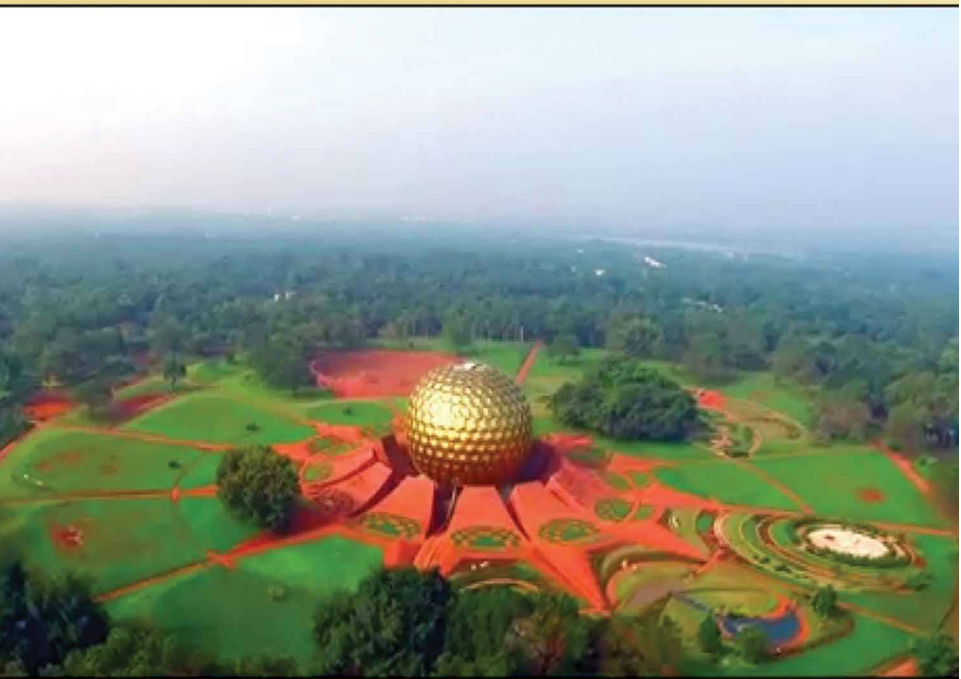


All India Magazine

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*The City of Dawn*

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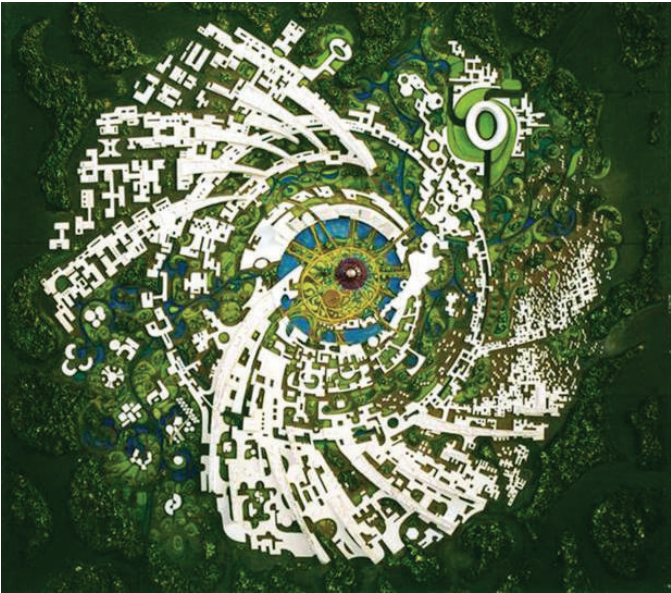
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# The City of Dawn

*Matter shall reveal the Spirit's face. — Sri Aurobindo*

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*Editorial note: Despite a long history of unending wars, deep within mankind has always nurtured, the aspiration for a happier, peaceful and harmonious group life. This aspiration has taken various forms in man's religious and secular thought. But so far we have only succeeded in temporary adjustments and not the real unity. Perhaps the true basis is missing. This time, armed with the Supramental Consciousness, we see this attempt begin again initiated by the incarnate Divine Herself. It is this aspiration for a more luminous, harmonious and beautiful existence that we see at the roots of Auroville, a divine project, initiated guided and supported by the Divine Mother. It is no doubt a dream project for humanity, but a dream of the Supreme Lord Himself. On the occasion of the 50th anniversary of the birth of Auroville, we dedicate this issue to the birth of this universal township of the Divine Mother.*



Aerial view of the design for Auroville township

### ***Universal town***

*Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities.*

*The purpose of Auroville is to realise human unity.*  
CWM 13: 188

*The Mother*

## Dream of the Supreme

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 no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one’s living but a way to express oneself and to develop one’s capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual’s subsistence and sphere of action.”

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.

CWM 13: 188-190

## **An Ideal Town**

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 A 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.....

CWM 13: 251

## **An early formation**

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.

CWM 13: 256-57

*... the disciples will stay here (Ashram)?*

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.

*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.

CWM 13: 256



## **Discovering the food of tomorrow**

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.

CWM 13: 263

## **A study and research into a new way of life**

....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 would 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. ...

I want to insist on the fact that it will be an experiment, it is for making experiments — experiments, research, study.

CWM 13: 263-64

### **Individual participation according to the means**

*"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." ...*

*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. ...

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.

CWM 13: 265-65

### **Replacing Mind with a spiritualised consciousness**

*“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.

*(Silence)*

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

CWM 13: 267

**The Mother**



**Beauty of the New Creation (Beauty of Auroville)**

*The new creation strives to better manifest the Divine.  
(Spiritual significance and explanation given by the Mother)*

*Botanical name: Hibiscus rosa-sinensis 'Debbie Ann'*

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!

CWM 13: 191

**The Mother**

## Birth of Auroville

28. 2. 68.

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.



February 28, 1968

(Message for the Inauguration of Auroville)

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.

CWM 13: 193

## **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.

CWM 13: 193



### **Realisation of the New Creation (Realisation of Auroville)**

*It is for this that we must prepare.*

*(Spiritual significance and explanation given by the Mother)*

*Botanical name: Hibiscus rosa-sinensis 'Vasco'*

## **To be a willing servitor of the Divine**

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 (*Mother laughs*), "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.

CWM 13: 269

## **At last a place: The city with a difference**

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.

CWM 13: 195-96

## **The Ashram and Auroville**

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.

CWM 13: 205

*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.

CWM 13: 203-04

**(Written for a UNESCO committee)**

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.

CWM 13: 204

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**MESSAGE FOR UNESCO**

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

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

*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.*

CWM 13: 215



## Purpose of Auroville

### The imminent catastrophe & occult action

For external reasons, I was looking at the sorry state in which all countries find themselves, the truly painful and dangerous conditions of the earth, and there was a sort of all-embracing vision showing how nations have acted and are increasingly acting in a growing Falsehood, and how they have used all their creative power to create such formidable means of destruction, with, at the back of their minds, the really childish notion that the destruction would be so terrible that no one would want to use them. But they don't know that things have a consciousness and a force of manifestation, and that all those means of destruction are pressing to be used; and even though men may not want to use them, a force stronger than they will be pushing them to do so.

Then, seeing all this, the imminence of the catastrophe, there was a sort of call or aspiration to bring down something that could at least neutralize that error. And it came, an answer ... I can't say I heard it with my ears, but it was so clear, so strong and precise that it was indisputable. I am obliged to translate it into words; if I translate it into words, I may say something like this: "That's why you have created Auroville."

And with the clear vision that Auroville was a center of force and creation, with ... a seed of truth, and that if it could sprout and develop, the very movement of its growth would be a reaction against the catastrophic consequences of the error of armament.

*The Mother: Conversations with a disciple, September 21, 1966*

## **Auroville: The last hope**

I found this very interesting because this birth of Auroville wasn't preceded by any thought; as always, it was simply a Force acting, like a sort of absolute manifesting, and it was so strong [when the idea of Auroville presented itself to Mother] that I could have told people, "Even if you don't believe in it, even if all circumstances appear to be quite unfavorable, I know that Auroville will be. It may be in a hundred years, it may be in a thousand years, I don't know, but Auroville will be, because it has been decreed." So it was decreed — and done quite simply, like that, in obedience to a Command, without any thought. And when I was told that (I say, "I was told," but you understand what I mean), when I was told that, it was to tell me, "Here is why you have made Auroville; you are unaware of it, but that's why...." Because it was the last hope to react against the imminent catastrophe. If some interest is awakened in all countries for this creation, little by little it will have the power to react against the error they have committed. ...

And naturally, when I was shown that, I understood; I perceived how the creation of Auroville has an action in the invisible, and what action. It's not a material, outward action: it's an action in the invisible. And since then, I have been trying to make countries understand it, of course not outwardly because they all think they're much too clever to be taught anything, but inwardly, in the invisible. ...

All this is simply to tell you that if nations collaborate in the work of Auroville, even to a very modest extent it will do them good — it can do them a lot of good, a good that can be out of proportion to the appearance of their actions.

*The Mother: Conversations with a disciple, September 21, 1966*

## **A collective creation**

I am speaking of the countries' collaboration in creating something. It's not when Auroville has been completed: it's the nations' collaboration in creating something — but creating something founded on the Truth instead of a rivalry in Falsehood's creation. It's not when Auroville is ready — when Auroville is ready, it will be one town among all other towns and it's only its own capacity of truth that will have power, but that ... remains to be seen.

No, the point is a combined interest in building something founded on the Truth. They have had a combined interest (combined without any mutual liking, of course) in creating a power of destruction built on Falsehood; well, Auroville means diverting a little of that force (the quantity is minor, but the quality is superior). It's truly a hope — it's founded on a hope — of doing something that can be the beginning of a harmony.

No, it's right now, right now. The force of propagation is far greater, it's out of proportion to the transmitting center [Mother], which, on a world scale, is so to say unknown and almost nonexistent. But the center, the power of radiation and propagation is out of proportion, it's rather remarkable: the response [to Auroville] is everywhere, everywhere; a response from new Africa, a response in France, a response in Russia, a response in America, a response in Canada, and a response in numerous countries, in Italy ... everywhere, everywhere. And not just individuals: groups, tendencies, movements, even in governments....

*The Mother: Conversations with a disciple, September 21, 1966*

## **The spirit of Auroville**

...when I tell people that the creation of a city like Auroville has more weight in the earth's history than all the groups of the world, they don't believe me. They don't believe me, to them it's totally unimportant, a fancy.

Once I asked Sri Aurobindo (because we had talked about Auroville a great deal, there were lots of difficulties), I asked him (because it was an idea I had — not an "idea" but a need that expressed itself some thirty years ago — more than thirty, almost forty years ago), so I asked him, and he answered me this (which I told you, I think): *"It is the best chance men have to avoid a general conflict."* There.

So, since he told me that, I have been working very seriously. Of course, it wasn't "said," it was lived.

Only, I see quite clearly that they don't believe in it, there is no one who feels. So does it ...? And the concrete materialisation of the spirit of Auroville hasn't taken place yet, it doesn't exist, there isn't in the earth atmosphere a formation of the "spirit of Auroville," which is a spirit ... (*Mother remains absorbed for a long time*) ... At bottom it is "The art of building unity out of complexity." Without uniformity, you understand: unity through harmony in complexity, with each thing in its place. ...

But what Sri Aurobindo meant was that the movement, the general movement was towards a catastrophe, and this was to divert the current of force.

*The Mother: Conversations with a disciple, October 25, 1967*

## **A centre of transformation**

Auroville is intended to hasten the advent of the supramental reality upon earth. The help of all those who find that the world is not what it ought to be is welcome. Each one must know if he wants to associate himself with an old

world on the verge of death, or to work for a new and better world ready to be born.

*The Mother: Conversations with a disciple, 1st February 1972*

*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.

CWM 13: 219

### **True freedom**

Someone from Auroville wrote to me that he thought he had come here to obey no one but himself (or words to that effect), but he noticed there are rules and laws. And he said, "I am not going to do any of this; I am a free man and refuse to do this." This was reported to me, naturally, so I wrote to him: "One is free only when one is conscious of the Divine and conscious that it is the Divine who makes decisions in everyone, otherwise one is the slave of one's desires, one's habits, of all conventions...." I sent him that, and he kept quiet.

That's what I wanted to add here [to this aphorism]. We should say: One is free only when it is the Divine who makes decisions in each of us, otherwise men are the slaves of their desires, their habits, of all conventions, all laws, all rules.... And the more they think themselves free, the more bound they are!

*The Mother: Conversations with a disciple, February 7, 1970*

## Building the Future City

### Need for sincerity

People must feel it; it should be so strong that the sheer force of our sincerity would drive them out — that's what they have to feel. At that point, we will be what we should be. The power of the realisation — of the sincerity of the realization — is such that it's unbearable to those who are insincere....

If in all sincerity we are on the side of the Divine, we are all we should be.

That's what Sri Aurobindo always said. If men only knew this: if in all sincerity — in all sincerity — they give themselves to the Divine and side with the Divine, they become all they should be.

It may take time, there may be turmoil and difficulty — you must be ... inflexible: -I am for the Divine and the divine manifestation, in spite of everything and anything." Voilà. Then it is omnipotence — *Even Over Death*.

I am not saying tomorrow, I am not saying immediately, but ... it's a certainty.

*The Mother: Conversations with a disciple, April 4, 1972*

### Conditions for living in Auroville

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.

CWM 13: 191

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.

\*

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.

\*

*Divine Mother, How dependent is the building of Auroville upon man's acceptance of spirituality?*

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

CWM 13: 197

### **(Message for the first anniversary of Auroville)**

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.

\*

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.

CWM 13: 200-01

## Auroville and the Religions

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.

\*

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....

CWM 13: 206

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.

CWM 13: 191

**The Mother**



By mystic means I mean the way of those who withdraw from life, like the monks, the people who withdraw into convents, or like 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 supreme 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 super-human being. And so if we go away, if we leave life, if we reject life, then we will never be ready to do that.

But if you had read Sri Aurobindo, you would have understood, you would not have asked this question. It is because there is a lack of preparation from the intellectual point of view. You want to know everything without having studied.

CWM 13: 330-31

### **What is religion in the context of a higher Truth**

*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.

*CWM 13: 207*

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.

\*

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

*CWM 13: 202*

### **To Be a True Aurovilian**

1. The first necessity is the inner discovery in order to know what one truly is behind social, moral, cultural, racial and hereditary appearances.

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

2. One lives in Auroville in order to be free from moral and social conventions; but this freedom must not be a new slavery 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 to our action is put at our disposal according to the place we must occupy.

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

4. Work, even manual work, is something indispensable for the inner discovery. If one does not work, if one does not put his consciousness into matter, the latter will never develop. To let the consciousness organise a bit of matter by means of one's body is very good. To establish order around oneself helps to bring order within oneself.

One should organise one's life not according to outer and artificial rules, but according to an organised inner consciousness, for if one lets life go on without subjecting it to the control of the higher consciousness, it becomes fickle and inexpressive. It is to waste one's time in the sense that matter remains without any conscious utilisation.

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 to us what this new species must be, and meanwhile the best course is to consecrate oneself entirely to the Divine.

CWM 13: 207-08

### **There is always a progress to be made**

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 present. Put on the

earth 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.

But 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.

CWM 13: 311-12

**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.

CWM 13: 202

**The Mother**

## **No limit to the growth of consciousness**

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 every day the lesson that is needed to truly be an Aurovilian. To learn every day 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 by becoming 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 need. 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, developing, progressing. Growth is the sign of

youthfulness 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.

CWM 13: 312-13

**The Mother**



**Power of Spiritual Beauty (Spiritual beauty of Auroville)**

*Spiritual beauty has a contagious power.*

*(Spiritual significance and explanation given by the Mother)*

Botanical name: Hibiscus Hawaiian

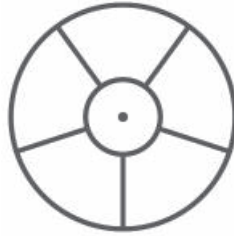
*Each man has his solution, and that is the great difficulty. To be in the Truth, each one has his solution. And yet we must find a way for all these solutions to work together.*

*So the framework 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.*

CWM 13: 311

**The Mother**

## Symbol of Auroville



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.

CWM 13: 212

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.

CWM 13: 217

*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.

CWM 13: 219

## A new form of social living

*(Someone asked about proper arrangements for the birth of an Auroville child. Mother advised that only the doctor and the father should be present, and added:)*

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

\*

... Of course the whole idea of marriage is amusing because I consider the thing childish.

You know in Auroville there will be no marriages. If a man and a woman love each other and want to live together they may do so without any ceremony. If they want to separate they can also do so freely. Why should people be compelled to stay together when they have ceased to love each other?

A lot of crimes would be prevented if people were free in this respect. They would not have to hide things from one another or even commit crimes to be separated. Of course, if they truly love each other they will continue to live together always naturally, without being forced to do so by any law. That is why this ceremony and ritual of marriage is so childish.

Children born in Auroville will have no family name. They will have just the first name.

CWM 13: 236

*(Mother suggested that the following letter of hers about marriage be published with the statement above.)*

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life — that is the very foundation of marriage, but you already know that it is not enough.



To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other — that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other — that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once — that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.

*CWM 13: 236-37*

### **We want to change the life**

The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will.

For your part, you have no orders to give. 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 (*gesture of rejecting something forcefully*)... *that must be expelled!*

That is why alone, we are nothing at all. This is life. We do not act for ourselves. We do not act from our 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 feel the greatest tenderness for our physical enemy. When you have felt that, you will understand. That is the whole limitation, the whole limitation.

When conflicts arise, and they arise all the time, for all of us — immediately it is as if one were drawing back into one's own skin. For that is what happens: each one draws back inside himself. But the difficulty is that even when one has relatively little personal will, if the person next to you expresses a personal will, it is exactly... First of all it creates a reaction and then too, if you are more or less in agreement with it, you take this will, you see, and you begin to reflect it all around. So you can see what happens. And that is going on all the time. First one person has a will, and then another, and so on, endlessly. That is happening everywhere; the strongest will prevails. It is worthless, worthless.

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 we ourselves. The greatest objection is: How can we know the divine Will? But as a matter of fact, I tell you: if you sincerely renounce your personal will, you will know. ...

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 called God, to enter into relation with God, they

have abandoned life. They have said, "Life is an obstacle. We shall abandon life for that." So, in India you had the sannyasins who renounced everything; in Europe you had the monks and the ascetics. Well, they can escape, even though when they are reborn they will have to begin all over again. But life remains as it is.

CWM 13: 332-34

### **To be a true Aurovillian**

*What must one be to be a true Aurovillian? You put the question like that. What must one be to be a true Aurovillian?*

(To A) Do you have any ideas?

*For me, the first thing, to really be an Aurovillian, is the will to consecrate oneself wholly to the Divine.*

That is good, it is good; but there are not many like that. (To G) Here, give me a piece of paper. I'm going to write that down as number one.

*(Mother writes) "To Be a True Aurovillian."* I have written it with only one "I" on purpose.

So, we shall see about number two.

From the point of view of behaviour, of more-down-to-earth things, for example: We want to be free from all moral and social conventions. But that is where we have to be very careful! One must not liberate oneself from these things by sinking below them into licence and the blind satisfaction of desires; one must liberate oneself from these conventions by rising above them and by eliminating desires, and replace moral rules by obedience to the Divine.

\*

We have been given a body not to reject it but to make it into something better. 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. It is by an enlightened physical culture 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 important place, which should be given to it. ...

And this cultivation of the body 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.

That will be part of the long list.

\*

There! I have written number two: "The Aurovilian does not want to be a slave to his desires." It is a major resolution.

*CWM 13: 335-37*

**The Mother**

### **Habits that lower the consciousness**

The people who live in Auroville and insist on following all the old habits—the old ones and the new ones too — which harm the consciousness, which lower the consciousness, things like smoking, drinking and, of course, drugs... all that, it is as if you were cutting pieces off your being. In the Ashram, naturally, I said No. We want to grow in consciousness; we do not want to descend into the pit of desires. To those who refuse to understand I say: the aim of Auroville is to discover a new, deeper, more complete, more perfect life and to show the world that tomorrow will be better than today.

Some people believe that smoking, drinking, etc. will

form part of the life of tomorrow. That is their business. If they want to go through this experience, let them do it. 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. It is their own business. It is their own business. If they want to go through this experience, let them do it. But the Ashram is not the place for it. Thank God, at the Ashram we have learnt that life is something else. True life is not the satisfaction of desires. I can affirm from experience that all the experiences brought by drugs, all that contact with the invisible world, can be had in a much better, more conscious and controlled way without drugs. Only, one must control oneself. It is more difficult than swallowing poison. But I am not going to preach.

When and if Auroville becomes the example of a higher life, having conquered all desires and opened itself to higher forces, then we will be able to go everywhere. When the Aurovilians become lights moving in the world, they will be welcome.

CWM 13: 345

### **A more divine life and not an animal life**

I am not concerned about legality, I am not concerned about laws or conventions. But what I do want is a more divine life and not an animal life. ...

We are here to give up all desires and turn towards the Divine and to become conscious of the Divine. The Divine we seek is not remote and inaccessible. He is at the core of His own creation and what He wants us to do is to find Him, and by our personal transformation to become capable of knowing Him, of uniting with Him and, in the end, of manifesting Him consciously. This is what we should consecrate ourselves to, this is our true reason for existence. And our first step towards this sublime realisation is the manifestation of the supramental Consciousness.

CWM 13: 347

## Strive for order, harmony, beauty

We must strive for Order, Harmony, Beauty and ... collective aspiration — all the things which for the moment are not there. We must ... you see, being the organizers, our task is to set the example of what we want others to do. We must rise above personal reactions, be exclusively attuned to the divine Will and be the docile instruments of the divine Will — we must be impersonal, without any personal reaction.

We must “be” in all sincerity. What the Divine wants — let it be. That’s all. If we can be that, then we are as we ought to be, and that is what we must become. For the rest ... for all the rest, we do the best we can.

I know it’s not easy, but we are not here to do easy things; the whole world is there for those who like an easy life. I would like people to feel that coming to Auroville does not

### Power of Success

(Success of Auroville)

*The power of those who know how to continue their effort.*

*(Spiritual significance and explanation given by the Mother)*

Botanical name:  
Hibiscus rosa-sinensis



*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.

CWM 13:201

**The Mother**

mean coming to an easy life — it means coming to a gigantic effort for progress. And those who don't want to keep up with it should leave. That's how things stand. I wish It were so strong — the need for progress, for the divinisation of the being, so intense — that those who are unable (unable or unwilling) to adjust to it would leave by themselves: "Oh, this is not what I expected." As it is now, all those who want an easy life and to do what they please as they please, say, "Let's go to Auroville!" It should be just the opposite. People should know that coming to Auroville means an almost superhuman effort for progress.

It is the sincerity of our attitude and effort which makes a difference. People should feel that insincerity and falsehood have no place here — they just don't work, you can't fool people who have devoted their entire life to go beyond humanity.

There is only one way to be convincing — it is to be that.

Then we'll stand strong, we'll have all the divine force on our side.

We are here to prepare a superhumanity, not to fall back into desires and easy life — no.

*The Mother: Conversations with a disciple, April 4, 1972*



### **Miracle (Air of Auroville)**

*Marvellous, strange, unexpected.*

*Spiritual significance and explanation given by the Mother*

*Botanical name: Memecylon tinctorium*

## Matrimandir: The Soul of Auroville

### The fiery point that called her now

*In the luminous stillness of its mute appeal  
It looked up to the heights it could not see;  
It yearned from the longing depths it could not leave.*

*In the centre of his vast and fateful trance  
Half-way between his free and fallen selves,  
Interceding twixt God's day and the mortal's night,  
Accepting worship as its single law,  
Accepting bliss as the sole cause of things,  
Refusing the austere joy which none can share,  
Refusing the calm that lives for calm alone,  
To her it turned for whom it willed to be.*

*In the passion of its solitary dream  
It lay like a closed soundless oratory  
Where sleeps a consecrated argent floor  
Lit by a single and untrembling ray  
And an invisible Presence kneels in prayer.  
On some deep breast of liberating peace  
All else was satisfied with quietude;  
This only knew there was a truth beyond.  
All other parts were dumb in centred sleep  
Consenting to the slow deliberate Power  
Which tolerates the world's error and its grief,  
Consenting to the cosmic long delay,  
Timelessly waiting through the patient years  
Her coming they had asked for earth and men;  
This was the fiery point that called her now.*

*Savitri: 332*

**Sri Aurobindo**



## Matrimandir

*(Laying of the foundation stone of the Matrimandir. Mother gives the following message:)*

“Let the Matrimandir be the living symbol of Auroville’s aspiration for the Divine.”

\*

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.

\*

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.

CWM 13: 223-224

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





*(Significance of the four pillars of Matrimandir)*

North Mahakali East Mahalakshmi  
South Maheshwari West Mahasaraswati

\*

*(Significance of the twelve underground rooms which will radiate from the Matrimandir foundation)*

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

*(Significance of the twelve gardens surrounding the Matrimandir)*

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

CWM 13: 226

## Centre of the city

A's idea is an island at the centre, with water around it, running water, which will provide the whole water supply for the city; and when it has passed through the city, it will be sent to a pump house, and from there it will go out to irrigate all the surrounding cultivated lands. So this Centre is like a small island and on it is what we called at first the "Matrimandir" — which I always see as a very big room, absolutely bare, receiving a light that comes from above, arranged in such a way that the light from above would be concentrated on one place where there would be... whatever we want to put as the centre of the city. At first, we had thought of Sri Aurobindo's symbol, but we can put whatever we want. Like that, with a ray of light striking it all the time, which turns, turns, turns... with the sun, you understand. If that is properly done, it will be very good. And then underneath, so that people can sit and meditate, or simply rest, *nothing*, nothing, except something comfortable underneath so that they can sit without getting tired, probably with some pillars, which would serve as back-rests at the same time. Something like that. And that is what I always see. And the room should be high, so that the sun can enter as a *ray*, according to the time of day, and strike the centre which will be there. If that is done, it will be very good. ...

This idea of the ray of sun... when I look, at once that is what I see. And a ray of sun which could come at all times — it would be arranged in such a way that it comes all the time (*gesture following the movement of the sun*). And then, something would be there, a symbol, which would be both upright so that it can be seen all around, and flat to receive the light fully. What?... And let it not become a religion, for heaven's sake! ...

CWM 13: 277-78



### **The interior**

I saw clearly — very, very distinctly.... That is to say it was like that and it is still like that, it is there (*gesture indicating an eternal plane*)... the interior of this place....

It will be a kind of hall like the inside of a column. No windows. The ventilation will be artificial, with those machines (*gesture indicating an air-conditioner*) and only a roof. And the sun striking the centre. Or when there is no sun — at night and on cloudy days — an electric spotlight.

And the idea is to build right now a sort of example or model to hold about a hundred people. When the town is built and we have had the experience, we will make it into something big. But then it will be very big, to hold a thousand to two thousand people. And the second one will be built around the first: that means, the first one will not go until the second one is finished.

That is the idea.....

It will be a tower with twelve facets, each facet represents a month of the year; and up above, the roof of the tower will be like this (*gesture indicating a roof which slopes upwards from the sides to the centre*).

And then, inside, there will be twelve columns. The walls and then twelve columns. And right at the centre, on the

floor, there is my symbol, and above it four of Sri Aurobindo's symbols, joined to form a square, and above that... a globe. If possible, a globe made of transparent material, and with or without light inside, but the sun should strike the globe; then according to the month, the time, it will be from here, from there, from there (*gesture indicating the movement of the sun*).

You understand? There will always be an opening with a ray. Not a diffused light: a ray which strikes, which should strike. It will require some technical knowledge to be able to carry it out, and that is why I want to make a design with an engineer.

And then, there will be no windows or lights inside. It will always be in a kind of clear half-light, day and night — by day with the sun, by night with artificial light. And on the floor, nothing, just a floor like this one (*in Mother's room*). That is to say, first wood (wood or something else), then a sort of rubber foam, thick, very soft, and then a carpet. A carpet everywhere, everywhere except at the centre. And people will be able to sit everywhere. And the twelve columns are for people who need support for their backs!

CWM 13: 280-81

## The Mother



### Progress of the New Creation (Progress of Auroville)

*Each must find the activity favourable to his progress.*

*Spiritual significance and explanation given by the Mother*

*Botanical name: Hibiscus rosa-sinensis*



### **A place to stay in silence and concentration**

It is a kind of tower with twelve regular facets, which represent the twelve months of the year, and it is absolutely empty.... And it must be able to hold from a hundred to two hundred people. And then, to support the roof there will be twelve columns inside (not outside), and right at the centre, well, the object of concentration.... And with the collaboration of the sun, all the year round the sun should enter as rays: no diffusion, an arrangement must be made so that it can enter as rays. Then according to the time of day and the month of the year, the ray will turn (there will be an arrangement up above) and the ray will be directed onto the centre. At the centre there will be the symbol of Sri Aurobindo, supporting a globe. A globe which we shall try to make from something transparent like crystal or... A big globe. And then, people will be allowed in to concentrate— (*Mother laughs*) to learn to concentrate! No fixed meditations, none of all that, but they must stay there in silence, in silence and concentration. ...

But the place is absolutely... as simple as possible. And the floor in such a way that people are comfortable, so that

they don't have to think that it hurts them here or it hurts them there!...

And in the middle, on the floor, my symbol. At the centre of my symbol we will put, in four parts, like a square, four symbols of Sri Aurobindo, upright, supporting a transparent globe. That has been seen.

CWM 13: 284-85

### **A place to find one's consciousness**

And then, there are no doors, but... going deep down, one comes up again into the temple. One goes under the wall and comes up again inside. Again it is a symbol. Everything is symbolic.

And then there is no furniture, but on the floor, like here, there is first wood, probably, then over the wood a thick "dunlop" and over it a carpet, like here. The colour is yet to be chosen. The whole place will be white. I am not sure if the symbols of Sri Aurobindo will be white... I don't think so. I did not see them white, I saw them in an indefinable colour between gold and orange, a kind of colour like that. They will be upright. They will be carved in stone. And a globe which is not transparent but translucent. And then, right at the bottom (*below the globe*), there will be a light which will be directed upwards, shining diffusely into the globe. And then, from outside, there will be rays of light falling onto the centre. And no other lights, no windows, electric ventilation.

And not a single piece of furniture, nothing. A place... for trying to find one's consciousness.

Outside, it will be something like that (*Mother unrolls another plan*). We don't know if the roof will be completely pointed or... very simple, very simple. It will be able to hold about two hundred people.

CWM 13: 289

## Visions of Champaklal

### **The golden figure (4.1.1979)**

The Matrimandir that I saw this time was superb, wonderful beyond imagination. I saw above Matrimandir, standing in space, a huge figure reaching the heavens and enveloping the whole of Auroville. It could be described only as extremely majestic and grand, immeasurably vast, stupendous, exceedingly resplendent, scintillating, golden, radiant and with an absolutely fascinating form.

One by one innumerable hands arose from each part of the body of that figure. Little by little, the figure began to rise up and up and, as it did so, hands appeared on its lower part also. After a while the figure gradually began to descend. At this time all its palms were open and spread out in space. A crystalline liquid was spreading forth everywhere from those palms. It was a very bright glistening liquid and it covered all Matrimandir and then, from Matrimandir itself, streams of that crystalline liquid began to emerge and the whole of Auroville was turned into a large lake filled with that liquid.

Far off countless men, boys and girls were visible on all the four sides and they were watching with joy the crystalline lake. At last they began to enter into the lake one by one. Some of them were floating above while some were merged inside; but the liquid was so transparent that all the persons were visible.

Then that multi-handed figure came out of the lake, but this time, instead of hands, all its body was full of eyes. Afterwards the figure in the form of a golden light began to ascend, and mid-way it became stationary. Then, like rays from the sun, golden light spread out from the figure and began to spread all around.



Then lo! there was no lake. In its place, there was a big beautiful garden. At different places, the buildings were bright with that golden light. The atmosphere was full of fragrance of many kinds spreading out from many flowers. Along with this was heard the ringing of many bells accompanied by sweet music.

*Visions of Champaklal: pp.88-89*

### **Vision of Auroville Foundation Ceremony (21.2.1979)**

I saw the Mother with Her supreme sweet smile, pouring all Her love. The Hall was filled with supreme Love. She caressed my head for a few seconds, with both hands, and put Her seal on my forehead by way of a soft kiss. I saw in the Hall nothing except brilliant golden Light. I felt She covered both my eyes with Her palms, the way She used to do when She was in Her physical body.

I saw the Auroville Foundation Ceremony of 28th February 1968 as I had heard it being narrated to the Mother then. But now I saw all with an inner significance. I saw the Mother just above each youth participating in the Foundation Ceremony, with Her beatific, sweet, supreme smile. She radiated bright golden light and Her Divine Love. This reminded me of Krishna's Ras Lila. Each participant was on a lion, holding his country's flag in one hand and the earth of his land in the other, marching towards the Foundation Urn. The whole sight was magnificent. The lions were beautiful and most majestic in a shining golden colour. Their huge manes were almost touching the ground. The whole atmosphere was permeated with some unseen substance. This day of 28th February 1968 was unique in the world's history — as expressed in an ancient Sanskrit saying it has never happened before and will not occur in the future!

*Visions of Champaklal: p.92*

There in the supramental Gnosis is the fulfilment, the culminating height, the all-embracing extent of the inner adoration, the profound and integral union, the flaming wings of Love upbearing the power and joy of a supreme Knowledge. For supramental Love brings an active ecstasy that surpasses the void passive peace and stillness which is the heaven of the liberated Mind and does not betray the deeper greater calm which is the beginning of the supramental silence. The unity of a love which is able to include in itself all differences without being diminished or abrogated by their present limitations and apparent dissonances is raised to its full potentiality on the supramental level. For there an intense oneness with all creatures founded on a profound oneness of the soul with the Divine can harmonise with a play of relations that only makes the oneness more perfect and absolute. The power of Love supramentalised can take hold of all living relations without hesitation or danger and turn them Godwards delivered from their crude, mixed and petty human settings and sublimated into the happy material of a divine life.

CWSA 23-24: 168-69

**Sri Aurobindo**



**Beauty of Supramental love (Flower of Auroville)**

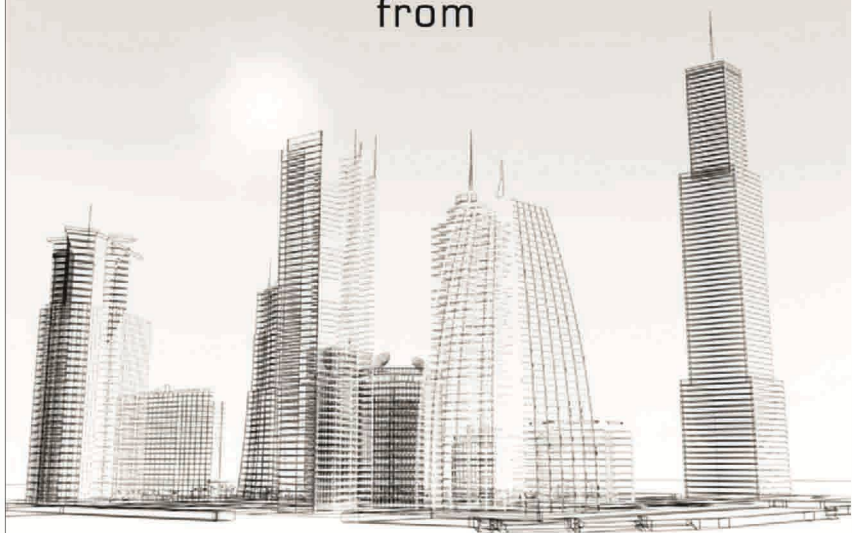
**It invites us to live at its height**

*Spiritual significance and explanation given by the Mother*

*Botanical name: Hibiscus rosa-sinensis*



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*Dr. Nidhi Gogia*

*Mother of Soham Sharma, Grade 2*



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