

All India Magazine

February 2024



Auroville

(The City the Earth Needs)



Beauty of Supramental love (Flower of Auroville)

It invites us to live at its height

(Spiritual Significance and explanation of the flower given by the Mother)

Botanical name: Hibiscus rosa-sinensis

Chinese hibiscus, Hawaiian hibiscus, Rose-of-China

Cover Picture

Bonfire of 28 February (birthday of Auroville)
with Matrimandir in the background

The City the Earth Needs

(Message for the first anniversary of Auroville, 28 Feb 1969)

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

Blessings.

CWM 13: 200

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AUROVILLE

(The City the Earth Needs)

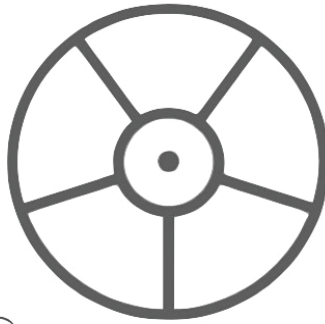
Matter shall reveal the Spirit's face. — Sri Aurobindo



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Editorial note: Much has been written about Auroville based on each one's understanding of the 'City of Dawn' initiated by the Mother on the 28th February 1968. In this issue we try to weave together some of Her writings and conversations on the subject to have a clearer and comprehensive view regarding what Auroville stands for and more importantly what it is meant to be.



Auroville

The dot at the center represents unity, the Supreme.

The inner circle represents the creation, the conception of the city; [Auroville].

The petals represent the power of expression, the realisation.

CWM 13: 212

The Mother

One needs to have an absolutely transparent sincerity. Lack of sincerity is at present the cause of difficulties.

Insincerity is in all men. There are perhaps a hundred totally sincere men on earth. Man's very nature is what makes him insincere. It's very complicated, for he is constantly cheating with himself, hiding the truth from himself, finding excuses for himself. Yoga is the way to become sincere in all the parts of one's being.

It is difficult to be sincere, but one can at least be mentally sincere — this is what one can demand from Aurovilians.

The Force is there, present as never before; what prevents it from descending and being felt is men's insincerity. The world is steeped in falsehood, all relationships between men have so far been based only on falsehood and deceit. Diplomacy between nations is based on falsehood. They claim they want peace and on the other hand arm themselves. A transparent sincerity in man and between nations will alone permit the coming of a transformed world.

Auroville is the first attempt in the experiment. A new world will be born if men consent to strive for transformation and the search for sincerity — it can be done. It took millennia to evolve from animal to man; today man, thanks to his mind, can accelerate things and will a transformation towards a man who will be God.

This transformation with the help of the mind, through self-analysis, is a first stage; afterwards, vital impulses must be transformed — which is far more difficult; then, most of all, the physical: each cell of our body will have to become conscious. It is the work I am doing here. It will allow the conquest of death. It's another story; that will be future mankind, perhaps in centuries, perhaps sooner. It will depend on men, on peoples.

Auroville is the first step towards this goal.

The Mother: Conversation with a disciple, Feb 28, 1968

Conception of Auroville

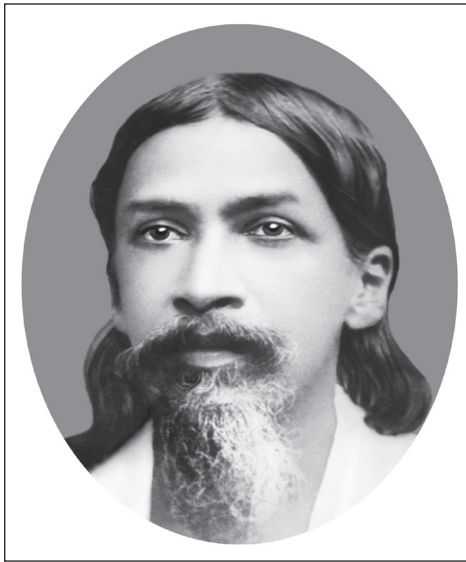
For a long time, I had had a plan of the "ideal city," but that was during Sri Aurobindo's lifetime, with Sri Aurobindo living at its center. Afterwards... I was no longer interested. Then, we took up the idea of Auroville again (I was the one who called it "Auroville"), but from the other end: instead of the formation having to find the place, it was the place (near the Lake) that caused the formation to be born; and up to now I took a very secondary interest in it because I hadn't received anything direct. Then that little H. took it into her head to have a house there, near the Lake, and have a house for me next to hers to offer me. And she wrote to me all her dreams; one or two sentences suddenly awakened an old, old memory of something that had tried to manifest — a creation — when I was very small (I don't remember what age), and that had again tried to manifest at the very beginning of the century when I was with Théon. Then I had forgotten all about it. And it came back with that letter: suddenly I had my plan of Auroville. Now I have my general plan; I am waiting for R. to make the detailed plans because since the beginning I have said, "R. will be the architect," and I have written to R.

The Mother: Conversation with a disciple, June 23, 1965

All here shall be one day her sweetness' home,
All contraries prepare her harmony;
Towards her our knowledge climbs, our passion gropes;
In her miraculous rapture we shall dwell,
Her clasp shall turn to ecstasy our pain.
Our self shall be one self with all through her.

Savitri: 314

Sri Aurobindo



What is the fundamental difference between the Ashram's ideal and Auroville's?

There is no fundamental difference in the attitude with regard to the future and the service of the Divine.

But people in the Ashram are regarded as having dedicated their lives to the yoga (except naturally for the students, who are here only for their studies and who have not been asked to choose in life).

While in Auroville, the goodwill to carry out a collective experience for the progress of mankind is alone sufficient to get admitted.

The Mother: Conversation with a disciple, Nov 10, 1969

Birth of Auroville

Auroville's Charter

1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole.

But to live in Auroville one must be a 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: 193-94

1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole....

So this is the material fact. Auroville belongs... I didn't put "to no nation" because India would have been furious. I put "belongs to nobody"—"nobody" is a vague term which I used precisely so as not to say "to no human being" or "to no nation." And I put "Auroville belongs to humanity as a whole because it amounts to nothing! Since people can't agree together, the thing is impossible! I did it deliberately.

Then I don't say anything about "citizens" and all that, I say:

...But to live in Auroville one must be a willing servitor of the Divine Consciousness.

They will all balk at "Divine," but I don't care! You understand, it's the explanation of the Matrimandir at the center. The Matrimandir represents the Divine Consciousness. All that goes unsaid, but it's like that.

Then:

2) Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

And then:

3) Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries...

All discoveries, that is, philosophical, spiritual, moral, scientific, everything — taking advantage of the past.

...of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

And finally, there are two versions: "Auroville will be a site of research for knowledge and means of existence leading to a human unity based on mutual understanding and goodwill."

On another piece of paper, we have, "To give a living body to an actual human Unity."

So we'll alter a little.

4) Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

The Mother: Conversation with a disciple, Feb 7, 1968

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: 192

The Mother

The Ashram and Auroville

(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.

*

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? Or is it that I am wrong somewhere? To me it seems that there is a great need for a move towards integration in our outlook.

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.

Auroville aspires for union.

CWM 13: 204-05

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.
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.
With all my love.

*

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

*

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.

CWM 13:196-97

The Dream Divine

"The earth needs a place where people can live sheltered from all national rivalries, all social conventions, all contradictory moralities and antagonistic religions. A place where, freed from all those slaveries of the past, human beings will be able to wholly dedicate themselves to the discovery and practice of the Divine Consciousness that wants to manifest.

"Auroville wants to be that place, and offers itself to all those who aspire to live tomorrow's truth."

The Mother: Conversation with a disciple, Sept 17, 1969



Who has taken the initiative for the construction of Auroville?

The Supreme Lord.

Who participates in the financing of Auroville?

The Supreme Lord.

If one wants to live in Auroville, what does it imply for oneself?

To try to attain the Supreme Perfection.

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.

CWM 13: 188-190

The Mother

Progress of Auroville

Human difficulties in Auroville

In a general and absolute way, difficulties are always graces. And due to... (how can I put it?) human weakness they fail to be helpful. Difficulties are always graces. I have been on earth for quite a while this time and always — always, always, always, without a single exception — I have seen in the end that difficulties are nothing but graces. I can neither feel nor see things otherwise because it has been my experience all my life. I might be upset at first and say, "How come, I am full of goodwill, yet difficulties keep piling up...." But afterwards, I could have simply given myself a slap: "Silly you! It's just to bring more perfection to your character and the work!" There.

Some persons have been driven out of the Ashram into Auroville. Those, I admit, are difficult elements who make things difficult. I wish they would be naturally driven out of Auroville to... somewhere else. This wouldn't be very nice for the rest of the world — but never mind! Although in a free environment, they may be tolerable. Practically, one would have to speak to each one individually...

The same for hygiene.

Is there no one who could be given the responsibility for those things?

Yes, Mother, we'll have to manage with what we have.

Yes. Something could be organized with the people we can trust, and if the others are dissatisfied, they can leave. Do you understand what I mean? Instead of taking an active position of "Go away" (which for many reasons is very difficult), if we put them under an authority they don't accept, they will be forced to leave. They will protest at first, but we must remain firm: "This is how it is."

We must find the people capable of doing this, with the required strength of character, and once we find them, they can be given the authority, and if the others don't like it, they'll have to leave! And that's that. But we can't dismiss people who are already there as long as we don't have the person or persons capable of actively assuming that position.

Admission to and leaving from Auroville

But there's also the problem of admissions to Auroville.

Oh — well?

For instance, certain elements seem absolutely undesirable to us from the start. And yet these people are sometimes accepted Is there a reason for this?

On trial. Only on a trial basis, never otherwise.

But, Mother, once they're here on trial, nobody can ever send them away!

Ah, no! If they are not satisfactory, they can be sent away. I was only speaking of those whom I was forced to remove from the Ashram because they were totally undesirable in the Ashram, and they went to Auroville; these people should either go, or else feel... as I said, feel that they have no place here. But the newcomers, those who are accepted on a trial basis and who turn out to be undesirable, can be sent away. I meant the old-timers, those who have been here for years and years. But the newcomers, all those who have been taken on trial and are not satisfactory, they can leave — they must leave. I give you full authority to send them away.

You see, some people come to me — I don't know their names, I don't know what they do, I know nothing about them; the new

requests for admission should come to me through one of you two Unfortunately, many people write to me, and I don't know, you see, I never remember names; I only remember when I know who they are, what they do and so on. But if you know these people's worth and can tell me, "This one is like this or that," I trust what you say; and if you tell me, "That person is undesirable," well, he must go. But I have to be informed beforehand, because people usually go through one person, then another to get their request to me, and I don't keep track, I don't know. Do you see the picture? I give a general answer, and they take it as... because I think it's somebody else. I don't remember, I forget names — the next minute I have forgotten. My head is full of... something far vaster than all that, you know. There should be one person — one or two (two is very good) — to present the admissions to me, the new admissions to Auroville, and I fully agree to send back those you find undesirable. ...

You must give them at least one month. At least one month. But if they show the slightest insincerity, you understand, if they say, "I don't do this, I do that, I won't do this, etc..." , just tell them, "You can leave." You don't even need to ask me, you can just send them away. Simply inform me: such and such person has been found unsatisfactory. I give you the authority to do it. I won't protest. But I must be informed because plenty of people come to me and... they're very cunning, you see: they find another person to channel their request.

The Mother: Conversation with a disciple, April 4, 1972

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

CWM 13: 205

The Mother

Prepare for superhumanity and not a life of desires

I don't favor deliberately adding difficulties! I know they come for.... But they shouldn't be invited—on the contrary. They shouldn't. Things should be made as easy as possible. Only, we shouldn't be ruffled by difficulty, that's the point. I am not at all saying that difficulties should be accepted—don't invite them at all, at all, at all; life is difficult enough as it is! But when a difficulty comes, you must take heart and face it courageously.

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 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 dif-

ference. 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: Conversation with a disciple, April 4, 1972

Rules, choices and self-regulations

I didn't want to make rules for Auroville, but I am going to be forced to start formulating certain things, because... there happens to be difficulties. I don't know what to do.

What I wanted to say came; it's very simple (*Mother takes a written note*), simply like this (it's about very small things):

"One must choose between getting drunk and living in Auroville, the two are incompatible."

It's not an innocent drunkenness, I mean it results in acts of violence, it verges on madness.

So of course, if we start along this road, we may also say this (*Mother takes another note*):

"One must choose between living in falsehood and living in Auroville, the two are incompatible."

May it be true!

We could say that those who get drunk do it to forget; but one doesn't come to Auroville to forget: one comes to Auroville, on the contrary, to remember.

Yes, we might rather put it in that form.

But the idea was mostly to insist on the choice. Living in Auroville is a choice. It's a choice, an attitude you adopt, a decision you make. Living in Auroville is a choice, you choose a certain life. But once you choose one thing, some others become incompatible.... At any rate, living in Auroville is an action, a decision you make, an action.

But this (*Mother points to her note*) is a concession to the present state of mankind, because, to tell the truth, in Auroville there should only be individual cases. What I mean is this: there may be people who get drunk and are nonetheless fit to live in Auroville. So we can't make a general rule. But if we don't make a general rule, on what ground can we say to someone (who's been accepted, that's the difficulty), "No, you must change — either you stop this, or else you can't stay in Auroville...?"

What is said of alcohol can be said of drugs; and it can be said of many other things.

Many, yes, lots. It's only a beginning. You understand, I have seen that we're going to be faced with the need... It's the need to impose a choice — to say, "You must choose between this and that."

It's the same with drugs, in some people the effects aren't dangerous, or not harmful.

Ultimately, everyone's freedom is limited by the fact that it mustn't go against others' freedom. That's the limit.

The Mother: Conversation with a disciple, April 6, 1968

Consciousness, progress, ascension

That's why the most general formula is to say that any self-forgetfulness is contrary to life in Auroville. One doesn't go to Auroville to forget, or to forget oneself — any self-forgetfulness, in any form.

Ah, but "self-forgetfulness," if you take it from a moral standpoint...! (*Mother laughs*)

Forgetting one's true self.

(Mother laughs) The minute one formulates... It would be more correct to say:

"Any pursuit of unconsciousness is contrary to life in Auroville."

That's more general. And if we want to be still more general, we could say,

"Any movement backward or downward is in contradiction to life in Auroville, which is a life of ascent towards the future."

The Mother: Conversation with a disciple, April 06, 1968

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.

The Mother: Conversation with a disciple, April 20, 1968

Discipline and organisation

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

*

Does the construction of Auroville require a working-method, organisation and coordination?

Discipline is necessary for life. To live, the body itself is subject in all its functions to a rigorous discipline. Any relaxation of this discipline causes illness.

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 as-

pire to go beyond arbitrary and artificial organisation.

We want an organisation which is the expression of a higher consciousness working to manifest the truth of the future.

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 submitting to a collective discipline.

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 submit to only very provisionally.

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.

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.

If to wait is the solution, is it nevertheless necessary to define organisational principles and to avoid uncontrollable disorder?

All those who wish to live and work at Auroville must have an integral goodwill, a constant aspiration to know the Truth and to submit to it, enough plasticity to confront the exigencies of work and an endless will to progress so as to move forward towards the ultimate Truth.

And, finally, a word of advice: be more concerned with your own faults than with those of others. If each one worked seriously at his own self-perfection, the perfection of the whole would follow automatically.

CWM 13: 198-200

Auroville and Religions

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.

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: 206-07

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

The Mother

Action of Auroville

A seed of Truth

I had a revelation, in the sense that it was more on the order of a vision.

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

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

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

I found this very interesting because this birth of Auroville wasn't preceded by any thought; as always, it was simply a Force acting, like a sort of absolute manifesting, and it was so strong

[when the idea of Auroville presented itself to Mother] that I could have told people, "Even if you don't believe in it, even if all circumstances appear to be quite 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.

*

An invisible action

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

It's fairly recent, it dates from two or three days ago. I had never been told this. It was said very clearly—"said," I mean seen, shown like this (*gesture of a scene offered to the sight*). So my interest in Auroville has considerably increased since then. Because I have understood that it isn't just a creation of idealism, but quite a practical phenomenon, in the hope... in the will, rather, to thwart and counterbalance the effects — the frightful effects — of the psychological error of believing that fear can save you from a danger! Fear attracts the danger much more than it saves you from it. And all these countries, all these governments commit blunder upon blunder because of that fear of the catastrophe.

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

*

Collaboration of Nations

You speak of the imminence of a catastrophe, but still Auroville will take some time to be realised?

No! I am speaking of the countries' collaboration in creating something. It's not when Auroville has been completed: it's the nations' collaboration in creating something — but creating something founded on the Truth instead of a rivalry in Falsehood's creation. It's not when Auroville is ready — when Auroville is ready, it will be one town among all other towns and it's only its own capacity of truth that will have power, but that... remains to be seen.

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.

What's proving to be the most refractory (and the irony of it is wonderful) is... the United Nations! Those people are outdated, oh!... They haven't yet gone beyond the "materialistic, antireligious movement," and they made a derogatory remark about the Auroville brochure, saying it was "mystic," with "religious" tendency. The irony is lovely!

Besides, even quite outwardly, that fight between India and Pakistan was clearly... (how can I put it?... The words that come to me are English) *initiated and driven*, that is to say, set in motion by and under the impulsion of the forces of Truth that wanted to create a great "Asian Federation" with the power to counterbalance Red China and its movement. It was a federation that, as a matter of fact, needed the return of Pakistan and all those regions, and which includes Nepal, Tibet, also Burma, and in the south, Ceylon. A great federation with each country having its autonomous development, perfectly free, but which would be united in a common single aspiration for peace and fight against the invasion of forces of dissolution. That was very clear, it was willed — and it's the intervention of this United Nations that stopped everything.

The Mother: Conversation with a disciple, Sept 21, 1966

Tower of Babel in reverse

I see all kinds of very amusing things pass by; just now, this reflection: "Ah, it's a Tower of Babel in reverse." (*Mother laughs*) That's interesting! They united and divided in the construction, so now, they come together to unite in the construction. That's it: a Tower of Babel... in reverse!. ...

Now I know, I remember, this whole experience came after I saw a book that was published quite recently in India, in English, which they entitled *The Roll of Honour*, and in which there is a photo and a short biography of all those who died in the fight against the British, for India's freedom. There were photos everywhere, lots of them (some were only photos the police took after

they had just been killed and were lying on the ground). And it all brought a certain atmosphere: the atmosphere of those disinterested good-willed people who meet with a tragic fate. It had the same impression on me as the horrors of the Germans during the war over there. These things are obviously under the direct influence of certain adverse forces, but we know that the adverse forces are, so to say, permitted to work — through the sense of horror, in fact — in order to hasten the awakening of consciousness. So then, that experience, which was very strong and was very like the one I had when I saw the photographs of German atrocities in France, put me in contact with the vision of the human, terrestrial, modern error (it's modern: it began these last one thousand years and has become more and more acute in the last hundred years), with the aspiration to counterbalance that: How to do it?... What is to be done?... And the answer: "That's why you have created Auroville."

The Mother: Conversation with a disciple, September 21, 1966

The destiny of Auroville

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

The purpose of Auroville is to realise human unity.

CWM 13: 188

"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."

CWM 12: 93-94

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!

*

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.

*

We would like to make Auroville the cradle of the Superman.

*

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.

*

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

*

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

*

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

CWM 13: 191-92

The Mother

Humanity is not the last rung of terrestrial creation. Evolution continues and man will be surpassed. It is for each one to know whether he wants to participate in the advent of the new species. For those who are satisfied with the world as it is, Auroville obviously has no raison d'être.

The Mother: Conversation with a disciple, Sept 21, 1966

Messages for Auroville

To Aurovilians

To establish in Auroville the harmonious atmosphere which, by definition, ought to reign there, the first step is for each one to look within himself for the cause of friction and misunderstanding.

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

*

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

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

*

Quarrels are altogether contrary to the spirit of Auroville.

CWM 13: 201-02

To all Aurovilians

To be an Aurovilian one must at least belong to the enlightened portion of humanity and aspire for the higher consciousness which will govern the species of tomorrow.

Always higher and always better, — beyond egoistic limitations.

*

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

*

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.

*

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

*

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

*

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.

CWM 13: 210-12

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

*

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?

*

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 goodwill 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? Blessings.

CWM 13: 213-14

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

The Mother: Conversation with a disciple, Feb 21, 1971

"For millennia, we have been developing outer means, outer instruments, outer techniques of living—and finally those means and techniques are crushing us. The sign of the new humanity is a reversal in the standpoint, and the understanding that inner knowledge and inner technique can change the world and master it without crushing it.

"Auroville is the place where this new way of living is being worked out, it is a center of accelerated evolution where man must begin to change his world through the power of the inner spirit."

The Mother: Conversation with a disciple, Aug 3, 1968

"The task of giving a concrete shape to Sri Aurobindo's vision has been 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 undertaken by her. In the nature of things, it is a collective ideal calling for a collective effort to realize it in terms of an integral human perfection.

"The Ashram, founded and built up by the Mother, has been the first step towards the fulfilment of this goal. The project of Auroville is the next step, 'more exterior,' seeking to widen the base of this endeavor to establish harmony between soul and body, spirit and nature, heaven and earth in the collective life of humanity." (original manuscript)

The Mother: Conversation with a disciple, Undated

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.

To realise and manifest the Divine in our own lives is the way, not to become animals and live like cats and dogs.

Just the opposite! The greater part of the population of Auroville is a subhumanity instead of a superhumanity. Well, it is time for all that to come to an end.

There are people who have come just like that, and now when I tell them: "This won't do at all," they answer: "Oh, we didn't come here for that!"

How I would like to be able to go and tell them all to their faces that they are mistaken, that things are not like that. But I think it is time to write it down.

How pretty it is, a very pretty humanity!

CWM 13: 347-48

The Mother

I told you what Sri Aurobindo revealed to me about India's condition, which was the symbolic representation of the present condition of mankind; and that's why, Sri Aurobindo told me that's why Auroville has been created.'

The Mother: Conversation with a disciple, February 28, 1968

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.

CWM 13:202

Many in Auroville say that an organised working is not desirable in Auroville; they are for spontaneous working.

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

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

Blessings.

*

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.

*

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.

*

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

True collaboration paves the way to divinity.

CWM 13:215-16

Auroville has been created for a progressive super humanity, 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.

CWM 13: 217

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.

*

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.

CWM 13: 218

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.

*

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.

CWM 13: 219-20

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.

*

*(About certain individuals and groups willing to aid
Auroville's development)*

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

CWM 13: 222, 247

The Mother

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

The Mother

The Soul of Auroville

Matrimandir

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. So there, there will be work for everyone. We have been thinking of beginning the Matrimandir for a long time. In fact, everyone should come and work there, except, of course, those who work elsewhere. There will be work for everybody. It is better than... It is the centre of the town.

You could tell him this: in principle the idea is good. But as for the application, for a long time, more than a year, we wanted to begin the Matrimandir so that everyone could work there. A person would have to say, "No, I do not want to" and have his reasons.

It is like the Force, the central Force of Auroville, the cohesive Force of Auroville.

There will be gardens. There will be everything, all the possibilities: engineers, architects, all kinds of manual work. So you can tell him from me that he has picked up the idea which was in the air, but that we want its application to be truly symbolic. And when we begin to build the Matrimandir, we will put everyone to work on it. Not every day and all the time, but it will be organised.

CWM 13: 341-42

The Old and the New Way

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. There!

CWM 13: 345

The citizens of the Future

So we should put: "The first condition is the inner discovery...."

In the ideal order, the first condition is to need something other than the present world and human conditions.

That goes without saying.

Then, to reach there, the first condition is to descend deep down in oneself to find out what one IS behind all these hereditary, social, cul-

tural appearances — what one truly is. Then, at that stage, things take on a meaning, but before that they don't mean anything. Before that, they have the meaning given in morality, religion, philosophy — they mean nothing.

So we'll put (*Mother writes*): First essential condition...

It's more than a condition, it's a necessity.

1) The first necessity is the inner discovery so as to find out what one truly is behind all social, moral, cultural...

...racial, hereditary appearances.

But then, we should tell them that there IS a discovery to be made, because many don't know it at all! (*Mother laughs*)

In the center, there is a free being, vast and knowing, which awaits our discovery and must become the acting center of our being and our life in Auroville.

Then, after that, shall we put this (*Mother points to the former first point on the consecration to the Divine*), or something else?... It seems to me that this is more an accomplishment, something that comes at the end.

We should teach them to free themselves from the idea of personal possession.... You see, everything belongs to the Divine, and the Divine gives you not only a center (the center of your individuality), but also the possibility of the personal use of a number of things; but you must take them all like that, as things LENT to you by the Divine. The Divine is eternal, of course, he is everlasting, as they say in English, and at the same time as he creates this individual center, a number of things are there to be used for his work, so those things are LENT. That's exactly the point: you hold them in your possession for a time.

It's to uproot the sense of personal possession.

That would be interesting: "The description of the citizen of tomorrow's city."

There's the second paragraph on desires, and the third would be on personal possession.

The only true way to cure desires is to give oneself to the Divine and accept what He gives you as the only things you need. But that's already very advanced.

At the beginning, you said that Aurovilians have come "to escape moral conventions, etc., but not to give free rein to licentiousness...."

Yes, that's right (*Mother writes*):

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

That's the basis. Then there's the third paragraph. You said, "The Aurovilian must free himself from the idea of personal possession."

But it's not the "idea," it's the "sense"! (*Mother writes*)

3) The Aurovilian must free himself from the sense of personal possession.

The Mother: Conversation with a Disciple, June 3, 1970

Did I tell you that a Swedish or Norwegian lady wants to send me a big crucifixion?... I did. But I didn't show you the two texts. You see, I chose a photo of the galaxy, then a photo of Auroville that somewhat looks like the first, and then, under the crucifixion, we'll have in big letters (*Mother reads*):

"The Divine Consciousness crucified by man's desires."

The Mother: Conversation with a Disciple, April 23, 1968

***(Message for the laying of the Matrimandir foundation-stone,
21 Feb 1971)***

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

(Message for the beginning of work upon the Matri-mandir)

The fraternity of collaboration.

The aspiration towards Unity in joy and Light.

Blessings.

CWM 13: 223-24

(Significance of the four pillars)

North—Mahakali

East—Mahalakshmi

South—Maheshwari

West—Mahasaraswati

(Significance of the twelve underground rooms which will radiate from the Matrimandir foundation, July 1972)

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

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.

CWM 13: 215

The Mother

Matrimandir

I told you that I saw the central construction of Auroville.... I have a plan. Would you like to see it?... There are three scrolls there (*Mother unrolls the plan while explaining*): There will be twelve facets. Its a circle. And, at the same distance from the center, twelve columns. At the center, on the floor, my symbol, and at the center of my symbol, there are four symbols of Sri Aurobindo, upright, forming a square. And atop the square, a translucent globe (we don't yet know what substance it will be made of). Then, from the top of the roof, when the sun shines, a ray of sunlight will fall on the globe (only there, nowhere else); when there is no sunlight, electric spotlights will shine a beam (one beam again, not a diffuse light) just there, on the globe.

Then, no doors, but... after going deep down one comes back up into the temple; one goes under the wall and comes back up inside — it's again a symbol. Everything is symbolic.

And then, no furniture, but first a wooden floor, probably (like here), then over the wooden floor, a thick foam rubber, and over it, a carpet, like here. We have to choose the color. The whole thing will be white. I am not sure if Sri Aurobindo's symbols will be white... I don't think so. I didn't see them white, I saw them with an undefinable color, between gold and orange. A color of that sort. They will stand upright, carved in stone. And a globe not transparent but translucent. Then, at the bottom [of the globe], a light will be projected upward and will enter the globe diffusely. And from outside, rays of light will fall onto the center. No other lights: no windows, an electric ventilation. And no furniture, nothing. A place... to try and find one's consciousness.

Outside, it will be something like this (*Mother unrolls another plan*).... We don't know if the roof will have a pointed shape or... Very simple, very simple. It will hold about two hundred people.

The Mother: Conversation with a disciple, Jan 10, 1970



*My help is with you to master all the movements which
are opposed to the Divine.*

The Mother



*Our Gratitude and consecration to the
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