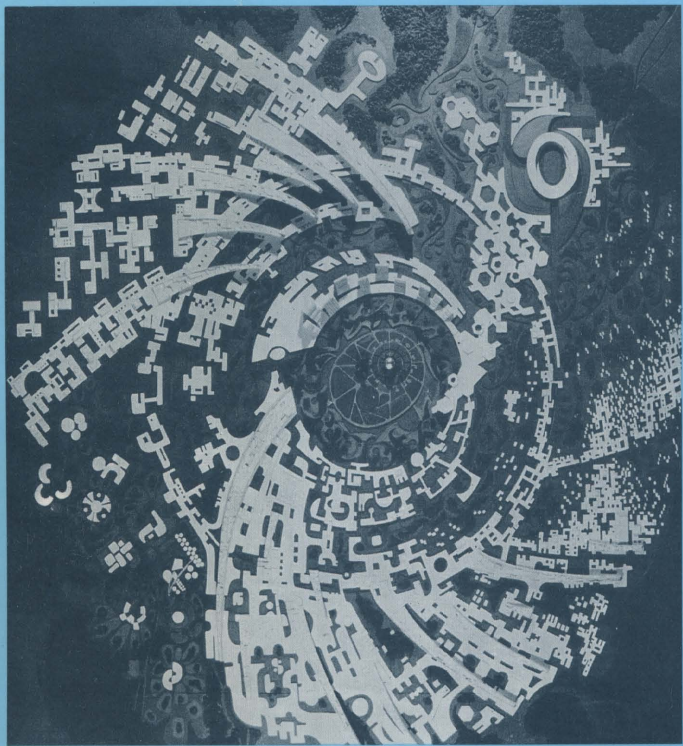


THE MOTHER ON
Auroville



THE MOTHER ON

Auroville

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This is a collection of messages, talks and answers from The Mother which relate to Auroville. It is not exhaustive but fairly complete.

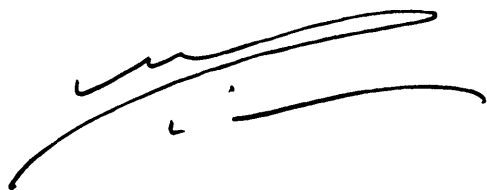
With the exception of three passages in the second chapter (A Dream, The Ideal Town, Synthesis of Cultures) all the items included here refer specifically to Auroville.

An asterisk following the date of a passage indicates that the original was given in English, and the sign + preceding the date indicates an oral, not a written statement.*

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Benedictions
à
Auroville

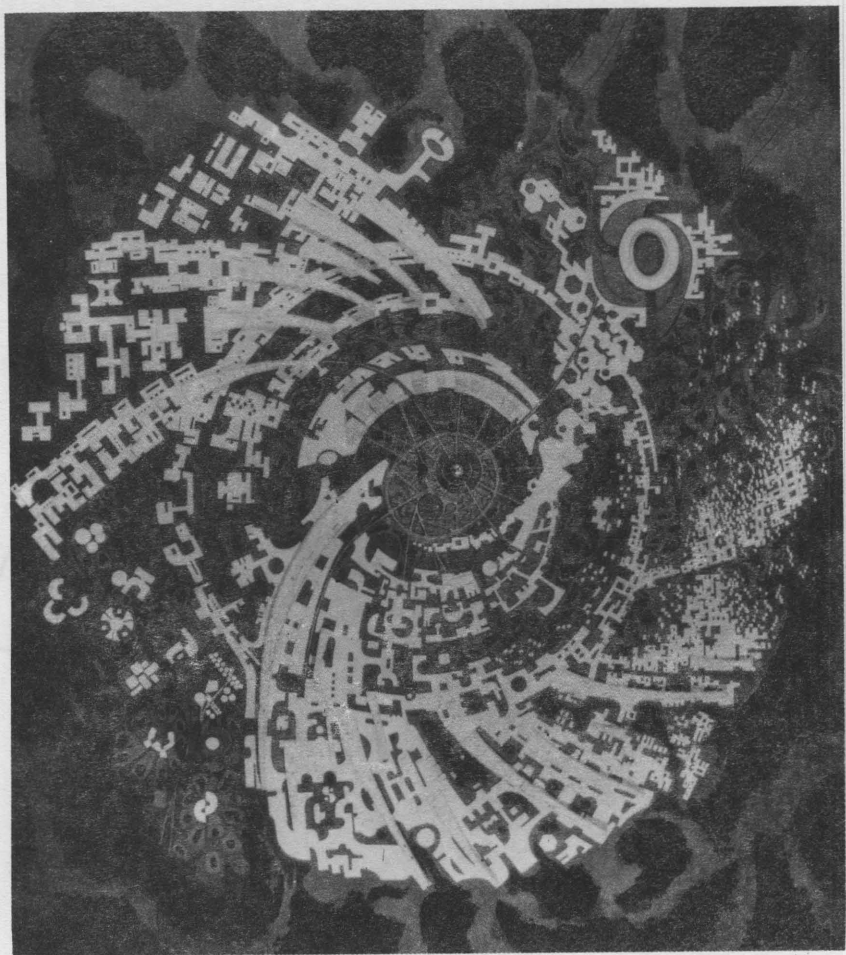




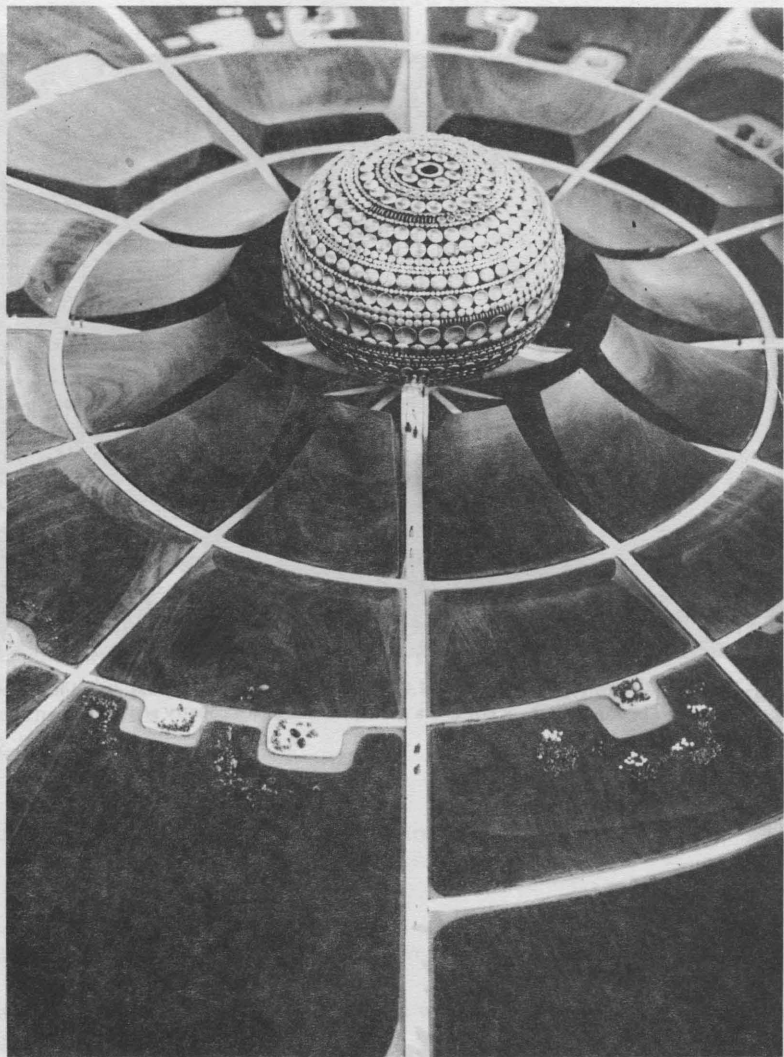
17.11.1973

THE MOTHER 1968

21.2.1878



A Model of Auroville. Four Main Zones, Residential, Cultural, Industrial and International will be surrounded by a green belt. The geographical location is in India, on the sea-coast, 10 Kilometres from Pondicherry, seat of the Sri Aurobindo Ashram.



A model of the Matrimandir which is being built at the centre of Auroville.



During the inauguration ceremony on 28.2.1968 earth from 121 countries and 23 Indian States was placed in a lotus-shaped Urn at the centre of Auroville, by a boy and a girl representing each country and state.

*The city the earth
meets.*

THE VISION AND THE SOUL

Earth needs

a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions;
a place where 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.

20.9.1969

*

Auroville:

At last a place where one will be able to think only of the future.

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, religions and ambitions.

At last a place where nothing will have the right to impose itself as the exclusive truth.

Jan. 1967, Feb. 1968

*

Auroville wishes to be the cradle of supermen.

*

Auroville is meant to hasten the advent of the supramental Reality upon earth.

The help of all those who find that the world is not as it ought to be is welcome.

THE VISION AND THE SOUL

Each one must know if he wants to associate with an old world ready for death, or to work for a new and better world preparing to be born.

1.2.1972

*

Auroville is the shelter built for all those who want to hasten towards a future of Knowledge, Peace and Unity.

16.3.1967

*

Auroville is the ideal place for those who want to know the joy and liberation of no longer having any personal possessions.

20.9.1969

*

Auroville wants to be a universal township 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.

8.9.1965

*

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.

20.9.1966

*

2

Auroville is an attempt towards world peace, friendship, fraternity, unity.

20.9.1969

The aims of Auroville
An effective human unity
Peace upon earth

*

Auroville aspires for union.

1970

*

Auroville wants to be the first realisation of human unity based on the teaching of Sri Aurobindo, where men of all countries would be at home.

Jan. 1972*

*

AUROVILLE
The city at the service of Truth

The Matrimandir will be the soul of Auroville.

The sooner the soul is there, the better it will be for everybody and especially for the Aurovilians.

15.11.1970

*

There is only one Matrimandir, the Matrimandir of Auroville.
The others must have another name.

5.10.1971*

*

The Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection.

Union with the Divine manifesting in a progressive human unity.

14.8.1970

*

*Laying of the
Matrimandir
foundation stone*

Let the Matrimandir be the living symbol of Auroville's aspiration for the Divine.

21.2.1971*

*

*Beginning of
Matrimandir
construction*

The fraternity of collaboration.
The aspiration towards Unity in joy and Light.

14.3.1971

*

The Matrimandir is directly under the influence of the Divine and certainly He arranges things better than we could do ourselves.

Oct. 1971

THE VISION AND THE SOUL

Let Auroville be the symbol
of a progressive Unity
And the best way to realise this
is a unity of aspiration towards
the Divine Perfection
in work and in feeling
in a consecration of the entire life.

*Beginning of the
construction of the
four pillars*

21.2.1972

*

North Mahakali
South Maheshwari

East Mahalakshmi
West Mahasaraswati

*Significance of
the four pillars*

*

Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Goodness, Generosity, Equality, Peace.
July. 1972

*Significance of
the twelve rooms*

*

Existence, Consciousness, Bliss, Light, Life, Power, Wealth, Utility, Progress, Youth, Harmony, Perfection, Unity.

*Significance of the
Matrimandir gardens*

*

Let us all work with a growing sincerity for the manifestation
of the Divine Truth.

3.5.1972*

*

Goodwill and peace to all.

There should be somewhere upon earth a place that no nation could claim as its sole property, a place where all human beings of good will, sincere in their aspiration, could live freely as citizens 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 suffering and misery, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for pleasures and material enjoyments. In this place, children would be able to grow and develop integrally without losing contact with their soul. Education would be given, not with a view to passing examinations and getting certificates and posts, but for enriching the existing faculties and bringing forth new ones. In this place titles and positions would be supplanted by opportunities to serve and organise. The needs of the body will be provided for equally in the case of each and everyone. In the general organisation intellectual, moral and spiritual superiority will find expression not in the enhancement of the pleasures and powers of life but in the increase of duties and responsibilities. Artistic beauty in all forms, painting, sculpture, music, literature, will be available equally to all, the opportunity to share in the joys they bring being limited solely by each one's capacities and not by social or financial position. For in this ideal place money would be no more the sovereign lord. Individual merit will have a greater importance than the value due to material wealth and social position. Work would not be there as the means of gaining one's livelihood, it would be the means whereby to express oneself, develop one's capacities and possibilities, while doing at the same time service to the whole group, which on its side would provide for each one's subsistence and for

the field of his work. In brief, it would be a place where the relations among human beings, usually based almost exclusively upon competition and strife, would be replaced by relations of emulation for doing better, for collaboration, relations of real brotherhood.

The earth is certainly not ready to realise such an ideal, for mankind does not yet possess the necessary knowledge to understand and accept it or the indispensable conscious force to execute it. That is why I call it a dream.

Yet, this dream is on the way to becoming a reality. That is exactly what we are seeking to do at the Sri Aurobindo Ashram on a small scale, in proportion to our modest means. The achievement is indeed far from being perfect but it is progressive: little by little we advance towards our goal which, we hope, one day we shall be able to hold up before the world as a practical and effective means of coming out of the present chaos in order to be born into a more true, more harmonious new life.

Aug. 1954

*

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!

20.5.1966*

Is it possible to find a spot where the embryo or seed of the future supramental world could be created? The plan had come in all its details; but it is a plan which, in its spirit and consciousness, does not conform at all to what is possible on earth at the moment; and yet, in its most material manifestation, it was based on earthly conditions. This is the concept of an ideal town which would be the nucleus of an ideal country, and whose only contacts with the outside world would be purely superficial and extremely limited in their effects. Therefore already—but this, however, is possible—one would have to conceive of a power great enough to be a protection against both aggression or bad will—that would not be the most difficult protection to obtain—and against infiltration, mixture. But if need be, one can conceive of that. From the social point of view, from the point of view of organisation, from the point of view of inner life, these are not problems; the problem is the relation with what is not supramentalised, to prevent infiltration, mixture, that is, to prevent this nucleus from falling back into an inferior creation—it is a period of transition.

All those who have thought about this problem have always imagined something unknown to the rest of humanity, like a gorge in the Himalayas, for example, a place unknown to the rest of the world. But that is not a solution; it is not a solution at all.

No, the only solution is an occult power, but this implies that a certain number of individuals must have already achieved a great perfection of realisation before anything at all can be done. But one can conceive that if that can be done, one could have, isolated in the midst of the outside world—without any contacts, you see—an area where everything would be exactly in its place, as an example. Each thing, each person, each movement, is exactly in its place—and in

its place in an ascending, progressive movement, with no relapse—that is, the very opposite of what happens in ordinary life. Of course, this supposes a kind of perfection, a kind of unity, this supposes that the various aspects of the Supreme can be manifested; and necessarily, an exceptional beauty, a total harmony, and a power great enough to command obedience from the forces of Nature; for example, even if this place were surrounded by forces of destruction, they would have no power to act; the protection would be sufficient. All this demands the utmost perfection in the individuals organising such a thing.

+1961

*

Q: Is it the Divine Will that Auroville should be born, or else does the Divine look upon the attempt to build Auroville as an experiment?

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.

7.4.1969

... the unity of the human race can be achieved neither through uniformity nor through domination and subjection. A synthetic organisation of all nations, each one occupying its own place in accordance with its own genius and the role it has to play in the whole, can alone effect a comprehensive and progressive unification, which may have some chance of enduring. And if the synthesis is to be a living thing, the grouping should be done around a central idea as high and wide as possible, and in which all tendencies, even the most contradictory, would find their respective places. That idea is to give man the conditions of life necessary for preparing him to manifest the new force that will create the race of tomorrow.

... the cultures of the different regions of the earth will be represented here in such a way as to be accessible to all, not merely intellectually, in ideas, theories, principles and languages, but also vitally, in habits and customs, in art under all forms—painting, sculpture, music, architecture, decoration—and physically too through natural scenery, dress, games, sports, industries and food. A kind of world-exhibition has to be organised in which all the countries will be represented in a concrete and living manner; the ideal would be that every nation with a very definite culture would have a pavilion representing that culture, built on a model that most displays the habits of the country; it will exhibit the nation's most representative products, natural as well as manufactured, products also that best express its intellectual and artistic genius and its spiritual tendencies. Each nation would thus find a practical and concrete interest in the cultural synthesis and collaborate in the work by taking over the charge of the pavilion that represents it. A lodging house also could be attached, large or small according to the need, where students of the same nationality would be accommodated ...

1. *Who has taken the initiative for the construction of Auroville?*
The Supreme Lord.
2. *Who participates in the financing of Auroville?*
The Supreme Lord.
3. *If one wants to live in Auroville, what does it imply for oneself?*
To try to attain the Supreme Perfection.
4. *Must one be a student of yoga in order to live in Auroville?*
All life is yoga. Therefore one cannot live without practising the supreme yoga.
5. *What will be the Ashram's role in Auroville?*
Whatever the Supreme Lord wants it to be.
6. *Will there be camping-grounds in Auroville?*
All things are as they should be when they should be.
7. *Will family life continue in Auroville?*
If one has not gone beyond that.
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?*
No, Auroville will have money relations only with the outside world.

13. *How will work be organised and distributed in Auroville?*

Money would be no more the sovereign lord. Individual value would have a greater importance than the value due to material wealth and financial position. Work would not be there as the means for gaining one's livelihood, it would be the means whereby to express oneself, develop one's capacities and possibilities, while doing at the same time service to the whole group, which on its side, would provide for each one's subsistence and for the field of his work.

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.

15. *Who will own the land and buildings of Auroville?*

The Supreme Lord.

16. *What languages will be used for teaching?*

All the spoken languages of the earth.

1965, 1969

*

If you ask Mother for news of Auroville, She will answer:

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.

+ Jan, 1966

The city will be built by what is invisible to you. The men 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.

+ Sep. 1969

*

Q: To what extent does the building of Auroville depend on man's acceptance of spirituality?

The opposition between spirituality and material life, the division between the two, has no meaning for me, for in truth life and the spirit are one and it is in and by physical work that the highest spirit must manifest.

19.4.1968

*

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.

Aug. 1966

*

To work for Auroville is to hasten the advent of a more harmonious Future.

27.3.1971

*

Auroville
the free international city.
No army, no police,
they are replaced by
a battalion of Guards
consisting
of athletes and gymnasts.

*

The night before last, I spent more than three hours with Sri Aurobindo and I was showing him all that was about to come down for Auroville. It was quite interesting. There were games, there was art, there was even cooking! But all that was very symbolic. And I was explaining to him as if on a table, in front of a vast landscape. I was explaining to him the principle on which physical exercises and games were going to be organised. It was very clear, very precise, I was even giving him a kind of demonstration, and it was as if I were showing him in miniature, a miniature representation of what was going to be done. I was moving people and things about (*gesture, as if on a chess board*). But it was very interesting, and he was very interested; he was giving broad lines of organisation (I do not know how to explain). There was art and it was beautiful, it was good. And how to make the houses pleasant and pretty, the principle of construction. And then the cooking too, it was a lot of fun, each one bringing his invention... This lasted for more than three hours —three hours in the night, that's a lot! Very interesting.

And yet, conditions on earth seem very far away from all that...

(*After some hesitation*) No... It was right there; it did not seem to be "foreign" to the earth. It was a harmony. A conscious harmony behind things: a conscious harmony behind the exercises and games;

a conscious harmony behind the decoration, the art; a conscious harmony behind the food...

I mean that all this seems to be at the opposite pole to what exists now on earth.

Not...

No?

I saw X... today and I was telling him that the whole organisation of the arts and sports and food and all the rest was ready in the subtle physical—ready to come down and embody itself—and I told him: “It only needs a handful of earth, (*Mother cups her hands*) a handful of earth to grow the plant... We must find a handful of earth for it to grow...”

31.5.1969

(*silence*)

*

The task of giving a concrete form to Sri Aurobindo's vision was entrusted to the Mother. The creation of a new world, a new humanity, a new society expressing and embodying the new consciousness is the work she has undertaken. By the very nature of things, it is a collective ideal that calls for a collective effort so that it may be realised in the terms of an integral human perfection.

The Ashram founded and built by the Mother was the first step towards the accomplishment of this goal. The project of Auroville is the next step, more exterior, which seeks to widen the base of this attempt to establish harmony between soul and body, spirit and nature, heaven and earth, in the collective life of mankind.

1969

*

Q: What is the difference between the Ashram and Auroville?

The Ashram will retain its true role of pioneer, inspirer and guide. Auroville is the attempt towards collective realisation.

June 1968

*

Q: What is the fundamental difference between the ideal of the Ashram and the ideal of Auroville?

There is no fundamental difference in the attitude towards the future and the service of the Divine.

But the people in the Ashram are considered to have consecrated their lives to Yoga (except, of course, the students who are here only for their studies and who are not expected to have made their choice in life).

Whereas in Auroville simply the good will to make a collective experiment for the progress of humanity is sufficient to gain admittance.

10.11.1969

*

Q: Is Auroville the only solution to the misery of mankind and the disorders of society?

Not the only solution. It is a centre of transformation, a small nucleus of men who are transforming themselves and setting an example to the world. This is what Auroville hopes to be. As long as egoism and bad will exist in the world, a general transformation is impossible.

28.12.1972

*

Q: 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.

8.11.1969

*

Q: 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?

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 practise 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.

9.11.1969

*

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.

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 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.

+ Feb., 1968

In modern civilisation, men work on the surface. The mind is the surface of 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, guided 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 there was a quotation from Sri Aurobindo on this subject. He said: first one must know, whereas men act and *then* try to know through their actions.

26.8.1966

QUOTATION FROM SRI AUROBINDO

"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 by 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 emp-

tiness 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."

*

(The Mother reads a note written from memory by a disciple)

"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 foodstuffs) useful for the citizens, they will contribute in kind to the township which is responsible for feeding its 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."

I thought I had said more than that because I said a good deal

about it, inwardly,—on the organisation, the food, etc. We are going to make experiments.

Some things are really interesting; first of all, for example, I would like each country to have its pavilion, and in the pavilion there will be the cooking of that country,—that is, the Japanese will be able to eat Japanese food if they want to, etc. But in the town itself there will be food for both vegetarians and non-vegetarians, and there will also be some attempt to find the food of tomorrow.

The whole process of assimilation which makes you so heavy—it takes so much of a person's time and energy—that should be done *beforehand*, you should be given something which is immediately assimilable, like the things they are making now; for example they have vitamin pills and proteins which can be assimilated directly, nutritious elements which are found in one thing or another and which don't have much volume,—a huge quantity is needed to assimilate very little. Now that they are skilful enough in chemistry, it could be simplified.

People do not like this simply because they take an intense pleasure in eating; but when you no longer take pleasure in eating, you still need nourishment without wasting your time on it. An enormous amount of time is wasted,—time in eating, in digesting, and all the rest. And there, I would like an experimental kitchen, a kind of culinary laboratory for experimenting. People would go to one place or another according to their tastes and inclinations.

And they don't pay for their food, but they should offer their work or their produce: those who have fields, for example, should give the produce from their fields; those who have factories should give their products; or one gives one's labour in exchange for food.

That in itself eliminates much of the internal exchange of money. And for everything we could find things like this. Basically, it should be a city for study, for study and research into a way of life which is

both simplified and in which the higher qualities will have *more time* to develop.

It is only a small beginning.

(Mother goes through the text sentence by sentence)

“Auroville will be a self-supporting township”: I want to insist on the fact that it will be an experiment, it is for making experiments—experiments, research, study. Auroville will be a city that will try to be, or will tend to become, or attempt to be ‘self-supporting’, that is to say...

Q: Autonomous?

“Autonomous” is understood to mean some kind of independence which breaks off relations with others, and that is not what I mean.

For example, those who produce food, like Aurofood—of course, when we are 50,000 it will be difficult to provide for all the needs, but for the moment we are only a few thousand at most—well, a factory always produces far too much, so it will sell outside and receive money. ‘Aurofood’ for example wants to have a special relationship with the workers; not at all the old system, something which would be an improvement on the communist system, a more balanced organisation than sovietism, that is, something which does not err too much on one side at the expense of the other.

There is one thing I wanted to say: the participation in the well-being and life of the town as a whole is not something calculated on an individual basis, that is, this individual should give so much, it is not like that. It is calculated according to the means, the activity, the capacity for production; it is not the democratic idea which cuts everything up into equal pieces, which is an absurd machinery. It is calculated according to one’s means: one who has much gives much,

one who has little gives little; one who is strong works hard, one who is not strong does something else. You see, it is something truer, deeper. That is why I make no attempt to explain now, because people will start to make all kinds of complaints. All this must come about automatically, so to speak, with the growth of the city, in the true spirit. That is why this note is extremely concise.

For example, this sentence: "All who live there will participate in its life and development." All who live there will participate in its life and development according to their capacities and means, not mechanically—so much per unit. That's it, it must be something living and true, not a mechanical thing; and according to each one's capacities, that is, one who has material means, such as those provided by a factory, should give in proportion to its production, not so much per individual, per head.

"The participation may be passive or active.": I do not understand what 'passive' means; I said it in French and it has been put into English. What could that mean, 'passive'?... It would be something more like planes or different levels of consciousness.

Q : You meant that those who are wise, who work within, do not need to...

Yes, that's it. Those who have a higher knowledge do not need to work with their hands, that is what I meant.

"There will be no taxes as such, but each one will contribute to the collective welfare in work, kind or money." So that is clear: there will be no taxes, but each one will have to contribute to the collective welfare by his work, in kind or in money. Those who have nothing but money will give money. But to tell the truth, 'work' can be inner work—but one cannot say that, because people are not honest enough. The work can be an occult, completely inner work, but for that, it must be absolutely sincere and true, and with the

capacity for it: no pretension. But not necessarily a physical work.

“Sections like industries which participate actively will contribute part of their income towards the development of the township; or if they produce something (like foodstuffs) that is useful to the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens.” This is what we were just saying. The industries will participate actively, they will contribute. If these industries produce articles which are not constantly needed and therefore in amounts or quantities that are too great to be used within the city, but which will sell outside, they, of course, should participate with money. And I give food as an example; those who produce food will give what they produce to the town—in proportion to what they produce, of course—and the town is responsible for feeding everyone. That means that people will not need to buy food with money; but it must be earned.

It is a sort of adaptation of the communist system, but not in a spirit of levelling; according to the capacity, the position—not the psychological or intellectual, but the inner position of each one.

What is true is that materially every human being has the right—but it is not a ‘right’... The organisation should be such, should be so arranged, that the material needs of everyone are assured, not according to ideas of rights and equality, but on the basis of the minimum needs. And once that is established, each one should be free to organise his life according to—not according to his financial means, but 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 now more and more—men lay down mental rules according to their conceptions and ideals, and then they apply them (*Mother brings down her fist to show the world in the grip of*

mind), and that is absolutely false, it is arbitrary, unreal—and the result is that things revolt or wither and disappear... It is the experience of Life itself that should slowly elaborate rules which are as flexible and wide as possible, to be always progressive. Nothing should be fixed.

That is the great error of governments; they make a framework and say 'There you are, we have set this up and now we must live by it'; and so of course they crush life and prevent it from progressing. Life itself must develop more and more in a progression towards Light, Knowledge, Power, little by little establishing rules that are as general as possible, so that they can be extremely flexible and change with the need—and change as quickly as the needs and habits do.

The problem finally comes down to this: to replace the mental government of the intelligence by the government of a spiritualised consciousness.

+ 30.12.1967

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... That is how life in Auroville should be organised, but I doubt whether people are ready.

Q: That is to say that it is possible so long as they accept the guidance of a sage?

Yes. The first thing that should be accepted and recognised by everyone is that the invisible and higher power—that is, the power which belongs to a plane of consciousness that is mostly veiled, but which is within each; a consciousness which can be called anything,

by any name, it does not matter, but which is integral and pure in the sense that it is not false, it is in the Truth—that this power is capable of ordering material things in a way that is truer, happier and better for everyone than any material power. That is the first point. Once people agree on that...

It is not something one can pretend to have; an individual cannot pretend to have it, either he has it or he hasn't, because (*laughing*) in any circumstance of life, if it is a pretension, it will show clearly! On top of that, it does not give you any material power. There again, X once said—he was speaking of the *true* hierarchy, the hierarchy based on each one's power of consciousness—the individual or individuals who are at the very summit necessarily have the least needs; their material needs become less as their capacity of material vision grows. And that is very true. It is automatic and spontaneous, not the result of an effort: the wider the consciousness, the more it embraces things and realities,—the less its material needs; automatically, because they lose all their importance and value. The need for material necessities is reduced to a minimum, which will itself change with the progressive development of Matter.

And that is easily recognisable, isn't it: it is difficult to act the part.

And the second thing is the power of conviction, that is, the highest consciousness, when it is brought into contact with Matter, spontaneously has a greater power of conviction than all the intermediary planes. By mere contact, its power of conviction, that is, its power of transformation, is greater than that of all the intermediary planes. That is a fact. These two facts together make it impossible for any pretension to last long. I am looking at it from the standpoint of a collective organisation.

As soon as you come down from this supreme Height, there is all the play of the various influences (*gesture of mixture and conflict*)

and that in itself is a sure sign: even a slight descent—even into the domain of higher mind, higher intelligence—and the whole conflict of influences begins. Only what is right at the very summit and is perfectly pure, has this power of spontaneous conviction. Therefore, whatever one may do instead of that is an approximation and it is not much better than democracy,—that is, the system which wants to rule by the greatest number and the lowest level—I mean social democracy, the latest trend.

If there is no representative of the supreme Consciousness—that can happen, can't it?—if there isn't any, there could be instead, it could be tried, government by a few—a small number set between four and eight, something like that, four, seven, eight—who have an *intuitive* intelligence: 'intuitive' is more important than intelligence—with an intuition that is manifested intellectually.

This would have its drawbacks from the practical point of view, but it would perhaps be closer to the truth than the lowest level—socialism or communism. Everything in between has proved to be incompetent: theocracy, aristocracy, democracy and plutocracy, all those have been a 'complete failure'. The other one, the socialist or communist government is proving itself a failure as well.

Basically socialism and communism correspond to a kind of absence of government, because they do not have the power to govern others; they are obliged to transfer their power to someone who exercises it, like a Lenin for example, because he was a brain. All this has been tried and proved to be incompetent. The only thing that could be competent is the Truth-Consciousness which would choose instruments and express itself through a certain number of instruments, in the absence of one—'one' is not enough either, 'one' would necessarily have to choose a group.

Those who have this consciousness may belong to any social class: it is not a privilege of birth, but the outcome of personal effort

and development. In fact, that is an outward sign, the obvious sign of a change from the political point of view—it is no longer a matter of classes and categories nor of birth—all that is obsolete. It is the individuals who have attained a certain higher consciousness who have the right to govern—not others, regardless of their social class.

This would be the true vision.

All those who participate in the experiment should be absolutely convinced that the highest consciousness is the best judge of the most material things. What has ruined India is this idea that the higher consciousness deals with higher things and that lower things do not interest it at all, and that it understands nothing about them! That has been the ruin of India. Well, this error must be completely eradicated. It is the highest consciousness which sees most clearly,—most clearly and most truly—what the needs of the most material things must be.

With that, a new type of government could be tried.

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+ 10.4.1968

What political organisation do you want for Auroville?

An amusing definition occurs to me: a divine anarchy. But the world will not understand. Men must become conscious of their psychic being and organise themselves spontaneously, without fixed rules and laws—that is the ideal.

For this one must be in contact with one's psychic being, one must be guided by it and the ego's authority and influence must disappear.

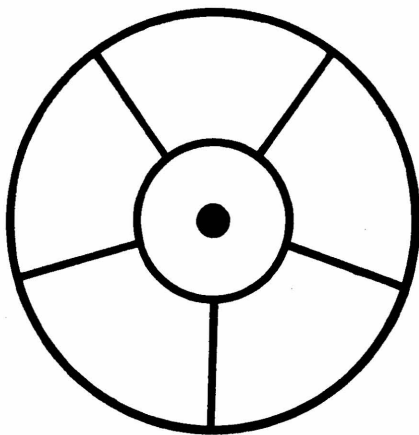
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+ 28.12.1972

Auroville wants to be a new creation expressing a new Consciousness in a new way and according to new methods.

The Mother had made a sketch of the new symbol of Auroville on 16.8.71 and seen and approved the above drawing. She gave the following explanation of its meaning:

“The dot at the centre represents Unity, the Supreme;
the inner circle represents the creation, the conception of the City;
the petals represent the power of expression, realisation.”



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.

28.2.1968*

*

Greetings from Auroville to all men of good will.
Are invited to Auroville all those who thirst for progress and aspire to a higher and truer life.

28.2.1968*

1. The first thing needed is the inner discovery, to find out what one truly is behind social, moral, cultural, racial and hereditary appearances.

At the centre there is a being, free and vast and knowing, who awaits our discovery and who should become the active centre of our being and our life in Auroville.

2. One lives in Auroville to be free from moral and social conventions; but this freedom must not be a new enslavement to the ego, to its desires and ambitions.

The fulfilment of one's desires bars the way to the inner discovery which can only be achieved in the peace and transparency of perfect disinterestedness.

3. The Aurovilian should lose the sense of personal possession. For our passage in the material world, what is indispensable to our life and action is put at our disposal according to the place we must occupy.

The more we are in conscious contact with our inner being, the more will the exact means be given to us.

4. Work, even manual work, is something indispensable for the inner discovery. If we do not work, if we do not put our consciousness into matter, matter will never develop. To allow the consciousness to organise a little matter by means of one's body is very good. To create order around us helps to create order within us.

We should organise our lives not according to outer artificial rules, but according to an organised inner consciousness, for if we let life go on without subjecting it to the control of the higher consciousness, it becomes dispersed and inexpressive. It is a waste of time in the sense that no conscious use is made of matter.

5. The whole earth must prepare itself for the advent of the new species, and Auroville wants to work consciously to hasten this advent.

6. Little by little it will be revealed what this new species must

be, and meanwhile, the best course is to consecrate ourselves entirely to the Divine.

13.6.1970

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The only true freedom is the one obtained by union with the Divine.

One can unite with the Divine only by mastering one's ego.

1971

*

The freedom we want to realise in Auroville is not licence—each one doing what he pleases without concern for the well-being of the organisation of the whole.

1969

*

Freedom is possible only in union with the Divine.

To unite with the Divine one must have conquered in oneself the very possibility of desire.

28.2.1969

*

All fancies are vital movements and most undesirable.

Liberty does not mean to follow one's desires but, on the contrary, to be free from them.

27.8.1971*

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.

19.6.1967

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From the spiritual point of view, India is the foremost country in the world. Her mission is to set the example of spirituality. Sri Aurobindo came on earth to teach this to the world.

This fact is so obvious that a simple and ignorant peasant here is, in his heart, closer to the Divine than the intellectuals of Europe.

All those who want to become Aurovilians must know this and behave accordingly; otherwise they are unworthy of being Aurovilians.

8.2.1972

*

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 the new wealth.

5.8.1968*

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To be an Aurovilian one must at least belong to the enlightened

TO BE A TRUE AUROVILIAN

portion of humanity and aspire for the higher consciousness which will govern the species of tomorrow.

Always higher and always better,—beyond egoistic limitations.

Feb., 1971

*

The ideal of the Aurovilians must be to become egoless—not at all to satisfy their ego.

If they follow the old human way of selfish claim, how can they hope the world to change?

23.10.1971*

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Every good Aurovilian should strive to free himself from all desires, preferences and repulsions.

Equality in all circumstances is the chief aim to be attained in order to live in Auroville.

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It is true that to live in Auroville a great progress of consciousness has to be made.

But the moment has come when this progress is possible.

June 1968

*

Auroville is meant not for the satisfaction of desires but for the growth of the true consciousness.

16.6.1968*

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One does not live in Auroville to be comfortable but to grow in consciousness and to serve the Divine.

1.3.1971

*

As long as they have desires, they are not true Aurovilians.

Let them not play with words: there is a world of difference between desires and aspiration. Every sincere person knows this. And above all let them not mistake *their ego and their desires* for the Divine. It is because they deceive themselves that they make this confusion.

They must be conscious of the divine presence in themselves, and for that, the ego must be silenced and desires must disappear.

28.12.1972

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Is it to satisfy little personal needs that you have come to Auroville?

That was really not necessary. The ordinary world is there for that.

One comes to Auroville to realise a divine life which wants to manifest on earth.

Each one should make an effort in this direction and not remain hypnotised by the so-called "needs" which are nothing but personal fancies.

Look upward and forward, strive to surmount the animal human nature. Make the resolution and you will see that you are helped on the way.

3.3.1971

*

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.

5.11.1968*

*

Sexual activities bind man to the animal and they will be completely transformed in the future.

Those who want to work for the future and prepare themselves to live it, would do well not to be hypnotised by this subject which animalises the consciousness. Above all, do not associate it with love in your thought, for they really have nothing to do with each other.

23.11.1971

*

To follow all the impulses of the lower nature is surely not the supramental way and has no place here.

What we want is to hasten the advent of the supramental, not at all to fall into the ugly condition of a humanity full of desires and low impulses.

10.7.1972*

*

Auroville wants to shelter people happy to be in Auroville. Those who are dissatisfied ought to return to the world where they can do what they want and where there is place for everybody.

2.10.1972*

*

Auroville has been created for a progressive superhumanity, not for an infra-humanity governed by its instincts and dominated by its desires. Those who belong to the infra-humanity, the animal humanity, have no place here.

Auroville is for those who aspire for the supramental and make an effort to reach there.

1.12.1972

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Everybody has to progress and become more sincere.

Auroville has been created not for the satisfaction of the egos and their greeds, but for the creation of a new world, the supramental, expressing the divine perfection.

12.12.1972*

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Auroville has been created for a superhumanity, for those who want to surmount their ego and renounce all desire, to prepare themselves for receiving the supermind. They alone are true Aurovilians.

Those who want to obey their ego and satisfy all their desires belong to a subhumanity and have no place here. They must return to the world which is their true place.

18.12.1972

We want the Truth.

For most men, it is what they want that they label truth.

The Aurovilians must want the Truth whatever it may be.

Auroville is for those who want to live a life essentially divine but who renounce all religions whether they be ancient, modern, new or future.

It is only in experience that there can be knowledge of the Truth.

No one ought to speak of the Divine unless he has had experience of the Divine.

Get experience of the Divine, then alone will you have the right to speak of it.

The objective study of religions will be a part of the historical study of the development of human consciousness.

Religions make up part of the history of mankind and it is in this guise that they will be studied at Auroville—not as beliefs to which one ought or ought not to adhere, but as part of a process in the development of human consciousness which should lead man towards his superior realisation.

PROGRAMME

Research through experience of the

Supreme Truth

A life divine

but

NO RELIGIONS

Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed.

2.5.1970

*

You gave a small brochure on religion. There have been various reactions to it, especially regarding the sentence: "Our research will not be a search effected by mystic means."

By mystic means I mean the way of those who withdraw from life, like the monks, the people who withdraw into convents, or the sannyasins here, those who abandon life to find spiritual life, who make a division between the two and say: "It is either one or the other." We say, "That is not true." It is in life and by living life entirely that one can live the spiritual life, that one *must* live the spiritual life. The higher consciousness has to be brought *here*. From the purely material and physical point of view, man is not the last race. As man came after the animal, so another being must come after man. And as there is only one consciousness, it is the same consciousness which having had the experience of man will have the experience of a superhuman being. And so if we go away, if we leave life, if we reject life, then we will never be ready to do this.

But if you had read Sri Aurobindo you would have understood, you would not have asked this question.

We want to change life—we do not want to run away from it... Until now all those who have tried to know what they call God, to enter into relation with God have abandoned life and declared, "Life is an obstacle for That, we therefore abandon it." Well, in

India it was the sannyasins who renounced everything; in Europe it was the monks and the ascetics. Thus they can escape. But even so, when they are reborn, they will have to begin again. And life remains as it is.

+ 26.5.1970

*

This is the big dispute at the moment about Auroville. In the Charter, I put "Divine Consciousness", so they say, "It reminds us of God." I said (*laughing*), "It doesn't remind *me* of God!"

So some translate it as "the highest consciousness", others put something else. I agreed with the Russians to put "perfect Consciousness", but it is an approximation... And That—which cannot be named and cannot be defined—is the supreme Power. It is the Power that one finds. And the supreme Power is only an aspect: the aspect that concerns creation.

March 1968

*

The notion of religion is most often linked to the search for God. Should religion be understood in this context only? As a matter of fact, are there not nowadays other forms of religion?

We give the name of religion to any concept of the world or the universe which is presented as the exclusive Truth in which one must have an absolute faith, generally because this Truth is declared to be the result of a revelation.

Most religions affirm the existence of a God and the rules to be followed to obey Him, but there are some Godless religions, such as socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

To seek Truth freely and to approach it freely along his own lines is a man's right. But each one should know that his discovery is good for him alone and it is not to be imposed on others.

13.5.1970

*

Jesus is one of the many forms which the Divine has assumed to enter into relationship with the earth. But there are and there will be many others; and the children of Auroville should replace the exclusiveness of one religion by the wide faith of knowledge.

1972

*

One must not confuse a religious teaching with a spiritual teaching. Religious teaching belongs to the past and halts progress. Spiritual teaching is the teaching of the future; it enlightens the consciousness and prepares it for future realisation.

Spiritual teaching is above religions and strives for a total Truth. It teaches us to enter into direct contact with the Divine.

12.7.1972

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Here we do not have religion. We replace religion by the spiritual life, which is truer, deeper and higher at the same time, that is to say, closer to the Divine. For the Divine is in everything, but we are not conscious of it. This is the immense progress that man must make.

19.3.1973

Any sincere attempt to bring peace and unity among men is welcome in Auroville.

30.7.1968*

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Q: How can people having different values live and work together in harmony?

The solution is to go deep within oneself and find the place where all the differences combine to constitute the essential and eternal Unity.

4.5.1969*

*

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 these causes are *always* on both sides and before demanding anything from others, each one should first strive to eliminate them from himself.

4.7.1969

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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.

Oct , 1969

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You must all agree.

That is *the only way* to do good work.

2.4.1970

*

For everyone to agree each one must rise to the summit of his consciousness; it is on the heights that harmony is created.

April, 1970

*

Quarrels are altogether contrary to the spirit of Auroville.

*

You see only *your side* of the question, but if you want to widen your consciousness it would be better to look from all sides impartially. Later you will discover that this attitude has great advantages.

17.9.1971*

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As long as you are *for* some and *against* others, you are necessarily outside the Truth.

You should constantly keep good will and love in your heart and let them pour out on all with tranquillity and equality.

16.12.1966

*

I disapprove totally of violence. Each act of violence is a step back on the path leading to the goal to which we aspire.

The Divine is everywhere and always supremely conscious. Nothing must ever be done that cannot be done before the Divine.

6.5.1971*

For each problem there is a solution that can give satisfaction to everybody; but for finding this ideal solution each one must want it instead of meeting the others with the will to enforce one's own preference.

Enlarge your consciousness and aspire for the satisfaction of all.

28.8.1971

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Each thing in its place and there will be a place for everything.

26.8.1971

*

To say "it is impossible to include this thing", simply means that its true place has not been found.

26.8.1971

*

Widen your consciousness to the dimension of the earth and you will have a place for everything.

20.9.1971

*

Auroville has been created for those who want to progress, *their own* progress.

This is written for each one; each one is concerned with himself first.

28.12.1972*

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The true spirit of Auroville is *collaboration* and must be more and more so.

True collaboration paves the way to divinity.

22.10.1972*

No big creation is possible without discipline—
individual discipline
group discipline
discipline towards the Divine.

16.9.1968*

*

The important thing is the execution which is to be carried out
without ever losing sight of the ideal we want to realise.

Dec., 1968

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To all those who want to live for the future:
A physical work is as indispensable to the balance of the body
as food.

To eat without working causes a serious imbalance.

Feb., 1970

*

True spirituality lies in the service of the divine work.
To refuse to work for all is only a demonstration of selfishness,
and has no spiritual value.

The first thing to do to be able to live in Auroville is to consent
to free oneself from one's ego.

24.2.1971

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In our smallest action we can serve the Divine if we have the
right attitude.

15.4.1971*

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It is in work done as an offering to the Divine that the consciousness develops best.

Indolence and inaction result in *tamas* which is a fall into inconscience and the very opposite of progress and light.

To surmount one's ego and to live only in the service of the Divine, that is the ideal and the shortest way to acquire the true Consciousness.

27.4.1971

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“As for the principle that everyone should be allowed to do according to his nature, that can apply only where people do independent work by themselves; where many have to work together, it cannot always be done—regularity and discipline are there the first rule.

She (*The Mother*) refuses to yield to complaints and clamour born of desire and ego.”

7.1.1937

Sri Aurobindo

(*The above quotation was sent to all Aurovilians on 10.6.71.*)

*

For those in Auroville who want to be true servitors, is Sunday a holiday?

In the beginning the organisation of the week was conceived in this way: six days of work for the collectivity to which the individual belonged; the seventh day of the week was reserved for the inner quest for the Divine and the offering of one's being to the divine will. This is the only meaning and the only true reason for the so-called Sunday rest.

Needless to say, sincerity is the essential condition for realisation ;
all insincerity is a degradation.

25.10.1971

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(In response to a question regarding spontaneity vis-à-vis organisation in work :)

Spontaneous work can be done only by a man of genius.

Is there anyone claiming to be a genius?...

3.7.1972*

*

Auroville is created to realise the ideal of Sri Aurobindo who taught us the Karma Yoga. Auroville is for those who want to do the Yoga of work.

To live in Auroville means to do the Yoga of work. So all Aurovilians must take up a work and do it as Yoga.

27.3.1973*

Auroville must not lie. Everyone who aspires to be an Aurovillian must make the resolution never to tell a lie.

*

So long as we go on telling lies, we go on pushing the happy Future far from us.

13.7.1972*

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For those who have been taken into Auroville on a wrong statement of theirs, there is only one solution: it is to cure in themselves all falsehood, that is to say, all that contradicts in their consciousness the Presence of the Divine.

22.10.1972*

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Before dying, falsehood rises in full swing.
Still people understand only the lesson of catastrophe. Will it have to come before they open their eyes to the Truth?

I ask an effort from all so that it has not to be.

It is only the Truth that can save us, truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

26.11.1972*

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To all those who are telling lies

By the simple fact that you are telling lies you prove that you do not wish to be true Aurovillians.

If you wish to remain in Auroville you must stop lying.

To be a true Aurovilian one must *never lie*.

28.12.1972

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There is only one solution for falsehood: it is to cure in ourselves all that contradicts in our consciousness the presence of the Divine.

31.12.1972

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Auroville will become what is must be:

Only if and when the people living there will *stop lying*.

18.3.1973*

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When you say "I want to serve the Divine", do you believe the All-Knowing does not know that it is a lie?

18.3.1973*

The conflict about money is what might be called a "conflict of ownership", but the truth is that money belongs to no one. This idea of *possessing* money has warped everything. Money should not be a "possession": like power it is a means of action which is given to you, but you must use it according to... what we can call the "will of the Giver", that is, in an impersonal and enlightened way. If you are a good instrument for diffusing and utilising money, then it comes to you, and it comes to you in proportion to your capacity to use it as it is meant to be used. That is the true mechanism.

The true attitude is this: money is a force intended for the work on earth, the work required to prepare the earth to receive and manifest the divine forces, and it—that is, the power of utilising it,—must come into the hands of those who have the clearest, most comprehensive and truest vision.

To start with, the first thing (but this is elementary) is not to have the sense of possession—what does it mean, "it is mine"?... Now, I don't quite understand. Why do people want it to belong to them?—so that they can use it as they like and do what they want with it and handle it according to their own conceptions? That's how it is. On the other hand, yes, there are people who like to store it up somewhere... But that is a disease. To be sure of always having some, they hoard it.

But if people understood that one should be like a receiving and transmitting station and that the wider the range (just the opposite of personal), the more impersonal, comprehensive and wide it is, the more force it can hold ("force" that is translated materially: notes and coins). This power to hold is proportional to the capacity to use the money in the best way—"best" in terms of the general progress: the widest vision, the greatest understanding and the most enlightened, exact and true usage, not according to the warped needs of the ego but according to the general need of the earth for its

evolution and development. That is to say, the widest vision will have the largest capacity.

Behind all wrong movements, there is a true movement; there is a joy in being able to direct, utilise, organise in such a way that there is a minimum of waste and the maximum of result. It is a very interesting vision to have. And this must be the true side in people who want to accumulate money: it is the capacity to use it on a very large scale. Then, there are those who very much like to have it and spend it; that is something else—they are generous natures, neither regulated nor organised. But the joy of being able to satisfy all *true* needs, all necessities, is good. It is like the joy of changing a sickness into health, a falsehood into truth, a suffering into joy; it is the same thing: to change an artificial and foolish need—which does not correspond to anything natural—into a possibility which becomes something quite natural—so much money is needed to do this or that or the other, so much is needed to arrange this, to repair that, to build this, to organise that—that is good. And I understand that people like to be the channels through which the money goes exactly where it is needed. That must be the true movement in people who like to..., translated into foolish egoism, who need to appropriate.

When the need to accumulate and the need to spend (which are both blind and ignorant) are combined, they can lead to a clear vision and a most efficient utilisation. That is good.

Then there comes, slowly and slowly, the possibility of putting it into practice.

But, naturally, the need is for very clear heads and for intermediaries of high integrity (!) to be able to be everywhere at the same time and do all at the same time. Then this famous question of money would be solved.

Money does not belong to anybody. Money is a collective possession which should be used only by those who have an integral,

comprehensive and universal vision. I would add something to that: not only integral and comprehensive, but essentially *true* as well; a vision which can tell the difference between a use which is in accord with the universal progress, and a use which could be termed fanciful. But these are details, for even the mistakes, even, from a certain standpoint, the waste, help the general progress: these are lessons learned the hard way.

(silence)

I always remember what X used to say (X was completely opposed to philanthropy); he used to say: Philanthropy perpetuates human misery, because without human misery philanthropy would have no more reason to exist!... And you know the great philanthropist, what was his name?—during Mazarin's time; he founded the "Little Sisters of Charity"...

Vincent de Paul?

That's it. Mazarin once told him: There have never been so many poor people as since you started taking care of them! (*Mother laughs*).

10.4.1968

*

(A donor to Auroville wrote, "I want my money to be used exclusively for conquering the causes of our sufferings and miseries." The Mother replied:)

It is for this that we all work here, but not in the artificial way 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.

28.12.1967

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.

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.

17.5.1968*

*

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.

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.

9.6.1968*

*

It is only when people feel that it is their good fortune to help Auroville grow that the funds will come abundantly.

December, 1969*

*

Give your money to the Divine work and you will be richer than you would be by keeping it.

1971

To take pleasure in dirt and disorder is a sure sign of a nature which rejects its psychic being and wants nothing to do with it.

21.10.1972

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Cleanliness is the first indispensable step towards the supramental manifestation.

21.1.1973*

*

An absolute cleanliness is *indispensable* in this country and climate to avoid illness. Great precautions must be taken.

1971*

Drugs are prohibited in Auroville.

If there are any who take them, they do it deceitfully.

The ideal Aurovilian, eager to become conscious of the Divine Consciousness, takes neither tobacco, nor alcohol, nor drugs.

1971

*

Is it true, Mother, that though you do not want drugs to be taken at Aspiration, you tolerate them on the other hand at the Centre or in other parts of Auroville?

This is a lie.

I have said, *no drugs in Auroville*, and I do not go back on my word.

Is it true that essentially you are not against the experience?

This so-called experience warps the development and damages the consciousness; on the pathway to the Divine it is a fall into the rut.

This is clear, I think.

15.4.1971

Those who are in contact with the villagers should not 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

*

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 shortcoming in this regard is a grave mistake which can compromise the whole work.

My blessings are with all sincere effort towards harmony.

23.11.1969

Have you heard of Auroville?

For a long time, I had a plan of the “ideal town”, but that was during Sri Aurobindo’s lifetime, with Sri Aurobindo living at the centre. Afterwards, I was no longer interested. Then the idea of Auroville—I gave the name Auroville—was taken up again, but from the other end: instead of the formation having to find the place, it was the place—near the lake—which gave birth to the formation, and until now I took only a very minor interest in it, for I had received nothing directly. Then our little Huta took it into her head to have a house there, by the lake, and to have a house for me next to hers, and to offer it to me. And she wrote me all her dreams: one or two sentences suddenly stirred an old, old memory of something which had tried to manifest—a creation—when I was very young and which had again started trying to manifest at the very beginning of the century, when I was with Théon. Then all that was forgotten. It came back with this letter; all at once, I had my plan for Auroville. Now I have my overall plan, I am waiting for Roger to draw the detailed plans, for I had said from the beginning: “Roger will be the architect”, and I wrote to Roger. When he came here last year, he went to see Chandigarh, the town built by Le Corbusier, up there in the Punjab, and he was not very happy. It seems quite ordinary to me—I know nothing about it, I haven’t seen it—I only saw some photographs which were horrible. And while he was speaking to me, I could see that he felt, “Oh! if only I had a town to build!...” So I wrote to him: “If you want, I have a town to build.” He is happy. He is coming. When he comes, I shall show him my plan and he will build the town. My plan is very simple.

The place is up there, on the Madras road, on top of the hill. (*Mother takes a paper and begins to draw.*) We have here—naturally, it is not like that in Nature, we shall have to adapt ourselves; it is like

that up there on the ideal plane—here, a central point. This central point is a park which I saw when I was very young—perhaps the most beautiful thing in the world from the point of view of physical, material Nature—a park with water and trees, like all parks, and flowers, but not many; flowers in the form of creepers, palms and ferns, all varieties of palms; water, if possible running water, and possibly a small cascade. From the practical point of view, it would be very good: at the far end, outside the park, we could build reservoirs which would be used to supply water to the residents.

So in this park, I saw the “Pavilion of Love”. But I dislike this word, for man has turned it into something grotesque; I am speaking of the principle of Divine Love. But that has changed: it will be “The Pavilion of the Mother”, but not this (*Mother points to herself*)—the Mother, the true Mother, the principle of the Mother. I say “Mother” because Sri Aurobindo used that word, otherwise I would have put something else, I would have put “creative principle” or “principle of realisation” or—I do not know.... It will be a small building, not a big one, with only a meditation room downstairs, but with columns and probably a circular shape. I say probably, because I am leaving that for Roger to decide. Upstairs, the first floor will be a room and the roof will be a covered terrace. You know the ancient Indo-Moghul miniatures, with palaces where there are terraces with small roofs supported by columns? You know those old miniatures? Hundreds of them have come into my hands.... But this pavilion is very, very beautiful, a small pavilion like this, with a roof on a terrace, and low walls with couches against them to sit on, to meditate in the open air in the evening, at night. And below, downstairs, at ground-level, a meditation room, simply—something quite bare. There would probably be at the far end something which would be a living light, perhaps the symbol in living light, a constant light. Otherwise, a very peaceful, very silent place.

Nearby, there would be a small dwelling, a small dwelling which would nevertheless have three floors, but not large-sized, and that would be the house of Huta, who would serve as a guardian. She would be the guardian of the pavilion. She wrote me a very nice letter but she did not understand all that, of course.

That is the centre.

All around, there is a circular road which separates the park from the rest of the town. There would probably be a gateway—in fact there must be one—in the park. A gateway with the guardian of the gate. The guardian of the gate is a new girl who has come from Africa, who wrote me a letter telling me that she wanted to be the guardian of Auroville in order to let only the “servants of Truth” enter (*laughing*). It is a very nice plan. So I shall probably put her there as guardian of the park, with a small house on the road at the entrance.

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

We have four big sections: the cultural section, to the North, that is to say, towards Madras; to the East, the industrial section; to the South, the international section; and to the West, that is to say, towards the lake, the residential section.

To make myself clear: the residential section, where there will be the houses of the people who have already subscribed and of all the others who are coming in large number to have a plot in Auroville. That will be next to the lake.

The international section : we have already approached a certain number of ambassadors and countries for each one to have its pavilion—a pavilion from every country. It was an old idea. Some have

already accepted, so it is on the way. Each pavilion has its own garden with, as far as possible, a representation of the plants and products of the country which it represents. If they have enough money and enough space, they can also have a sort of small museum or permanent exhibition of the country's achievements. The buildings should be constructed according to the architecture of each country—it should be like a document of information. Then, depending on the money they wish to spend, they could also have accommodation for students, conference-rooms, etc., a cuisine of the country, a restaurant of the country—they could have all kinds of developments.

Then the industrial section. Already many people, including the Government of Madras—the Madras Government is loaning money—want to start industries, which will be on a special basis. This industrial section is to the East and it is very big, there is plenty of space; it will go down towards the sea. In fact, to the North of Pondicherry, there is quite a large area which is totally uninhabited and uncultivated; it is by the sea, going up the coast towards the North. So this industrial section would go down towards the sea, and if possible there would be a kind of wharf—not exactly a port but a place where boats could come alongside; and all these industries, with the inland transportation they need, would have a possibility to export directly. And there, there would be a big hotel—Roger has already made a plan for it; we wanted to build the hotel here, on the site of the “Messageries Maritimes”, but after having said yes, the owner said no; it is very good, it will be better over there—a big hotel to receive visitors from outside. Already quite a number of industries have registered for this section, I do not know if there will be enough room, but we shall manage.

Then, to the North—that is where there is the most space, of course—towards Madras, the cultural section. There, an auditorium—the auditorium which I have dreamt of building for a long time;

plans had already been made—an auditorium with a concert-hall and a grand organ, the best of its kind today. It seems they are making wonderful things. I want a grand organ. There will also be a stage with wings—a rotating stage, etc., the best of its kind. So, a magnificent auditorium, there. There will be a library, there will be a museum with all sorts of exhibitions—not inside the auditorium: in addition to it there will be a film-studio, a film-school; there will be a gliding club. Already we almost have authorisation from the Government, and the promise, so it is already well on the way. Then towards Madras, where there is plenty of space, a stadium. We want this stadium to be the most modern and the most perfect possible, with the idea—it is an idea I have had for a long time—that twelve years—the Olympic Games take place every four years—twelve years from 1968—in '68 the Olympiads are taking place in Mexico—twelve years later we would hold the Olympic Games in India, there. So we need space.

Between these sections, there are intermediate zones, four intermediate zones: one for public services, post office, etc.; one zone for transport, railway station and possibly an aerodrome, one zone for food—that one would be near the lake and would include dairies, hen-houses, orchards, cultivated lands, etc.; it would spread and include the Lake Estate: what they wanted to do separately would be done within the framework of Auroville. Then a fourth zone. I have said: public services, transport, food, and the fourth zone: shops. We do not need many shops, but a few are necessary in order to obtain what we do not produce. They are like districts, you see.

And you will be there at the centre?

Huta hopes so. (*Mother laughs.*) I did not say no, I did not say yes; I told her, "The Lord will decide." It depends on my state of health. A removal, no—I am here because of the Samadhi, I shall stay here, that is quite sure. But I can go there on a visit; it is not so

far, it takes five minutes by car. But Huta wants to be quiet, silent, aloof, and that is quite possible in her park, surrounded by a road, with someone to stop people from coming in; one can stay very quiet—but if I am there, that is the end of it! There would be collective meditations, etc. That is to say that if I get a sign, first the physical sign, then the inner command to go out, I shall drive there and spend an hour, in the afternoon—I can do that now and then. We still have time because, before everything is ready, it will take years.

That is to say that the disciples will stay here?

Ah! the Ashram stays here—the Ashram stays here, I stay here, that is understood. Auroville is...

A satellite.

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

But that is what Huta expects: she wants a house where she would be all alone next to a house where I would be all alone. The second part is a dream, because myself all alone.... You only have to see what is happening! It is true, isn't it? So it does not go with the "all alone". Solitude must be found within, it is the only way. But as far as living is concerned, I shall certainly not go and live there, because the Samadhi is here; but I could go there to visit. For example, I could go there for an inauguration or for certain ceremonies. We shall see. It will be years from now.

In short, Auroville is more for outside?

Oh yes! It is a town! Consequently, it is the whole contact with outside. An attempt to realise on earth a more ideal life.

In the old formation which I had made, there had to be a hill and a river. There had to be a hill, because Sri Aurobindo's house was on top of the hill. But Sri Aurobindo was there at the centre. It was arranged according to the plan of my symbol, that is to say,

a point in the middle, with Sri Aurobindo and all that concerned Sri Aurobindo's life, and four big petals—which were not the same as on this drawing, it was something else—and twelve all around, the town itself; and around that, there were the residences of the disciples; you know my symbol: instead of lines, there are bands; well, the last circular band formed the area for the disciples' residences, and each one had his own house and garden—a small house and a garden for each one. There was some means of transport, I wasn't sure if it was individual transport or collective transport—like those small open tramcars in the mountains, you know—going in all directions to take the disciples back towards the centre of the town. And around all that, there was a wall, with a gateway and guardians at the gate, and one could not enter without authorisation. There was no money—within the walls, no money; at the various entrances, there were banks or counters of some sort, where people could deposit their money and receive tickets in exchange, with which they could obtain lodging, food, this, that. But no money—the tickets were only for visitors, who could not enter without a permit. It was a tremendous organisation.... No money, I did not want any money.

Look! In my plan I forgot one thing. I wanted to build a housing estate for workers, but the housing estate was to be part of the industrial section, perhaps an extension along the edge of the industrial section.

Outside the walls, in my first formation, on one side there was an industrial town, and on the other, fields, farms, etc., to supply the town. But that represented a real country—not a big country, but a country. Now it is much reduced. It is no longer my symbol; there are only four zones and there are no walls. And there will be money. You see, the other formation was truly an ideal endeavour.... But I counted on many years before trying to start. At that time

I thought twenty-four years. But now it is much more modest, it is a transitional attempt, and it is much more realisable. The other plan was... I almost had the land; it was in the time of Sir Akbar, you remember, from Hyderabad. They sent me some photographs of the State of Hyderabad and there, in those photographs, I found my ideal spot: an isolated hill, quite a big hill, and below it, a large, flowing river. I told him, "I want this place", and he arranged the matter. Everything was arranged. They sent me the plans, the papers and everything, saying that they were giving it to the Ashram. But they laid down one condition—it was virgin forest, uncultivated land—the place was given on condition, naturally, that we would cultivate it—but the products must be utilised on the spot; for example, the crops, the wood must be utilised on the spot, not transported; nothing could leave the State of Hyderabad. There was even Norman, who was a navigator, who said that he would obtain a sailing boat from England to go up the river to fetch the products and bring them to us here. Everything was very well planned! Then they set this condition. I asked if it was not possible to have it removed; then Sir Akbar died and that was the end of it, the matter was dropped. Afterwards, I was glad that it was not done because, now that Sri Aurobindo has departed, I cannot leave Pondicherry. I could only leave Pondicherry with him, provided that he accepted to live in his ideal town. At that time, I had spoken of this project to Raymond, the person who built Golconde; and he was enthusiastic, he told me, "As soon as you start to build, call me, I shall come." I had shown him my plan; it was based on an enlargement of my symbol; he was most enthusiastic, he thought it was magnificent.

It was dropped. But the other one, which is just a small intermediate attempt, we can try.

I have no illusions that it will keep its original purity, but we shall try something.

Much depends on the financial organisation of the project?

For the time being, Nava is taking care of that, because he receives the money through the Sri Aurobindo Society and he bought the land. A fair amount of land has already been bought. It is going well. Naturally, the difficulty is to find enough money. But, for example, the pavilions—each country will bear the expenses for its own pavilion; the industries—each industry will provide the money for its own business; the residents—each one will give the money necessary for his land. The Government—Madras has already given us the promise—will give between 60 and 80%: one part grant, that is to say, gift; one part loan, free of interest and repayable over ten years, twenty years, forty years—a long-term repayment. Nava knows all about it, he has already had quite a few results. But according to whether the money comes in quickly or comes in little by little, it will go more or less quickly. From the construction point of view, it will depend on Roger's plasticity; the details are all the same to me—only I would like this pavilion to be very beautiful. I can see it. For I have seen it, I have had the vision of it; so I shall try to make him understand what I have seen. And the park too, I have seen it—these are old visions which I had repeatedly. But that is not difficult.

The greatest difficulty is the water, because there is no river nearby, up there. But they are already trying to channel the rivers; there was even a project to channel water from the Himalayas across the whole of India: Louis had made a plan and had spoken about it in Delhi; they objected that it would be rather expensive, obviously! But, anyway, even without such grandiose things, something must be done to supply the water. That will be the greatest difficulty; that will take the most time. All the rest, light, power, will be done on the spot in the industrial section—but water cannot be made! The Americans have seriously thought of finding a way to use sea-water,

because the earth no longer has enough drinking water for man—the water which they call “fresh”: it is ironical; the amount of water is not enough for the needs of man, so they have already started chemical experiments on a large scale to transform sea-water and make it utilisable—obviously, that would be the solution to the problem.

But that already exists.

It exists, but not on a sufficiently large scale.

It does in Israel.

Do they do that in Israel? Do they use sea-water? Obviously, that would be the solution—the sea is there.

We shall see.

It would have to be brought up.

A yachting club would be rather nice?

Ah! certainly, with the industrial section.

Near your port, there.

It will not be a “port” but, well.... Yes, the visitors’ hotel with a yachting club nearby, that is an idea. I shall add that. (*Mother writes it down.*)

It will surely be a success.

Now look! A shower of letters, my child! From everywhere, from all over the world, people are writing to me: “At last! This is the project I was waiting for”, etc. A shower.

There is also a gliding club. We have already been promised an instructor and a glider. It is a promise. It will be in the industrial section, on top of the hill. Of course, the yacht club will be on the sea, not on the lake; but I had thought—because there is much talk of deepening the lake, it is almost filled up—I was thinking of a hydroplane station, there.

We can also have boating on the lake?

Not if there are hydroplanes. It is not big enough for boating.

But it would be very good for a hydroplane station. But that depends: if we have an aerodrome, it is unnecessary; if we do not have an aerodrome.... But already, in the Lake Estate project, there was an aerodrome. Samer who has become a Squadron Leader, has sent me a plan for an aerodrome too, but for small planes, whereas we want an aerodrome which can handle a regular service to Madras, a passenger aerodrome. There has already been much talk about it. There were discussions between Air India and another company; then they could not come to an agreement—all sorts of petty, foolish difficulties. But all that, with the growth of Auroville, will fall away quite naturally—people will be only too glad to have an aerodrome.

No, there are two difficulties. Small sums of money we have—to be precise: what the Government can loan, what people give to have a plot—it is coming. But it takes massive sums, you know, it takes billions to build a town!

AUROVILLE IN ELABORATION

Some Messages

Auroville anniversary Let Light, peace and joy be with all those who live in Auroville
and work for its realisation.
Blessings.

28.2.1969*

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Auroville anniversary To all Aurovilians
My blessings for the progress and the growth of the collective
and individual consciousness

28.2.1971

*

*Opening of the
Aspiration School* A sincere will to know and to progress.

15.12.1970

*

*Opening of the
Last School* The future belongs to those who want to progress.
Blessings to those whose motto is:
"Always better".

6.10.1971

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*Another message for
the Last School* In the physical the Divine manifests as Beauty.

6.10.1971

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*Laying of Aurofood
foundation - stone* We shall work for a better tomorrow.

14.8.1968*

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AUROVILLE IN ELABORATION

To do always our best in all sincerity.

To be always our best in all sincerity.

*Opening of Auroville
Block-making unit*

23.6.1969*

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To listen is good, but not sufficient—you must understand.

To understand is better, but still not sufficient—you must act.

*To a person interested
in Auroville*

24.11.1969*

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We would wish that this Gazette be the messenger of the future
and of the progress to be realised for humanity.

*To the Auroville
Gazette*

Jan , 1971

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Flowers are the prayers of the vegetal world.

The plants offer their beauty to the Supreme.

*To the flower-
nursery 'Beauty'*

5.11.1971

Q : Does the construction of Auroville require a working-method, organisation and co-ordination?

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 causes illness.

Q : What should be the nature of this organisation, in the 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.

Q : Until this group consciousness appears, and until we can work collectively in the true and right way, what should we do?

A hierarchical organisation grouped around the most enlightened centre and obeying a collective discipline.

Q : Must we use organisational methods which have proved effective but which are based on human logic and the use of machines?

This is a makeshift which we should tolerate only very temporarily.

Q : Must one allow individual initiative to manifest freely and inspiration and intuition to be the moving force behind personal action, and should one reject all ideas not felt as good by the interested party?

In order to be workable, this requires all workers of Auroville to be yogis conscious of the Divine Truth.

Q : Has the time come to wish for, to set up, to try for 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.

Q : If to wait is the solution, nevertheless it is 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.

+ 6.2.1969

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

14.5.1970*

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Q : In Auroville "all is collective property". Does this mean that everything can be used by everyone? Or should things be given only to those who treat them well?

I have also noticed that delicate pieces of equipment become attached to one person and do not work well if they are lent to others.

All this implies a consciousness which is not very widespread on earth.

This does not mean that things should be given to people who

do not know how to use them.

What is needed to administer Auroville is a consciousness free from all conventions and conscious of the supramental Truth. I am still waiting for someone like that. Each one must do his best to achieve that.

15.7.1970

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To the inhabitants of Auroville

Only those who have resolved to stay in Auroville for good have the right to intervene in its organisation.

22.1.1971

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All that I have to say for Auroville henceforth shall be put in writing and signed by me.

15.2.1971*

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Q : Three years ago, you said:

"I have been asked what the rules are for life in Auroville.

Thank God, as yet there are none.

As long as there are none, there is hope."

In July, again you were telling the young people of Aspiration, "I do not want to make rules for Auroville as I did for the Ashram." But recently you wrote "Drugs are prohibited in Auroville." Has there been a change in your vision of Auroville?

Perhaps Aurovilians have not attained the level of consciousness that is expected of them.

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Matters concerning Auroville and Aurovilians must *always* be handled in consultation with Shyam Sunder to whom I have entrusted the responsibility for Auroville.

8.2.1973

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Auroville is not a place for politics; no politics must be done in Auroville and in the offices of Auroville.

15.2.1973*

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Auroville is still in the state of elaboration, and those who want to remain here have to collaborate in its erection according to the plans made and to be made, approved by me and signed by Shyam Sunder.

4.3.1973*

Q : For the construction of the Matrimandir, will only Aurovilians do the work or will there also be hired workers and other people of good will?

It is preferable that the work be organised without paid labour so that it is sure to continue in all circumstances.

16.2.1971

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As we are in a period of construction, it is imperative that the Aurovilians who live at the Centre work on the construction of the Matrimandir.

Those who do not want to work on the Matrimandir should not live at the Centre.

10.4.1971

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The safety and strength of the construction should come before personal questions.

20.10.1971

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Q : Can you give some general ideas on the manner in which you want the Matrimandir to be built, so that, our doubts resolved, we may build with light and confident hearts?

Strength, safety, durability, harmonious balance.

The foundations are especially important and should be done by experts.

There is room for everyone of good will, and for those who want in all sincerity and simplicity to offer their work, there is enough to keep them usefully occupied.

3.11.1971

Each one has good reasons to support his own opinion, and I am no expert to judge between them.

But from the spiritual point of view I know that with true good will all opinions can be harmonised in a more comprehensive and truer solution. This is what I expect from the workers of Auroville. Not that some give way to others, but that on the contrary all should combine their efforts to achieve a more comprehensive and perfect result.

The ideal of Auroville demands this progress—don't you want to make it?

14.11.1971

*

Harmony
Good will
Discipline
Truth

I can work with you only if you do not say a lie and are at the service of Truth.

31.10.1972*

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 and future.

Dec. 1969

*

"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 practise it.

PEACE, HARMONY, ORDER, SELF-DISCIPLINE

9.1.1969

*

Auromodel is being built to make a concrete experiment and to learn how to live in Auroville.

+ 18.8.1969

*

Q : What is the purpose of life in Auroville in general and Auromodel in particular? Is it to serve the community or to be a true servitor of the Divine Consciousness?

The purpose of life in Auromodel 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.

22.5.1970

(To find the necessary funds for Auroville one could proceed in the following manner: Find in every country a very wealthy person who would be the centre for collecting funds for Auroville.

Advantages: Such a person would carry weight, would be an example for the others and would never give the impression of begging.)

In principle this way is alright. 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.

Nov. 1965

*

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 police.

+ Sep, 1966

*

(In response to a question on individuals and groups willing to aid Auroville's development, the Mother replied:)

They may not practise themselves, but if they do not know about yoga, how can they understand the purpose of Auroville?

19.6.1967

*

... 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 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.

+ 15.6.1968*

(Mother remarked that this statement should be read along with

the following letter to X for her marriage.)

To unite your physical existences and your material interests, to become partners so as to face together the difficulties and successes, the defeats and victories of life: this is the very basis of marriage, but you already know that it is not sufficient.

To be united in feelings, to have the same tastes and the same aesthetic pleasures, to vibrate in a common response to the same things, one by the other and one for the other: it is good, it is necessary, but it is not enough.

To be one in profound sentiments, your affection, your feelings of tenderness for each other unvarying in the midst of all the shocks of existence and withstanding weariness, nervous irritations and disappointments, to be always and in all conditions happy, most happy to be together; to find, under all circumstances, one in the presence of the other, rest, peace and joy: it is good, it is very good, it is indispensable, but it is not enough.

To unite your minds so that your thoughts harmonise and become complementary to each other and your intellectual preoccupations and discoveries are shared between you; in a word, to make your spheres of mental activity identical through a broadening and an enrichment acquired by both at the same time: it is good, it 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 the being, an Eternal Light, independent of all circumstances of birth, country, environment, education. That, the origin, cause and master of our spiritual development, gives a definite orientation to our existence; That determines our destiny; in the consciousness of That you should unite. To be one in aspiration and ascension, to advance with the same steps on the spiritual path: this is the secret of a durable union.

(Someone asked the Mother about interviewing people of Aspiration to find out their views on things, including sex and drugs.)

It would perhaps be better to ask people who, by a serious practice of yoga, have had at least a glimpse of the Higher Wisdom.

1970

*

(Mother wrote down the languages to be taught at the School:)

- (1) Tamil
- (2) French
- (3) Simplified Sanskrit, to replace Hindi as the language of India
- (4) English, as the international language.

15.12.1970

*

Q: I have always considered the Ashram and Auroville to be parts of an integral whole. I cannot see them as different entities. How then was a difference made by you, Mother?

The Ashram is the central consciousness, Auroville is one of the outward expressions. In both places equally the work is done for the Divine.

The people who live in the Ashram have their own work and most of them are too busy to give time to Auroville.

Each one must be busy with his own work; this is essential for a proper organisation.

*

(The Mother was asked about the use of chemical fertilizers and pesticides in Auroville. She replied:)

NO NO NO

Auroville should not fall back into old errors which belong to a past that is trying to revive.

March, 1971

*

“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 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 someday is a certainty...”

This quotation was read to The Mother by a disciple who asked her whether the time has come for the conditions laid down by Sri Aurobindo to be fulfilled. The disciple said that the first condition concerning “the individual and the individuals” had been fulfilled by The Mother and Sri Aurobindo. But what about the second condition of “a mass, a society, a communal mind, or a group-body” capable of receiving and assimilating?

AUROVILLE IN ELABORATION

This is exactly what Auroville is for. But Auroville is still far from fulfilling the necessary conditions.

22.12.1971*

*

(On 30.10.72 The Mother gave three alternative forms of greeting for those Aurovilians who wish to use them.)

Au Service de la Vérité

At the service of Truth

Truth

*

(About the cyclone of 5-6.12.72)

It is a warning that nature is giving, that those who do not have the true spirit of Auroville will have to change or to go if they do not want to change.

7.12.1972*

*

(Regarding the attitude to be taken when dealing with outside organisations.)

At the service of the Divine in complete receptivity and sincerity.

2.1.1973*

*

(This section is composed of some of the oral answers of The Mother as well as those notes presented to The Mother for consideration which were approved. She has signed most of these with 'Blessings' or 'yes'. The entries appear in chronological order.)

(About industries)

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

11.4.1966

*

(About setting up a workshop)

At present it is preferable to undertake only what is indispensable immediately, and to leave the future to take care of itself.

23.6.1966

*

(The Mother was asked about the external arrangements for the birth of an Auroville child.

About the people to be present she said, "Only the doctor and the father", and added:)

The most important thing is to be quiet, in a peaceful atmosphere, so that the Force can work without disturbance.

+ 1967

*

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.

AUROVILLE IN ELABORATION

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.

March, 1968

*

To be at the head of the Liaison Office, one must feel absolutely equal towards each and every nation. A *complete sincerity* is required in this attitude!

April, 1968

*

Q : To raise funds for Auromodel, 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.

Nov, 1969*

*

The Mother does not agree to any new committees for Auroville
She says:

“No more committees,
No more useless talk.”

17.2.1971

*

Admission to Auroville is subject to approval by The Mother.
There will be a trial period of one year. This period can be made longer or shorter.

People living in Auroville should not provide hospitality there to others who have not been accepted to live there.

Those who have been accepted should lead an Aurovilian life

the main principles of which have been clearly indicated by The Mother.

Everyone should work at least five hours every day including Sundays. Working for oneself is not working for the community. Each member of the community should have an activity that corresponds to the needs of Auroville.

Drugs are forbidden in Auroville.

When Auroville is a city there will be several kitchens providing different types of food. But even now individuals should not cook for themselves. It is better to organise kitchens for groups.

Those who live in Auroville should aspire for the new life.

The Mother will decide whether a member of the community can become an Aurovilian—which implies having the Auroville consciousness. Until then he is not an Aurovilian.

20.2.1971

*

Whenever a woman is about to have a child at the Auroville Maternity Home, The Mother should be informed.

The children born in Auroville are naturally Aurovilians and Auroville will be responsible for them. But if the parents take the children away from Auroville with them, Auroville's responsibility comes to an end.

3.4.1971

*

For the smooth running of Auroville all individual questions about the life of Auroville should be presented to The Mother by Shyam Sunder and nobody else.

5.4.1971

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AUROVILLE IN ELABORATION

All construction projects should be submitted to the Construction Service before being sanctioned by The Mother.

5.4.1971

*

Auromodel will be developed as a first attempt at community life in Auroville. At the centre of Auroville we shall build huts for twenty to thirty people who will participate in the construction of the Matrimandir and in its organisation.

10.4.1971

*

Nothing should be built in Auroville, not even temporary huts, without the agreement of the Construction Service of Auroville.

10.4.1971

*

Auroville is in the construction stage and disciplined workers are needed.

Those who do not want or are not able to follow a discipline should not be here at present.

Good will, sincerity and discipline are indispensable qualities for those who want to be Aurovilians.

23.4.1971

*

In this country cleanliness is *indispensable* to avoid typhoid.

1.6.1971*

*

Smoking must not become a public menace.

Those who cannot do without smoking may do it in a room expressly set aside for the purpose.

1971

*

Aspiration is a place to work for Auroville. Those who do not work should make room for the workers who are needed.

22.7.1971

*

The building of the Matrimandir now requires the support of all men of good will, both inside and outside Auroville.

The help of specialised and qualified contractors, backed and supported by the enthusiasm and faith of the Aurovilians, is necessary for its rapid construction.

10.10.1971

*

About the fire at the Aspiration Workshop, The Mother said that her protection was not effective because the atmosphere there was very bad. *There was no harmony, sincerity, faith, or trust in the Divine*; everyone was working for his own satisfaction and not with an aspiration for the Divine.

The blow is hard but it is a lesson that must be put to use. They must start again, start again with the true attitude of working for the transformation.

12.3.1972

*

(On the note recording The Mother's remarks:

"Children below 15 years will see only educational films. Care

should be taken in selecting films to be shown in Auroville." —

She wrote:)

All that encourages the lower movements and actions must be avoided.

*

25.2.1972

The Mother has clearly indicated that from now on, for various reasons, above all, reasons of safety, construction of thatched houses should not be undertaken.

Consequently, future constructions, even temporary ones, should not include bamboo or thatch and should receive the technical approval of Aurofuture/State House.

*

20.7.1972

... while putting things in order, be very careful not to offend the people from the Tamil village. It has been very difficult for us to win their confidence and nothing should be done which could make them lose this new-born confidence which is of a capital importance.

Take with you someone who knows and speaks Tamil fluently so that you can talk with them and explain things to them.

They are your brothers in spirit — this should never be forgotten.

July, 1972

*

The Mother has advised that all requests to the various Auroville associations abroad, for money, books, any objects or equipment should be centralised by Shyam Sunder who will organise the distribution of the requests and establish an order of priority according to the needs of Auroville.

1972

We are always too attracted by animals, and it is more interesting to look to the future than towards the past.

As far as I am concerned, a zoo does not interest me. We already tend to be too attached to animality rather than supermentality.

31.8.1972

*

I understand that you do not like us to have dogs and cats in our houses. Is that right?

Yes.

*

The Mother does not at all approve of any kind of religious ceremony in connection with any religious festival.

28.10.1972

*

When asked about recruiting people for Auroville The Mother said:
We don't want any recruitment.

Oct, 1972

(From March to July 1970, the Mother met a group of people from Aspiration each week. Some of the meetings were 'a bath of silence', in others she would answer questions. The Mother wanted to revise the texts of these talks before publication, but this did not happen. Here are some extracts edited by the compiler.)

We would like to speak to you about work in Aspiration. What we would like to know, what we are looking for is the right attitude.... What is the trouble?

*The trouble is....
Each one pulls in his own direction.*

Each one pulls in his own direction. No one is really in contact with what is true....

We should take into account that we are starting from the present state of humanity. So you must face all the difficulties; you must find the solution....

But Sweet Mother, you know, several solutions are open to us. For instance, on one hand....

Every man has his own solution, and that is the great difficulty. To be in the truth, each one has his own solution. And yet we must find a way for all these solutions to work together.

(silence)

So the frame-work must be vast, very flexible, and there must be a great goodwill from everyone: that is the first condition—the first individual condition, goodwill, to be flexible enough to do the best thing to be done at each moment.

But for example, we are told that factories are needed, that there must be production, and some of us don't feel like doing work in that sense. They would rather do some research that is more....

More inward?

More inward rather than to launch into factories, work, production to make money, etc. That is not what we feel, that is not what we want to do in Aspiration at the moment. We would like to know what you think about it.

(Mother concentrates—long silence)

To be practical, you must first have a very clear vision of your goal, of where you are going. From this point of view, take money for example. An ideal which may be several hundred years ahead of its time, we don't know: money should be a power which belongs to nobody and which should be controlled by the most universal wisdom of the place; on earth, say, by someone who has a vision vast enough to be able to know the needs of the earth and precise enough to be able to tell where the money should go. You understand, we are very far from that, aren't we? For the moment, the gentleman still says, "This is mine", and when he is generous, he says, "I give it to you." That's not it.

There is a long way to go between what we are and what must be. And for that we must be very flexible, never losing sight of the goal, but knowing that we cannot reach it at one bound and that we must find the way. Well, that is much more difficult, even more difficult than to make the inner discovery. Truly speaking, that should have been made before coming here.

For there is a starting-point: when you have found within yourself the light that never wavers, the presence which can guide you with

certitude, then you become aware that constantly, in everything that happens, there is something to be learnt, and that in the present state of matter, there is always a progress to be made. That is how one should come, eager to find out at every minute the progress to be made. To have a life that wants to grow and perfect itself, that is what the collective ideal of Auroville should be: "A life that wants to grow and perfect itself", and above all, not in the same way for everyone—each one in his own way.

Well, now there are thirty of you, it is difficult, isn't it? When there are thirty thousand of you, it will be easier, because, naturally, there will be many more possibilities. You are the pioneers, you have the most difficult task, but I feel it is the most interesting one. Because you must establish in a concrete, durable and growing way the attitude that is needed to truly be an Aurovilian. To learn everyday the lesson of the day.... Each sunrise is an opportunity to make a discovery. So, with that state of mind, you find out. Everyone does.

And the body needs activity: if you keep it inactive, it will begin to revolt, become sick, and so on. It needs an activity, it really needs an activity like planting flowers, building a house, something really material. You must feel it. Some people do exercises, some ride bicycles, there are countless activities, but in your little group you must all come to an agreement so that each one can find the activity which suits his temperament, his nature and his needs. But not with ideas. Ideas are not much good, ideas give you preconceptions, for example, "That is a good work, that work is not worthy of me," and all that sort of nonsense. There is no bad work—there are only bad workers. All work is good when you know how to do it in the right way. Everything. And it is a kind of communion. If you are fortunate enough to be conscious of an inner light, you will see that in your manual work, it is as if you called the Divine down into things; then the communion becomes very concrete, there is a whole world

to be discovered, it is marvellous.

You are young, you have plenty of time before you. And to be young, to be really young, we must always, always keep on growing, always developing ourselves, always progressing. Growth is the sign of youth and there is no limit to the growth of consciousness. I know old people of twenty and young people of fifty, sixty, seventy. And if one does manual work, one keeps in good health.

10.3.1970

*

(As the Mother was giving Service and Transformation flowers, she said:)

Service leads to transformation.

In Aspiration some people would like to know if it could be not always the same persons who come to see you on Tuesdays.

You see, I am quite willing, but it is up to you. All I ask is that they be sincere, that they don't come out of mere curiosity, that they really wish to progress. Only the quality of the receptivity matters. If they are open and feel that it does them good, then it's quite all right.

I am going to set two conditions. To want to progress—that is really a moderate condition. To want to progress, to know that everything has yet to be done, everything has yet to be conquered. The second condition: to do, everyday, some activity, some work, something which is not for oneself, and especially something which expresses goodwill for all, so that you do not live solely for yourself as if you were at the centre of the universe and the whole universe had to revolve around you. That is how it is for the vast majority of people. and they don't even know it. Each one should become conscious that, spontaneously, one puts oneself at the centre of the universe and wants everything to come towards oneself in one way

or another. But one should make an effort to recognise the existence of the whole, that's all. It is to widen one's consciousness, just to become a little less tiny. So those who adhere to my programme will come once a week, in turn. Is that all right?

24.3.1970

*

I am going to give each of you a packet. There are some petals, flower petals inside, but they are charged with force, and if you keep them upon you, the contact with me is kept. So, if you withdraw within and refer inside, you can re-establish the contact and have even an answer to a question.

14.4.1970*

*

(In answer to questions on how to deal with the local villagers.)

For your questions, the best way, you see, it is education. To educate them not by words and speeches but by example. If you can make them mix with your life and your work, and if they receive the influence of your way of being, your way of understanding, then, little by little, they will change; and when they become curious and they ask questions, then it will be time to answer and to tell them what you know.

21.4.1970*

*

It seems very difficult to be able to want to achieve any specific thing and at the same time to love everyone. When we begin to want something and try to act with a particular result in mind, immediately we cut ourselves off from everyone who does not agree with that. In practice, how can we do both at the same time?

You cut yourself off from people who do not think as you do?

Really.... All the time....

But not a single person thinks as you do!

Of course....

So how can you love anyone?

As long as I don't want anything, it is all right....

Oh!

Yes!

(Mother concentrates for two or three minutes before she replies)

It is because when you want something, it is the ego that wants. So, the ego... must be ignored. The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will.... As long as it is a personal will, a personal desire, it is not the true thing, and you cannot.... Not only is it not the true thing, but you cannot know the true thing!

That must be.... *(Mother makes the gesture of rejecting something forcefully)* ... expelled!

That is why alone, we are nothing at all. This is life. We do not act for ourselves. We do not act by personal will and for a personal result. We act only by the divine Will and for the divine Will. So much so, that effortlessly, spontaneously, we can have the deepest affection for our physical enemy. When you have felt that, you will understand.

When we say, "we are at the service of the Divine", it is not just words. It is He who should act through us, not ourselves. The greatest objection is: How can we know the divine Will? But as a matter of fact, I am telling you, "If you sincerely renounce your personal will,

you will know."

26.5.1970

*

Sweet Mother, why is it so difficult to carry on a physical activity, sports or any other kind, in Auroville in general and particularly in Aspiration?

Difficult? Why is it difficult?

It is difficult, Sweet Mother, to be steady, to go on with an activity, sports or anything else, which we have started. So I am asking you why?

Don't you have any students?

We have started Judo classes. There were eight of us two months ago, but now we are two or three. And for lots of activities it is like that.

What reason do they give? Is it laziness, indolence or because they feel superior?

I don't know, Sweet Mother.

If it is laziness, you must begin with a little and go on increasing as the body becomes used to it. If it is because of a sense of superiority, that is a *serious* disease! (*Laughing*) It must be cured!

We have been given a body not to reject it but to make it into something higher. And that is precisely one of the goals of Auroville. The human body must be improved, perfected and it must become a superhuman body capable of expressing a being higher than man, and this certainly cannot happen if we neglect it: this can be by an enlightened physical education and by using physical activities—the activities of the body—not for little personal needs and satisfactions, but to make the body more capable of expressing a higher beauty and consciousness. And for that, physical education has an impor-

tant place, which should be given to it.

And this physical education must be done with an enlightened sense, not to do eccentric or marvellous things, but to give the body the possibility of being strong and supple enough to express a higher consciousness.

2.6.1970

*

Q : Divine Mother, there is great confusion concerning Auroville's organisation, inner as well as outer. How can we work together towards the realisation of a higher consciousness? In order to realise a greater sense of unity would it be possible for all the inhabitants to work together one day a week on a communal garden, perhaps the garden of Truth? Or on a communal farm for the production of food for Auroville?

Yes, the idea is good, but this is how I see it. We want to build the Matrimandir; and then, that was the idea: when we begin to build the Matrimandir, everyone who wants to work there will be able to do so. And that would really be working on the central idea.

And it should be soon. It should have been already. We have been thinking of beginning the Matrimandir for a long time. It is the centre of the town, isn't it? It is like the Force, the central Force of Auroville, the Force of cohesion in Auroville.

There will be gardens, everything, all possibilities: engineers, architects, all kinds of manual work; there will be work for all. In fact everyone should go and work there except of course those who have work somewhere else. A person would have to say, "No, I don't want to", and have his reasons.

We want it to be truly symbolic. And when we start to build the Matrimandir, we will set everybody to work there. Not everyday and all the time, but it will be organised.

7.7.1970

There are people who live in Auroville and who insist on keeping to all the old habits—the old ones and the new ones too—which damage and lower the consciousness, things like smoking, drinking and, of course, drugs.... If they ask my advice, I tell them: All that is as if you were cutting pieces out of your being. I advise you not to drink because it diminishes the consciousness and spoils your health.

I can affirm from experience that all that drugs bring by way of experiences, all that contact with the invisible world can be had in a much better, much more conscious and controlled way without drugs. Only one must control oneself.

Some people believe that smoking, drinking, etc., will form part of the life of tomorrow. They will realise that they are imprisoning themselves in their own desires. But anyway, I am not a moralist, not at all, at all, at all. That is their business. If they want to go through this experience let them do it. Only, the Ashram is not the place for that. Thank God, at the Ashram we have learnt that life is something different. True life is not the satisfaction of desires.

We want to grow in consciousness, we don't want to go down into the pit of desires. To those who refuse to understand, I say, "The aim of Auroville is to discover a new life, deeper, more complete, more perfect, and to show the world that tomorrow will be better than today."

28.7.1970

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 good will, the best conditions for the work will be realised.

(Reply to a member of the Auroville study group)

Aug , 1966

*

Everything can be part of "sadhana"; it depends on the inner attitude.

Naturally, if one lets himself be invaded by the Western atmosphere, farewell to the sadhana.

But even in the most materialistic milieu, if one retains one's aspiration and one's faith in the Divine Life, the sadhana can and should continue.

(To B returning to the West)

*

If the need is a true one the means to do it will come spontaneously.

31.3.1970*

*

What exactly should I do to accelerate the sadhana?

Wait quietly for the exact indication; all mental intervention and decisions are arbitrary. The clear indication comes in the silence of the mind.

31.3.1970*

What are the steps to follow for (1) sadhana and (2) silence of the mind?

(1) Do work as sadhana. You offer to the Divine the work you do at the best of your capacities and you leave the result to the Divine.

(2) Try to become conscious first above your head keeping the brain as silent as possible.

If you succeed and the work is done in that condition, then it will become perfect.

2.4.1970*

*

Any suggestion?

About what?

About sadhana.

Patient aspiration.

7.6.1970*

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Don't you think that the two collective "meditations" that we are trying to have in Aspiration—on Thursday and Sunday at the same hours as the Ashram—are the minimum of inner discipline that our Aspiration should give to itself?

These rare moments of silence and the effort to concentrate together—if not to meditate—are they not an opportunity to receive your force and to open ourselves a little more to you and to Sri Aurobindo, helping to form our collective soul?

Without any wish to impose anything on anybody from outside, is not this elementary discipline, however, necessary in the beginning?

Concentrating together is indeed a very good thing and helps you to become conscious. But it cannot be imposed. I advise you and them to organise this moment of silence *daily* for all those who want

to participate, but without imposing anything on the others. It is not compulsory but it is good.

13.11.1970

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Should I spend some time in solitude?

It is the old methods of yoga which demand silence and solitude.

The yoga of tomorrow is to find the divine in work and in relation with the world.

Look within yourself, reflect upon it and tell me what your choice is.

24.1.1971

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Several among us have passed or are passing through a period of mental disequilibrium and incoherence. What attitude should we take towards those who are in this state? What should we do and not do to avoid passing through these crises?

Calm, Peace, Tranquillity always, and always to speak as little as possible and to act only when it is necessary. To avoid unconsciousness as much as possible.

17.2.1971

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True spirituality is very simple.

6.3.1971

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Spirituality is supreme simplicity.

6.3.1971*

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The egoistic vital reactions must disappear before anything serious can be done.

3.5.1971

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According to my experience people fall into *tamas* when they go into solitude.

Oct., 1971*

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It is not what you do but the spirit in which you do it that is important for the integral Yoga.

1971*

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... Divine Mother, I implore you to illumine and put a living faith in this dark area in me.

Do not give any importance to that part and it will lose its strength and little by little even its existence.

My love and blessings are always with you.

1971

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Those who are ready for the transformation can do it anywhere. And those who are *not* ready cannot do it wherever they are.

12.11.1971*

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The guidance is in your heart. Go ahead according to your inspiration.

14.1.1972*

To find the psychic one must conquer the desires of the vital and silence the mind and then make a sincere submission to the Divine of whom the psychic is the instrument in man.

The inner contact with the psychic is a concrete and undeniable fact which imposes itself on all sincere consciousness.

5.4.1972*

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Have faith in the Divine, and go deep inside yourself. My help is always with you.

7.4.1972*

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The best way to get rid of the rule of the ego is to find the psychic being, instrument of the Divine in the human beings.

Go deep in yourself (i.e. the heart region) and aspire steadily. The true meeting of the psychic is unmistakable.

8.5.1972*

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Have faith and go on.

13.7.1972

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Why is there this dark and stupid personality in me? Does it lie hidden in everyone, or am I a specially difficult case?

Certainly you are not the only one. Many are like this. Only those who have centred their whole being around the *conscious control* of the psychic can cure themselves of it.

July, 1972

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... when the inner state is ready for the next step, you will guide it directly or indirectly the way you wish.

The next step is finding your psychic being and uniting with it.

10.8.1972*

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Any advice?

Be steady and confident.

3.9.1972*

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The Divine is everywhere and in everything; and we are created to discover the Divine and to unite with the Divine for his manifestation.

17.9.1972*

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(Regarding a problem)

One should read Sri Aurobindo and know the answer.

19.10.1972*

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(About premonitions)

They come to warn us. If one is quiet, one can understand the things to come, and try to prevent them.

+12.11.1972*

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Everybody is imperfect and has to progress. Keep firm and confident.

17.12.1972*

The mind does not know truly; aspire sincerely to the supermind.

Jan, 1973*

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It is not what you do but the spirit in which you are doing it that makes Karmayoga.

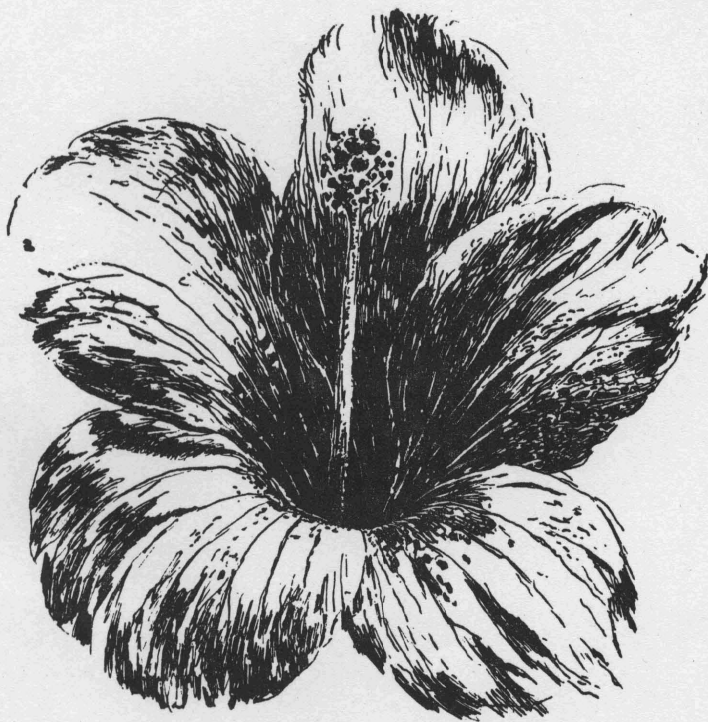
+5.2.1973

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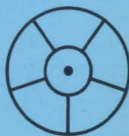
How to learn to receive a solution for problems?

I cannot give it mentally; it is to be received inwardly.

17.2.1973*



The Auroville Flower



Earth Needs a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions; a place where 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.

— The Mother