 1970); AMW, pp.33-36.
French. Scan of the original available

FUNDAMENTAL QUESTIONS ABOUT AUROVILLE

1: *What is the aim of Auroville?*

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,

¹ When Mother writes her own answer to a question, we do not feel the need to present also here Gilbert's suggested answers.

all politics and all nationalities.

*The purpose of Auroville is to realise human unity.*¹

- 2: *Who has taken the initiative for the construction of Auroville?*

Le Seigneur Suprême

The Supreme Lord.

- 3: *Who participates in the financing of Auroville?*
The Supreme Lord.

- 4: *If one wants to live in Auroville, what does it imply for oneself?*
To try and attain Supreme Perfection.²

- 5: *Must one be a student of yoga in order to live in Auroville?*
All life is yoga, hence one cannot live without practicing the Supreme Yoga.

- 6: *What will be the Ashram's role in Auroville?*
Whatever the Supreme Lord will want it to be.

- 7: *Will family life continue in Auroville?*
May one produce children here?³
If one has not gone beyond that.

1 Gilbert reproduced Mother's first message for Auroville, dated 8.9.65.

2 In February 1968, Udar will explain to the Consul-general of USSR that being "*the willing servitor of the Divine consciousness*" is the same as thriving for the "*ultimate perfection*".

3 For some reason, this first line was never published.

8: *Can one retain one's religion in Auroville?*

If one has not gone beyond that.

9: *Can one be an atheist in Auroville?*

If one has not gone beyond that.

10: *Will there be a social life in Auroville?*

If one has not gone beyond that.

11: *Will there be compulsory community activities in Auroville?*

Nothing is compulsory.

12: *Will money be used in Auroville?*

*Tant que les habitudes
humaines seront telles.*

As long as human habits will be such.¹

13: *How will work be organised and allocated in Auroville?*

The aim to attain is to allocate the activities not according to the "wealth" or the social position of the individuals, but according to each one's capacities.

Work must become a way to express one's personality and to develop one's specific aptitudes, not to "earn more", but to serve better the general evolution of the society towards a better human life.

Good²

1 On 8.10.69, Mother will change this answer to: "No. Auroville will have money relations only with the outside world."

2 This answer will later be replaced by an excerpt from "A Dream":

"Money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community

14: *What will be the relations between the inhabitants of Auroville and the outside world?*

*Each person is allowed full freedom. The external relations of residents in Auroville will be established for each one according to his personal aspiration and his activities within Auroville.*¹

Good

15: *When is the beginning of the construction planned to be?*

Nothing can be said without consulting Roger.

16: *For how many inhabitants is Auroville planned?*

The town is planned to reach gradually a maximum population of 50,000 inhabitants.²

17: *When will one be able to see a model house, a model apartment?*

?

18: *Who will own the land and buildings of Auroville?*

Le Seigneur Suprême

Supreme Lord.

19: *Can one have a lease deed for a minimum period of time?*

People who – having been accepted for living in Auroville – will have made a donation corresponding to a given type of accommodation, will have the

as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action."

1 The proposed answer was accepted by Mother and published together with her answers to the other questions in some publications.

2 This is the first documented mention of the population for which Auroville is to be planned. However this particular answer won't be published.

guarantee to be able to live for their entire life time in the corresponding living quarters.

Their children, if they are also accepted as residents, will benefit from the same accommodation during their lifetime.¹

20: *Will there be modern facilities in Auroville?*

All modern facilities useful to live a harmonious life oriented towards the development of the spirit and the body will be there in Auroville.

(This answer wasn't published)

21: *What will be the means of transport in Auroville?*

Inside the town, there will be no car traffic. Small vehicles, running at a speed of about 15 km/h will be at the disposal of the inhabitants for going around.

(After "small vehicles, Mother adds)

Electrically powered.²

22: *Will the habitations be "standard" or will one be able to get one's house built according to "one's own idea"? It has been foreseen to build types of houses corresponding to the needs of single persons, families of 2, 3, 4, etc.*

There will be apartments and stand alone houses.

The architecture will be studied for the entire city, it won't be possible to have a house built according to "one's own idea". All the plans and construction will be taken up by the architecture office of the town.

(This answer wasn't published)

1 This question and Mother's answer were not published but a similar statement was printed on the Applications for Residence in Auroville.

2 On 8.10.69, Mother will replace the entire answer to this question by "We do not know".

23: *What will be the different types of houses and apartments?*

(Gilbert doesn't suggest any answer and neither does Mother.)

24: *Will there be modern medical facilities?*

Yes, each one will be able to choose between different forms of medicine: Allopathy, Ayurveda, Homeopathy.

(Mother adds:) Nature Cure, etc. etc. etc.

25: *How will be solved the problem of education of the children?*

(Gilbert doesn't suggest any answer and neither does Mother.)

26: *What languages will be used for teaching?*

All the spoken languages of the earth.

27: *What will be the role of the pavilions of the different countries?*

Auroville being a Universal township, it wants to make available to its inhabitants the means to get into contact with the culture, the typical characteristics of the civilisations of the different parts of the world.

The pavilions will be some kind of Cultural Embassies of each country in Auroville.

(This answer wasn't published)

* * *

1965, December

*Gilbert Gauché presents to Mother a second typed questionnaire with proposed answers. Mother changes by hand very few of the proposed answers, but very few of this second batch will be published:*¹

MoA p. 11 (Q8 only); CWM, Vol. XIII, p. 194-196 (Q8 only); AMW, p. 34 (Q8 only).
French. Scans of the original available.

MISCELLANEOUS QUESTIONS

Q.5: Will there be modern shops like supermarkets, where to find whatever one needs?

There will be a special neighbourhood reserved for shops².

Q.8: Will there be camping grounds in Auroville?

All things are as they should be when they should be.

* * *

¹ We are only reproducing here the only two questions Mother answered.

² This question and Mother's answer were never published. On 23rd June 1965, Mother had already told Satprem that one of the 4 "Intermediate Zones" would be for shops.

1965, December 24

Excerpt from a conversation with Huta:

MMTL, p. 10; Spirit, p. 29; AMW, p. 53.
English.

The place for the Mother's Shrine [Matrimandir] is chosen¹.
It is really a very nice place.

Huta: Mother, the Truth must win.

If there is anything certain, then it is the Truth and that must
win and it shall win.

*H.: Mother, first the Truth must have its place in Auroville
and the rest will follow.*

My child, the Lord is arranging everything. Look, while we
are talking, He is right here and smiling at us.

* * *

¹ What may have been decided at that time was to shift the site north-eastwards, to the area between the villages of Edayanchavadi, Kottakarai and Kuilapalayam. The exact location of the centre of the future town seems to have been finalised only during Roger's 1967 visit (that is, most probably in January). The exact location of the Matrimandir will be decided sometime in 1970, when Roger conceived the plans of the Matrimandir Island, whose model will be presented to Mother and approved by her in February 1971.

1966

Let us serve the Truth



Let us serve the Truth

In 1966, the response to Auroville was very positive. In late October, it culminated with UNESCO's General Conference approving unanimously and for the first time a resolution in its support presented by India's Delegation. It did this exactly one month after Mother had told Satprem that Auroville was the "last hope" to prevent a new world conflict and that, what mattered most was that the world's major powers collaborate in Auroville's construction.

It is also in March 1966, that Roger Anger (to whom Mother had asked to build her "ideal town") presented to her his first two models of the town. She opted for the 'Nebula' model.

1966, January 8

Excerpt from a conversation with Satprem.

Mother reads aloud a letter from Sri Aurobindo, which she intends to publish in the February issue of the "Bulletin":

AM, p. 15-16; MA, p. 15-16.

Sri Aurobindo's letter in English. Conversation in French.

"The only creation for which there is any place here is the supramental,¹ the bringing of the divine Truth down on the earth, not only into the mind and vital but into the body and into Matter. Our object is not to remove all 'limitations' on the expansion of the ego or to give a free field and make unlimited room for the fulfilment of the ideas of the human mind or the desires of the ego-centred life-force. None of us are here to "do as we like", or to create a world in which we shall at last be able to do as we like; we are here to do what the Divine wills and to create a world in which the Divine Will can manifest its truth no longer deformed by human ignorance or perverted and mistranslated by vital desire. The work which the sadhak of the supramental yoga has to do is not his own work for which he can lay down his own conditions, but the work of the Divine which he has to do according to the conditions laid down by the Divine. Our yoga is not for our own sake but for the sake of the Divine. It is not our personal manifestation that we are to seek, the manifestation of the individual ego freed from all bounds and from all bonds, but the manifestation of the Divine. Of that manifestation our own spiritual liberation, perfection, fullness is to be a result and a part, but not in any egoistic sense or for any

¹ At this point in time, does Mother feel that Auroville could become the "cradle of the supramental?"

ego-centred or self-seeking purpose. This liberation, perfection, fullness too must not be pursued for our own sake, but for the sake of the Divine.”

I find this admirable! And it should be repeated over and over and over again – to oneself and to others, every minute.

It's the perfect answer to the present condition.

That's the point, isn't it: it touches on the very crux of the difficulty (*Mother pinches something tiny and very hard between her fingers*). Despite everything, even though you may give everything, there is something (*same gesture*) and that something always remains there, behind.

Yesterday evening I was glad to read this. I said, “There! This is what we need.”

We must publish it and repeat it to each and every one.

* * *

1966, January

In a letter, Mother's son, André,¹ writes: “If you ask Mother for news of Auroville, She will answer”:

MI, Aug 1967, p. 421; Gaz Vol. 3/1, p. 13; MoA, p. 12; CWM, Vol. XIII, p. 196; AMW, p. 57. French.

Auroville is going well and is becoming more and more real, but its realisation does not proceed in the usual human way and it is more visible to the inner consciousness than to the outer eye.

* * *

¹ Mother once told a disciple: “Never believe what anyone tells you I have said... except André, he has been trained to report my words correctly”.

It is at that time that the first Application Forms for Land in Auroville are printed and circulated. Mother writes her sanction on each application and signs it.

LAND IN AUROVILLE

The minimum area of land allotment is 3,000 sq. ft. [279 m²] and larger areas are granted if desired.¹ The Mother has fixed Rupee one per square foot [Rs 11/m²] as donation² for the use of developed land (incl. water and electric connection up to the site).³ The amount can be paid in full at once or in instalments subject to The Mother's approval. All cheques should be drawn in favour of the Sri Aurobindo Society.

The whole township with all its property will belong to the SAS⁴ of which the Mother is the President. Persons accepted for residence will be granted the use of the house and land throughout their lifetime and their children can continue to use them if they follow the same ideals and have The Mother's approval.⁵ Those who wish to start an industry may submit their proposals.

Each application is placed before The Mother with a photograph of the applicant and the allotment is made after obtaining The Mother's approval. The application should indicate the extent of land applied for and the procedure of

1 Soon, new versions of these forms will speak only of plots of 250, 500 and 1,000 m². They will also specify that "The area of the construction will be limited to less than one-third, that is, 70 m² for a plot of 250 m²."

2 These "contributions" didn't qualify as "donations" as the contributors were to receive possession rights over a developed plot of land in exchange of their financial "contribution".

3 One has to assume that access roads, sewage and telephone connections were also going to be provided along with these developed plots.

4 For a while (in 1966-67?) the possibility of "exceptions in special cases" was mentioned on these Forms.

5 Note that "No private property" was a rule from the outset – but possession rights were guaranteed.

payment. A copy of the latest photograph of the applicant must also be enclosed.

We are trying to obtain government loans of 80% on residential houses and 70% loans for industry, repayable within fifteen years by the persons concerned.”¹

Provisions will be made for those wanting single rooms and also for those requiring two-room apartments. The donation for these will be decided later.

In all matters, the decision of The Mother, President of the SAS, will be final.

* * *

1966, February 6

Answer to Huta who had reported that quite a number of people were not convinced about Mother's vision about the new world and had written about it:

MMTL, p 11.

English. Scan of the original available

Truth does not depend on any exterior form, and will manifest in spite of all bad will and opposition.

* * *

¹ It doesn't seem that such loans were ever made available.

1966, March 1

*Excerpt from Mother's answer to Huta who had asked
what virtue one should possess in order to be worthy of
being a guardian of the "Truth Pavilion":*

MMTL, p. 12; *Spirit*, p. 40; AMW, p. 58.
English. Scan of the original available.

The pure love from your heart and soul is all that is required
to make you worthy of being the guardian of the Truth Pavilion.

* * *

1966, March 6

*Excerpt from a letter to Kailas (the Ashramite liaison
for UNESCO):*

AV-Archives (Kailas' file)
English. Scan of the original available.

Your idea to go to Delhi is good.

But we must be very careful that UNESCO does not want to
take the direction of the whole affair because it would no more
be a Divine creation but a human realisation.

What I write to you is private and must not be revealed but
it must guide your action, otherwise we would land in great
difficulties.

* * *

1966, March 7

Answer to Huta who had again asked that the foundation stone of the “Truth Pavilion” be laid at the earliest:

MMTL, p. 14, *Spirit*, p. 42; AMW, p. 58.
English. Scan of the original available.

I have left everything to the Lord.

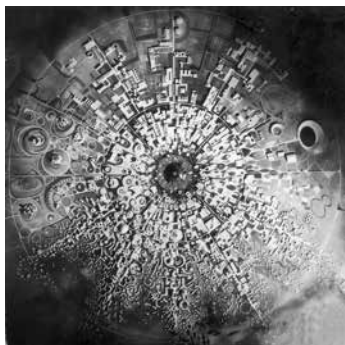
It is He who decides and will always decide for this body –
As yet, for this matter, He has not let me know His will – That
is why I have not answered.

* * *

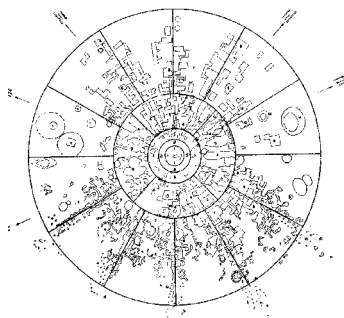
1966, March 8

Having just arrived from Paris for his second visit after becoming Auroville's Chief architect, Roger presents to Mother his first two concepts/models for the town.

Mother rejects a “Rectangular” concept, which is not based on her own sketch of the town, and accepts wholeheartedly the “Nebula” concept, which is based on her sketch of the town and whose road network is based on her symbol. The diameter of the town is 3 km.



“Nebula” model



Its road network

* * *

1966, March 10*Excerpt from a letter to Huta:*

MMTL, p. 15; *Spirit*, p. 43; AMW, p. 58-59.
English. Scan of the original available

I have said nothing about Auroville this morning, because I had not yet had a talk with Roger. Yesterday, I saw only the plans and models of the town that are simply wonderful, just as I wanted them to be. They will be exhibited in the Auroville office in front of the Ashram. You can see them there, and I am sure that you will be happy as the Truth Pavilion is a kind of island in the centre of an artificial round lake and looks like an immense lotus opened towards heaven.

I talked with Roger only this afternoon and he told me all his plans of action and work which are excellent.

He says that the foundation stone must be laid only when the work of construction will start; and naturally things are not yet ready for that. It will take some time more, which is quite right and wise.

You see, that is why the Lord did not give his answer to your prayer because the time is not yet come for it.

* * *

1966, March 12

*Answer to Huta who had written that some people
did not like the idea of her being the Guardian of the
“Truth Pavilion”:*

MMTL, p. 17; *Spirit*, p. 52; AMW, p. 59.
English. Scan of the original available.

Fear not. The Lord is not influenced by what people say or desire. You will be the guardian of the Pavilion as decided.

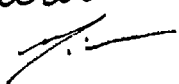
* * *

1966, March 16

Second message issued for Auroville. It is to be displayed at the first exhibition on it which will be held at the Ashram from 19th onwards so that people can admire Roger's plans which will be exhibited for the first time.

Aspiration Cafeteria; AMW, p. 60.
French. Scan of the original available.

*Bénédiction pour
la naissance, la croissance
la vie et le rayonnement
d'Auroville*

16.3.66 

Blessings for the birth, growth, life and radiance of Auroville.

* * *

1966, March 22

Answer to a question from Arindam¹ who had asked whether any copy for a brochure or pamphlet written either in America or at the Ashram regarding the American pavilion [in Auroville] must first be approved by her.

AV-Archives (Arindam's file); CWM Vol. XIII p. 234; Gaz. Vol. 9/1, p. 23; AMW, p. 61.
English. Scan of the original available.

¹ Mother had named Russel Douglas: "Arindam" and will later rename him "Auroarindam".

*x Nothing on any Auroville
project can be published
without my approval.*

Blessings
[Signature]

**Nothing on any Auroville
project can be published
without my approval.¹**

* * *

1966, March 24

*Message written on a birthday card, depicting Kyoto's
"Rokuon-ji" (Golden Temple), and addressed to Roger,
for his 43rd birthday:*

Spirit, p. 21-23.
French

24.3.66

Let this year mark the beginning of a vast and beautiful
realisation which will be the first step towards the New Creation.

* * *

1966, April 1

*Answer to a question from Robert Lawlor,² who
had written: "Dear Mother, Our vegetable crop
has been attacked by insects. While we are studying
non-poisonous means of control, and until we have
enough information to handle this problem, we
thought of carefully using some insecticides. May
we have permission to do this and your protection in
handling them?"*

¹ As seen already, people around Mother seem to know better than her what Auroville is to be....

² Bob and Deborah will later start one of the very first Auroville settlements known as "Forecomers" – a name given to them by Mother.

CWM, Vol. XIII, p. 234; Gaz. Vol. 9/1, p. 23; AMW, p. 62.
English

A mild and harmless protector is often more effective than a poisonous one.

* * *

1966, April 11

Answers to two questions from Gilbert Gauché:

AV-Archives (Shyam Sunder's file); MoA, p. 83; Gaz. Vol. 3/3, p. 19; AMW, p. 62.
French. Scan of the original typed note available.

G.: Would it be possible for people our business group (Indians or others) unconnected with Sri Aurobindo's ideas to establish businesses in Auroville for the simple financial or commercial reasons?

G.: In general, would it be possible to establish Private Limited or Public Limited Companies in Auroville?

Each case is a special one and must be considered separately.¹
No categories.

* * *

1966, April 18

Answer to Huta who had written to know how such a large project as Auroville would be materialised without money:

MMTL, p. 21; AMW, p. 63.
English. Scan of the original available.

When the Lord has decided something it is bound to happen,

¹ Note that this means that Mother has not yet ruled out the possibility of privately-owned businesses operating in Auroville. On 30.12.67, she will speak of "Aurofood" a "Pvt. Ltd." company as an Auroville business, but in 1972, she will acknowledge that it is not an Auroville business. It is her rules which will change – not the nature of "Aurofood Pvt. Ltd.".

whatever are the resistances.

* * *

1966, March/April

First record of the structure at Auroville's centre, being referred to as "Matrimandir". Till then it was referred to as the "Truth Pavilion" and "The Mother's Shrine".¹

AV-Archives

Sanskrit, French & English. Scan of the original available

मातृमन्दिर
Matrimandir
L'oratoire de la Mère
The Mother's Shrine

* * *

1966, April

Publication of a first Auroville brochure, titled "Auroville – Report on a Township to be constructed in South India". It depicts the "Nebula" concept and will be sent to all UNESCO Delegations prior to their General Conference in October-November 1966 when India's Delegation is expected to table a resolution in support of Auroville.

Brochures kept at AV-Archives

French, English and Italian.

¹ On 12th March, Mother speaks of the "Truth Pavilion" in a letter to Huta. On 23rd April she hands to Satprem an Auroville brochure (almost surely that which depicts the "Nebula" concept) in which the word "Matrimandir" is mentioned in several places. Hence "Matrimandir" seems to have got its name sometime in March-April 1966.

(In a chapter on “The Teaching”, one finds the following paragraph which, unlike other quotes, is NOT mentioned as having been written by Mother but is mentioned in some compilations as having been written by her in 1969 – and not in 1966. In Mother’s Agenda (1971, pp. 215-16), Satprem writes that the first part of this quote seems to be in part a rewording of some of her old message. As in 1971, she added the words “more exterior” after “next seeking”, it means that she had at least approved this statement.)

“The task of implementing Sri Aurobindo’s Vision has devolved upon the Mother. The creation of a new world, a new humanity, a new society expressing and embodying the new consciousness is the labour she has undertaken. In the nature of things it is a collective ideal calling for a collective effort for its realisation in terms of an integral perfection of man, The Ashram founded and built up by the Mother has been the first step towards the fulfilment of this purpose. The project of Auroville is the next seeking to extend the base of this attempt to establish Harmony between the soul and the body, Spirit and Matter, heaven and Earth, in the collective life of humanity.”

(Among other things, this brochure says “the township of Auroville will cover an area of 15 sq. miles”¹ and: “An isolating zone of great natural beauty will be maintained around the city.”² Though it is not mentioned in this brochure this city’s diameter is 3 km.

In the section on the Cultural Zone, one reads among other things: “A gliding club, a riding school and a golf course are

1 15 sq. miles = 38.85 km² = 3,885 ha = 9,600 acres = area comprised within a 7 km diameter circle.

2 This is the first mention of a (3.5 km – 1.5 km ⇒) 2 km wide green belt (under some other name) around the city.

planned in an extension of this zone, which will be further prolonged to provide for Olympic Games.”

Note that this brochure (like the following ones) describes a township which aims at being ideal but it explains neither how human unity is to be realised, nor where the funds for all these facilities would come from, nor what would be required from the individuals and their society for life there to be better/higher/truer than elsewhere. This brochure does not stipulate either that “The township with all its property will belong to the Sri Aurobindo Society”¹ – and would therefore be managed by it... unless...)

* * *

1966, April 23

Excerpt from a conversation with Satprem:

AM, p. 95-96; MA, p. 91-92; Gaz, Vol. 8/1, pp. 9 & 11; AMW, p. 62-63.
French.

(Mother hands Satprem an Auroville brochure:)²

The photos are very pretty. One is quite like a nebula.

It seems to be going very well. A very widespread collective response, and from the two opposite sides: the whole Communist side is moving, and the whole financial, American side is moving. There is an effervescence.

It's sure to work, I KNOW it exists – the city is already there (it has been for many, many years). Interestingly, my creation was with Sri Aurobindo in the centre, then when Sri Aurobindo left, I let it all rest, I didn't budge anymore. Then it suddenly

1 This wording is that which is written from the outset on every “Application Form for Residence in Auroville”.

2 The only early brochure with photos, which is published at that time and kept at Auroville Archives is that which depicts the ‘Nebula’ concept/model – which is the reason why we reported on it just before this conversation.

started coming again, as if to say, "Now is the time, it must be done." Very well. The Muslims would say, "It's fated." It's fated, it's sure to exist. I don't know how much time it will take, but it seems to be going fast.

The city already exists.

And the remarkable thing is that I simply told Roger the broad outlines,¹ asking him if he was interested. Then he went back to France and he received my formation (my old formation, which I myself had left asleep)²; he received it there. I found that very interesting. He received it, he said to me, "It came all at once, I seemed to be possessed by something, and in one night the whole thing was done."³

And the interesting point is that an architect friend of his [Pierre Braslawski] came and worked with him and participated in the creation⁴; he is now quite enthusiastic, and he is a man who has very extensive contacts with all Communist Europe, including Russia.⁵ And he is thrilled to pieces. So, on that side,

1 Actually, Mother had done more than giving Roger "the broad outlines": in March 1965, she had offered him to design Auroville; she must have briefed him after "receiving" her plan (June 1965) because, when he presented her his first report, in September 1965, he was well briefed (in all likelihood he received a transcript of her conversation with Satprem on 23.6.65, which was in French – or something on the same line) and they had discussed together his report in September 1965.

2 Mother's "old formation" dates from 1938 when she asked A. Raymond to draw the plans of a first Auroville based on her symbol.

3 The June 1966 issue of the "Information Letter" of the SAS mentions a slightly different story which other Ashram and/or Auroville related publications reproduce also:

"There is a little story behind the plan as it has emerged at present. After many weeks of research full of doubts as to what solution should be adopted, one of the architects saw the nebula in vision. Next morning the architects found the same nebula in a photograph appearing in a magazine.

From then on the work developed in an extraordinary atmosphere, the architects feeling as if they were guided. The original nebula has spontaneously developed into The Mother's symbol giving shape to the township"

According to both Piero and Vijay Poddar, the "architect" who had the vision of the "*Nebula*" was Pierre Braslawski. It is very possible that Roger then came up with the idea of basing the city's road network on Mother's symbol – that is on Mother's "*old formation*".

4 Pierre Braslawski was indeed a member of the team which had produced the "*Nebula*" concept/model.

5 According to Pierre Étévenon, who was a member of the French association for

it's working well. And in America, too, it seems to be working.

And that's precisely what I want – that these two countries [U.S.A. & U.S.S.R.] clashing with each other should come here, and each of them have a pavilion of their culture and ideal, and that they should be here, face to face, and shake hands.

* * *

1966, May 20

*Answer to Huta who was not very convinced about
Mother's supreme vision and had expressed her feelings
that everything seemed to her a dream:*

White Roses, p. 143; *MMTL*, p.21; *Gaz.* Vol. 3/1, p. 15 & 3, 2 p. 15; *MoA*, p. 7; *CWM*, Vol. XIII, p. 197; *Spirit*, p. 57; *AMW*, p. 64.
English. Scan of the original available.

20.5.66

My very dear little child Huta.
You say that Auroville is a dream -
Yes, it is a "dream" of the Lord
and generally these "dreams" turn
up to be true, much more true
than the human so-called realities!
With all my love

My very dear little child Huta, You say that Auroville is a dream.
Yes, it is a "dream" of the Lord and generally these "dreams" turn
out to be true, much more true than the human so-called realities!
With all my love.

* * *

Auroville at the time, Braslawski was a member of the "Comité Directeur du Parti Communiste Français".

1966, May 30

Answer to a question from Arindam who was asking whether Mother wants us to try and intensively spread the Yoga in America:

AV Archives (Arindam's file), 2nd question and answer only: CWM, XIII p. 252; AMW, p. 64. English. Scans of the original available.

Yoga cannot be spread by any exterior means.

* * *

1966, June 16

Answer to a question from Charlotte:¹

AV-Archives; AMW, p. 65.
English.

... Always I answer your letters but I rarely have time to put my answer on paper. You are capable of receiving these answers directly, but for that you must learn to keep your mind silent – this is the true meditation – the brain blank, immobile and turned upward. This is the necessary condition to receive the answers.... If you can hand over the care of your existence and your development to the Supreme Consciousness, then peace will enter your heart and your problems will be solved.

* * *

¹ Charlotte who had read the charter is Swedish during the Inauguration Ceremony will later be named "Shyama" by Mother.

1966, June 23*Answer to a question about setting up a workshop in Auroville:*

Gaz, Vol. 3/3, p. 19; MoA, p. 83; AMW, p. 65.
French. Verbal.

At present it is preferable to undertake only what is indispensable immediately, and to leave the future to take care of itself.¹

* * *

1966, July 6*Excerpt from a conversation with Satprem – comments on the following Aphorisms of Sri Aurobindo:*

AM, pp. 155-56; MA, p. 151; *Bulletin*, Aug. 1966, p.76; Gaz, Vol. 8/1, pp. 11 & 13; AMW, pp. 65-66.
Aphorisms in English. Conversation in French. Audio-recording available.

“118. The love of solitude is a sign of the disposition towards knowledge; but knowledge itself is only achieved when we have a settled perception of solitude in the crowd, in the battle and in the mart.

119. If when thou art doing great actions and moving giant results, thou canst perceive that THOU art doing nothing, then know that God has removed His seal on thy eyelids.

120. If when thou sittest alone, still and voiceless on the mountaintop, thou canst perceive the revolutions thou art conducting, then hast thou the divine vision

¹ This seems to confirm that Mother had not yet decided on the status of Auroville's business units.

and art freed from appearances.

121. The love of inaction is folly and the scorn of inaction is folly; there is no inaction. The stone lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres.”

That's interesting! That's just the experience I've had these last few days, yesterday and the day before. The feeling of an irresistible Power which governs everything: the world, things, people, everything... without having to lift a finger materially, and that this material hyper-activity is nothing more than a kind of foam that forms when water runs very fast – a foam on the surface – while the Force runs underneath it like an all-powerful current.

There's nothing else to say.

You always come back to that: to know is all right; to speak is good; to do is good; but to be, is the only thing which has power.

(silence)

That experience came in connection with Auroville. You know, people are getting nervous because it's “not going quickly”; so I had that vision of the formation, the divine creation which is happening underneath, all-powerful, irresistible, and in spite of all this outer commotion.

* * *

1966, July 23

Excerpt from a conversation with Satprem:

... We're still receiving a number of letters because of the article in [the French magazine] *Planète*, or from people who have read your book. And there are lots of them who want to come here! That's more serious! ... But anyway, we send them literature. We tell most of them that they have to prepare themselves. And I direct a large number towards Auroville; maybe that's the essential *raison d'être* of Auroville....¹

* * *

1966, July 27

Excerpt from a conversation with Satprem:

AM, pp. 164-65; MA, p. 160; Gaz. Vol. 8/1, pp. 13 & 15; AMW, p. 67.
French.

We're still receiving heaps of letters. Lots of people want to come and are asking questions. There's going to be a crush of people – some are arranging planes! So yesterday I said, "We'll have a direct yearly flight: Paris-Auroville!" And they're going to prepare an airfield. We are already in negotiations with the government for the land: it's huge, we could make four or five airfields! There will be a landing field in Auroville: Paris-Auroville! (*Mother looks very amused.*)

It seems that in 1972, there will be a new plane that will fly from Paris to India (Paris-Auroville!) in four hours². Which means that if they leave Paris in the evening, they'll reach here at daybreak (you know that some time is lost while coming here). And if they leave here at noon, they'll reach Paris at ten in the morning – two hours before they left.

¹ Mother seems to find useful to have a place where to direct some of those disciples who want to live close to her but do not meet all the conditions Ashramites have to meet. In particular, she didn't want those disciples who had produced a child while living at the Ashram to remain there.

² Mother is obviously referring to "Concorde", the Franco-British supersonic commercial aircraft.

Satprem: They'll end up going so fast that they'll reach the day before they left!

Four hours is fast.

S.: A lot of use that'll be! I am regressive, you know. What's the use of going so fast!

It's interesting.

S.: Do you really think it's any use?

(Mother laughs ... silence) Some rather queer things are going on. But I'll talk about them when I have completed my observations.

Another year or two, and there will be something to say.

* * *

1966, August 10

Excerpt from a conversation with Satprem:

AM, pp. 176; MA, p. 172; AMW, p. 68-69. Mother's message reproduced at the end: MoA, p. 99; Gaz. Vol. 3/6, p. 11 (message only)
French.

A "Polytechnicien"¹ [Pierre Garrigues] came here with Roger. There were nine who came with Roger;² among them is

1 An engineer who, like Mother's brother (Mattéo), her son (André) and Pavitra had graduated from France's most prestigious engineering school: Paris' "Ecole Polytechnique".

2 In a personal email to the editor, dated July 2014, Fabienne Bernard, Mother's great-granddaughter remembered: "I had met Mother for the first time in 1966, after travelling from Paris through the middle-east and visiting India (Delhi, Varanasi, Agra, Fatehpur-Sikri) with Roger, who was bringing on that trip his first team of architects for their first acquaintance with the concept of Auroville. We all went to Mother together and one of the architects asked her whether she was "God".... To which she replied "*We all are "God" potentially ...*"

a “Polytechnicien” who sent me a note asking, “Are you God?”

I had seen the man two days earlier; he is very fine. If I hadn’t seen him I wouldn’t have answered, but as I saw him and he happens to be fine, I suspected from the way he asked the question that he must be a gentleman born in a Catholic-family. So I answered, “This question may be asked of EVERY human being, and the answer is, yes, potentially.” And out of consideration for his goodwill, I added (I don’t remember the exact words): “This is the task everyone must accomplish.”

Since then, he has been quite silent.

(Mother’s message to Pierre Garrigues:)

“For those who are afraid of a word, we call “divine”: all the awareness that we must acquire, all the power that we must obtain, all the love that we must become, all the perfection that we must achieve, all the harmonious, progressive equilibrium that we must manifest in light and in joy, all the new, unknown splendours that must be realised on Earth.”¹

Another one [Pierre Braslawski] is Communist. He is a Russian who lives in Paris. He asked me if all the Auroville workers shouldn’t meet and “talk over” (*Mother laughs*) the necessity of a “moral conduct”! (I have heard he keeps them all talking away till three in the morning.) So I answered him (*laughing*) that morality has only a very relative value from the standpoint of the Truth; that it changes with countries, climates

¹ Pierre Étévenon found this quote in the papers of his late wife, Micheline. Pierre & Micheline as well as Pierre Garrigues were among the members of the first committee of the Association pour Auroville in Paris. This message is a modified version of a message issued by Mother on 7.9.52 and published in French & English in the *Bulletin* that year: “*This is what we mean by “Divine”: all the knowledge we have to acquire, all the power we have to obtain, all the love we have to become, all the perfection we have to achieve, all the harmonious and progressive poise we must make manifest in light and joy, all the unknown and new splendours that are to be realised.*”

and ages! I also told him that discussions were generally sterile and non-productive. And so as not to be only critical, I answered him that if everyone made an effort to be perfectly sincere, straightforward and good willed, that would be enough to create quite a sufficient base to work on.... The poor fellow!...

(Exact text of Mother's message to Pierre Braslawski:)

“Moral laws have only a very relative value from the point of view of Truth, besides they vary considerably according to the country, the climate and the period. Discussions are generally sterile and without productive value. If each individual makes a personal effort of perfect sincerity, uprightness and goodwill, the best conditions for the work will be realised.”

* * *

1966, August 13:

Excerpt from a conversation with Satprem:

AM, p. 178; MA, p. 173-74; Gaz. Vol. 8/1, p. 15 & 17; AMW, p. 69-70. 2nd Message published in MoA.
French.

You know that scores of people have come for Auroville.... Instead of working, they spend their time talking and chatting! And they send me letters. Their whole mental ego is bubbling with excitement, all of them. Have you seen them?

Satprem: No. I am afraid they may “summon” me!

They've already begun discussing what the city's political situation will be – even before the first stone has been laid! And one of them [Pierre Braslawski], the one with a Communist creed (he is the one who has the greatest energy and power of

realisation), is scandalised: he wrote to me yesterday, saying he couldn't take part in something that wasn't "purely democratic"! ... So I answered him this (*Mother hands Satprem her note*):

"Auroville must be at the service of the Truth, beyond all social, political and religious convictions."¹

I told him many things (*Mother makes a gesture of mental communication*), but above all, I insisted a lot on the fact that it would be better to build the city first! And that we would see afterwards. Because he told me it was important for him that we should remain in the democratic system "until something better has been found." I felt like answering him, "How do you know that something better hasn't been found?" But I didn't say anything.

* * *

1966, August

Answer to a question from Pierre Braslawski:

AM, p. 215; MA, p. 210; SAS info (15, March 1967); MI, Aug 1967, p. 321; Gaz Vol. 3/2, p. 15, MoA, p.13; CWM, XIII, p.197; AMW, p. 68.

French. This message (without its third sentence) will be exhibited under the Banyan Tree on 28.2.68. Scan of this shorter message available.

"Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. It is for each individual to know whether he wants to participate in the advent of this new species. For those who are satisfied with the world as it is, Auroville obviously has no reason to exist."

* * *

¹ This message will be released on 20th September in a modified version.

1966, August 17

Excerpt from a conversation with Satprem:

AM, p. 179; MA, p. 175-76; AMW, p. 70-71.
French.

... As for me, I can't see anymore.

The way in which I see is something very interesting – I can't say that I can't see anymore. It's very interesting. Something suddenly comes alive (an object or a face or a letter or ...), clear, precise, almost luminous. The next minute, everything is blurred. I seem to be told, "This is worth seeing." So I look at it. "And (*laughing*) don't bother about that"!

On the 15th, that boy, the communist architect [Pierre Braslawski] who was here left, because he found that "moral laws aren't sufficiently respected"! ... His very words. He left. But then, his thought keeps coming all the time – not "thought": something from here [the heart], it keeps coming and coming. He must be quite unhappy at having left! And he asked me ... It was on the afternoon of the 15th, it kept coming and it was tormented and it asked: "How can one know the Truth? What is the Truth? How can one know?..." Sri Aurobindo was there, and he said to me IN FRENCH (!):

"Truth cannot be put into words, but it can be lived if one is pure and plastic enough."¹

It's fine, isn't it! And the perception was so present: to let oneself be guided by the Truth all the time, like that.

"Pure" means pure of ego, pure of all desire, all preference, all idea: all that must be gone – one must be supple, like that, and let oneself be driven along.

¹ "La Vérité ne peut se formuler en mots, mais elle peut être vécue, si l'on est assez pur et plastique."

And he gave me the experience at the same time.
 I translated it into English – so Sri Aurobindo speaks to me
 in French and I translate into English! It's amusing.

* * *

1966, August 19

*Answer to Roger Anger who had asked: "What will the
 political organisation of Auroville be like?"*

Ashram Archives (Oscar's file); Gaz. Vol. 8/2, p. 15.
 French. English translation by Pushan.

(Entry in Roger's notes:)

There will be no politics.

The town will be directed by a Municipal Council, a committee of technicians, headed (in order to avoid any arbitrariness) by two people in authority who are no longer imprisoned by the mind, who possess true knowledge.¹

Any regulations will be as liberal as possible and very flexible. Rules should arise according to the requirements. Plasticity and swiftness are needed in order to keep up with world-movements, so as not to fall behind the universal progress.²

Truth is a totality, not an exclusion.

Future man will not be an intellectual.

The rules of life within the city should comply with those of the country.

* * *

¹ Note that Mother doesn't explain here who would select and appoint the members of this Council and these "two people in authority".

² These points are extremely important and Mother kept adjusting her words and actions accordingly.

1966, August 27*Message for the disciples shown to Satprem:*

AM, 185; MA, p. 181.
 French.

Every time you act under the impulse of Falsehood, it acts as a blow on my body.¹

* * *

1966, August 28*Excerpt from a talk to Pournapréma:*

MoA, p. 19; Gaz. Vol. 3/2, p. 17 & 19; MI, Jan. 1969, p. 963.
 French. Audio-recording should be available. Where?

In modern civilisation, men work on the surface. The mind is the surface of the existence; they work on the surface and they try to find the Truth that is behind by studying more and more deeply. Whereas the true method is to enter into direct contact with the inner Truth, and impelled by that, to make an outer construction which is not a seeking for the Truth, but a creation of the Truth, that is to say, the Truth-force realises itself outwardly through the human instrument.

Men always make plans, mental constructions and attempt to create on that basis, but not one human creation is a total realisation of their mental construction. They always add something, or else it is always altered by a force they do not understand; they think it is chance, fortune, circumstances, all sorts of things, but it is in fact the Truth-force which is trying to manifest on earth and which is exerting a pressure and of course this changes the mental and vital creations which are only superficial ones. In the *Bulletin*² there was a quotation from Sri Aurobindo on this

¹ Mother's body will keep receiving blows... till she leaves it.

² August 1966 issue, p. 20.

subject. He said: first one must know, whereas men act and then try to know through their actions.

“All this insistence upon action is absurd if one has not the light by which to act. “Yoga must include life and not exclude it” does not mean that we are bound to accept life as it is with all its stumbling ignorance and misery and the obscure confusion of human will and reason and impulse and instinct which it expresses. The advocates of action think that the human intellect and energy making an always new rush, everything can be put right; the present state of the world after a development of the intellect and a stupendous output of energy for which there is no historical parallel is a signal proof of the emptiness of the illusion under which they labour. Yoga takes the stand that it is only by a change of consciousness that the true basis of life can be discovered; from within outward is indeed the rule. But within does not mean some quarter inch behind the surface. One must go deep and find the soul, the self, the Divine Reality within us and only then can life become a true expression of what we can be instead of a blind and always repeated confused blur of the inadequate and imperfect thing we were. The choice is between remaining in the old jumble and groping about in the hope of stumbling on some discovery or standing back and seeking the Light within till we discover and can build the Godhead within and without us.”

* * *

1966, September

Edited conversation:

Barb. p. 5; MoA p. 77; CWM, Vol XIII p. 267-68; Re-arranged: Gaz. Vol. 8/2, p. 15 & 17; AMW, p. 72.

French. Text based on a talk by Mother.

Begging is not permitted in Auroville. Persons found begging on the road will be distributed as follows: children to school, the old to a home, the sick to the hospital, the healthy to work.

A school, a home, a hospital and special work areas will be arranged for this. They will not be mixed with the others, because some people may come from outside and begin to beg in the street.

There are no police. We have... we haven't found the word... a band of guards, a battalion of guards, something like the firemen in Japan, who are gymnasts and who do everything when there are accidents – anything, earthquakes – they do everything. They climb up into houses. Instead of police, there will be a kind of battalion of guards, who will go out regularly into the various parts of the town to see if they are needed. And if they come across people begging, they will be distributed as I said.

There will be a school for the children, a home for the old, a hospital for the sick and disabled, and a place where work will be provided for all those who... there will be every possible kind of work, from sweeping to... anything, and work that is needed, they will do it, according to their abilities. This has to be organised.

A special school for the children to teach them to work, to teach them the things that are indispensable for them to be able to work.

No prison. No police¹.

* * *

¹ Mother will make very similar statements on 7.2.68 and 30.8.69.

1966, September 20*Excerpt from a conversation:*¹

MoA, p. 2; Gaz. VIII/2. P. 13; AMW, p. 73.

French. Audio-recorded according to Oscar. Where is the recording?

The nations have got hold of the means to destroy everything. And they try in complete falsehood and by means of falsehood to avoid war, and instead of avoiding it, they attract it, of course; all this attracts it. So when I saw this it was suddenly shown to me:

That is why there is Auroville.

“Auroville is the effort towards peace in sincerity and Truth.”

It became clear like that. This is almost the sole and last hope of avoiding the catastrophe. This is the importance of Auroville. If Auroville is successful, that is to say, if nations consent to understand that it is a means of avoiding war, Auroville will have the power to prevent war.

*

SAS 15 (1st line only); MoA, p. 2; Gaz. Vol. 3/3 p. 17 (1st line only); CWM, Vol. XIII p. 197 (1st line only); AMW, p. 73.

English. Verbal but approved by Mother according to Barbara.

*Message for the American Consul in Chennai*²:

“Auroville is an attempt to world peace, friendship, fraternity, unity, and I would be very happy if America could collaborate.”

*

1 This “conversation” seems to be a shortened version of that Mother has with Satprem on 21st.

2 Formerly known as Madras.

SAS Info Letter (15, March 1967); Barb. p. 1; MoA, p. 2; CWM, Vol XIII, p. 197; Gaz, III/3, p. 17 (2nd part only)
French

*Improved and final version of the message given to
Pierre Braslawski on August 13th:*

“Auroville should be at the service of Truth beyond all
social, political and religious convictions.
Auroville is the effort towards peace, in sincerity and
Truth.”

* * *

1966, September 21

*Excerpt from a conversation with Satprem, which
comes about because he was asking Mother whether
he shouldn't refuse a war pension from the French
government:*

AM, p. 209-15; MA, p. 204-10; Gaz. Vol. 8/1, p. 17-25; AMW, p. 73-79.
French. Audio-recording available.

I had a revelation, in the sense that it was more on the order
of a vision.

For external reasons, I was looking at the sorry state in which
all countries find themselves, the truly painful and dangerous
conditions of the earth, and there was a sort of all-embracing
vision showing how nations (men taken as nations) have acted
and are increasingly acting in a growing Falsehood, and how
they have used all their creative power to create such formidable
means of destruction, with, at the back of their minds, the really
childish notion that the destruction would be so terrible that no
one would want to use them. But they don't know (they ought
to know, but they don't) that things have a consciousness and a
force of manifestation, and that all those means of destruction are
pressing to be used; and even though men may not want to use
them, a force stronger than they will be pushing them to do so.

Then, seeing all this, the imminence of the catastrophe, there was a sort of call or aspiration to bring down something that could at least neutralise that error. And it came, an answer ... I can't say I heard it with my ears, but it was so clear, so strong and precise that it was indisputable. I am obliged to translate it into words; if I translate it into words, I may say something like this: "That's why you have created Auroville."

And with the clear vision that Auroville was a centre of force and creation, with ... (how can I explain?) a seed of truth, and that if it could sprout and develop, the very movement of its growth would be a reaction against the catastrophic consequences of the error of armament.

I found this very interesting because this birth of Auroville wasn't preceded by any thought; as always, it was simply a Force acting, like a sort of absolute manifesting, and it was so strong [when the idea of Auroville presented itself to Mother] that I could have told people, "Even if you don't believe in it, even if all circumstances appear to be quite unfavourable, I KNOW THAT AUROVILLE WILL BE. It may be in a hundred years, it may be in a thousand years, I don't know, but Auroville will be, because it has been decreed." So it was decreed – and done quite simply, like that, in obedience to a Command, without any thought. And when I was told that (I say, "I was told," but you understand what I mean), when I was told that, it was to tell me, "Here is why you have made Auroville; you are unaware of it, but that's why..." Because it was the LAST HOPE to react against the imminent catastrophe. If some interest is awakened in all countries for this creation, little by little it will have the power to react against the error they have committed. I found this very interesting, because I had never thought about it.

And naturally, when I was shown that, I understood; I perceived how the creation of Auroville has an action in the invisible, and what action. It's not a material, outward action: it's an action in the invisible. And since then, I have been trying to make countries understand it, of course not outwardly because

they all think they're much too clever to be taught anything, but inwardly, in the invisible.

It's fairly recent, it dates from two or three days ago. I had never been told this. It was said very clearly – “said,” I mean seen, shown like this (*gesture of a scene offered to the sight*). So my interest in Auroville has considerably increased since then. Because I have understood that it isn't just a creation of idealism, but quite a practical phenomenon, in the hope ... in the will, rather, to thwart and counterbalance the effects – the frightful effects – of the psychological error of believing that fear can save you from a danger! Fear attracts the danger much more than it saves you from it. And all these countries, all these governments commit blunder upon blunder because of that fear of the catastrophe.

All this is simply to tell you that if nations collaborate in the work of Auroville, even to a very modest extent [such as this offer of money from the French government], it will do them good¹ – it can do them a lot of good, a good that can be out of proportion to the appearance of their actions.

Satprem: You speak of the imminence of a catastrophe, but still Auroville will take some time to be realised?

No! I am speaking of the countries' collaboration in CREATING something. It's not when Auroville has been completed: it's the nations' collaboration in creating something – but creating something founded on the Truth instead of a rivalry in Falsehood's creation. It's not when Auroville is ready – when Auroville is ready, it will be one town among all other towns and it's only its own capacity of truth that will have power, but that ... remains to be seen.²

1 One month later, the nations of the world will unanimously pass a UNESCO resolution in support of Auroville....

2 Note two important facts at that time (Cold War):

- Mother believes that Peace upon earth would be saved if countries would

No, the point is a combined interest in building something founded on the Truth. They have had a combined interest (combined without any mutual liking, of course) in creating a power of destruction built on Falsehood; well, Auroville means diverting a little of that force (the quantity is minor, but the quality is superior). It's truly a hope – it's founded on a hope – of doing something that can be the beginning of a harmony.

No, it's right now, RIGHT NOW. The force of propagation is far greater, it's out of proportion to the transmitting centre [Mother], which, on a world scale, is so to say unknown and almost nonexistent. But the centre, the power of radiation and propagation is out of proportion, it's rather remarkable: the response [to Auroville] is everywhere, everywhere; a response from new Africa, a response in France, a response in Russia, a response in America, a response in Canada, and a response in numerous countries, in Italy ... everywhere, everywhere. And not just individuals: groups, tendencies, movements, even in governments.

What's proving to be the most refractory (and the irony of it is wonderful) is ... the United Nations! Those people are outdated, oh! ... They haven't yet gone beyond the "materialistic, antireligious movement," and they made a derogatory remark about the Auroville brochure, saying it was "mystic," with "religious" tendency. The irony is lovely!

Besides, even quite outwardly, that fight between India and Pakistan¹ was clearly ... (how can I put it? ... The words that come to me are English) *initiated and driven*, that is to say, set in motion by and under the impulsion of the forces of Truth that wanted to create a great "Asian Federation" with the power to

collaborate in building Auroville. (At that time, Mother seemed to care more about countries – meaning governments – than about volunteers from these countries).

- Mother didn't expect an Auroville built in this way to become an ideal/spiritualised society.

1 Mother refers here to the Indo-Pakistani war of 1965 during which she encouraged India to fight till the end.

counterbalance Red China and its movement. It was a federation that, as a matter of fact, needed the return of Pakistan and all those regions, and which includes Nepal, Tibet, also Burma, and in the south, Ceylon. A great federation with each country having its autonomous development, perfectly free, but which would be united in a common single aspiration for peace and fight against the invasion of forces of dissolution. That was very clear, it was willed – and it's the intervention of this United Nations that stopped everything¹.

I am not saying anything officially; because I have said and always repeat that politics is in complete Falsehood, based on Falsehood, and I am not dealing with it, meaning that I am not in politics, I don't want to be – but that doesn't stop me from seeing clearly! ... People have come and asked me (from every side, by the way) for my opinion, view or advice; I said, "No, I don't deal in politics." You see, all diplomacy is absolutely based on a DELIBERATE Falsehood. As long as it is like that, there's no hope: the inspirations will always come from the wrong side; inspirations, impulsions, ideas, everything will always come from the wrong side – which means the inescapable blunder, for everyone. A few rare individuals feel that and are aware of it, and they are half desperate because nobody listens to them.

Unfortunately, following the present tendencies, for Auroville they are trying to get UNESCO's support (!) I, of course, knew beforehand that those people couldn't understand, but ... they are trying. Because everywhere people (it's a sort of superstition), everywhere people say, "No, I'll open my purse strings only with UNESCO's approval and encouragement" – I am talking about those whose contribution matters, lots of people, so ...

Only, to me, all this is the crust, the quite superficial experience – the crust; and things have to happen underneath, beneath that crust. It's just an appearance.

¹ Under United Nations pressure, India abandoned its advantage over Pakistan at peace talks held at Tashkent.

I said that to those who look after Auroville, I told them, “Those people [of UNESCO] are two hundred years behind the earth’s march, so there’s little hope they’ll understand.” But anyway, I didn’t tell them not to deal with them – I don’t give any advice.¹

But tiny details such as the one we spoke of just before [the French government’s offer of a pension] are an indication: it is countries collaborating in the Truth without knowing it. And it’s very good, it will do them good. It’s good for them. It doesn’t matter if they aren’t aware of it (*smiling*): they won’t have the pleasure of having done it, that’s all!

(*silence*)

But I was the first to be very interested, because it came like that (*gesture of irresistible descent*), with all-powerful authority: “That’s why Auroville has been created.”

(*Mother goes into a contemplation,
then resumes*)

I see all kinds of very amusing things pass by; just now, this reflection: “Ah, it’s a Tower of Babel in reverse.” (*Mother laughs*) That’s interesting! They united and divided in the construction, so now, they come together to unite in the construction. That’s it: a Tower of Babel ... in reverse!

(*Mother stops for an instant,
as if she saw something*)

One suddenly sees... It’s a certain region, there, a region in the earth atmosphere, vast and imperishable, where things take on a new importance, which sometimes belies appearances,

¹ Kailas Jhaveri, and some others, believe that UNESCO could be of help. Mother is sceptical but lets them do. As with the other main instruments, she “doesn’t interfere”; she encourages them to find out where their ideas lead to.

and one sees a sort of great, immense current carrying circumstances and events along towards a goal ... always the same goal, and through very unexpected paths. It becomes very vast, and despite the horror of details, as a whole it takes on a very smiling Rhythm....

Now I know, I remember, this whole experience came after I saw a book that was published quite recently in India, in English, which they entitled *The Roll of Honour*, and in which there is a photo and a short biography of all those who died in the fight against the British, for India's freedom. There were photos everywhere, lots of them (some were only photos the police took after they had just been killed and were lying on the ground). And it all brought a certain atmosphere: the atmosphere of those disinterested goodwilled people who meet with a tragic fate. It had the same impression on me as the horrors of the Germans during the war over there. These things are obviously under the direct influence of certain adverse forces, but we know that the adverse forces are, so to say, permitted to work – through the sense of horror, in fact – in order to hasten the awakening of consciousness. So then, that experience, which was very strong and was very like the one I had when I saw the photographs of German atrocities in France, put me in contact with the vision of the human, terrestrial, modern error (it's modern: it began these last one thousand years and has become more and more acute in the last hundred years), with the aspiration to counterbalance that: How to do it?... What is to be done?... And the answer: "That's why you have created Auroville."

There is a perception of forces – the forces that act directly in events, material events, which are ... illusory and deceptive. For instance, the man who fought for his country's freedom, who has just been assassinated because he is a rebel, and who looks defeated, lying there on the edge of the road – he is the real victor. That's how it is, it clearly shows the kind of relationship between the truth and the expression. Then, if you enter the consciousness in which you perceive the play of forces and see the

world in that light, it's very interesting. And that's how, when I was in that state, I was told, clearly shown (it's inexpressible because it isn't with words, but these are facts): "That's why you have created Auroville...." It's the same thing as with that photo.

(With a gesture, Mother shows the victorious corpse lying by the roadside, meaning that the modest appearance of Auroville is no measure of its invisible, its true role.)

* * *

1966, September 24

Excerpt from a conversation with Satprem:

AM, p. 215; MA, p. 210-11.
French.

Satprem: Is the earth responding? Is there really a response, or do you feel you are working all alone?

You don't mean people? You mean the earth as the mineral, vegetal, animal world?

S.: No, I was referring to humans, to the whole earth.

Oh, humans, yes, certainly – certainly, without any doubt, a very pronounced answer, strangely pronounced, from everywhere, just everywhere. A need for something, a dissatisfaction with what is, and the need for something higher. It's very, very pronounced, everywhere. I can't say the number is very large, I don't think it is, but it's everywhere.

S.: So there is progress?

Oh, a lot, quite a lot. There are signs, there are even from time to time strange signs of something awakening. I even feel

an awakening among animals.

S.: And where is the obstacle? Is there an obstacle?

It's everywhere. It's like a coalition of Falsehood trying to resist.

* * *

1966, October 14

Antonin Raymond, the Czech architect of the Ashram guesthouse, "Golconde" completes the concept drawings of his proposal for the "Japanese Pavilion of Auroville" and sends his plan and photos of his model to Pavitra for Mother, along with a letter.

Photos of his model, scans of the plans and their accompanying letters available.

* * *

1966, October 25 – November 30

India's Delegation to UNESCO's General Assembly presents¹ a resolution inviting participation and support to Auroville. It is passed unanimously.²

Note that this resolution is passed by all the nations of the world just one month after Mother had spoken of the need of "the nations' collaboration in creating something – but creating something founded on the Truth instead of a rivalry in Falsehood's creation" as being "the LAST HOPE to react against the imminent catastrophe".

* * *

1 It is introduced by a member of India's delegation, Mr. Poushpa Dass, who hails from a place near Pondicherry

2 More resolutions of support will be approved by UNESCO's General Conference in 1968, 1970 and 1984. (It meets every second year.)

1966, December 14

*Answer to Huta who had written to Mother after hearing
a radio programme on Auroville:*

MMTL, p.21; AMW, p. 79.
English.

Just a word to tell you that there is no question of laying any first stone of Auroville for the moment.

When the question will arise, certainly the first stone must be that of the Truth Pavilion or whatever it will be called¹ and I shall remember your offering.

* * *

1966, December 16

Message:

MI, Dec. 1967, p. 670; Gaz, Vol. 3/4-5 p. 17, MoA, p. 43; CWM, Vol. XIII, p. 197; AMW, p. 79.
French.

“As long as you are for some and against others, you are necessarily outside the Truth.

You should constantly keep goodwill and love in your heart and let them pour out on all with tranquillity and equality.”

* * *

¹ Strangely, though, as seen already, the word “*Matrimandir*” has been already used in a report published in the June 1966 issue of the *Information Letter* of the SAS and in a brochure which was definitely published prior to September 1966, Mother still calls it here the “*Truth Pavilion*” and adds: “*or whatever it may be called*.” It may mean that she wasn’t the one who came up with the name “*Matrimandir*” and that she is not yet sure that it is to be retained. Unfortunately, Huta doesn’t provide a copy of the original of this letter in either of her two books on Matrimandir and Auroville.

1967

*Men, countries, continents !
The choice is imperative:
Truth or the abyss.*



Men, countries, continents!

The choice is imperative:

Truth or the abyss.

1967 is the final year of preparation for the Inauguration Ceremony. Early that year Mother decided of the exact location of the future town. In June, Mother formulated the “psychological conditions for living in Auroville” and in December she explained the principles of its economy, which she will later modify. At this time, she was still open to the possibility of private Auroville businesses. It is also the year when Roger and his Paris team conceived the “Galaxy” concept/model for the town.

1967, January

Excerpt from a letter dated 18th from Navajata to a man living in Malaysia who is contributing for a plot of land:

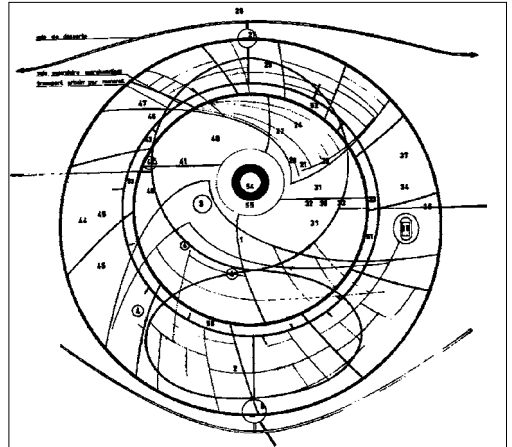
“The foundation stone has been postponed. The chief architect has come again to Pondicherry. We are proposing an advance colony for those who want to come to Auroville early. Details are yet to be worked out by the architect.”

Many photos are taken of Roger A., Navajata, Gérard C. and others inspecting renovation and construction work to be done at “Promesse”¹ which seems to be this “advance colony”.

It is probably at that time that Roger presents Mother with his latest model for the future town² – that later known as the “Macrostructure”. He will later confide that he was not satisfied with this model..

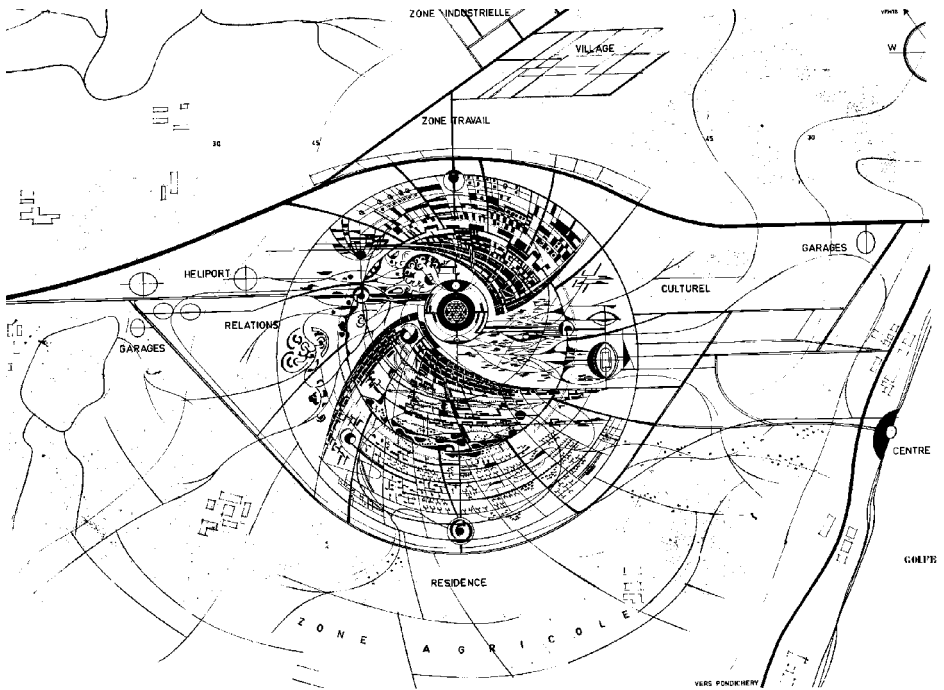


“Macrostructure” model



Its road network

- 1 On 19th June 1967, the foundation stone of a guest house designed by Roger (and/or members of his Paris office) will be laid.
- 2 There is no record at AV-Archives of Roger having visited again in 1967 – which doesn't necessarily mean he didn't.



Geographical location of the Macrostructure concept

Note that Irumbai lake is next to the 'garages' and that the centre is far more East than it will later be. The Industrial Zone extends to the North of the city and the Agricultural Zone is South of it.

As was the case with his "Nebula" model, the city's diameter is 3 km but the villages of Kottakarai and Edayanchavadi are again spared as its centre is somewhere near what is now 'Grace' – or even further East. Its road network is based on a twisted symbol of the Mother to follow the curves of this model.

Note that Irumbai lake is next to the 'garages' and that the centre is far more East than it will later be. The Industrial Zone extends to the North of the city and the Agricultural Zone is South of it.

It is also most probably during this visit that Roger gives an interview to the Auroville magazine " = I". We reproduce here

two short excerpts from it:

“The ring – itself encircled by a hundred metre-wide canal where artificial islands will provide a rhythm, a dwelling place for various aquatic birds, where 21st century gondolas will leisurely circumnavigate – will be the intersection of all sectors, the town’s centripetal focus. This is where, in addition to the fairy-like charm of canals, the main commercial centre will be located. Here one will find theatres, sports grounds, recreation halls, gardens for meditation, forums for meetings, hotels... visitors galore, of course, since Auroville is not a closed town, but a town open to the world and the urbanist [town planners] must never forget this essential openness.”¹

[...]

We are approaching the ring and the canal of the Great Curve where thousands of waterfowl play freely, and we go over one of the town’s few bridges.² As in a fairy-tale, we start climbing intriguing staircases rising and turning so softly and capriciously against the sharp edges of great terraces that one may promenade for hours, contemplating all the faces of the town. Strolling along covered passages we discover handicraft makers and artists holding continual exhibitions; we play hide-and-seek with light and shadows, with activity and tranquillity, stopping at last at the edge of a sculptured open space. At the foot of this regal balcony, on the inner side of the ring, stretches the Garden of Unity, encircling a shining lake whose running waters supply Auroville’s canals, waterfalls, fountains and paddy-fields. From this lake rises a symbol of all manifestation, the

1 In Roger’s next concept/model, this “ring” will become the “crown”. Note that, at that time, money was to circulate within Auroville “as long as human habits will be such” and that Roger was therefore planning a city widely open to the public at large. BUT, a few years later, in 1969, Mother will reverse some of her previous policies and thus change Auroville’s nature.

2 As can be seen on the “Galaxy” model, Roger will retain the idea of these canals.

intersection of all intersections, an unattainable white and golden island, burning like a high flame. This is the centre of Auroville, not a geometrical centre, but the core around which the ring gravitates in two waves, two helicoid movements trying to catch each other like Yin and Yang, like two facing complementary galaxies, a symbol of Auroville's deepest dynamism."

It is also during this 1967 visit that Roger asked Mother to define the exact location of the centre of the future town so that land purchase, which was not doing well enough, could be sped up in this particular area. To this effect a map¹ is brought to her and she points to a crossroad. Roger and others take a jeep and go to see the place. They find that there is a lone Banyan tree standing exactly there. They report this fact to Mother, who feels that it is a good omen and is very happy.

As this brings the centre of the town closer than earlier expected to the villages of Edayanchavadi and Kottakarai, Roger feels the need to reduce the diameter of the future town from 3km to 2.5 km so that the future city doesn't have to develop on top of these two villages.²

1 The only kind of maps available at that time were showing field boundaries only and, obviously on that which was shown to Mother, the lands already owned by Auroville were mentioned as well as the *poromboke* (government) lands (especially those used as pathways). Why? Because the challenge was to find for the Inauguration Ceremony an area accessible by motor vehicles where sufficient land was already owned by Auroville.

2 The 3km diameter city (which covered some 1,750 acres) became a 2.5 km diameter city (which covers some 1,220 acres). Its acreage is thus reduced by 30%. Its average density thus rises from 28.4 inhab./acre to 41 inhab./acre. This results in a very steep (43%) increase in average density, which will either mean less individual house plots or smaller number of individual plots of any given acreage. Note that tens of commitments were already made to people to make available to them housing plots of 250, 500 and 1,000 m².

Sometime later, postcards will be printed representing this new model and below it these words of Mother either in French or in English:

Auroville
The town of the future

Auroville
The town of the future

* * *

1967, January 21

Message handed to Satprem:

MI, Aug 67, p. 421; MI, Feb. 1968, p. 7; AM, p. 31; MA, p. 30; MoA, p.1; CWM, p.198; Gaz, Vol. 3/3, p.17; AMW, p. 83.
French.

“Auroville: at last a place where one will be able to think only of the future.”¹

* * *

1967, February 15

Excerpt from a conversation with Satprem:

AM, p. 54-55; MA, p. 57; AMW, p. 83.
French.

... Oh, by the way, it seems the Pope was approached about Auroville and he asked if there would be a Catholic church! ... They put the question to me. I said, “No. No churches, no temples.”

But it might be funny if we put together one specimen of every religion from every country and every epoch. A city of

¹ Alternative translation: “At last a place where one will be able to think of nothing but the future”.

religions, can you see that?... The totem pole next to the cathedral! Oh, that would be very funny! All the ancient religions – the Egyptian, the Tyrian, the Scandinavian gods ... – and then the new religions.

Satprem: They'd all quarrel with each other!

It's a pity, men have too little sense of humour! Otherwise we could have great fun. It's a wonderful remedy.

We could arrange guided tours, just like Cook's tours (!) We would have a tour of religions, with all the statues and monuments. The explanations could be read out by some guide or other, but they would be prepared by someone with a slightly higher vision (oh, not a supramental vision, just a slightly higher one), and they would show human creeds and how men have shed blood in the name of "God".

The most bloodthirsty god is the most popular, I think. All the slaughters, all the horrors, all the tortures that have been committed in the name of God...

It's a subject I found very interesting, in the beginning I even wanted to give a class on it, when the School only had thirty children or so: a class on religions showing the whole course from the gods with the heads of birds or jackals to cathedrals. Oh, when I was just five, I was revolted by that "God" who really was a wicked character and caused bloodshed.

So we could have a "city of religions." But we would have to re-create the atmosphere.

S.: A museum of religions?

No, a museum is too intellectual – a city of religions. We would have to re-create the atmosphere and have a temple, churches, a cathedral, a totem pole ... (*laughing*) We'd entrust

the Greek temple to Ananta!¹ That would be really unique on earth.

But you know, there are still so many fanatics – more than we think. You would think all that has disappeared with modern development – not at all.

The farther I go, the more I have a perception of a Harmony. A harmony, that is, a vision of the Whole in which everything is in its place: qualities, movements, even forms. It's something being worked out, a vision being worked out.

Yet outwardly, it's apparent chaos... You know, an equilibrium is made out of a multitude of interlockings holding one another and creating a stability. But when you want to move on to a higher equilibrium, all that must be disintegrated, so to speak (*gesture of a pyramid being flattened*), then reintegrated in a broader way, and all the interlockings must be formed again on a higher level. It's the transition from one to the other that's difficult. The disequilibrium is what prepares a new equilibrium.

We are in the middle of the chaos.

And the only solution at such a time is to draw back, as it were (*gesture of drawing within*), and hang on unshakably to something higher, fasten on to it while the hurricane passes by. Then you can go through.

* * *

1967, February

At a place, bordering the NH 32, and named "Promesse" by Mother, work starts to renovate the abandoned buildings of a former customs post of British India.²

* * *

1 A rather eccentric American disciple, whom Mother was visiting every year on his birthday on his island (at the mouth of the first river south of Pondicherry).

2 Nata is managing this work with Vincenzo Maiolini..

1967, February 18

*Excerpt from a conversation with Satprem on the new
consciousness:*

AM, pp. 58-59; MA, pp. 56-57; AMW, pp. 83-84.
French. Audio-recording available.

And after all, what we want ... we know that we need, not an artificially new language, but something supple enough to be able to adapt to the needs of a new CONSCIOUSNESS; and that's probably how that language will emerge, from a number of old languages, through the disappearance of habits.

What's specific to each language (apart from a few differences in words) is the order in which ideas are presented: the construction of sentences. The Japanese (and the Chinese even more so) have solved the problem by using only the sign of the idea. Now, under the influence from outside, they have added phonetic signs to build a sentence; but even now the order in the construction of the ideas is different. It's different in Japan and in China. And unless you FEEL this, you can never know a foreign language really well. So we speak according to our very old habit (and basically it's more convenient for us simply because it comes automatically). But when I "receive," for instance, it's not even a thought: it's Sri Aurobindo's formulated consciousness; then, to be expressed there is a sort of progressive approximation, and sometimes it comes very clearly; but very often it's a spontaneous mixture of French and English forms and I feel it's something else trying to be expressed. At times (he follows my notation), he makes me correct something; at other times it comes perfectly well – it depends.... Oh, it depends on the limpidity. If you are very tranquil, it comes very well. And there, too, I see it's not really French and not really English. It's not so much the words (words are nothing) as the ORDER in which things come up. And when afterwards I look at it objectively, I see that it's in part the order in which they come in French and

in part the order in which they come in English. And the result is a mixture which is neither one language nor the other and endeavours to express ... what might be called “a new way of consciousness.”

It leads me to think that something will be worked out that way, and that any too strict, too narrow attachment to the old rules is a hindrance to the evolution of expression. From that point of view, French is a long way behind English – English is much more supple. But the languages in countries like China and Japan that use ideograms seem to be infinitely more supple than our own.

Satprem: Certainly!

They can express new ideas and things far more easily through juxtaposition of signs.

But now, with this “new logic” and “new mathematics”, a whole set of new signs is beginning to be universal, that is to say, the same signs express the same ideas or things in all countries, whatever language is used in the country, quite independently.

These new thoughts and new experiences, this new logic and new mathematics, are now taught in higher classes, but all the primary and secondary studies have remained in the old formula, so I have been very seriously thinking of opening primary and secondary schools in Auroville, based on the new system – as a trial.

* * *

1967, February 24

*Notes written by Shri Aravind Shankar Baan, I.C.S.,¹
after meeting Mother:*

AV-Archives (Shyam Sunders' file)
English

1. *Mother said that there would be a plant for making fresh water out of sea water in Auroville, and this would solve the water problem in the whole of South India.*
2. *Mother said that there would be no laws in Auroville,² but there would be certain principles for the people to follow. These principles will be laid down by Mother to a small group of three or four people, and this group will be responsible for the maintenance of these principles. This group will not govern Auroville, but be responsible for Auroville.*
3. *There will be no police in Auroville, but a body of gymnasts who will go around seeing that everything is in order, and giving a helping hand when it is needed. These gymnasts must be very strong and intelligent, and capable of doing all sorts of difficult tasks.*
4. *In Auroville, there will be no domestic servants.³ All the modern amenities will be there so that people can do all their own work. Mother said that she approves of the old joint family system in India, where some used to attend to the material side of life, some were free to pursue the spiritual life, and some, the intellectual life. But Mother said that however much a person is*

1 The Indian Civil Service (I.C.S.) became the Indian Administrative Service (I.A.S.) when India became independent.

2 For this to be possible, Auroville would first need to be a place "that no nation could claim as its own" – as Mother wrote in "A Dream".

3 Though Mother said/wrote several times along the years that there should be no servants and no other employees in Auroville, this has never been made public – possibly because for quite some time employees will be required – if only because many of Auroville's neighbours need work and were promised work when they agreed to sell their land.

occupied with spiritual matters it is necessary for him to do some material work of his own too. Unless people do some work for themselves their bodies lose fitness and strength.

5. *Mother said in Auroville the languages spoken would be English, French, and Tamil for communication with the people around. She also said that Sri Aurobindo had always thought that a simple form of Sanskrit should be spoken in Auroville.*
6. *Mother said that someone had asked her once what would be done about beggars in Auroville. Mother said that those beggars who were old would be put in some home and looked after. Those who were ill would be put into a hospital especially for them, the children would be put into schools, and the strong and able-bodied put to work. Mother said that then beggars would stop coming into Auroville.*
7. *When asked what would happen to undesirable people who tried to get into Auroville, Mother replied that they would not be able to stay in Auroville, but would automatically leave by themselves without being forced out. The reason they would not stay would be that there would be no profit making in Auroville, and these undesirables merely intend on profiteering, finding no gain, would leave.*
8. *Mother said that there would be an airport in Auroville which will be near the sea, so that sea planes can land there as well. She said that it will be possible for the biggest planes in the world to land there. The airport will be in a marshy spot which will have to be deepened for the sea planes to land. It will be possible to deepen this marsh sufficiently to make it a harbour.*
9. *Mother said that Auroville will be complete in 12 years if there is no help from outside. However if all the countries of the world help, Auroville should be ready in 4-5*

years.¹

10. *Mother said that Auroville is a city of transition. It is not the perfect city. Auroville will be the seed of peace in the world.*
11. *Mother said that the Olympic Games in 2000 A.D. will be held in Auroville.*²
12. *Mother said that Auroville will be a very beautiful city.*

* * *

1967, March 16

Message which Mother wants to be carved in stone and placed beside a pond with red lotuses at "Promesse" – so that it is seen by the visitors:

AM, p. 133; MA, p. 130; MoA, p.2; CWM, Vol. XIII, p. 198; SAS (17, Sept. 1967); Gaz. Vol. 3/3 p. 19; MI, Aug 1967, p. 422; MI, Feb.1968, p. 7; AMW, p.85.
French. Scan of the original available

“Auroville is the shelter built for all those who want to hasten towards a future of Knowledge, Peace and Unity.”

* * *

1967, March 22

Excerpt from a letter to Huta:

AV-Archives; “White Roses” p. 160; Gaz. Vol. 3 No 4-5, p. 17.
English

Nobody knows the exact truth of things here and each one speaks as if he knows but in fact nobody knows.³

1 Mother had repeatedly said she wanted Auroville to be built within 10-20 years. This timing is even more challenging.

2 On 23.6.65, Mother told Satprem that Auroville would host the 1980 games.

3 In the “great adventure” of Auroville, Mother is “tracing out a road step by step in the unexplored”; though “success is certain”, she doesn’t know exactly where

If the truth were revealed one day to all, most of the people here and everywhere would be terrified by the enormity of their ignorance and wrong interpretation. So I advise all to be in peace and to abstain from all judgements, it is safest.

* * *

1967, April 26

Excerpt from another letter from Navajata to the contributor living in Malaysia:

“The details regarding construction of houses are not yet finalised. We hope to do so when the architect comes next – in May or June.

As Roger won't be seen on photos taken on June 19th when the foundation stone of a guest house (designed by him and/or his Paris office) will be laid by Françoise Morisset, it seems very unlikely that he visited at that time. Navajata and Vincenzo are seen besides Françoise – but not Roger. It thus seems that Roger visited only once in 1967 – during the second half of January.

* * *

1967, May 3

Excerpt from a conversation with Satprem on the message Mother gave on 16th March for “Promesse”:

AM, p. 133; MA p. 130-31; AMW, p. 85.
French.

We have a small place called “Promesse”, where there will be six or eight rooms, an office which will be Auroville's first

it will take those who have embarked. (Read entry dated 10.7.57) Others are convinced they know...

administrative office, and also a guest house with a few rooms, five or six rooms for visitors. It's quite a small place, with a pretty garden and trees, on the Madras road. It's on Auroville's outer border.

And so it's being built. There will be a lotus pond in the middle and a sort of big bowl, made of marble, I think, on which this text ["Auroville is the shelter built for all those who want to hasten towards a future of Knowledge, Peace and Unity."] will be engraved (in French) to let people passing by know what Auroville is.

* * *

1967, May 23

Excerpt from a typed note to Anjani Dayanand, in which Navajata reports that Mother had said:

AV-Archives

English. Scan of the original available.

From today no paid employee in Auroville.¹

* * *

1967, May 30

Excerpt from a conversation with Satprem regarding Sri Aurobindo's letter on Communism, which Mother intended to publish in the next issue of the Bulletin:

AM, p. 165-66; MA, pp. 161-62.

French

Oh, mon petit, I've received a clipping from [the French daily] *Le Figaro*. In early April, the cultural attaché to the Indian Embassy in Paris said that the Soviet government had expressed a desire to "participate in the construction of Auroville."² I

¹ Mother repeatedly said there should be no paid employees in Auroville – if at all needed, they should be employed only on a temporary basis.

² Indeed, in this article, dated 23.4.67, (cutting kept at AV-Archives), speaking of a

haven't yet got confirmation of it, but it's there in the *Figaro*. In that case, if it's correct, it may not be the right time to publish Karl Marx's "*fallacy*"! (*Mother laughs*) It might be better to wait a little! ... I hesitated a lot to publish it because it's a letter, and Sri Aurobindo always told me that in his letters he had expressed himself very frankly from the political and social viewpoint, but that he didn't want them to be published. We are more flexible now; but it may be that that newspaper clipping has come just to tell me it would be wiser to wait a little.

Satprem: Yes, there's no need to upset them.

No, because it's no more than one side of the question. Sri Aurobindo always described all the sides, and if they are put together, it becomes something that far exceeds all opinions people have. So to publish just one part without its counterpart isn't quite right.

A time may come when we'll have to tell Sri Aurobindo's vision and how the world has evolved since he spoke about it (that would be very interesting). For that we'd have to find again everything he said on the different subjects.... On the religious level, I have been thinking about it for a long time. Those are the two things that can't be touched without instantly arousing human passions, and there, people's vision is quite narrow, limited, so that they no longer understand anything. In ten years, perhaps.... It could be, things are going fast. In ten years, maybe we'll be able to see and say a little something. In any case, it's better to put this letter aside. (*laughing*) It's not the time to fling stones at them!

* * *

presentation made the previous day, its author wrote: "M. Poushpa Dass, cultural attaché at India's Embassy in France, has underlined that U.N.E.S.C.O. had given its moral support to this realisation and that the government of U.S.S.R. had just told him of its wish to participate in the construction of the town."

1967, June

Answer to Charlotte (Shyama) who had asked about the arrangements for the birth of her child – (regarding the people to be present):

Barb. 68; CWM, Vol. XIII, p. 242; MoA, p. 83; AMW, p. 86.
English

Only the doctor and the father.

The most important thing is to be quiet, in a peaceful atmosphere, so that the force can work without disturbance.

* * *

1967, June 3

Excerpt from a conversation with Satprem:

AM, p. 171-75; MA, p. 165-69; AMW, pp. 87-88.
French.

André¹ writes that he received in Paris people who asked for information on Auroville. He answered with a letter, and when he was about to send it, he thought, “Maybe I’d better show it to Mother, after all.” He sent his letter – and well he did! Those people asked him the conditions to be admitted to Auroville; he replies, “Oh, that hasn’t been decided yet!”

(*Mother laughs*) So I’ve prepared a little note; because he just says, “Oh, nothing has been decided, we’ll see,” as though there weren’t any Aurovilians yet. I don’t know if he did it purposely to discourage people; at any rate, it’s not good to write like that. At least three or four hundred Aurovilians have been accepted and I signed them in.² So one can’t answer like that....

I know what he based himself on: I had told him that,

1 André Morisset (1897-1982), Mother’s son and only child.

2 Mother seems to be speaking here of people who submitted an “Application Form for Residence in Auroville” and had been approved by her.

naturally, from the material point of view, the CONDITIONS OF LIFE in Auroville were not arbitrarily fixed in advance.

Here is what I wrote:

“From the psychological point of view, the essential conditions are:

- 1) Being convinced of the essential human unity and having the will to collaborate in the advent of this unity.
- 2) The will to collaborate in all that furthers future realisations.”

That’s all, it’s not complicated.

Then, from the material point of view:

“The material conditions will be worked out as the realisation progresses.”

It’s not too complicated.

Of course, we’ll add a note saying that for the time being, after they have read the brochures on “Why Auroville?” and have adhered to that, people will have to send their photograph along with their request, and I am the one who will accept them or not. As long as the number remains limited, a few hundreds, it’s very easy to see their photos and thus have a minimum guarantee that tricksters won’t come in. Because it’s very easy to say, “Oh, I am thoroughly convinced and eager to participate,” but that’s just words.... I can’t see each and every one, but even with their photograph [which they need to attach to the Application Form] one can see clearly enough whether they are sincere or not.

[...]

I saw Yvonne [Artaud] on the 31st. She stayed for about an hour and told me of her hopes: she sees the possibility of a sort of world television (I don’t know how that would be arranged), with a telephone and a central office where answers to all possible

questions would be collected¹ – each question answered by someone eminent or qualified. The result would be the organisation of a universal – well, a world education that would really be an education for all countries, in which the knowledge and best qualities of every country in the artistic, literary and scientific fields would be gathered in a kind of transmitting centre, and all you would have to do would be to get into communication with it. So then, instead of having more or less incapable teachers to teach what they know also more or less, you would have the answer to every question, the most competent and best answer. Thus there would really be all over the earth an education that would be the best possible, from which everyone would receive only what he wants; you wouldn't have to attend classes, a number of useless classes, in order to catch the little you want to know: you would have it just by getting into communication with the centre; you would ask for such and such a number and would get your answer.

If it could be realised, it would be very good. It means that the most beautiful works of art, the most beautiful teachings, all the best of what humanity is GOING to produce, would be collected and within the reach of all those who had a television. There would be pictures along with the explanation, or a text or speech. A kind of imposing central building where everything would be gathered. I found it rather attractive. I told her that we would have that in Auroville (not the central office: just a receiving set). She said that instead of teachers who teach poorly what they know, there would be the best teaching for each subject.... (I didn't ask her WHO would select those people – that remains the somewhat delicate point.) But I found the idea very attractive. She said things are moving in that direction.

Satprem: Yes, but it's still a kind of encyclopaedia....

1 The Worldwide Net implements this idea.

Yes.

S.: It's very interesting, but the best education is the one that could put you in contact with the region of knowledge where you find all answers.

Ah, that would be very good.

S.: Yes, that would be true education. It's not finding answers in a super-library, but catching hold of something up above – and you have all answers.

But that's more difficult, isn't it?

S.: Maybe not.... When I was a kid, I was quite conscious of being able to PULL something down from above, and that the answer was there, above. Children just don't know, after all. If they were told, if they were shown and made to understand that knowledge is there, that you can catch hold of it ...

Yes.

S.: On the contrary, they're taught to rely on books, precisely on encyclopaedias. I had to come here to understand what it meant, why I used to "pull" from above. Which means it wasn't at all encouraged when I was a child.

But Z has done experiments like that. He told me the story of a girl at the School who had no imagination: when she was asked a question she could only answer what she had learned, and when she was given a problem she was never able to solve it. She was like that, blocked above. And he taught her to try and make contact precisely with that intuitive zone, by keeping

quiet, falling silent and listening. And it seems that after some time, she had extraordinary results in that way, by falling silent and listening – answers which were really remarkable and certainly came from the region of intuition. And that's a practical fact, he did it at the School.

S.: Well, that's what should be done, it's much more important.

Far more important than a machine.

I listened to what she said and simply found it was better than recruiting incompetent teachers.

But there still remained a doubt (which I didn't discuss) on the quality of the CHOICE of answers. Whereas if you go there, to the Origin, then you're sure!

That's what they are now trying to do here in their new classes: teaching them to make contact with the intuitive zone.

It's certainly quite superior.

* * *

1967, June 19

*Answer to a question on individuals and groups willing
to aid Auroville's development:*

MoA, p. 78; CWM, Vol. XIII, p. 253; SAS Info Letter (17, Sept. 1967); Gaz. Vol. 3/3, p. 19; AMW, p. 89.
English.

They may not practice themselves, but if they do not know about yoga, how can they understand the purpose of Auroville?

*

Message read on the occasion of the foundation stone ceremony for a new building at “Promesse:

SAS Info Letter (17, Sept. 1967), MoA, p. 33, CWM, p.198; MI, Aug 1967, p. 422; Gaz. Vol. 3 No 3, p. 17; AMW, p.87.
English. Scan of the original available of the first three sentences only – out of five.

“CONDITIONS FOR LIVING IN AUROVILLE¹

From the psychological point of view, the required conditions are:

1. To be convinced of the essential unity of mankind and to have the will to collaborate for the material realisation of that unity;
2. To have the will to collaborate in all that furthers future realisations.

The material conditions will be worked out as the realisation proceeds.”

* * *

1967, June 28

Excerpt from a conversation with Satprem regarding an Italian disciple who has just come:

AM, p. 206-07; MA, p. 198; AMW, p. 89.
French.

... Her family wanted to baptise her child and they were beginning to quarrel (because I said, “We do not want baptism”), so they wrote to me in despair, saying, “We don’t know what we should do, because the whole family is against us and they’re constantly picking a quarrel with us.” So I wrote: “If they really want freedom, let them come and give birth to the child

¹ Mother had written “Condition to live in Auroville”. Amal Kiran advised her to write instead “Conditions for living in Auroville” and she agreed.

in Auroville! ..." Oh, they were enthusiastic, she left right away! Here, see the register!¹ (*Mother laughingly shows the notebook in which she noted a few days ago the first birth in Auroville.*)

* * *

1967, June 30

Excerpt from a conversation with Satprem about an Indian disciple from South Africa who has been jailed for a few months in Syria under the pretext that his banknotes were counterfeit:

AM, p. 207; MA, p. 199; AMW, p. 89.
French.

... They have no government to protect them. Before India's independence they had a British passport, but now the government of South Africa doesn't recognise them, the government of India doesn't look after them, so they're like that, neither fish nor fowl, and with no one to protect them. It's rather peculiar.

There are a few here [in the Ashram] who still have a British passport, and they don't know what to do. They're neither this nor that, they're nothing!

To those who are nice I say, "Never mind, you will become Aurovilians." That saves everything. Because the principle has been recognised by UNESCO, they've recognised the idea: everyone becomes Aurovilian, no more separate nationality.² So it's very good.

As an idea, it's interesting.

Only, I've warned them to be careful about admissions, because ... (*Mother laughs*) it could be seen as a refuge for brigands who have been driven out of their country! ... As long as I

1 Mother will entrust this Birth Register to Maggi G. L. who will maintain it for many years. It is now kept at AV-Archives.

2 UNESCO doesn't have the power to recognise countries. Countries of the world recognise a country – or don't.

control admissions it's all right, but after?...

What's that country again which started as a colony of brigands? ... (*Laughing*) There's a country like that somewhere, which started as a colony, I forget which¹.

*

*Entry in Rijuta's notes on Auroville:*²

AV Archives (Rijuta's file)
English

If it remains according to plan, that is if it is not distorted in execution, it will be a place where no one will ask: What is your religion, your nationality, social rank... all work towards the progress of expressing the supramental. While I am there, there will be control.

Man is one. All races, civilisations, human realisations are all meant to manifest One Truth!

* * *

1967, July 7

Entry in Rijuta's notes on Auroville:

AV Archives (Rijuta's file)
English

There are the spectators and the collaborators.

* * *

¹ Mother probably refers to Australia.

² Rijuta Lunin, an American, was Mother's secretary for the Americans. It is with her that mother translated the Charter of Auroville into English. On 1st July 1970. Mother shared this interesting experience with Satprem:

"I had an experience which I found interesting, because it was the first time. It was yesterday or the day before (I forget), Rijuta was here, just in front of me, kneeling, and I saw her psychic being towering above by this much (*gesture about eight inches*), taller. It's the first time. Her physical being was short, and the psychic being was tall, like this. And it was a sexless being: neither man nor woman. So I said to myself (it may be always that way, I don't know, but at that time I noticed it very clearly), I said to myself, "But the psychic being is the one that will materialise and become the supramental being!" "

1967, August 5

Excerpt from another letter from Navajata to the contributor living in Malaysia:

“Work has started for the first guest house in Auroville. The foundation stone was laid on 19.6.67...

The Mother has fixed 28th February as the date for the laying of the foundation stone of Auroville. 1

You will be glad to know that the first World University will be set up in Auroville. The offer for the same came from the Government of India which had been in touch with UNESCO in this connection. Their offer has been accepted by the Mother.”

* * *

1967, August 19

Message (not given specifically for Auroville but obviously applying to it also):

*Bulletin, Nov 67, p. 99.
French & English*

“We are not here to make our life easy and comfortable. We are here to find the Divine, to become the Divine, to manifest the Divine.

What happens to us is the Divine's business. It is not our concern.

The Divine knows better than us what is good for the progress of the world and our own.”

* * *

1 This is the first record of this decision being taken – 7 months in advance.

1967, September 7

*Excerpt from a conversation with Huta regarding the
upcoming Inauguration Ceremony:*

MMTL, p. 22; AMW, p. 91.
English

We are planning for 1968. We haven't decided who will lay the first stone, but it is very interesting to find who it will be. I am now waiting for an order.

* * *

1967, September

*Answer to Gilbert Gauché regarding the upcoming
February Ceremony*

Ashram Archives (Oscar's file); Gaz, Vol 8 No, 2 p. 17; AMW, p. 90.
French

*(on whether the foundation stone could have the shape
of a rocket, made by Ashram children):*

The idea is good and will be perfected during the execution, which could be entrusted to Tanmaya's students, who are capable of a coordinated effort.

(On the shape of the foundation stone:)

It would be better to let the children make their own suggestions.

*(Regarding the invitation to the upcoming Ceremony,
Gilbert suggests this text:)*

*"The 650 children of the Ashram representing several
nations invite you to the laying of the foundation stone
of Auroville, the town dedicated to the youth of the*

| *world in order to establish peace and fraternity in the
humanity of tomorrow."*

*(Mother changes the end of the sentence
to read as follows:)*

...to establish a union of comprehensive harmony.
(She explains:)

It is alright; I have changed the terms of the invitation so as not to use words which have lost their force, because they have been used too often.

* * *

1967, September 11

*Excerpt from a conversation with Huta regarding the
February Ceremony:*

MMTL, p. 23; AMW, p. 91.
English. Oral.

Ah! Now I am telling you how it will be. We want young people "teenagers" young in body and in mind.

"Here we have 600 children. They will invite the children of the world. They will come with the soil of their countries. This soil will be collected in an urn of a special kind, and the urn will be sealed up."

(Mother goes into a trance)

The Truth Pavilion¹ and your tiny house will be very close to each other – your house will stand between the Banyan tree²

1 Though, the name "Matrimandir" was already used in a brochure in March/April 1966, Mother still uses its previous name.

2 This is the first dated record of the Banyan Tree being at the centre of the town.

and the “Truth Pavilion”. All these will be on an island – surrounded by water, trees and the Garden of Unity. It will take five years if we have sufficient money. Yes... otherwise... but I want the whole town to be built within ten years’ time.¹

Huta: Nothing is impossible for you and the Lord.

(Mother smiles sweetly) Exactly, that is what I tell people who are anxious, that the Lord will do everything. *(Mother laughs softly)*

* * *

1967, September 21

Entry in Rijuta’s notes:

AV Archives (Rijuta’s file)
English

You are welcome. [in Auroville] You will have an interesting life. But not if you want to ‘earn money’.

“On Auroville: It may take 100 years², but the city will be built. Not an ascetic set-up; a respect and education for beauty; replete with full creature comforts and conveniences: Aurovilians should be regarded as citizens of the world – free entry everywhere.

She [Mother] has no use for ‘discussions’ – a useless waste of time and energy.”

* * *

(It would have been decided in January 1967.)

1 Mother will stress this to many people. It will also be in a Press Release dated 3.10.67.

2 Note that ten days earlier, Mother had told Huta that she wanted the whole town to be built within ten years and that she now says it may take hundred years. The fact is that she was saying different things to different people. What did she tell Roger?

1967, October 6

Entry in Rijuta's notes:

AV Archives (Rijuta's file)
English

"Regarding the Auroville Inauguration Ceremony: Instead of putting a stone on in the earth, 2 children (14 to 18) from every country will bring a cup of earth and it will be deposited by them in the centre of the city. A letter to be written to the Duncan's¹ to see if they will suggest someone. (UNESCO is to sponsor all this and Air India expected to cooperate). I asked whose idea it was. She said:

I don't know – perhaps mine – it is not an earthly idea."

* * *

1967, October 11

Excerpt from a conversation with Satprem:

AM, p. 351-55; MA, p. 334-37; AMW, p. 92.
French. Partial audio-recording available.

I met Yvonne [Artaud]. They're preparing an issue [of their magazine "=1"] on Auroville, and she came with a list of questions this long (*gesture*), saying, "I don't know Auroville's sociology too well." I told her, "Neither do I!" Then she asked me questions (very intelligent ones, mind you), and I answered her. But there was one thing about the selection of people and admissions to Auroville; I told her that naturally, the essential

¹ Loïs and Mrs. Duncan, a close friend of 'Nishta' (daughter of the American President, Woodrow Wilson) had visited the Ashram in 1964 and again in 1966. (More on the Duncans in "*Life in Sri Aurobindo Ashram*" by Narayan Prasad, pp. 365-66).

condition to be able to select people was that preferences, attractions and repulsions, likes and dislikes, all moral rules, all of that must have completely disappeared – not that one should be on the way to overcoming it, it's not that: it must have disappeared (*laughing*), there must be no more ego. Then I told her, "It's not a judgment, it's not that you look at people and judge whether they are fit to be there or not, destined to be there or not, it's not that at all – you don't 'judge'...." And after she left, I noted the end of the thing (*Mother takes a note and reads it out*):

"The Force is put on all, identical and supreme ..."

The Force is identical for all (*uniform gesture all over the earth*) and supreme, that is ... well, it means supreme, like this (*same even, outspread gesture*). Whoever they are, whatever their attitude, the Force is put on all identically" and THEY are the ones who classify themselves; it's not that you decide that such and such person goes here or there or here: they classify THEMSELVES according to...

"And everyone classifies himself, by himself, according to his own receptivity and the quality of that receptivity – or else his refusal or incapacity."

All degrees are there, of course. When it is refusal or incapacity, then the person flees BY HIMSELF, saying, "They're fools, they are trying to do something impossible and unrealisable." (I know many such people, they think they have superior intelligence.) But even to place themselves, it's people themselves who will do it.... She came with the idea of a hierarchy. I said, "Yes, everything is always in a hierarchy, especially all conscious individuals, but not out of any arbitrary will: it's people themselves who spontaneously take their place without knowing it, the place they must have." It's not, I told her, "it's not a decision, we don't want categories: this category, that category, and so

this person will go here, that person will go there – all that,” I said, “is mental constructions, it’s worthless!” The true thing is that NATURALLY, according to his own receptivity, his own capacity, his inner mission, everyone takes up the post which in the hierarchy he truly and spontaneously occupies, without any decision.

What can be done to make the organisation easier is a sort of plan or general map, so that everyone need not build his position but will find it ready for him – that’s all.

It was amusing, but very interesting.

(*Mother gives her note to Satprem*) But water from the flowers fell on it, so it’s half erased!

Satprem: The danger with all these people is that they want to codify.

Oh, they want to build a mental construction, like that, as square as a prison, it’s awful.

But you know ... when she comes, she is very nice, very kind, very receptive and open, and quite ready to receive and listen, at least in her outer attitude, but it seems she has a “group” over there, and in that group ... (I heard it through some sincere people who went there) it’s frightful! Harsh judgments, you know. And a crushing superiority.

It’s a pity.

I also heard (she didn’t say anything to me or show anything), but anyway I heard that the *Bulletin* is behind the times.

S.: That came to me.

Ah?

S.: And strangely, it came to me as from Yvonne.

Well, well!

S.: The very words you've used. I don't know why, one morning something said, "Oh, the Bulletin is behind the times." And it was as if Yvonne was on the line. It's funny.

(Mother remains silent) Sri Aurobindo is already "in the past"!

S.: She doesn't waste time!

But I know that, because I got a letter from her which gave a hint of it. She said that the Mother in her four Aspects, as in Sri Aurobindo's book, was "all very well for today's creation" (let's not yet say "yesterday's creation," let's say "today's"!), "but for tomorrow's creation, there must come the Mother's aspect of Love, which hasn't yet manifested." And it was put very deftly, but in such a way it was impossible not to understand that it was this lady who was to manifest That....

As for me, I said, "Very well! *(Mother laughs)* What the Lord wants will be." But since then, I have been treating her as ... (what should I say?) more than an equal – as a superior, and with assertions ... that for her are crushing. And I never miss an opportunity to tell her that in order to do this or that, or to manifest That or ... one must SPONTANEOUSLY AND DEFINITELY be above all desires, all ambitions, all preferences – every time, like this *(hammering gesture)*.

Nothing in her apparently budes, but ... Very well *(laughing)*, if she stands the "test," we'll see.

S.: There is something very hard in her.

Hard, yes, very hard – merciless.

S.: She is like the caricature of something else.

Exactly that.

(silence)

She brought me a little poem in French on “The Beloved and His Beloved” (all that up above), which, I must say, was very pretty. So she read it to me, and when it was over I told her, “But Love – this Beloved and his Beloved – is not a person, these are not persons; they are not human beings, not even symbolic human beings....” And at that point something opened up above, and I told her what Love is.

She was gripped at the throat so strongly that afterwards I almost lost my voice.

We'll see. Everyone can change, no? I give her her FULL chance.

You know, it's so wonderful, in fact.... Where That manifests doesn't matter in the least; whether It manifests here, there, or there, doesn't matter in the least, it's always the same thing manifesting everywhere. And wherever That chooses to manifest, which is where It must necessarily best manifest, there It manifests. The only thing – the only thing – is not to allow illusion and deceit to mix in, to hold them ruthlessly in their place, otherwise ... None of the ego's mischief – we don't want any of it. Because it's petty, mean, stupid, useless, a waste of time, and because it causes unnecessary turmoil in the atmosphere. But apart from that ... whether That manifests here or there or here ...

(silence)

Some people are quite taken by Yvonne. But others who are conscious and went to her group once never set foot there again.

*S.: From the start I've had a sense of recoil from her...
the ego's hardness, that's it.*

Yes, with a wholly benevolent mask.

Very interesting.

* * *

1967, October 14

Excerpt from a conversation with Satprem:

AM, p. 359-60; MA, p. 341-42; AMW, p. 96.
French.

Requests for admission to Auroville have been pouring in at a frightful pace these last few days – every day a stack big as this – so naturally, everyone must send his photo along with his request and say why he wants to be in Auroville, what his skills are, and which category he belongs to: there is the category of those who want to work to build Auroville, and the category of those who want to come and sit peacefully in it once it's ready. And what a humanity, *mon petit*! ... In fact, all those who come are generally dissatisfied people. Now and then, one of them has a light in his eyes and a need for something he hasn't found (then it's very good).

There are those that weren't successful in anything and are completely disgusted, so they wonder if they might not be successful here. Then there are the old ones who worked hard and want to rest. There are very few young people – the few young people are all people of worth (the ordinary youth aren't interested). And the few I have seen are those who want to work: they don't want to come and take advantage from others' work, they want to work. So we'll soon have a rather interesting team. But (*laughing*) with the satiated old ones, I ... postpone decision, put under observation (*Mother laughs*). Yesterday, there were a number of them. We'll see: if they want to be useful, that is, give money or things, or propose to do something, then we'll see; but as such, the satiated fat fellow with his leaden-seated fat missis who want to come and spend the rest of their lives in peace, to them we say, "Wait a bit, we'll see!"

The workers aren't asked anything, that is, they don't have

to pay: they can come and work, on condition that they prove they are useful. But those who want a piece of land or a house to live in have to pay.¹ And then, some have limited confidence (*laughing*) and say, "I'll give you a little money right now and will pay the rest little by little, in instalments" – those I generally turn down. Some are so eager to come that they send money in advance, and when there's some life or something in them, I accept them. But to nearly all, except two or three, I say, "Under observation" – we'll see how they react!

* * *

1967, October 19

Excerpt from a conversation with Satprem:

AM, p. 362-63; MA, p. 345; AMW, p. 97.
French. Audio-recording available.

It's like with Auroville: a whole part of the government is absolutely enthusiastic, but there are three or four individuals here, in Madras State, who are dead against, and they have a terrible action: they stop everything. Some ministers (as usual) come, are received, they give you a promise, saying, "I am with you, you'll have everything you want"; they leave the room and send a telegram to their assistant: "Don't sign the papers." That kind of lie, you understand, everywhere.²

* * *

1 Mother speaks here of those who are submitting an Application form for having a plot of land in Auroville.
Note that Mother is now inviting two different categories (classes?) of people in Auroville:

- People who are able to finance a plot and a house (which may be quite large) and (till now) are not asked to contribute to the collective in any other way.
- People who are working for the collective but have no money. These people are to receive very basic accommodations, food and "*Prosperity*" (on a similar basis as in the Ashram). As long as one had some personal money, one couldn't receive any "*Prosperity*".

2 The main support that was needed from the Government in Madras was helping to secure the required land for Auroville. Not only this is not happening but being

1967, October 25

Excerpt from a conversation with Satprem:

AM, p. 373-75; MA, p. 354-56; AMW, p. 97.
French.

...we can see this boy's notebook.¹ What does he ask?

Q.: "Sweet Mother, why are we, in the Ashram itself, inclined to create small groups and societies, such as 'World Union,' 'New Age,' etc.? What is their purpose?"

Purpose! (*Laughing*) Do they have a purpose? ... I'll simply answer him, "Because men are fond of forming groups." Quite simply, nothing else to say.

*(Mother writes, then stops;
after a silence)*

I am going to shock him a bit, no?

Satprem: Yes.

*(Mother completes her writing
and holds out the notebook)*

"Because men still imagine that in order to do anything useful, they must gather together in groups. It is the caricature of organisation."

It will do, won't it?

World Union! ... They really did imagine they were going to make humanity progress! ... But when I tell people that the creation of a city like Auroville has more weight in the earth's history than all the groups of the world, they don't believe me.

allowed to own more land than what is stipulated in this state's Land Ceiling Act is very difficult to obtain.

¹ Notebook of a young disciple who regularly puts questions to Mother.

They don't believe me, to them it's totally unimportant, a fancy.

Once I asked Sri Aurobindo (because we had talked about Auroville a great deal, there were lots of difficulties), I asked him (because it was an idea I had – not an “idea” but a need that expressed itself some thirty years ago¹ – more than thirty, almost forty years ago), so I asked him,² and he answered me this (which I told you, I think): “It is the best chance men have to avoid a general conflict.” There.

So, since he told me that, I have been working very seriously. Of course, it wasn't “said,” it was SEEN.³

Only, I see quite clearly that they don't believe in it, there is no one who feels. So does it ...? And the concrete materialisation of the spirit of Auroville hasn't taken place yet, it doesn't exist, there isn't in the earth atmosphere a formation of the “spirit of Auroville,” which is a spirit ... (*Mother remains absorbed for a long time*) At bottom it is “The art of building unity out of complexity.” Without uniformity, you understand: unity through harmony in complexity, with each thing in its place....

It's very difficult.

When Roger was here last time,⁴ he told me, “When are

1 Mother seems to be referring here to her 1938 attempt to build a “first Auroville”, at a time when the threat of a second World War was very obvious. (It would be declared one year later).

2 When did Mother ask this to Sri Aurobindo? After thinking it was in 1938, this editor now believes it was in September 1966 (read entry dated 21.9.66) because Mother only speaks here of the need of an “Auroville” having expressed itself already thirty years ago. She also says that Sri Aurobindo's words were not “*spoken*” but “*seen*”. Had this communication taken place in 1938, these words would most probably have been “*spoken*”.

3 “J'avais demandé à Sri Aurobindo une fois (parce qu'on avait beaucoup discuté d'Auroville et qu'il y avait beaucoup de difficultés), je lui ai demandé (parce que c'était une idée que j'avais – pas une “idée”, c'était un besoin qui s'était exprimé il y a peut-être trente ans – plus de trente ans, presque quarante ans), alors je lui ai demandé, et il m'a répondu ceci (je te l'ai dit, je crois) : « It is the best chance men have to avoid a general conflict, [c'est la meilleure chance qu'aient les hommes d'éviter un conflit général] ». Voilà.

Alors, depuis qu'il m'a dit cela, je travaille très sérieusement. Et, n'est-ce pas, ce n'était pas « dit » ; c'était VU.”

Note that the last word of this quote is “VU” (“SEEN”) and not “LIVED” as translated in the *Agenda*.

4 In January?

we going to create Auroville's atmosphere? Everyone is quarrelling!" (*Mother laughs*) I said, "Yes, that's the difficulty..." And it's going on. But anyway, there is a Pressure from above, like that, a Pressure. We shall see.

It's still a symbol.

Each little group thinks it is a symbol – that too is a symbol.

And as the formation descends in order to manifest, all oppositions arise, contradictions arise, complications arise, and within you clearly see that they don't understand. So I spend my time telling them, "Don't try to organise, don't try, you are going to fossilise the whole thing before it's begun."

For my part, I wanted it to grow like that, spontaneously, with the full play of the unexpected. But then, you are confronted with all the rules and regulations: we are in a country [India] – we should do it on a desert island!¹ But that no longer exists on earth, there isn't any island left that doesn't belong to a nation – we are caught, bogged down.

Anyway, we'll muddle along as best we can.

It's an attempt, that's all.²

But what Sri Aurobindo meant was that the movement, the general movement was towards a catastrophe, and this was to divert the current of force.

But I have wondered whether the Tower of Babel, insofar as the story is true, wasn't a similar attempt? An attempt to harmonise men?... It's presented to us the other way around, but I have wondered if it wasn't that.

We'll see.

Now there is integrally, even for the most material consciousness, the body consciousness, this: to leave the entire responsibility to the Lord – what he wants will be, and that's all.

1 This is one of the reasons why, in "*A Dream*" Mother wrote: "There should be somewhere on earth a place that no nation could claim as its own..." and why she spoke repeatedly of the need of some extra-territorial status for Auroville.

2 Note that Mother doesn't always say that Auroville "is sure to succeed"
Note also that there could be different kinds of success..

When he wants us to do something, we do it, but after all ... We do it simply because He tells us to do it. And what will happen will happen. Then, if you want to know, you put yourself in the attitude of the witness and look on. And that's very amusing! As soon as you are in the attitude of the witness, it becomes very interesting – very interesting – and you smile.

That's how it is.

The body too has learned to be like that with the smallest things. Then it's good.

Voilà.

* * *

1967, November 17

Entry in Rijuta's notes:

AV Archives (Rijuta's file)
English

"The difficulty here is the land purchase – the owners have become very greedy and even after agreeing on a price, back down and raise it. Labour too is giving trouble. The difficulties were to be expected since it will have world importance. The obstructions are naturally great and the date was set for February 1968 otherwise the thing could drag on for 10 or 15 years.

Yvonne has prepared the intellectual side very well. Some people in Indian government realise that it will provide India with what it needs – international sea-port, airport and place for world's fair and facilities for Olympics (expected to be ready for year 2000). So there are people in government who are sponsoring Auroville. Yvonne has put in a "comprehensible" way the fact that it will give India the opportunity to become the world's spiritual leader. There was a lot of details of the petty problems involved and Mother's task is clearly in the wrangling over land, wrangling in small

government debts. Who will – one day – fix prices for sale of land, wrangling with labour, all of which Nava, etc. trying to get Mother's intervention."

* * *

1967, December 28

Answer to a request from a donor who wants his money to be used exclusively for conquering the causes of our sufferings and miseries.

MoA, p.52; CWM, Vol. XIII, p. 253; Gaz. Vol. 4/1, p. 19; MI, March 1968, p. 75; AMW, p. 100.
French.

It is for this that we all work here, but not in the artificial manner of philanthropists who work on the exterior effects only.

We want to eliminate for good the cause of suffering by divinising matter through the integral transformation.

* * *

1967, December 30

Excerpt from a conversation with Satprem.

Bulletin, Feb 68, p. 75; AM, p. 449-56; MA, p. 425-32; MoA, p. 20-25; CWM Vol. XIII, p. 268-274; Gaz. Vol. 3, No 1, p. 15-23; AMW, p. 101-07. Note in English. Conversation in French. Audio-recording available.

(Mother extracts from a heap of papers, letters and envelopes of all kinds, a note on Auroville, which was based on Her words in French but written from memory by a disciple in English:)

(Laughing) All this hangs together in a marvellous balance!

(Satprem reads out the note:)

“Auroville will be a self-supporting township.

“All who live there will participate in its life and development.

“This participation may be passive or active.

“There will be no taxes as such but each will contribute to the collective welfare in work, kind or money.

“Sections like Industries which participate actively will contribute part of their income towards the development of the township. Or if they produce something (like foodstuff) useful for the citizens, they will contribute in kind to the township which is responsible for the feeding of the citizens.

“No rules or laws are being framed. Things will get formulated as the underlying Truth of the township emerges and takes shape progressively. We do not anticipate.”

Is that all?

I thought I had said more than that. Because inwardly I said a lot, a whole lot about the organisation of food and so on.... We

are going to try things out.

Some things are really interesting. For instance, I'd like ... To begin with, every country will have its pavilion, and in the pavilion, there will be a kitchen from that country, which means that the Japanese will be able to eat Japanese food if they want to (!), and so on, but in the township itself, there will be food for vegetarians, food for non-vegetarians, and also a sort of attempt to find "tomorrow's food." The idea is that all this work of assimilation which makes you so heavy (it takes up so much time and energy from the being) should be done BEFORE, that you should be able to immediately assimilate what you are given, as with things they now make; for instance, they have those vitamins that can be directly assimilated, and also (what do they call it?... (*Mother tries to remember*) I take them every day.... Words and I aren't on very good terms!) ... proteins. Nutritive principles that are found in one thing or another and aren't voluminous – you need to take a tremendous quantity of food to assimilate very little. So now that they are clever enough on the chemical level, that could be simplified. People don't like it, simply because ... they take an intense pleasure in eating (!), but when you no longer take pleasure in eating, you need to be nourished and not to waste your time with that. The amount of time lost is enormous: time for eating, time for digesting, and the rest. So I would like an experimental kitchen to be there, a sort of "culinary laboratory," for a try. And according to their tastes and tendencies, people would go here or there.

And you don't pay for your food, but you must give work, or ingredients: for example, those who would have fields would give the produce of their fields; those who would have factories¹

1 "Ceux qui auraient des champs... ceux qui auraient des usines". In the *Agenda* this is translated by "those who had fields... those who had factories" whereas the literal translation is: "those who would have fields... those who would have factories".

Note that Mother is speaking of people who "would have" (= would own?) fields or factories and that in this conversation she speaks of Aurofood, a Pvt. Ltd., as an example of an Auroville business unit.

would give their products; or else your own work in exchange for food.¹

That alone does away with much of the internal circulation of money.

And in every field things of that sort could be found.... Ultimately, it must be a town for studies – studies and research on how to live both in a simplified way and in a way such that the higher qualities have MORE TIME to develop. There.

It's only a small beginning.

*(Then Mother goes over the text
of the note, sentence by sentence.)*

“Auroville will be a self-supporting township.”

I want to insist on the fact that it will be an experiment: it's to make experiments – experiments, research, studies.

Satprem: An experimental city?

Yes... Auroville will be a city that will attempt to be, or strive or want to be, *self-supporting*, that is ...

S.: Autonomous?

“Autonomous” would be understood as a sort of independence that breaks off relations with the outside, and that's not what I mean.

For instance, those who produce food, a factory such as “Aurofood”² (naturally, when we are fifty thousand, it will be

1 Note that Mother says that in order to be fed by Auroville, one has to either work for Auroville, or pay.

2 As said, Aurofood was a Pvt. Ltd. owned by Manibhai Patel (and his family?). It wasn't owned by Auroville and wasn't even coming up on Auroville-owned land, not even in the Auroville area. Yet it was mentioned as being an Auroville

difficult to meet the needs, but for the moment we'll only be a few thousand at the most), well, a factory always produces far too much.... So it will sell outside and receive money. And "Aurofood," for instance, wants to have a special relationship with workers, not at all the old system – something that would be an improvement on the Communist system, a more balanced organisation than Sovietism or Communism, that is, which doesn't too much lean either toward one side or the other.

The idea of Aurofood is good, and they are trying to make propaganda among industrialists.

And there is one thing I wanted to say. One's participation in the welfare and existence of the whole township isn't something worked out individually: such and such an individual must give so much. It's not like that. It's worked out according to one's means, activity, possibilities of production; it's not the democratic idea, which cuts everything into small equal bits – an absurd machinery. It's worked out according to one's means: one who has much gives much, one who has little gives little; one who is strong works a lot, one who isn't does something else. You understand, it's something truer, deeper. And that's why I am not trying to explain it right away, because people will start making all kinds of protests. It must come into being AUTOMATICALLY, so to say, with the growth of the township, in the true spirit. That's why this note is quite succinct.

This sentence, for instance:

"All who live there will participate in its life and development..."

... according to their capacities and means, not a mechanical "so much per unit." That's the point. It must be something living and TRUE, not mechanical. And "according to their capacities,"

business and photos of its main building will be shown on Auroville brochures for years.

that is, one who has material means such as those a factory gives will have to provide in proportion to his production – not so much per individual or per head.

“This participation may be passive or active.”

I don't understand what they mean by “passive” (because I spoke in French, then they put it into English). What can they mean by “passive”? ... It would rather be on different planes or levels of consciousness.

S.: You meant that those who basically are sages, who work within, won't have to ...

Yes, that's right. Those who have a higher knowledge won't have to work with their hands, that's what I mean.

“There will be no taxes as such but each will contribute to the collective welfare in work, kind or money.”

So that's clear: there will be no taxes of any kind, but everyone will have to contribute to the collective welfare through his work, in kind or with money.¹ Those who have nothing other than money will give money. But to tell the truth, the “work” may be an inner work (but that can't be said, because people aren't honest enough). The work may be an occult work, a completely inner work, but of course, for it to be so, it must be absolutely sincere and true, and with the capacity: no pretence. But it's not necessarily a material work.

“Sections like Industries which participate actively will contribute part of their income towards the development

¹ Mother speaks here of people not having to pay taxes to the state and central Governments but “having to contribute” to Auroville.

of the township. Or if they produce something (like foodstuff) useful for the citizens, they will contribute in kind to the township which is responsible for the feeding of the citizens.”

That’s what we’ve said. The industries will participate actively, they will contribute. If they are industries producing articles that aren’t in constant need – and are therefore in amounts or numbers too great for the township’s own use, so that they will be sold outside – those industries must naturally participate through money. And I take the example of food: those who produce food will give the township what it needs (in proportion to what they produce, of course), and it is the township’s responsibility to feed everyone. That means people won’t have to buy their food with money, but they will have to earn it.

It’s a kind of adaptation of the Communist system, but not in a spirit of levelling: according to everyone’s capacity, his position (not a psychological or intellectual one), his INNER position.¹

S.: In democracies and with the Communists, there’s a levelling down: everyone is pulled down to the same level.

Yes, that’s just the point.

The true part is that every human being has the material right ... (but it’s not a “right” ...). The organisation should be such, arranged in such a way, that everyone’s material need should be met, not according to notions of right and equality, but on the basis of the most elementary necessities;² then, once that is established, everyone must be free to organise his life,

1 This statement defines very well Auroville’s future economic system.

2 One is reminded here of Mother’s words in “A Dream”: “There, work would not be for earning one’s living, but the means to express oneself and develop one’s capacities and possibilities, while at the same time being of service to the group as a whole, which would in turn provide for everyone’s subsistence and field of action.”

not according to his monetary means, but according to his inner capacities.

“No rules or laws are being framed. Things will get formulated as the underlying Truth of the township emerges and takes shape progressively. We do not anticipate.”

What I mean is that usually (always so far, and more and more so), men establish mental rules according to their conceptions and their ideal, then they apply them (*Mother lowers her fist, as if to show the world under the mental grip*). And that's absolutely false, arbitrary, unreal, so the result is that things revolt, or else waste away and disappear.... It's the experience of LIFE ITSELF that must slowly work out rules AS SUPPLE AND VAST as possible, in order that they ever remain progressive. Nothing must be fixed. That's the immense error of governments: they build a framework and say, “Here is what we've established, now we must live under it.” So naturally, Life is crushed and prevented from progressing. It is Life itself, developing more and more in a progression towards Light, Knowledge, Power, that must little by little establish rules as general as possible, so as to be extremely supple and capable of changing according to need – of changing AS RAPIDLY as habits and needs do.

(silence)

At bottom, the problem almost boils down to this: to replace the mental government of intelligence by the government of a spiritualised consciousness.

It's an extremely interesting experience: how the same actions, the same work, the same observations, the same relationship with the people around (near or far), how they take place in the mind, through intelligence, and how they take place in the consciousness, through experience. And that's what this

body is now learning – to replace the mental government of intelligence by the spiritual government of the consciousness. And it makes (it looks like nothing, one may not notice it), it makes a tremendous difference, to the point of multiplying the body's possibilities a hundredfold.... When the body is subjected to rules, even if they are broad, even if they are comprehensive, it is a slave to those rules and its possibilities are limited by them. But when it's governed by the Spirit and the Consciousness, that gives it incomparable possibility and flexibility! And that's what will give it the capacity to prolong its life, to last longer: it's by replacing the mental, intellectual government by the government of the Spirit, the Consciousness – *THE* Consciousness. Outwardly, it doesn't seem to make much difference, but ... My experience is like this (because now my body no longer obeys the mind or the intelligence at all, no longer at all – it doesn't even understand how that can be done), and it more and more, better and better follows the direction and impulsion of the Consciousness. But then, it sees, almost every minute, the tremendous difference that makes.... For instance, time has lost its value (its rigid value): you can do the same thing in very little time or in much time. Necessities have lost their authority: you can adapt yourself this way, adapt yourself that way. All the laws – those laws that were laws of Nature – have lost all their despotism, if I may say so: it no longer works that way. All you have to do is constantly and always to be supple, attentive, and ... responsive to the influence of the Consciousness – the Consciousness in its all-powerfulness – so as to go through all this with extraordinary suppleness.

That is the discovery being made more and more.

And it's wonderful, you know! A wonderful discovery.

It's like a progressive victory over all constraints. So naturally, all the laws of Nature, all the human laws, all habits, all rules, all that grows increasingly supple and finally becomes nonexistent. Yet it is possible to keep a regular rhythm that makes action easier – it's not contrary to this suppleness. But it's

a suppleness in the execution, in the adaptation, which comes and changes everything. From the point of view of hygiene, health, organisation, from the point of view of the relationship with others, all that has not only lost its aggressiveness (because for it to lose its aggressiveness, all you have to do is to be wise – wise and level-headed and calm), but also its absolutism, its imperative rule: that's entirely gone – gone.

And then, you see: as the process grows more and more perfect – “perfect” means integral, total, leaving nothing behind – it NECESSARILY, inevitably means victory over death. Not that this dissolution of the cells which death involves stops existing, but that it would exist only when necessary: not as an absolute law, but as ONE of the processes, when necessary.

It's mainly all that the Mind has brought in terms of rigidity and absoluteness and near invincibility – that's what ... is going to disappear. And simply by ... handing the supreme power over to the Supreme Consciousness.

That may be what the sages of old meant when they spoke of handing the power of Nature or the power of the *Prakriti* over to the Purusha – handing it from the Prakriti over to the Purusha. Perhaps it was their way of expressing the same thing.

* * *

1967


Message:

AMW, p. 107.

“Auroville will provide a model for those who aspire for a better and higher collective life everywhere.”

* * *

1968

*Remain young,
never stop striving towards
perfection*


**Remain young,
never stop striving towards
perfection**

After the Inauguration Ceremony, things progressed slowly in 1968. A few pioneers started living on site in huts in various locations, while others, whom Mother had accepted as Aurovilians, lived in Puducherry waiting for some accommodations to be built for them. Though she felt that some Aurovilians were clearly abusing the freedom given to them, Mother explained that she did not want to make rules for Auroville.

1968, January 12

Excerpt from a conversation with Satprem:

AM, p. 28; MA, p. 28; AMW, p. 111.
French.

People say I've given her [Yvonne Artaud] "full freedom" to organise Auroville. So she calls it "the university town." She was told that the phrase was used in a precise sense; she said to me, "Oh, I've explained it." And on the invitation cards for the 28th [February, for Auroville's inauguration], she wanted "the university town" to be put; but they didn't ask for her advice and issued the invitations with "*The city of universal culture.*"

That's it, it's always a sign in people who have a purely mental constructive power: they want to bend words to express what they want. I told her, "It doesn't matter, whatever you may say, everyone will take the phrase to have its usual meaning."

(In an aggressive tone) "But THIS IS what it means...."

She wanted to have a small orang-utan, because it seems the orang-utan species is disappearing from the earth, and she wanted one to perpetuate the species – I don't know why.... So when Medhananda [the librarian] went to Tahiti, she asked him to bring an orang-utan back. Poor Medhananda! ... Not a very enjoyable task. And before leaving, he told me, "It seems I am supposed to bring an orang-utan back?" I answered him, "I won't be sorry if you don't find it!"

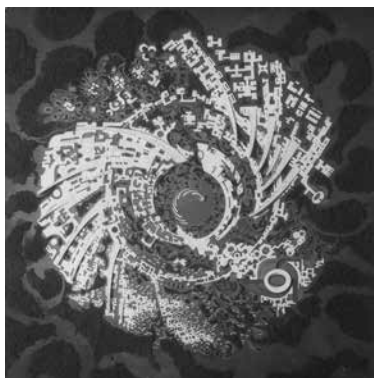
And he didn't find it!

* * *

1968, January 21

Roger lands at Chennai Airport, bringing with him a model of the "Galaxy", a model of its centre area and a plan of the Amphitheatre and of its Urn. He will probably present his "Galaxy" model

Roger's personal archives (stamp on his passport of that time)



'Galaxy' model



Model of its centre area

The only record of Mother's comment on Roger's latest model is: "It is movement of Nebulous which already exists... in the cosmos." Mother signs the model on the left to signify her approval.

* * *

1968, late January or early February

*Some of Mother's instructions for the Ceremony:
Mother writes this message to be placed around the
trunk of the Banyan tree at the centre of Auroville.¹*

¹ Mother doesn't seem to have said whether it should remain there only during the Inauguration Ceremony or permanently. It will be written there in French and in Tamil only.

*Entry in Oscar's notes regarding Mother's words on the
Inauguration Ceremony:*

Ashram Archives (Oscar's file)
French

Sincerity is an absolute law.¹

* * *

1968, February 3

Excerpt from a conversation with Satprem:

AM, p. 41-42; MA, p. 41-42; AMW, p. 114

French. Message in English & French. Scans of the two originals available.

... They wanted to make some kind of brochure on Auroville, to distribute to the press, people in the government, etc., on the 28th [Inauguration ceremony], and before that, there's a conference of all nations ("all nations" is an exaggeration, but anyway they say "all nations" in Delhi, in two or three days. And Anjani [Dayanand] is going there, and she wants to take papers on Auroville. They had prepared some texts – always lengthy, never-ending: speeches and more speeches. So I asked, I concentrated to know what should be said. And then all of a sudden Sri Aurobindo gave me a revelation. That was interesting. I concentrated to know the why, the how, etc., then all of a sudden Sri Aurobindo said... (*Mother reads a note*)

"India has become..."

It was a vision of the thing that was translated into French words right away.

completed it just in time for the ceremony. Would he have been able to complete in time the Urn designed by Mother?

1 "A propos de la cérémonie d'inauguration, Mère dit que la sincérité est une loi absolue, qu'elle s'oppose à toute représentation théâtrale; pas de cabotinage."

India has become the symbol
representing all the difficulties
of modern humanity.

India will be the land of
its resurrection the resurrection to
a higher and truer life

"India has become the symbol representing all the difficulties of modern humanity.

"India will be the land of its resurrection, the resurrection to a higher and truer life."

And the clear vision: the same thing which in the history of the universe has made the earth the symbolic representation of the universe so as to be able to concentrate the work at one point, the same phenomenon is occurring now: India is the representation of all human difficulties on earth, and it is in India that there will be the... cure. And it is for that – it is FOR THAT that I had to create Auroville.

It came, it was so clear and tremendously powerful!

Then I wrote that. I didn't tell them how or why, but I told them: put that at the beginning of your paper, whatever it is; you can say anything you like, but this comes first. (*silence*)

It was very interesting. It remained the whole time, for more than an hour, such a strong clear vision, as if everything were becoming clear all of a sudden. I have often asked myself the question (not "asked", but there was a straining to understand why it had become such a chaos here in India, with such sordid difficulties and all that like an accumulation), and everything became clear like that right away. It was really interesting. And

then immediately it came: that's why you created Auroville. I didn't know it, you know, I was acting under pressure, and it was taking on greater and greater proportions (it's becoming really terrestrial), and I wondered why... For some time I used to think that it was the only real possibility – at present – of preventing a war,¹ but that seemed to me a slightly superficial explanation. And then all of a sudden it came: ah, that's it!

And so, since it contained all that power, I said, "Put that". We will see – they'll understand nothing, but it doesn't matter, that will act.

* * *

1968, February 7

Excerpt from a conversation with Satprem:

AM, pp. 51-54; MA, pp. 50-53; AMW, p. 115.
French.

... Ah, now let's work! You know what we have to do?... Prepare the "Auroville Charter"! They're going to put it in the ground; when they're putting the soil from all the countries, they're going to put inside a metal box a document with this written on it.² So it has to be written... I have a few little ideas.

And then there is the charter prepared by [an Aurovilian] and the charter prepared by Yvonne, you have to read them to me, we will see. (*Mother hands over the Aurovilian's charter*)

1 Mother refers here to the conversation she had with Satprem on 21st September 1966. Note that Mother seems to have expected that something (positive or negative) would take place in the year 1967 and that nothing special had occurred.

2 The Charter, hand-written by Mother will indeed be placed in a stainless steel cylinder and then in the Urn, together with the soil samples of all Indian states and countries of the world.

Auroville Charter (by the Aurovilian)

1. *Auroville is the first crucible of planetary man."*

Ah! "Planetary", it sounds like one of Yvonne's disciples!
She likes "planetary" very much.

2. *Auroville offers itself for the discovery of the profound sources of the unity of man and the universe, of knowledge in joy and love.*

I don't understand! It doesn't matter.

3. *Everything in Auroville belongs to the whole earth and the members of Auroville are all the beings of the earth.*

4. *This day Auroville is solemnly consecrated to serve forever and ever the union of heaven, earth and life.*

Heaven? What heaven?

Here's the other one. (*Mother hands over Yvonne's charter*)
It's more literary!

Dedication of Auroville (by Yvonne).

1. *We do solemnly found this city as the first seat of a planetary society...*

Ah!

... *the society of tomorrow.*

2. *We do solemnly consecrate this city as the constantly renewed synthesis of the latest conquests of science and the most ancient wisdom.*

3. *We do solemnly establish as the chief function of this*

city the preparation of each child towards his highest spiritual and planetary destiny...

Aïe!

...so that this city may become the cradle of a new humanity.

Is that all? It's better, but that's not it.

Me, I didn't put any solemnities... I didn't write it down, because it's never mental, so it's not organised. (*Mother looks for some scattered little pieces of paper*) From the mental point of view, it has no value, it's not organised, but some things did come. In fragments, not in sequence (*Mother goes on sorting bits of paper*), I don't even know anymore what I said... it's not organised; I don't know what order I will put it in... Ah! (*Mother pulls out a piece of paper*)

First there is a material point which [the Aurovilian] has attempted to say in an awkward way: that everyone is a citizen of Auroville. The truth is here (we're not going to put any solemnities, it's not necessary)...

(Mother unrolls a large parchment on the ledge of the window, facing the Samadhi, then perched herself on a small stool in order to be at the right height, and, armed with an enormous black felt-tip pen which makes letters like cuneiform strokes, she set about recopying the charter, making comments all the while.)

1. Auroville belongs to nobody in particular.
Auroville belongs to humanity as a whole..."

There, that's the material fact. Auroville belongs... I didn't put "to no country" because India would be furious. I put "belongs to nobody" – "nobody" is a vague term which I put

precisely so as not to put “to no human being” or “to no country”.¹ And I put “Auroville belongs to humanity AS A WHOLE”, because it is the equivalent of nothing! Because we cannot come to an agreement all together, it’s impossible! I did it on purpose.

And then, I don’t speak of “citizens” or anything like that. I say:

...But to live in Auroville, one must be the willing servitor of the Divine Consciousness.”

They are all going to wince at “Divine”, but I don’t care! You know, it’s the explanation of the Matrimandir² at the centre. The Matrimandir represents the Divine Consciousness. All that is not said, but that is the way it is.

And then:

2. Auroville will be the place of an unending education, of constant progress and a youth that never ages.

And then:

3. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries...

All discoveries, you know: philosophical, spiritual, moral, scientific, all – taking advantage of the past.

... of all discoveries from without and from within, it wants to boldly spring towards future realisations.

1 In “A Dream”, which she published in 1954, Mother had already written: “*There should be somewhere on earth a place that no nation could claim as its own...*”

2 Though the name “*Matrimandir*” was used in an Auroville brochure published in March-April 1966 (that is a little less than two years earlier), this is the first record of Mother using this term.

And finally there are two versions:

4. Auroville will be the site of the search for knowledge and ways of living which will lead to a human unity based on mutual understanding and goodwill.

On another piece of paper it's written: "To give a living embodiment of a concrete human Unity."

So we are going to change it a bit:

4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

There.

(Mother gets off her stool)

It is not me who wrote all that... I've noticed something so interesting: when that comes, it's imperative, there is no arguing; I write it, I am OBLIGED to write it regardless of what I am doing. And then, when it's not there, it's not there! Even if I try to remember, there's nothing, it's not there!... Consequently, it's obvious that it doesn't come from here: it comes from somewhere up there.

* * *

1968, February 9

Mother translates Auroville's Charter from French to English with Rijuta.

Rijuta's notes
English

* * *

1968, February

Message (it will be exhibited under the Banyan during the Inauguration Ceremony)

MI, Feb. 1968, #304; Barb. p. 2; Gaz, Vol. 3, No 4-5, p. 23; MoA, p.1; CWM, Vol. XIII, p.201;
AIM Feb 1975 p. 22 # 44; AMW, p.111.
French. Scan of the original available

“Auroville,
At last a place where one will be able to think only of
progressing and transcending oneself.
At last a place where one will be able to live in peace,
without conflicts and without rivalries of nations, reli-
gions and ambitions.
At last a place where nothing will have the right to
impose itself as the exclusive truth.”

* * *

1968, February 16

Excerpt from a conversation with Huta:

*(After working on Savitri with Mother, Huta again informs
her that, according to a rumour, instead of the Mother's Shrine,
there would be a small lotus and nothing else.)*¹

Spirit, pp. 68-70
English

Yes, nasty people speak against the Truth.

*(Mother then goes into a trance for a few moments. Huta
will later write that, once again Mother tells her what she had
explained to her earlier.)*²

1 If one looks at the model of the centre area which Roger had just brought, one understands this concern.

2 One has to wonder whether Huta isn't wrongly dating this conversation as having

Your tiny house will be between the Mother's Shrine and the banyan tree. There will be gardens with various kinds of Hibiscus and other flowers, plants, tall trees with marble seats underneath. Marble statues, marble fountains, small waterfalls, small pools with different coloured lilies and lotuses, small bridges, rockeries in Japanese style with varieties of cactus. There will be only one entrance. The pavement will be decorated with precious and semi-precious stones. This area will be surrounded by a huge lake. On one side of it, there will be tall trees – they mean Unity. On the other side of the lake there will be hillocks with fir and pine trees. The Mother's Shrine will be on an island.

(After a pause Mother continues)

The city will have four zones representing the four Powers of the Supreme Mother.

I want that in each part of the town, houses should be built in particular shapes: Square, Hexagon, Round and Triangular. Each shape will have a special colour: Rainbow, Orange, Gold, and Light Blue.

Mahakali: North – Industrial zone

The shape will be square, colour will be rainbow – it has seven colours. The number seven represents Realisation.

There will be five Industrial zones. Some are on the sea-side where the big factories, godowns, stores and sheds, will be built to export goods.

Small scale industries like handicrafts, bakeries, potteries and other workshops will be built for things of immediate need. Also there will be showrooms, manufacturing and displaying things and guiding people where things can be obtained and bought. Also there will be schools to learn handicrafts, offices,

taken place in February 1968, because Mother explained almost all these points in June 1965 – that is almost three years earlier – and Mother would rarely say the same things that long after.

and this zone will be surrounded by trees and gardens.

Maheshwari: South – Residential zone

The shape will be Hexagon. The colour will be gold, golden pink. The shape signifies “Perfect Creation”.

The Residential zone will have 3 sections.

- 1) People who wish to stay in a collectivity, that is to say as neighbours, can stay there.
- 2) There will be old men’s and women’s houses. Also big houses like management houses where people can have all the facilities, because they work outside in various places. All these houses will be surrounded by gardens and trees.
- 3) There will be independent houses with gardens and trees.

Mahalakshmi: East – Cultural zone

The shape will be round – the circle means “integral Power”. The colour will be pale orange. This zone will have 3 sections.

Mahasaraswati: West – International zone

The shape will be the triangle, which signifies wisdom. The colour will be pale blue, which means peace.

The Pavilions of all the Nations will be in this area. They will represent their culture and customs.

*

Entry in Rijuta’s notes:

AV Archives (Rijuta’s file)
English

Did you hear the storm of protest over the translation of the Charter? There were many objections, people wanted to change it. I had thought it was a good work, done in the right spirit. I have tried before with others (Nolini) but it has not worked

– with you it was a ‘steady’ working. From now on consider yourself my collaborator for English translations.

“And then in French, much of which I missed. (gist) There are those who pretend that all they want is to serve the Divine but the ego rests “gros – gros – gros” (big-big-big). This was in reference who had drawn up a ‘mentalised’ Charter and she sent it back to the person was “vexé”.”

* * *

1968, February

*Talk recorded by Roger:*¹

MI. May 1968, p. 245; SAS Info Letter (20, Aug. 1968); MoA, p.18; CWM, Vol. XIII, p.274; AMW, p.112.

French. This audio-recording may still be available. Where?

One must have an absolutely transparent sincerity. Lack of sincerity is the cause of the difficulties we meet at present. Insincerity is in all men. There are perhaps a hundred men on earth who are totally sincere. Man's very nature makes him insincere – it is very complicated, for he is constantly deceiving himself, hiding the truth from himself, making excuses for himself. Yoga is the way to become sincere in all parts of the being.

It is difficult to be sincere, but at least one can be mentally sincere; this is what can be demanded of Aurovilians. The force is there, present as never before; man's insincerity prevents it from descending, from being felt. The world lives in falsehood, all relations between men have until now been based on falsehood and deceit. Diplomatic relations between nations are based on falsehood. They claim to want peace, and meanwhile they are arming themselves. Only a transparent sincerity in man and among nations can usher in a transformed world.

¹ It will be approved by Mother on 31.3.68 and released for restricted publication in the Ashram.

Auroville is the first attempt in this experiment. A new world will be born; if men are willing to make an effort for transformation, to seek for sincerity, it is possible. From animal to man, thousands of years were needed; today, with his mind, man can will and hasten a transformation towards a man who shall be God.

This transformation by the help of the mind – by self-analysis – is a first step; afterwards, it is necessary to transform the vital impulses: that is much more difficult, and especially to transform the physical. Every cell in our bodies must become conscious. This is the work I am doing here; it will enable the conquest of death. That is another story; that will be the humanity of the future, perhaps after hundreds of years, perhaps sooner. It will depend on men, on nations.

Auroville is the first step towards this goal.

* * *

1968 February 17

Excerpt from a conversation with Satprem:

AM, p. 60-65; MA, p. 59-63; AMW, p. 119.
French.

Ah, before we begin to work, I received this...

(Mother first hands over a letter:)

“Here are some pages from our issue on Auroville, the city of love guarded by the four Mothers.

Yvonne”

(Then Mother hands over a brochure showing... the drawing is inexplicable, but it rather resembles viscera seen in cross-section.)

If you understand, you'll tell me.
Have you understood?

Satprem: No.

You didn't understand? I thought you were going to explain it to me!

S.: It's all muddled in there.

Is it a snake biting its tail?

S.: It's really, exactly, a mental construction.

Oh, yes!

S.: And the text... There isn't the slightest little thing vibrating with truth in it.

Yes, it's entirely constructed.

S.: There isn't a flame, there's nothing in it.

And of which love is she speaking? It seems rather like sexual love.

S.: It seems to be very human.

(Mother laughs) Very, very human, yes.

I looked a lot and I wondered if that wouldn't precisely be the modern idea of yoga.

S.: Yes, they're full of those stories of "sexual yoga". They think only of that, they speak only of that. The "city of love" seems to me...

But as soon as this word is used in the ordinary way, it's like that.

I don't know what to do.

S.: It doesn't seem interesting to me.

As for me, I don't find it interesting AT ALL. But isn't it dangerous? That's the point!

S.: All the same, it gives a false idea of Auroville. It's subject to all sorts of ambiguity.

*(Mother looks at the little drawings that
go with it and which look like
three interwoven lines)*

There are always one, two, three. If there were only two, but always one, two, three, that is to say, the union and the result!

S.: And the main drawing is an exact picture of the stomach, it is located in the abdomen.

Oh, but then that's even worse!

S.: That's what it evokes, you have the impression of a visceral picture.

That's dreadful!

S.: Something which is all folded in on itself, shut in on itself.

Yes, that's it.

S.: I don't like that.

Nor do I.

And Medhananda has an illness which comes only when you have repressed sexual desires. And he can't get rid of it because he doesn't get rid of the cause... They're fully into it.

What should I do with that?

S.: It's a pity if at the inauguration of Auroville that is what gets distributed.

It's worse than that: they're going to have a meeting for the children, and the children are going to ask questions, and there will be a dozen people there to answer, but it will be chiefly Yvonne and Medhananda. So these children are coming with the idea of finding something a little bit true, and then they're going to find that.

S.: The "city of love" probably will not be understood as it should be understood. And you know that the magazine Planète is sending Raymond de Becker to do an article on Auroville, and I saw de Becker a year ago when he came here, and he is the great believer in precisely the "yoga of sexuality". And I had a whole conversation with him, so lively a conversation that afterwards, I received a kind of revelation and I wrote a whole letter on the problem of sexuality in the yoga. And he's a man who's engrossed in those things. He's sent by Planète. So if they show him that, the "city of love"...

It's annoying.

I believe it's gotten worse, my child, because I remember, when I asked Yvonne to look after education in Auroville, she was still more or less all right. It went to her head.

S.: Well, it's the story of little Auroson¹, whom they're educating with music and caresses. It's the same story. Anyway, the "city of love", damn! Auroville should be something that makes you soar towards other concepts than these petty things. I went out there one day; well, it is moving, that place...

Oh, it's beautiful!

S.: It's beautiful, it's moving, you have the impression that something is really going to be created. So the "city of love"...

But I never said Auroville was the city of love, never, not once!

S.: It's a word that is poorly used. It's better not to speak of it.

Precisely, this word can only be used with "divine" in front of it. That's the only way. If you take away the "divine", it becomes impossible. And those people refuse to use the "divine".

S.: Yes, it frightens them.

So, what are we going to do?... If I send her paper back without saying anything, she will say I approve; if I tell her it won't do, she'll get even more furious... And she concerns herself with everything, butts into everything (legitimately in a way, since I told her that I was putting her in charge of education). But she became like that AFTERWARDS. At that time, she was slightly scatter-brained, but still very suitable. It's annoying.

¹ The first "Auroson", (25.6.67-4.5.68) is then less than 8 months old. He will drown less than 3 months later. Mother will tell Frederick and Shyama that he will be reborn to them – which he did.

(Mother remains silent a moment) Shall I send her this?

“Beware of the word love if it is not preceded by the adjective divine, because to the ordinary mind, this word evokes sexuality.”

Just that, nothing else, no opinion about what she is doing, but that. *(Mother writes her note:)*

S.: I find her paper harmful, for not only does it not bring anything, but it opens the door to ambiguity. And it says nothing: the “hippies” too are “children of love”, that's their great doctrine.

To tell the truth, when I opened that paper, I felt disgust.

If I had confidence in her, I would put it differently – I would immediately put: “... which, from the spiritual point of view is a disaster.” Only... it's pointless to make people angry.

She has no trust at all, she believes she's infinitely superior. Only, politically she's very careful not to enter into open conflict [with Mother] because she feels that would hinder her action.

She wanted – and she said that I had authorised it (which is a distortion of the truth) – she wanted to start an LSD club in Auroville. Because I wrote her... being as objective as possible, you see I wrote that it could only be used under the supervision of people who have a spiritual knowledge AND the capacity to control and help. So she turned that around and said, “Mother authorised it on the condition that it is under the control of people who know.” There you are. People who know, of course....

Basically, in life, in action, all that happens happens so that the movement of transformation and rising above may be as quick as possible. Perhaps there are some periods – there is a rhythm and there are periods which are more favourable to harmony, but a stagnant harmony, and so there is an attempt to suppress or in any case to repress all the dangerous movements

which threaten to halt progress or even lead to destruction; but there are other moments when there is a very strong push towards the transformation, and indeed... with the risk of possible damage. And most certainly, since 1956, one clearly sees that there is something pushing-pushing-pushing to hasten the movement and... that gives rise to extravagances that are very dangerous.

It's with this knowledge and this certitude – this vision of things – that more often than not, I remain a witness and do not interfere. It is only if things become really nasty that one is forced to intervene.

We'll see.

* * *

1968, February 28

Auroville's Inauguration ceremony starts at 10 a.m. at the centre of the future town. It is attended by more than 5,000 persons and starts with Mother reading from her room at the Ashram this welcoming message – in French:



French & English. Scan of both originals available.

28.2.68.

Greetings from Auroville
to all men of goodwill.
Are invited to Auroville all
those who thirst for progress
and aspire to a higher
and truer life.

*Greetings from Auroville
to all men of goodwill
Are invited to Auroville all
those who thirst for progress
and aspire to a higher
and truer life.*

(Then, Mother reads out the Charter – in French:)

28. 2. 68

Charte d'Auroville

- 1) Auroville n'appartient à personne en particulier. Auroville appartient à toute l'humanité dans son ensemble.

Mais pour s'y inscrire à Auroville, il faut être le serviteur volontaire de la Conscience Divine

*

- 2) Auroville sera le lieu de l'éducation perpétuelle, de

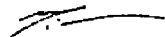
*

- 3) Auroville veut être le pont entre le passé et l'avenir.

Profitant de toutes les découvertes extérieures et intérieures, elle veut hardiment s'élancer vers les réalisations futures.

*

- 4) Auroville sera le lieu des recherches matérielles et spirituelles pour donner un corps vivace à une unité humaine concrète.



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.

The Charter is then read out in sixteen other languages¹ while pairs (a young woman and a young man) representing 24 Indian states (or Union Territories) and 124 foreign countries² place a handful of earth from their respective states or countries in the lotus-shaped urn at the focus of the amphitheatre.

The entire Ashram has gone to Auroville to attend the inauguration.

Excerpt from the conversation Mother has with Satprem after reading live the Charter:

AM, p. 68-71; MA, p. 66-69; AMW, p. 128-29.
French.

1 These 16 other languages are: Tamil, Sanskrit, English, Arabic, Chinese, Dutch, German, Greek, Hebrew, Italian, Japanese, Norwegian, Russian, Spanish, Swedish, Tibetan. This is the order in which they are read.

2 The independence of two of these "countries" (Quebec and Tibet) is not recognised.

So now, till 11:30 we have a nice quiet time like princes and kings! It doesn't often happen. If you have something to tell me, I am listening.

Satprem: Maybe you are the one who has something to say?

No, no! That's enough! (*Mother laughs*)

I've spent all my days and all my nights quieting the atmosphere, it had taken such proportions.... You know, those movements which start whirling like that, like the wind in a cyclone or at sea, and it goes on whirling faster and faster, more and more strongly, forcefully. Then people fall ill, they get worn out, they can't do anything anymore. For the past three days I've spent my time calming and calming the atmosphere. Luckily they came to me (it wasn't to "me," naturally), they felt there was something stable here that could stop this disorder, otherwise ... But it was very difficult because of the really large number of additions from outside: on the 21st, at the Darshan, they were more than four thousand people down in the street, and there are all those who came to be here today and tomorrow, so it must mean five or six thousand people – to feed, accommodate ... a whole work.

Then they asked me, naturally, that it shouldn't rain, but that it shouldn't be sunny either! (*Mother laughs*) So it was a bit difficult, but a short while ago, [name] came to tell me that Auroville's area was clouded, without sunshine.... All these little entities are quite obliging, but they're asked impossible things! I get requests, "Ah, I need rain," and at the same time, "Oh, no, I don't want rain"; "Ah, I need sunshine," and "Oh, no, I don't want sunshine...." How can they manage it!

S.: Are you happy?

Happy? What does that mean?

S.: *Are things moving?*

I don't know. I think they're moving all right over there.

Two days ago [Name] said to me, "Oh, it has been a good lesson: now we are convinced that the Westerners' way isn't better than ours." Because they kept thinking, all of them, that the materialistic way brought about better realisations – so now they are convinced.

I told you that the Soviet consul is enthusiastic! He saw the Charter – in English first (in English, there is *Divine's Consciousness*, with the apostrophe¹). He said, "It's a pity, it evokes the idea of God." And Udar, who had been there [at Mother's request to convince him to attend the ceremony – and with him the entire communist block], said, "It's not that at all! There's nothing religious in all this affair. We'll show you the French." Then he read *conscience divine* [divine consciousness], and he was satisfied. He said, "This is just what we want to realise, and without these words it would be officially recognised and supported by the Soviet government." Then they asked him to translate it into Russian, but finally what's being read out in Auroville isn't his translation, it's the one by T. She has just come, and words don't frighten her. But I sent him my permission: I had it explained to him that words were just a more or less clumsy transcription not only of the idea, but of what is above the idea – the principle; that it didn't matter much whether these or those words were used (each one uses the words that suit him best), and that, therefore, I allowed him to use the words that would be acceptable to his government. The Soviet consul said yes, he was very glad. He said, "When the Soviet government officially supports something, it's serious." – It's true, I know it, they are very generous. So I hope it will have a favourable result. And you see, it's just what I wanted: in America, for a long time they have been enthusiastic – which is good, but perhaps

1 Note in the *Agenda*: "In the final version, the apostrophe was removed."

they don't understand so well; the Russians, in their nature, are mystic, and as that has been oppressed, suppressed, naturally it has gained a lot of force. And now it tends to want to burst.

But if both together support Auroville, we won't have any more financial hassles!

It has been coming little by little, little by little. I told you what Sri Aurobindo revealed to me about India's condition, which was the symbolic representation of the present condition of mankind; and that's why, Sri Aurobindo told me, that's why Auroville has been created.¹ Then I understood. Since then, it has become very clear – "clear," I mean he seems to have made it spread and people seem to begin to understand.

So there.

* * *

1968, March 2

Excerpt from a conversation with Satprem about Auroville's Charter:

AM, p. 75-77; MA, p. 73-75; AMW, p. 130-33.
French.

Everyone wants to change my messages!...

Satprem: Change your messages!

Yes.

S.: Why?

(Mother laughs) Because everyone finds the words aren't the ones he wants.... There has been quite a to-do with the Communists and the Soviet consul, a very intelligent man, it

¹ Mother refers here to the conversation she had with Satprem on 3rd February 1968.

seems, who has read Sri Aurobindo, is quite interested, wants to be useful ... and he says, "What can I do with 'divine consciousness'! [To live in Auroville, one must be a willing servitor of the Divine Consciousness]. (*Mother laughs*) In our country the word 'divine' is banned." He was told, "This has nothing to do with God" (a ban on God I quite understand, you see, because you can put whatever you like in the word), but he said, "I can't." They sent a Russian translation, which luckily came after the ceremony; it was the translation of their own thought, not at all of my text! So we answered them it had come too late. It's T. [an Ashramite] who did the translation, but she refused to read it out [at the inauguration], because, she said, it was "too heavy a responsibility"! (*Mother laughs*) They are all like that. Finally it was read out by Svetlana¹. But then, we have a Communist architect, a Russian [Pierre Braslawski] who has been working a great deal for Auroville, on the models and so on (a young man, he is very nice), and yesterday he came with a prayer: whether he could change the word "divine." I asked him, "What are you offering me?" He said, "The universal consciousness." Then I answered (*laughing*), "You are making it shrink terribly!" He was bothered: what's to be done? I told him, "Listen, I'll make a concession for you; if you like, we'll say 'perfect consciousness,' that's harmless." So he was happy, I wrote "perfect consciousness" on his paper, and he left with it!

But here, the group of ... (what shall we call them?) Yvonne's disciples, the "forward" group, don't at all like "divine consciousness," and the woman who translated it into German (not a direct disciple of Yvonne's but one of Medhananda's) went to Medhananda to ask for his help (moral help, probably), and the best they could find was "highest consciousness".... So I asked, 'Where is your 'high'? Where is your 'low'?'"

They didn't ask me anything, they are too sure of themselves.

1 Svetlana Pitoëff's son, Cristof told this editor that, in fact, his mother said "Divine Consciousness" when she read the Charter in Russian at the Inauguration Ceremony. It just happened...

But their text was read out in Auroville, and some people who heard it and know German asked me, “How come?” ... That’s how I found out. “How come in the German version they translated ‘divine consciousness’ by ‘highest consciousness’?”¹

So everyone is sticking his oar in!

But we’re going to prepare a little brochure with the message and all these translations – into Japanese, Hebrew, Arabic, etc. It will all be photographed, and then we’ll restore the German text. Oh, the Russian text ...

But as a “city of peace,” it’s amusing! (*laughing*) It’s promising! I don’t care. What I find quite petty is when they don’t tell me and do it on the sly. To hope I won’t know is childishness, and the tendency to hide things from me isn’t very-nice.

But on the whole, it went off well.

We have an Auroville flag which is quite pretty, it was brought there; there were only two flags (other countries had *banderoles*)², but there were the Ashram’s flag and Auroville’s. It’s this colour. (*Mother points to an orange hibiscus on her table*).

As to the young delegates, it was somewhat mixed: those who came spontaneously from their country or were recruited by UNESCO were quite decent; but then, in Delhi, they were recruited almost through propaganda (many came from the embassies there), and that was ... some were dubious. Some smoke, one even got so drunk that ... But still, when they were assembled together, they behaved decently. And one of them – a Czechoslovak – no longer wants to go! In any case he said he would wait as long as necessary, but that before going he wanted to see me.

1 In its publications “= 1” will keep writing “perfect consciousness” instead of “Divine consciousness”.

2 Representatives of countries carried a placard with the names of their respective countries written on it. Ribbons of the colours of their respective flag were attached to the top of the wooden stick on to which the placard was nailed.

S.: But one can see – one can clearly see how the Force and the Grace work through everything.

Yes.

S.: Because, really, if there had only been these elements left to themselves, well, there was nothing but confusion. One can see that it's working... it works making use of anything!

No, it turns even the worst things to advantage! That's what is interesting.

(silence)

S.: I heard some unpleasant remarks on “=I” [an Auroville magazine published by Yvonne and Medhananda] from people who are quite outside the whole thing. First they told me it was very intellectual, very nebulous...

Oh, yes!

S.: And that they evidently push themselves forward and claim all the “credit.”

But that's mostly the problem!

S.: And the third thing they told me is that Sri Aurobindo's name is barely mentioned at the end, like that, by chance.

Yes. Here, have you seen their issue? (*Mother takes out a copy*) The format is very good, very good – she enjoyed herself to her heart's content. It's very well presented.

S.: Yes, it's a pity. It's all perverted talent.

Perverted: my foremost impression is one of perversion. But just this (*Mother points to the cover*) is terribly aggressive. Instead of aspiration blossoming out (*Mother opens her arms upward*) ...

S.: It's like the blade of a guillotine.

You see, the aspiration of flowers blossoms out; with Nature, it rises and widens as much as it can to receive. This (*Mother points to the review " = I "*) is like a knife. It's quite symbolic. I've never said anything. But it's done with much taste. It's the mind that has become perverted. (*Mother leafs through the issue*) All this is aggressive, it all has an aggressive nature.

*

Answer to a memorandum from Oscar Lässer:

MoA, p. 83, AMW, p. 130
French

According to my experience, it was unwise from the beginning to distribute application forms for employment, for only less capable people use them. Men who are capable and have experience have no need at all to ask for work, they always have more than they can handle.

It would be more interesting to have an information office where those who are interested in the idea of Auroville could come to find out what work is to be done and what personnel is needed.

* * *

1968*Answer to a question:*

AV Archives (Oscar's file)
 Maybe verbal.

I have been asked what the rules are for life in Auroville.¹
 Thank God, as yet there are none.
 As long as there are none, there is hope.

* * *

1968, March 4*Answers to three questions:*

Roger's personal archives, AV-Archives, AMW, p.134.
 French

Q.: In the beginning of Auroville, will the houses of the Westerners be different from those planned for the Tamils (experimental huts)?

No, those who cannot accept to have the same houses are not ready to live in Auroville. The stinginess must stop. It is not only the houses but the condition of the soul which must be built in Auroville.

Q.: Will there be a flag, a standard in Auroville?

I would like it to be progressive, very simple and able to keep growing and become more complete, like the opening of a flower, as things progress. An example is the symbol of the Mother. It could be a simple square at first, its colour a light

¹ This question may be whether the five "rules" of the Ashram (No sexual enjoyment, no drugs, no alcohol, no tobacco and no politics) apply also to Auroville – but, question and answer may have a broader meaning.

golden pink.¹

Q.: Will the texts for the exhibition be in French or in English?

French must remain alive for reasons which I feel are necessary. It would be good to put them in both languages. If it is too difficult, it is better to put them in English.

* * *

1968, March 6

Kailas having spoken to Mother about her idea of going to Delhi to meet Dr. Adiseshiah for Auroville's work, Mother writes her instructions to guide her action:

I am with You, Parts II & III, p. 137-38. Kailas' letter and Mother's answer: AV Archives (Kailas' file)
English. Scan of the original available.

Your idea to go to Delhi is good.

But we must be very careful that UNESCO does not want to take the direction of the whole affair because it would no more be a Divine creation but a human realisation.

What I write to you is private and must not be revealed but it must guide your action, otherwise we would land in great difficulties.²

With all my love and blessings.

* * *

1 The colour of the Auroville flag used at the Inauguration Ceremony, was more orange than golden-pink.

2 As 50 years have now passed and as Auroville is now an autonomous body under the Government of India, the situation is very different from what it used to be.

1968, March 8*Entry in Rijuta's notes:*

AV Archives (Rijuta's file)

English

*"There is nothing much to do in Auroville now except for architects, engineers etc... – not for artists now. It is too soon."*¹

* * *

1968, March 13

Excerpt from a conversation with Satprem about the first article of the Auroville Charter: "But to live in Auroville one must be the willing servitor of the Divine Consciousness":

AM, pp. 81-82; MA, p. 79; MoA, p. 40; CWM, Vol. XIII, p. 275; AMW, p. 134-35.
French. Audio-recording available.

It's the big quarrel now about Auroville: in the Charter I put "Divine Consciousness", but they say, "It brings God to mind." I said (*laughing*), "Not to my mind!" So then, some change it to "the highest consciousness," others put something else. With the Russians I agreed to put "perfect Consciousness," but that's an approximation.... And That – which we can't name or define – is what is the supreme Power. What you find is the supreme Power. And the supreme Power is only one aspect: the aspect concerned with the creation.

* * *

1 When Jack and Mary Alexander joined Auroville in the early 1970's and brought a lot of tools for the Matrimandir workshop, after paying the customs duty they didn't have any more money to pay for their first year contribution and they asked, via Shyam Sunder for a waiver. Mother agreed and commented: "At least he is not an artist".

1968, March 18

Message (not written specifically for Auroville):

AV-Archives, typed on AV letterhead, MI, July 1968, p. 135
French. Scan of the original available.

According to what I know and see, in general, after *14 years*, children must be left independent and should only be advised when *they ask for it*.

They must know that they are responsible for leading their own existence.

Blessings

* * *

1968, March 21

Answer to a question from Shyam Sunder who had asked whether it is true that the very earth of Auroville aspires.

On the Path, p.42; CWM, Vol. XIII, p. 235; AMW, p.135
French. Scan of the original available

Yes, earth itself has a consciousness, although this consciousness is not intellectualised and cannot express itself.

* * *

1968, April

Message for Arindam (?) of the Auroville Liaison Office¹:

MoA, p. 84; CWM, Vol. XIII, p. 235; AMW, p. 135
English. Scan of the original available

¹ The liaison office's task was to raise funds and screen persons interested in visiting or living in Auroville.

To be at the head of the Liaison Office one must feel absolutely equal towards all and every nation.

A complete sincerity is required in this attitude.

* * *

1968, April 6

Excerpt from a conversation with Satprem:

AM, pp. 99-102; MA, pp. 97-100; AMW, pp. 135-38.
French.

I didn't want to make rules for Auroville, but I'm going to be forced to start formulating certain things because... it so happens there are difficulties. I don't know what to do.

What I wanted to say came: it's very simple (*Mother picks up a written note*), simply like this (it's about very petty things):

"One must choose between getting drunk and living in Auroville, the two are incompatible."

It's not innocent drunkenness, I mean, it results in acts of violence, it verges on madness.

So of course, if we start along this road, we may also say this. (*Mother picks up another note*)

"One must choose between living in falsehood and living in Auroville, the two are incompatible."

May it be true!

Satprem: We could say that those who get drunk do it to forget; but one doesn't come to Auroville to forget: one comes to Auroville, on the contrary, to remember.

Yes, we might rather put it in that form.

But the idea was mostly to insist on the CHOICE. Living in Auroville is a CHOICE. It's a choice, an attitude you adopt, a decision you make. Living in Auroville is a choice, you choose a certain life. But once you choose one thing, some others become incompatible.... At any rate, living in Auroville is an ACTION, a decision you make, an action.

But this (*Mother points to her note*) is a concession to the present state of mankind, because, to tell the truth, in Auroville there should only be individual cases. What I mean is this: there may be people who get drunk and are nonetheless fit to live in Auroville. So we can't make a general rule. But if we don't make a general rule, on what ground can we say to someone (who's been accepted, that's the difficulty), "No, you must change – either you stop this, or else you can't stay in Auroville ..."?

S.: What is said about alcohol can be said of drugs; and it can be said of many other things.

Many, yes, lots. It's only a beginning. You understand, I have seen that we're going to be faced with the need ... It's the need to impose a choice – to say, "You must choose between this and that."

It's the same with drugs, in some people the effects aren't dangerous, or not harmful.

Ultimately, everyone's freedom is limited by the fact that it mustn't go against others' freedom. That's the limit.

S.: Obviously it's hard to make general rules.

It's impossible.

S.: In my case, I remember having taken opium for several years, and it did me good, it would soothe me, quiet me. Taking opium now would be absurd, but at the time it did me no harm.

But of course! I understand that very well! I see it so clearly, in such a universal way.... You see, a sentence like this (*Mother shows her note*) ought to be said to only one individual, that is, "It's like this FOR YOU – you must choose between overcoming your weakness or habit and living in Auroville, the two can't go together." But then, it becomes a purely individual question; to another you may well not need to say it.

S.: That's why the most general formula is to say that any self-forgetfulness is contrary to life in Auroville. One doesn't go to Auroville to forget, or to forget one-self – any self-forgetfulness, in any form.

Ah, but "self-forgetfulness", if you see it from a moral standpoint!... (*Mother laughs*)

S.: Forgetting one's true self.

(*Mother laughs*) The minute one formulates ... It would be more correct to say:

"Any pursuit of unconsciousness is contrary to life of Auroville."

That's more general. And if we want to be still more general, we could say:

"Any movement backward or downward is in contradiction to the life of Auroville, which is a life of ascent towards the future."

But words...

Some articles have appeared in newspapers about Auroville's foundation, for instance with the theme, "A utopia on the way to realisation." So then, there are those who tell you, "You'll never

succeed!" Their argument is, "They are human beings and they will remain human" – that's where they're wrong. "Human nature cannot be changed," that's the basis on which they tell you, "You won't succeed." Therefore the only thing needed is not only to accept and to want the future, but to adhere to the will for transformation and progress. As a general formula, that's quite fine.

But you see, with drugs, for instance – take chloroform used for operations: well, on every individual chloroform has different effects (they don't accept that in theory, but it's a fact). We have S. here, who was an anaesthetist, and the upshot of his experience is that it has a different effect on everyone. Some it hurls into unconsciousness (the large majority, I think), but in certain cases, on the contrary, people are thrown into another consciousness. And it's the same with everything.

So my note won't do, it can only do individually: "That's how it is in your case"; but in another case, it may not be incompatible at all.

So we'll have to deal with it little by little.... It'll be interesting!

* * *

1968, April 10

*Excerpt from a conversation with Satprem about money
and governance in Auroville.*

AM, pp. 104-110; MA pp. 102-07; Bull, August 68, p. 87; MoA, p. 25 & 50; CWM, Vol. XIII, p. 275; AMW, p. 138-44

French. Audio-recording available.

... It's like this: money (not a penny or two, I mean) has a sort of ... I don't know if it's an attraction or a need to come [to Mother] ... and then, one clearly sees that, everywhere, what prevents it from coming is the hostile force, it's a force of disorder, a "force of misappropriation," we might say. As a conflict, it's interesting to observe.

I don't know if it's to teach me to find the kind of vibration

or power capable of undoing this stranglehold ... it's possible.

But the conflict is between what we might call "opposing proprietors." And the truth is that money belongs to no one. This idea of "possession" of money is what has perverted everything. Money shouldn't be a "possession": it's a means of action, which is given to you just like a power, but you have to use it according to ... what we might call "the Donor's will," that is, impersonally and with foresight. If you are a good instrument in the spread and use of money, then it comes to you, and it does so in proportion to your capacity of using it in the right way. That's the true working.

I see these people [of the jute factory]: no choice needs to be made, the man didn't say spontaneously (or anyway, with feeling), "This money is at the disposal of divine forces for the action" – not at all, that's a thousand miles away from his thought. It's "I quite simply want to take POSSESSION again ..." of something he claims to own. So that's why (*Mother shakes her head*) it may be this or that, this way or that way – it hardly makes any difference.

The true attitude is this: money is a universal force meant to do the work on earth, the work needed to prepare the earth to receive the divine forces and manifest them, and it must come into the hands (the utilising power, that is) of those who have the clearest vision, the most general and truest vision.

The first thing, to begin with (this is elementary), is to have no sense of possession – "It's mine," what does that mean? What does it mean?... I can't really understand it now. Why do people want it to be theirs? – To be able to use it as they wish, do with it what they wish and handle it according to their own idea. That's how it is. Otherwise, yes, there are people who love to keep it in a money, they heap it up. But if people understood that one must be like a receiver-transmitter set; that the vaster the set (just the contrary of personal), the more impersonal and generous and vast the set is, and the more forces it can contain ("forces," that is, to translate materially, banknotes or money). And that power

to contain is in proportion to the best capacity of utilisation – the “best,” that is, from the standpoint of general progress: the broadest vision, the broadest understanding and the most enlightened, exact, true utilisation, not according to the ego’s falsified needs, but according to the earth’s general need in its evolution and development. In other words, the broadest vision should have the broadest capacity.

Behind all false movements, there is a true one: there is a joy in being able to direct, utilise, organise things so as to keep wastage to a minimum while having a maximum of results. (That’s a very interesting vision to have.) And that must be the true side in those who want to amass: a capacity of utilisation on a very large scale.

As this vision grows clearer ... It’s a long, long time, years and years, since the sense of possession went away; that’s childishness, it’s nothing – it’s so silly! Will you tell me what pleasure a man can take in keeping heaps of papers in a box or in his wall! A real pleasure he can’t have. The height of pleasure is that of the miser who goes and opens his box to look at it – that’s not much! Some people love to spend, they love to possess and spend; that’s different, they are generous natures, but unregulated, unorganised.... But the joy of enabling all TRUE needs, all NECESSITIES to express themselves, that’s good. It’s like the joy of turning an illness into good health, a falsehood into truth, a suffering into joy, it’s the same thing: turning an artificial and stupid need, which doesn’t correspond to anything natural, into a possibility which becomes something quite natural – a need for so much money to do this and that which needs to be done, to set right here, repair there, build here, organise there – that’s good. And I understand one may enjoy being the transmitting channel for all that and bring money just where it’s needed. It must be the true movement in people who enjoy ... (that’s when it becomes stupid selfishness) who need to hoard.

The combination of the need to hoard and the need to spend (both of them ignorant and blind), the two combined can make

for a clear vision and a utilisation as useful as possible. That's good.

So then, there slowly, slowly comes the possibility of putting it into practice.

But naturally, to be everywhere at the same time and do everything at the same time, one needs very clear brains and very upright intermediaries (!) Then this famous question of money would be solved.

Money belongs to no one: money is a collective property that only those with an integral and general, universal vision must use. And let me add, a vision not only integral and general, but also essentially TRUE, which means you can distinguish between a utilisation in conformity with universal progress, and a utilisation that might be called fanciful. But those are details, because even errors – even, from a certain point of view, wasteful uses – help in the general progress: they are lessons in reverse.

(silence)

I still remember what Théon used to say (Théon was quite against philanthropy), he said, “Philanthropy perpetuates human misery, because without human misery it would lose its *raison d'être!*” And you know, that great philanthropist ... what was his name? In the time of Mazarin, the one who founded the “Little Sisters of Charity”?

Satprem: Vincent de Paul.

That's it. Mazarin once told him, “There have never been so many poor as since you started looking after them!” (*Mother laughs*)

(A little later)

I am thinking of my money affair again: that's how life in Auroville should be organised – but I doubt people are ready.

S.: That is to say, it can be done as long as they accept the direction of a sage.

Yes.

The first thing to be accepted and recognised by all is that the invisible, higher power (higher in the sense that it belongs to a plane of consciousness which, although veiled to most, one can gain, a consciousness one may call as one likes, any name – that doesn't matter – but which is integral and pure in the sense that it's not mendacious, it's based on the Truth), that this power is capable of governing material things for everyone in a MUCH TRUER, happier and more beneficial way than any material power. That's the first point. Once everyone agrees on it ...

And it's not something you can pretend to have; a being can't pretend to have it: either he has it or he doesn't, because (*laughing*) if it's a pretence, life will use the slightest opportunity to make it obvious! And moreover, it won't give you any material power – here also, Théon said something in this regard, he said, “Those who are all the way up” (he was referring to the TRUE hierarchy, the hierarchy based precisely on each one's power of consciousness), “one who is all the way up (one or those) necessarily has the least amount of needs; his material needs decrease as his capacity of material vision increases.” And it's perfectly true. It's automatic and spontaneous; it's not the result of an effort: the vaster the consciousness and the more things and realities it embraces, the smaller the material needs become – automatically so – because they lose all their importance and value. It's reduced to a minimal need of material necessities, which will itself change with the progressive development of Matter.

And that's easily recognisable, of course. It's difficult to feign.

The second thing is the power of conviction. That is to say, the highest consciousness, when it's put in contact with Matter, spontaneously has ... (what should I call it?... It's not an

“influence,” because there’s no will to influence.... I might put it this way:) it has a power of conviction greater than that of all intermediary regions. Through simple contact, its power of conviction, that is, its power of transformation, is greater than that of all the intermediary regions. That is a fact. Those two facts make it impossible for any pretence to last. (I am looking at it from the standpoint of a collective organisation.)

As soon as you come down from that supreme height, you find the whole play of diverse influences (*gesture of mixture and conflict*), and that’s in fact a sure sign: if you come down ever so slightly (even into a region of higher mentality, higher intelligence), the WHOLE conflict of influences starts. Only what’s truly all the way up, with perfect purity, has this power of spontaneous conviction. All substitutes you may try are therefore an approximation, and not a much better one than democracy – by “democracy,” I mean the system that wants to rule through the greatest number and lowest masses (I am referring to “social democracy,” the latest trend).

If there is no representative of the supreme Consciousness (which can happen, of course), if there isn’t any, we could perhaps (this would be worth trying) replace him with the government by a small number – we would have to choose between four and eight, something like that: four, seven or eight – a small number having an INTUITIVE intelligence. “Intuitive” is more important than “intelligence”: they should have an intuition that manifests intellectually. (From a practical standpoint it would have some drawbacks, but it might be nearer the truth than the lowest rung: socialism or communism.) All the intermediaries have proved incompetent: theocracy, aristocracy, democracy, plutocracy – all that is a complete failure. The other one too is now giving proof of its *failure*, the government of ... what can we call it? Democracy?¹ (But democracy always implies the idea of educated, rich people.) That has given proof of its

1 A footnote in the *Agenda* comments: “Mother means socialism or communism”.

complete incompetence.

S.: It's the reign of the most equally shared stupidity.

Yes, that's right!... But I am referring to the system all the way down, socialistic or communistic, which represents material needs.... Basically, it corresponds to a sort of absence of government, because they don't have the power to govern others: they are forced to transfer their power to someone who exercises it, like a Lenin, for instance, because he was a brain. But all that ... all that has been tried out and has given proof of its incompetence. The only thing that could be competent is the Truth-Consciousness choosing instruments and expressing itself through a certain number of instruments, if one can't be found (just one isn't enough, either, that one would necessarily need to choose a whole collectivity)..

(The following passage was added by Mother later.)

Those possessing this consciousness may belong to any class of society: it's not a privilege arising from birth, but the result of personal effort and development. In fact, that would be an external sign, an evident sign of change on the political level: no question anymore of classes or categories or birth (all that is outdated), but those individualities that have reached a higher consciousness would have the right to govern, whatever class they belong to – and no others.

That would be the true vision.

But all those participating in the experience would have to be absolutely convinced that the highest consciousness is the best judge of the MOST MATERIAL THINGS. You see, what has ruined India is this idea that the higher consciousness has to do with “higher” things, while it's not interested in lower things and knows nothing about them! That's what has caused the ruin of India. Well, this error must be completely abolished. It's

the highest consciousness that sees the most clearly – the most clearly and the most truly – what the needs of the most material thing should be.

With this, we could try out a new kind of government. There.

* * *

1968, April 12

Entry in Rijuta's notes:

AV-Archives (Rijuta's file)
English

It is obvious that the Higher Consciousness is interested in Auroville because when a particular set of details or some ideas for some plan for execution come to me, it comes at the same time to Roger in Paris, to Yvonne and to me – not in the same language by the same idea. (I got it directly from Sri Aurobindo, that I know). But the will for a new creation is pressing on the general consciousness – here and there, throughout the world. There are others who want to set up their own Auroville. I discourage it because it is too early. After Auroville is begun, it will be possible. There is a group in the Himalayas already trying it. There is an aspiration for a new creation beyond man's – a new kind of world.

On Wednesday, I worked on a detailed plan for the financial and administrative organisation of Auroville. It will be published. Roger proposes a Quartier¹ [Auromodel] for the builders of Auroville at the sea – 2,000 to 3,000 engineer, architects, administrators.

It will be easier to solve the problems on a smaller scale first, then transpose to Auroville in 3, 4, 5 years after the first Quartier has worked it out. There will be no need to choose or reject people; they will themselves go if they don't fit in. It will

1 "Quartier", French for "neighbourhood".

be only for those who want a new life.

[...]

The 28th put the seal on things started the fomenting world-wide – that is why I wanted it done.

* * *

1968, April 13

Excerpt from a conversation with Satprem:

AM, p. 110-11; MA pp. 107-08; AMW, p. 144-45.
French.

Roger has come for five days, and he wants to make what he calls an “Auroville neighbourhood”¹, that is to say, instead of tackling the problem of ten or twenty thousand people at once, he wants to start with two or three thousand, on the level of infrastructure, but above all to see how it will work: the experiment of life in Auroville.... I had thought about it, and when I spoke to you last time, that’s what came: in what direction should the experiment be carried out? You see, Yvonne has ideas in the field of education (I am not intervening); as for Roger, he has ideas in the field of construction (I am not intervening); but no one has studied the problem on the level of administration or organisation, and of money, and that was precisely what I spoke of to you about last time.

So if you could read me what I told you, if it does I’ll give them the text.... There is also this communist Russian architect [Pierre Braslawski], who has become quite enthusiastic: to him Auroville is the ideal realisation. He is a very strong boy, with some power (also a power of conviction over people). So it would be interesting if he could have a glimpse of the direction in which we’re going.

1 In “*L’Agenda de Mère*”, the word “*quartier*” (“neighbourhood”) is used.

*(Mother listens to Satprem
read out the last conversation)*

It's incomplete.

Satprem: There are already many things in it.
(silence)

*S.: But in the past, in Vedic times, sages were advisers
to the kings. In the past it was like that.*

Or rather that's what we're told!

I'll speak later. What was in my consciousness was far more complete and general than what I said here, so ... Right now the experiences are very, very much activated, very intense. But once they're told, they become flat. So I'd rather not say anything – later.

S.: It's not flat. There is a power in it.

Yes, but what I lived inwardly is a hundred times stronger....
Oh! I know it'll do them good, but...

What has remained in the consciousness is something that must be lived before being told. So we've got some time!

* * *

1968, April 19

Answer to two questions from Arindam:

AV-Archives (Arindam's file), MI, Oct 1968, p. 684; MoA, p.13; CWM, Vol. XIII, p. 203;
AMW, p.145.
English. Scan of the originals available.

*Q.: How dependent is the building of Auroville upon
man's acceptance of spirituality?*

The opposition between spirituality and material life, the division between the two, has no sense for me as, in truth, life and the spirit are one and it is in and by the physical work that the highest Spirit must be manifested.

Q.: How imperative is the building of Auroville in the next 20 years as a preventive to world destruction?

(Arindam notes: "Mother did not return this, but said")

Too soon!

* * *

1968, April 20

Excerpt from a conversation with Satprem, which starts with Mother handing him her note of 19 April:

AM, pp. 112-13; MA, pp. 109-10; AMW, p. 146
French.

I got today a letter from a Swedish lady, I think (Swedish or Norwegian, I don't know), who bought a crucifixion.... A HUGE painting – huge, I forget its size, but it's fantastic, something like thirty feet high. She asks me what she should do with it! She wants to send it to me.... So I've told her (she paid a good sum for it, but she's a very rich woman; only she wanted to make a gift of it to me), I've told her to make an exhibition in a large hall, with, written under the painting, "The Past." Then to put next to it, quite small, a photo of the galaxy [of stars], which is almost identical to Auroville's plan – a photo of the galaxy, big



as this, and below, Auroville's plan big as this (*gesture still smaller*), and to write, "The Future."

And she'll make people pay to come in and see!

Do you know that photo of the galaxy? It's really lovely. One of the plans for Auroville is almost identical, and they did it without seeing the photo of the galaxy.... They'll put those two photos, and if people ask questions, they'll be told, "Write there, you'll get an answer."

I thought it would be an interesting symbol.

You understand, if I put anything else, I mean a photo of Sri Aurobindo, for instance, or books, it will look like ... it will be as if we wanted to start a new religion – I don't want religions, an end to religions!

So it's an attempt to realise.

*

1968, April 20 or 24

Reported by Maggi:

AV-Archives; AMW, p. 146.
French.

Auroville wants to manifest the Divine Consciousness on earth as an attempt to express human unity.

* * *

1968, April 23

Excerpt from a conversation with Satprem during which she shows him this photo in an Auroville brochure:

AM, p. 113-15; MA, p. 110-12; AMW, p. 147-48.
French.



It's very fine. It has something ... I don't know (*Mother drives her fist down into the Earth*), like a Law of Destiny: something that imposes itself.

(*silence*)

Did I tell you that a Swedish or Norwegian lady wants to send me a big crucifixion?... I did. But I didn't show you the two texts. You see, I chose a photo of the galaxy [of stars], then a photo of Auroville that somewhat looks like the first, and then, under the crucifixion, we'll have in big letters (*Mother reads*):

"The Divine Consciousness crucified by man's desires."

Then, in very small letters, like this, we'll put under the photo of Auroville:

"The Divine Consciousness manifested through human unity."

We'll see! The lady has a lot of goodwill, we'll see the response in her country.

(silence)

Yesterday, they came from the press with the brochure on Auroville and said, "Oh, there's a mistake, we've been told that the text of Auroville's Charter had to be changed." Someone told them I had said that "Divine Consciousness" had to be replaced throughout by "Perfect Consciousness." I stared at him: "What!" "Yes, that's what we've been told." Then I said *(laughing)*, "Who's the idiot who told you that!" "But he said you had said so!" Then I asked him, "Tell me his name so I may give him a good slap!"

Naturally, there's no question of changing anything. What happened was that people in Russia, Yugoslavia who translated it ... (it was translated into a certain number of languages, now I don't remember), they asked me for an alternative to the word "Divine," because ... In Russia, they go one better, the word is banned! Using the word "divine" is forbidden! So I said all right. I said, "FOR RUSSIA, you may, if you wish, put 'Perfect Consciousness' instead of 'Divine Consciousness.'" I pointed out to them *(laughing)*, "It's somewhat diminished, it's brought down a little, but never mind!"

Here, in the French brochure, it's "Divine." I said if they wanted another word in Russian or German (in German Theodora translated it into "the highest" [Consciousness]; I told her, "It's rather poor, but anyway"), well, I said I wouldn't protest. In Chinese it's "Divine." I think it's "Divine" in Japanese too.

In German, they asserted, "Oh, if we put 'Divine,' people will immediately think of God...." I replied *(laughing)*, "Not necessarily, if they're not idiots!"

But it has given me a very precise picture of what would happen if for some reason or other I were no longer here.... Everyone would use my name to ... *(Mother laughs)* It would be frightening!

Satprem: Yes.

* * *

1968, April 30

After reading a letter from the Education Ministry about a question in Parliament on Auroville, Mother says:

AV-Archives.
English

The completeness and the beauty of the town depend on the generosity of the world. There is no end to the thing that can be realised in this town. We have foreseen a growing perfection. If the countries of the world truly get interested and understand it may save the world from the necessity of another catastrophe, and realise the coming transformation, without a catastrophe. More they will understand and collaborate more it will be better for human unity.

* * *

1968, May 17

*Answer to two questions from Larry of the Auroville
Liaison Office:*

MoA, p. 53; CWM, Vol. XIII, p. 253; MI, July 1968, p. 400; AMW, p. 148.
English. Scans of the originals available

*Larry: Firstly, is there something specific being done
which is impeding the flow of money to Auroville?*

It is the lack of push towards the future that impedes the flow of money.

*L.: Secondly, is there something specific, which should
be done to increase the flow of money to Auroville?*

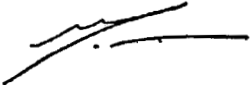
A confident certitude in the inevitable future can break this resistance.

*

Undated message to the Liaison Office:

AV Archives (Arindam's file)
English. Scan of the original available.

*Money is not meant to
make money; money is meant
to make the earth ready for
the New Creation*



Money is not
meant to make
money; money is
meant to make the
earth ready for
the New Creation.

*

*Answer to a question on whether, given the present state
of Auroville's finances, one should approach either of
the following people for donations [names]:*

CWM, Vol. XIII, p.254; AMW, p.149
English

It is not this kind of people who can give to Auroville what it needs.

* * *

1968, May 18

Answer to a question from Arindam on whether to invite the Dalai Lama to the Ashram, to speak about a Tibetan Pavilion for Auroville:

AV Archives (Arindam's file)
English. Scan of the original available.

Yes, this is all right.

* * *

1968, May 31

Answer to a question from Arindam who had asked whether he should go back to America, or anywhere else, to try and raise funds for Auroville:

AV Archives (Arindam's file)
English

For the moment I do not see the necessity of your going.

* * *

1968, June 3

Excerpt from a conversation with Satprem:

AM, p. 157; MA, p. 153; AMW, p. 149.
French.

I've just come from there [the music room where Mother receives visitors]. I saw some twenty people.... There was Orissa's Chief Minister (Orissa is the first province in India to give money for a pavilion in Auroville: they gave a lakh of rupees). He is a nice man. The people from Orissa, they are nice people; of all provinces, they are the ones who seem the most eager to forge ahead, to change something.

Satprem: And Bengal? Isn't it ahead?

They're a bit ... fanciful. I mean, they talk a lot – they talk very well! Those from Orissa are more practical – they're generous, a very generous nature: they give a lot.

Bengal ... they know, or feel, that they are the country's intellectual leaders, so they are puffed up with themselves. Me, I like simple people.

* * *

1968, June 5

Excerpt from a conversation with Satprem:

AM, p. 159-60; MA, p. 155-56; AMW, p. 149-50
French.

Satprem: I have a question about Panier-Lefevre [an Italian clergyman]. There are two new facts. First, a few years ago, Panier-Lefevre was in touch with an extremely rich American woman, whom he helped. That woman is very grateful to Panier-Lefevre and would like to give him one million dollars for a charity.

That would come in handy!

S.: Yes, but she's very Catholic. That was at a time when Panier-Lefevre was in orders.

Is she Catholic?

S.: Yes, she's even very pious. A nice woman, it seems. So Panier-Lefevre asks if he shouldn't try to explain to her what he's doing here, to send her a few of your books and see how it acts. It might make her turn to something more interesting?

Isn't she a woman who wants "peace on earth"?

S.: I don't know. When Panier-Lefevre met her, her daughter had been murdered, and in that difficult moment, Panier-Lefevre helped her. So she is very grateful and would like to give this money to a charity – a Christian charity, of course.

People of that sort generally understand a charity better than ideas.

S.: Auroville?

Auroville, as Sri Aurobindo said, is a practical means to create a human unity that would be strong enough to fight against war.¹

It's to be seen. We may try.

We'll see.

* * *

1968, June 6

Message or excerpt from a letter:

MI, June 1968, p. 326; MoA, p.34; CWM, XIII, p.302; AMW, p.151;
French. Scan of the original available

It is certain that for living in Auroville a great progress of consciousness has to be made.

But the moment has come when this progress is possible.

With all my tenderness.

*

¹ Mother refers here to what she had already told Satprem on 21.9.66 and on 25.10.70. But, on 3.2.68, she had said that this idea "seemed to me a slightly superficial explanation."

*Answer to a question on the difference between the
Ashram and Auroville:*

Bull, August 68, p. 95; MoA, p.16; CWM, Vol. XIII, p. 202; AMW, p.150, Gazette Vol. 1/4; MI, July 1968, p.400.

French

The Ashram will keep its true role as pioneer, inspirer and guide.

Auroville is an experiment in collective realisation.

* * *

1968, June 7

*Answer to a question from Arindam on whether there
is any reason why in Auroville we should have to
compromise with the truth out of a feeling of expediency
or material gain:*

AV Archives (Arindam's file); CWM, Vol. XIII, p. 203; AMW, p. 151.

English. Scan of the original available

The very fact of living and acting is a compromise because the world is not yet living under the law of Truth.

*

1968, June 8

*Answer to a question from Arindam on whether he
should have a wife:*

AV Archives (Arindam's file)

English. Scan of the original available.

It looks to me as a free man asking if he must become a slave...

* * *

1968, June 9

Answer to two questions from Dhruva:

MoA, p. 53; CWM, Vol. XIII, p.254; MI, Sept. 1968, p. 589; AMW, p.151.
French

Dhruva: Firstly, what is the role of the United States with regard to the building of the new world?

The work of the U.S.A. is to provide the financial help needed to prepare the earth for the new creation.

D.: Secondly, what must the people of the United States do in order to begin to be able to fulfil this role?

Become aware of those individuals or organisations, capable of bringing about this transformation and give them the necessary money.

* * *

1968, June 15

A few days earlier two young persons in the Ashram who wanted to get married and had Mother's approval and blessings for this had asked her as to who should perform the marriage ceremony because there was some difficulty in their getting a suitable person in the Ashram to do so.

This request was taken to Mother by Udar and Mother said to him that he could perform the ceremony himself. It came as a surprise to Udar because he had no knowledge at all of Hindu rites, being himself born into the Christian faith though of Brahmin extraction.

Later Udar asked Mother why she had asked him to perform this ceremony and Mother answered to this effect:

Bulletin, p. ; MoA, p.68; CWM, Vol. XIII, p.242; AMW, p.152
English.

Because they asked for somebody to do it. I sent you. This was very amusing to me.

Of course the whole idea of marriage is amusing because I consider the thing childish.

You know in Auroville there will be no marriages. If a man and a woman love each other and want to live together they may do so without any ceremony. If they want to separate they can also do so freely. Why should people be compelled to stay together when they have ceased to love each other?

A lot of crimes would be prevented if people were free in this respect. They would not have to hide things from one another or even commit crimes to be separated. Of course, if they truly love each other they will continue to live together always, naturally, without being forced to do so by any law. That is why this ceremony and ritual of marriage is so childish.

Children born in Auroville will have no family name. They will have just the first name.

Mother suggested that the following letter of hers about marriage be published with the statement above:

“To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life – that is the very foundation of marriage, but you already know that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other – that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all

the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other - that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once – that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.”

(Mother, March 1933)

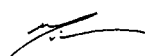
* * *

1968, June 16

*Message for those who receive the essential items
distributed by Auroville Prosperity.*

MoA, p. 34; CWM, Vol. XIII, p.202; AMW, p.154; MI, Sept. 1968, p. 587.
English. Scan of the original available.

**Auroville is meant
not for the satisfaction
of desires
but for the growth of
the true consciousness.**

*Auroville is meant
not for the satisfaction
of desires
but for the growth of
the true consciousness.*


* * *

1968, June 28

Answer to two questions from Arindam:

AV Archives (Arindam's file); CWM, XIII, p.236; AMW, p.156.
English. Scan of the original available

*Arindam: Do we need a Personnel Department in
Auroville?*

No.

A.: Should it be a part of the Liaison Office?

Do not multiply departments, titles and names, it complicates life uselessly.

*

After a meditation with Huta, Mother said:

MTL, p.27; The Spirit of Auroville, p. 79; AMW, p. 154
English

Child, do you know the Banyan tree at the Centre of the Mother's Shrine?

I saw you in my vision just now. You were sitting under the Banyan tree, and garlands were hanging all over you from the branches of the tree. Also, the flowers were showered on you from above. You were peacefully quiet.

(Huta painted her vision. When Mother saw the painting, she asked that the length of the grass be shortened and after the modification wrote the name for the painting: "The Inner Life".)

* * *

1968, June

*Messages written on two sheets of Auroville letterhead
to state Auroville's aims:*

AV Archives, MoA, p. 3; CWM, Vol XIII, p. 198.
English. Scan of the originals available

The aims of Auroville

The aims of Auroville

An effective human unity.

Peace upon earth -

The aims of Auroville
An effective human unity

The aims of Auroville
Peace upon earth

* * *

1968, July 20*Message:*

MoA, p.42; CWM, XIII, p.202; AMW, p.156; MI, Oct. 1968, p. 684.

“Any sincere attempt to bring peace and unity among men is welcome in Auroville.”

* * *

1968, August 3*Excerpt from a conversation with Satprem.*

Though still very tired, Mother listens to a long statement on Auroville, which she rejects, and with him puts the finishing touches on a note summarising the ideal of the future city:

AM, pp. 227; MA, p. 221; AMW, p. 156-57.
French.

“For millennia, we have been developing outer means, outer instruments, outer techniques of living – and finally those means and techniques are crushing us. The sign of the new humanity is a reversal in the standpoint, and the understanding that inner knowledge and inner technique can change the world and master it without crushing it.

Auroville is the place where this new way of living is being worked out, it is a centre of accelerated evolution where man must begin to change his world through the power of the inner spirit.”

(Mother then goes into a long contemplation)

It seems to me to be an accelerated transformation, it's a

little crushing. We'll see.

* * *

1968, August 5

*Probably a commentary on Mother's message dated
17th May 1968:*

MoA, p. 33; Gaz, II, 2 p. 9; CWM, Vol. XIII, p. 203; MI, Oct. 1968, p. 684; AMW, p. 157.
English. Scan of the original available.

The push towards the future is to be ready to give up all gains, moral and material, in order to acquire what the future can give us.

Very few are like that, there are many who would like to have what the Future is bringing, but they are not ready to give up what they have in order to acquire into the new wealth.

* * *

1968, August 10

*Mother is again very sick (a repeat of her sickness of 1962).
Satprem will speak of this sickness as being one of the great
turning points in Her Yoga.*

* * *

1968, August 14*Message for laying the foundation stone of Aurofood's
Flour Mill at Auroville:*¹

MoA, p. 68; CWM, XIII, p. 236; AMW, p. 157
English. Scan of the original available.

“We shall work for a better tomorrow.”

* * *

1968, September 16*Message:*

MoA, p. 45; CWM, XIII, p. 204; AMW, p. 157.
English. Scan of the original available

“Auroville

No big creation is possible without discipline – individual discipline, group discipline, discipline towards the Divine.”

*

1968, October 16*Entry in Rijuta's notes:*

AV Archives (Rijuta's file)
English

“On subject of Auroville. After 100 years, we will know what Auroville will be. The important thing is to make the experiment. People say many things but when you put them into action, all the things surge up. It will be interesting to keep the dates and documents² – official histories are never a true account.”

* * *

1 As said, at that time, Mother was speaking of ‘Aurofood’ (a ‘Pvt. Ltd.’) as an Auroville business.

2 This is what Auroville Archives is doing.

1968, October 25*Entry in Rijuta's notes:*

AV Archives (Rijuta's file)
English

*"After lunch just before my bath, I was looking into the future of Auroville. A group of people were around me when someone brought a baby. We remained watching for a while, then the baby began talking – making a speech! It took a mature look, older, as it told of how such and such should be organised. I had spoken of the possibilities of these children born now – (with a higher consciousness) – you see how this widens the scope!
Comme ça on s'amuse. Nothing to ask?"*

* * *

1968, October 29*Notice:*

AV Archives (Barbara's file); AMW, p. 158.
English. Scan of the original available.

Nobody can come to live in Auroville without my previous permission asked through Nava.

* * *

1968, October 31*Entry in Rijuta's notes:*

AV Archives (Rijuta's file)
English

Rijuta: Anything new?

No, it goes on the same. It will take a long time. Sri

Aurobindo says 300 years. I am learning that impatience is no way. In 300 years Auroville will be a very nice place.

* * *

1968, October/November

UNESCO's General Conference passes unanimously its second resolution in support of Auroville.

* * *

1968, November


Message for Auroville Prosperity:

MoA, p. 36; CWM, Vol. XIII, p. 203; AMW, p. 158.
English. Scan of the original available.

**It is not for comfort
and satisfaction of desires
that one comes to Auroville;
it is for the growth of
consciousness and
consecration to the
Truth that has to be
realised.
Unselfishness is the
first need to participate
in the creation of Auroville.**

*It is not for comfort
and satisfaction of desires
that one comes to Auroville;
it is for growth of
consciousness and
consecration to the
Truth that has to be
realised.*

*Unselfishness is the
first need to participate
in the creation of Auroville.*



* * *

1968, November 5*Entry in Rijuta's notes:*

AV Archives (Rijuta's file)
English

"Told Mother that letters were coming from the wrong kind of people who wanted to come. Later She spoke of the Americans in general."

They are a queer lot (*gesture of churning up and down*). They are trying a lot of experiences so that what is needed for tomorrow may be eliminated. Each one has something. Some like to express.

In 200 years it will be a fine place. The elimination process must go on because there will be no one in Auroville to say, "Get out!" and those who don't fit will have to leave in disgust. They will leave voluntarily because they don't like it.

* * *

1968, November 16*Note:*

AV-Archives (typed on AV letterhead); MI, May 1969, p. 248.
English

Do not beat your children – It clouds your consciousness and spoils their character.

* * *

1968, November

Answer to a letter from Kailas who was beginning to feel that her work at UNESCO would come to an end later with Adiseshiah's retirement in 1970:

AV Archives (Kailas file). Quoted in: Kailas' "I am with You", Parts II & III, p. 145-46
English. Scan of the original available

Do not worry.

After all it is the Supreme Lord who organises everything in you and in the others – and each plays his role, convinced that it is the only Truth, while all are true in the Supreme.

With love and blessings.

* * *

1968, December

Answer to Gérard Cruz (Auro-Orchard) about the organisation of work:

MoA, p.45; CWM, XIII, p.204; AMW, p.158; MI, XXI, 3, p. 166.
French

The important thing is the execution which is to be carried out without ever losing sight of the ideal we want to realise.

* * *

1968, December 4

Excerpt from Mother's answer to a letter from Kailas:

Kailas' "I am with You", Parts II & III, p. 146-47
English. Scan of the original available.

Each one is meant to represent one aspect of the Truth which realises itself by the perfect union of all the aspects.

But each individual has the possibility of becoming,

by a conscious union with the Supreme, conscious of His Consciousness, and thus to know at once the part he has to play and the whole of the play. This is the supreme realisation.

* * *

1968, December 28

*Answer to a letter from Dayanand regarding cashew
harvest:*¹

AV-Archives (Shyam Sunder's file)
English

It would be better to find among the people of Auroville some who will be happy to do this work.

* * *

1968 (?)

Yvonne Artaud presents to Mother an undated report, titled: 'Auroville Programme of Education' and speaks of a 'Univercity'. Mother writes at the end of it:

This is an excellent program which must be realised – with my blessings.

* * *

1 "Mother,

In Bommaipalayam and Kulapalayam, Auroville has about fifty acres of Cashew in small bits of 1, 2, or 3 acres spread over roughly three square miles. Hence it will be difficult to organise the collection of Cashew seeds efficiently.

I feel that we may lease out the rights of collection of seed for this season alone to some party in this area only.

Is this approach correct?

Pranams"

1968, December 29

*Answer to a question from Arindam who reports that
his house is finished and asks for a name for it?¹*

AV Archives (Arindam's file); MoA p. 76; CWM, XIII, p. 236; AMW, p. 158.
English. Scan of the original available

“Arindam”

I should like this whole place to be called “PEACE” and that peace, actual peace, should reign there, not only between the occupants but with the whole of Auroville, present & future.

* * *

1 Arindam's “house” – actually a hut (like almost all other accommodations in Auroville at that time) was in a place later known as “Nursery Pumphouse” which is on the outer side of the future “crown road”. From that time onwards, the “centre” area became known as “Peace”. At that time, Aurovilians were otherwise living in the Promesse/Auro-Orchard area, in Forecomers area. Some would soon start settling in the future Aspiration and Auromodel area and in the greenbelt.

1969

No words - acts 

No words - acts

1969 (and 1970 even more) are pivotal years: On 17th April, Mother tells Satprem: “There is only one new fact – from the beginning of this year a new consciousness has manifested and is working energetically to prepare the earth for the new creation.” This may be the reason why Mother made two major policy reversals this year: ‘No circulation of money’ and ‘No private businesses’ within Auroville. Early October a first caravan arrived from France, and in general Auroville’s population started increasing more rapidly. This created a new set of challenges which needed her attention.

It is also the year when it became obvious that Auroville couldn’t continue to be managed as it was (mainly by Navajata). Some serious changes were needed...

1969, January 1

Excerpt from a conversation with Satprem:

AM, pp. 17-18; MA p. 17-18.
French. Audio-recording available.

So, a happy new year, mon petit!

*(Satprem lays his forehead
on Mother's knees)*

Yes, there was ... It came slowly in the night, and this morning when I woke up, there was a golden Dawn, as it were, and the atmosphere was very light. The body felt, "Oh, it's really ... truly new." A light, golden Light and ... benevolent. Benevolent in the sense of a certitude – a harmonious certitude.¹

It was new.

So there.

When I say "Happy new year" to people, that's what I pass on to them. And this morning, I've spent my time like that, spontaneously saying, "Happy new year, happy new year" So ...

*

*Text drafted by Arindam and read by Udar to Mother
who approves it (on January 7th):*

AV-Archives (Arindam's file); Ashram Archives (Oscar's file). Marked: "Only for restricted distribution in the Ashram. Not for publication".

English

On the 1st January 1969 at 2 a.m. in the morning a

¹ Footnote in the *Agenda*: Strangely, this year 1969 will be simultaneously marked by a general appeasement in international relations (few years have been so "peaceful" since WW II) and by the surfacing, around Mother, of a general wave of bad will and darkness. As though the safety valve were there. This is the year when the "haste [in the disciples] for it to be over." Mother will soon mention will begin to manifest. 1969 is the dark turning point ... and luminous at the same time.

Consciousness descended into the earth consciousness and materialised there. It was a most marvellous descent, full of consciousness, force, power, light, joy and peace and it suffused the whole earth's atmosphere.

This descending Consciousness was afterwards identified by the Mother as being the intermediate level between the present mental consciousness and the Supramental Consciousness. This descending Consciousness is that of the Superman which is still that of man but with a very enlarged range and power but not transformed into the Gnostic being. This consciousness of the Superman has not only descended into the earth's consciousness but has established there and is fully operative.

* * *

1969, January 4

Excerpt from a conversation with Satprem:

AM, p. 18-21; MA p. 18-21.
French

On the 1st, something really strange took place And I wasn't the only one to feel it, a few people felt it too. It began just after midnight, but I felt it at two, and others at four in the morning. It was ... I told you a few words about it last time, but the surprising thing is that it didn't correspond to anything I expected (I didn't expect anything), or to any of the things I had felt. It was something very material, I mean it was very external – very outward – and luminous, with a golden light. It was very strong, powerful. But its character was a smiling benevolence, a peaceful joy, and a sort of blossoming in the joy and the light. And it was like a “happy new year,” like a wish. I must say it took me by surprise.

It lasted – I felt it for at least three hours. Afterwards, I stopped concerning myself with it, I don't know what happened. But I told you a few words about it, and I spoke to two or three

others: they had all felt it. Which means it was VERY material. They had all felt a sort of joy like that, but an amiable, powerful joy, and ... oh, so sweet, very smiling, VERY BENEVOLENT ... something ... I don't know what it is. I don't know what it is, but it's a kind of benevolence; so it was something very close to the human. And so concrete! So concrete. As if it had a taste, so concrete was it. Afterwards, I didn't concern myself with it anymore, except that I told two or three people about it: they had all felt it. Now, I don't know whether it has mingled or ... It hasn't gone, it doesn't give the feeling of something that comes only to go away.

It was far more external than the things I usually feel, far more external Hardly mental at all, I mean there was no sense of a "promise" or ... No. It would rather be like ... My own impression was that of an immense personality, immense (meaning that for it, the earth was small, like this (*Mother holds a small object in the hollow of her hands*), like a ball), an immense personality, so very benevolent, and coming to ... (*Mother seems to gently raise the little ball in the hollow of her hands*). It was the impression of a personal god (yet it was ... I don't know) who comes to help. So very strong! And so sweet at the same time, so understanding.

And it was very external: the body felt it everywhere, everywhere (*Mother touches her face, her hands*), all over like this.

What has become of it? I don't know.

It was the start of the year. As if someone on the scale of a god (someone, that is) had come to say "Happy new year," with all the power to make it a happy year. It was like that.

But what was it? ...

So concrete ...

I don't know.

Is it ... is it the personality (because it didn't have any form, I didn't see any form, there was only what it brought along (*Mother feels the atmosphere with her fingers*), sensation and feeling, these two things – sensation and feeling), I wondered if

it wasn't the supramental personality ... which will, then, manifest later in material forms?

Since then, the body – this body – has been feeling (it has been permeated by that everywhere, a lot), it has been feeling much more joyful and less concentrated, living more in a happy, smiling expansion. For instance, it speaks more easily. There's a note ... a constant note of benevolence. A smile, you know, a benevolent smile, and all that with a GREAT FORCE I don't know.

Haven't you felt anything?

Satprem: That day, I had a sense of contentment.

Ah, that's it! Yes, that's right.

Is it the supramental personality? ... Which will incarnate in all those who will have a supramental body ...?

It was luminous, smiling, and so benevolent because of its POWER: I mean that generally, benevolence in the human being is something slightly weak, in the sense that it doesn't like battle, it doesn't like struggle – but this wasn't like that at all! A benevolence that imposes itself (*Mother brings her two fists down on the armrests of her chair*).

It interested me because it was entirely new. And so concrete! Concrete like this (*Mother touches the arms of her chair*), like what the physical consciousness usually regards as “others,” as concrete as that. Which means it didn't come through some inner being, through the psychic being: it came DIRECTLY onto the body.

What is it? ... Yes, it may be that The body's feeling since that took place has been a sort of certitude; a certitude as if now it no longer were in an anxiety or uncertainty to know. “What will it be? What will this Supramental PHYSICALLY be like?” the body used to wonder. “What will it be like physically?” Now, it no longer thinks about it, it's happy.

Very well.

S.: Is it something that's going to permeate the bodies that are ready?

Yes ... I think so, yes. I feel it's the formation that's going to permeate and express itself – permeate and express itself – in the bodies ... which will be the bodies of the Supramental.

Or maybe ... maybe the superman? I don't know. The intermediary between the two. Maybe the superman: it was very human, but a human of divine proportions, you understand.

A human without weaknesses and shadows: it was all luminous – all light and smile and ... sweetness at the same time.

Yes, maybe the superman.

(silence)

S.: I don't know why, for a moment I have been thinking insistently: people who won't know how things actually happened will say, once this supramental force has entered the earth's atmosphere and penetrated them, they will say, "Well, WE are the ones who did this!"

(Mother laughs) Yes, probably!

S.: It's we, it's our fine humanity that has ... blossomed¹.

Yes, certainly It's always like that.

That's why I say – I say that after all, for all of us here who have to face all the difficulties, it's really a Grace! Because WE will know how – and we will not cease to be, of course.

We will know how it was done.

* * *

¹ Footnote in the *Agenda*: At that moment, Satprem also thought that something similar must have taken place at the time of the hominids, a descent similar to this one, so that humans now regard their mental acquisition as the blossoming and natural fruit of their own human efforts.

1969, January 9

*Message given to Arindam for the people living in the
centre area – which Mother had named “Peace” eleven
days earlier.*

MI, March 1969, p. 87; MoA, p. 76; AMW, p. 162.

English. Strangely, Arindam hasn't included this particular *fac-simile* in his file – though he included all others in the compilation of his exchange of correspondence with Mother.

“Peace”.

The foremost thing must be Peace. Whatever you do must be by peaceful means.

The second thing necessary is Harmony, not only general harmony but also between the individuals living there. You must begin to look for the harmony in each individual and not dwell on the disharmony. The disharmony exists everywhere but you must reject that and allow only the harmony to enter.

There must be a sense of Order.

Each individual must have a sense of self-discipline, and actually practice it.

PEACE, HARMONY, ORDER, SELF-DISCIPLINE.

*

Note?:

What we are doing now is a new thing; it has nothing to do with the past.

* * *

1969

*Answer to a question from Janet F. who had asked:
“It seems that there is more to the Divine’s work at
“Peace” than other places in. Is this true? Is there an
occult reason for this?”*

CWM, Vol. XIII, p. 237; AMW, p. 163.
English

Be confident and peaceful yourself.
That is contagious.
My blessings are with you.

* * *

1969, January 22

*Set of questions asked by Roger Anger for the project
proposal to be submitted to the Ford Foundation:¹*

AV-Archives, AMW, p. 163-64.
English, reported, but the accuracy of these comments could not be verified.

*Roger: Establishment of a corporation to raise finance
for Auroville’s industrial development only by issue of
irredeemable preference shares without voting power
control or interference in Auroville.*

Yes. Such a corporation can be formed initially to get
Auroville going and later all preference shares should be liqui-
dated, as we do not want to employ money to make money in
Auroville.

*R.: Employment of paid experts, whose services are
donated by the Ford Foundation, to facilitate the*

¹ This is part of an ongoing attempt to secure a large grant from the Ford Foundation to finance the sequential planning of Auroville’s construction – to start with – using the most modern techniques (computers).

application of systems engineering.

Yes – but the experts who come here must work in the spirit of Auroville and as such must be chosen by me.

R.: Circulate a questionnaire in Auroville amongst its personnel to discover talents and skills available in Auroville.

Yes – but we should choose the people for a particular.

R.: What image should Auroville project consistently to the world and to individuals?

It is only a little mental affair. You get together and decide what should be the image of Auroville and then bring it to me. I will change it if necessary; and that image must be the final image and must be consistently followed.

* * *

1969, January 24

Entry in Roger's Notes:

Roger personal archives; Gaz. I, 5/6, p.32; AMW, p. 164
French.

“Auromodèle: the inconvenience of the nearness of the Tamil village should be considered an advantage – like that it will be more difficult...”

Undated, No. 6 in Roger's papers

The greater the difficulties, the more beautiful will be the experience.

The first note appears to be incomplete, but taken together with the second, it corresponds with a report of Mother's words published in the "Gazette Aurovillienne" in 1972. (Mother also says:)

The nearness of Aspiration and Auromodèle to the Tamil village should be considered as an advantage. It will be more difficult but if the difficulties are greater, the experience also will be more beautiful.

* * *

1969, January 25

Entry in Roger's notes:

Roger's personal archives
French

*Roger: Has time come for such a new organisation; that is to say to have a responsible tri-headed committee?*¹

Indispensable.

R.: Who? This is the problem.

Roger, Nava!

R.: Redistribution of responsibilities?

Yes.

R.: All suggestions, good as well as bad, shall be presented to Mother, with advice of the Committee.

¹ This is one of the many entries, which show that Roger was very unhappy with the way Auroville's affairs were then managed, mainly by Navajata...

Yes, it is good.

R.: advantages of the proposed solution:

1. *To build at the top both harmony and the true attitude, which must be exemplary.*
2. *To learn to work together while opening oneself to the ideas of one's partners, while remaining as efficient as possible.*
3. *To put in place an organisation that is plastic an evolving and can develop according to the needs and the people.*

Yes.

* * *

1969, January 29

Excerpt from a conversation with Satprem:

AM, pp. 37-40; MA, p. 36-39; AMW, p. 165-68.
French

Children are nicer and nicer!... The NEW children are truly remarkable. Today I saw V.'s little girl, she's two years old, I think, but she is as children used to be at the age of six or seven. Alert, intelligent... It's strange.

What do you have to say?

(long silence)

I have a vague impression I had something to tell you, but I don't know...

(Then Mother shows the issue of the magazine "I", on education in Auroville)

.... Anyway, it's not bad.

Satprem: I don't know if it's wrong, but I am no longer

interested in any "problem." I no longer ask myself any questions at all. The speculative mind doesn't interest me.

Oh, but I might be responsible!... Because for me, that's pretty much like gossip.

S.: Nothing interests me anymore, except something else that I am waiting for.

Something that must come, yes, that's right.

S.: So all the rest... People give me books give me letters, but I am not interested.

That's it. So she [Yvonne, the editor of "= I"] wants to see me. ... I find all this so futile!

S.: Yes, it's something ELSE.

Yes.

S.: Something WHOLLY OTHER...

Yes.

S.: ...which must come.

Exactly.

S.: So all these embellishments of the present are uninteresting, I find.

Exactly. And the whole day long, from morning to night, they pester me with fuss of this sort. (Mother points to the brochure). And she wants to see me.

S.: Would you like me to read the brochure and give you an account of it?

No, I've read it (not read it, but listen to it): it is words. It's not bad, but it's words.

Only, she takes it seriously: it is "Education in Auroville".

But I am so aware that it's the mind indulging itself and going on indulging so... And if you try to get them out of it, they no longer understand anything. So the best is to let them. But I don't see why we should bother to read their stories.

No, really, mental life seems to ... go round in circles.

There's such a mixture!... (It's Pavitra who read it to me last evening). Suddenly there's a sentence from Sri Aurobindo followed by a sentence from Yvonne, then suddenly a sentence from me, then suddenly one from Medhananda (who has become a great guru)...

S.: They've asked me for articles – not they, others. I said, "What on earth can I say!" It doesn't come; I am not interested.

Oh, they've asked you!

S.: But according to the echoes from Europe, you get a sense of a huge balloon swelling and swelling more and more (economically, financially, mechanically), and about to burst – it has to burst... into something else. And the Mind is part of this balloon.

Yes, yes, it's the Mind that seems to have swollen as much as it can, almost to bursting. It's exactly that.

I was wondering about this: Will it take... a complete bankruptcy of the Mind for people to understand?... Will it burst to end in a zero?

So I am constantly asked for messages (not articles because

I no longer write any), but Yvonne wants me to see her and to “note down” what I will tell her. But I know very well that everything I will say will be completely distorted.

One would like to be able to ... keep a little quiet.

And they take it all so seriously! They think it’s so important

S.: Constantly, the only thing I feel like saying to all these people is: SOMETHING ELSE... SOMETHING ELSE...

Yes, exactly.

S.: I feel there’s nothing else to answer.

(Mother goes into a long contemplation. When she comes out, she speaks the next three sentences in English.)

I could remain for hours like this.¹

A great Peace has come down. Did you feel that?

S.: Yes.

And then it becomes wide-wide-wide... *(silence, then Mother speaks in French again.)*

I find it very comfortable!

(Satprem lays his forehead on Mother’s knees, then Mother looks at him for a long time.)

It’s like BIG eyes looking *(Mother gestures to show about twenty cm.)*. I have a feeling of BIG eyes looking....

* * *

¹ Note in the *Agenda*: During the meditation, Sujata noticed that Mother opened her eyes for a moment, and they were absolutely, she said, Sri Aurobindo’s eyes.

1969, January 30

Entry in Roger's notes:

Roger's personal archives

French. Scan of the original of Lajibhai's new designation available.

Gilbert's letter:

He needs me, I shall see him, I think on the 3rd. I gave him my support last time to find some money, it didn't work. I shall see him.

Auroville:

There is a tendency to give privileges to money when the real problem would be to give priority to those with the highest consciousness.

Roger: It is sure.

The need for an organisation:

Nava doesn't know how to organise. He does not follow up, he goes for the immediate. No psychology to choose. He often judges on seducing words.

Newcomers:

As long as I see them, it is alright.

R.: They should be helped at the start and take the responsibility of creating some organisation (such as the Hand Made Paper Unit), that could maintain them.

Yes, it is the truth.

Money:

I haven't found the way. When Nava is here, there is like a

faculty of materialisation that facilitates things. I would like the Advance Colony to be able to start with money loaned.

Yvonne [Artaud]:

A bridge to project the future. The question is how to realise her ideas. Television.

[Dr. Malcolm] Adiseshiah:¹

Unexpected stand.

R.: Yes, I felt that it was like a link between earth and heaven which would facilitate its realisation.

Name for the Advance Colony:

I receive Experimental. Something like model. "Auromodèle". Yes, that's it.

Laljibhai [Hindocha]:

Director of the organisation of the Industrial Zone of Auroville.

Blessings

Suresh [Hindocha]:²

Yes, I prefer him, there is a wealth. I am not mistaken.

* * *

1 UNESCO's Deputy Director.

2 Laljibhai Hindocha's sons: Suresh and Ashish.

1969, February 1

Excerpts of entries in Roger's notes:¹

Roger's personal archives
French

Roger: If we take as an example the 'Block Making Unit'² what is the best form of agreement to have with these industries that will start in Auromodèle?

For example, the principle of 30% of the profit given to Auromodèle or to Auroville smells of capitalism. Wouldn't it be better that the industries belong to Auroville and that the totality of the profit after withdrawing the required salary for the responsible person, who would have the freedom and responsibility to fix its amount?

Yes, it would be much better. The profit would be distributed to Auromodèle after an amount is retained for future investments and the salary of the person responsible.

R.: Could we envisage a loan from the State Bank [of India]?

Yes, as long as these are in the name of the interested party.

R.: Auromodèle's housing cells are planned as independent for each person. Living, bath, kitchenette to make people independent and so that they can exchange accommodation.

1 Other entries are difficult to understand in the absence of additional information.

2 A business unit linked to 'Auropress', which will be inaugurated on 23.06.69 at Thattanchavady (one of Puducherry's Industrial Estates).

Yes, it is good. That's it. Of course, those who would want their apartment to be different. To be seen.

R.: What are the programs to submit to UNESCO in the framework of the commission to be soon created?

1) Education by Television.

The permanent university will be the key to Auroville's raison d'être. It must be a leap forward; so that it can hasten the advent of the future, of a world of harmony, beauty and union.¹

2) Permanent Auditorium for organs.

It would be good to listen to music that comes from the consciousness of higher domains, straight from the upper level. I am in the process of preparing someone to execute it.²

3) University for Human Unity

R.: Hippies Campus Nirajan. Shall we follow up as no idea came?

Let them do. One should not force them. Something is not alright; one has to let it be.

* * *

1969, February 3

Excerpts from entries in Roger's notes:

AV-Archives. One of several quotes typed on a paper.
French.

1 Underlined by the editor to point to this ONLY QUOTE from Mother on Auroville's future university (or whatever its name will eventually be).

2 This someone is most probably Sunil.

Concern about economy in general.

Mother emphasises that the Aurovilians will have to feel concerned by the task to be undertaken. They will have to work, one way or another, towards establishing unity.

About Nata:

Either he fits with the spirit, or he has to establish his centre elsewhere.

* * *

1969, February 4

Excerpts from entries in Roger's notes:

AV-Archives
French

Read to sweet Mother the report on the development of the Auroville area.

Agreement to be translated for Mother to sign it.

Mother requests that someone should take care of the vehicles and of the garage – see Nava.

Mother requests to see Auroville's map to see the location of the Tamil village of Gowitti (?) and the names of Yvette and Mani.

About Friday's visit at the centre with Frederick, Mother says it is useful and makes the following comment:

Intuition (inspiration) must not be the expression of desires. But he listens. It is easy to tell him things. He is very fine and generous.

* * *

1969, February 6

Answers to a set of questions from Roger:

MoA, p. 70; CWM, XIII, p. 204-6; MA, pp. 61-62; MI, Feb.1969, p. 7-9; AMW, p. 168-70.
French, approved for publication. MI says translated by Maggi.

Roger: Sweet Mother, There will be a meeting tomorrow to try and see whether it is possible for all of us to agree on a course of action.

Nobody speaks the same language; all the individuals are very different and do not submit to a common discipline of action. I would like to receive some clear written answers from you so as to know what to say – something which would be the Truth and could help to dispel the confusion.

Does the construction of Auroville require a working-method, organisation and coordination?"

Discipline is necessary for life. To live, the body itself is subject in all its functions to a rigorous discipline. Any relaxation of this discipline produces illness.

R.: What should be the nature of this organisation, in present and in the future?

Organisation is a discipline of action, but for Auroville, we aspire to go beyond arbitrary and artificial organisations. We want an organisation which is the expression of a higher consciousness working to manifest the truth of the future.

R.: Until such time as a common consciousness appears, and until we can work collectively in the true and right manner, what should we do?

A hierarchic organisation grouped around the most enlightened centre and submitting to a collective discipline.

R.: Must one use organisational methods which have proved effective, but which are based on human logic and the use of machines?

This is a makeshift to which one should submit only very provisionally.

R.: Must one allow individual initiative to manifest and inspiration and intuition to be the moving force behind personal action, and should one reject all ideas not felt good by the interested party?

In order to be workable, this requires all workers of Auroville to be yogis conscious of the Divine Truth.

R.: Has the time come to wish for, to set up, to try a general organisation, or should one wait for the right attitude and men?

An organisation is needed for the work to be done – but the organisation itself must be flexible and progressive.

R.: If to wait is the solution, it is nevertheless necessary to define organisational principles and to avoid uncontrollable disorder?

All those who wish to live and work at Auroville must have an integral goodwill; a constant aspiration to know the Truth and to submit to it; enough plasticity to confront the exigencies of work and an endless will to progress so as to move forward towards the ultimate Truth.

And, finally, a word of advice: be more concerned with

your own faults than with those of others. If each one worked seriously at his own self-perfection, the perfection of the whole would follow automatically.

* * *

1969, February 7

Excerpts from entries in Roger's notes:

AV-Archives
French

Mother speaks of the document she wrote for this afternoon's meeting.

For Aurogarage make use of [Henry] Bell.

He doesn't know repair work. Wait a bit.
You have to stay, then only will things fall in place.

I speak to Mother of the idea of a boutique for François Aurocréation [Aurosarjan].

She approves and requests to see him and Janet and [André] Hababou before deciding about their departure for Promesse.

People here are not yet Aurovilians.

One should provide them officially with a passport.

Yes it is interesting. I will see.

* * *

1969, February 8

Excerpt from a conversation with Satprem:

AM, pp. 53- 62; MA, p. 52-55 & 58-61; AMW, p.170-75
French. Audio-recording available.

In this connection, yesterday Roger asked me questions so as to be able to answer people; he asked me if it was necessary to have organisation and so on. And then it came, but in such an imperative manner; I replied that organisation was discipline in action, and that to live, discipline is quite indispensable. I said that the body's whole functioning is a discipline, and if there is a part that no longer wants to follow the discipline – out of revolt or incapacity or ... for any reason – if it stops following the discipline, you fall ill.

It came so clearly that I told him.

That paper is with Roger, I've asked him to give it to me.¹

I have another here, which I am going to show you in a little while.

But the strange thing is that the experience came BEFORE his question, as it always does. In the morning, I had that experience, I was looking ... looking at the body's functioning, and I thought, "What a mar-vel-ous discipline!" And each thing does its work regularly Naturally, when there is a bad will or a whim, or some incapacity for any reason, and a part stops playing its precise role, pofff! you fall ill.

It will be for some other time.

[...]

I never write. Now, come here. If you can take all this away (*Mother extracts a note from a pile of papers*), I have a paper here Oh, dear ... Ah, here it is. It's awfully bad, let me warn you, like a ridiculous caricature of what I said

¹ See entry dated 6 February 1969.

S.: Was it noted down or ...?

I spoke and it was Françoise [Pournapréma] who wrote it from memory, so you understand, the important words have gone, it's come down a few...

(Satprem reads:) "In Auroville, people will not earn money; they won't work to earn money..."

It's already come down to here (*gesture at ground level*).

(Satprem reading:) Then, "If one sets up an enterprise, the profits or production from it will go to the town..."

It's not like that, it's not like that! No, it's useless.

(Satprem reading:) "Each one will have to provide work for the collectivity according to his possibilities and aspirations-never to get money, but to serve the collectivity. In exchange, each one will receive what he needs to live. Giving everyone the same thing is out of question, everyone will receive what his real nature requires. Of course, that will be very difficult to determine, and there will have to be at the centre of Auroville a gathering of sages..."

(Mother smiles)

(Satprem reads:) "... to decide the needs of everyone's real nature. The workers will live in a village planned for them so they may find themselves in their atmosphere. According to the work they have provided, they will receive coupons with which they will get ... [etc.]"

There's hardly, hardly once in a while the word I uttered!

It's strange, isn't it? It gives me the precise illustration of what I say and the way it's received in the brain.

It's useless.

S.: Yes, it clearly feels like a human translation.

It's useless, you know – it's not that.

S.: Yes, you didn't put it like that.

It's useless. I can't use it.

That's how ideas are ruined.

S.: Yes, they become flat.

(Mother laughs) All the blood has gone! It's no good.

S.: It becomes flat, small and dogmatic.

Dogmatic! It's absolutely unrecognisable! It's no good.

I spoke unintentionally, because I had just seen things and it was there – a vision. She happened to be here at that time, so I told her, "Would you like to try? I'll speak, and if you remember, you'll write it down." She was very happy and ... No, what's a bit troublesome is that it never comes back, it's never the same thing – never. It's always either a different viewpoint, or a different occasion. So the angle is changed.

[...]

... The hindrance in most people is mental activity – truly, this body is infinitely grateful that it has been liberated from the mental presence so it may be ENTIRELY under the influence of this Consciousness, without this whole accumulated farrago of so-called knowledge people have It's spontaneous, natural, unsophisticated, very, very simple, and almost childlike in its simplicity. And that [the mind's disappearance] is a great

advantage. At this speed, things can go very fast – one learns a hundred, two hundred things AT THE SAME TIME, you understand, all of it seen at once. This morning, it was particularly intense.

But if it's described as it can be described, with words following each other, it becomes like Françoise's text on Auroville: flat, artificial, devoid of life.

For the moment, the human means are inadequate. What will the superhuman means be? I don't know. But the human means are inadequate.

[...]

That's what I am afraid of: that people will make dogmas with the creation of Auroville I never said anything like that to Françoise, but that's what it has become in her head! Even what one writes, even if we publish what I've said in the *Bulletin*, when it enters their heads that's what it becomes.

I am sure that what's recorded here (*Mother points to the tape recorder*), if three people listen to it, each one will hear differently – will UNDERSTAND differently. That's why I am not sure it's really useful to play these recordings Each one goes away with the certainty that he has heard, but then he has understood something else altogether. And above all – above all – what I say is seen here (*gesture above*), while ... (*gesture showing that it is heard at ground level*) it becomes so stupid, so flat!

[...]

In fact, this is my constant impression! "Do as best you can, and the best thing needed will happen, that's all." But there is such an awareness of the uncertainty of the effect of things, and of this complexity ... It all becomes so mixed and so confused that ...

All of life is like that. CIRCUMSTANCES are like that, I am beginning to see that, it's beginning to ... emerge like that, to show itself: honest people look like scoundrels, and scoundrels look like ... I don't know what.

Sri Aurobindo was very, very conscious of this general confusion, and so he didn't much like ... he wanted absolutely no

propaganda, but he also didn't much like attempts to "explain things" to people and make them "understand," because he very well knew how useless it is. He very, very often said it to me: no propaganda whatsoever, of course, and above all, above all, no attempt to make people understand: the maximum effect one can obtain is the effect of the Consciousness at work in the world (*universal gesture*), because in everyone it produces the utmost the person can do – the utmost of what he can understand, he understands through the influence of the pressure of the Consciousness. As soon as words intervene, the whole mind makes a mess of it.

Certainly, Sri Aurobindo must have had experiences analogous to the ones I've had; now I am absolutely convinced of that. Because people who are full – full – of a complete goodwill, who are under the constant Influence, who make an effort, they are ... (*gesture at ground level*) from another world. So those who don't put any goodwill into it ...

Music is fine.

S.: Oh, yes!

Because there are no words. Music is fine. I had a vision like that of an auditorium in Auroville, with a grand organ, and someone (whom I am trying to prepare, who can play the organ very well and whom I am trying to prepare inwardly) was playing (I SAW that, I saw it), playing the music of the higher Consciousness. It was a place where all those who wanted to come and listen could do so; some people came from far away, they came in, sat down, listened, and then went away. And this music was like a Consciousness coming down and exerting a Pressure on people to make itself understood. It was very beautiful – I hope it will be like that! Much better than words; as soon as one starts speaking (*gesture at ground level*), it's no longer that. So there.

* * *

1969, February 9*Excerpts from entries in Roger's notes:*

AV-Archives
French

Present: François, Janet, Hababou

Janet is very fine, they'll do some work.

Hababou:

He seems to be an artist.

We shall see. It's good, let them go to Promesse.

I mention my problems to Mother to be able to free myself.

Mother says she'll see.

See Svetlana [Pitoëff] about the Auroville Association.

Departure on 19th. I tell Mother that I will return around the 23rd to work for several months if the lands have been acquired.¹

Speak to Mother about the meeting at the Centre [of Auroville].

They are unbearable, but one shouldn't rough them up. I wait for your return to act.

* * *

¹ Roger's priority is to build Auromodèle but for that its lands need to be purchased.

1969, February 11

Excerpts from entries in Roger's notes:

One of several quotes typed on a paper.
French

Read to Mother the paper on Auromodèle's organisation.

It will be difficult to find the consciousness. It is not a yogi that needs to be found, there are so many sorts of yoga! And they have stopped acting; but a man who knows how to place over it the true consciousness.

Are there other forces that need to be expressed?

(Mother reflects): It is the forces presently at work. They need to be transformed.

No boss.

Yes, that's it, precisely, it is qualification that will create hierarchy.

For the faculties,

Yes

Give a report to Mother on the project of changing the names and her advice after reading it herself.

About agriculture:

(Mother approves the reorganisation.)

About the sale of [agricultural] products.¹

¹ On January 10th, Mother had answered "No" to Henry Bell who had asked permission to sell part of the cashew harvest.

It is unavoidable.

It is a question of level of consciousness for it to be valid. It is not yet the solution of the future but men are still too far to accept new solutions. In the present state, it is necessary. The higher the level of consciousness is, the broader the perspective gets.

* * *

1969, February 12

*Answers to a set of questions from Gilbert Gauché –
signed by Mother with Blessings:*

AV Archives, AMW, p.176

French. Scan of parts of the original of these questions and answers available.

*Gilbert: Does Mother agree that Auromodèle is to be
an autonomous organisation within the Sri Aurobindo
Society?*

Yes.

*G.: Does Mother agree that in Auromodèle property
will only be collective?*

Yes.

*G.: Can a separate bank account be opened for
Auromodèle?*

Yes.

*G.: If property is only collective, can industries, for
instance, take loans from banks? – It will mean that
the legal responsibility for such loans will ultimately be
that of the Sri Aurobindo Society as Auromodèle is part*

of Auroville which is sponsored by the Sri Aurobindo Society.

Each case must be studied separately.

G.: AUROMODÈLE – It is a society that sees itself as one single Being.

The functions of this Being are social functions – identified and working together to create life activity.

All activity requires all the functions, but their “level” of interaction varies, as required.

The basic organic cell includes seven functions.

Good.

G.: The idea is to become conscious of the true functions that allow a harmonious and effective functioning of the collective being – to individualise them – and organise the coordinated play of these functions within cells of harmony that will be the basis of the social functioning.

Auromodèle is an experiment and an attempt. As it develops the organisation will modify according to needs.

All forms of organisation must remain supple and flexible so that it always progresses and modifies according to the needs.

G.: At the top, the original cell, the nucleus – is built with those who are best suited to express each function. Together they form one and only one “person”, who tries constantly to reach the highest consciousness. At the centre, for coordination, (the highest position in the hierarchy) is the person who is the most in contact with the Superior Consciousness.

It is very good.

G.: In each function there is a hierarchy. At the top is the person who is the most advanced most advanced in the field concerned. He is the "Master" of the function.

"Master" must be understood with the meaning of guide and support.

G.: These cells of harmony on which social functioning is based are of two kinds:

An activity cell – specialised unit of action, with three grouped function: conception, finances, production.

- 1. The cell of activity: A specialised unit of action that includes 3 functions: idea – finance – production*
- 2. The organic cell of the social body with seven functions.*

The cells are regrouped in a very plastic manner. The sets thus formed are tailored on men, techniques, etc.

To start with it is good. It should remain sufficiently plastic to modify as needs come and experience grows.

G.: Are the envisaged functions the correct ones? If not, which ones?

Are there other functions to individualise within Auromodèle's society?

The new faculties should correspond to the social functions. The highest faculty, the one of coordination, is the faculty of harmony, the faculty of unity.

Thus each faculty has a field of education which regroups, modifies the traditional disciplines.

The studies which one pursue will correspond to one's own natural disposition – where one will develop in the best way and where he will be the most useful to the social body.

It is good. Blessings

(The seven functions:)

1. *Communication*
Helping to be conscious – information – relations – transparency – reflexivity – mirroring
2. *Idea*
Creativity – renewal – right orientation – motor
3. *Environment*
Utilisation of space – aesthetics – quality of life.
4. *Finance*
Evaluation – right value
Movement
5. *Commerce – transport – exchange – distribution.*
6. *Materialisation*
Production – execution.
7. *Coordination (harmony)*

Blessings

* * *

1969, February 14

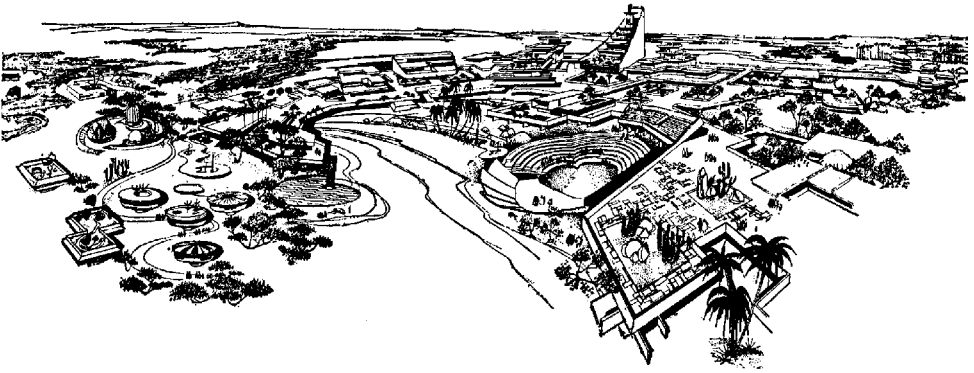
Excerpt from a conversation with Huta:

MMTL, p. 29-30; AMW, p. 176-77.
English.

At the end of March, when Roger will come, the final plan [of Matrimandir] will be made.¹

At the moment the plan of Auromodèle is being made.

¹ It will only be on 1st January 1970 that Mother will ask Roger to start working on the plans of the Matrimandir – after Satprem had told her (the previous day) of Paolo's and Nata's suggestion that the Matrimandir be built at the earliest.



This perspective of Auromodèle may be dating from that time.

* * *

1969, February 22

Message:

CWM, Vol. XIII, p. 206; AMW, p. 177.
French & English. Scan of the original available.

Auroville
La ville dont
la terre a besoin.

The city the earth
needs

Auroville
La ville dont
la terre a besoin

The city the earth
needs.

* * *

1969, February 28

Auroville's 1st Birthday is celebrated at 10:30 A.M. at the Centre, under a "pandal" (tent) with two messages from Mother, the Charter, the New Year music, silence and a small snack.

Bulletin, April 69, p.104; Message only: MoA, p.32; CWM, Vol. XIII, p. 206; MI, March 1969, p. 85; AMW, p. 177.

French. Scan of the originals available.

Mother's two messages for the occasion:

Freedom is possible only in union with the Divine.
To unite with the Divine one must have conquered in oneself the possibility of desire.

Let light, peace and joy be with all those who live in Auroville and work for its realisation.
Blessings.

*

After listening to an interview of Dr. Adiseshiah, broadcast on All India Radio on that day, Mother tells Kailas with great force:

A very powerful being came down and tied Auroville to the ground. It was needed and he did it. Now, Auroville will be a reality and the world will see it.

* * *

1969, March*Message:*

MI, Aug. 1969, p. 461; MoA, p.32; CWM, Vol. XIII, p.207; AMW, p.178
 French. Scan of the original available.

The freedom we want to realise in Auroville is not license – one doing what he pleases without concern for the well being of the organisation of the whole.

* * *

1969, March 5

Answer to a question from Shyam Sunder who had asked whether the Aurovilians' lack of consecration, and the wastage that takes place there, have something to do with the fact that money does not come for Auroville:

On the Path, p. 77; AMW, p. 178.
 French

Certainly the attitude of most of them is not conducive to the wealth of Auroville and does not create an attractive atmosphere for money.

* * *

1969, March 12

*Excerpt from a conversation with Satprem:*¹

AM, pp. 90-91; MA, pp. 88-89; AMW, pp. 179-81.
 French.

Did I tell you the miracle that took place? You haven't heard about it? ... In Auroville we're going to build a big factory

¹ In his memoirs, Udar tells more about this amazing story.

[Aurofood]¹ to mill wheat, but something huge (it's to mill wheat for the whole of India!), huge. Machines are coming I don't know from where, huge too. And they chose to land them at Pondicherry because going from Pondicherry to Auroville is easier than from Madras to Auroville. Only, when the ship came and they saw the number and the size of crates, they got terribly scared – it wasn't possible. Here it's a woman, P., who owns the landing barges, and she refused. I had her told that I needed her help and she had to do it (because she had claimed she wanted to serve me, so I took advantage of it!). I told her, "I need your help, do it." She was obliged to do it. For two days, everything went well, but they had kept the biggest crate for the end – a six-ton crate, huge – and no one knew how to do it. They would have needed enormous cranes like the ones they have in Madras, but they don't have them here: they only had two puny cranes, which together didn't even WEIGH six tons! (*Mother laughs*) And those cranes were supposed to lift the crate from the ship and put it on the barge. There was no other way, only that way. So they tied the crate to the two cranes and started lifting ... and the two cranes went like this (*gesture of tipping over*). There were people below-people looking after the trans-shipment – and everyone, including the ship's captain, everyone stood there, terrified. "That's it," they thought, "we're done for, it's catastrophe." The two cranes went like this (*same gesture*) ... and all of a sudden, they straightened up. No one ever knew how. They straightened up, carried the crate, and it was over.

It was so obviously a miracle – the captain stood almost terror-stricken, everyone. And then, those crates were intended for someone here, Manibhai [Patel] (of "Aurofood"), to whom I had given a blessings packet the day before the landing, and he had it

1 Note that Mother is still speaking of Aurofood (a Pvt. Ltd.) as being an Auroville business (as was already the case on 30.12.67).

on him. So he went to see the captain and told him (*showing the small packet*), “See this, it’s what straightened up the cranes.”

A very simple man.

It was just stating a FACT, you understand: there was a crowd, so there was no arguing; the two cranes were like this, tilting, and everyone was expecting them to ... and they straightened up! (*Mother laughs*)

The captain met Udar and told him, “Couldn’t I have one of those ... (*Mother laughs*) little packets!” So Udar came to see me. I gave packets – four packets – for him and his men.

It’s the first time Udar told me, “I have seen hundreds of miracles, but this one was so obvious, and of such considerable dimensions (*Mother laughs*) that no one could deny it!”

It’s interesting. I must say there really was a concentration of force, because we were faced with an impossibility (considered practically, it was an impossibility). So there was a concentration.

It’s amusing.

And the accuracy of the transmission (that increases the power a lot), the accuracy I credit this Consciousness with. It’s this Consciousness that made the power far more PRECISE in its action The superman consciousness.

It’s interesting.

But we mustn’t tell the story, that would instantly look like boasting, it’s disgusting! It can go to the *Agenda*, but ...

Satprem.: If only people had trust ...

Oh!

S.: It’s tremendous what could be done

Yes, exactly...

* * *

1969, March 13

Mother, as President of the SAS, signs a detailed funding request for the sequential planning of Auroville (to be done by the 'Planning Research Corporation', U.S.A.) and sends it to the Ford Foundation. This is the outcome of many months of work by the Hindocha brothers and their father, Laljibhai. Roger and André had met its (American) director, Dr. S. Firtsman, in Paris, and Mother had followed and approved every step of this attempt.

* * *

1969, March 22

Excerpt from a conversation with Satprem:

AM, pp. 102-03; MA, p. 99; AMW, p. 181-82; Message only: CWM, XIII, p. 197.
French

Two days ago (not yesterday, the day before), this Consciousness told me something; I said, "Very well"... But it went on saying the same thing again and again and again, until I'd written it down! So here it is (*Mother holds out a note*). And it explained to me why there was "we".

"We will strive to make of Auroville the cradle of the superman."¹

Ah ... it's important news! (*Mother smiles*) So then, I said,

1 Original French version, *Agenda de Mère* "Nous nous efforcerons de faire d'Auroville le berceau du surhomme."

On 30.8.69 Mother spoke to Satprem of a note in which she wrote: "Auroville voudrait être le berceau des surhommes.", which is quoted in : page 1 of "*Mère Parle d'Auroville*": "Auroville voudrait être le berceau des surhommes." undated; in page 1 of "*The Mother on Auroville*": "Auroville wishes to be the cradle of superman." undated and in page 197 of Vol. XIII CWM: "We would like to make Auroville the cradle of superman" (dated 1966. But such an early date seems unrealistic).

“Why we’?” It answered, “It’s because the attempt will be to get those who will live in Auroville to collaborate.”

Then, once I’d written it, it left me in peace, but until I did, it came back again and again

It’s more and more active. It’s active in people: when people come and see me, it immediately starts working and ... it’s thoroughly amusing at times! Really amusing. It says things, uncovers recesses Thoroughly amusing. But I don’t speak! It’s like this (*gesture of inner exchange*).

So if you like, put it with the *Agenda* We mustn’t use it for the Bulletin, oh no! It’s just for the *Agenda*.

S.: You don’t want to publish it?

No, I think it’s better not to!

S.: It would be misunderstood.

Oh, it’s dangerous.

There would be a double danger: those who don’t want it (governments and so on) would try to corner us, and then there are all those who would immediately claim to be supermen! ... The two extremes.

* * *

1969, March

Note:

AV-Archives

All quarrels in the place where food is prepared make food indigestible.

The cooking must be done in silence and harmony.

* * *

1969, March 25

Message issued by Indira Gandhi on the Prime Minister's letterhead:

AV-Archives.

English, Scan of the original available

"Pondicherry was Sri Aurobindo's place of political exile and spiritual unfolding. His effulgent message radiated to different parts of the world from Pondicherry. It is appropriate that seekers of enlightenment from various lands should found a new city there bearing Sri Aurobindo's name. It is an exciting project for bringing about harmony among different cultures and for understanding the environmental needs for man's spiritual growth. May Auroville truly become a city of light and of peace."

— Indira Gandhi

* * *

1969, March 26

Mother's comments on the following letter of Sri Aurobindo:

MA, pp. 104-05; MA, p. 100-01.

French

"What seems to me of more importance is to try to explain how things are worked out here. Indeed very few are the people who understand it and still fewer those who realise it.

"There has never been, at any time, a mental plan, a fixed programme or an organisation decided beforehand. The whole thing has taken birth, grown and developed as a living being by a movement of consciousness (Chit-Tapas)

constantly maintained, increased and fortified ...”

— Sri Aurobindo (25.227) August 22, 1939

Satprem: What’s the meaning of “maintained”?

He means that the movement of consciousness never ceased at any time. We didn’t have a “movement of creation” and then stopped, and started again: the consciousness consciously re-creates, so to speak, continues its creation; it’s not something done that develops from that point on.

S.: Constantly renewed?

“Renewed” gives the impression that there was a stop. It’s not that. It CONTINUES to be like that. It’s the consciousness constantly at work, not as a sequel of what was there before, but as a result of what it perceives every instant. In the mental movement, there is the consequence of what you’ve done before – it’s not that, it’s the consciousness which CONSTANTLY sees what has to be done. It’s extremely important to understand that, because that’s how it’s still working – for everything. It’s not at all a “formation” whose development you must look after: it’s the consciousness which, every second, follows – follows its own movement. That allows everything! It’s precisely what allows miracles, reversals, and so on – it allows everything. It’s the very opposite of human creations. It was like that, it continues to be like that, and it will always be like that so long as I am here.¹

* * *

¹ This statement is indeed extremely important.

1969, March

*Notice signed with blessings (not drafted by Mother) on
a survey of available competences:*

AV Archives

English, typed on AV letterhead. Scan of the original available

Dear Aurovilian

In order to build up the body of information and records concerning the personnel of Auroville, you are requested to answer the questions listed below as best as you can. The purpose of this evaluation and survey is mainly to discover the extent of talent already available within Auroville such that full utilisation of that talent could be planned as means of doing do becomes available.

This questionnaire should be completed within 7 days or earlier and returned to 25 rue François Martin, Pondicherry. The result of the survey will be put on the Auroville Office Notice Board as soon as the analysis of the questionnaire is completed.

Prompt replies will be appreciated.

* * *

1969, March 29

Contrary to Auroville's expectations, the Ford Foundation writes, contrary to Auroville's expectations to say that it won't fund Auroville's planning due to "the limitations of our budget".

According to Suresh Hindocha, the real reason is that it had received two different requests from the S.A.S. to finance Auroville's sequential planning:

- *A request signed by Mother (as President of the SAS). Her a proposal involved a US based company using the most modern techniques; its preparation had been followed step by step by Mother and had involved Roger, her son, André*

– besides the Hindochas, who had worked it out.

- *A request signed by Navajata (as General-Secretary of the SAS) who, on his own and secretly had submitted his own proposal involving a planning company (based in Kolkata) which used traditional techniques.*

This must have made Mother and Roger even more acutely aware of the fact that there was a serious problem with the management of Auroville's affairs and that it needed to be remedied...

* * *

1969, April 1

Message printed on a card and signed by Mother for the beginning of the sports season at the Ashram:¹

AV Archives
English

Since the beginning of the year, a new consciousness is at work upon earth to prepare the men for a new creation, the superman. For this creation to be possible, the substance that constitutes man's body must undergo a big change, it must become more receptive to the consciousness and more plastic under its working.

These are just the qualities that one can acquire through physical education.

So, if we follow this discipline with such a result in view, we are sure to obtain the most interesting result.

My blessings to all, for progress and achievement.

* * *

¹ Though this message isn't destined to Auroville, it is quoted here to point to the importance Mother gave to the new consciousness which had entered the earth's atmosphere on 1st January 1969.

1969, April

Answer to questions probably from Prem Mallik:

CWM, Vol. XIII, p. 248 & 254; AMW, p. 182-83.
English. Scan of the original available

Prem: Mother Divine, A few points on which Thy Divine guidance is requested.

1) There is resistance from the villagers in selling their lands. This may be because we have done nothing to integrate them with Auroville. They feel it is a foreign imposition on them which will do them no good but will drive them from their hearths and homes. Should we not demonstrate to them our real intentions by providing them with facilities such as a, a school, clean drinking water, etc.? This would be money well spent if it is done with love and humility and not as charity.

This is indispensable.

2) Has the time come to attempt approaching big finance around the world? If so, then we have to create a compact and cohesive management structure, which will be able to handle such finance and be answerable for its proper utilisation. Only after this is done can we approach international organisations and expect a favourable response. Has this Thy approval?

All right.
Blessings

* * *

1969, April 2

Excerpt from a conversation with Satprem:

AM, pp. 114-17; MA, p. 110-13; AMW, p. 183-86.
French. Audio-recording available.

Satprem: Yesterday I saw a Frenchman who works in Auroville and who's been very much in touch with the people of this new "pop" music (you know, this new music movement that goes with the hippies). He's the father of Aura, who was born in Auroville [on 7.3.69].

Yes, I must see him on his birthday.

S.: He came to see me and made me listen to that music.¹

How is it?

S.: Odd ... It's barbarian.

Barbarian.

S.: Barbarian, but my impression was, "The barbarians of the new world."

(Mother laughs) I'll hear a little on the 16th when I see him.

S.: Those who make this music have millions of followers. They are people with a huge fortune, and with cinema, radio, television and everything at their disposal. And they are right in the middle of a revolution.
How?

¹ Footnote in the *Agenda*: It was by the Rolling Stones.

S.: Yes, as I told you, the barbarians of the new world. The entire old world is swept away. It's really the beginning of something, which expresses itself in a very barbarian way, but which is something. So this boys idea is to try to get in touch with those people and turn them towards Auroville. Because, of course, they have millions and millions of followers – they have a tremendous power (power over the masses). And they have something, but it's barbarian.

I'd be interested to hear some once, so as to know ... but I don't need to hear a lot.

S.: That's what I told him.

I need a few minutes of it.

S.: Exactly. He wanted to have you hear it for an hour!

(Mother laughs heartily, silence)

S.: I've often wondered what's the true attitude towards all those people who come and see me

You could be in meditation. *(Ironically)* You'll make a reputation for yourself as a sage!

S.: And when I speak with them, very strangely, there's a sort of warrior in me, and some people give rise to reactions: I feel like striking. Sometimes it's quite brutal, I don't know why. It comes and strikes. With others, on the contrary, I am very tranquil. Some tell Me, "You're hard!" ...

Has it always been like that? It's not since this new consciousness came? Since the beginning of this year?

S.: Last year, too.

Because I've noticed that in this Consciousness there is something like that: suddenly it comes, oh! and it feels like striking.

S.: Especially when I contact mental pettiness.

(silence)

The people who play this music, are they the same who take drugs?

S.: Yes.

Then it must be in the vital.

S.: Oh, it's quite vital, no doubt. But they have the perception that the world is in the midst of a revolution, that we're moving towards a new world, and all the old conventions have to be swept away. There's no conformity of any sort. They're open to everything.

Open like that (*horizontal gesture*), not like this (*vertical gesture*).

S.: No, not like this, but with a certain goodwill nonetheless. They're the ones – or a group of the same type, the Beatles – who went to see this Mahesh Rishi in the Himalayas.

And what happened?

S.: This yogi's idea was "transcendental Meditation," and he had them come for a month to his place, in the Himalayas. Of course, after two weeks they were getting bored, they couldn't stand it anymore! And the "Transcendent" has little opening onto the world (!) ... If on the other hand these people were shown what Sri Aurobindo has brought, a yoga open to the world, they would be touched.

The trouble is that all these people take their desires for inspirations. And then ... I have this difficulty with Auroville too, that's why I take every opportunity to repeat to them (they all keep saying that they come to Auroville "to be free"), I answer them that one can be free only if one is united with the Supreme; and to be united with the Supreme, one must have no more desires!

Oh, all that [i.e., desires] was necessary, but ... one can't remain stuck there.

* * *

1969, April 4

*Answer to a question from Frederick
(who is involved in the Community Workers' Kitchen
near Aspiration):*

CWM, XIII, p.248; AMW, p.186
English

Frederick: Some would like to continue giving food to the workers, others feel that even if funds were available they could be utilised better elsewhere. Please give us your guidance.

Once you have started giving food to the workmen, you cannot stop doing so; otherwise you would lose their confidence.

This is imperative – show it to the others. I have underlined their names: Shyam Sunder, Indra [Poddar], Bob [Forecomers], Gérard [Auro-Orchard], Dayanand.

Blessings to all.

* * *

1969, April 7

Answer to a question from Oscar who had written that his lower nature continues doing the same stupidities, that Mother is the only one who could change it, and wanted to know her conditions

AV-Archives; *How they came... III*, p.176; Gaz. Vol 1/4, MI, May 1969, p. 248; AMW, p.186. French

1. Be convinced that you can change.
2. Want to change without accepting the excuses of the lower nature.
3. Persist in that will in spite of all relapses.
4. Have an unshakable faith in the help that you are receiving.

* * *

1969, April 9

Excerpt from a conversation with Satprem:

AM, p. 127; MA, p. 122-23; AMW, p. 187.
French. Audio-recording available.

In Canada there's a whole movement now. They've just asked me for a message for a Canadian group (*Mother looks for a note*).

Auroville also, I am constantly telling them two things (*hammering gesture*): "For those who want to be free, there is

only one freedom: to is to be united to the Supreme; and to be united to the Supreme, one must no longer have any desires!" So they're like this (*Mother remains open-mouthed*). Very amusing!

So I've put the same thing here:

(*Satprem reads:*)

"A new consciousness is at work upon earth to prepare the coming of the superhuman being.

"Open yourselves to this consciousness if you aspire to serve the Divine Work.¹

"To come into contact with this new consciousness, the essential condition is to no longer to have any desires and to be wholly sincere."

That's what they must be told again and again (*same hammering gesture*). I am constantly, constantly impelled to repeat it to them.

* * *

1969, April 16

Excerpt from a conversation with Satprem:

AM, p. 137-42; MA, p. 132-36; AMW, p. 187.
French. Audio-recording available.

(*Mother listens to a few pieces of pop music brought to her by an Aurovilian, François Bocquet. The recording of the conversation begins with the "music". Then Mother speaks.*)

It's very amusing! (*Mother laughs*)

It's the vital in full revolt against the mind, but it's magnificent! They reject the whole mind. It's interesting, very interesting!

¹ Footnote in the *Agenda*: Mother first wrote "collaborate with", then changed it to "serve" and made a few other minor corrections

You get the feeling that if they pushed a little farther on (*gesture of piercing above*), they would catch something.

François: Mother, a few groups have pushed much farther on. This one [the Rolling Stones] is the most vital of all the groups. But there are others, more open, less rough. They are really ready to recognise you, but they don't know.

It's clearly a complete rejection of all mental rules, and that's the first step needed to go beyond. There are two or three minutes when suddenly – hop! (*gesture of piercing through*) you feel it contacts something above.

Is there something else?

F.: A lot more!

(*Laughing*) You can give me another piece or two!

(*"music"*)

(*Mother laughs, greatly amused*) It strikes me as a band of children freed from any mental yoke! Very amusing.

It's all right.

F.: I'd like to have you hear something else, another kind. But from the same generation. Something gentler.

All right ... But it's very amusing! There is behind this a mental form that looks like the I-couldn't-care-less of the perpetual Smile! It's strange I mean, that which smiles at the whole life and all its forms, but as if seen and felt by children.

(*"Music" of a sober kind*)

These are more anxious!

F.: Another piece, if you like?

I think it'll do! (Mother laughs)

F.: There's a group which sings something rather humorous, and at the end they say, "O Mother, tell me more, tell me more It's fantastic! Because the inspiration is so pure, and they really ask, "O Mother, tell me more"

(Mother laughs)

Satprem: And these are "commercial" things, I mean they're there in the public Do you think the time has come to contact them?

(Mother has not heard the question)

It's an open door. They must step through the door and go into the future (*gesture of piercing above*), towards ... what has not yet manifested.

F.: Can we help them?

It opens a lot of doors. All habits, the whole past civilisation is as if walled in by mental rules; this music (*gesture of breaking through*) sends them flying! It strikes me as a band of children crying for something – and the open door.

They must step through it, they must go farther – there are now possibilities that weren't there before, and this [the pop music people] is precisely all that wants to open up so as to receive those possibilities. So a few in the front must be the first to go through and receive what's on the other side.

There.

It's good.

S.: He would like to put them in touch with the Ashram ...?

All aren't ready.

F.: I don't want to tell them to come here ...

No.

F.: ... but I want to tell them that something is taking place here which is in relation with what they don't have.

Yes. (*Laughing*) They've broken the walls to go through to the other side! It's true.

F.: But, Mother, it's the problem of this whole generation

Yes.

F.: And I think we can perhaps give them the information we have. At least show them, give them things to read ...

Reading is still too mental!

F.: But we could also, if you think it can be done, form a little group, or maybe just one individual, or two or three, to go and see them.

That's right.

F.: And speak their language, but to show them there is something else.

Yes, that's right.

F.: Mother, I am – I was – deep in this “Pop” world, and to come here, all I had to do was ... to decide to come. And all I've been able to see or learn since I came here is great joys and confirmations of the aspiration I had before. But there are many like me, who go round in circles and rebel ...

Yes.

F.: And if they are told, “There's this,” they're ready to change their action completely

Good.

F.: And to become very pure and devoted.

It's good. So you must take up that mission.

(Mother puts lays her hand on François' head)

It's good.

F.: I'll do all I can.

(Mother addresses Satprem:)

Oh, you know, I asked this Consciousness what was needed to receive it without distorting it, and it answered me *(Mother reads out a note)*:

“One must be able to stand in the light of the Supreme Consciousness without casting a shadow.”

S.: Without casting a shadow, yes.

That's what it replied.

F.: That is, forgetting oneself completely?

S.: Being totally transparent.

But that's all the way up! (*Mother laughs*)
(*To Satprem:*) He's leaving for Bombay to do some good work.

F.: I hope so.

It's very interesting (*Mother points to her note*): there was the experience of the Consciousness, the light of the Consciousness
....

Very well, here (*Mother gives François a "blessings packet"*), it's to keep in your pocket, always. It's a good means of communication, in the sense that if you hold this and concentrate, I KNOW and I answer. There.

(All this time, François' wife, Janet, [a Malaysian] and their forty-day-old baby, Aura, were quietly sitting in a corner. Mother looks at the baby.)

Oh, we shouldn't wake this up! ... Adorable! Look at this, if it isn't lovely ...

(Aura moves her fingers, the three leave)

(*To Satprem:*) Do you want "patience"?

S.: Yes, Mother!

(Mother holds out a garland of flowers, then continues)

They reject the ordinary control, absolutely, and some are fully in the pleasure of upsetting everything, but now and then you feel something ... (*gesture of piercing through*): "Oh, I'd like ... I'd like something else." And that will be ready to receive the new consciousness.

This boy is nice, he has stuff.

It seems he met Yvonne and was captivated by her "ideas" (!) R. was alarmed. So I told him, "It doesn't matter!" That's why I've encouraged him to go to Bombay, so he would free himself from that [i.e., from Yvonne]. He was constantly talking about [the Auroville magazine] "= 1", "= 1" ... Mentally, they're defenceless.

*S.: Yes, there are many like that, who are "Captivated"
... by nothing.*

Yes.

But it's an open door, really.

*

Note:

CWM, Vol. XV, p. 114, Gazette 7
English

THE NEW CONSCIOUSNESS

To be able to receive the new consciousness without deforming it:

One must be able to stand in the light of the Supreme Consciousness without casting a shadow.

* * *

1969, April 17

*Mother's written comments on Sri Aurobindo's answer
to a question put to him on 22.10.33:*

Letters on Himself and the Ashram, p. 812-13. The second part of Mother's answer is quoted in CWM, Vol. XV, p. 114.

English. Scan of the original of Mother's words available.

Q.: In 'The Synthesis of Yoga' you write of the love of the Divine in all beings and the constant perception and acceptance of its workings in all things. If this is one of the ways of realising the Divine, why do we have to restrict our contact with people?

"That is all right in the ordinary karmayoga which aims at union with the cosmic Spirit and stops short at the Overmind – but here a special work has to be done and a new realisation achieved for the earth and not for ourselves alone. It is necessary to stand apart from the rest of the world so as to separate ourselves from the ordinary consciousness in order to bring down a new one.

"It is not that love for all is not part of the sadhana, but it has not to translate itself at once into a mixing with all – it can only express itself in a general and when need be dynamic universal goodwill, but for the rest it must find vent in this labour of bringing down the higher consciousness with all its effect for the earth. As for accepting the working of the Divine in all things that is necessary here too in the sense of seeing it even behind our struggles and difficulties, but not accepting the nature of man and the world as it is – our aim is to move towards a more divine working which will replace what now is by a greater and happier manifestation. That too is a labour of divine Love."

— Sri Aurobindo

What Sri Aurobindo has written is absolutely true and must be followed.

There is only one new fact – from the beginning of this year a new consciousness has manifested and is working energetically to prepare the earth for the new creation.

* * *

1969, April 17

Answer to a question on whether it is the Divine Will that Auroville should be born, or else does the Divine look upon the attempt to build Auroville as an experiment.

MoA, p. 9; CWM, Vol. XIII, p. 207; MI, June 1969, p. 305; AMW, p. 192-93.
Document at AV-Archives says English but MoA & CWM suggest French.

The conception of Auroville is purely divine and has preceded its execution by many years.

Naturally in the details of the execution the human consciousness intervenes.

* * *

1969, April 19

Excerpt from a conversation with Satprem in the context of a discussion about the alarming situation in the world during the period of the aggressive policy of China toward India:¹

AM, pp. 152-53; MA, p. 145-48; AMW, p. 193.
French. Audio-recording available.

America is extremely interested in Auroville, Russia is

¹ Background for this conversation: Two days earlier, a representative of the Government of India had visited, seeking advice.

extremely interested in Auroville. The Chinese..., absolutely nothing, no response.¹

They are... I don't know how to... The impression is of something stone-like. It doesn't respond.

(long silence)

For ... for years, even from the time Sri Aurobindo was here, there had been the vision – an inner vision – that India is the place where the fate of the earth will be decided. So the two opposite possibilities are there. As if it were said that if there were war, it would be over India; that the world conflict ... (how can I put it?), the ISSUE would be played out over India. But will the Force of Peace be sufficient to prevent war? There's the whole question. But the whirl of forces is here, over India.

And since this Consciousness came, things have been accelerating. It has given a great rapidity of movement to circumstances. But then, it's becoming urgent. And ... oh, falsehood, duplicity ... oh, everything seems to be rising to the surface – it's hideous. Will the ... the Force of Harmony and Peace be strong enough to ... to digest all that? I don't know.

I thought (there were all kinds of things going on, like pictures of possibilities), I thought it was in the body's makeup, that it was coming out in order to be purified. Now I realise it may have been partly that, but that all those pictures correspond to things taking place at present [in the world]. And if they are true ... the things to come are rather catastrophic.

There is always this inner will to ... (*gesture of pressure to establish peace*). As if it were, I can't say a last conflict, but it's becoming ... it's becoming immediate.

It's like a conflict between the forces that want to destroy the earth and the terrestrial transformation. if those forces can

¹ Half a century later, things have changed as several Chinese families have settled in Auroville. It has also become far easier for Chinese to travel and obtain an Indian visa.

be checked, can be mastered or rendered powerless, then the earth's progress and transformation will go on soaring up – magnificent! But now ... monsters seem to be coming up from every side to prevent that.

(silence)

It's exactly as if we were sitting on top of a volcano: either the volcano must fall extinct, or everything is going to blow up. That's how it is.

Eleven o'clock, oh!

Wouldn't you enjoy to go boating? I told Z to take you along .

Just like that ... a little boating. And I also thought that you wouldn't be pestered by people! They won't find you anymore!

*

(On 17th, Mother had given to Nandini Sathpathy some messages to Indira Gandhi (read Mother's Agenda).

*She adds one point which she tells Devendra,
Nandini's husband:)*

Auroville is the only hope for preventing a new World War. Tensions are growing and the situation is becoming very critical. But only the Idea of Auroville, if it can become more widespread, can prevent world war.¹

* * *

¹ Mother told this to Satprem for the first time on 21.9.66. Yet, on 3.2.68, having just received a new understanding of Auroville's *raison d'être*, she had told him: "For some time I used to think that it was the only real possibility – at present – of preventing a war, but that seemed to me a slightly superficial explanation."

1969, April 25

Entry in Roger's notes:

AV Archives, one of several quotes typed on a paper.
French

From the start...

How to do for the experience to be really new and not slowed down from the start by people who are not ready to accept it as a precondition? Selection? Or rejection by the inability to accept?

Yes, that's it. Those who can't bear it will go – What is important is that some follow the direction of the thing to be realised with the definite will to give life to the proposed aim.

For the Tamilians:

Collective Kitchen, it's very good, it's the solution to make them change. They too can go and fetch their food.

For the cows:

Cows are very sensitive and the kind of attachment they feel is something true. One must give them a house where they can be taken care of and loved.

* * *

1969, April 27

Entry in Roger's notes:

Roger's personal archives (first item also at AV-Archives); AMW, p. 193.)
French

I am not afraid, everything will work out.

Visit to Mother 27 April

The important thing is that people understand that they have better things to do than producing children. If it is permitted in Auroville, it is because there are no constraining rules. Spiritual life can be lived in whatever circumstances, external conditions shouldn't hamper it. The freedom is given to people is above all to enable them to reach a higher consciousness.

The essential thing is not to impose rules, but to create an atmosphere that leads towards another way of life. Those who cannot accept it will leave of themselves.

Caravan [from Europe]:

Yes for Yugoslavia, Greece.

Russia if they are courageous communists – already seen.

Politics and religion have to make place for a new life.

The greater the difficulties, the more beautiful the experience.¹

* * *

1969, April 28

Entry in Roger's notes:

Roger's personal archives (first item also at AV-Archives; AMW, p. 194.
French

¹ This last line may not belong to the same conversation but instead seems to refer to the proximity of Auromodèle to Kuilapalayam.

What human beings do not know about Auroville is that we have the support of the Invisible.

When they make projects they are often unsuccessful because it was not the right thing to do.

When their projects are accepted [by the Invisible] they get realised according to the Will.

But when it is the Will itself that wants, decides, then it has to succeed; it may seem to falter, but it is certain to succeed.

I have full confidence.

For the newcomers:

They have to be given work. One gets bored doing nothing. Most of those who have come here are either disappointed by life, or have a thirst for absolute vital freedom. Pressure is strong here and those who need to change feel it very strongly. Either they will transform themselves, or they will leave. It is simple.

For the Tamilians:

They have to be told in simple terms that we have not come to take their land away from them.

Gilbert:

He doesn't want to go. A young energy is required for this work. François will be able to help him a lot. Gilbert is receptive to my pressure, he will be very useful for this summer's camp.

1969, April 30

Excerpt from a conversation with Satprem:

AM, pp. 170-71; MA, p. 162; AMW, p.194
French. Audio-recording available.

I got a letter from Yvonne describing the activities of all those young people who have come for Auroville (they have a place of their own now, it's the office of "= 1 ", somewhere at the back or in front of the Library). They have an apartment where they do all kinds of things, including "improvised dances"; Yvonne wrote about that (with much praise, besides), and she asked, "But the important thing is to know what Sri Aurobindo and you too think about it?" (*Mother smiles ironically*) Then this Consciousness (*laughing*) made me answer her, "Just see to it that it doesn't degenerate" And it added (I don't remember exactly because it wasn't I who wrote), "See that it remains..." – I forget the words. But mon petit, the irony of it was priceless! And I sent it to her.

Constantly, constantly it says or answers something. It obliges me to write: "Answer this Say this" It has taken the place of the mind, you understand.

It's most interesting.

* * *

1969, May 4

Answer to a question from Kailas:

AV-Archives (Kailas' file). Mother's answer is quoted in: MoA, p.42; CWM, Vol. XIII, p. 207; MI, Oct. 1970, p. 543; AMW, p. 195.
English. Scan of the original available.

The solution is to go deep in oneself, and to find the place where all the differences combine to constitute the essential and eternal Unity.

With love and blessings.

* * *

1969, May 6

Answer to a question from Dayanand who had asked: "How can we know what the Truth is in case of difficulty? For example, one villager had agreed to collect and give us thirteen bags of cashew nuts from our plantation this season. Now due to drought he says he can give us only five bags."

Gaz, VIII, 2 p.17; AMW, p.195, MI, Feb. 2008, p. 122.
English

The thing is false from the beginning. How can the man promise to give a fixed number of bags when he does not know how many he will get?

And how will you know that he gives exactly what he gets when there is no supervision of the harvesting?

So now, you have only to do for the best with justice and knowledge.

* * *

1969, May 22

Note (?)

Quoted by the CHU in an old compilation on Auromodèle.
French?

The purpose of life in Auromodèle is to learn to live in Auroville, to make all the experiments necessary for learning to live in Auroville. We want to find a way for the community to live for the Divine. Each individual has his own way but the group community should find a way to suit everyone.

* * *

1969, May 31

Excerpt from a conversation with Satprem:

AM, pp. 215-17; MA, p. 202-04; MoA, p. 14; CWM, XIII, p. 281; AMW, p. 195-97.
French, Audio-recording available.

Two nights ago, I spent more than three hours with Sri Aurobindo, and I showed him all that was going to descend for Auroville. It was rather interesting. There were games, there was art, there was even cooking! But all that was very symbolic. I explained it to him as if on a table, in front of a large landscape; I explained the principle on whose basis physical exercises and games were going to be organised. It was very clear, very precise. I even did a demonstration, as if showing him on a very small scale: a representation on a very small scale of what was going to be done. I moved people, things ... (*gesture as if on a chessboard*). But it was very interesting, and he was interested: he gave kinds of broad laws of organisation (I don't know how to explain).

There was art and it was lovely, it was fine. And how to make houses pleasant and beautiful, with what principle of construction. And cooking too, it was very amusing! There were the different manners of presenting a dish; take a fish, for instance, with the different ways of preparing it, and everyone came with his own invention It went on for more than three hours (three hours of the night, that's huge). I woke up at 4 o'clock with that (4 o'clock, and I had gone back to bed at 1 o'clock: one to four is three hours – I can still calculate!). Very interesting.

Satprem: Yet the conditions on earth seem very far from all that....

No ... It was just there, it didn't seem "foreign" to the earth. It was a harmony A conscious harmony behind things: a conscious harmony behind physical exercises and games; a

conscious harmony behind decoration and art; a conscious harmony behind food ...

S.: I mean that all this looks poles apart from what is now on earth.

Not ...

S.: No?

Today was Yvonne's birthday She came, and (*smiling*) started telling me that the latest scientific discoveries are "absolutely wonderful," that they have found how thoughts are formed and travel from one person to another ... (*Mother laughs*). I couldn't help telling her, "Yes, that's what yogis already knew!"

S.: Well, indeed. Really!

And she also told me that animal psychology can lead us to the knowledge of the superman's psychology.

S.: Good.

There's something true there But anyway, it's ...

S.: It's seen from below.

So I told her that the whole artistic, athletic, even culinary organisations, and all others, are ready in the subtle physical – ready to descend and incarnate-and I said, "All that is needed is a little soil (*gesture in the hollow of the hand*), a little soil to let the plant grow" I said that to her, "I am telling you because we have to find a little soil to let it grow" I don't know if she understood!

* * *

1969, June 11

Excerpt from a conversation with Satprem pertaining to a letter from the Raymonds who had written to Mother after Pavitra's passing:¹

AM, p. 230; MA, p. 216; AMW, p.197
French. Audio-recording available.

Have you seen the Raymonds' letter? ... They've written a very sweet letter. In their letter, they write something I didn't know, which Pavitra had never told me; they say that when Pavitra put them in contact with here, it completely changed their lives, the aim of their lives and everything.

Raymond is a great architect. When they came here [in 1938] and built "Golconde," I asked Raymond to prepare the plan for the first Auroville I had conceived (that was when Sri Aurobindo was still alive), and it was magnificent! He didn't leave it here.

But it was an Auroville with, at the centre, Sri Aurobindo's house (*gesture on a hilltop*). Sri Aurobindo was alive, so we had put him at the centre.²

* * *

1 Pavitra had become friend's with the Czech architect Antonin Raymond and his (French) wife, Noémi in the early 1920's when they were all living in Tokyo. In 1935, Raymond offered to do some work for Mother and in February 1938 he arrived in Puducherry (with his wife and son) to design and start building the Ashram guest house, "Golconde". The Raymonds left for the States mid 1938 but kept corresponding with Pavitra till his passing on 16th May 1969.

2 Read more on Mother's first attempt to build an "Auroville" in this compilation (entry dated 1938).

1969, June 23

*Message for the Block Making Unit (Auroville)
inaugurated on that day at Thattanchavady's Industrial
Estate, Puducherry:*¹

Bulletin, Aug. '69, p. 124; Message only: MoA, p. 68; CWM, Vol. XIII, p. 237; AMW, p. 198.
English. Scan of the original available.

To do always our very best in all sincerity.
Blessings

* * *

1969, June 25

*Message to Frederick and Shyama for the laying of
the foundation stone of their house,² named by Mother
after their first child:*

CWM, Vol. XIII, p. 237; AMW, p. 198.
English

“Auroson's Home”³
A New House for a New Consciousness.
Blessings

* * *

1 It was part of Auroville's printing press, “*Auopress*” which was managed by Barun Tagore.

2 Piero is its architect. Sometime in the 1980's, the settlement which developed around it was named “*Certitude*” by its inhabitants.

3 The first “*Auroson*”, born on 25.6.67, had drowned on 4.5.68. Mother had assured his parents that he would come back to them, which he will do on 14.9.70, in the house that Mother had named after him.

1969, June 28

Satprem reads out to Mother this "Message to youth" he has written for Italian television:

AM, p. 239-42; MA, p. 224-28; AMW, p. 199.
French

Satprem: It's for Paolo, for Italian television.

Maybe you could read it to me

S.: Does it interest you? ... I have entitled it, "The Great Sense.

(Satprem reads)

"This is the time of the Great Sense.

"We look to the right or to the left, we build theories, reform our Churches, invent super-machines and go out in the streets to break the Machine that stifles us-we struggle in the small sense. When the terrestrial ship is sinking, does it matter whether the passengers drown to the right or to the left, under a flag black or red, or celestial blue? Our Churches have already sunk: they are reforming their own dust. Our patriotisms are crushing us, our machines are crushing us, our schools are crushing us, and we build more machines to break out of the Machine. We go to the moon, but we do not know our own heart nor our terrestrial destiny. And we want to improve what is-but the time for improvements is past: can one improve rot? ..."

(Mother holds back a laugh)

"This is the time for SOMETHING ELSE. Something else, which is not the same thing with improvements.

"But how shall we proceed?

"They preach violence to us, or nonviolence. But these are two faces of the same Falsehood, the yes and no of the same impotence: the little saints have gone bankrupt with the rest, and others want to seize power-what power? That of the statesmen? Are we going to fight over the prison keys? Or to build another prison? Or do we really want to get out of it? Power does not flow from the barrel of a gun, neither does freedom flow from the bellies of the dead-for thirty million years now, we have been building on corpses, on wars, on revolutions. And the drama is enacted over and over again. Perhaps the time has come to build on something else and find the key to the true Power? ..."

It's magnificent, mon petit!

"... So let us look at the Great Sense.

"Here is what the Great Sense tells us:

It tells us that we were born so many million years ago – a molecule, a gene, a quivering bit of plasma-and we have produced a dinosaur, a crab, an ape. Had our eyes stopped halfway along the road, we could have said with good reason (!) that the Baboon was the summit of the creation and nothing better could be done, except perhaps to improve our simian capacities and create a United Kingdom of Apes And we may be committing the same error today in our jungle of concrete. We have invented enormous means at the service of microscopic consciousnesses, splendid devices at the service of mediocrity, and still more devices to be cured of the Device. But is man truly the goal of all these millions of years of striving? – The secondary school for all and the washing machine?

The Great Sense, the True Sense, tells us that man is

not the end. It is not the triumph of man that we want, not an improved version of the intelligent dwarf-it is another man on the earth, another race in our midst.

'Man is a transitional being,' Sri Aurobindo said. We are right in the middle of this transition, it is bursting forth on every side: in Biafra,¹ in Israel, in China, on the Boul'Mich'.²

Man is uncomfortable in his skin.

And the Great Sense, the True Sense, tells us that the only thing we can do is to set to work to prepare that other man and collaborate in our own evolution instead of going round in circles in the old dead-end humanhood and grabbing false powers ..."

Listen, you say, "To prepare that other man," but wouldn't it be better to put, "To prepare another BEING"?

S.: Yes!

"... to set to work to prepare that other being and collaborate in our own evolution instead of going round in circles and grabbing false powers to rule over a false life.

"But where is the lever of this Transmutation?

"It is within.

"There is a Consciousness within, there is a Power within, the very power that strained and strove in the dinosaur, in the crab, in the ape, in man – it strives still, presses farther on, clothes itself in a more and more perfected form as its instrument grows, and creates

1 Biafra, a coastal region of Nigeria, then in armed rebellion against Nigeria's armed forces.

2 The Boulevard Saint Michel is at the heart of Paris' "Latin Quarter", where many of the students' violent demonstrations against the French government took place in May 1968.

its own form. If we grasp the lever of that Power, it will itself create its new form, for it is itself the lever of the Transmutation. Instead of letting evolution unfold through millennia of fruitless, painful attempts and useless deaths and fake revolutions that revolutionise nothing, we can hasten the time, we can make a concentrated evolution—we can be the conscious creators of the New Being.

“In truth, this is the time of the Great Adventure. The world is closed, there are no more adventures outside: only robots go to the moon and our borders are guarded everywhere – in Rome or in Rangoon, the same functionaries of the great Machine are watching us, punching our cards, checking our faces and searching our pockets – there is no more adventure outside!

“The Adventure is within – Freedom is within, Space is within, so is the transformation of our world by the power of the Spirit. Because, in truth, that Power was always there, supreme, all-powerful, prodding evolution on: it was the hidden Spirit growing to become the Spirit manifest upon earth, and if we have trust, if we want that supreme Power, if we have the courage to descend into our hearts, everything is possible, for God is in us.”

It's unfortunate that there can't be another word than “God.”

S.: Yes.

Can't we find something else?

It's magnificent, it's really excellent Only that word ...

(silence)

Wouldn't “the ONE” do?

S.: When they hear it, people won't understand Or perhaps "the supreme hidden Light"?

But it becomes very small.

It's magnificent, mon petit, you know, it's inspired. There's only the question of that single word. For such a long time I've been there, racking my brains to find a word!

ONE, with a capital O, when it's written, it's fine, but when it's heard ...

Dieu ["God," in French] is a terrible word. God is an even more terrible word (!) And in Italian, what is it going to become!

(silence)

Is "the Divine" too impersonal?

S.: No, we could put, "The hidden Divine" Or else, "It was the hidden Wonder growing to become the Wonder manifest upon earth ..."?

Yes, "the Divine," or "the Wonder." But I always think about the translations – since it's going to be translated I don't know. Ask Paolo, have him choose between "the Wonder" and "the Divine." Explain the idea to him. In English, it's certain that the Divine is infinitely better than God.¹

S.: Yes, certainly!

It's a question of keeping the idea without keeping the word! But it's very good Just what needed to be said.

*

¹ Note in the *Agenda*: Satprem finally kept the word "God".

*After reading Satprem's essay, "The Great Sense",
Mother writes this comment on its cover – in French
and in English:*

French & English. Scan of the original available.

Answer to Why Auroville?

* * *

1969, June 29

Excerpt from a correspondence with Shyam Sunder:

On the Path, p. 95; AMW, p. 202.
French

One day, if you are interested, I will explain what the true role and place of money should be.

Shyam Sunder: Yes, Mother, please explain the true role and place of money to me.

In a truer world, in the realisation towards which the creation is moving, money ought to be one of the earthly forces put at the disposal of the Divine Consciousness for its work on earth.

The first step towards this realisation is the abolition of the sense of property. Each individual is not the possessor of the money put at his disposal – he is the user and distributor of that money; and that leads naturally to the next step: those who have the widest and truest vision and knowledge ought to be the distributors and users.

The processes for reaching this result should be worked out and made effective, depending on the need and the opportunities.

* * *

1969, July 1

Answer to a question from Shyam Sunder which referred to Mother's letter, dated 29th June: Doesn't the sense of property belong to the ego?

On the Path, p. 105; AMW, p. 203.
French (CWM translation)

The sense of property is certainly a habit that is natural to the ego; but in spite of its blindness, it doesn't have a sense of owning, the air it breathes, the water in the river or the rain that falls.

* * *

1969, July 4

Message:

MoA, p.42; CWM, p. 207, Gaz Vol 1 No 4; MI, July 1969, p. 394; AMW, p. 203.
French. Scan of the original available.

To the Aurovilians

To establish in Auroville the harmonious atmosphere which, by definition, ought to reign there, the first step is for each one to look within himself for the cause of friction and misunderstanding.

For the causes are always on both sides and before demanding from others, each one should first strive to eliminate them from himself.

* * *

1969, July 19

Answer to a question from Gene Maslow:

AV Archives (typed on AV letterhead)
English

Gene: Divine Mother, Would you give a name to the place being built near Auromodèle? It is now referred to as the Youth Camp.

The suggestion has been made that I may be derelict in my duty by not offering a name of my choice to you. Is that so?

Anyway, the only thought that comes to me is, "Golden rod". The popular name for the flower of "Mental sincerity".

With Love

Gene

Very good.

Blessings

* * *

1969, July 19

Excerpt from a conversation with Satprem:

AM, p. 260; MA, p. 245; AMW, p. 203-04.
French. Audio-recording available.

There was someone in America whom I would often see at night, a woman [Seyril Schochen]. I would go there, talk, and people answered Some of those night activities are strange: I feel as if I enter someone, because I speak, people answer me And I don't know whom I enter or what it is. But there was someone I would often see: I would see her house, I would see gatherings (there were gatherings), I would see ... I didn't know

who it was. Then, one day, we got a letter from a woman who said that for 1972, she wanted to get a boat and come with a group of people in that boat. I replied, and she sent her photo – it was the person I had seen so often and was in contact with! And she is a woman who seems to have authority there (she looks like a rich woman): she has authority, she knows government people and has written to them. She already has a very large group, there seems to be some good work being done in America. Very receptive and full of energy. I still remember that my conversations [with her] were very interesting. And the other day, her letter came (it was the second or third time she wrote) along with her photo, so I recognised her. That's interesting, because ... (*just then the door of Mother's room slams*) the contact was constant: the place is constant, the people are constant, and I see them very often, it's not something just random. She wrote to the government to tell them that they should take special interest in Auroville and do something. And she seems to have authority there.

* * *

1969, July 24

Excerpt from a letter to Frank Mattur:

Ulli's personal archives; AMW, p. 204
French. Scan of the original available.

François,

In answer to your letter of 17 July and to the article about the Star Computer, I would say: Come here with the Star Computer when the machine is ready and as soon as possible. It is exactly what is needed for the construction of Auroville.

* * *

1969, July 29

Note:

MI, Aug. 1969 p. 461, Gazette 7; CWM, Vol. XIII, p. 208; AMW, p. 246.
French. Scan of the original available

Every good Aurovilian should
strive to free himself from all
desires, all preferences and all
repulsions.

Equanimity in the face of all
circumstances is the chief aim
to be attained in order to live in
Auroville.

* * *

Tout bon Aurovilien
doit faire effort pour
se libérer de tous les desirs,
toutes les préférences et
toutes les répulsions.
L'égalité d'âme en
face de toute circonstance
est le principal but à
atteindre pour vivre
à Auroville.

1969, July 30

Excerpt from a conversation with Satprem:

AM, p. 285-87; MA, p. 268-70; AMW, p. 204-07.
French. Audio-recording available.

I have wondered if we couldn't have in Auroville a publishing house, because Auroville is an international township, and so we could have an INTERNATIONAL publishing house. There would be books in every language. That would be interesting.

Auroville is beginning to be fairly well known in America. There's a lady [Seyril] (I told you about that) who is planning to come in a boat for 1972 – she is very interested in Auroville, she has gatherings and is in touch with the government. It seems

to be moving fairly well there. So we could have a publishing house in several languages.

Satprem: What we should also have is cinema-it has such a tremendous power.

Ah!

S.: We should have a studio.

You know, Françoise told me she saw this book as a film.

S.: Yes, it could well be.

That would be interesting.

S.: Because with cinema, you reach millions of people. And you have everything: you have light, music, colours, faces ... everything!

But it could be done.

S.: Only it means huge funds.

Yes.

S.: But I would enjoy a lot working on a film I find it's such a complete means of expression: pictures, music, everything is there.

Do you know Paolo? ... He makes films. Why wouldn't you do that together? ... He is coming back.

S.: I feel there's an extraordinary means of work there.

Yes.

S.: A book reaches but in a still limited way, whereas a film means millions of people reached all at once. So to make a beautiful, a TRUE film ...

Ah, but this book would make a very good film! You could see that when Paolo comes back, he is used to it.

It could start with Italy, it doesn't matter, then it would go to France, and then ... It can go everywhere.

Yes, here's an idea!

S.: The power of a beautiful picture! ... It sinks in so easily, you can convert so many people-at least open them, open the doors.

Yes, yes.

(long silence)

And what about ... what's this thing called? ... I can't recall the name: you know, cinema at home? ...

S.: Television.

Television But it would be better as a film than on television.

S.: Yes, television is very limited. And its public is generally rather vulgar. It reaches a lot of people too, but it's limited.

I am mentioning it because Yvonne's idea is to have television in Auroville (they're working on it). A receiving centre, and a transmitting station, so as not to depend on others: a television station in Auroville itself.

S.: But television is quite suited to scientific, technical broadcasts, documentaries, information – on that level, it's very useful.

Yes, but not for literature.

S.: Not for the beauty of pictures.

I don't know, I have never seen it.

S.: It's a very small screen, like this.

I used to like cinema a lot. I always thought it could be used to good purpose.

S.: Oh, yes, it's an extraordinary means.

* * *

1969, August 4

Answer to a letter from Kailas:

AV Archives (Kailas' file); reproduced partly in Kailas' "*I am with You*", Parts II & III, p. 163-64

English. Scan of the original available.

Only one thing is important, it is to find the Divine.

For each one and for the whole world anything becomes useful if it helps to find the Divine.

All the rest is mental distractions.

Blessings

* * *

1969, August 6

Answer to a question from Shyam Sunder who had written: "The pleasure of possession is like dust compared with that of self-giving."

On the Path, p. 100; AMW, p. 207.
French

The pleasure of possession is a purely vital and physical thing, as the inner being develops and the consciousness widens, it is replaced by a sense for wise usage, and becomes a clear vision of the true utilisation of everything.

* * *

1969, August 8

Answer to a question from Shyam Sunder who had written: "I understand that the true utilisation of things depends on the loss of the sense of possession and the growth of the consciousness."

On the Path, p. 100; AMW, p. 207.
French

The sense of property belongs to the ego, and when the ego disappears the sense of possession is replaced by a correct vision of the true utilisation of each thing (money or object), and one has only to carry out what one sees.

* * *

1969, August 9

Excerpt from a conversation with Satprem:

AM, pp. 302-03; MA, p. 284-85; AMW, p. 207-08
French. Audio-recording available.

Did I tell you that in Italy a veterinarian has found a cure for cancer? ... This man has discovered that goats, the goat species (male and female), never have cancer! They even went as far as trying to make them have cancer, and they didn't succeed. Conclusion: in their makeup, there's something opposed to cancer; they've discovered that something in the stomach (I forget the details), and he made a serum. As he is a veterinarian, he doesn't have the right to give it, but he has doctor friends, and those doctors (a dozen or so) have tried it out – extraordinary cure, without fail. But with a difference: the female goat cures certain cases, while the male cures other cases; it's not the same with the male or the female, they cure different types of cancer (I understand nothing about it). Anyway, he lives somewhere in Italy, I don't know where, and I had him asked if he would like to come here – he has accepted. And he's going to come: there's a whole group of young Italians who want to come at the end of the year for Sri Aurobindo's yoga, and he'll probably come with them, or else he will come with Paolo if Paolo doesn't mind paying for his travel. My intention is to put him in touch with Dr. Sen, to let them study that together, and if it works well, I'll ask him to stay on. Because you know that Sen now has a sort of dispensary in Auromodèle (there's even a young French medical student who has come and stays there too, he is very happy). So we could open a "cancer clinic," that would be very interesting! Because with Sen's presence here, there's no difficulty – in Auroville he can do what he likes. That would be wonderful!

He is coming before the end of the year. And the other man, the healer, is coming in September ... The other, we'll see if he wants to cure some people here, that would be good.

It would straight away give an interesting direction
“Auroville, the city of healing”!¹ That would be good!

* * *

1969, August 13

*Answers to questions from Frederick after the departure
of the supervisor of the Community Worker's Kitchen:*

CWM, Vol. XIII, p. 249, AMW, p. 208-09.
English. Scan of the original available

*Frederick: The feeding of the Auroville workers has
never been interrupted and I personally will manage it,
till a new arrangement can be found.*

Very good.

*F.: It would give all of us strength and the awareness
of unity if this programme of giving a free midday meal
to all Auroville workers received a message from you...*

Goodwill for all and goodwill from all, is the basis of
peace and harmony.
Blessings

* * *

¹ « Auroville, la ville où on guérit »

1969, August 15

*Message given for the inauguration of the Maternity of
Auroville at 'Promesse':*

Original is now at Aspiration Health Centre; AMW, p. 209.
English. Scan of the original available.

15.8.69

Promesse

Maternity for the children of the Divine.

Blessings

* * *

1969, August 18

*Answer to someone trying to raise funds for Auroville
requested detailed information about plans for its
development:*

MoA, p. 28; CWM, Vol. XIII, p. 255; MI, Oct. 1969 p. 603; AMW, p. 209.
English. Scan of the original available.

**All these questions prove that
you expect Auroville to be a
continuation of all that has
been done up to now.
Auroville wants to be a new
creation expressing a new
consciousness in a new way
and according to new methods.**

*

*All these questions
prove that you expect
Auroville to be a continuation
of all that has been done
up to now.*

*Auroville wants to be
a new creation
expressing a new
consciousness in a new
way and according
to new methods.*



Note:

MoA, p. 76; CWM, Vol. XIII, p. 237; AMW, p. 209, MI, Oct 1969, p. 605.
English. Scan of the original available

Auromodèle is being built to make a concrete experiment and learn how to live in Auroville.

* * *

1969, August 23*Excerpt from a conversation with Satprem:*

AM, pp. 320, 325, 327; MA, p. 301-08; AMW, p. 209-16.
French. Audio-recording available.

Yesterday I saw Yvonne. She told me what she wanted to do: her new method of education It was rather amusing! ... It seems there is in a box the miniature reproduction of as many things of the earth as can be represented: humans, animals, objects, houses, and so on. All that is mixed together in a big box, on a sort of table, and the big and small children are put there, all of them together, and given a fixed time (I think): they have to make something out of the objects on the table – absolutely free, they do what they like.¹ And it seems that according to what they do, the way they use the objects and assemble them, you can tell their character ... As an illustration, she told me they put someone there (she didn't tell me who), apparently a sage, a sage who knows about the existence of yoga, and the result of his work was this: a Red Indian taking aim to shoot another, the second Red Indian taking aim to shoot another, and the third Red Indian taking aim to shoot another-four like that, in a row. Then the last Red Indian, the fourth, taking aim to kill

¹ This "sand-box" idea was brought to Auroville by Austin Delauney, a Canadian living at "Auro Beach" – a place which would later become part of "Quiet" Healing Centre.

a lion, and the lion rushing at a deer to kill it There's his tableau! And he told them that was an image of life

According to that, they are sure of knowing his character! (*Mother laughs mockingly*) I found it prodigiously amusing!

The sage must have played a good joke on them (!), he must have pulled their leg and they didn't realise it, they took it seriously ... They seem to have asked him what it was, and he said, "This is life" We see it this way, but it's the other way round: it really begins with the lion running after the deer, then the Red Indian coming to stop the lion and shooting at it, then ... I found it very amusing!

She is convinced that it's the way to discover someone's character.

Satprem: But all that seems to me very superficial.

Absolutely!

Absolutely. But naturally, all they do is superficial. They don't even know the existence of a depth. Or if they are told about it, they deny it.

S.: No, but those who organise that and are supposed to know the existence of a depth, do they believe that through such a game they can reach a depth?

I don't think they believe so. I think they consider they have reached the height of mental development.

It's for the education of children, taken very small. They are left free in a place, they do what they like-absolutely free, with all they need at their disposal. So those who spend their time fighting are said to have a fighting character! (*Mother laughs*) Some remain all alone, others come together – from all that their characters are determined. So she wants to do that in Auroville. I told her, "How are they prevented from injuring themselves or having serious accidents?" She said they should be put in a

place where they can fall without hurting themselves – I found it a bit flimsy! But anyway, there's the idea. She wants to have that garden by the sea. I asked her (laughing), "How will you prevent them from getting drowned?!" She replied, "Oh, we'll put a barrier in the sea to stop them from going too far." (She's already chosen the spot, near Françoise's hut, they even want to appropriate one of the places Françoise has bought:¹ they'll put the children there.) I said, "There are sharks in the sea." So they're counting on their barrier to stop the sharks – it will have to be strong! ... These people seem to me to be living in their imagination.

And they're so convinced that they know that you have nothing to tell them. Now and then I tell a joke just to see – oh, brrr! ...

S.: What strikes me in it all is that I find it very old.

(Mother laughs)

S.: There's no lever of the future in there.

No, nothing. Nothing.

And to crown it all, who's going to live there and watch over the children but A. – A.!! A. is the one who has learned in Switzerland this new method to describe people's characters, it's he who brought it back, and it interests him ... furiously I just said to Yvonne, "I hope there won't be any accidents." Then she told me, "Oh, later, when we have enough money, we'll make a garden in Auromodèle, and then we'll do it with all the necessary precautions." I thought they should rather wait But to get money, they have to do something (that's how it is: you must start doing something, and afterwards you're given the money to do it) Me, of course, I don't say anything (*Mother*

¹ This would be at "*Repos*".

crosses her fingers on her lips). I've named her "responsible for the direction of education in Auroville" (*Mother laughs heartily*). She told me, by the way, that she wants to have a bank account in the name of "Auroeducation" – do you know why? Because those young Americans who came here on a visit (did you hear about them?), a dozen or so ... I saw them all: quite ordinary people. They asked me, "What's responsibility?!" ... Things of that sort.

S.: Yes, you told me about them.

Well, those young people all went to see Yvonne, and she showed them what she wanted to do – Yvonne says they were so ENTHUSIASTIC and said, "At last we've found what we were looking for!" Then one of them (they're twenty- or twenty-two-year-old girls) told her, "Give me the number of your bank account so I can send you my contribution." Yvonne had never dared to hope for such a thing, she told me, "Imagine, they're going to send me money! ..." "Oh, very good," I said.

They all seem to me like children.

S.: Yes.

Anyway, we'll see!

I don't want to intervene, I want to see. Now and then, I send a collective note, like that But I don't intervene.

S.: Yes, what I look on with curiosity is YOUR way of acting with Auroville.

My way?

S.: Or of not acting, I don't know!

Does it surprise you?

S.: No, no, but I try to understand!

Aaah! You don't understand? ...

S.: Maybe you want to lead them to the end of their foolishness ... or maybe their foolishness is at the necessary present level?!

But mon petit, their foolishness is the height of intelligence in the world! ... Don't you know what the world is like, have you forgotten?!

S.: Now and then, I see.

(Mother laughs) From time to time I have news through Z, he tells me the outer conditions – frightful! ... Take UNESCO – UNESCO is a leading association, you know, and they haven't gone beyond “tolerance”!

Have you forgotten how things are?

S.: Not quite!

(Mother laughs) Not quite ...

S.: Now and then I do see some reactions. I realise people don't understand Several times I tried to say certain things as I feel or see them, and I saw I had caused a dreadful scandal

(Mother laughs heartily)

S.: As if it were an attack on their life!

Yes, oh! ... And you know, if you ask Yvonne (it's truthful people who told me), if you ask her, she says, “The Bulletin belongs to the past,” “Sri Aurobindo's teaching belongs to the

past.” While they’re in advance. And they’re so convinced of it! ... She’s chosen Medhananda as the god of her new creation, so you understand ...

(silence)

What I do now is to ... (*Mother crosses her fingers on her lips*) ... because this Force, this Consciousness is there (gesture of pressure), and it’s working, I see it work, and it uses all that wonderfully, so as to ... put people (gesture against the nose) in front of themselves. There’s a place (“Promesse” and “Auro-Orchard,” all that area which is concerned with agriculture), with French people, Swiss people, Italians (even Indians!), and they’re all busy quarrelling ... all the time. From every side they complain to me, asking for my support. So it’s prodigiously instructive. As for me, I stay like this (*Mother crosses her fingers on her lips*), and now and then I let a drop fall. The Xs, for instance, would regularly, once or twice a week, send me a complaint against the people living there (now some, now others, all of them in succession). The first time, I didn’t say anything, but after a while (*laughing*), I simply said (I don’t remember the exact words, only the meaning) that the true consciousness needed to live in Auroville is to look at one’s own faults first, before complaining about others’ faults, and to mend one’s ways before demanding others should mend theirs (I put it in a more ... literary manner). And I sent it. Since then, silence, complete silence: I no longer exist – I don’t go and give support to all their little quarrels, so I no longer exist.

But that’s a way of kneading the dough They will have either to change or to go – without telling them anything, without having to tell them anything, with the pressure of the Consciousness alone. Either they will have to change, or they will be compelled to go.

It’s not a method particular to this person (*Mother points to herself*): it’s the method of this Consciousness.

I very clearly see the way in which it works: it puts a

pressure for all that resists in someone's nature to come to the surface and manifest, and so the ridiculous or wrong side of the thing becomes conspicuous, and it has either to go or to ... I've noticed that. It's its way of working.

But in fact, with this pressure, you realise that people are always ten times more stupid than you thought – they themselves know nothing about it (but that's the habit: one is generally very unconscious of one's own stupidity), but even when you thought you were conscious of what they're like, you weren't even remotely aware of what they're like!

(silence)

I didn't say anything to Yvonne, except one thing: "I hope no children will get drowned." That's all. Nothing else. Then what a face she made I think the thought had never occurred to her, she'd never thought of that possibility!

[...]

... our human consciousness is SO SMALL! Even when we identify with the general Consciousness, we feel so small, so microscopic in comparison with the true, all-containing Consciousness. We can't contain all! Even, even when we identify with this Consciousness, we become like this (*gesture showing emptiness at the forehead level*), absolutely silent and still, with only a luminous Vibration, IMMENSE, you know, infinite, and an infinite power, too, but ... (*same gesture to the forehead*) no translation of any sort, nothing like a thought. So then, if we want to intervene between That and circumstances, we are OBLIGED to make mistakes, we can't do otherwise! So the only way is to stay like this (*still gesture, turned upward*). That's why I am like this, silent. You told me, "I don't understand your way of acting in Auroville ...": it's nothing but that. It's because our thought limits, opposes – even, even the vastest consciousness, you understand, is only a TERRESTRIAL consciousness, a terrestrial consciousness, and ... it's very small. Very small. And very small especially from the point of view of consequences, of the

sequence of circumstances (*Mother draws a curve*), of how this will bring about that-we don't see. So one must be like this (*gesture turned upward*), and simply let this Consciousness act ...

[...]

Françoise told me there was a piece of land by the sea where you'd like to have a hut?¹

S.: Oh, you know, it's just a manner of speaking!

Never mind! As soon as she told me, I answered her, "Well, we'll find a way." We'll try to get the land. Luckily it's not too near their future kindergarten!

S.: There's a small bit of dune or hillock there, which is very lovely.

Ah!

S.: So we happened to sit there, and I said, "Oh, it would be nice to have a hut here ..."

But it's not yet ours.

S.: But Mother, I have no idea or even desire ...

Yes, oh, I know very well, it's simply as you say: one feels a current passing by and says, "Oh, it would be nice ..." – Why not! (*Mother laughs*) We constantly have to do something – as long as we are here, we have to do something – so better do the things that put you in contact with the most harmonious current!

* * *

¹ This place may be next to "Repos" where Françoise had already a hut.

1969, August 27

Excerpt from a conversation with Satprem:

AM, p. 331-32; MA, p. 311-12; AMW, p. 216-17.
French. Audio-recording available.

There's a druid (*laughing*), a still-existing druid, from Brittany, who has written a letter to F. saying he had heard about Auroville from friends of hers and wants to come. He says, "I am poor, I am not bringing anything" (he is married, he and his wife intend to come together). He writes that he will bring a book; a book by one of his friends, who has had "the economic and financial vision" of the world. He will bring it – he says it's a revelation – for it to be used in Auroville. So in my answer, I intend to tell him, "Here is the basis on which Auroville is established ..."

(Mother hands her note)

"Money is not meant to make money ...

I wrote this in English very long ago, and sent it to America: it caused a revolution! Most people were indignant that one might think such a thing!

"... Money is meant to prepare the earth for the new creation."

So we'll see the druid! ... That makes the fourth person: we have a healer of cancer coming; we have a healer pure and simple coming; we have ... (*Mother tries to remember*) ah, yes, a Persian inventor¹ who has made "extraordinary inventions" for education (he sent a paper), especially for children's education; he is coming in September. ...

S.: All that will be very amusing!

¹ Jehan Ahy, Auroculture's husband.

Yes, at least we'll have variety!

But the druid said he is penniless, so we'll send him to Roger [Anger], who might be able to arrange something

He has studied all religions, and ... (*laughing*) stopped at druidism.

He is Breton.

S.: Yes, I guessed so!

He regards that book by his friend as a very precious gift (I don't know whether it's published or not), as a revolution. So I prefer to send him this note in advance, because, I don't know what's in that book, but if it's a similar idea, I want him to know that we had it before!

* * *

1969, August 30

Excerpt from a conversation with Satprem:

AM, p. 333-36; MA, p. 313-16; AMW, p. 217.

French. Audio-recording available

Things are beginning to come for Auroville (*Mother points to several written notes*); there are many, many others, but there is above all the internal financial question: I would like there to be no money within Auroville (we would have to work out something), I would like money to be retained only for relations with outside¹. But that I haven't written; I wrote something else (*Mother gives a first note*). This I have told you several times:

“Auroville wants to be the cradle of the superman.”²

1 Note this major policy reversal, which Mother will state again several times. Till then, her policy (hand-written in December 1965) had been that money would circulate within Auroville “as long as human habits will be such.” Is this policy reversal due to the fact that, from the beginning of 1969, a new consciousness is manifesting?

2 See also entry dated 22.3.69

Then this one:

“Auroville,
the free international city.
No army,
no police....”¹

Auroville
la ville internationale
libre.
Pas d'armée
pas de police

Satprem: Bravo!

“... They are replaced by
a battalion of guards consisting of
athletes and gymnasts.”

S.: Oh, all that is splendid!

It's for now. It's to be done now.

S.: Yes, no army, no police. Yes, yes!

And then (*Mother points to a third note*), this is for entry, because there's a port in Auroville, so naturally entry is free, but conditional: we have no borders, no walls, we're overflowing in India, so I can't impose my law to the whole of India (!), but it will be replaced by a control at the port: we'll let in only what can be consumed within Auroville – so as not to be used as a clandestine entry for a deluge of free goods.²

¹ In June 1918, Sri Aurobindo wrote in “*The Human Cycle*” (pp. 258-59):

“A spiritual age of mankind will ... not try to make man perfect by machinery or keep him straight by tying up all his limbs. It will not present to the member of the society his higher self in the person of the policeman, the official and the corporal, nor, let us say, in the form of a socialistic bureaucracy or a Labour Soviet. Its aim will be to diminish as soon and as far as possible the need of the element of external compulsion in human life by awakening the inner divine compulsion of the spirit within and all the preliminary means it will use will have that for its aim.”

² Note that, as long as it was ruled by France, Puducherry was a Freeport. (No

(Satprem reads:)

“No customs, but permission to import granted only for goods meant to be consumed in the town.”

That' all.

S.: Yes, to avoid smuggling with the rest of India.

Yes. If people were honest, it would be fine, but they aren't!
No police and no army.

S.: Yes, that's fine!

So it gives physical education a deep *raison d'être*: people capable of stopping fires, saving drowning people and so on. There needn't be many: if there were five hundred of them, it would be enough for the entire town, in little groups going about like that.

Dr. Sen also has some ideas to replace jails (because we don't have jails, and we can't dump all the dishonest people into the rest of India! That wouldn't be nice). Prisons and old people's homes would have to be replaced with something It's being studied, something has been found. It's going to be interesting!

And one last thing: a place where all the children could be kept when their parents don't want to look after them, or don't look after them properly. And all of it with no possibility of accident or flight – but no prison or hospital, none of that sort of thing.

It's being worked out.

(silence)

North of Pondicherry, there are places by the sea where

import duties were levied.)

nothing could ever be done (they're constantly flooded) [Kaliveli Tank], but there's a way to make use of them, so I am trying to get the government's permission to occupy it all. If we can get all of it, then we can have a free port, a free airport, an airfield (but more inland), also cultivation based on the new methods of irrigation with sea water, and naturally the transformation of sea water – but they've found something to transform sea water into drinkable water (*Mother takes a brochure by her side*). It's French, I think, and an economical method; it's very interesting. It's under way, and if we wait for a few more years, they'll have perfected it quite well.

(*long silence*)

I spent a good part of the night (almost the whole night till three in the morning) with Sri Aurobindo, and he not only showed me and explained to me, but he himself WAS what he was showing me: he was preparing himself for the new creation. And last night he told me, he showed me how this or that thing would be, how the body would be. I remember that when I woke up, he was lying down on a bed, I was kneeling beside the bed, looking at him, and while he was that new body, he at the same time explained to me how the superman's body would be (the supramental being).¹ And it was so living that even when I woke up, it remained – I can still see it. But the details ... (how can I put it?) the memory doesn't have the precision that enables it to explain (I don't know how to put it). I still have the vision ... it had a colour ... it wasn't casting rays of light, not that, but ... and not luminescent like an object, but with a special luminosity which had that light ... a little like Auroville's flower (but it wasn't like that, it looked perfectly natural).² He was showing me his body;

1 Footnote in the *Agenda*: "Mother actually said "the overmental being." This confusion will often take place, probably because Mother found this vocabulary quite cumbersome. But this next being clearly has nothing to do with the overmind or the world of the gods."

2 Indeed, Mother gave two names: "Auroville" and "Beauty of Supramental Love"

he was lying down, and showing me his body, saying, "Here is how it is." The form was almost the same, with some ... I still have the memory there (*gesture in the atmosphere*), but I don't know how to explain Lately, I had been wondering, "It's odd, we don't at all know how it [the new body] will be." And I was saying to myself, "There's no one to tell me." Because this Consciousness that came, it acts through the consciousness, but not so much through the vision. So then, I had that last night. For a long, long time I was with Sri Aurobindo, a long time, for hours. It has entered the consciousness, it will come out again one day But I kept the memory of the last thing: I saw myself, I was in two places at the same time (and maybe I too wasn't quite as I am, but that didn't interest me: I was looking at him, who was lying down and explaining to me), and it was ... it was the same thing as a luminescent body, but it wasn't luminescent, it was ... if I am not mistaken, it was the colour of this sari (*Mother points to Sujata's sari*), something like that.

S.: Orange?

No ... It's a pink with a golden glow, you understand. So the two are seen together, like this (*gesture of fusing together*).

* * *

1969, September

*Mother's comments upon hearing some critical report
about discrepancies in facts and figures about Auroville*

MoA, p. 13; AMW, p. 221.
English

It [the city] will be built by what is invisible to you. The men

to a golden-pink hibiscus. She will also instruct Roger to use this colour for Matrimandir's "inner skin".

who have to act as instruments will do so despite themselves. They are only puppets in the hands of larger Forces. Nothing depends on human beings – neither the planning nor the execution – nothing! That is why one can laugh.

* * *

1969, September 14

Answer to the comment of an Aurovilian who had written: Hostility, recoil and distrust seem to me so useless. We could so easily be friends, each and all.

AV Archives, MI, XXI, 10 & 11, p. 672; AMW, p. 221.
French. Scan of the original available.

This is precisely what the Supreme Lord says to Himself when He sees the life of men on earth!...
Tenderness and blessings

* * *

1969, September 17

Excerpt from a conversation with Satprem:

AM, p. 354-55; MA, p. 332; CWM Vol. XIII, p. 208, Bull Nov 69; AMW, p. 222.
French. Audio-recording available.

I have written something for Auroville [dated 20th Sept.]...¹

“The earth needs a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions. A place where

¹ This message was originally in French. The translation reproduced here is that of the *Agenda*.

human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest. Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow.”

Now, things have got in the habit of coming like that (*Mother brings down Her arm*) and then they keep bothering me until I've written! Once I write, it's over.

And the President [of India, V.V. Giri] went there [to Auroville] in the afternoon, at the time of leaving, he said, “It is a work of God...” He felt something.

We'll see. Maybe we'll get somewhere – “maybe” surely.

* * *

1969, September 18

Note:

Bulletin, Nov. '69, p. 98; MoA, p.2; CWM, Vol. XIII, p. 208; MI, July 1970, p. 313; AMW, p. 222. French

Auroville is the ideal place
for those who want to know
the joy and liberation of not having
personal possession any more.

* * *

1969, September 20

Excerpt from a conversation with Satprem:

AM, p. 359 & 363; MA, p. 336 & 340; AMW, p. 222.
French. Audio-recording available.

Have you seen this?

(Mother gives her note dated 18 September)

It's the last thing that has come. "Personal possession" in the singular: I mean the sense of personal possession.

[...]

[*This new Consciousness*] is very useful: sometimes when I don't know where I've put a piece of paper, it tells me, "It's there." It's really very interesting! And most of the time, it is that which makes me write things, especially for Auroville.

[...]

But it [this new Consciousness] feels the way people are, because did I tell you what the President said while leaving?

S.: Yes, in Auroville, "It is a work of God."

Yes.

This Consciousness is very interesting! I'll see how it behaves with our healer ... With the Persian, the Persian inventor [Jehan Ahy] who was here (he's leaving today), it behaved quite well. It wanted me to give him "blessings," it was very active. With other people, nothing – it ignores them. It's quite curious.

*

Notice:

Ashram Archives (Oscar's file)
English

The women who are expecting a child, will be accommodated in Promesse 8 days before the expected date of delivery.

* * *

1969, September

Message given to Kiran but destined to E.

MI Sept. 1969, p. 536; MoA, p. 43; CWM, p.208; AMW, p.245 Gazette 7
French. Scan of the original available

Quarrels are altogether contrary to the spirit of Auroville.

* * *

1969, September (or October)

*Message drafted by Roger from his notes of what
Mother said; later read and approved by her:*

CWM, Vol. XIII, p. 249; AMW, p. 221.
French

Those who are in contact with the villagers should never forget that these people are worth as much as they are, that they know as much, that they think and feel as well as they do. They should therefore never have an attitude of ridiculous superiority.

They are at home and you are the visitors.

* * *

1969, October 2

A first caravan (consisting of two vans and two cars) arrives from Paris bringing 15 youngsters wishing to try and live in Auroville. They move into huts (designed by Piero & Gloria) in "Aspiration", which is Auroville's largest settlement. "Aspiration" will grow and become the place where collective living will be experimented at the largest level – for many years to come.

* * *

1969, October 3*Mother's comments on one of the "Thoughts and Aphorisms" of Sri Aurobindo:*

Bulletin
English

"165. To observe the law we have imposed on ourselves rather than the law of others is what is meant by liberty in our unregenerated condition. Only in God and by the supremacy of the spirit can we enjoy a perfect freedom."

True liberty is to be in constant union with the Divine and to do only what the Divine makes us do. But till then, it is better to impose on ourselves a higher law than to obey the laws of other men and social and moral conventions.

Q.: Mother, when one lives in a community, is it not often necessary to obey laws imposed by others rather than following disciplines one would like to have for oneself?

Evidently if one has chosen or agreed to live in a community, one must observe the laws of that community, otherwise one becomes an element of disorder and confusion.

But a discipline willingly accepted cannot be harmful to the inner development and the growth of the higher consciousness.

* * *

1969, October 8*Message given to Roger:*

MoA, p.42; CWM, XIII, p.208; AMW, p.223
French

Peace through human unity.

Unity through uniformity is an absurdity.

Unity must be realised through the union of the many.
Each one is part of the unity; each one is indispensable
to the whole.

*

*Being presented again the questionnaire presented to her
in December 1965 by Gilbert Gauché, Mother modifies two of
her answers:*

MI, Feb 1970, pp. 10.11, SAS Info, 27, April 1970, Gaz. Vol. 3, No 1, p. 13, CWW, Vol. XIII,
p. 196.

- *To the question: “Will money circulate within Auroville”,
in 1965 she had written “As long as human habits will
be such”. Her answer is now:*

No. Auroville will have money relations only with the out-
side world.”¹

- *To the question: “What will be the means of transport
in Auroville, Gilbert had suggested: “Inside the town,
there will be no car traffic. Small vehicles, running at
a speed of about 15 km/h will be at the disposal of the
inhabitants for going around.” In 1965 she had added,
between “small” and “vehicles”: “electrically pow-
ered”. Her answer is now:*

We do not know.

* * *

¹ Note that Mother confirms here that money should not circulate within Auroville
– a major policy reversal.

1969, October 11

Message:

Dayanand's personal Archives

<i>Auroville</i>	Auroville
<i>No personal property</i>	No personal property¹
<i>All belongs to the town</i>	All belongs to the town
<i>The town belongs to everybody</i>	The town belongs to everybody

* * *

1969, October 17

*Answer to a question from Ravindraji
(a senior Ashramite):*

Bull., 1987, 4, p. 87; AMW, p. 223.
English

Ravindra: X, Y and Z will be partners in this project to construct a factory named Auro-steel. They will invest various sums of money. How should the profits be distributed? In proportion to their investment, or some other way? X's will be the biggest share. All told it needs Rupees two lakhs.

They do not seem to know that in Auroville after all

¹ As it was written from 1966 onwards on all "Application Form for Land in Auroville" that "The whole township with all its property will belong to Sri Aurobindo Society of which the Mother is president", and as the possibility of some private Auroville businesses had been left open, this message seems to mean: "No private businesses within Auroville".

expenses are paid, including their own maintenance, the profits go to the town.¹

* * *

1969, October 30

Answer to questions from Prem Malik:

Entire document: AV Archives; Ashram Archives (Oscar's file) ; AMW, p. 224.

First question only: MoA, p.84; CWM, p. 255.

English

Prem: To raise funds for Auromodèle, what shall we do?

The more you chase funds the less you get. What you should do is to inform people about Auroville. That is important.

P.: Has the time come for us to do this by publishing articles in newspapers around the world?

Yes, that is one way of telling people about Auroville.

P.: The Mother, it seems, does not approve of the name "Golden Rod" for the Youth Camp at Auromodèle.² Would the Mother like to give a name?

(After a long pause, when Mother concentrates)

"Aspiration."

(Prem requests Mother to write this name and she does it.)

1 This entry illustrates that, till then, most industrialists who thought of investing in Auroville, understood that they would have to contribute to the township (see entry dated 30.12.67), but they were not aware that the business (and hence its profits) would belong to Auroville and that hence, their investment would in fact be a donation. This is a second major policy reversal.

2 This refers to the entry dated 19th July 1969.

P.: What about spiritual life in Auromodèle? Should there be a place for meditations where anyone wanting to can go?

(After a pause)

Yes, spiritual life should be there, but we must be careful that whatever we do does not take on the colour of a religion. We must go beyond religion. The need is for everyone to open within and feel the Divine Presence. There can be a room with the picture of Sri Aurobindo and some books where anyone who wishes can go to concentrate and read. There should be no rigidity in this however.

(A letter on the education project was read out by André.)¹

I have decided that this project should go up in both places simultaneously – in Auromodèle and [on Auroville land near] Kalapet. In the former for children above six years and in the latter for those below that age. For this purpose, I want Kalapet to be considered as part of Auromodèle.

P.: What should be the criteria for people who can stay in Auromodèle? Should they be called upon to pay their keep for at least one year?

This whole question is being looked into.

* * *

¹ Shraddhavan recalls that there was some discussion involving Yvonne, who was backed by Roger and maybe Kireet Joshi (then Registrar of the Ashram's Centre of Education) who, she says, had other ideas. Yvonne was very keen to work with the children in isolation – away from their parents and outside activities. For this reason, she chose some land at Kalapet – possibly what is now “Eternity”, but maybe what is now “Sri Ma”. Without wishing to discourage her altogether, it seems that Mother waited for something nearer to what was then the centre of activity – Auromodèle, specifically Aspiration. In fact, it is Yvonne who gave the original specifications for what became the “*Last School*” building.

1969, November 6*Mother's comments on Sri Aurobindo's Thoughts & Aphorisms to Tara:*

Gaz, I, 3, p.19; Bull. April 71, 2.p.57; MoA, p.17; CWM Vol. X, p. 269-70; AMW, p. 225.
English

“193. The existence of poverty is the proof of an unjust and ill-organised society and our public charities are but the first tardy awakening of the conscience of the robber.

194. Valmiki, our ancient epic poet, includes among the signs of a just and enlightened state of society not only universal education, morality and spirituality, but this also, that there shall be none who is compelled to eat coarse food, none uncrowned and unanointed, or who lives a mean and petty slave of luxuries.

195. The acceptance of poverty is noble and beneficial in a class or an individual, but it becomes fatal and pauperises life of its richness and expansion if it is perversely organised into a general or national ideal.

196. Poverty is no more a necessity of social life than disease of the natural body; false habits of life and an ignorance of our true organisation are in both cases the peccant causes of an avoidable disaster.”

— Sri Aurobindo

Gaz. Vol 1/3, CWM, Vol. XIII p. 209.

T.: Will a day come when there will be no more poor people and no more suffering in the world?

That is absolutely certain for all those who understand Sri Aurobindo's teaching and have faith in him.

It is with the intention of creating a place where this could come about that we want to establish Auroville.

But for this realisation to be possible, each one of us must make an effort to transform himself; for most of the sufferings of men are the result of their own mistakes, both physical and moral.

* * *

1969, November 8

Mother approves and signs a statement on "Auroville International" and an organisational chart drafted by the "Persian inventor", Jahan Ahy – and issues this statement:

AV-Archives

English. Scan of the original available

Auroville International's status, objectives and working methods were examined and approved for a realisation of unity and harmony.

With blessings

* * *

1969, November 9

*Answer to a question from Tara Jauhar, who had asked:
How can you believe that in Auroville there will be no more suffering so long as the people who come to live there are men from the same world, born with the same weaknesses and faults?*

MoA, p. 17; CWM, Vol X p. 270; CWM, Vol. XIII p. 209; Bull, 1971, 2, p. 59; Gaz. Vol 1/3; AMW, p. 226.

English

I have never thought that there would no more be suffering in Auroville, because men, as they are, love suffering and call it to them even while they curse it.

But we shall try to teach them to truly love peace and to try to practice equality.

What I meant was involuntary poverty and begging.

Life in Auroville will be organised in such a way that this does not exist – and if beggars come from outside, either they will have to go away or they will be given shelter and taught the joy of work.

* * *

1969, November 10

*Answer to a question on the fundamental difference
between the ideal of the Ashram and that of Auroville:*

CWM, X, p.270; CWM, XIII, p.209-10; AMW, p.226, Gaz 3
English

There is no fundamental difference in the attitude towards the future and towards the service of the Divine. But the people of the Ashram are considered to have consecrated their lives to Yoga (except, of course, the students who are here only for their studies and whom one never asks to make a choice in life). Whereas in Auroville, the simple goodwill to make a collective experiment for the progress of humanity is sufficient to gain admittance.

* * *

1969, November 15*Excerpt from a conversation with Satprem:*

AM, p. 456-59; MA, p. 427-29; AMW, p. 227.
French. Audio-recording available.

And Auroville is a great Adventure.

I see how it's being organised, it's really interesting, really interesting.

Have you met the Persian?¹

Satprem: No, I haven't seen him.

He isn't an intellectual.

S.: What does he want to do?

He's an inventor, a man of action – I might say, an “inventor-adventurer,” but I won't: he's still here! (*Mother laughs*) But it's really interesting.

S.: But what does he want to do here?

Oh! ... He wants to “help” in the creation of Auroville. He already has a society, “Auroville International,” and he is going to start his action – he's travelling here and there. He's a man who knows four or five languages, and he has the mind of an inventor. It seems his invention ... some engineers here saw it and said it was remarkable, so ... As for me, I can't judge. It's for these machines (*Mother points to the tape recorder*), it's a transformation of receiving and recording machines. I don't know, but others told me it was remarkable. He likes to organise, but he is ... as I said, he loves adventure, it's in his temperament

¹ Jehan Ahy, Auroculture's late husband.

(after all, inventions are adventures, and that's how he is). So he's already founded a society called "Auroville International" with members in Europe and its head office in the United States ... the whole outfit. As for me, I watch and have great fun! In appearance he's very surrendered and devoted, but ... For the moment, I don't have proof it's anything other than a "necessary appearance." But he's nice and a man of real goodwill ... but I see him with a plume in his hat!

So we'll see.

S.: Did he react to the reading of the "Great Sense"?

Oh, he did, he has "savoir-faire," mon petit (!) He said, "It's very beautiful" – in a tone a great conviction! But ... I don't know, I didn't see him enough later on to see whether it had changed his point of view I think it made him shrink back a little, I noticed he inwardly reacted. And what I saw was that it has made him a bit cautious towards me! ... Maybe it made him feel I could see through him! (*Mother laughs*)

But he is among those people who really aren't bourgeois from the standpoint of money, that is, who don't have much notion of personal property. So then I caught myself (that's how I caught myself!) I myself made an effort to reach the viewpoint that money is a force that must circulate and must not be a personal property. In the consciousness, everything is fine, but the body has its old habit, and it observed the state in which this man is: for him money is a force that must circulate, go where it has to go, it doesn't belong to this or that person – so it [the body] first had this reaction: "Oh, watch out, he's an adventurer." (*Mother laughs*) I caught myself, I said, "See, you preach, and when someone does as you say ...!" I found it very amusing. But I saw how he is enthusiastic about the idea of Auroville, and it seems to be quite sincere, he even said it's what he has been looking for for a long time. So he goes about it "fair and square" He was a minister in Persia, but there were revolutions in

Persia and he left, he is in America. But he's a man who's used to earning money.

I really caught myself there, I had some real fun. I said to myself, "See, you've come across the man who understands you!" (*Mother laughs*) It's funny, you know!

This Auroville is going to be a very interesting experience.

*S.: At first glance, Auroville isn't made up of people
burdened with morality!*

Oh, no! ... Ah, we have many little Aurovilians, lots of them, but you know, among them some are absolutely remarkable from the point of view of consciousness; they're tall as a boot, *mon petit*, and they're conscious! It's splendid. A few days ago, I held a Tamil baby in my hands, he was as big as this, like a doll (delightfully shaped, with exquisite tiny feet), and with this child I wanted to make the experiment: I took him on my lap, and I put the Force – you should have seen the transformation of his expression! His eyes aren't open yet, but a blissful peace seemed to come over him. I thought, "Let's see whether he's asleep or conscious." Then I touched his foot – he started, which means he wasn't asleep at all. Wonderful! A wonderful expression I know another one who isn't yet two years old, but, *mon petit*, his way of seeing and acting is that of a five-year-old child! So something is happening nevertheless. And the last experience is a woman (she came with the "caravan"), who had a first child in France: she suffered for thirty-five hours to give birth. She gave birth to another one here (the day before yesterday, I think): one hour and without suffering. An hour later, when it was over, she was up and about! So she said, "That's Mother, because I don't know how it's done!"

Something is happening.

* * *

1969, November 22

Excerpt from a conversation with Satprem:

AM, p. 479; MA, p. 448; AMW, p. 229.
French. Audio-recording available.

I saw that with most people who have children almost without wanting it, “just like that,” for them it’s a sort of ... (naturally, many women desire to have children, but without even knowing what it means), for the VAST majority of educated people, that is to say, whose heads have been stuffed full of ideas about the faults one mustn’t have, the qualities one must have and so on, all that they repressed in their beings, all the bad, pernicious instincts, it all comes out [in the child]. I remembered (I observed and saw), I remembered something I read very, very long ago; I think it was by Renan, he wrote somewhere that one should beware of parents who are good and very respectable, because ... (*laughing*) birth is a “purge”! And he also said: observe carefully the children of bad people, because those often are a reaction! So then, after that, after my experience, when I saw, I said to myself, “But that man was right!” For people, it’s a way of purging themselves. They throw out of themselves all that they don’t want. There are some children here ... horrid! And that’s it, you wonder, “How come? Their parents are very good people ...” It’s very interesting, because it gives the KEY of what should be done – by showing you what shouldn’t be done, it gives you the key of what should be done.

In that case, this “prenatal education” Yvonne speaks of isn’t a falsehood after all. It’s something that may be true.

The children, those who are a few months old (as I said, those who were born in Auroville) are remarkable – they’re remarkable. I thought it was just one case, but in all those I’ve seen till now, all of them, a concentration of consciousness.

That little Tamil was a marvel.

* * *

1969, November 23

Message:

MoA, p. 56; CWM, Vol. XIII, p. 249, Gazette 7; AMW, p. 230.
French

To the inhabitants of Aspiration:

A relationship that is not only cordial but friendly with the inhabitants of the neighbouring village is absolutely indispensable. For the realisation of Auroville the first step is to establish a true human fraternity – any short-coming in this regard is a grave mistake which can compromise the whole work.

My blessings are with all sincere effort towards harmony.

* * *

1969, November 24

*Message given to Jehan Ahy for setting up
“Auroville International”:*

MoA, p.69; AMW, p.230
English

To LISTEN is good, but not sufficient... you must understand.

To understand is better, but still not sufficient... you must act.

* * *

Undated

Roger Anger had come to Kailas' house to discuss UNESCO's project of the "Design for Living"¹ and Auroville since a letter was going in this regard to UNESCO. She told him about her views, but says she would confirm her position only after writing to Mother and receiving her answer – which she did:

Kailas' "I am with You", Parts II & III, pp. 168-70
English. Scan of the original available

I do not know who told you that – but there is a misunderstanding somewhere because to hand over the management of Auroville to any country or any group however big it may be is an absolute impossibility.

If it has been at all taken, it is without my knowledge – because I say to it an emphatic NO.

* * *

9, December

Note:

MoA, p. 53; CWM, Vol. XIII, p. 255; AMW, p. 231.
English

It is only when people feel that it is their good fortune to help Auroville to grow that the funds will come abundantly.

* * *

1 "Design for Living" was a project sponsored by Romesh Thapar (a left-wing journalist) at the UNESCO International Round Table on Jawaharlal Nehru in September 1966.

1969, December 4*Answer to a letter from Kailas:*

AV Archives (Kailas' file)

English. Scan of the original available.

Each one is meant to represent one aspect of the Truth which realises itself by the perfect union of all the aspects.

But each individual has the possibility of becoming, by a conscious union with the Supreme, conscious of His consciousness, and thus to know at once the part he has to play and the whole of the play. This is the supreme realisation.

Blessings

* * *

1969, December 18*Excerpt from a conversation with Richard Eggenberger (Narad) and his wife, Anie, whom Mother had asked to come from America to develop Matrimandir Gardens:*

MMTL, p. 30 ; AMW, p. 231

English

It must be a thing of great beauty, of such a beauty that when men enter the gardens, they will say, "Ah, this is it," and experience physically, concretely, the significance of each garden. In the garden of Youth, they will know youth; in the garden of Felicity, they will know felicity; in the garden of Perfection, they will know perfection and so on.

One must know how to move from consciousness to consciousness.

* * *

1969, December 20

Excerpt from a conversation with Satprem:

AM, 511-12; MA, p. 479-80; AMW, p. 231
French. Audio-recording available.

(Mother looks through some old letters)

It's from Yvonne. She'd like to see me, wouldn't she?

Satprem: Yes: "I would really like to see you and look at certain things through you."

(Mother laughs a lot) ... She always wants to convince me that what she does is perfect, but ...

It goes to the "corner."

(Mother points to the place where letters to be filed are piled up)

I've asked them to start a school at "Auromodèle."

S.: Who will look after the school?

There's a French woman [Eliane] who was a primary school teacher (I was told she's nice, I haven't seen her), and then an Indian woman [Shanti] (whom I saw) who wants to teach in Auroville, and she's fine, I mean her mental attitude is good. So the two of them will start (*laughing*): there are five children!

Some interesting people have come to Auroville, people who are really seeking something So I leave them to stew there and we'll see what comes out of it!

(silence)

Do you know [Dr.] Karan Singh, the former prince of

Kashmir¹? He has founded a sort of “committee for Sri Aurobindo’s centenary.” He’s very active and they want to found ... an “institute” or something to “study Sri Aurobindo’s works” and to “put them into practice” from a governmental and international point of view. He first thought of founding it in Delhi – I said, “Fine.” But there was a big movement for it to take place here, in Auroville There are two things they want to do in Auroville: that institute, and in 1972, they want to launch an Indian satellite for “communications,” and they’ve nearly decided that it will be launched from Auroville and will be called Sri Aurobindo And then, I already told you about a boat that will leave from America also in ‘72 – *Sri Aurobindo’s Boat* [Seyril’s idea]. They’re trying to do something

But as for me, I try not to be mixed in too much because ... as soon as it touches the Manifestation, it becomes as you felt there [in Madras], and then it’s so ridiculous that as soon as it enters my consciousness, it starts a trepidation. So I prefer to stand back.

* * *

1969, December 24

Excerpt from a conversation with Satprem:

AM, p. 517-18; MA, p. 485; AMW, p. 232.
French. Audio-recording available.

Yesterday I got a line from [Gabriel] Monod Herzen (quite polite, besides) asking me why marriage, which was forbidden in the Ashram, is now permitted since people are marrying and having children That must be some gossip, or else he saw some of the pregnant women in Auroville. But I sent him my

¹ Dr. Karan Singh only son of the last Maharaja of Jammu Kashmir would later become the chairman of the Auroville Foundation for several terms.

explanation; I told him that if it were true that marriage is now permitted and children are born here, I would simply say, "It's because the Divine so willed it." (Which is a way of telling him that it's a very ordinary consciousness that asks that question.) But then, when I wrote, I put the word "Divine" because I didn't know what else to put Afterwards, I told him how things are, that they're not at all that way, but that in Auroville people have children; in my reply I even wrote that Auroville's maternity home had been created for all those who want their child to be a world citizen! (*Laughing*) And there are lots of them!

* * *

1969, December 31

*Excerpt from Mother's first conversation with Satprem
on Matrimandir:*

AM, p. 525-35; MA, pp. 492-501; CWM, Vol. XIII, p. 283, AMW, pp. 233-45.
French. Audio-recording available.

You know Paolo, have you seen him? He's nice.

*Satprem: He is nice. As a matter of fact, I have something in this connection. Yesterday I had the visit of Paolo and Nata, both of them, and Paolo explained to me a sort of inspiration he had about Auroville. I found it very beautiful, very good, and important. So I told him, "You must absolutely tell Mother about it directly." So when could you see Paolo and Nata?*¹

Will I hear him? Because the difficulty is that people don't know how to speak; they speak too fast, and I can't follow them.

¹ On the audio-recording, Satprem says "and Nata", which is not in the *Agenda*. As this conversation, and the three following ones on Matrimandir are particularly important, the editor has made the transcription of this entire conversation more literal.

Tell me what he wants to tell me!

S.: I'll take the bloom off the subject.

Doesn't matter!

S.: He says that for a few years, energies in Auroville have been scattered: they are egoistic, everyone wants to build his own little hut, his own little story, or, at best, hopes to build a supercity, which will only be an improvement on all the existing cities of the world. In this Auroville, an axis, a centre is missing. What's missing is ... a unification of the consciousnesses around a centre, an axis. So he said that in the past, they built pyramids, they built cathedrals, and around those symbolic constructions, consciousnesses could unify ...

(Mother nods approvingly)

... and rise and purify themselves. Well, what should be built in Auroville is an axis, a centre, a symbolic temple of the new world we want to create, and all the consciousnesses should unite in the construction of this pyramid of the new world, or this temple of the new world-which will at the same time help to bring down what must express itself there.

It's very good, that was the first idea: there was the centre, and the city was organised around it. Now they're doing the opposite! They want to build the city and put the centre afterwards

S.: And that's why it doesn't work, he says: we should begin with the centre; if we don't we'll achieve nothing.

That was my first impression. But how to have Roger understand that? I don't know. Because it was Roger who changed it; it's he who wanted to begin with "Auromodèle," that is to say, with trials and attempts.¹

S.: So the result is that everyone is concerned with his own little story and his own little hut, and there's no "cement," there isn't the Thing that would bind them together and would lift them above themselves and their little stories.

Theoretically, he's perfectly right.

S.: Oh, yes. And curiously, when he spoke to me about that, I almost saw it, I saw. He's a boy who could "pull" it down.

Yes, he has the power.
But why doesn't he meet Roger?

S.: He asked me, 'Should I speak to Roger about it?' Because he says it's a problem: "If I'm the one who speaks, Roger will withdraw or will ..." So I told him, "No, don't speak to Roger, speak to Mother, and it is Mother who will say what has to be done."

I'll see Roger tomorrow, I can tell him. Paolo is an architect, isn't he?²

S.: You alone have authority over Roger.

1 Indeed however, in April 1968, when Mother mentioned to Satprem and then to Rijuta about Roger's idea to start an "Auroville neighbourhood", she didn't seem at all unhappy about it. She chose not to intervene. Roger was probably unaware of the fact that her priority was in fact Matrimandir.

2 Paolo is indeed a qualified architect who designed many other things than buildings.

Yes ... no, if I tell him, "Do it," he won't say no, but he won't do it! ... He has to be convinced All that I can do is to tell him that I am aware of the idea, that I fully approve of it and ask him to see Paolo and work it out with him. This I will do tomorrow.

But I think Paolo has a power of conviction in him.

S.: Yes, when he spoke to me, at any rate, I felt the inspiration and the "thing" which was really to come.

It is ready to come! As for me, I've known it for a long time. It's there (*gesture above*), waiting.

S.: Well, he has a contact with that.

Yes, yes.

S.: When he spoke, you felt he had touched the true thing. While the others' only thought is to attract millions and do propaganda they do things completely upside down.

I think Paolo and Roger have never met so far, have they?

S.: Yes, they have. But you understand, Roger's viewpoint is a very materialistic viewpoint.

Oh, yes.

S.: I'm afraid he may say straight away, "Oh, why is he meddling?"

Ah, no! If I tell him, he won't say that This he won't say.¹

¹ This repetition is missing from the *Agenda*.

S.: You're the only one who can ...

No, I must be the one who speaks to him.

S.: Yes, Mother, because they're putting the cart before the horses, they're doing things upside down.

(after a silence)

I am afraid they may not even have the land.¹ That's the difficulty because the centre of the city has been fixed, but there's still a large part of the centre which, I think, belongs to the government, so they're trying to negotiate so as to have it.

(silence)

Roger's idea is an island at the centre, with water around, running water which will be used for the whole water supply of the city; and when it has flowed through the city, it will be sent to a [treatment] plant, and from there to irrigate all the cultivated lands around.

So this centre is like an islet, and at this centre, there is what we first called the "Matrimandir" – which I always see as a very large hall, absolutely bare, you understand, and getting a light from above: it should be so arranged that the light from above gets concentrated on a spot where there would be ... what we want to put as the centre of the city. We first thought of Sri Aurobindo's symbol, but we can put anything we like. Like that, with a ray of light constantly striking from above – revolving and revolving ... to follow the sun, you understand. If it's done well, it would be very good.

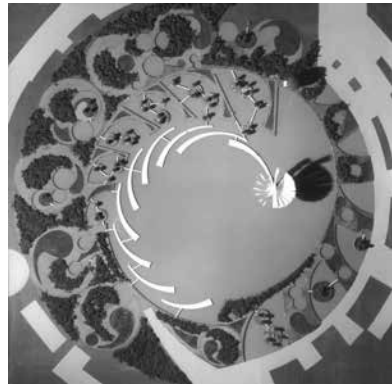
And then, below, people would be able to sit and meditate, or

¹ Indeed, the land for the Matrimandir will only be purchased during the first week of March 1971 ... after the laying of its foundation stone...

just rest, but there would be NOTHING-nothing except something comfortable below so they can sit without getting tired, probably with pillars acting at the same time as backrests. Something like that. That's what I always SEE. A hall with a ceiling high enough to allow sunlight to come in as a RAY, depending on the time of the day, and fall on that centre which will be there.

If that is done, it will be very good. You could explain this to Paolo. So then, for the rest, it's the same to me, they will do as they like.

They first thought of building a dwelling for me, but I'll never go, so it's no use, it's quite unnecessary. And to watch over the islet, it was agreed there would be a small house for Huta who wanted to be there simply as a guard Then [according to the model he presented to me in January 1968]¹ Roger had arranged a whole system of bridges to link that to the other bank. The other bank would be entirely made of gardens all around. Those gardens ... we thought of twelve gardens (dividing the distance into twelve), twelve gardens with each of them concentrated on one thing: a state of consciousness with the flowers representing it. And the twel... the last² garden would be in the islet, around (not around but beside) the "Mandir" with the tree, the banyan which is there.



¹ This model is shown here.

² In the *Agenda*, "the twel.. the last" is replaced by "the twelfth", which is neither what Mother said nor meant. In this concept, the twelve gardens were all outside the lake and, on the islet, there would have been a thirteen's garden, a Garden of Unity around the Banyan tree.

In the original French version of the *Agenda*, "dans l'îlot" (in the islet) was transcribed as "dans l'eau" (in the water). These mistakes occurred because the transcriber didn't have a photo of Roger's original model in front of him and thus didn't understand what Mother meant.

That's what is at the centre of the city. And there, there would be a repetition of the twelve gardens around, with the flowers arranged in the same way...

There are now two Americans here, husband and wife [Richard¹ & Anie Eggenberger], and the husband studied there for more than a year the art of gardening, and he came here with that knowledge. So I asked him to start straight away preparing the plan for the inner garden:² they're working on it.

But then, the answer is always the same: "We have no money!"

S.: But Mother, what I think, and what Paolo too has put his finger on, is that if these ... say, twenty or fifty Aurovilians sincerely unite their hearts in the construction of this pyramid or temple of the new world, it will ATTRACT money, the millions.

It should.

S.: It will come. What's needed isn't to "look for millions," it's first to unite the consciousnesses around something.

Yes.

S.: That's the key to the millions.

You'll explain to Paolo all that I have said That way we would have something really very fine.

But of course, what's needed ... There are material

1 Mother will later name this Richard, "Narad". She had actually called them from the States to start this important work.

2 As, since January 1968, Matrimandir's gardens were on the outer bank of the Lake surrounding the Matrimandir, Mother had called Narad and Anie to start working on Matrimandir's "inner gardens" around the Banyan Tree – that is, a smaller version of the 12 "outer gardens" outside the lake.

difficulties: for this islet, we need water – naturally, otherwise it's not an islet! To have the water, we must transform it – there isn't enough underground water.

S.: Not enough water?

There is water, but it's enough for one or two houses, anyway not enough to create a permanent flow. We would need transformed sea water. In Israel they have found a way to do it economically (we even have brochures on this), but you understand, economical for a city, not economical for an individual! So then, we'd need to have water to make this islet, that's the difficulty.

S.: But before building the islet, we can begin building the "temple" itself¹ ... Begin by lifting a pebble.

Yes, we could do that.

S.: That's the important point, it's for people to take a first pebble in their hands, put it there, and unite in that-because they'll never unite through their huts and little stories.

Yes, that would be much better.

S.: Oh, yes, certainly!

Naturally, logically, or psychologically rather, it's an error to build around first, and the centre afterwards.

S.: Of course!

¹ Before designing and creating this lake, one has to start by designing and building all that is to be on this islet (which will soon become an island).

How to make him understand that? ...

S.: Since we want to create "something else," the least we can do is to trust something else.

Yes. I'll speak to Roger about it tomorrow and I'll ask him to see Paolo. I think that to a certain extent, Paolo can help bring in money, if he is interested.

Good.

So then, build even before it's an islet.

(silence)

For the outside of this sort of temple, Roger had thought of a big lotus. But then, the inside, this play of light, I don't know whether it will be possible with a lotus shape?

If the two of them could collaborate ... If they came together and one of them were always here – one of them, now one, now another, so there would always be one of the two here – with a single plan made by them, things would go much faster, a hundred times faster.

S.: And it would seize people's hearts. That's what is required.

Yes.

I don't know... This idea of a ray of sunlight ... whenever I look, that's what I immediately see. A ray of sunlight that could come at any time of the day – it would be so arranged that it would come all the time (*gesture following the sun's movement*). And there would be something there, a symbol, which would be at the same time upright, so as to be seen all around, and lying flat, so as to receive the full light – what would it be? ... And let it not become a religion, for heaven's sake!

S.: Yes.

(silence)

You know that I am in contact with a few Ethiopians (I think it's the country that has remained the most Christian all over the earth). There's a boy [Te Keste] who's a secretary in the embassy in Delhi [Ethiopia's embassy], and he's quite taken, quite, and then ... (*laughing*) it was his birthday two days ago, and he came with a gift Something in wood (in ebony), big like this, with my photo on one side, Sri Aurobindo's photo on the other side, and in between ... a silver cross. And on the cross, at the junction of the two branches, there was on one side my symbol, and on the other side, Sri Aurobindo's symbol What's in his head?! ...

S.: Horrible!

And naturally, as soon as I saw him, he put that on my knees It was big like this.

As soon as I saw him, it instantly came (*gesture of massive descent*), like that, like an answer to the will to transform Christianity. And it was so powerful, there was such a powerful vibration that I felt it was BEING done

The cross is the symbol of transformation, you know: Matter (*transversal gesture*) penetrated by the Spirit; and the junction is the transformation. A tremendous Force came, like that, for this cross to become truly ... the flower of transformation.

But I didn't tell him anything! And he himself doesn't know, I mean, he never thought about it, it's instinctively that he did that.

He wrote to the Emperor about Auroville, and there was a reply. Did I show it to you? (*Mother looks for a piece of paper*) It's all the way at the bottom

S.: "I have written to my Emperor Haile Selassie I, about Auroville International Township aim, and

Ethiopia to be the second country to support this idea. He has written me a good letter. In his letter he has appreciated and admired your work very much. I wish you to bless him for peace of mind, good health to live long-peace for his people."

They don't commit themselves too much! Anyway, there's a goodwill.

*(Mother puts the letter near her,
under a pile of files)*

I keep all that near me because it keeps the contact.

(silence)

That the Force is now at work is without a shadow of doubt. And there is such a great ... (how can I put it?) a very active will: NO RELIGION, no religion, no religious forms. Quite naturally, people immediately ... So that's why I have left them very free. That was why I didn't insist on building the centre first, because that's in fact the cathedral of old, the temple of old, the whole thing of old (*Mother makes a gesture of taking firm root*), and then everything gets organised around that: a religion – we want NO religion.

S.: Yes, but we can "pull down" something other than religion.

But we don't pull it! It's the people who have it. They're very small, they need a religion, or at least they think they do.

They need ... – I see that, I've received letters again, to which I reply ... (*Mother vainly looks for other papers near her*) It comes every day ... And Sri Aurobindo wrote wonderful things on the question Very recently (yesterday or the day before), I answered a question about an aphorism of Sri Aurobindo's in

which he said that atheism was NECESSARY because of religions and all their misdeeds.¹ I was asked a question and I answered that also.

People are still very small.

But an interesting sign: from Northern Europe, from Sweden and Norway and Denmark, some priests have written to me; one of them is the head of a church, another is the head of a convent. They write to ask and say that they want to collaborate so as to get out of ... It's very strong up there. One or two of them have sent me their photos, asking me to help them. And they do some work, they do work for Auroville there. It means that ...

But even our children have such stupid reactions! One girl here wrote to me because I had mentioned to her that the Consciousness had descended on the earth, concentrated on the earth in order to help men prepare for the transformation. She asked me, "How come men have been left unhelped for so long? ..." It's enough to make you howl in despair! They've had their education here and they still ask questions of that sort! ... I had to control myself so as not to tell her, "My poor girl, (*laughing*) what a half-wit you are!"

(*silence*)

Who would be able to find the way of [realising that]? ... Because there's no lack of sunshine there (of course, on some days the sun is hidden, but still, there are many days when it shines) [It should be so arranged] that from any side, any angle, the ray should fall [on the symbol]. It's a question of geometry.

¹ Note in the *Agenda*: 240 – "Atheism is a necessary protest against the wickedness of the Churches and the narrowness of creeds. God uses it as a stone to smash these soiled card-houses." 241 – "How much hatred and stupidity men succeed in packing up decorously and labelling 'Religion!'" Mother recently commented on these two aphorisms thus: "As long as there are religions, atheism will be necessary to counterbalance them. Both must disappear to give way to a sincere and disinterested search for Truth and a total consecration to the object of this search."

You can speak with Paolo, because if he had an idea ...

S.: When he spoke, I felt he could pull that down.

Yes. And that's what is needed: something, a symbol – we'll find what's needed, we'll see – like an altar, obviously, but ... what? [Something that] would directly receive [the light from above], and [laterally] like that.

S.: Laterally.

And no other windows, you understand. All the rest in a sort of half-light, and then this light like ... That would be fine, it can be very fine. I'd like someone who could feel that. I don't know at all whether Roger is capable of feeling that, but Paolo is.

If it were well realised, it would be very interesting for people. It would be a concretisation of something They'll start saying it's a religion of the sun! (*laughing*) Oh, you know, I'm used to hearing all, ALL possible nonsense!

(silence)

Roger's idea and the idea of the people around him is to have industries capable of collecting money for Auroville, so ...

S.: They're wrong, they're wrong!

It means that instead of allowing the thing to be done fast, it will take centuries.

S.: And it means the starting point is the old idea and the old principle.

Yes.

S.: The starting point should be something else.

It's out of a fear of religions. It's out of a fear of religions.

S.: It could very well be done not as a religion but as the symbol of the new world.

Yes ... We need someone who understands that – maybe Paolo will understand.

S.: Yes, certainly! And he would have the capacity to convince people, I think.

(silence)

Yes, I'll see Paolo. It would be better if he comes on a day when you're here, because I am afraid of not hearing him It disconcerts them a lot when they have to speak loudly. So next Saturday, for instance? And tomorrow I'll speak to Roger about it, that is to say, I'll tell him to see Paolo who has excellent ideas, and anyway to work it out with him.

It's very simple, after all: we'll try to have Roger understand and create a collaboration. Roger won't say no to me – but he won't do anything (!) That's how it is, you understand. But anyway, if he can do it, if they can work it out and agree, then it will be very good, there won't be any difficulties. But if he can't, then Paolo will have to be here while Roger is away, and we'll just have to do it! ... You understand, that's how it is for me! (*Mother laughs*) Because Roger has enough work (he has a tremendous amount of work). It's not that we are taking work away from him, it's that if he refuses to do it, we'll do it, that's all.

I'll see if they can agree.

Now for me, things are no longer exclusive, not at all. I very clearly see the possibility of using the most opposite tendencies AT THE SAME TIME ... with some slight deftness, that's all. It's not

exclusive, I don't say, "Ah, no, not this!" No, no, no: everything, all of it together. That's what I want, to succeed in creating a place where all contraries can be united.

That ...

Unless we can do that ... (*gesture in a circle*), it just goes on and on, we go on and on.

It's good. Yes, I understand: the thing is to build the centre, even if we can't make it into an islet.

Maybe Paolo will be able to convince Roger. I'll speak to him tomorrow, to start the New Year.

* * *

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