

Auroville References in Mother's Agenda



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Auroville

Now is the time, it has to be done.

23 April 1966 AM VII-95-96

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THE EDITORS' NOTES

This book is part of a larger research attempt to make available whatever Mother has said and written concerning Auroville.

The editors wish simply to present the material itself, clearly and accurately. We hope this book contributes to our discovery of the spirit in which to build an Auroville "that will live the truth of tomorrow".

TYPE

The words of Mother appear in Roman type. All italicized texts come from other sources.

INTRODUCTIONS

Introductions to texts are normally from *Mother's Agenda* and appear in parentheses. In a few places there are introductions by the editors enclosed in brackets [].

TEXTS AND TRANSLATIONS

The texts are individually referenced at the beginning on the right side. For example, in MA XIII-212 or AM IX-101, 'MA' stands for *Mother's Agenda*; the Roman numeral indicates the volume number, and the last number gives the page. 'AM' is the abbreviation for *L'Agenda de Mère* and is used for those volumes not yet published in English: For these passages a provisional translation has been provided by the editors. *Mother's Agenda* uses the American spelling.

Where portions of a conversation or text have been omitted, you will find [passage omitted]. A pause, not an omission, is indicated by (...).

NAMES

Nearly all personal names have been omitted from the text. We have not used the X, Y, Z system in place of names as is done in *Mother's Agenda*. We have put some consistent designation in brackets; for example, [the architect], or [name] when someone is referred to by name.

ACKNOWLEDGEMENTS

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29 February 1956

MA I-69

[This experience represents a radical step in the evolutionary process making possible such breakthroughs as the creation of Auroville.]

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

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

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

* * *

20 August 1960

MA I-409-410

(While filing various old papers, notes, etc., Mother happens upon the plan for a film studio at the lake some five miles from Pondicherry.)

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

(Mother looks at a piece of paper)

* Written in the leap year 1956, this statement was first publicly distributed as the message for 29 February 1960, the first "anniversary" of the Supramental Manifestation upon earth.

"Calling Antonin Raymond".* The architect for the construction. Then there was also "making ready temporary quarters for [an American film maker]". But then [the film maker] left; he died. That's what happens – things change. It's not that the project stops, but it's forced to take other paths.

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

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

* * *

* The architect who had already built "Golconde", the Ashram guest house.

** Pondicherry was a French enclave, under French administration. The neighbouring territory was the Indian state of Madras, or Tamil Nadu.

*** Perhaps it was the beginning of Auroville.

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

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

I don't know.

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

There is still this problem: is it possible to make use of the notion of space – I mean on the planet earth?** Is it possible

* *When the veil of falsehood has gone: the supramental consciousness.*

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

to find a place where the embryo or seed of the future supramental world might be created?

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

(silence)

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

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

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

(long silence)

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

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

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

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

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

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

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

happen – it MUST happen. But the problem still remains: can it happen simultaneously with or even before the supramentalization of the single individual?

(silence)

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

But for the facility of the work, I believe there's no comparison!

(silence)

But the problem remains: Buddha and all the rest have FIRST realized, then resumed contact with the world. That makes it very simple. But for the total realization of what I envisage, isn't it indispensable to remain in the world?...

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

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

* * *

18 January 1964

MA V-28-29

... I saw [an Ashramite] this morning, the person who went to America, who knew Kennedy and even spoke to him about the possibility of openly joining with Russia so as to exert pressure on the world and prevent armed disputes (he said, "to settle all border and territorial disputes in a peaceful way," beginning, of course, with China and India). Kennedy had been enthusiastic.

The Russian ambassador had been summoned at once, and he had telephoned Khrushchev: enthusiastic over the idea (but this Khrushchev seems to be rather a good man). They were supposed to sort it out during a meeting at the U.N. At this point, Kennedy makes off.... [*Kennedy was assassinated on 22 November 1963.*]

But the idea has been taken up again through Khrushchev and he continues to be quite enthusiastic. [*Khrushchev will be dismissed nine months later, on 15 October.*] It seems (I don't know if it's quite true, because its [a Russian disciple] who says so)... but [the Russian disciple] sent him my article "A Dream", on the possibility of creating a small "international center" (I don't like the word "international", but never mind), and Khrushchev answered, "This idea is excellent, the entire world should make it a reality." Well, I don't know whether it's correct, but anyway the gentleman seems to be well-disposed. And this [Ashramite] is very intimate with the U.S. ambassador in Delhi.... In brief, [the Ashramite] has sent me the new proposal – the first one, I had approved it, I had even put my *blessings* on it, and he had gone to see Nehru: Nehru immediately called both ambassadors for a conference. [*Nehru will die four months later, on 27 May.*] At the time, I worked a good deal and things were moving.... Now, it seems that the new president [*Johnson*] is, for the time being, continuing what the other did: he won't upset the apple cart.... We'll see.

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

* * *

29 May 1965

MA VI-101

[From a longer conversation about the Tantric guru who used to visit Mother.]

And when [the guru] came, they took him to Auroville, and there, there is a small Ganesh temple that was bought along with the land, on condition that the small temple be respected and people be allowed to come and offer prayers if they want to. They showed him the temple, he was very glad, then they asked him what should be done for the rites – “Oh, Ganesh will look after that, don’t worry!” (*Mother laughs*) He said that very nicely.

* * *

23 June 1965

MA VI-139-150

[The Mother spoke about Auroville in detail for the first time.]

Have you heard 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 [the Ashram, artist] 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 [the architect] to make the

detailed plans because since the beginning I have said, “[name] will be the architect”, and I have written to [the architect].

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

My plan is very simple.

It will be up there, off the Madras road, on top of the hill. (*Mother takes a piece of paper and starts drawing*) Here we have (naturally in Nature it’s not like this: we’ll have to adapt – it’s like this up there, in the ideal), here, a central point. This central point is a park I had seen when I was a little girl (perhaps the most beautiful thing in the world with regard to physical, material Nature), a park with water and trees like all parks, and flowers, but not too many (flowers in the form of creepers), palm trees and ferns (all species of palm trees), water (if possible, running water) and, if possible, a small waterfall. From a practical point of view, it would be very good: at the edge, outside the park, we could build reservoirs that would provide water to the residents.

So in that park I had seen the “Pavilion of Love” (but I don’t like to use that word because men have turned it into something ludicrous); I am referring to the principle of divine Love. But it has been changed: it will be the “Pavilion of the Mother”; but not this (*Mother points to herself*): the Mother, the true Mother, the principle of the Mother. (I say “Mother” because Sri Aurobindo used the word, otherwise I would have put something else – I would have put “creative principle” or “realizing principle” or... something of that sort.) And it will be a small building, not a big one, with just a meditation room downstairs, with columns and probably a circular shape (I say “probably” because I am leaving it for [the architect] to decide). Upstairs, the top floor will be a room, and the roof will be a covered terrace. Do you know the old Indian Mogul miniatures with palaces in which there are terraces and small roofs supported by columns? Do

* It was only three years later, in February, 1968, that Auroville would be founded.

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

Adjoining it would be a small dwelling (well, a dwelling that would still have three floors), but not of large dimension, and it would be the house of [the Ashram artist], who would act as keeper – she would be the keeper of the pavilion (she wrote me a very nice letter, but she didn't understand all this, of course.

This is the center.

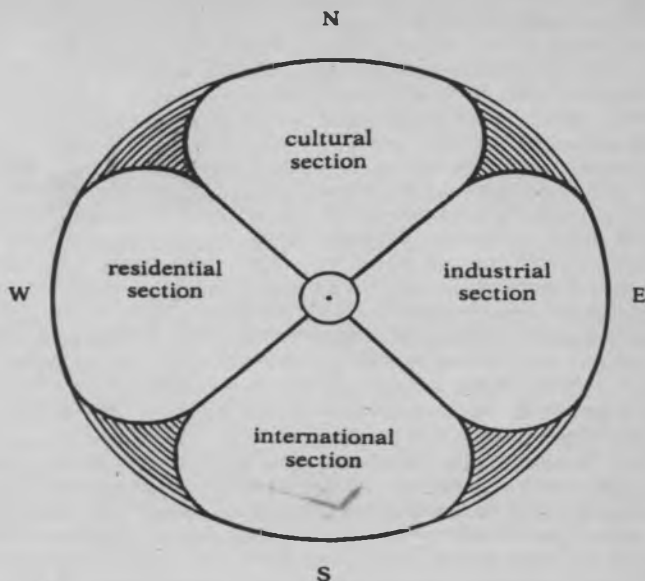
All around, there is a circular road that separates the park from the rest of the city. There would probably be an entrance gate (there has to be one) into the park. An entrance gate with a keeper of the gate. The keeper of the gate is a new girl who has come from Africa and has written me a letter saying she wanted to be the "keeper of Auroville" to let in only the "servants of the Truth".... (*laughing*) It's a very nice plan(!) So I will probably put her as keeper of the park, with a little house on the road, at the entrance.

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

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

I will explain myself: the residential section, where there will be the houses of people who will have already subscribed, and all the others who come in their numbers to have a *plot in Auroville*. That will be towards the Lake.

* *Mother's and Sri Aurobindo's symbol.*



The international section... We have already approached a number of ambassadors and countries so each country would have pavilion there: a pavilion for every country (that was my old idea); some have already accepted, anyhow it's under way. Each pavilion has its own garden with, as far as possible, a selection of the plants and produce of the country represented. If they have enough money and space, they can also have a sort of small museum or permanent exhibition of the achievements of the country. And the pavilion should be built according to the architecture of the country represented: it should be like a document of information. Then depending on the amount of money they want to put in, they can also have quarters for students, conference rooms, etc., the country's cuisine, a restaurant of the country – they can have all sorts of developments.

Then the industrial section... Already many people, including the Madras government (the Madras government is lending money) want to set up industries, which will be on a special basis. This industrial section is in the east, and it's very large: there is plenty of space; and it must slope down to the sea. North of Pondicherry, there is indeed a rather large expanse which is totally uninhabited and uncultivated; it's by the sea, going northward along the coast. So this industrial section would slope down to the sea, and, if possible, there would be a sort of wharf (not exactly a harbor, but a place where boats can berth), and all those industries with the necessary internal means of transport would have a direct possibility of export. And here, there would be a big hotel, the plan of which [the architect] has already done (we wanted to build the hotel here, in the place of the "Shipping Company", but the owner, after saying yes, said no – that's very good, it will be better there), a big hotel to receive visitors from outside. Quite a few industries have already signed up for this section; I don't know if there will be enough space but we'll manage.

Then in the north (that's where there is the most space, naturally), in the direction of Madras: the cultural zone. There, an auditorium (the auditorium I have dreamed of doing for a long time: plans had already been made), an auditorium with a concert hall and grand organ, the best you find now (it seems they make wonderful things). I want a grand organ. There will also be a theater stage with wings (a revolving stage and so on, the very best you can find). So, here, a magnificent auditorium. There will be a library, there will be a museum, exhibition rooms (not in the auditorium: in addition to it), there will be a cinema studio, a cinema school; there will be a *gliding club*: already we almost have the government's authorization and promise – anyway it's already at a very advanced stage. Then, towards Madras, where there is plenty of space, a stadium. And a stadium that we want to be the most modern and the most perfect possible, with the idea (an idea I've had for a long time) that twelve years (the Olympic games take place every four years), twelve years after 1968 (in 1968, the Olympiad will be held in Mexico), twelve years after, we would have the Olympic games in India, here. So we need space.

In between these section, there are intermediary zones, four intermediary zones: one for public services (the post, etc.), a

zone for transportation (railway station and, if possible, an airfield), a zone for food supplies (that one would be towards the Lake and would include dairies, poultry farms, orchards, cultivation, etc. – it would spread to incorporate the *Lake estate**: what they wanted to do separately will be done as a part of Auroville; then a fourth zone (I've said public services, transportation, food supplies), and the fourth zone: shops. We don't need many shops, but a few are necessary to get what we don't produce. These zones are like quarters, you see.

And you will be there, in the center?

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

You mean the disciples will remain here?

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

A satellite.

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

But that's [the Ashram artist's] hope: she wants a house where she would be all alone, and next to it a house where I would be all alone – the second part is a dream because for me

* Which has already been cultivated.

to be “all alone”... you just have to see what goes on! It’s a fact, isn’t it, so it doesn’t go well with the “all alone”. Solitude must be found within, it’s the only way. But on the level of life, I will certainly not go and live there, because the Samadhi is here; but I can go there on a visit. For instance, I can go for an opening or certain ceremonies – we’ll have to see, it won’t be for years. It’s going to take years to be realized.

So, Auroville is meant more for the outside?

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

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

Oh, I’ve forgotten one thing in my plan: I wanted to build a workers’ housing estate. But it should be part of the industrial section (perhaps an extension on the edge of the industrial

section).

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

It fell through. But the other project, which is just a small intermediate attempt, we can try.

I am under no illusion that it will retain its purity, but... we

will try something.

Much will depend on those you will entrust with the financial organization of the project.

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

As regards the construction, it will depend on [the architect's] plasticity.... I am not concerned about the details at all, there is only that pavilion that I would like to be very pretty – I see it. Because I saw it, I had a vision of it, so I'll try to make him understand what I saw. The park, too, I saw – those are old visions I had repeatedly. But that's not difficult.

The biggest difficulty is water, because there is no nearby river up there; but they are already trying to harness rivers. There is even a project to divert water from the Himalayas and bring it across the whole of India ([name] had made a plan and discussed it in Delhi; of course, they objected that it would be a little costly!). But anyway, without going into such grandiose things, something has to be done to bring water; that will be the biggest difficulty, that's what will take the longest time. As for the rest – light, power – it will be made on the spot in the industrial section – but you can't manufacture water!

* He knows his way about very well indeed: he is the one who will become the "proprietor" of Auroville after Mother's departure, taking advantage of the money collected for Auroville. He will have the Aurovilians who will not consent to this fraud sent to jail and expelled from India, while Auroville will be reduced to a state of siege and funds meant for Auroville will be used to corrupt.

The Americans have given serious thought to a way of using sea water, because the earth no longer has enough drinking water for people (the water they call "fresh"*... it's ironical); the amount of water is insufficient for people's use, so they have already started chemical experiments on a big scale to transform sea water and make it usable – obviously that would be the solution to the problem.

But it already exists.

It exists, but not in a sufficient proportion.

Yes, in Israel.

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

It has to be studied.

Then the water would have to be sent uphill.

A yacht club wouldn't be bad, too! [laughter]

Ah, certainly: with the industrial section.

Near your harbor, here.

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

It would surely be a great success (!)

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

There is also a *gliding club*. We have already been promised an instructor and a glider – that's promised. It will be in the cultural section, on top of the hill. Naturally the yacht club will be by the sea, not on the lake; but I thought (because there is a lot of talk of deepening the lake, it has almost silted up), I

* "Fresh water" is eau douce in French, douce meaning "gentle" or "sweet".

thought of a seaplane station there.

There could also be sailing on the lake.

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

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

The Americans are ruining themselves.... There is a queer phenomenon: money seems to have been swallowed up somewhere, to have vanished from circulation – in America the dollar's value is dropping, there are moaning. Here, people are ruined... There's an industrialist who had a magnificent industry (it seems it was marvelous), and with that *income tax* the government has succeeded in ruining him – he closed down. Then he partially reopened and filled in new papers for his new company and new industries; now, he had a dog, he had given a name to his dog, and he signed the papers with the dog's name! And he put the dog's photograph...(*Laughing*) So, naturally, he got letters asking him if he thought people were idiots. He answered, "No, only a dog would accept your conditions." Not bad, eh?

Yes, they think people are idiots.

They are ruining the country.

There was only one place where things were still easy: it was Africa – now it's finished; now the Africans (*laughing*) are worse than anyone! You know how many friends we have there, how

many things we used to receive from there – it's completely finished. And they are ruined. So they come here and meet with all these difficulties.

Human beings really make everything complicated!

Yes, but of course!

You'd think they enjoyed it.

I wrote a few lines, you remember, about the government. Where did I put that? (*Mother looks for her note*) I've added something (it will be for later, it will be the beginning of my "political series"):

You leave free hands to the bandits and take insulting measures against the honest people. It will be like that so long as the country is not governed by the wisest people. The wisest people are those who can freely and correctly read the hearts and the minds of men.

It was in the form of a conversation. I tell those who govern: "You leave free hands to the bandits and take insulting measures against the honest people."

So the reply:

"But how can we tell the bandits from the honest people until we see them at work?"

I said:

"Yes, it will always be like that, you will always commit the same sort of blunder... until the country is governed by the wisest people."

"Ah, but how can one know if they are the wisest people?"

"The wisest people are those who can freely and correctly read the hearts and the minds of men."

* * *

*A few weeks later, on September 7,
Mother was led to put the project
of Auroville in perspective:*

Auroville wants to be a universal town...

A universal town-not international: universal.

**...where men and women of all countries will be
able to live in peace and progressive harmony
above all creed, all politics and all nationalities,
straining to realize human unity.**

* * *



(Mother hands the disciple a brochure on Auroville)

The photos are very pretty. There is one which is just like a nebula.

Practically speaking, is it moving?

It seems to be going very well. A very wide collective response, and from two opposite sides: the whole communist side is stirring, and the whole American financial side is stirring. There is an effervescence.

It's certain to work, I KNOW that it exists – the city is already there (for many, many years). What is interesting is that I had made a creation with Sri Aurobindo at the centre, then when Sri Aurobindo left, I dropped the whole idea, I didn't budge any more. And suddenly it began to come back, as if I were being told, "Now is the time, it has to be done." Good. The Moslems would say, "It is written". It is written, it is sure to exist. How long it will take I don't know, but it seems to be going quickly.

The city already exists.

And what is remarkable is that I had simply given the broad outline to [the architect], asking him if it interested him. Then he went back to France and he received my formation (my old formation which I had left dormant); he received it over there. That interested me very much. He received it, he said to me, "It came suddenly, I was as though possessed by something, and in one night everything was done." And what is interesting is that a friend of his who is also an architect came to work with him and helped in the creation, and he is now quite enthusiastic; he is a man who has very extensive relations with the whole of communist Europe, including Russia. And he is carried away by the details. Thus, from that side it's moving. In America too it seems to be happening.

And it's just what I want, that those two countries which are on a collision course come here, and that both of them have a pavilion of their culture and their ideal, and that they are there, face to face, and shake hands.

* * *

Aphorisms of Sri Aurobindo

"118. The love of solitude is a sign of the disposition towards knowledge; but knowledge itself is only achieved when we have a settled perception of solitude in the crowd, in the battle and in the mart.

"119. If when thou art doing great actions and moving giant results, thou canst perceive that THOU art doing nothing, then know that God has removed His seal on thy eyelids.

"120. If when thou sittest alone, still and voiceless on the mountain top, thou canst perceive the revolutions thou art conducting, then hast thou the divine vision and art freed from appearances.

"121. The love of inaction is folly and the scorn of inaction is folly; there is no inaction. The stone lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres."

That's interesting! That's just the experience I've had these last few days, yesterday and the day before. The feeling of an irresistible Power which governs everything: the world, things, people, everything... without having to lift a finger materially, and that this material hyper-activity is nothing more than a kind of foam that forms when water runs very fast – a foam on the surface – while the Force runs underneath it like an all-powerful current.

There's nothing else to say.

You always come back to that: to know is all right; to speak is good; to do is good; but to be, is the only thing which has power.

(silence)

That experience came in connection with Auroville. You know, people are getting nervous because it's "not going quick-

ly"; so I had that vision of the formation, the divine creation which is happening underneath, all-powerful, irresistible, and in spite of all this outer commotion.

* * *

23 July 1966

AM VII-160

... We keep on receiving lots of letters from people who have read this article in *Planète*, or who have read your book. And then there are so many of them who want to come! That's more serious!... But anyway, we are sending them some literature. To most of them, we say they have first to prepare themselves. Then there are a great many of them whom I direct to Auroville; that might be Auroville's essential reason for being.

* * *

27 July 1966

AM VII-164-165

We keep on receiving heaps of letters. There are lots of people who want to come and who are asking questions. There's going to be an inrush of people – there are some who are chartering airplanes! So yesterday I said, "We're going to have one direct flight per year: Paris-Auroville!" And they're going to prepare an airport. They're already negotiating with the government for the land: it's immense, you could make four or five airports! There will be a landing field in Auroville: Paris-Auroville! (*Mother seems very amused*)

It seems that in 1972 there will be a new plane coming from Paris to India (Paris-Auroville!) in four hours. That means, if you leave Paris in the evening, you'll arrive here at dawn (you know you lose time in coming). And if you leave here at noon, you'll reach Paris at ten in the morning – two hours before your departure.

They'll end up going so fast that they'll arrive the day before they take off!

Four hours, that's fast.

Where does that get me!... I'm behind the times, you know.

What's the point of going so fast!

It's interesting.

Do you think it really serves some purpose?

(*Mother laughs... silence*) Some rather peculiar things are already happening. But I'll speak about them when I've finished my observations.

Another one or two years, and there will be something to say.

* * *

10 August 1966

AM VII-175-176

They've asked me for a "message to the stars". Then, "Do you have a message for the Christmas issue [*of the review* = 1] on the new man?"

They said, "What message can we send? It will take 200 years to reach its goal"; the message they send from here will reach the stars 200 years from now. But of course they don't say whether French or English will be understood on the star! They even say that it isn't understood... They want to send signals like = 1, and they say these will be understood – it will be understood that we are intelligent beings! (*Mother laughs, scoffing*)

I no longer remember the message I gave them.

But a message for the new man... What am I going to say to them?... What is the new man? Do you know what the new man is?... Man is always new!

It won't be an intelligent man.

Well, so much the better!

So much the better.

You could say, the return to instinct and impulse, but these would be divine impulses.

And then another progress (which really would be a progress) would be silent communication of consciousnesses, without words. That would be lovely: a little bit of silence.

(*silence*)

[passage omitted]

There is an engineer who came with [the architect]. Nine people came with [the architect], among them was an engineer who sent me a note: "Are you God?"

I had seen the man two days before: he is very good. If I hadn't seen him, I wouldn't have answered, but as I had seen him and it happens that he is good, I suspected that he was a man born into a Catholic family to ask a question like that. So I answered him: "This question can be asked of ALL human beings, and the answer is: yes, potentially." And I added, out of consideration for his goodwill (I don't know the exact words any more): "That's the task each one has to accomplish."

Since then, he has been absolutely silent.

There is another one who is a communist. He's a Russian who lives in Paris. He asked me if it wasn't necessary for all the workers of Auroville to meet and "discuss" (*Mother laughs*) the necessity of "moral conduct"! (It seems he keeps them all discussing until three in the morning.) So I answered him (*laughing*) that the value of morality is very relative from the standpoint of Truth: that it changes with the country, climate and age! I also told him that discussions were generally sterile and unproductive. But in order not to be just critical, I answered that it was enough if each one made an effort to be perfectly sincere, straightforward and of goodwill, and that that would constitute quite a sufficient basis for working... Poor man!...*

* * *

13 August 1966

AM VII-178

You know there are a lot of people who have come for Auroville... Instead of working, they spend their time arguing and gossiping! And they send me letters. The whole mental ego of all of them is seething with agitation. You've seen them?

* This is the exact text of Mother's answer: "Moral laws have only a very relative value from the point of view of Truth, besides they vary considerably according to the country, the climate and the period. Discussions are generally sterile and without productive value. If each individual makes a personal effort of perfect sincerity, uprightness and goodwill, the best conditions for the work will be realized."

No. I'm afraid they might "invite" me!

They are already beginning to talk about what the political situation of the city will be like – before the first stone is even laid! And there is one, the one who is of communist faith (he's the one with the most energy and power for realization), he is shocked: he wrote me yesterday saying that he couldn't participate in anything which wasn't "purely democratic"!... So I answered this (*Mother hands her note to the disciple*):

"Auroville should be at the service of the Truth, beyond all social, political and religious convictions."*

I told him many more things (*Mother makes a gesture of mental communication*), but above all I insisted on the fact that it was better for the city to be built first! and then we would see afterwards. Because he told me he insisted that we remain within the democratic system "until we find something better". I wanted to answer him: "Who told you that something better has not been found?" But I said nothing....

* * *

17 August 1966

AM VII-179

... Me, I don't see any more.

My way of seeing is very interesting – I can't say that I don't see any more. It's very interesting. Suddenly, something comes (a thing or a face or a letter or...) clear, precise, almost luminous. A minute later, everything becomes hazy. And it's as if I was being told, "This is worth the trouble of looking at". Then I look. "And this (*laughing*), isn't worth the bother"!

On the 15th, that boy, the communist architect who was here, left, because he found we "didn't respect moral laws enough"!... Word for word. He left. But then his thought is coming all the time – not "thought": something from here (*heart*), it comes and comes. He must be very unhappy at having left! And so he was

* This text was published on 20 September 1966 as follows: "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."

asking me... it was the 15th afternoon, something came that was disturbed and kept asking me, "How can one know the Truth? What is the Truth? How to know it?..." And Sri Aurobindo was there, and he told me IN FRENCH(!):

"The Truth cannot be put into words, but it can be lived if one is pure and plastic enough."

That's good, isn't it! And this perception was so present: let oneself be guided by it all the time, like that.

"Pure", means pure of ego, pure of all desire, all preference, all ideas: all that has to be finished – one must be supple, like that, and let oneself be led.

And he gave me the experience at the same time.

I translated it into English – so Sri Aurobindo speaks to me in French and I translate it into English! It's amusing.

* * *

"That is why there is Auroville. Auroville is the effort towards peace in sincerity and Truth."

It became clear like that. This, as almost the sole and last hope of avoiding the catastrophe. This is the importance of Auroville. If Auroville is successful, that is to say, if nations consent to understand that it is a means of avoiding war, Auroville will have the power to prevent war.

* * *

21 September 1966

AM VII-209-21

(This conversation resulted from a personal question from the disciple, who asked Mother if he shouldn't refuse the French Government's offer of a certain sum of money – a war pension. The disciple intended to refuse the pension because he didn't want to feel bound to any government or any country, whatever the amount of money. Mother advised him to accept the money for the Divine Work.)

I had a revelation, in the sense that it was rather like a vision.

For other reasons I was in the process of seeing the sorry state in which all countries are, the conditions of the earth which are truly difficult and dangerous, and there was a sort of overall vision showing how nations (men as nations) have acted and more and more act in a growing Falsehood, and how they have used all their creative power to create such formidable means of destruction, with the really childish idea in the back of their minds that it would be so terrible that no one would want to use them. But they don't know (they should know, but they don't) that these things have a consciousness and a force for manifestation, and that all these means of destruction press to be used: even if they don't want to use them, forces stronger than themselves would press for their use.

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

And so, the clear vision that Auroville was a centre of force and creation with... (how to say?) a seed of truth, and that if it could blossom and develop, the very movement of its growth would be a reaction against the catastrophic consequences of the error of armament.

It interested me a lot because no thought preceded the birth of Auroville; it was simply, as always, a Force, a kind of absolute manifesting, and it was so strong [*when the idea of Auroville came to Mother*] that I was able to say to people, "Even if you don't believe it, even if all the circumstances seem quite unfavourable, I KNOW THAT AUROVILLE WILL BE. It may take a hundred years, it may take a thousand years, I don't know, but Auroville will be because it is decreed." And it had been decreed, done, very simply like that in obedience to a Command, without thought. And when "it" told me that (I say "it" but you understand what I mean); when it told me that, it was to say: "This is why you've made Auroville; you don't know it, but that's why...." Because this was the LAST HOPE of reacting against the imminent catastrophe. If an interest for this creation is awakened in every country, little by little it will have the power to

react against the mistake they've made.

That interested me a lot, because I had never thought of it. Of course, when I was shown that, I understood; I felt how, what, invisible action the creation of Auroville has. It's not an external, material action: it's an invisible action. And so, since that time, I've tried to make it understood to the countries – not outwardly, of course because they all believe that they're much too shrewd to be taught anything, but inwardly, invisibly.

It's rather recent, it goes back two or three days. This has never been told to me. It was said very clearly. And "said": seen, you know, shown like this [*like a picture of a vision*]. So my interest in Auroville has grown considerably since then. Because I understood that it's not just an idealistic creation but an entirely practical phenomenon in the hope, rather in the will, to counteract and counterbalance the results – the dreadful results – of this psychological error of believing that fear can save you from danger! Fear attracts the danger rather than saving you from it. And all these countries, all these governments make one blunder after another because of their fear of catastrophe.

All this is just to tell you that if the nations collaborate, even to a very small extent [*like that offer of money from the French Government*] in the work of Auroville, it will do them a lot of good – it can do them a lot of good, a good which may be quite out of proportion to the apparent action.

But you speak of the imminence of a catastrophe. Nevertheless it will take time for Auroville to be realized?

No! I'm speaking of the collaboration of countries TO CREATE something. It's not when Auroville is finished: it's the collaboration of countries to create something, but to create something based on Truth instead of emulation in the creation of Falsehood. It's not when Auroville is ready – when Auroville is ready, it will be but one city among cities, and it is only its own capacity for truth which will have power, but that... that remains to be seen.

No, it's a question of a common interest in building something which is based on Truth. They've had a common interest (and commonly unsympathetic, you know) to create a power for destruction based on Falsehood; and Auroville is to divert a little of that force (the amount is minimal but the quality is

superior). It's really a hope – it is based on a hope – to do something which is the beginning of a harmony.

No, it's RIGHT AWAY, immediately. The force of dissemination is much greater, it's disproportionate to the transmitting centre (*Mother*) which, from a world standpoint is, so to speak, unknown and almost non-existent; but the centre, the power of radiation and spreading is disproportionate, it is quite remarkable: there is a response everywhere, everywhere (*to Auroville*); a response from the new Africa, a response from France, a response from Russia, a response from America, a response from Canada and from numerous countries, Italy... everywhere and all over. And not just individuals: groups, tendencies, movements, even governments.

What appears to be most recalcitrant (and this is wonderfully ironic) is... the United Nations! Those people are so old-fashioned, oh!... they are still at the stage of the "materialist anti-religious movement", and they've made a disparaging remark about the Auroville brochure, saying it is "mystical", with a "religious" tendency. The irony is lovely!

Moreover, even quite outwardly, this conflict between India and Pakistan [*she is referring to the conflict which took place last year in September 1965, at which time Mother officially encouraged India to fight till the end*] was clearly... what shall I say? The English words "initiated" and "driven" come to mind, that is, put in motion by and impelled by the forces of Truth which sought to create a great "Asiatic Federation" which would have the power to counterbalance Red China and its movement. It was a federation which needed precisely the return of Pakistan and all those regions, including Nepal, Tibet, then Burma and further down, Ceylon. A great federation in which each one would have its free and autonomous development, but which would be united in one general aspiration for peace and struggle against the invasion of the forces of disintegration. It was very clear, it was very willed – and it was the intervention of the United Nations which has brought it all to a halt.*

Officially I say nothing, because I said and I repeat that politics is full of Falsehood, is based on Falsehood, and I don't bother with it, that is, I don't practise politics, I don't want to –

* Under United Nations pressure, India abandoned its advantage over Pakistan and "surrendered" at Tashkent.

but I can see clearly!... From all sides they come to ask me my opinion, advice or counsel; I said, "No, I don't care about politics." You see, all diplomacy is absolutely based on a DELIBERATE Falsehood; as long as it's like that, there is no hope: the inspiration will always come from the wrong side, everything will come from the wrong side; that is, the inevitable blunder, for everyone. Some rare individuals feel it and know it and they are half-desperate because nobody listens to them.

Unfortunately, given to present-day tendencies, they want to have UNESCO's support for Auroville! I didn't know beforehand that those people couldn't understand, but... we are trying. Because there are people everywhere (it's a kind of superstition) who say, "No, I'll not open my purse-strings unless UNESCO approves and encourages it" (I'm speaking of people whose contributions matter), many people, so....

Except for me, all that is the crust, the superficial experience – the crust; things have to happen underneath, underneath that crust. It's just an appearance.

I told all those who are concerned with Auroville, "Those people (*UNESCO*) are 200 years behind the earth's progress, consequently there isn't much hope that they will understand." But in the end, I didn't tell them not to bother with it – I don't give advice.

But very small details, like the one we spoke of earlier (*the French Government's offer of a pension*) are an indication: countries who are collaborating with the Truth without knowing it. And it's very good, so much the better for them. It's good for them. It doesn't matter that they don't know it (*smiling*): they don't have the satisfaction of having done it, that's all!

(silence)

But I was the first to be very interested because it came like this (*gesture of irresistible descent*), with an all-powerful authority: "That's why Auroville was started."

(Mother goes into contemplation,
then resumes)

There are all sorts of very amusing things which one sees going on; just now, a thought: "Ah! it's the Tower of Babel in

reverse". (*Mother laughs*) It's interesting! They came together and they split up in the construction; so now they've come together again to unite in the construction. There you are: a Tower of Babel... in reverse!

(*Mother stops for a moment,
as if she were seeing something*)

Suddenly one sees... a region of the earth's atmosphere which is vast and imperishable, where things take on another importance which sometimes belies appearances, and one sees a sort of great, immense current carrying circumstances and events towards a goal... always the same and by very unexpected paths. It becomes very wide and in spite of the horror of the details, on the whole it takes on a very smiling Rhythm....

I know now, I remember this whole experience came after having read a book which was published in India very recently in English, which was titled *The Roll of Honour*, in which there is a photograph and a short biography of all those who died in India's freedom fight against the British. There were photos throughout, many photographs; some of them were nothing but police photographs taken just after the victims had been slain and were still lying on the ground. All of that brought a certain atmosphere: the atmosphere of people of disinterested goodwill who met with a tragic fate. It had the same effect on me as that produced by the photographs of the German atrocities during the war over there. It is obvious that these things are directly under the influence of certain adverse forces, but we know that the adverse forces are, so to speak, authorized to work – precisely by this feeling of horror – to hasten the awakening of the consciousness. And so that experience, which was very strong, which resembled very much the one I had when I saw the photographs of the German atrocities in France, put me in touch with the vision of the modern (it's modern: it began in the last thousand years and has become more and more acute in the last hundred years), terrestrial human error, with the aspiration to counterbalance that: how to do it?...what to do?...and the answer: "That's why you created Auroville."

It's a perception of forces, forces which act directly on events, material events, which are... illusory and false; for instance, the man who fought for his country's freedom, who has just been



assassinated because he is a rebel, and who appears to be vanquished, lying on the side of the road: it is he who is victorious. That's it, it clearly demonstrates the kind of relationship between truth and its expression. So, if one enters into that consciousness where one perceives the play of forces and sees the world like that, it's very interesting; and that's how, when I was in that state, it was told to me, clearly shown (it's inexpressible because it is not in words, but in facts): "That's why you created Auroville...." It's the same thing as for this photo. Here, you keep it.

(With a gesture, Mother shows the victorious corpse lying by the roadside, meaning that the modest appearance of Auroville is no measure of its invisible, its true role.)



15 February 1967

AM VIII-54

... It seems the Pope was approached on the subject of Auroville, and he asked if there would be a Catholic church!... They asked me the question. I said, "No, no churches, no temples...."

* * *

18 February 1967

AM VIII-58-59

[This passage is part of a longer conversation on the new Consciousness.]

Basically, we want... we know we need a language not artificially new but something supple enough to be adapted to the needs of a new Consciousness; and this language will probably emerge like that, through elimination of habits, from a group of older languages.

What is particular in languages (beyond some differences in words) is the order in which ideas are presented: the construction of sentences. The Japanese (especially the Chinese) have solved the problem by putting just the sign for ideas. Now, under outside influence, they've added phonetic signs to construct a sentence; but even now, the order in which ideas are constructed is different. It's different in Japan and it's different in China. And unless you FEEL that, you can never really know a foreign language. And so, we speak according to our old habit (but basically it's more convenient for us simply because it comes automatically). But for example, when I "receive", it's not even the thought: it's the formulated consciousness of Sri Aurobindo; then there is a sort of progressive approximation for the expression, and sometimes it comes very clearly; but very often it's a spontaneous mixture of French and English forms and I have the impression it's something else which is trying to be expressed. Sometimes (I follow the notation), he makes me correct something; sometimes it comes quite well; it depends... Oh, it depends on the limpidity. If one is very quiet, it comes very well. And there too, I see it's not really French, it's not really English. And it's not so much the words (the words are

nothing), it's the ORDER in which things are presented. And when I see it objectively afterwards, I see: it's partially the order in which it's presented in French, partially the order in which it's presented in English, and it creates a mixture which is neither one nor the other and tries to express... what could be called a "new way of consciousness".

That leads me to think that something will be worked out like that, and that a too strict or too narrow adherence to the old rules is an impediment to the evolution of expression. And from that viewpoint, French is much more backward than English – English is much more supple. But it seems that in countries such as China and Japan, which use ideographic signs, it's infinitely more supple than our languages.

Surely!

They can express ideas and new things much more easily by juxtaposing signs.

And now, with the "new logic" and "new math", there is a whole group of new signs which are beginning to be universal, that is, the same signs express the same ideas or the same things in all countries, regardless of the language used in the country.

These new thoughts and experiences, this new logic, the new math are now taught in the higher grades, but all the primary and secondary studies have remained in the old form; and I was thinking very seriously of opening primary and secondary schools in Auroville, based on the new system – to try....

* * *

3 May 1967

AM VIII-133

We have a little place which is called "Promesse", where there will be six or eight rooms, an office which will be the first Auroville administrative office, and a guest house with some rooms too, five or six rooms for visitors. It's a very small place where there is a beautiful garden and there are trees, and it's on the side of the Madras road. It's on the edge of Auroville. So it's being built. And there will be a lotus pond in the middle with something like a large basin, in marble I believe, on which

that* will be engraved (*in French*) to tell people passing through what Auroville is.

* * *

30 May 1967

AM VIII-165-166

(Later, with regard to a letter of Sri Aurobindo on communism which Mother was going to publish in the next Bulletin:)

Ah, my child, I received a clipping from the *Figaro* [*a French newspaper*]. At the beginning of April, the cultural attaché of the Indian Embassy in Paris said that the Soviet government had expressed a desire to “participate in the construction of Auroville”. I don’t have confirmation yet, but it’s there in the *Figaro*. In that case, if it’s correct, perhaps it’s not opportune to publish the “fallacy” of Karl Marx! (*Mother laughs*) Perhaps it would be better to wait a little!... I very much hesitated to publish it because it’s a letter, and Sri Aurobindo had always told me that in letters he expressed himself very frankly from the social and political standpoint, but that he didn’t want it published. So for a very long time I refused to publish it. Now, we’ve become more flexible; but perhaps the press clipping came just to tell me it was wiser to wait a little.

Yes, there’s no need to offend them.

No, because it’s always just one side of the question. Sri Aurobindo always expressed every side, and if you put all that together, it makes something that very much surpasses all popular opinion. Consequently, publishing just one part without the counterpart is not very good.

Perhaps a time will come when Sri Aurobindo’s vision should be communicated and how the world has evolved since he spoke of it (that would be very interesting), and then we would have again to find all that he said on different subjects.... From the religious standpoint, I had thought about that for a long time. They are the two things you can’t touch without immediately

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

arousing human passions, and then it becomes that quite narrow, limited vision which makes people not understand anything any more. Politics and religion, it's better to wait a little. Perhaps in ten years... it's possible. Things are going fast. Perhaps in two years one could see and say a little something. In any case, it's better to put that letter aside. (*laughing*) It's not the time to throw stones at them!

* * *

3 June 1967

AM VIII-171-172

[Name] writes that he received some people in Paris who asked for some information about Auroville. He wrote a letter but just as he was about to send it, he thought, "Maybe after all I had better show it to Mother." He sent me the letter – and wisely so! These people had asked him the conditions for admission to Auroville; he replies, "Oh, that hasn't been decided yet"! (*Mother laughs*) So I prepared a little paper, for he simply says, "Oh, nothing is decided, we'll see", as if there weren't any Aurovilians yet. I don't know if he did it on purpose to discourage those people; in any case, it's not good to write like that. There are already some three or four hundred Aurovilians who have been accepted and for whom I have signed. So one cannot give such a reply... I know where he got it from, for I had told him that, materially speaking, the CONDITIONS FOR LIVING in Auroville were not fixed in advance, of course, arbitrarily.

This is what I put down:

"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 realization of that unity;
- "2. To have the will to collaborate in all that furthers future realizations."

That's all, it is not complicated.

And then, from the material point of view:

"The material conditions will be worked out as the realization proceeds."

It's not very complicated.

Of course, we will add a word to say that, for the moment, after having read the brochures where it says "Why Auroville", and having agreed to that, people should send their photograph with a request and I shall either accept them or not. For as long as there are not too many, just a few hundred, it is very easy to see the photos and to ensure that no mischief-makers get in. Because it's very easy to say, "Oh! I am thoroughly convinced and I want to participate", and these are merely words.... I can't see everyone, but even from their photograph, one can more or less tell whether or not they are sincere.

* * *

28 June 1967

AM VIII-206-207

(Concerning an Italian disciple who has just arrived)

... The family wanted to baptize the child and they began to argue (because I say, "We don't want baptisms"), so they wrote to me, desperate, saying, "We don't know what to do, because we have the whole family against us and they try to quarrel with us all the time." So I wrote, "If they really want freedom, let them come to have the child in Auroville!..." Oh, they were enthusiastic and she left right away!

Well, here's the register! *(Laughingly, Mother shows the notebook where she has recorded the first birth in Auroville, several days before.)*

* * *

30 June 1967

AM VIII-207

(The subject is an Indian disciple from South Africa who had been incarcerated for several months in a Syrian prison on the pretext that his money was counterfeit.)

... They don't have any government to protect them. Before India's independence, they had a British passport, and now the government of South Africa doesn't recognize them, the government of India doesn't look after them, and they're like that, neither fish nor fowl, and no one to protect them. It's rather curious.

There are some here [in the Ashram] who still have an English passport and they don't know what to do. They're neither this nor that, they're nothing!

Those who are nice, I tell them: "It doesn't matter, you will become Aurovilians." That saves everything. Because the principle has been recognized by UNESCO, they've recognized the principle: everyone becomes Aurovilian, no separate nationality. So that's very good.

It's an interesting idea.

Only, I tell them to be cautious about admission, because... *(Mother laughs)* it could be considered a refuge for criminals who have been sent out of their own country!... As long as I control admissions, it's all right, but afterwards?...

So, which country was it that began as a colony of criminals?... *(laughing)* There is one country like that in the world, which began as a colony, I don't remember which one. *[Maybe Australia?]*

* * *

11 October 1967

AM VIII-351-355

I met [the director of education]. They are preparing a special issue *[of the periodical = 1]* on Auroville and she came with a list of questions like that *(gesture)*. She told me, "I don't know very much about the sociology of Auroville." So I said, *(laughing)* "Me neither!" Then she asked me questions (notice, she

asked very intelligent questions) and I answered her. But there was something about the choice of people and admission to Auroville...so I told her that naturally the essential condition to be able to choose people is that preferences, attractions, repulsions, sympathies, antipathies, all moral rules, all that must have completely disappeared – not that one is in the process of overcoming them, it's not that: all that must have disappeared (*laughing*), there must be no more ego! And then I told her: it's not a judgment, it's not looking at people and judging if they're capable of being there or not, if they are destined to be there or not, it's not that at all – you don't "judge"... And when she was gone, I jotted down the end of it. (*Mother takes her note and reads*):

"The Force is put on all, identical and supreme..."

The Force is identical for all (*uniform gesture over the whole earth*) and supreme, which means...well, what that means, supreme, like this (*same smooth, flat gesture*). Whatever they are and whatever their attitude, the Force is put on all identically – and it's THEY who sort themselves out; it's not that you decide that this one is here or there or there: THEY classify themselves according to...

"And each classifies himself, by himself, according to his receptivity and the quality of that receptivity – or else by his refusal or his incapacity."

You know, there are all the degrees. When it's refusal or incapacity, then, he HIMSELF runs away saying, "They're fools, they're trying to do something impossible, it's unrealizable" (I know many like that, they believe they're exceptionally intelligent). But even to place themselves, it is they who do it.... She had come with the idea of a hierarchy. I said yes, everything is hierarchical, always, and especially all conscious individuals are part of a hierarchy, but there is no arbitrary will which puts them in a hierarchy: they themselves spontaneously take their place without knowing it, the place they should have; it's not, I told her, it's not a decision, we don't want any categories: there are these, there are those, and then this one will come in here and that one will come in there – all those, I told her, are mental

constructions, they're worth nothing! But the true thing is that NATURALLY, according to his receptivity, his capacity, and his inner mission, each one takes his place in the hierarchy, the place he truly, spontaneously occupies, without any decision.

What can be done to facilitate the organization is a sort of plan, or general chart so that each one need not construct his position, but will find it all ready for him – that's all.

It was amusing, but very interesting.

(Mother hands her note to the disciple) But the water from the flowers spilled on it, so it's half erased!

The danger with all those people is that they want to codify.

Oh, they want to construct mentally, like that, square like a prison, it's terrible.

But, you know... when she comes, she's very nice, very nice, very receptive, very open and very ready to receive and listen, at least in her outer attitude, but it seems she has a "group" over there, and then in the group... (I heard it from people who went there and who are sincere), it's frightful! You know, snap judgments. And an overwhelming superiority.

It's a pity.

It also seems (she didn't say or show anything to me), but anyway it seems that the *Bulletin* is old hat.

I heard that too.

Ah!

And it's funny, it seemed to be coming from [the director of education].

Really!

Just the word you used. I don't know why, one morning, something said, "Oh, the Bulletin is old hat!" And it was as if [the director of education] was at the end of the line. It's amusing.

(Mother remains silent) Sri Aurobindo is already "out of fashion"!

She moves fast!

But I know, because I received a letter from her in which there was an indication. She said that the Mother, in her four aspects, according to Sri Aurobindo's book, was "very good for the creation of today (let's not say yesterday yet, but today!), but for the creation of tomorrow, there must be this aspect of the Love of the Mother, which hasn't yet manifested." And then it was put very cleverly, but in such a way that it was impossible not to understand that it was that lady who was to manifest It."

I said, "Very good!" (*Mother laughs*) I said, "What the Lord wants will be." But since that time I've treated her... (what shall I say?) like more than an equal: like a superior, with affirmations... which are crushing for her. And then I don't miss a chance to tell her that to do this or do that, or manifest That or to... it's necessary to be SPONTANEOUSLY AND DEFINITELY above all desire, all ambition, all preference – and every time like this (*Mother makes a gesture of hammering*).

Nothing apparently stirs in her, but anyway... It's good (*laughing*), if she bears the test, we will really see.

There's something very hard in her.

Hard, yes, very hard – without mercy.

She's like a caricature of something else.

Exactly.

(*silence*)

She brought me a little poem in French on "The Lover and the Beloved" (all that, in the clouds), which I must say is very lovely. Then she read it to me and when it was finished, I said to her, "But Love – that Lover and his Beloved – is not a person – they're not people; they're not human beings; they're not even symbolically human beings..." And at that moment it opened up above and I told her what it was.

It took her by the throat so strongly that I almost lost my voice afterwards.

We'll see. Everyone can change, can't they? I'm giving her EVERY chance.

You know, it's just so wonderful... Where That manifests itself is not what is important; That manifests itself here or there or wherever, it doesn't matter at all, it is always the same thing which is manifesting everywhere. And where That chooses to manifest, where That must necessarily best be manifested – is where That manifests. The only thing – the only thing is not to allow illusion and deception to become mixed in: to mercilessly keep them in their place, otherwise... None of the ego's tricks, we don't want that; because it's very small, mean, stupid, useless and it's a waste of time, and because it uselessly stirs up the atmosphere. But aside from that... That manifests itself here or there or there...

(silence)

There are some people who are completely taken by [the director of education]. But there are others who are conscious and who went there once and never set foot there again.

From the beginning I felt a recoil in front of her... The hardness of the ego, that's it.

Yes, with that whole mask of benevolence.
It's very interesting.

(long silence)

* * *

14 October 1967

AM VIII-359-360

The requests for admission to Auroville are multiplying at an alarming rate these days – every day a packet like that – and then naturally everyone has to send his photo with his request and say why he wants to be in Auroville and what he knows how to do and what category he belongs to: the category of those who want to work to build it and the category of those who would like to come and quietly sit down in it when it's ready. But what people, my child!... In general, it is precisely all the dissatisfied ones. From time to time, there's one with a light in his eyes and the need for something which he isn't finding (so that's very good). There are those who have succeeded in nothing and who are completely disgusted and ask themselves

if they couldn't succeed there. And then the older ones who have worked hard and want to rest. There are very few young people. These few young ones are all worthwhile people. The average youth isn't interested at all. The few young people I've seen want to work: they come not to profit from the work of others, but to work. So we'll soon get a rather interesting team. But (*laughing*) the old satiated ones... I postpone decision, "put in observation" (*Mother laughs*). Yesterday there were a lot like that. Those, we're going to see; if they want to be useful, that is, give money or things, or propose to do something, we'll see, but just as it is, the fat, fully satiated gentleman, the fat lady firmly seated there, who want to come and spend the rest of their days quietly, you tell them: wait a little bit, we'll see!

As for the workers, we ask nothing of them, that is, they don't need to pay: they can come and work on condition that they prove they're useful. But those who want a piece of land or lodging have to pay; then there are some who have limited trust (*laughing*) and say, I'm going to give you a little money right away and then I'll pay the rest little by little, in instalments – those I generally refuse. There are some who so much want to come they send money in advance, and so when there's life or something in them, I accept them. But almost all, aside from two or three, I said "in observation" – we'll see how they react to that!

* * *

19 October 1967

AM VIII-362-363

It's the same with Auroville: there is a whole section of the government which is quite keen on it, and then three or four people here, in Madras State, who are totally against it and who have a frightful energy: they are blocking everything. Some ministers (as usual) who come, we see them, they make promises, they tell you, "I am with you, you will get everything you want"; they leave the room and they send a telegram to their "executor" saying, "Don't sign the papers". This kind of falsehood, you see, everywhere.

* * *

25 October 1967

AM VIII-373-375

We can see the notebook of this boy (*a young disciple who regularly asks Mother questions*). What does he want?

"Sweet Mother, why, even in the Ashram do they want to form little groups and societies, for example, World Union, New Age, etc.? What is their raison d'être?"

"Raison d'être"! (*laughing*) Does it have a "raison d'être"?... I'm simply going to answer him: "Because men like to form groups." Very simply, nothing to say.

*(Mother writes, then interrupts herself
after a silence)*

I'm going to shake him up a little, aren't I?

Yes.

*(Mother finishes writing
and hands over his notebook)*

"It's because men still imagine that to do something useful, they have to form groups. It's a caricature of organization."

That's enough, isn't it?

World Union!... They really imagined that they were going to make humanity progress!... But when I tell people that the creation of a city such as Auroville has more weight in the history of the earth than all the groupings in the world, they don't believe me. They don't believe, people think that it hasn't any importance, it's a fantasy.

Once I had asked Sri Aurobindo (because we had talked a lot about Auroville and there were many difficulties), I asked him (because it was an idea I had – not an "idea", it was a need which was expressed perhaps thirty years ago – more than thirty years, almost forty years), so I asked him, and he answered me (I told you, I believe): "It is the best chance men have to avoid a

general conflict." [See l'Agenda de Mère VII, 21 September 1966] There you are.

So, since he told me that, I am working very seriously. And, you know, it wasn't "said": it was SEEN.

Only I see that they don't believe it, no one feels it. Then what?... And the concrete materialization of the spirit of Auroville hasn't taken place yet, it doesn't exist, there is not a single formation of "the spirit of Auroville" in the earth's atmosphere, which is a spirit... (*Mother remains absorbed a long time*)... Basically, the art of creating a unity with complexity. Without uniformity, you see: unity through the harmony of complexity, each thing in its place...

It's very difficult.

When [the architect] was here last time, he said, "When is the atmosphere of Auroville going to be created? Everyone is quarrelling!" (*Mother laughs*) I said, "Yes, that's the difficulty"... And it goes on. But anyway there is a Pressure from above, like that, a Pressure. We'll see.

It's still a symbol.

Each little group believes itself a symbol – that too is a symbol.

In so far as the formation descends to manifest itself, all the oppositions rise up, the contradictions rise up, complications come, and inwardly, one sees that they do not understand. So I spend my time telling them, "Don't try to organize, don't try to organize, you're going to fossilize the thing before it's begun."

I wanted it to grow spontaneously like that, with all the unforeseen. But then, we have to deal with all the regulations: we are in a country [*India*] – it would be better to be on a desert island. But that doesn't exist any more in the world, there are no more islands that do not belong to one nation or another – we are caught, we are stuck.

Anyway, we'll struggle along, as well as we can.

It's an attempt, that's all.

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

But I wondered if the Tower of Babel, in so far as it is a true story, wasn't a similar attempt? An attempt to create a harmony among men?... It's presented to us in another way, but I wondered if it wasn't that.

We'll see.

Now, integrally, including the most material consciousness, the bodily consciousness: leave all responsibility to the Lord – what He wants will be, and that says it all. When He wants you to do something, you do it, but after all... You simply do it because He tells you to do it. And then what will happen will happen. And then if one wants to know, one puts oneself in the poise of the Witness and one looks. And that is very amusing! As soon as you assume the poise of the Witness, it's very interesting – very interesting – and one can smile.

It's like that.

The body has learned to be that way even for the smallest things, so it's good.

There you are.

* * *

30 December 1967

AM VIII-450-456

[This conversation was translated and published separately before l'Agenda de Mère came out. This is a corrected translation.]

"Auroville will be a self-supporting township.

"All who live there will participate in its life and development.

"This participation may be passive or active.

"There will be no taxes as such but each will contribute to the collective welfare in work, kind or money.

"Sections like industries which participate actively will contribute part of their income towards the development of the township.

"Or if they produce something (like foodstuffs) useful for the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens.

"No rules or laws are being framed. Things will get formulated as the underlying truth of the township emerges and takes shape progressively. We do not anticipate."

I thought I had said more than that because I said a good deal about it, inwardly, on the organization, the food, etc. We are

going to make experiments.

Some things are really interesting; first of all, for example, I would like each country to have its pavilion, and in the pavilion there will be the kitchen 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 weighs you down – this occupies so much of a person's time and energy – that should be done beforehand, and then one should be given something which is immediately assimilable, like what they are doing now with vitamin pills and proteins which can be assimilated directly, nutritious basics which are found in one thing or another and which are not bulky. Chemistry is clever enough nowadays to simplify this.

People do not like this simply because they take an intense pleasure in eating; but when one no longer delights in eating, one still needs to be fed and not to waste time on the process. An enormous amount of time is wasted in the process of eating, digesting and the rest of it. I would like to have a trial kitchen here, a kind of culinary laboratory for experimenting. People will go to one place or another according to their taste and inclination.

And one does not pay for one's food, but one must offer one's work or materials: those who have fields, for example, should give the produce from their fields; those who have factories should give their products; or one's own labour in exchange for food.

That in itself eliminates a lot of the internal exchange of money. And for everything a way can be found. In reality, it should be a township for study, study and research in how to live in a way which is at once simplified and wherein the higher qualities will have MORE TIME to develop.

It is but a small beginning.

(Mother takes up the text sentence by sentence)

“Auroville will be a self-supporting township.”

I want to insist on the fact that this will be an experiment, it

is for making experiments – experiments, researches, studies. Auroville will be a city that will try to be, or will lean towards, or want to be “self-supporting”, that is to say...

Autonomous?

“Autonomous” is understood to mean some kind of independence which cuts one off from relations with the outside, and that is not what I mean.

For example, those who are involved in the production of food, factories like Aurofood (naturally, when there will be 50,000 people it will be difficult to meet their needs, but for the moment we are only a few thousand at most) well, a factory always produces too much, so it will sell that excess outside and earn money. Aurofood, for example, wants to have special relations with its workers; not the old system, but something which will be an improvement on the communist system, a more balanced organization than sovietism or communism, that is, something which does not lean too much to one side or the other. The idea of Aurofood is good and they are trying to spread it among the industrialists.

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

It is calculated according to one's means: he who has a lot to give gives a lot, he who has little gives little; one who is strong works hard, one who is not strong does something else. Well, it is something truer, deeper. That is why I do not try to explain it immediately, because people will start protesting in all sorts of ways. It must come all by itself, so to speak, spontaneously with the growth of the township, in the true spirit. That is why this note is very brief.

For example, this sentence:

“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 mechanical; and according to each one's capacities, that is to say, he who has the material means, such as a factory, should provide in proportion to its production, not so much per head, per person.

"This participation may be passive or active."

I do not understand what they mean by "passive"; I said it in French and it has been translated into English. What could they possibly mean, "passive"?... That would more likely refer to various planes or levels of consciousness.

You meant to say that those who are wise, those who work within, need not...

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

"There will be no taxes as such, but each will contribute to the collective welfare in work, kind or money."

So that is clear: there will be no taxes or duties, but each one will have to contribute to the collective welfare through work, in kind or in money. Those who have nothing to give but money will give money. But "work" may mean an inner work, to tell the truth (but one cannot say that, because people are not honest enough). The work can be an occult work, wholly within oneself; but for that, one must be absolutely sincere and truthful, and capable of it, not pretentious. This is not necessarily a material work.

"Sections like industries which participate actively will contribute part of their income towards the development of the township; or if they produce something (like foodstuffs) useful for the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens."

We have already said this. Industries will participate actively, they will contribute. If these industries produce articles which are not in constant demand and thus in quantities too large for the town to utilize, but which can still be sold outside, then naturally, the industry will participate with money. I use food as an example: those who produce food will give what they produce to the town (in proportion to what they produce, of course) and the town is responsible for feeding everyone. That means that people will not need to buy food with money; yet they must earn it.

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

With the democracies and the communists it's a levelling to the lowest point. Everyone is pulled down to the lowest level.

Yes, exactly. What is true is that materially each human being has the right (but it is not a "right").... The organization should be such, should be so arranged, that the material necessities of everyone will be assured not on the basis of ideas of rights and equality, but on the basis of the most elementary necessities. Once that is established, each one will be free to organize his life around – not monetary means, but his inner capacities.

"No rules or laws are being framed. Things will get formulated as the underlying truth of the township emerges and takes shape progressively. We do not anticipate."

What I mean to say is that usually, always until now and more and more, men establish 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 or disappear.... It is the experience of LIFE ITSELF that should slowly work out rules that are AS SUPPLE and AS WIDE as possible, in such a way as 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 under it", and so of course they crush the life in it and stop it from progressing. It must be Life itself developing more and more in a progression towards the Light, the Knowledge, the Power that should, little by little, establish rules, as general as possible so that they are extremely flexible and amenable to change, to change with the need AS QUICKLY as needs and habits change.

(silence)

The problem finally reduces itself to this: to replace the mental government of intelligence with the government of a spiritualized consciousness.

This is a highly interesting experience: how the same actions, the same work, the same observations, the same relations with the environment (near or far) happen in the mind through the intelligence, and in the consciousness through experience. And that is what the body is learning now – to replace the mental government of intelligence with the spiritual government of consciousness.

That makes a tremendous difference (though it seems like nothing: you can easily miss it), so much so that it increases a hundredfold the body's possibilities.... When the body is subject to rules, even if they are wide and comprehensive, it becomes a slave to these rules, and its possibilities are limited by these rules. But when it is governed by the Spirit and the Consciousness, that gives it an unequalled possibility and flexibility! And that is what will give it the capacity to prolong its life, its duration: the replacement of the mind's intellectual government with the government by the Spirit, the Consciousness – THE Consciousness. Outwardly it doesn't seem to make much difference, but...

My experience is like that (because now my body no longer obeys the mind at all, nor the intellect, it does not even understand how it's possible to do so): it is that more and more, better and better the body follows the guidance, the impulse of the Consciousness. And so it sees, practically at every minute, the great difference that this makes.... For example, time has lost its value, its fixed value, one can do in a short space of time or a longer space, exactly the same thing. "Necessities" have lost their authority: one can adapt this way or that. All laws, the laws of Nature, have lost their despotism, if we can call it that: it is

not like that any more. It is enough to be always supple, attentive and... "responsive" to the influence of the Consciousness, the Consciousness in its omnipotence, to pass through all that with an extraordinary flexibility.

That is a discovery which is being made more and more. It is wonderful, a wonderful discovery. It is like a gradual victory over all the imperatives. Thus, all the laws of Nature, and naturally all human laws, habits, rules – all that is losing its rigidity and will end up by becoming non-existent. And yet one can maintain a regular rhythm that makes action easy – it is not contrary to suppleness. But it is a flexibility in the execution, the adaptation, that comes in and changes everything. From the viewpoints of hygiene, health, organization, of relations with others – all these have lost not only their aggressiveness (for that, it is sufficient to be wise – wise and balanced and calm – for that to lose its aggressivity) but their absolutism, their imperative rule as well: it has all gone, it has left.

So one sees: In so far as the process becomes more and more perfect – "perfect" meaning integral, total, leaving nothing behind – it means NECESSARILY and inevitably the victory over death. Not that the dissolution of cells which death represents no longer exists; but it would exist only when it was necessary and not as an absolute law, but merely as one of the procedures, when it was required.

Above all, it is that: all that the Mind has made as rigid and absolute and almost invincible... all that will disappear. And simply that, by passing the supreme power over to the Supreme Consciousness.

Perhaps that is what the ancient sages meant when they spoke of transferring the power of Nature (Prakriti) to Purusha, transferring it from Prakriti to Purusha. Perhaps it was this which they expressed that way.

* * *

12 January 1968

AM IX-28

It seems I have given her [the director of education] "full freedom" to organize Auroville. So she's calling it the "university city". She was told that the word was used in a strict sense; she said to me, "Oh, I explained," and on the invitations for the 28th [*for the laying of the foundation stone*], she wanted to put "the university city"; but we didn't ask her advice, we made the invitations and put, "The city of universal culture".

That's always the sign of people who have a purely mental power of construction: they want to force words to express what they want to say. I told her, "It won't do, you can talk all you like, for everyone the word will have the meaning it has; invent another word or turn of phrase." (*aggressive tone*) – "But THAT'S what it means"....

And she wanted to have a little orang-outang, because it seems the orang-outang species is disappearing from the earth, so she wanted to perpetuate the species – I don't know why... And when [the librarian] went to Tahiti, she asked him to bring back an orang-outang. Poor [librarian]...! It's not a very amusing task. So [the librarian] told me before going, "It seems I have to bring back an orang-outang?" I answered him, "I very much hope you do not find one!"

And he didn't find one!

* * *

3 February 1968

AM IX-41-42

... They wanted to make some kind of brochure on Auroville, to distribute to the press, people in the government, etc., on the 28th [*laying of the foundation stone of Auroville*], and before that, there's a conference of all nations ("all nations" is an exaggeration, but anyway they say "all nations") in Delhi, in two or three days. And [name] is going there, and she wants to take papers on Auroville. They had prepared some texts – always lengthy, never-ending: speeches and more speeches. So I asked, I concentrated to know what should be said. And then all of a sudden Sri Aurobindo gave me a revelation. That was interest-

ing. I concentrated to know the why, the how, etc., then all of a sudden Sri Aurobindo said... (*Mother reads a note*)

"India has become..."

It was a vision of the thing, that was translated into French words right away.

"India has become the symbolic representation of all the difficulties of present-day humanity. India will be the site of its resurrection, the resurrection of a higher and truer life."

And the clear vision: the same thing which in the history of the universe has made the earth the symbolic representation of the universe so as to be able to concentrate the work at one point, the same phenomenon is occurring now: India is the representation of all human difficulties on earth, and it is in India that there will be the... cure. And it is for that – it is FOR THAT that I had to create Auroville.

It came, it was so clear and tremendously powerful!

Then I wrote that. I didn't tell them how or why, but I told them: put that at the beginning of your paper, whatever it is; you can say anything you like, but this comes first.

(*silence*)

It was very interesting. It remained the whole time, for more than an hour, such a strong clear vision, as if everything were becoming clear all of a sudden. I have often asked myself the question (not "asked", but there was a straining to understand why it had become such a chaos here in India, with such sordid difficulties and all that like an accumulation), and everything became clear like that right away. It was really interesting. And then immediately it came: that's why you created Auroville. I didn't know it, you know, I was acting under pressure, and it was taking on greater and greater proportions (it's becoming really terrestrial), and I wondered why... For some time I used to think that it was the only real possibility of preventing a war [*see l'Agenda de Mère VII, 21 September 1966*], but that seemed to me a slightly superficial explanation. And then all of a sudden

it came: ah, that's it!

And so, since it contained all that power, I said, "Put that". We will see – they'll understand nothing, but it doesn't matter, that will act.

* * *

7 February 1968

AM IX-51-54

... Ah, now let's work! You know what we have to do?... Prepare the "Auroville Charter"! They're going to put it in the ground; when they're putting the soil from all the countries, they're going to put inside a metal box a document with this written on it. So it has to be written... I have a few little ideas.

And then there is the charter prepared by [an Aurovilian] and the charter prepared by [the director of education], you have to read them to me, we will see. (*Mother hands over [the Aurovilian's] charter*)

Auroville Charter (by the Aurovilian)

1. Auroville is the first crucible of planetary man.

Ah! "Planetary", it sounds like one of [the director of education's] disciples! She likes "planetary" very much.

2. Auroville offers itself for the discovery of the profound sources of the unity of man and the universe, of knowledge in joy and love.

I don't understand! It doesn't matter.

3. Everything in Auroville belongs to the whole earth and the members of Auroville are all the beings of the earth.

4. This day Auroville is solemnly consecrated to serve forever and ever the union of heaven, earth and life.

Heaven? What heaven?

Here's the other one. (*Mother hands over [the director of education's] charter*) It's more literary!

Dedication of Auroville (by the director of education)

1. *We do solemnly found this city as the first seat of a planetary society...*

Ah!

... the society of tomorrow.

2. *We do solemnly consecrate this city as the constantly renewed synthesis of the latest conquests of science and the most ancient wisdom.*
3. *We do solemnly establish as the chief function of this city the preparation of each child towards his highest spiritual and planetary destiny...*

Aïe!

...so that this city may become the cradle of a new humanity.

Is that all? It's better, but that's not it.

Me, I didn't put any solemnities... I didn't write it down, because it's never mental, so it's not organized. (*Mother looks for some scattered little pieces of paper*) From the mental point of view, it has no value, it's not organized, but some things did come. In fragments, not in sequence (*Mother goes on sorting bits of paper*), I don't even know anymore what I said... it's not organized; I don't know what order I will put it in... Ah! (*Mother pulls out a piece of paper*)... First there is a material point which [the Aurovilian] has attempted to say in an awkward way: that everyone is a citizen of Auroville. The truth is here (we're not going to put any solemnities, it's not necessary)...

(Mother unrolls a large parchment on the ledge of the window, facing the Samadhi, then perched herself on a small stool in order to be at the right height, and, armed with an enormous black felt-tip pen which makes letters like cuneiform strokes, she set about recopying the charter, making comments all the while.)

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

There, that's the material fact. Auroville belongs... I didn't put "to no country" because India would be furious. I put "belongs to nobody" – "nobody" is a vague term which I put precisely so as not to put "to no human being" or "to no country". And I put "Auroville belongs to humanity AS A WHOLE", because it is the equivalent of nothing! Because we cannot come to an agreement all together, it's impossible! I did it on purpose.

And then, I don't speak of "citizens" or anything like that. I say:

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

They are all going to wince at "Divine", but I don't care! You know, it's the explanation of the Matrimandir at the centre. The Matrimandir represents the Divine Consciousness. All that is not said, but that is the way it is.

And then:

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

And then:

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

All discoveries, you know: philosophical, spiritual, moral, scientific, all – taking advantage of the past.

... of all discoveries from without and from within, it wants to boldly spring towards future realizations.

And finally there are two versions: 4. "Auroville will be the site of the search for knowledge and ways of living which will lead to a human unity based on mutual understanding and goodwill."

On another piece of paper it's written: "To give a living

embodiment of a concrete human Unity."

So we are going to change it a bit:

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

There.

(Mother gets off her stool)

It is not me who wrote all that... I've noticed something so interesting: when that comes, it's imperative, there is no arguing; I write it, I am OBLIGED to write it regardless of what I am doing. And then, when it's not there, it's not there! Even if I try to remember, there's nothing, it's not there!... Consequently, it's obvious that it doesn't come from here: it comes from somewhere up there.

Auroville
The free international city.
No army
no police

* * *

17 February 1968

AM IX-60-65

Ah, before we begin to work, I received this...

(Mother first hands over a letter)

"Here are some pages from our issue on Auroville, the city of love guarded by the four Mothers."

Signed: [the director of education]

(Then Mother hands over a brochure showing... the drawing is inexplicable, but it rather resembles viscera seen in cross-section.)

If you understand, you'll tell me.
Have you understood?

No.

You didn't understand? I thought you were going to explain it to me!

It's all muddled in there.

Is it a snake biting its tail?

It's really, exactly, a mental construction.

Oh, yes!

And the text... There isn't the slightest little thing vibrating with truth in it.

Yes, it's entirely constructed.

There isn't a flame, there's nothing in it.

And of which love is she speaking? It seems rather like sexual love.

It seems to be very human.

(Mother laughs) Very, very human, yes.

I looked a lot and I wondered if that wouldn't precisely be the modern idea of yoga.

Yes, they're full of those stories of "sexual yoga". They think only of that, they speak only of that. The "city of love" seems to me...

But as soon as this word is used in the ordinary way, it's like that.

I don't know what to do.

It doesn't seem interesting to me.

As for me, I don't find it interesting AT ALL. But isn't it dangerous? That's the point!

All the same, it gives a false idea of Auroville. It's subject to all sorts of ambiguity.

(Mother looks at the little drawings that go with it and which look like three interwoven lines)

There are always one, two, three. If there were only two, but always one, two, three, that is to say, the union and the result!

And the main drawing is an exact picture of the stomach, it is located in the abdomen.

Oh, but then that's even worse!

That's what it evokes, you have the impression of a visceral picture.

That's dreadful!

Something which is all folded in on itself, shut in on itself.

Yes, that's it.

I don't like that.

Nor do I.

And [name] has an illness which comes only when you have repressed sexual desires. And he can't get rid of it because he doesn't get rid of the cause... They're fully into it.

What should I do with that?

It's a pity if at the inauguration of Auroville that is what gets distributed.

It's worse than that: they're going to have a meeting for the children, and the children are going to ask questions, and there will be a dozen people there to answer, but it will be chiefly [the director of education] and [name]. So these children are coming

with the idea of finding something a little bit true, and then they're going to find that.

The "city of love" probably will not be understood as it should be understood. And you know that the magazine Planète is sending [name] to do an article on Auroville, and I saw [name] a year ago when he came here, and he is the great believer in precisely the "yoga of sexuality" [see l'Agenda de Mère, VIII, 28 January 1967]. And I had a whole conversation with him, so lively a conversation that afterwards, I received a kind of revelation and I wrote a whole letter on the problem of sexuality in the yoga. And he's a man who's engrossed in those things. He's sent by Planète. So if they show him that, the "city of love"...

It's annoying.

I believe it's gotten worse, my child, because I remember, when I asked [the director of education] to look after education in Auroville, she was still more or less all right. It went to her head.

Well, it's the story of little [name], whom they're educating with music and caresses. It's the same story. Anyway, the "city of love", damn! Auroville should be something that makes you soar towards other concepts than these petty things. I went out there one day; well, it is moving, that place...

Oh, it's beautiful!

It's beautiful, it's moving, you have the impression that something is really going to be created. So the "city of love"...

But I never said Auroville was the city of love, never, not once!

It's a word that is poorly used. It's better not to speak of it.

Precisely, this word can only be used with "divine" in front of it. That's the only way. If you take away the "divine", it becomes impossible. And those people refuse to use the "divine".

Yes, it frightens them.

So, what are we going to do?... If I send her paper back without saying anything, she will say I approve; if I tell her it won't do, she'll get even more furious... And she concerns herself with everything, butts into everything (legitimately in a way, since I told her that I was putting her in charge of education). But she became like that AFTERWARDS. At that time, she was slightly scatter-brained, but still very suitable.

It's annoying.

(Mother remains silent a moment) Shall I send her this:

"Beware of the word love if it is not preceded by the adjective divine, because to the ordinary mind, this word evokes sexuality."

Just that, nothing else, no opinion about what she is doing, but that. *(Mother writes her note)*

I find her paper harmful, for not only does it not bring anything, but it opens the door to ambiguity. And it says nothing: the "hippies" too are "children of love", that's their great doctrine.

To tell the truth, when I opened that paper, I felt disgust.

If I had confidence in her, I would put it differently – I would immediately put: "... which, from the spiritual point of view is a disaster." Only... it's pointless to make people angry.

She has no trust at all, she believes she's infinitely superior. Only, politically she's very careful not to enter into open conflict *(with Mother)* because she feels that would hinder her action.

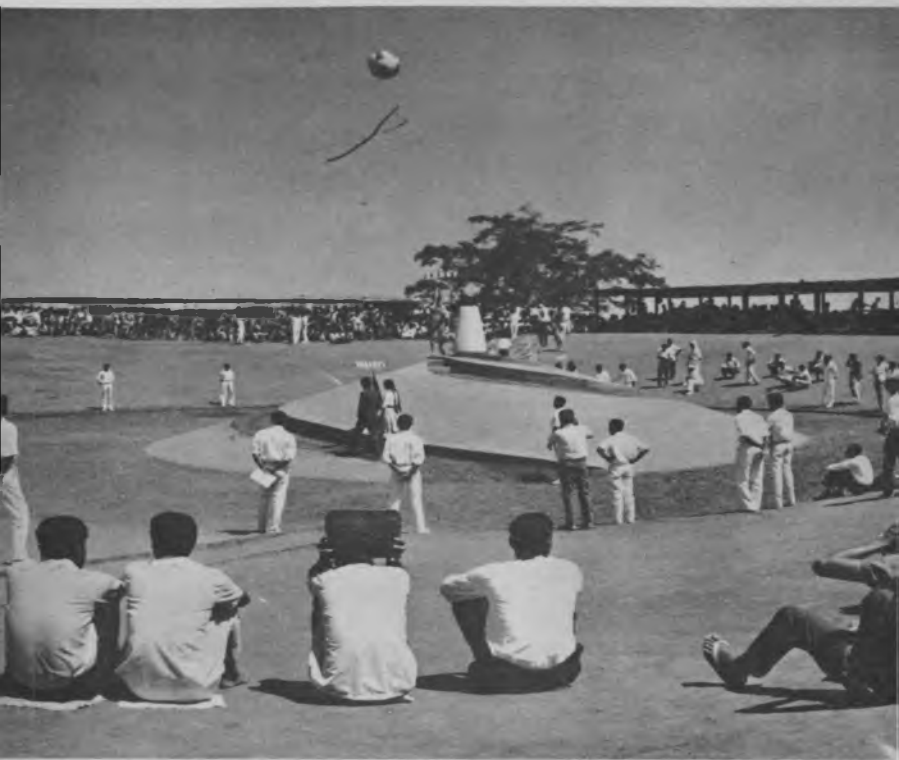
She wanted – and she said that I had authorized it (which is a distortion of the truth) – she wanted to start an LSD club in Auroville. Because I wrote her... being as objective as possible, you see I wrote that it could only be used under the supervision of people who have a spiritual knowledge AND the capacity to control and help. So she turned that around and said, "Mother authorized it on the condition that it is under the control of people who know." There you are. People who know, of course....

Basically, in life, in action, all that happens happens so that the movement of transformation and rising above may be as quick as possible. Perhaps there are some periods – there is a rhythm and there are periods which are more favourable to harmony, but a stagnant harmony, and so there is an attempt to suppress or in any case to repress all the dangerous movements which threaten to halt progress or even lead to destruction; but there are other moments when there is a very strong push towards the transformation, and indeed... with the risk of possible damage. And most certainly, since 1956, one clearly sees that there is something pushing-pushing-pushing to hasten the movement and... that gives rise to extravagances that are very dangerous.

It's with this knowledge and this certitude – this vision of things – that more often than not, I remain a witness and do not interfere. It is only if things become really nasty that one is forced to intervene.

We'll see.

* * *



Inauguration Ceremony, February 28, 1968

(The whole Ashram went to Auroville to attend the inauguration. Mother read this message which was rebroadcast directly to Auroville by the Indian radio:)

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

(Then Mother read out the Charter)

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 realizations.
4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.

*(Then the radio is turned
off... silence)*

28. 2. 68

Charte d'Auroville

- 1) Auroville n'appartient à personne en particulier. Auroville appartient à toute l'humanité dans son ensemble.

Mais pour séjourner à Auroville, il faut être le serviteur volontaire de la Conscience Divine

*

- 2) Auroville sera le lieu de l'éducation perpétuelle, des progrès constant et d'une finace qui ne vieillit point.

*

- 3) Auroville veut être le pont entre le passé et l'avenir

Profitant de toutes les découvertes extérieures et intérieures, elle veut hardiment s'élancer vers les réalisations futures.

*

- 4) Auroville sera le lieu des recherches matérielles et spirituelles pour donner un corps vivant à une unité humaine concrète.



So now, we can sit back like princes and kings! (that doesn't happen very often) until 11:30. If you have something to tell me, I'm listening.

Perhaps you have something to say?

No, no! That's enough! (*Mother laughs*)

I have spent all my days and nights quietening the atmosphere, it had gotten so far out of hand... You know, those movements which start whirling like that, like cyclonic winds or the sea, and then it goes faster and faster, harder and harder, stronger and stronger. Then people get sick, they're exhausted, they can't do anything else. For three days I've spent my time calming, calming, calming the atmosphere. Fortunately they came to me (it wasn't "me" naturally), but they had the feeling that here was something stable that could stop the disorder, otherwise... But it was very difficult due to the very large number of extra people: on the Darshan of the 21st there were more than four thousand people downstairs, and there are all those who came for today and tomorrow, so that makes five or six thousand – to be fed, to be lodged... A huge work.

And then, of course they asked me not to let it rain, but also not too much sun either! (*Mother laughs*) So it was a little bit difficult, but a few minutes ago [name] came to tell me that the site of Auroville was clouded over, no sunshine... All these little entities are very obliging, but impossible things are asked of them! I receive at the same time requests: "Oh, I need rain; no, no, I don't want rain; oh, I need sun; oh, no, I don't want sun!..." What can they do?

Are you happy?

Happy? What does that mean?

It's going all right?

I don't know. I have the impression it's all right over there.

[Name] told me something two days ago: "Oh, that was a good lesson: now we're convinced that the ways of Westerners are not better than ours," because they thought all the time that the materialist way gave better results – all of them – so now they're convinced.

I told you that the Soviet consul is enthusiastic! He saw the Charter – he saw it in English first (in English it says “Divine’s Consciousness”, with an apostrophe); he said, “That’s a pity, it evokes the idea of God” ([name] went over there). She said, “It’s not that at all! There’s nothing religious about it, let me show it to you in French.” Then he read “divine consciousness” and that satisfied him. He said, “That’s just what we want to realize, and barring those words, it would be officially supported and recognized by the Soviet government.” Then they asked him to translate it into Russian, but in the end it’s not his translation which is being read out in Auroville, it’s [name’s], who came, and she’s not afraid of words. But I sent her the authorization: I made it clear to her that the words were nothing more than an awkward transcription not only of the idea but of what is beyond the idea, the principle; and that it didn’t matter much if one used these words or those words (each one uses the words which best suit him), and so I authorized her to use the words that would be most acceptable to his government. And the Soviet consul said “yes” and he was very happy. He said, “When the Soviet government supports something officially, it’s serious.” – It’s true, I know it, they’re very generous. So I hope that’s going to have a favourable result. And then it’s just what I wanted, you know; in America they’ve been enthusiastic for a long time – it’s good, but perhaps they don’t understand as well; by nature the Russians are mystical, and that has been oppressed, suppressed, and naturally it has gained a lot of force. And now it has a tendency to want to burst forth.

But if both of them support Auroville simultaneously, we won’t have any more financial worries!

It came little by little, little by little. I told you what Sri Aurobindo had revealed to me about the state of India, which was the symbolic representation of the present state of humanity, and that is why, Sri Aurobindo told me, it is for that that Auroville has been created. [*See conversation of 3 February 1968.*] Then I understood. Since that moment, it has become very clear – “clear”, I mean he went on as if it were well known and people were beginning to understand.

There you are.

* * *

2 March 1968

AM IX-75-77

(Concerning the Charter of Auroville)

Everyone wants to change my messages!...

Change them!

Yes.

Why?

(Mother laughs) Each one, because the words are not the ones he wants.... There was a whole story with the communists and the Soviet consulate: a very intelligent man, it seems, a reader of Sri Aurobindo, entirely interested, wanting to be useful and... he says, "What can I do with the 'divine consciousness'! [*"To live in Auroville, one must be a willing servitor of the Divine Consciousness"*]. *(Mother laughs)* The word is forbidden in our country." I told him: it's not a question of God (you know, God is forbidden, I can well understand because people interpret it any way they want), and he said, "I can't." They sent a Russian translation, which fortunately arrived after the ceremony, which was the translation of their own thought but not at all of my text! We replied that it had come too late. [An Ashramite] translated it, but she refused to read it [*at the inauguration ceremony*] because she said it was "too great a responsibility"! *(Mother laughs)* They're all like that. In the end, [another Ashramite] read it. But then, we have an architect, a Russian communist who has worked very hard for Auroville, on the models, etc., (a very nice young man) and he came yesterday with a plea: could he change the word "Divine". I asked him, "What do you suggest instead?" He said, "the universal consciousness". So I answered *(laughing)*, "You belittle it terribly!" He was annoyed, what to do? I said, "Listen, I'm going to make a concession; if you like, we'll say 'perfect consciousness', that's innocuous". And he was happy, I wrote "perfect consciousness" on a paper for him and he left with it!

But here, the group... (what are we going to call them?)... the disciples of [the director of education], the "forward guard",

doesn't at all like "divine consciousness", so the one who translated it into German and who is a disciple (not directly of [the director of education], but a disciple of [the librarian]) went to ask [the librarian] for help (moral, probably) and the best thing they could find is "the highest consciousness".... So I asked, "Where is your high, where is your low?"

They didn't ask me anything, they're too sure of themselves. But their text was read out at Auroville and some people who heard it and who know German told me, "How does it happen?"... That's how I knew about it. "How does it happen that in the German version, they have translated divine consciousness as the highest consciousness?"

So each one puts in his own bit!

But they're going to make a little brochure of the message and all these translations, in Japanese, Hebrew, Arabic, etc., it's going to be photographed, so we'll fix up the German text.

Oh! the Russian text...

But for a 'city of peace' it's amusing! (*laughing*) It's promising!

I don't care; what I find so petty is their not telling me anything, their doing it in secret. To hope I don't know about it is childish, and the tendency to want to hide it from me is not very pretty.

But on the whole it went off well.

We have an Auroville flag which is very lovely, they carried it over there; there were only two flags (the other countries had streamers), but there was the Ashram flag and the Auroville flag. It is this colour (*Mother shows an orange hibiscus on her table*).

As for the young delegates, they were rather mixed: those who came spontaneously from their country or were recruited by UNESCO were very suitable; and then a lot of them were recruited using propaganda in Delhi (many came from the embassies there), that was... there were some dubious cases. Some of them were smoking, one of them even got so drunk... But just the same when they were together, they were well behaved. And then there was one – a Czechoslovakian – who doesn't want to go back! In any case he said that he would wait as long as necessary, but that he wanted to see me before going.

But you see very well – you see very well how the Force and

Grace work through everything.

Yes.

Because really, if there had been only those elements left to themselves, well, there would have been nothing, there would have been confusion. You see very well that it's working... it's working, it makes use of anything at all!

No, it makes the best use of even the worst things! That's what's interesting.

(silence)

I heard some unpleasant remarks about =1 [a magazine published by the director of education and the librarian] from some people who are completely uninvolved with it. First, they told me it's very intellectual, very nebulous....

Oh, yes!

And then they seem to "take all the credit" for themselves.

But that's just it!

And the third thing they told me: they scarcely mention Sri Aurobindo's name at the end, as if by chance.

Yes. Well, have you seen the issue? *(Mother looks for a copy)* The presentation is very good, very good – she's enjoyed herself to her heart's content. It's very well presented.

Yes, it's a pity. It's all perverted talent.

Perverted, I especially have the impression of perversion.

But even this *(Mother shows the cover)* is terribly aggressive. Instead of the aspiration blossoming *(Mother makes a gesture of rising and opening)....*

It's like a guillotine.

You know, flowers, their aspiration bursts into bloom; Nature

rises, widens as much as it can to receive. This (*Mother shows =1*) is like a cutting edge. It's very symbolic.

I've never said anything.

But it's done with a lot of taste.

It's the mind which is perverted. (*Mother leaps through the issue*) It's all aggressive, it's all of an aggressive nature.

* * *

13 March 1968

AM IX-81-82

[About section one of the Auroville Charter: "But to live in Auroville one must be the willing servitor of the Divine Consciousness."]

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

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

* * *

6 April 1968

AM IX-99-102

I didn't want to make rules for Auroville, but I'm going to be forced to begin formulating certain things because... it so happens there are difficulties. I don't know how to go about it.

What I wanted to say came: it's very simple (*Mother picks up a written note*), simply like this (it's for very petty things):

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

It's not innocent drunkenness, I mean, it's translated into acts of violence, it borders on madness.

And so naturally, once you've started, you can say this too
(*Mother picks up another note*):

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

Provided that it's true!

One could say that those who get drunk do it to forget; well, you don't come to Auroville to forget: on the contrary, you come to Auroville to remember.

Yes, we could put it that way.

But the idea was especially to stress the CHOICE: living in Auroville is a CHOICE. It's a choice, an attitude one takes, a decision one makes. To live in Auroville is a choice, you are choosing a certain way of life. But if you choose one thing, there are other things which do not go along with it.... In any case, to live in Auroville is an ACTION, a decision that one takes, an action.

But this (*Mother points to her note*) is a concession to the present state of humanity because, to tell the truth, for Auroville it should be only some particular cases. What I mean is this: there may be people who drink but who all the same are fit to live in Auroville. So you can't make a general rule. But if you don't make a general rule, on what leg will you stand to tell someone (who has been accepted, that's the difficulty), to tell him, "No, you have to change – either you stop that, or you cannot remain in Auroville..."?

What is said about alcohol can also be said about drugs; you can say it about many other things as well.

Yes, many, many. It's only a beginning. I saw, you know, that we're going to be faced with necessities... These are necessities of choice – to say it's either this or that.

It's like drugs, there are people who do not suffer dangerous or harmful effects from drugs.

Basically, the freedom of each one is limited by the fact that it should not infringe upon the freedom of others. That's the limit.

It's obviously difficult to make general rules.

It's impossible.

As for myself, I remember having taken opium for several years and it did me good, it soothed me, it calmed me down. To take it now would be absurd, but at that time it didn't do me any harm.

Yes, but that I understand very well! I see that so well, in such a universal way... You know, a sentence like this (*Mother points to her note*) could be said only to an individual, that is, FOR YOU, it's like that – it's a choice between overcoming your weakness or your habit and living in Auroville, the two don't go together. But then it's a purely individual question; to another person you may not even have to mention it.

That's why the most general formula, would be to say that all self-forgetfulness is contrary to the life of Auroville. You don't go to Auroville to forget, to forget yourself – all self-forgetfulness, in any form whatsoever.

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

Forgetting your true self.

(*Mother laughs*) As soon as it is formulated... It would be more correct to say:

“All seeking for unconsciousness is contrary to the life of Auroville.”

That's more general. And then, if you want to be still more general, you could say:

“Any backward or downward movement is in contradiction to the life of Auroville, which is a life of ascent and the future.”

But words...

Some articles have appeared in newspapers about the foun-

dation of Auroville, for example, with this theme: "A utopia in the making". And so there are those who tell you, "You'll never succeed!" Because their argument is, "They are human beings and they'll stay human beings" – that's where they are mistaken. "Human nature cannot be changed," on that basis they tell you that you won't succeed. Consequently, the only thing necessary is not only to accept and want the future, but to cling to the will for transformation and progress. And that's very good as a general formula.

But you see, with drugs for example, take chloroform, which is used during operations; well, chloroform has a different effect on each individual (they don't accept it in theory, but it's a fact). We have [name] here, who used to be an anesthetist, and the result of his experience is **that** it has a different effect on each individual. There are some who are thrown into unconsciousness by it (the great majority, I believe), but in certain cases, on the contrary, it projects them into another consciousness.

And it's the same for everything.

So my note won't do, it will only work individually: in your case it's like that; but in the case of someone else it may not be incompatible at all.

So, we're going to have to see that little by little... It will be interesting!

* * *

10 April 1968

AM IX-104-110

[Apropos money and government in Auroville.]

...It's like this: money (and I don't mean petty cash) has a sort of... (I don't know if it's an attraction or a need to come *[to Mother]*)... and then everywhere you clearly see it's a hostile force that keeps it from coming, it's a force of disorder, a force of "misappropriation", you could say. And it's interesting to see as a conflict.*

I don't know if it's to teach me to find the kind of vibration or power that can release that stranglehold... it's possible.

* This is the whole problem of the "proprietors" of the Ashram (or Auroville) and the "misappropriation" of which Mother had already spoken in 1960 (and earlier): see Mother's Agenda I, 23 July 1960.

But it's a conflict, that might be called a "conflict of ownership". And the truth is that money belongs to no one. This idea of POSSESSING money has warped everything. Money should not be a "possession": like power it is a means of action given to us, but we have to use it according to... you could call it the "will of the Giver," that is, in an impersonal and clear-sighted manner. If you are a good instrument for diffusing and utilizing money, then it comes to you, and it comes to you in proportion to your capacity to use it as it is meant to be used. That's the true functioning.

I see these people (*from the jute mill*), there isn't any choice to make; the gentleman didn't spontaneously say (at least with feeling), "That money is at the disposal of the divine forces for action." – Not at all, that's a thousand miles from his mind; it's "I only want to regain POSSESSION..." of something he claims to be his. And that's why (*Mother shakes her head*): whether it's this or that, like this, like that, doesn't make very much difference.

The true attitude is this: money is a universal force intended to do a work on earth, the work necessary to prepare the earth to receive and manifest the divine forces, and it (that is, the power of utilization) must come into the hands of those who have the clearest, most comprehensive, truest vision.

To start with, the first thing (but this is elementary) is not to have the sense of possession – what does it mean, "it's mine"? What does it mean?... Now I don't quite understand. Why do people want it to belong to them? – To be able to spend it as they like and do with it what they want and handle it according to their own ideas. It's like that. On the other hand, yes, there are people who like to pile it up somewhere... but that's a disease. To be sure of always having some, they hoard it. But if it were understood that one has to be like a receiving and transmitting station, and that the wider the range (just the opposite of personal), the more impersonal, comprehensive and wide it is, the more force it can hold ("force", translates materially into notes or coins). This power to hold is proportional to the capacity to use the money in the best way – "best", in terms of the general progress: the widest vision, the widest understanding and the most enlightened, exact and true utilization, not according to the spurious needs of the ego but according to the general need of the earth for its evolution and

development. That is, the widest vision will have the greatest capacity.

Behind all wrong movements there is a true movement; there is a joy in being able to direct, utilize, organize so that there is a minimum of waste and the maximum result. (It's a very interesting vision to have.) And this must be the true side of people who want to accumulate money: it's the capacity to use it on a very large scale.

As that vision becomes clearer... A long, long time ago, years and years ago the sense of possession disappeared, it's childish, it's foolish, it's so stupid! Can you tell me what pleasure someone can have putting lots of paper into a box or in his wall safe! That can't give any real pleasure. The greatest pleasure is that of the miser who opens his box and looks inside – it's not that great! There are people who very much like to spend money, who very much like to possess and spend it; that's something else, but these are generous natures which are not regulated or organized.... But the joy of putting at the disposal of all TRUE needs, all NECESSITIES, the means for their expression is good. It's like the joy of changing a sickness into good health, changing a lie into a truth, suffering into joy, it's the same thing; to change an artificial and foolish need which corresponds to nothing natural, into a possibility which becomes something quite natural – so much money is needed to do this or that, or to arrange this, to repair that, to construct there, to organize there – that's good. And I understand that people like to be the channels through which the money goes just where it's needed. That must be the true movement in people who like... (translated into stupid egoism) who need to appropriate money.

When the need to appropriate and the need to spend (each of which is in itself a blind and ignorant need) are combined, they can lead to a very clear vision and a utilization having maximum usefulness. That is what is good.

So, slowly, slowly the possibility to put it into practice is coming.

But naturally we need some very clear-headed brains and very upright intermediaries in order to be everywhere at once and do everything at once. Then that notorious question of money would be solved.

Money belongs to no one: money is a collective possession which should be used only by those who have an integral,

comprehensive and universal vision. And I would add something to that: not only integral and comprehensive, but also essentially TRUE, that is, a vision which can distinguish between a use which is in accord with the universal progress and a use that could be termed fanciful. But those are details because even mistakes – even, from a certain viewpoint, waste – serve the general progress: these are lessons learned the hard way.

(silence)

I always remember what Théon used to say (Théon was completely opposed to philanthropy); he used to say, “Philanthropy perpetuates human misery, because without human misery, it wouldn’t have any reason to exist!” And you know that great philanthropist – what was his name?... during Mazarin’s time, the one who founded the Little Sisters of Charity?

Vincent de Paul.

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

(A little later)

I’ve been rethinking what I said about money: that’s how life in Auroville should be organized – but I doubt that people are ready.

That is to say, it’s possible so long as they accept the guidance of a sage.

Yes.

The first thing that should be accepted and recognized by everyone is that the invisible and higher power (that is, the power which belongs to a plane of consciousness which is veiled for the most part but which can be attained, a consciousness which can be called by any name, it doesn’t matter, but which is integral and pure in the sense that it is not false: in the Truth), that this power is capable of ordering material things in a MUCH TRUER, happier and better way for everyone than any material

power. That's the first point. Once people agree on that...

And it's not something that one can pretend to have; a being can't pretend to have it: either one has it or one doesn't, because (*laughing*) on any occasion in life, if it's a pretense, it becomes obvious! And into the bargain it doesn't give you any material power. There again, Théon once said something from that point of view, he said, "Those who are (he was speaking of the TRUE hierarchy, the hierarchy according to precisely each one's power of consciousness), he who is at the top (he or they) have necessarily a minimum of needs; their material needs diminish as their capacity of material vision increases." And that's quite true. It's automatic and spontaneous; it's not the result of an effort: the vaster the consciousness and the more it embraces things and realities, the fewer the material needs – automatically – because they lose all their importance and value. The need of material necessities is reduced to a minimum which itself goes on changing with the progressive development of Matter.

And that's easily recognizable, you know, it's difficult to act the part.

And the second thing is the power of conviction. That is, the highest consciousness brought into contact with Matter has... (what shall I say?... it's not an "influence" because there is no question of trying to influence... perhaps we could say it this way:) spontaneously it has a greater power of conviction than all the intermediate planes. By mere contact, its power of conviction, that is, its power of transformation, is greater than that of all the intermediate planes. That's a fact. These two facts make it impossible for any pretension to last long. (I'm seeing it from the standpoint of a collective organization.)

As soon as you come down from this supreme Height, there is all the play of the various influences (*gesture of mixture and conflict*), that in itself is a sure sign: even a very slight descent, even into the domain of higher mind, higher intelligence, and the whole clash of influences starts. Only what is really at the top, with a perfect purity, has this power of spontaneous conviction. Consequently, whatever one tries to do to replace that is an approximation, and is not much better than democracy, – that is, the system which wants to govern by majority and minority (I mean social democracy, the latest trend).

If there is no representative of the supreme Consciousness

(that can happen, can't it?), if there is no one, then perhaps this could be replaced (it would be an experiment) by the government of a few – which should be decided between four and eight, something like that: four, seven or eight – who have an INTUITIVE intelligence. “Intuitive” is more important than “intelligence”: an intuition manifested intellectually. (That would have its drawbacks from a practical point of view but perhaps it would be closer to the truth than the lesser solutions of socialism or communism.) All these intermediaries have proved to be inadequate: theocracy, aristocracy, democracy, plutocracy, all that has been a complete failure. The other one is in the process of proving itself a failure too... what can you call it?... democratic government? But democracy always implies the idea of rich, educated people and that has shown itself to be totally inadequate.

It's the reign of the most widespread folly.

Yes, that's it!... But I'm speaking of the lowest system, the socialist or communist which represents material needs.... Basically that corresponds to a sort of absence of government, because they don't have the power to govern others: they're obliged to transfer their power to someone who exercises power, like a Lenin, for example, because he had a brain. But all that... all that has been tried and has proved itself inadequate. The only thing which could be adequate is the Truth-Consciousness, which would choose some instruments and would express itself through a certain number of instruments, if there were no one ("one" isn't enough either, "one" would inevitably need to choose a group).

(The following passage was added by Mother later.)

And those who possess this consciousness may belong to any class of society: it is not a privilege of birth but the result of personal effort and development. In fact, that is an outer sign, an obvious sign of a change from the political viewpoint; it is no longer a matter of classes or categories or of birth (all that is obsolete). It is the individuals who have attained a higher consciousness who have the right to govern – but not others – regardless of their social class.

That would be the true vision.

But all those who participate in the experiment would have to be absolutely convinced that the highest consciousness is the best judge of THE MOST MATERIAL things. You know, what has ruined India is this idea that the higher consciousness is only concerned with "higher" things and lower things don't interest it at all and it doesn't understand anything about them! That's what has ruined India. Well, that error must be completely eradicated. It is the highest consciousness which sees most clearly – most clearly and truly – what the needs of the most material thing should be.

Knowing that, a new kind of government could be attempted.

There you are.

(Mother laughs)

* * *

13 April 1968

AM IX-110-111

[The architect] has come for five days, and he wants to do what he calls one "sector of Auroville", that is to say, instead of immediately facing the problem of ten or twenty thousand people at once, he wants to begin with two or three thousand, from the viewpoint of construction, but especially to see how it's going to work: and to make the experiment of life in Auroville.... I had thought of it, and when I spoke to you last time, that was what came: how to go about the experiment? You know, [the director of education] has ideas about education (I'm not interfering); he, [the architect], has ideas about construction (I'm not interfering); but no one has seen the problem from the administrative or organizational or financial point of view, and that's just what I was talking about last time.

So if you could read me what I said, if it's all right, I'll give them the text.... There's also that Russian communist architect who's become quite enthusiastic; for him Auroville is the ideal realization. He is a very strong young man, he has power (the force of conviction which sways others). And so it would be interesting for him to see something of the direction we are going in.

(Mother listens to the reading)

It's incomplete.

It already contains quite a bit.

(silence)

But long ago the sages of Vedic times were the advisers of kings. It was like that in ages past.

Or at least that's what they tell us!

I'll speak later. What was in my consciousness was much more complete and general than what I said there, and so... The experiences right now are very, very accelerated, very intense. And when they're told, they become flat. So I prefer to say nothing now – later.

It's not flat. There is a force in it.

Yes, but what I lived inwardly is a hundred times stronger.... Oh! it will do them good, I know, but...

What remains in the consciousness must be lived before being spoken. So we have time!

* * *

20 April 1968

AM IX-112-113

[Mother hands the disciple her note of 19 April]

Today I received a letter from a Swedish lady, I think (Swedish or Norwegian, I don't know) who bought a painting of the crucifixion.... A huge painting! – huge, I don't remember the dimensions, but it's enormous, something like 10 metres high. She's asking me what to do with it! She wants to send it to me.... So I told her (she paid a lot for it, but she's a very rich woman, only she wanted to give it to me as a gift), I told her to hold an exhibition in a large hall, with a sign saying "the past" underneath it. And then to place beside it, a very small photograph of the galaxy, which is almost identical to the plan of Auroville

– a photograph of the galaxy which is so big – and then, beneath this, the plan of Auroville which is big like this (*gesture still smaller*) and then to put a sign saying “the future”.

And she will have to ask people to pay an admission fee to see it!

You know that photograph of the galaxy? It’s very lovely. And one of the plans for Auroville is almost identical to it, and they did it without seeing the photograph of the galaxy.... They’re going to put those two photos, and if people ask questions, they will tell them: write to them, they’ll answer you.

I found that it would be an interesting symbol.

You know, if I put anything else whatsoever, I mean a photo of Sri Aurobindo, for example, or else some books, it will seem... it will look as if we wanted to start a new religion – I don’t want any religions, finished with religions!

So it’s an attempt at realization.

* * *

23 April 1968

AM IX-113-115

(*Mother shows a brochure on Auroville, the first photo of which shows a white urn beneath a wide sky.*)

It’s very good. It has something... I don’t know, (*Mother pushes her fist down into the Earth*) it’s like a Law of Destiny: something which imposes itself. 7

(*silence*)

Did I tell you that a Swedish or Norwegian lady wants to send me a big painting of the crucifixion?... Yes. But I didn’t show you the two texts. You know, I chose a photo of the galaxy, and then a photo of Auroville which slightly resembles it, and then under the crucifixion we’re going to put in big letters (*Mother reads*):

“The Divine Consciousness crucified by the desires of men.”

And after, in small letters like this, beneath the photo of Auroville, we’re going to put:

"The Divine Consciousness manifested through human unity."

We're going to see! The lady is very goodwilled, we're going to see the response in her country.

(silence)

Yesterday they came from the press with the Auroville brochure and told me, "Oh, there's a mistake, they came to tell us that the text of the Auroville Charter had to be changed, that I had said that 'Divine Consciousness' should be replaced throughout with 'perfect Consciousness'." I looked at him... "What!" "Yes, we were told that." So I said (*laughing*): "Who's the idiot who told you that!" He answered, "But he said that you had said it!" So I asked him, "Tell me his name so I can give him a good slap!"

Naturally, there's no question of changing anything whatsoever. What happened is that the people who translated it into Russian, Yugoslavian... (I don't know, anyway a certain number of languages) asked me what they should put instead of "Divine," because... In Russia it's better, it's prohibited! It's forbidden to use the word "divine"! So I said all right, I said, FOR RUSSIA, if you want, you can put the "perfect Consciousness" instead of the "Divine Consciousness". I pointed out to him (*laughing*): "It's less, it's lower, but it doesn't matter!"

In the French brochure, it says "divine". And I said, if you want, in Russian or German (in German [name] had translated it as "the highest", I told him, that's poor, but anyway), anyway I said that I wouldn't protest. In Chinese it's "divine". I believe in Japanese it's also "divine".

In German they avowed, "Oh, if we put 'divine', people will immediately think of God..." I answered (*laughing*), "Not necessarily, if they are not idiots!"

But that gave me a very accurate picture of what would happen if for some reason I weren't here any more... Each one would speak in my name... (*Mother laughs*) It would be dreadful!

Yes.

* * *

3 June 1968

AM IX-157

I'm coming from in there (*the music room, where Mother receives visitors*). I saw about twenty people... There was the Prime Minister of Orissa (Orissa is the first state of India to give money for a pavilion in Auroville: they have given a lakh of rupees). He's a good man. They're fine people, the people of Orissa; it's they, out of all the states, who seem the most willing to go forward and change something.

And Bengal? Isn't it in the forefront?

They're a little... fanciful. That is, they talk a lot – they talk very well! People in Orissa are more practical – generous, by nature very generous: they give much.

In Bengal... they know they are or they feel they are intellectually at the head of the country, so they're very proud of themselves. Me, I like simple people..

* * *

5 June 1968

AM IX-160

I have a question concerning [an Italian clergyman]. There are two new facts. First of all, several years ago he was in touch with an extremely rich American woman whom he helped. This woman is very grateful to him and would like to give him a million dollars for some cause.

It's just at the right moment!

Yes, but she's very Catholic. It was at a time when [the clergyman] was in a religious order.

Is she Catholic?

Yes, she is even very pious. A fine woman, it seems. So [the clergyman] is asking if he shouldn't try to explain to her what he is doing here, to send her some of your books, and then see

what that does to her. Perhaps that would point this woman towards something more interesting?

She's not a woman who wants "peace on earth"?

I don't know. When [the clergyman] met her, her daughter had been murdered, and during that difficult time, [the clergyman] helped her. So she's very grateful and would like to give the money to a cause, a Christian one obviously.

Generally these kind of people understand causes better than ideas.

Auroville?

Auroville, as Sri Aurobindo said, is a practical means of creating a human unity that would be strong enough to fight against war.

It remains to be seen. We can try.

We'll see.

* * *

3 August 1968

AM IX-227

(Mother is still very tired. She nevertheless listens to a long statement on Auroville, which she rejects, and with the disciple puts the finishing touches on a note summarizing the ideal of the future city.)

"For thousands of years we have been developing outer means, outer instruments, outer techniques for living – and in the end those means and techniques are crushing us. The sign of the new humanity is a reversal of outlook and the understanding that inner means, inner knowledge and inner techniques can change the world and master it without crushing it. "Auroville is the place where this new way of living is being worked out, it is a centre of accelerated evolution where man must begin to change his world by means of the power of the inner spirit."

(Then Mother goes into a long contemplation)

It seems to me to be an accelerated transformation, it's a little crushing. We'll see.

* * *



Auroville landscape

29 January 1969

AM X-37-40

The children are better and better!... The NEW children are truly remarkable. Today I saw [name's] child, she's two, I think, but she is like the children of six or seven used to be before. Wide awake, intelligent.... It's curious.

What do you have to say?

(long silence)

I have a vague impression I had something to tell you, but I don't know what....

(Then Mother shows a brochure =1, on education in Auroville.)

Actually, it's not bad.

I don't know if it's wrong, but no problem interests me any more. I don't ask any questions at all any more. The speculative mind no longer interests me.

Oh, maybe I'm responsible!... Because for me it's the same as gossip.

Nothing interests me any more, except something else that I'm waiting for.

Something which has to come, yes, that's it.

So all the rest... They pass books along to me, they pass me letters, it doesn't interest me.

That's it.

So she [the author of the brochure] wants to see me. All that seems so futile!

Yes, it's something ELSE.

Yes.

Something COMPLETELY OTHER...

Yes.

...which has to come.

That's it.

So all these current improvements are not interesting, I find.

That's it. And the whole day, from morning till evening, people bother me with stories like that (*Mother points to the brochure*).

And she wants to see me.

Do you want me to read the brochure and tell you about it?

No, I read it (I didn't read it, I heard it): it's words. It's not bad, but it's just words.

Except, she is taking it seriously: it is "education in Auroville".

But I'm so conscious that it's the mind which is so happy with itself and continuing to delight in itself, so... And if you want them to come out of that, they don't understand anything any more. So there's nothing to do but let them go on. But I don't see why one should be bothered to read their stories.

No, really, the mental life seems... to go round in circles.

There's a mixture!... (an Ashramite read it to me last evening). All of a sudden there's a sentence from Sri Aurobindo followed by another sentence by [the author of the brochure], then something by me comes in, and suddenly one by [the librarian] (he's become a big guru).

They've asked me for some articles – not those, some others. I said, "What do you want me to say!" Nothing comes, it doesn't interest me.

Oh, they've asked you!

But according to the news drifting in from Europe, you get the

impression of an enormous balloon being more and more blown up (economically, financially, mechanically), and that everything is going to burst – it has to burst... into something else. And the Mind is part of this balloon.

Yes, yes, the Mind seems to have been inflated to the utmost, ready to burst. That's exactly it.

I was wondering: is the Mind going to have to fail completely before people understand?... If it's going to burst with a zero at the end?

Then people are always asking me for "messages" (not articles because I don't write them any more), but [the author of the brochure] wants me to see her and she wants to take "notes" of what I will say. But I know very well that everything I say will be completely distorted.

One would like to be able to... be quiet for a while.

And they take it all so seriously! They believe it's so terribly important....

The only answer I ever feel like giving to all these people is: SOMETHING ELSE... SOMETHING ELSE...

Yes, that's it.

I have the impression there's nothing else one can answer.

*(Mother goes into a long contemplation.
When she comes out,
she speaks the next three sentences in English.)*

I could remain hours like this.

A great Peace has come down. Did you feel that?

(During the meditation, [an Ashramite] noticed that Mother opened her eyes for a moment, and they were absolutely, she said, Sri Aurobindo's eyes.)

Yes.

And then it becc mes wide-wide-wide...

(silence)

I find it very comfortable!

(The disciple puts his forehead on Mother's knees, then Mother looks at him for a long time)

These are like BIG eyes which are looking (*gesture of 20 cm*), I have the impression of BIG eyes, looking....

* * *

8 February 1969

AM X-53-56,60

With regard to illnesses, yesterday [the architect] asked me some questions so he could answer people, and he asked me if it was necessary to organize, etc. And so it came, but in such an imperative way; I answered him that organization is discipline in action, and that discipline is absolutely indispensable to life; I said the entire functioning of the body is a discipline, and if there is even one part that doesn't want to follow the discipline – due to revolt or incapacity or... whatever reason – if it stops following the discipline, you fall sick.

It came so clearly that I said it.

That paper is with [the architect], I asked him to give it to me. I have another one here which I'm going to show you in a little while.

But what is curious is that the experience came BEFORE I got his question, as always. In the morning I had that experience, I was looking... looking at the functioning of the body and I thought: what a MARVELLOUS discipline! And each thing does its work regularly. And naturally, when there is a bad will or a whim or some sort of incapacity, for whatever reason, and one part stops playing its role on cue, poff! you get sick.

That will be for some other time.

Afterwards, there comes "A Propos" and then "Notes on the Way". Sweet Mother, I had wondered if, for February 21st, we couldn't play the tape recordings of what you said, for example, about the descent of the superman consciousness?

Do you think that...

Yes, at the Playground they always play your old conversations.

Do you think it might be useful?

I think it obviously has much more force than...

Than the written word.

From a personal standpoint, what disturbs me is that several times I ask some questions, so my voice will be there.

That's okay! (Mother laughs)

Yes, but anyway... I know it would please people. Hearing you say it, immediately is more...

Who decides that? [Senior Ashramite]?

Oh, no, no, no! No one decides! It's up to you to say whether it suits you.

They have never asked me...

No, no, except for the "Aphorisms", they've never used any of your recent conversations, never.

Perhaps you could ask [senior Ashramite] what he thinks about it. [In fact, nothing came of it.]

(The disciple shows the rest of the proofs)

Good, it's all right.

Shouldn't it be signed?

- I never write.

Look, come here. If you could remove all this (a pile of papers from which Mother extracts a note). I have a paper here... ah!... there it is. It's really awful, I'm warning you, it's a ridiculous

caricature of what I said.

It's noted down, or what?

I spoke and [name] wrote it down from memory, so you understand, the important word is gone, it's come down from...

(The disciple reading:) "In Auroville, people will not earn money; people will not work in order to earn money..."

It's already come down so much *(gesture on the floor)*.

Then: "If someone sets up a company, the profits or the products of that company will go to the city..."

It's not like that – it's not like that! No, that's useless.

"...Each one will have to work for the collectivity according to his possibilities and aspirations – never in order to obtain money, but to serve the collectivity. In exchange, each one will receive what he needs in order to live. There is no question of giving everybody the same thing, each one will receive what his true nature requires. Obviously this will be very difficult to determine and at the center of Auroville there will have to be a meeting of wise men..."

(Mother smiles)

"... to decide upon the needs of each one's true nature. The workers will live in a village planned especially for them so they will find themselves in their own atmosphere. According to the work they have done, they will receive coupons with which they shall be able to get... etc."

There's hardly ever, only once in a while, the word that I uttered! It's curious, isn't it? It gives me a perfect example of what I say and of how it is received in the brain.

It's useless.

Yes, one can very well feel that it's a human rendering.

It's useless, isn't it? That's not it.

Yes, you didn't say it like that.

It's useless. I can't use it.
That's how ideas are ruined.

Yes, they become flat.

(Mother laughs) All the life is gone! It's useless.

It becomes flat, petty and dogmatic.

Dogmatic! It's absolutely unrecognizable! It's useless.

I spoke without intent, because I had just seen some things and it was there – it was a vision. It just so happened that she was there at that time. I said to her, "Do you want to try? I will speak and if you remember what I say, you'll write it down." She was very glad to do it and... No, what is a little annoying is that it never comes back, it's never the same thing – never. It's always either a different viewpoint or a different motive. So the angle is changed.

[passage omitted]

... What gets in the way for most people is mental activity – this body is really infinitely grateful that it's been liberated from the mental presence so as to be able to be ENTIRELY under the influence of this Consciousness, without all that accumulated hodgepodge of so-called knowledge that you have.... It's spontaneous, it's natural, it's not sophisticated, it's very simple and almost childish in its simplicity. And that is a great advantage (*the disappearance of the mind*). But at that pace, things can go very fast – you learn 100, 200 things AT THE SAME TIME, you know, you see everything at once. This morning it was particularly intense.

And if it is described as things are described using one word after another, it becomes like [name's] text on Auroville: flat, artificial, lifeless.

For the moment, human means are inadequate. What means will the superman use? I don't know. But human means are not

adequate.

(silence)

[passage omitted]

That's what I'm afraid of, that people will make dogmas for the creation of Auroville.... And I didn't say any such thing to [name]! But that's what it became in her head! But even what is written, even if what I say is written in the "Bulletin", when it reaches their heads, it becomes like that.

I'm sure what is recorded there (*Mother points to the tape recorder*), if three people listen to it, each one will hear something different.... That's why I'm not really sure that it's useful to play those recordings. Each one is sure that he has heard it, but then he has understood something else altogether. And above all – above all – what I say is seen there (*gesture upward*), and then... (*gesture showing it's heard at ground level*), it becomes so stupid, so flat!

Anyway, you'll see with [senior Ashramite], but...

No, Sweet Mother, if you feel that way, there's no point in pushing it.

It's not a feeling, it's an experience! You know, I could wish for nothing better.... In fact I always have the impression, "Do the best that you can, and what happens will be for the best, and that's all." But there's such an awareness of precisely this uncertainty of the effect things will have and of this complexity... it becomes so mixed up and confused...

And all of life is like that. I'm beginning to see that CIRCUMSTANCES are like that, it's beginning to... look like that, turn out like that: honest people seem to be rogues and rogues seem like.... I don't know what.

Sri Aurobindo was very, very conscious of this widespread confusion, and he didn't very much like that... (he absolutely didn't want any propaganda), but neither did he appreciate it very much when you explained things to people and tried to make them "understand," because he knew very well how useless it was. He very often said to me: above all, don't try (no propaganda in any way), don't try to make people understand; that which will have the most effect is the Consciousness at work

in the world (*universal gesture*), because it produces in each one the utmost of which he is capable – the most that he can understand will be understood by the influence of the Pressure of the Consciousness. As soon as words are brought in, the whole mind makes its mess.

Certainly he [*Sri Aurobindo*] must have had experiences similar to those I have had; now I'm absolutely convinced of that. Because people who are full – but full – of an utter goodwill, who are under the constant Influence, who make the effort, they're... (*gesture flat on the ground*) from another world. So those who don't put any goodwill into it...

Music is good.

Oh, yes!

Because there are no words. Music is good. I had a vision like that, of an auditorium in Auroville with a large organ, and someone (whom I'm trying to prepare, who knows how to play the organ very well and whom I'm trying to prepare inwardly), who was playing (I SAW that, I saw it); playing the music of the higher Consciousness. And it was a place where all those who wanted to come to listen could come, and there were people who came from very far away, they came in and sat down there and listened, and then they went away. And this music was like a Consciousness coming down and putting Pressure on people to make itself understood. It was very beautiful – I hope it will be like that! Much better than words; as soon as you start to speak (*gesture on the ground*), that's not it any more. There you are.

There, my child, now it's time to stop.

* * *

12 March 1969

AM X-86,90-91

(Regarding the Italian translation of The Adventure of Consciousness)

I have nothing to say. But you? Do you have something?

Just two things: you know [name] has asked me to bring this to you: it's the Italian translation of my book on Sri Aurobindo.

Good.... But what's this? (*Mother looks at the cover*) What is it?

It's part of a painting, an Italian painting.... I believe even so that it's Christ, isn't it?... Wait a minute, I'll tell you; here is a note: "God created man."

Oh! (*laughing*) And which one is God?

I don't know!

Have they put photos in?

Yes, Sweet Mother, they're there.

(Mother looks at the photos, one of which is of her)

Me? I have nothing to do with it.

Even so, a little bit! They've put in Auroville... the...

Oh, but that too has no business being in there!

Yes, it has nothing to do with it, I agree. (A photo of the Samadhi, then another one that has "nothing to do with it".) Anyway it's for you.

I don't keep any books. Have they put "translated from the French" or "translated from the English"?

Translated from the French.

Well, that's all right. Because otherwise, if someone took it upon himself to retranslate it into French! (*laughing*) If you did that once, it would be very funny! Go from one country to another, three or four times, and then retranslate it in the last one!

I suppose it goes to the Library, I don't know. Or else return it to him.

[passage omitted]

I told you about the miracle that occurred? You don't know about it?... They're going to build a big mill for grinding wheat in Auroville, but it's gigantic (to grind wheat for the whole of India), gigantic. Where the machinery will come from I don't know, that's also gigantic. And they decided to unload at Pondicherry because it's easier to go from Pondicherry to Auroville than it is to go from Madras to Auroville. Only, when the boat arrived and they saw the number (and size) of the crates, they got terribly frightened: it's not possible. And the woman, [name], who has the unloading barges here refused to unload it. I sent her a message saying I needed her and she ought to do it (because she claimed she wanted to serve me, so I took advantage of it!); I told her, "I need you, do it." She was obliged to do it. For two days everything went very well, but they had kept the biggest crate for the end – a six-ton crate, tremendous – and no one knew how to do it. It would have taken some enormous cranes like they have in Madras, but there aren't any here: they had only two poor little cranes which between them didn't WEIGH six tons! (*Mother laughs*) And they were the very cranes which would have to take the crate from the boat and load it onto the barge. There was no other way of doing it, only that. So they attached the crate to the two cranes and then they began to lift it... and then the cranes went like this (*gesture of tipping over*), and there were people down below – the people who look after the transshipping – and then everyone, including the captain of the boat, everyone there was terrified. They said, "This is it, it's finished, now comes the disaster." The two cranes went like that... and then all of a sudden they straightened up again. Nobody ever found out how. They straightened up again and they transferred the crate and it was over.

It was so obviously a miracle (the captain was almost terrified, so was everyone). And then, those crates were supposed to go to someone here, [name] ("Aurofood"), and the day before the unloading I had sent him a blessings packet, he had it with him. So he went to see the captain and he told him (*showing the little packet*), "It's this, you see, this is what straightened out the

cranes.”

A very simple man.

You know, it was a STATEMENT: there was a crowd, no discussion was possible; the two cranes were bent over like that, they were expecting... and then they straightened up again! (*Mother laughs*)

The captain saw [an Ashramite] and said to him, “Could I please have one of those... (*Mother laughs*) little packets!” So [the Ashramite] came to see me. I gave a few packets – four packets – for him and his men.

That’s the first time.... [the Ashramite] told me, “I’ve seen hundreds of miracles, but this one was so obvious, and of such startling dimensions (*Mother laughs*) that no one could deny it!

It’s interesting. I should say that there really was a concentration of force, because they were faced with an impossibility (considered practically, it was an impossibility). So there was a concentration.

It’s amusing.

And the exactness of the transmission (which greatly increases the power), I have to give it to that Consciousness. That Consciousness which made the power much more PRECISE in its action.... The consciousness of the superman.

It’s interesting.

But it shouldn’t be talked about. Right away it seems you are boasting, it’s disgusting! – It can go in the *Agenda*, but...

If only men had some trust....

Oh!

It’s tremendous what could be done...

Yes, that’s it....

• • •

22 March 1969

AM X-102-103

Two days ago (not yesterday, the day before), this Consciousness said something to me, and then I said, “Fine”..., but it went on saying the same thing over and over again until I

finally wrote it down! So here it is (*Mother hands him a note*). And it explained to me why it had used "we".

"We shall endeavor to make Auroville the cradle of the superman."

Oh!... That's important news! (*Mother smiles*) And then I said, "Why 'we'?" and it said, "Because we're going to try to get the people who will be in Auroville to collaborate."

Once I had written it down, it left me in peace, but until I wrote it down, it kept coming back again and again.

And it's more and more active. It's active in people: when people come to see me, it starts working right away and... at times it is highly amusing! Really amusing. It says things and turns up corners.... some crannies are quite amusing. But I don't say anything! It's like this (*gesture of inner exchange*).

So, if you want to put it in the *Agenda*.... It shouldn't be used in the "*Bulletin*". No, no! It's only for the *Agenda*.

You don't want it spread around?

No! I think it's better not.

It will be misunderstood.

Oh, it's dangerous.

There would be a double danger: those who don't want to see it happen (governments and the like) would try to corner us, and then there are all those who would immediately claim to be supermen!... The two extremes.

* * *

2 April 1969

AM X-114-117

Yesterday I saw a Frenchman who is involved with Auroville, who has had a lot of contact with the people who make that new "pop" music, (you know, this new "musical" movement which goes together with the hippies). He's the father of little [name], born in Auroville.

Yes, I must see him on his birthday.

He came to see me and made me listen to that music. [The reference is to the "Rolling Stones".]

What's it like?

It's curious... It's barbaric.

Barbaric.

It's barbaric, but my impression was "barbaric" from the new world.

(Mother laughs) I'll hear a bit of it on the 16th when I see him.

The people who compose this music have millions of fans. These people have a tremendous fortune – they have movies, radio, television, everything at their disposal, and they are fully in revolt.

Oh?

Yes, as I told you: the barbarians of the new world. The old world is swept aside. Truly, it's the beginning of something which is expressed in a very barbaric way but which is something. So this boy's idea is to try to reach those people, get them plugged into Auroville. Because obviously these people have millions and millions of followers – they have an enormous power (a power over the masses). And they have something, but barbaric.

It would interest me to hear some of it once, to find out... but I don't need to hear much of it.

That's what I told him.

I only need a few minutes of it.

That's it. He wanted you to listen to it for an hour!

(Mother laughs heartily,
silence)

I've often asked myself what is the true attitude to take with regard to all these people who come to see me....

You can be in meditation. (facetiously) You're getting a reputation as a sage!

And when I speak to them, it's very curious, there's something of a warrior in me, and there are people who stir up some reactions: I feel like striking out. Sometimes it's very fierce, I don't know why. It comes and it strikes. With others, on the contrary, I'm very quiet. Some people tell me: you're hard!...

Has it always been like that? It's not since that new consciousness came, since this year?

Last year too.

Because I have noticed that there's something like that in this Consciousness: all of a sudden it comes like that, oh, it wants to strike!

Especially when I come in contact with mental pettiness.

(silence)

Are the people who make that music the same ones who take drugs?

Yes.

Then it must be in the vital.

Oh, it's very vital, without doubt! But they sense that the world is in revolt and that we're coming to a new world, and that all the old conventions have to be swept aside. There's no conformity of any kind. They're open to everything.

Open like this (horizontal gesture), not like this (vertical

gesture).

No, not like that, but there's a certain goodwill in spite of everything. They're the ones – or a group of the same kind, the "Beatles" – who went to see that Mahesh Rishi in the Himalayas.

And so?

The idea of this yogi was "transcendental meditation", and he had them come to stay with him for a month in the Himalayas. Obviously after fifteen days they were bored and they couldn't take it any more! And then the "Transcendent" is without much opening for the world!... If they were to be shown what Sri Aurobindo brought forth, – a yoga open to the world – it would get through to them.

The unfortunate thing is that all these people take their desires for inspirations. And then... I have this difficulty with Auroville too, that's why I go on telling them every time I get a chance (they all say they have come to Auroville in order to "be free"), so I answer them: one can only be free if one is united with the Supreme Lord; to be united with the Supreme Lord one must no longer have any desires!

Oh, it's obvious that all that (*desires*) was necessary, but... you can't stay there forever.

(silence)

* * *

9 April 1969

AM X-127

There's a whole movement in Canada now. They've just asked me for a message for a Canadian group. (*Mother looks for a note*)

In Auroville too, I'm forever telling them two things (*Mother makes a gesture of hammering*): "For those who want to be free, there is only one freedom: to be united with the Supreme; and to unite with the Supreme there must no longer be any desires!" So they're like this (*Mother sits with her mouth wide open*). Very

amusing!

Then I put the same thing here:

(the disciple reads)

"A new consciousness is at work upon the earth to prepare the coming of the superman.

"Open yourselves to this new consciousness if you aspire to serve the Divine Work.

(Mother had used the word "collaborate", then she changed it to "serve" and made several other minor corrections.)

"To be able to enter into contact with this new consciousness, the essential condition is to no longer have any desires and to be absolutely sincere."

That's what has to be repeated to them *(same gesture of hammering)*. I am pushed all the time, all the time to repeat it to them.

* * *

16 April 1969

AM X-137-144

(Mother listens to the "pop" music introduced to her by [an Aurovilian]. The recording of the conversation begins with the "music". Then Mother speaks.)

It's very amusing! *(Mother laughs)* It's the whole vital in revolt against the mind, but it's magnificent! They entirely reject the mind. It's interesting, very interesting!

You get the feeling that if they would just push a little bit farther *(gesture of breaking through above)*, they would catch something.

[The Aurovilian:] Mother, some groups have pushed much further. This group [the "Rolling Stones"] is the most vital of all the groups. But there are others who are more open, less harsh. They are really ready to find out about you, but they don't know it.

It's obviously a complete rejection of all mental rules, and that's the first step that's needed to be able to go beyond. And there are about two or three minutes where, all of a sudden, hop! (*gesture of breaking through*), you can feel that it touches something which is above.

Is there something else?

[*The Aurovilian:*] Lots!

(*laughing*) Can you give me another?

(*"music"*)

(*Mother laughs, very amused*) It makes me think of a bunch of children released from all mental control. It's very amusing! It's all right.

[*The Aurovilian:*] *I would like you to listen to something else, a different form. But from the same generation. Something softer.*

Fine... but it's very amusing! Behind it, there's a mental form which is similar to the I-don't-care-ism of the everlasting Smile! It's curious!... You know, something that smiles at life and all of its forms, but as it is seen and felt by children.

(*"music" of a more sober kind*)

They are more troubled!

[*The Aurovilian:*] *Would you like one more?*

I think that's enough! (*Mother laughs*)

[*The Aurovilian:*] *There is one group which sings something rather humorous and at the end they say, "Oh Mother, tell me more, tell me more." It's fantastic! Because it's such a pure inspiration, and they are really asking, "Oh, Mother, tell me more...."*

(*Mother laughs*)

And these are "commercial" things, I mean they are for the general public.... Do you think it's time to contact them?

(Mother doesn't hear the question)

It's an open door. One has to go through the door and into the future (*gesture of breaking through above*), towards... what is not manifested yet.

[The Aurovilian:] Maybe they can be helped?

It opens many doors. All the habits, all the past civilization is closed in, as though walled in by mental rules; that music (*gesture of exploding*) gets rid of them! It gives the impression of a bunch of children shouting to get something – and the open door. You have to go through it, you have to go further – there are possibilities now which were not there before, and that (*the people who made that music*) is precisely all that which wants to open itself to be able to receive these possibilities. So some of those who are in front will have to go through first and receive what is on the other side.

There you are. It's good.

He would like to put them in touch with the Ashram...?

They are not all ready.

[The Aurovilian:] Mother, I don't want to ask them to come....

No.

[The Aurovilian:] ... But I want to tell them that something is happening here which has to do with what they don't have.

Yes. (*laughing*) They've broken down the walls to get to the other side! It's true.

[The Aurovilian:] But, Mother, it's the problem of this whole generation....

Yes.

[The Aurovilian:] And I believe that maybe we can give them the information we have. At least show it to them, give them something to read.

Reading is still too mental!

[The Aurovilian:] But we can also, if you think it's possible, put together a small group, or maybe a single individual, or two or three, to go and see them

That's it.

[The Aurovilian:] And speak to them in their own language, but show them there's something else.

Yes, that's it.

[The Aurovilian:] Mother, I am – I was – deep into that “pop” world, and to come here, I just had to... decide to come. And everything I've managed to see or learn since I am here is a great joy and a confirmation of the aspiration I had before. But there are many like me, turning around and rebelling.

Yes.

[The Aurovilian:] And if they are told, “there is this”, they're ready to change their action completely.

Good.

[The Aurovilian:] ... And to become very pure and very devout.

That's fine. Then you have to undertake this mission.

(Mother puts her hand on the Aurovilian's head)

That's good.

[The Aurovilian:] I'll do everything I can.

(Mother addresses the disciple) Well, you know, I asked the

Consciousness what was needed to be able to receive it without its being distorted, and then it answered me (*Mother reads a note*):

“One has to be able to stand in the light of the Supreme Consciousness without casting a shadow.”

Without casting a shadow, yes.

That’s what it answered.

[*The Aurovilian:*] *You mean, to forget yourself completely?*

To be entirely transparent.

But that’s all the way up there! (*Mother laughs*) (*to the disciple:*) He’s leaving for Bombay to do some good work.

[*The Aurovilian:*] *I hope so.*

It’s very interesting (*Mother points to her note*): there was the experience of the Consciousness, the light of the Consciousness....

Good, here (*Mother hands a blessings packet to the Aurovilian*), this is to keep in your pocket, always. It’s a means of communication, in the sense that if you hold it and you concentrate, I KNOW IT – and I answer. There you are.

(All the while [the Aurovilian’s] wife and 40-day-old baby have remained discreetly in a corner. Mother looks at the baby.)

Oh, we mustn’t wake her up!... Adorable! Look how pretty she is.

*(The baby moves her fingers.
They leave)*

(*To the disciple:*) You want some “patience”?

Yes, Sweet Mother!

*(Mother hands him a garland of flowers,
then picks up where she left off)*

They refuse the ordinary restraints absolutely, and there are some who take great pleasure in turning everything upside down, but one feels that from time to time there is something which *(gesture of breaking through)*, "Oh, I would like... I would like something else," and that is exactly what will be ready to receive the new consciousness.

This boy is nice, he has a strong personality. It seems he met [the director of education] and he was captivated by her "ideas." And [the architect] was very worried. So I told him, "It doesn't matter!" That's why I encouraged him to go to Bombay, so he could free himself from that [director of education]. He was forever talking about *Equals One... =1* [the magazine put out by the director of education]. They are mentally helpless.

Yes, there are many like that who are "captivated".... by nothing.

Yes. But it's an open door, truly.

* * *

19 April 1969

AM X-152-153

[In the context of a discussion about the alarming situation in the world during the period of the aggressive policy of China toward India.

The background for this conversation was the visit two days earlier of a representative of the Government of India seeking advice.]

America is extremely interested in Auroville, Russia is extremely interested in Auroville. The Chinese... nothing, absolutely nothing, no response.

They are... I don't know how... One has the impression of something like stone. It doesn't respond.

(long silence)

[There is an addendum to this conversation which gives Mother's responses to the Government representative. The twelfth point reads:]

Auroville, Mother says, is the only hope for preventing another world war. Tensions are rising and the situation is becoming very critical. Only the Idea of Auroville, if it can be made widespread, is capable of preventing a world war.

* * *

30 April 1969

AM X-170-171

I received a letter from [the director of education] telling me what all these young people who have come to Auroville are doing (they have a place now: the =1 office is somewhere behind or in front of the library), they have an apartment and they are doing all sorts of things, including "improvised dance". So [the director of education] wrote me that (with a lot of praise for things, I might add), and then she told me, "But what is important is to know what Sri Aurobindo and you think about it?" (*Mother smiles ironically*) And then (*laughing*), this Consciousness made me answer by telling her, "You only have to see that it doesn't degenerate..." And it said (I don't remember now because I wasn't the one who wrote it): "See that it stays...", I don't remember the words any more.

But it was so ironic, my child, priceless! And I sent it to her.

And all the time, all the time it speaks, it answers. It impels me to write: "Answer this... Say that..." It has taken the place of the mind, you understand.

It's so very interesting.

* * *

31 May 1969

AM X-215-217

The night before last, I spent more than three hours with Sri Aurobindo and I was showing him all that was about to come down for Auroville. It was quite interesting. There were games, there was art, there was even cooking! But all that was very symbolic. And I was explaining to him as though on a table, in front of a vast landscape. I was explaining to him the principle

on which physical exercises and games were going to be organized. It was very clear, very precise, I was even giving a demonstration, and it was as though I was showing him on a smaller scale a miniature representation of what was going to be done. I was moving people and things (*gesture, as though on a chess-board*). But it was very interesting, and he was very interested: he was laying down the broad laws of organization (I do not know how to explain).

There was art and it was beautiful, it was good. And how to make the houses pleasant and pretty, upon what principle of construction. And then even the kitchen; it was so amusing! There were different ways of presenting the food; for instance, take fish, the different ways of preparing it, and each one came with his own invention.... This went on for three hours (three hours of the night, it is a lot). I woke up just at four (four o'clock, and I went to sleep at one: one to four makes three hours! I still know how to add!) Very interesting.

Yet conditions upon earth seem to be very far from all that...

No... it was right there, it did not seem to be foreign to earth. It was a harmony: a conscious harmony behind things; a conscious harmony behind the physical exercises and the games; a conscious harmony behind the decoration, the art; a conscious harmony behind the food....

I mean that all seems to be at the opposite pole of what is now upon earth.

Not...

No?

I saw [the director of education] today, it was her birthday, and so (*smiling*) she started telling me that all the latest scientific discoveries were "absolutely" marvellous, that they knew how thoughts were formed and went from one to another.... (*Mother laughs*) I couldn't stop myself from saying, "Yes, that's what the yogis already knew!"

Well yes, really!

And she also told me that animal psychology can lead you to know the psychology of the superman.

Well.

There's something true to that... but anyway, it's...

Seen from below.

I was telling her that the whole organization of the arts and sports, even of food and all the rest, was ready in the subtle physical – ready to come down and be embodied – and I told her, "What is needed is just a handful of earth (*gesture of cupping the hands*), a handful of earth where one could grow the plant... I said, "I'm telling you about it because we have to find a patch of earth in order to grow..." I don't know if she understood!

* * *

11 June 1969

AM X-230

(Concerning a letter from Antonin Raymond, architect and friend of [the Ashram general secretary], who built Golconde, an Ashram guesthouse.)

Have you seen the letter from the Raymonds?... They have written a very nice letter. In this letter they wrote something I didn't know, which [the Ashram general secretary] never told me; they said that when [the Ashram general secretary] had put them in touch with us, it had completely changed their lives, the goal of their life and everything.

Raymond is a great architect. When the Raymonds came here (in 1937-38) and built Golconde, I asked Raymond for a plan for the first Auroville I had conceived (that was when Sri Aurobindo was still alive), and it was magnificent! He didn't leave it behind.

But it was an Auroville with Sri Aurobindo's house at the center (*gesture as though on a hill*). Sri Aurobindo was still alive, so we had put him at the center.

(silence)

* * *

19 July 1969

AM X-260

There was a person in America (a woman) whom I often used to see at night. I used to go there and talk to her, and people answered.... Some of those activities at night are strange: I feel like I enter into someone, because I speak and people answer me.... I don't know whom I enter, nor what they are. But there was one person that I used to see often: I saw her house, I saw the meetings (there were meetings), I saw... I didn't know who it was. Then one day we received a letter from a woman who said that she wanted to get a boat and to come on the boat with a group of people, for 1972. I answered her, then she sent her photo – and I saw she was the person whom I had seen so often, with whom I was in touch! And she's a woman who seems to have some authority over there (she seems to be a rich woman): she has some authority, she knows people in the government, she wrote to them. She already has a very important group, it seems like some very good work is being done in America. Very receptive and full of energy. I still remember that my conversations with her were very interesting. And the other day, her letter came (it's the second or third time she writes), together with her photo, so I recognized her. It's interesting, because it was... *(at this moment, the door to Mother's room slams)* there was a steady rapport: the same place, the same people, and I see them very often, it's not something "like that," by chance. She wrote to the government to tell them they should be interested particularly in Auroville and do something. And she seems to have some authority over there.

* * *

30 July 1969

AM X-285-288

I wondered if there couldn't be a publishing house in Auroville, because Auroville is an international city and there could be an INTERNATIONAL publishing house. There would be books in all languages. It would be interesting.

Auroville is starting to be rather well known in America. There is a lady (I told you) who is thinking of coming here with

a boat in 1972 – she is very interested in Auroville and she organizes meetings, she's in touch with the government. It seems to be going rather well over there. So there could be a publishing house in several languages.

What we should also have, which has such a tremendous power, is cinema.

Oh!

To have a studio.

Listen, [name] told me she saw your book as a movie.

Yes, that's quite possible.

It would be interesting.

Because you reach millions of people with cinema. And it has everything: – light, music, colour, expression – it has everything.

But it would be possible.

Only it would take an enormous amount of capital.

Yes.

But I'd really enjoy working on making a film. I find it such a complete means of expression: images, music, everything is there.

You know [an Italian artist/designer]?... He makes movies. Why couldn't you do that together?... He's going to come back.

I have a feeling it's an extraordinary medium to work in.

Yes.

A book touches some people, but it's still rather limited, whereas a film touches millions of people right away. So to

make a beautiful film, a TRUE film....

Oh, but with that book you could make a very good film! You could look into it when [the artist] comes back, he's used to it.

It doesn't matter, it could start in Italy, then go on to France, then... It goes everywhere.

Yes, that's an idea!

The power of a beautiful picture!... It penetrates so easily, you can convert so many people – open, in any case, open the doors.

Yes, yes.

(long silence)

And... (what's it called? I can't remember the word; you know, the movies you have at home?)...

Television.

Television.... But it would be better as a movie than on television.

Yes, television is very limited. And then the viewing audience for television is usually rather common. It reaches many people too, but it's limited.

I'm telling you this because [the education director's] idea is to have television in Auroville (they're looking into it). A receiving and transmitting center – not to depend on others but to have a television station in Auroville itself.

But television is very well suited for scientific and technical programs, documentaries, information – on that level it's very useful.

Yes, but not for literature.

Not for beautiful imagery.

I don't know, I've never seen it.

It's just a little screen like that.

I used to like the movies a lot. I always thought something could be done with them.

Oh, yes! It's an extraordinary medium.

(silence)

* * *

9 August 1969

AM X-302-303

Did I tell you there was a veterinarian in Italy who has found a cure for cancer?... He's discovered that goats, the species goat (nanny goats and bucks) never get cancer! They even went so far as to try to give them cancer and didn't succeed. Conclusion: there is something in their constitution which is unfavourable to cancer; and they've discovered something in the stomach (I don't know exactly what) and he made a serum of it. Being a veterinarian, he doesn't have the right to administer it [to people], but he has some friends who are doctors and they (some dozen doctors) gave it a try – extraordinary cure, infallible. But there's a differentiation: the nanny cures some cases and the buck others; it's not the same thing in the nanny and the buck, each cures different kinds of cancer (I don't know a thing about it). Anyway, he's somewhere in Italy, I don't know where, and I had someone ask him if he would come here and he has agreed. He is going to come: there is a whole group of young Italians who want to come to do Sri Aurobindo's yoga at the end of this year, and he'll probably come with them, or else he'll come with [Italian artist] if [the Italian artist] is willing to pay for his trip. And I'm planning to put him in touch with [an Ashram doctor], so they can see together, and if it works out, I will ask him to stay here. Because you know that [the doctor] now has a sort of dispensary in Auromodèle (there's even a young French medical student who has come and is there too, and he's very happy). So they could open a "cancer clinic," it

would be interesting! Because here, with [the doctor's] presence, there's no problem – in Auroville he can do what he likes. It would be wonderful!

He's going to come before the end of the year. And the other one, the healer, is going to come in September.... The other one, we'll see; if he wants to heal people here, that will be fine.

That would right away give an interesting orientation.... "Auroville, the city where one heals!" It would be good.

* * *

23 August 1969

AM X-320,325,327

I saw [the director of education] yesterday. She told me what she wanted to do, her new method of education. It was rather amusing! It seems that in a box they have tiny models of as many earthly objects as it's possible to represent: men, animals, objects, houses, etc. All that is mixed up in a great big box and there's a sort of table, and then they put the big and small children all together there and give them a set time (I think): they have to make something on the table with the objects – absolutely free, they can make what they like. And it seems that from what they make, the choice of objects they make and their arrangement, one can read their character.... Then as an illustration she told me that they put one man there (she didn't tell me who it was), but it seems he is a sage, a sage who knows about yoga, and the result of his work was: a Red Indian taking aim to shoot another Indian; the second Red Indian taking aim to shoot another, and a third one taking aim to shoot yet another – four of them like that in a row. And then the last Red Indian (the fourth) was taking aim to shoot a lion, and the lion was rushing to kill a deer.... And that was his picture! And he said that it was a picture of life.

And on the basis of that they are sure they know his character! (*Mother bursts into mocking laughter*).... I found that enormously funny.

But the sage must have been making a good joke. He must have been pulling their leg and they didn't realize it. They took it seriously.... It seems they asked him what it was and he said, "It's life." We see things like that, but it's the other way around:

that is, it begins with the lion running after the deer, then the Red Indian comes to stop the lion and shoots at it, and then... That amused me very much!

She's convinced that it's the way to discover someone's character.

But all that seems very superficial to me.

Absolutely!

Quite so. But naturally everything they do is superficial. They're not even aware that depths exist. Or if you mention it to them, they deny it.

No, but do those who are setting this up, who are supposed to know there is something deeper, think that with a game like that they're going to reach something deep?

I don't believe they think that. I believe they regard themselves as having reached the pinnacle of mental development.

It's the education of children from the time they're still very small. And they leave them free in a place and they do what they like – absolutely free, with everything they need at their disposal. And so about those who spend their time fighting they say they have an aggressive character! (*Mother laughs*) Others remain all by themselves, others get together – from all that they decide what their character is. So she wants to do that in Auroville. I told her, "How are you going to keep them from hurting themselves or having serious accidents?" She replied they would have to be put somewhere where they could fall down without hurting themselves – that seems a little poor to me! But in any case that's the idea. And she wants to make this Kindergarten beside the sea. I said (*laughing*): "How are you going to keep them from drowning?" She answered, "Oh, we'll put up a barrier in the sea so they can't go too far out (she's already chosen the spot, near [an Ashramite's] hut, they even want to take over one of the places [the Ashramite] bought: they'll put them there). I said, "There are sharks in the sea." So they're counting on their barrier to keep the sharks out – it will have to be strong!... These people seem to me to live in their imaginations.

And then they're so convinced they know what's what that there's nothing to say. Occasionally I make a joke, just to see – oh, brr!...

What strikes me in all that is that it all seems very old.

(Mother laughs)

There's no handle on the future in it.

No, nothing. Nothing.

And then, last but not least, to look after the children, [an Aurovilian] is going to go live there – [the Aurovilian]! [The Aurovilian] who taught this new way of describing people's character in Switzerland is the one who brought it here, and he's... passionately interested in it. I simply told [the director of education], I hope there will be no accidents. Then she said, "Oh, later on, when we have money, we'll make the Kindergarten at Auromodèle, and then we'll make it with all the necessary precautions." I thought maybe it would be better to wait... But to get the money they have to do something (it's like that: first you have to start doing something, and later on they give you money to do it).... I'm not saying anything, you know (*Mother crosses her fingers over her mouth*). I've appointed her "responsible for the direction of education in Auroville" (*Mother laughs heartily*). Moreover, she told me she wants to have a bank account in the name of "Auroeducation" – you know why? Because those young Americans who came here on a visit (do you know about that?), about a dozen of them whom I saw... quite ordinary people who asked me "What is responsibility?"... things like that...

Yes, you told me about them.

Well, all those young people went to see [the director of education], and she showed them what she wants to do – [the director of education] told me they were ENTHUSIASTIC, that they had said, "At last we've found what we were looking for!" And then one of them (they're twenty, twenty-two year old girls) said to her, "Give me the number of your bank account so I can send you my contribution." [The director of education] had

never dared hope for such a thing; she said, "Can you imagine, they're going to send me money!"... I said, "Oh, that's very nice."

They all seem to me to be children.

Yes.

Anyway we're going to see!

I don't want to interfere, I want to see. From time to time I send out a little note for everybody... but I don't interfere.

Yes, what I'm watching with curiosity is YOUR way of acting with Auroville.

Me!

Or not acting, I don't know!

Does it shock you?

No, no! But I'm trying to understand.

Oh, you don't understand?...

Perhaps you want to guide them to the end of their foolishness, or perhaps their foolishness is necessary at the present level?!

But, my child, their foolishness is the height of intelligence in the world!... Don't you know what the world is like, have you forgotten?

From time to time I see it.

(Mother laughs) From time to time I get news through [an Ashramite], he tells me about the conditions outside – it's dreadful!... Like, for example, UNESCO – UNESCO is the "leading association," you know, but they're still at the level of "tolerance"!

Have you forgotten what it's like?

Not completely!

(Mother laughs) Not completely.

From time to time in fact I have reactions. I realize that people don't understand me.... Several times I've tried to say certain things as I felt or saw them, and I saw what a dreadful scandal I caused....

(Mother laughs heartily)

As if it were an attempt on their life!

Oh, yes!... And you know, if someone asks (this was repeated to me by some truthful people), if someone asks [the director of education], she says, "The *Bulletin* is old hat," "Sri Aurobindo's teaching is out of date." And they have moved ahead. And they're so convinced!... And she has chosen [the librarian] as god in her new creation, so you understand...

(silence)

What I do now is... (Mother puts her fingers to her lips)... because that Force, that Consciousness is there (*gesture of pressing*) and it's at work, and I see it working, and it makes use of all that in a marvellous way to... to put people (*gesture of pushing her nose*) in the presence of themselves.

There's a place (Promesse and Auro-orchard, that whole area which is concerned with agriculture), there are French, Swiss, Italians, (even Indians!) who argue with one another... all the time. From every side they complain to me asking for my support. So it's extremely instructive. Me, I'm here (Mother puts her fingers to her lips), and once in a while I let a drop fall. The [names], for example, used to regularly send me a complaint, once or twice a week, against the people living out there (sometimes these, sometimes those, they went through them all one after the other). The first time, I didn't say anything, but after some time (*laughing*) I simply said (I don't remember the words, but rather the sense) that to be in Auroville the true consciousness is to look at one's own faults before complaining about the faults of others, and to correct oneself first before insisting that others correct themselves (I put it in a more... literary way), I sent it to him. Since then, silence, total silence:

I don't exist any more – I am not giving my support to all their little quarrels, so I don't exist any more.

But that's a way of kneading dough.... They will either have to change or go away – without telling them anything at all, there's no need to say anything to them; just the pressure of the Consciousness. Either they have to change or they'll be obliged to go away.

It's not a method particular to this person (*Mother points to herself*): it's the method of this Consciousness.

I see very well the way it is working: it puts a pressure so that everything in someone's nature that resists comes to the surface and manifests, and so what is ridiculous or bad in this thing becomes obvious, and it either has to go away or... I've noticed that. That's the way it is proceeding.

But precisely because of that pressure, you realize that people are always ten times more stupid than one had thought – they aren't aware of it (but that's normal, generally one is very unconscious of one's own stupidity), but even when you thought you were aware of what they were, you see you didn't come anywhere near touching what they were!

(silence)

I said nothing to [the director of education], except for one thing: I hope that none of the children will drown. That's all. Nothing else. So she made a face.... I think she had never thought of that, she never thought of that possibility.

(long silence)

[passage omitted]

... our human consciousness is VERY SMALL, my child! Even when you're identified with the general Consciousness, you feel yourself so small, so microscopic in comparison to the true Consciousness which contains everything. We can't contain everything! Even, even when we are identified with this Consciousness, we become like that (*gesture indicating a blank at the level of the forehead*), absolutely silent and immobile, with nothing but an IMMENSE, luminous Vibration, infinite and with infinite power too, but.... (*same gesture at the forehead*) no

translation whatsoever, nothing resembling a thought. And then, if we want to intervene between That and circumstances, we're OBLIGED to make a mistake, we can't do otherwise! So one can only remain like that (*gesture of immobility turned upwards*). And that's why I am silent. You said, "I don't understand your way of acting with Auroville," it's nothing more than that. It's because our thought limits, runs counter to – even the vastest consciousness, you understand, is only a TERRESTRIAL consciousness, and it is very small, very small from the standpoint of consequences, the sequence of circumstance (*Mother draws a trajectory*), of how this is going to bring that – we don't see. So you have to be like this (*gesture turned towards above*), and simply let that Consciousness act...

[passage omitted]

[Name] told me there was a piece of land up there by the sea where you'd like to have a hut.

Oh, you know, it's a way of speaking!

But no! As soon as she told me, I answered, "Well, we'll take care of it." We're going to try to get it. Happily it's not too close to their future Kindergarten.

There's a small piece of dune or hill there which is very lovely.

* * *

27 August 1969

AM X-331-332

There's a Druid (*laughing*), a Druid who is still living in Brittany, who has written a letter to [an Ashramite] to say he had heard of Auroville from friends of hers and he wants to come. He says, "I'm poor and I can bring nothing" (he has a wife, they intend to come together), and he writes he will bring a book, a book by one of his friends who has had a world "financial and economic vision"; he's going to bring that (he says it's a revelation) so that it can be used in Auroville. So, in response, I want to tell him: "Here is the basis on which

Auroville is established..."

(Mother hands the note)

Money is not meant to make money...

I had written it in English a long time ago; I sent it to America: it caused an upheaval! The majority of people were indignant that you could think such a thing!

Money is meant to prepare the earth to manifest the new creation.

So we're going to see the Druid!... That makes the fourth person: we have a healer of cancer who is going to come; we have a just plain healer who is going to come; we have... *(Mother tries to recall)* oh, yes! a Persian inventor who has invented some "extraordinary" things (he sent us a paper) for education (especially for the education of children), he's going to come in September.

All that's going to be very amusing.

Yes! At least we'll have some variety.

But the Druid said he didn't have a cent, so we're going to send him to [the architect], who perhaps could arrange something.

He has studied all the religions, and... *(laughing)* he stopped at Druidism.

He's Breton.

Yes, I surmise.

And he regards the book by his friend as a very precious gift (I don't know if it's been published or not), a sort of revolution. So I prefer to send him this note beforehand, because I don't know what's in this book, but if it's a similar idea, I want him to know we had it first!

(long silence)

* * *

Some things are beginning to come for Auroville (*Mother indicates several written notes*). There are many, many others, but above all there is the question of internal finance: I would like there not to be any money within Auroville (we will see how to arrange things), that money be kept only for relations with the outside. But that's not what I wrote, I wrote something else (*Mother hands the first note*). This I've told you several times.

Auroville wants to be
the cradle of
the superman.

And then this one:

Auroville,
the free international city.
No army,
no police....

Bravo!

... They will be replaced
by a battalion of
guards
consisting of
athletes and gymnasts.

Oh, all that is wonderful!

That's for right now. It has to be done right away.

Yes, no army, no police. Yes, yes!

And then (*Mother points to a third note*), this is for entry, because there's a port in Auroville, so of course entry is free, but conditional because we don't have boundaries, we don't have walls, we spill over into India, so I can't impose my law on

the whole of India, but it will be replaced by a control at the port: we will allow in only what can be consumed in Auroville – not to serve as an illicit entry point for a flood of duty-free merchandise.

(The disciple reads)

No customs, but import permit is granted only for merchandise intended for consumption in the city.

That's all.

Yes, to avoid illicit traffic with India.

Yes, if people were honest, it would be all right, but they're not.

No police and no army.

Yes, that's good!

And so that gives physical education a profound objective: people capable of stopping fires, saving people from drowning, etc. And not very many would be needed: if there were 500 people like that, it would be enough for the whole city, walking around in small groups like that.

And Dr. [name] also has some ideas for replacing prisons (because we don't have prisons and you can't dump all the dishonest people on the rest of India! that wouldn't be right) Prisons and old-age "homes" would have to be replaced by something else.... That is being looked into. They've found something. It's going to be very interesting!

And one last thing: a place where all the children could be kept when the parents don't want to look after their children or take poor care of them. And all that with the impossibility of accidents or running away – but no prisons and no hospitals, not those things.

But it's being worked out.

(silence)

North of Pondicherry, along the sea coast, there are places

where they have never been able to do anything (they are constantly flooded) but there is a way to use them, and so I'm trying to get the government's permission to look after all that. If we can get hold of it, then we'll have a free port, a free airport, an aerodrome (but more inland), and then agriculture with the new methods of irrigation using sea water, and of course desalination of the sea water – but they have found something to convert sea water into drinking water (*Mother picks up a brochure beside her*). It's French I think, an economical method and it's very interesting. It's in process and if we wait a few more years, they'll have perfected it.

(long silence)

I spent a good part of the night (almost the entire night until three a.m.) with Sri Aurobindo, and not only did he show and explain things to me, but he himself WAS what he was showing me: he was preparing himself for the new creation. And last night he told me, he showed me what such and such a thing would be like, what the body would be like. I remember that when I woke up, he was lying on a bed, I was kneeling beside the bed, looking at him, and then at the same time that he was that new body, he was explaining to me what the body of the superman (the supramental being) would be like and it was so vivid that even when I woke up, it remained, I still see it. But the details... (what shall I say?) the memory is not so precise as to enable me to explain (I don't know how to say it). I still have the vision, its colour was... it didn't throw out rays of light, not that, but... and it wasn't phosphorescent like an object, but it was of a special luminosity and it was of that light... a bit like Auroville's flower (but it wasn't like that, it seemed completely natural). He was showing me his body, he was lying down, he was showing me his body; he said: "This is what it's like." The form was almost the same with... I still have the memory here (*gesture in the atmosphere*), but I don't know how to explain it.... And recently I had been thinking, "It's curious, we don't have any idea what it will be like," and I said to myself, "There's no one who can tell me," because that Consciousness which came acts through the consciousness but not very much through the vision. And then this came last night. For a long, long time I was with Sri Aurobindo, a long time, for hours.

It entered into the consciousness, it will surface again one day. But I've kept the memory of the last thing: I was seeing myself, there were two of me (and maybe I wasn't exactly the way I am now, but that didn't interest me: I was looking at him, lying there and he was explaining to me), and it was... it was the same thing as a phosphorescent body, but it wasn't phosphorescent, it was... if I'm not mistaken, it was a little like the colour of that sari (*Mother points to [an Ashramite's] sari*), something like that.

Orange?

No.... It's pink which has a golden glow, you understand? So you see them both together, it's like this (*blended gesture*).

(*long silence*)

* * *

17 September 1969

AM X-354-355

I have written something for Auroville...

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 of the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest itself.

Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow.

Now, things have got in the habit of coming like that (*Mother knocks on her arm*) and then they go on bothering me until I write them down! As soon as I write it, it's over.

And the President [of India] went out there [to Auroville] this afternoon, and just as he was leaving he said, "It is a work of God." He felt something.

We'll see. Maybe we're going to get somewhere – "maybe": surely.

* * *

Have you seen this?

[Mother gives her note of 18 September]

"Auroville is the ideal place for those who want to know the joy and liberation of not having personal possession any more."

That's the latest thing that came. "Personal possession" is in the singular; I mean the sense of personal possession.

(silence)

[passage omitted]

[This new Consciousness] is very useful: sometimes when I don't know where I've put a piece of paper, it tells me, "It's there." It's really very interesting! And most of the time, it is that which makes me write things, especially for Auroville.

[passage omitted]

But [this new Consciousness] feels people, because I told you what the President [of India] said as he was leaving?

Yes, at Auroville, "It is a work of God."

Yes.

[The new Consciousness] is very interesting! I'm going to see how it behaves with our healer.... With the Persian, the inventor who was here (he's leaving today), it was very good. It wanted me to give him "blessings", it was very active. With some other people, nothing – it ignores them. It's very curious.

* * *

15 November 1969

AM X-456-457

And Auroville is a great Adventure.

I see how it's taking shape, it's truly interesting, truly interesting.

Did you meet that Persian?

No, I didn't see him.

He's not an intellectual.

What does he want to do?

He's an inventor, a man of action – I could say "inventor-adventurer," but I don't: he's still here! (*Mother laughs*) But it's really interesting.

But what does he want to do here?

Oh, he wants to "help" in the creation of Auroville. He already has a society: *Auroville International*, and he's going to start to work – and he is going around. He's a man who knows four or five languages and he has the mind of an inventor; it seems that his invention – some of the engineers here have seen it and say it is remarkable, consequently.... But I can't judge it. It's for those machines (*Mother points to the tape recorder*), it's a modification of recording and reproducing machines. I don't know, but the others said it was remarkable. He likes to organize things, but he's... it's exactly that... it's just that he likes adventure, it's in his temperament (basically, inventions are adventures, and he is like that). And so he has already set up a society called "Auroville International", which has members in Europe and its headquarters in the United States.... everything you can think of. I am looking and I am very amused! In appearance he is very surrendered and devoted, but... For the moment I don't have any proof that it's anything but a "necessary appearance." But he's nice, he's really a man of good will... but I see him with a feather in his cap!

So we'll see.

*Did he have any reaction upon reading of this "Great Sense"?
[Mother had given him the text]*

Oh, he reacted, he "knows how to do" things, my child! He said, "It's very beautiful" – in an utterly convinced tone! But... I don't know, I didn't see enough of him afterwards to see if it changed his outlook. I believe it made him withdraw into himself a little, I noticed he reacted inwardly. And what I noticed is that it made him slightly cautious towards me!... Maybe it made him feel that I could look right through him! (*Mother laughs*)

But he falls into the category of those who really aren't middle class as far as money goes, that is, they don't have much sense of personal property. And then I caught myself (that's how I caught myself!).... I myself made an effort to reach that point of view: that money is a force which should circulate and should not be treated as personal property; and in the consciousness everything is all right, but the body has its old habit, and it observed that that man is in that state: for him money is a force which should circulate, should go where it has to go, not something which belongs to this person or that one – so it (*the body*) first had the reaction: "Oh, be careful, he's an adventurer." (*Mother laughs*) I caught myself and I said (*laughing*): "You see, you preach, and then when people do as you say....!" I found that very amusing. But I saw how full of enthusiasm he is for the idea of Auroville and it seems to be quite sincere, he even said that it was what he had been searching for for a long time. So, he doesn't shilly shally.... He used to be a minister in Persia; but in Persia they had a revolution and he's not there now, he's in America; but he's a man who is used to earning money.

There I really caught myself, I was very amused. I thought, "Let's see, you've come across a man who understands you!" (*Mother laughs*) It's amusing, you know!

That Auroville is going to be a very interesting experiment.

At first sight Auroville is not made up of people burdened with morals!

Oh, no!... Oh, we have a lot of little Aurovilians, a lot, but you know, there are some among them who are absolutely remarkable from the standpoint of consciousness; they're as big

as a boot, my child, they're conscious! It's wonderful. I held a little Tamil baby in my arms a few days ago, he was as big as this, like a doll (delightfully formed, exquisite little feet), and then this child, I wanted to make an experiment: I put him on my knees and then I put the Force – if you had seen the transformation in his expression! His eyes aren't even open yet and a sort of blissful peace came over him. I thought, "Let's see if he is asleep or conscious." So I touched his foot – he jumped, which means he wasn't sleeping at all. Wonderful! A marvellous expression... I know another one who isn't yet two, but my child, he has a way of seeing and acting like a child of five! Then even so, something is happening. And the latest experience is a woman (she came with the "caravan" [a group of people who came overland to Auroville from France]), who had her first child in France: she suffered for 35 hours to have it. She gave birth here (day before yesterday I think): one hour without suffering. And an hour later, when it was over, she was standing up! So she said, "That's Mother, because I don't know how to do that!"

Something is happening.

* * *

22 November 1969

AM X-479

... I saw that for the majority of people who have children almost without wanting to, "like that," for them it's a sort of... (of course there are many women who want to have children but without even knowing what it means), but for the IMMENSE majority of those who have been educated, that is, whose heads have been stuffed with all the defects one shouldn't have, the qualities one should..., everything they've repressed in their being, all the bad, pernicious instincts come out [in their child]. I remembered (I observed and I saw), and I remembered something I had read a very, very long time ago (I think it was by Renan). He had written somewhere to beware of parents who were good and very respectable because... (*laughing*) childbirth is a "purge"! And he also said: observe carefully the children of wicked people because they are often a reaction! And then after that, after my experience, when I saw, I said to myself, "But that man was right!" It's a way for people to purge themselves. They

throw out of themselves everything they don't want. There are some children here... terrible! And that's it, you ask yourself, 'How can it be? Their parents are such good people.' And it's very interesting because it gives the KEY to what should be done – by showing you what you should not do, it gives you the key to what you should do.

In that case, that "prenatal education" of which [the director of education] speaks isn't a fallacy after all. It's something that may be true.

The children, the little children who are only a few months old (as I said, those who were born in Auroville) are remarkable – they're remarkable. I thought it was just one case, but all those whom I have seen so far, all: a concentration of consciousness.

This little Tamil baby was a marvel.

* * *

20 December 1969

AM X-511-512

(Mother looks through some old mail)

It's from [the director of education]. She wants to see me, I guess?

Yes: "I would really like to see you and look at certain things through you."

(Mother laughs a lot) ... She is always trying to convince me that what she does is perfect, so...

It goes "in the corner."

*(Mother points to the place
where letters to be filed are piling up)*

I said that they were building a school at Auromodèle.

Who will look after the school?

There is a Frenchwoman who was a schoolteacher (they told me she was nice, I haven't seen her), and then there's an Indian

woman (whom I have seen) who wants to teach in Auroville, and she's fine, at least her mental position is good. So together they are going to begin (*laughing*): there are five children!

Some interesting people have come to Auroville, really people who are looking for something.... So I'm letting them simmer up there to see what comes out of it!

(*silence*)

You know the former prince of Kashmir? [Name]? He has set up a kind of "committee for Sri Aurobindo's centenary". He's very active and they want to set up... an "institute" or I don't know what to "study the works" of Sri Aurobindo and "put them into practice" from the governmental and international viewpoint. At first he thought of founding it in Delhi - I said, "That's all right." But there was a big movement for it to be done here in Auroville.... There are two things they want to do in Auroville, this institute and then, in 1972, they want to launch a "communications" satellite from India, and they have more or less decided that they'll launch the satellite from Auroville and call it "Sri Aurobindo".... And then, I've already spoken to you about a boat that will be leaving America in 1972 too: "Sri Aurobindo's Boat"? They're trying to do something....

As for me, I try not to get too mixed up in it because... as soon as it touches the Manifestation, it becomes like what you felt up there (*in Madras*) [see first part of this conversation p. 511], and then it's so ridiculous that as soon as it enters my consciousness, it begins to tremble, so I prefer to remain somewhat withdrawn.

* * *

24 December 1969

AM X-517-518

Yesterday I received a note from [name] (very polite, moreover) asking me why marriage (which was forbidden in the Ashram) is now authorized since people are getting married and having children.... It must be gossip, or else he's seen those women in Auroville who are pregnant. But I sent him my explanation; I told him that if it were true that marriage is now authorized and that children are being born here, I would simply

say, "It's because the Divine willed it so." (It's a way of telling him that a very ordinary consciousness is asking the question.) And then when I wrote, I put "the Divine" because I didn't know what else to put.... Afterwards I told him how things were, that it's not at all like that, but that in Auroville people are having children; I even mentioned in the reply that an Auroville maternity clinic had been created for all those who wanted their child to be a citizen of the world! (*laughing*) And there are many!

* * *

31 December 1969

AM X-525-536

Do you know [an Italian designer], have you seen him? He's nice.

He is nice. But in fact I have something to say about this. Yesterday I had a visit from both [the designer] and [an Italian engineer], and [the designer] explained to me a sort of inspiration he had about Auroville. I found it very beautiful, very good, and important. And so I said: "You must absolutely speak directly to Mother yourself." So when could you see [the designer]?

Will I understand him? Because the trouble is that people don't know how to speak, they talk too fast and I can't follow. Tell me what he wants to tell me!

I'll strip the blossoms off it.

It doesn't matter.

He says since several years the energies in Auroville have been scattered: they're egoistic, each one wants to make his own little hut, his own little trip, or at best hopes to create a supercity which will be nothing but an improvement on all the existing cities in the world. In this Auroville an axis, a centre is lacking. It lacks... a unification of consciousness around a centre, a pivot. So he was saying that in former times people built pyramids, they built cathedrals, and around this symbolic

structure consciousnesses could unite, they could merge...

(Mother nods her head)

... be uplifted and purified. Well, we should make an axis, a centre in Auroville, a symbolic temple of the new world we want to create, and all consciousnesses might come together in the construction of that pyramid or temple of the new world. And at the same time, it will help bring down that which is to be expressed there.

It's very good, that was the original idea: there was the centre, and the city was organized around it. Now they're doing just the opposite! They want to build the city first and then put in the centre afterwards....

And that's why it isn't working, he says. He says we have to start with that, and if we don't start with that, then we won't accomplish anything.

That was my initial impression. But how to make that clear to [the architect]? I don't know. Because it's [the architect] who changed it, he wanted to start with Auromodèle, that is, with trials and experiments.

So what is happening is that each of the people there is busy with his own trip and his own hut, and there isn't any "cement" – the Thing that would bind them together and raise them above themselves and their petty stories.

Theoretically he's completely right.

Oh, yes! And it's odd, because when he told me about it, I could almost see it, I saw it. He's a fellow who could pull it off.

Yes, he has the power. But why doesn't he meet [the architect]?

He told me: "Must I speak to [the architect] about it?" Because he says it's a problem: if I say something to [the

architect] about it, he is going to withdraw or . So I said no, don't say anything to [the architect]; tell Mother and Mother will say what has to be done.

I'm going to see [the architect] tomorrow, I can tell him. [The designer] is also an architect, isn't he?

You are the only one who has any authority over [the architect].

Yes... no, if I tell him, "Do it", he won't say no, but he won't do it! He has to be convinced.... All that I can do is tell him I'm aware of the idea, that I fully approve of it and I'm asking him to see [the designer] and come to an understanding.

But I think [the designer] has a power of conviction in him.

Yes, in any case, when he was speaking to me, I felt the inspiration and the "thing" which was ready to come.

It is ready to come! I've known it for a long time! It's there (gesture above), waiting.

Well, he's in touch with that.

Oh, yes.

As he was speaking you could feel he had touched the true thing. While the rest of them are only thinking of how to bring in millions and make propaganda – they're going about it completely the wrong way....

(silence)

[passage omitted]

I'm afraid they don't even have the land. That's the difficulty. Because the centre of the city has been fixed and there's still a large part of this centre which belongs, I think, to the government, and they're in the process of negotiating to get it.

(silence)

[The architect's] idea is to have an island in the centre surrounded by water, running water which will be used for the city's whole water supply; and when it has gone through the city, it will be routed to a mill and will be used to irrigate all the envining agriculture. So, this centre is like an islet, and in this centre there is what we had at first called the *Matri Mandir* – which I always see as a very big, absolutely empty room, you see, and it gets light from above; and that is arranged in such a way that the light which comes from above is focused on a place where there would be... that which we want to put as the centre of the city. First we had thought of Sri Aurobindo's symbol, but we can put anything we like. Like that, with a ray of light which always strikes it – which turns and turns, you understand, with the sun. If that is well done, it will be very good. And then below, so that people can sit down and meditate or simply rest, but NOTHING – nothing but something comfortable underneath so they can sit down without getting tired, probably with some kind of pillars that would act as back rests at the same time. Something like that. And that is what I always SEE. And a rather high chamber so the sun can enter as a RAY, according to the hour of the day, and strike the centre which will be there.

If this is done, it will be very good.

And so, for the rest I don't care, they can do what they like. At first they had thought of making a room for me, but I will never go there so it's not worth the trouble, it's quite useless. And to look after this islet, it was understood that there would be a small house for [the Ashram artist], who would like to be there simply as the guardian.... So [the architect] had arranged a whole system of bridges to link it to the other bank. And the other bank would be composed entirely of gardens all around. These gardens... we had thought of twelve gardens (of dividing the distance by twelve), of making twelve gardens, each concentrated on one thing: a particular state of consciousness and the flowers that represent it. And then the twelfth garden would be in the water, around (not around, but beside) the *Mandir* and with the Banyan tree which is there. That's what is at the centre of the city. And there, there would be a repetition of the twelve gardens which surround it with the flowers similarly arranged.... There are two Americans here now, a husband and wife, and the man has studied over there (in America) for more than a year, I think, to learn how to make

मातृमन्दिर

Matri mandir

L'oratoire de la Mère

The Mother's Shrine

gardens, and he has come with this knowledge. And I told him to begin right away to make the plans for the inner garden: they're working on it.

And then the reply is always the same: but we don't have any money!

But, Sweet Mother, what I believe and what [the designer] has also touched on, is that if those... let us say 20 or 50 Aurovilians sincerely unite their hearts in the construction of this pyramid or temple of the new world, it WILL ATTRACT money, millions.

It should.

They will come. It's not "looking for millions" that's needed, it's first to unite the consciousnesses around something.

Yes.

That's the key to the millions.

You'll explain to [the designer] everything I said.... That way we would have something which is really very good.

But obviously what is needed... There are material difficulties: for the islet, water is needed – naturally, otherwise it's not an islet! As far as water goes, it will have to be transformed [i.e. by desalination] – there isn't enough underground water.

There's not enough water?

There's water, but just enough for one or two houses; in short there isn't enough water to create a permanent stream. They would have to convert sea water. In Israel they have found a way to do it economically (we even have brochures about it), but you understand, "economical" for a city, not for an individual! And so we have to get water in order to make this islet, that's the difficulty.

But before building the islet, we can already start building the "temple" itself.... You have to begin by picking up a stone.

Yes, we could do that.

That's what is important, that people pick up the first stone with their hands and then set it down, and that they unite in so doing – because they will never come together through their little huts and their little stories.

Yes, that would be a lot better.

Oh yes, of course!

Obviously, logically, or rather psychologically, it's an error to build the outside first and the centre afterwards.

Oh, yes!

But how to make him understand that?...

Since we want to do "something else", the least we can do is have trust in something else.

Yes, I'm going to speak to [the architect] about it tomorrow and I'm going to ask him to see [the designer]. I think that to a certain extent [the designer] can bring in the money, if he's interested.

Good.

That is, to begin building even before there's an islet.

(silence)

For the outside of this sort of temple, [the architect] had been thinking of making a big lotus. But then the interior, the play of light, I don't know if it will be possible with the form of a lotus.

If they could both collaborate... If they could both get together and if one of them could always be here, one of the two: sometimes one, sometimes the other, that one of the two is always here – with a single plan that they would make, it would go much faster, a hundred times faster.

And it would seize people's hearts.

Yes.

That idea of a ray of sunlight... when I look, right away that's what I see. And a ray of sunlight which would enter at all hours of the day – it would be arranged in such a way that it comes all the time (*gesture following the movement of the sun*). And then there would be something, a symbol, which would be at once upright so that it can be seen from all sides, and flat so as to receive in full light – what?... And may it not become a religion, for the love of heaven!

Yes.

(silence)

You know that I'm in touch with some Ethiopians (I think it is the country which has remained the most Christian on earth). And there's a boy who is secretary to the embassy in Delhi (the Ethiopian Embassy), who is utterly taken, and so... (*laughing*) his birthday was two days ago and he came with a gift.... Something in wood, in ebony, as big as this; on one side was my picture and on the other side there was a picture of Sri Aurobindo, and in the middle there was a cross... in silver. And on the cross, at the top, where the junction two arms meet, there was on one side my symbol and on the other side Sri Aurobindo's symbol... What's in his head?!

It's frightful!

And naturally as soon as I saw him he put that on my lap.... It was this big.

As soon as I saw it, there immediately came (*gesture of massive descent*) like that, like an answer to the will to transform Christianity. And it was so powerful, there was such a powerful vibration in it that I had the feeling it was IN THE PROCESS....

The cross is the symbol of transformation, you see: Matter (*transversal gesture*) penetrated by the Spirit, and the junction = the transformation. And a tremendous Force came, like this, so that this cross might truly become... the flower of transformation.

But I didn't say anything to him! And he himself doesn't know, that is, he didn't think of it – he didn't think, he did it

instinctively.

He had written to the Emperor to tell him about Auroville, and there was an answer. Did I show it to you?... (*Mother looks through some papers*) It's all the way down, right at the bottom....

"I have written to my Emperor Haile Selassie I, about Auroville International Township aim, and Ethiopia to be the second country to support this idea. He has written me a good letter. In his letter he has appreciated and admired your work very much. I wish you to bless him for peace of mind, good health to live long – peace for his people."

It doesn't commit you to anything! At least it shows goodwill.

(Mother puts the papers near her back under a pile of files)

I keep all this with me because it keeps the contact.

(silence)

There is not the shadow of a doubt that the Force is working. And there is such a great... (how to say it?) a highly active will: NO RELIGION, no religion, no religious forms. And right away, immediately people... So that's why I've left people very free. That was why I did not insist on the construction of the centre first, because it would be that old cathedral again, that old temple, all that old stuff right away (*Mother makes a gesture of planting in the earth*), and then everything gets organized around that: religion – we DON'T WANT religion.*

Yes, but we "make it into" something besides religion.

But they don't make it anything! It's in the people! They are so small, they need a religion, or at least they believe in it.

* Thus after Mother's passing the "owners" of Auroville declared, that they constituted a "religious institution", thus compounding spiritual fraud with financial double-dealing. Not a single voice was raised in the Sri Aurobindo Ashram when those people dared to declare in front of the Indian courts that Sri Aurobindo's was a "religious" teaching.

They need it, I see that, I've received more letters which I'm answering.... (*Mother looks in vain through some other papers near her*) Every day they come in. And Sri Aurobindo wrote some wonderful things about it.... Very recently (yesterday or the day before) I answered a question about an *Aphorism* of Sri Aurobindo in which he says that atheism was NECESSARY because of the religions and all their misdeeds. * They asked me a question and I answered that too.

Men are still very small.

But an interesting sign: from northern Europe, from Sweden and Norway and Denmark, some priests are writing to me; one of them is the head of a Church; another is the head of a convent. They are writing to ask and say that they want to collaborate in order to get out of... It's very strong up there. One or two of them sent me their photos, asking me to help them. And they're doing a work, they're doing a work for Auroville over there. That means that...

But even our children have such stupid reactions! There's a girl here who wrote to me because I had mentioned to her that the Consciousness had descended on earth, had been concentrated on the earth in order to help men prepare for the transformation; she said, "How is it that men have been left without help for such a long time?" That's enough to make you burst into tears! They have had their whole education here and they can still ask questions like that!... I had to hold myself back from telling her: you're really a fool!

(silence)

Who would be capable of finding a way to realize that?... Because there is no lack of sunshine here (obviously there are some days when there isn't any, but anyway there are so many days when there is); so that from every side, from any angle, the ray falls [on the symbol].... So that it's arranged like that. It's a question of geometry.

* 241: Atheism is a necessary protest against the wickedness of the Churches and the narrowness of creeds. God uses it as a stone to smash these soiled card-houses. 242: How much hatred and stupidity men succeed in packing up decorously and labelling "Religion"! Recently Mother had commented thus on these two texts: "So long as religions exist, atheism will be indispensable to counterbalance them. Both must disappear to make way for a sincere and disinterested search for Truth and a total consecration to the object of this search."

You can speak to [the designer] because if he had an idea...

When he spoke, I felt he could catch that.

Yes. And that's what's needed: something, a symbol – we'll find out what is needed, we'll see – obviously like an altar, but... what? A symbol which simultaneously receives light directly from above and laterally.

And then, no other windows, you understand? All the rest in a sort of half-light, and that like a light.... It would be good, it can be very good. I would like someone who can feel that. I don't know at all if [the architect] is capable of feeling it, but [the designer] is capable.

And if it were well done, it would already be very interesting for people. It would give a concrete form to something.... People would start to say that it is a religion of the sun! *(laughter)* Oh, you know, I'm used to EVERY sort of foolishness!

(silence)

The idea of [the architect] and those around him is to have industries which are capable of making money for Auroville, then...

They're mistaken, they're wrong.

That means that instead of its being done quickly, it will take centuries.

And then, it starts off from old ideas, the old principles.

Yes.

One has to begin on another basis.

It's due to fear of religions.

We can very well do it not as a religion but as a symbol of the new world.

Yes. We need somebody who understands it – maybe [the

designer] will understand?

Yes, certainly! And he would have the capacity to convince people, I think.

(silence)

Yes, I'll see [the designer]. It would be better if he comes on a day when you're there because I'm afraid I may not hear well... It bothers them a lot to have to talk so loudly. So, shall we say Saturday? And I'm going to speak to [the architect] tomorrow, that is, I'm going to tell him to see [the designer], who has some excellent ideas, so that he comes to an understanding with him.

You know, it's very simple; we're going to try to make [the architect] understand and create a collaboration. [The architect] won't say no to me – but he won't do anything! You understand, it's like that! But at least, if he can do it, if they can agree, if it's agreed with [the architect], then it's very good, there are no difficulties. But if he can't, then [the designer] will have to be here when [the architect] isn't, and then we'll have to do it!... You understand, for me it's like that! *(Mother laughs)* Because [the architect] has enough work to do (he has a tremendous task). We're not taking any work away from him, it's rather that if he refuses to do it, we'll do it, that's all.

I'm going to see if they can agree.

Now, for me things are no longer exclusive, not at all. I see very well the possibility of using the most contradictory elements AT THE SAME TIME... with a little skill, that's all. It's not exclusive, I don't say, "Oh, no, not that!" No, no, no: everything, everything all together. That's what I want: to succeed in creating a place where opposites can unite.

That...

Unless that can be done... *(gesture of turning around in a circle)* it goes on and on and on.

It's good. Yes, I understand: the thing is to build the centre, even if we can't make an islet.

Perhaps [the designer] will be able to convince [the architect]. I'm going to speak to him tomorrow, to start off the new year.

* * *

Sweet Mother, I have told [an Italian disciple, a designer] to come, he is waiting outside.

Yes. There is an interesting thing.

For a long time I had been feeling something, then we spoke about it the other day and I SAW it... I spoke of it to [the architect], I told him to see [the designer], and I also told him that I had SEEN what had to be done. Of course he did not say no, he said yes to everything, but I felt that he did not really intend... but this is what happened. 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 [*the Matrimandir*].

Shouldn't you tell it to [the designer]?

Tell him right away?... Well... It will be easier for me to speak if I am alone with you.

Yes, all right, then say it, Sweet Mother.

I can describe it for you. It came like that. 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 a BIG one – 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.

Only, so as to talk about it with [the designer] (and if possible, if I see that it is possible to talk about it with [the architect]), I wanted to have a plan. I will have it made – not myself, I can't any more; I would have been able to do it at one time, but now

I no longer see well enough. I will have it done this afternoon, in front of me, a plan, and with this plan, I will be able to explain really well. But to you I simply wanted to say what I have seen....

It will be a tower with twelve facets – each facet represents a month of the year – and the top, 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 in the centre on the floor is my symbol, and above it, four of Sri Aurobindo's symbols, joined to form a square, and above that... a globe. A globe of some transparent material if possible, and with (or without) light inside, but the sun should strike the globe; then according to the month or the moment, it will come 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, except 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 for this centre. And people can sit everywhere. And the twelve columns are for people who need support for their backs!

And then, people will not come for a “regular meditation” or anything of that kind (but the inner organization will be made afterwards): it will be a place for concentration. Not everyone will be allowed to come; there will be a time in the week or a time in the day (I don't know) when visitors will be allowed to come, but anyway, no mixture. A fixed time or a fixed day to show people around, and the rest of the time, only for those who are... serious – serious, sincere, – who really want to learn to concentrate.

So I think that is good.

It was there (*gesture upward*), I still see it when I speak of it –



I SEE. As I see it, it is very beautiful, it is really very beautiful... a sort of half-light: one can see, but it is VERY tranquil, and then very clear and very bright rays of light (the spotlight, the artificial light, must be rather golden, it must not be cold – that will depend on the spotlight) onto this globe. A globe made of a plastic material or... I don't know.

Crystal?

If it is possible, yes. For the small temple the globe will not need to be very big: if it were as big as this (*about thirty centimetres*) it would be good. But for the big temple it will have to be big.

But how will the big temple be built? On top of the small one?

No, no, the small one will go.

Ah! it will go, we will make another one.

But the big one will be built later, and on a vast scale.... The small one will go only after the big one is built. But of course, for the town to be finished, it will take about twenty years (for everything to be really in order, in its place). It is like the gardens: all the gardens which are being made are for now, but in twenty years, all that will have to be on another scale; then, it will have to be something really... really beautiful. And I wonder what material should be used to make this globe, the big one?... The small one, in crystal perhaps: a globe like that (*thirty centimetres*), I think that will be enough. One must be able to see the globe from every corner of the room.

It shouldn't be raised too high above the floor either?

No, Sri Aurobindo's symbol does not need to be big, it should be so big (*gesture*)....

Twenty-five, thirty centimetres?

At the most, at the very most.

That means that it will be at about eye level?

Eye level, yes, that's it.

And a VERY tranquil atmosphere. And NOTHING, you see: great columns... It remains to be seen whether the style of the columns should be... whether they will be round, or if they, too, will have twelve facets...? And TWELVE columns.

And a roof in two sections?

Yes, a roof in two sections so as to have the sun.

It must be arranged in such a way that the rain cannot come in. We cannot think of having to open and close something when it rains, it is not possible; it must be arranged in such a way that the rain cannot get in. But the sun must enter AS RAYS: not diffused. So the opening must be small... It needs a qualified engineer who really knows his job.

And when would they start?

I would like to begin at once, as soon as we have the plans. Only, there are two questions: first the plans (we can get the workers) and then the money.... I think that it is possible with this idea of making a sort of small model (of course "small" is a manner of speaking, because to be able to hold a hundred people easily it still needs to be quite big), a small model to begin with; and then while making the small model they will learn, and the big one will be made only when the town is finished – that's not right away.

I spoke about it to [the architect], who told me the next day: "Yes, but it will take time to prepare" (I didn't say anything about what I've just told you, I only spoke of doing something). And afterwards I had the vision of this room, so I no longer need anyone to see what it should be: I know. And it requires an engineer rather than an architect, because an architect... it must be as simple as possible.

I told [the designer] what you had seen, this great empty room where there was nothing; it moved him very much, in fact he was seeing the large empty room. He understands quite well. Well, "empty", that means simply a form.

But a form... like a tower, but... (that's why I wanted to have a sketch to show), twelve regular facets, and then there should be a wall which is not straight but something like this (*slightly inclined gesture*), I don't know if it is possible. And inside, twelve columns. And then an arrangement must be found to catch the sun: twelve facets in such a way that at every moment of the year it can come in.... It needs someone who really knows the job.

The outside... I did not see the outside; not at all. I saw only the inside.

I wanted to explain to [the designer] when I had the papers, it would be easier, but since you have called him...

(Someone goes and brings the designer, who comes in with a garland of pink "Harmony". Mother gives him an orange hibiscus – the Auroville flower, looks at him, then begins to talk:)

Since we decided to build this temple, I saw it: I saw the inside of it. I have just tried to describe it to [the disciple]. But in a few days I will have some plans and drawings, so I will be able to explain more clearly. Because I don't at all know how the outside is, but inside I know.

[The designer:] The outside grows from the inside.

It is a kind of tower with twelve regular facets, which represent the twelve months of the year, and it is absolutely empty.... Only, it must be able to hold one to two hundred people. And then, to support the roof, there will be twelve columns (not outside: inside), and right in the centre, the object of concentration.... And with the collaboration of the sun, all 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 on top) and the ray will be directed onto the centre. In the centre there will be the symbol (*of Mother*), as well as 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 how to concentrate! No fixed meditations, none of all that, but they must stay there in

silence, in silence and concentration.

[The designer:] It is very beautiful.

But the place absolutely... as simple as possible. And the floor in such a way that people are comfortable, so they don't have to think that they hurt here or they hurt there!

[The designer:] It is very beautiful.

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.

So I am going to have an engineer prepare some small plans, simple ones, to show, and then I will show you when it is ready. So. And then we will see.

The walls will probably have to be of concrete.

[The designer:] The whole structure can be in reinforced concrete.

The roof shall probably be sloped, and then, at the centre, there will have to be a special arrangement for the sun.

You said that you saw the walls as being slightly sloped.

It is either the walls or the roof which should be sloped – whichever is easiest to do. The walls could be made straight and the roof sloped. And the upper part of the roof resting on the twelve columns. And up above, the arrangement for the sun.

And inside: nothing. Nothing but the columns. The columns... I don't know, we will have to see if we make them with facets (like the roof), with twelve facets, or else simply round.

[The designer:] Round.

Or simply square – it remains to be seen.

And then, on the floor, we will put something thick and soft. Here... (you are comfortable as you are seated?... Yes?), first there is wood and then this kind of rubber, and on top of it, a

woollen carpet.

With your symbol?

Not the carpet. For the symbol, I had thought it would be better to make it out of something durable.

[The designer:] It should be in stone.

The symbol... everything will be around it, of course. The symbol will not cover everything, it will be only in the middle of the space – (*Mother laughs*) they mustn't sit on the symbol!... It will be in the middle.

The proportion of the symbol to the whole will have to be seen very carefully, in relation to the height.

[The designer:] And the room is quite large?

Oh yes, it has to be... it should be like a sort of half-light with these rays of sunlight – so that the ray can be SEEN.

A ray of sunlight.

Then, according to the time of day, the sun will turn (with the time of day and the month of the year). And then at night, as soon as the sun disappears, reflectors will be lit which will have the same effect and the same colour. And day and night the light remains there. But no windows nor lamps nor anything like that – nothing. Ventilation with air-conditioners (they are built into the walls, it is very easy).

And SILENCE. Inside no one speaks!

That will be good.

So, as soon as my papers are ready, I will call you and show them to you.

[The designer:] Very good.

(To [an Ashramite]:) Give me a rose for him.

*(Mother gives two red roses;
[the designer] leaves)*

I did not ask [the designer] if he had seen [the architect]

because... [the architect] is completely in the "practical" atmosphere of today.

It is good – it must get started!

You see, this is what I have learned: the failure of the religions – it is because they were divided – they wanted people to be religious to the exclusion of the other religions; and every branch of human knowledge has been a failure because they were exclusive; and man has been a failure because he was exclusive. And what the new Consciousness wants (it is on this that it insists) is: no more divisions. To be able to understand the spiritual extreme, the material extreme, and to find... to find the meeting point, the point where... that becomes a real force.

[passage omitted]

From the practical point of view I will try to make [the architect] understand. But I have seen, it seemed to me that what is needed... [the architect], when he is here, looks after Auromodèle, the practical side of all that (it is very necessary, it is very good), and for the building of the Centre, I would like [the designer] to do it, and so I would like [the designer] to stay when [the architect] is away; [the designer] should be here when [the architect] is gone, and we shall do it with [the designer]. Only I don't want either of them to feel that it is one of them against the other. They must understand that it is to complement one another.

I think [the designer] will understand.

But [the architect] might take that as an encroachment on his province?

Perhaps not. I will try, I will try.

No, when I told him that it was necessary to build this Centre – that I had seen it and that it had to be done – he did not object. He only told me, "But it will take time." I told him, "No, it must be done at once." And that is why I am having these sketches made by an engineer, to show him, because it is not an architect's job: it is an engineer's job, involving very precise calculations for the sunlight, very precise. It needs to be someone who really knows. The architect has to see that the columns are beautiful, that the walls are beautiful, that the proportions

are correct – all that is very good – and then the symbol at the centre. The aspect of beauty, of course, is the province of the architect, but the whole aspect of calculation.... And the important thing is the play of the sun on the centre. Because that becomes the symbol – the symbol of the future realization.

* * *

10 January 1970

AM XI-33-37

I have a letter from [the designer]...

I am going to see him this afternoon.

I told you that I had seen the central building of Auroville... I have a plan, would you be interested to see it?... There are some rolls, there (*Mother unrolls the plan as she explains*):

There will be twelve facets. It's a circle. And, at an equal distance from the centre, twelve columns. At the centre, on the ground, is my symbol, and at the centre of my symbol, there are four of Sri Aurobindo's symbols, upright, forming a square; and on the square, a translucent globe (we don't know yet in what material). And then, from the top of the roof, when the sun is shining, the sunlight will fall onto it in a ray (nowhere else: only there); when there is no sun, there will be electric reflectors which will send a ray (also A ray: not a diffused light) exactly onto it, onto this globe.

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 as with this floor here, there is first wood, probably; then over the wood, a thick "dunlop"; and over that, 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 some indefinable colour which was 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 (*under 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.

So, [the designer's] letter?

Very Sweet Mother,

I saw [the architect] on Sunday, he came to my room, we had lunch together.

With love, I arranged for You and for [the architect] some very beautiful flowers. You were with us. We talked a lot. I felt [the architect] as a brother.

I told him that Auroville cannot start like any other town (city-planning problems, social, economic problems, all that: later). The beginning ought to be "something else". That is why we should begin with the Centre. This Centre must be our lever, our fixed point, the thing on which we can support ourselves to try to leap to the other side – because it is only from the other side that we can begin to understand what Auroville ought to be. And this Centre should be the form which manifests in Matter the content which You can transmit to us on all the planes (occult also). As for us, we should be only the open and sincere medium through which you can materialize that. And I told him that I have felt the need to approach all that by living the experience inwardly and all together, – people of the East and West – in a wide movement of love, because that is the only possible concrete for building "something else"...

What he says is good.

... And the Centre can give us this love at once because it is love for You!

I told him that practically we could begin with a moment of silence, all together, and try to make a total blank, and

with everyone's aspiration bring down the indications for the beginning into that blank. But all united and all together, especially those who are spiritually most advanced: the Indians.

[The architect] agreed perfectly. He said really this should be done.

(Mother nods approvingly)

I will see [the designer] this afternoon to give him this plan. Because that is what I saw, you know.

We will make it in white marble. [An Ashram engineer] said that he will fetch the marble, he knows the place.

The whole structure in white marble?

Yes, yes.

But [the designer] told me something which I feel is quite right. He said: We are going to build this Centre, we are going to put all our heart and aspiration into it, into this Centre...

Yes, yes.

And over the years it will become more and more "charged"....

Yes.

So this Centre must be the real thing: this temple should not be removed so as to build another, bigger one later.

I said that to reassure the people who think that something huge is needed. I said, "We will begin with this, and then we will see," you understand? I said, this Centre should be there until the town is completely built, and afterwards we will see – afterwards no one will want to remove it!

Because there are many who were thinking of something "gigantic".

But he says that from the architectural point of view, it is quite possible to extend the thing from the outside, without touching

what has already been built.

Yes, oh! it is quite possible.

You see, [the architect] told me, "And then what will we do afterwards?" I said, "Well, we will think about that later!" That's it! They don't know... they don't know that one must NOT THINK! I didn't think about it at all, at all, at all – one day, I saw it like that, as I see you. And even now, it is so living that I only have to look and I see it. And what I saw was the centre and the light which falls on it and then, QUITE NATURALLY, while looking at it I noticed, I said, there, it is like that. But it was not "thought", I did not think "twelve columns and then twelve facets and then..."; I did not think all that: I saw.

It is like these symbols of Sri Aurobindo.... When I am speaking of the centre I still see these four symbols of Sri Aurobindo, which support each other at the corners, like that, and this colour... a strange colour... I don't know where we could find that. It is an orange-gold, very warm. And it is the only colour in the place; all the rest is white. And the translucent globe.

[The designer] said that he would go at once to enquire in Italy, at Murano – the place where they make the big crystals – to find out how large a globe can be made of crystal, say 30 cm, for example.

The exact measurement is given on the plan, it must be marked.

There is a big glass-works there.

Oh! They make marvellous things over there.
Isn't it marked, the size of the globe?

Seventy centimetres.

It can be hollow. It need not be solid, so that it is not too heavy.

(silence)

He is good, [the designer].

Yes, Sweet Mother.

This underground entrance.... One will enter at a dozen or so metres away from the wall, at the foot of the urn. The urn itself will mark where the descent begins. I must choose from which side exactly.... And then, it is possible that, later on, the urn, instead of being outside, will be WITHIN the enclosure.

So perhaps we could simply put a great wall all around, and then the gardens. Between the surrounding wall and the building we are going to build now, we could have the gardens and the urn. And that wall will have one entrance (one or several, ordinary doors): people will be able to walk around the garden.

And then one should fulfil certain conditions to have the right to go down into the underground passage and come out into the temple.... That must be something like an initiation, not just "like that", no matter how.

(silence)

I said to [the architect], "We will see in twenty years!" So that calmed him down.

But the original idea was to surround it with water, to make an island so that one would have to cross the water to be able to reach the temple. It is quite possible to make an island....

* * *

17 January 1970

AM XI 38-57

What did you want to tell me?

I had a visit from [the designer] and [an Italian disciple].... There are two things. But first there is the plan of the Centre – more precisely, of the outside of the Centre.

The outside, I have seen nothing. There is a sketch, it is a sketch by [an Ashram engineer]. I did not see anything at all and I am open to all suggestions. And then?

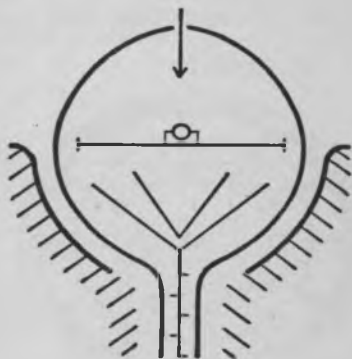
[The designer] explained something to me which I found very beautiful, which I would like to submit to you.... When you

spoke about this Centre, as a matter of fact, for the outside you said, "I don't know if the walls will be sloping or if it is the roof which will slope." You seemed to have some hesitation. So [the designer] says that he received a kind of inspiration, and that he has seen something very simple, like a great shell, one part of which would come out of the surface and another part which would be buried in the ground. And he has drawn a sort of diagram which I would like to show you.

Has he seen [the architect] too? Because [the architect] had two ideas; he came to see me with two ideas, and I told him which of the two I preferred, but nothing is decided yet. And [the architect] is making a sketch of his ideas. So I will see what [the designer] says and then I will tell you [the architect's] ideas.

(The disciple unrolls the plan)

So you see, here is the outside, which would be simply like a shell. The inside is exactly as you have seen it: this great bare carpet, and then the ball at the centre. And what led [the designer] to his inspiration was that you had said one should go underground and come up again. So he had the idea of going deep down, of making a spiral staircase here, which would come up again, and just here there would be a kind of series of staircases



branching out in all directions (in the lower part of the shell) which would lead into the temple itself. So, the entire lower portion would be in black marble and the upper portion in plain white marble. And the whole thing is like a great bud, you see, as if it were growing out of the earth.

Are you sure that he hasn't seen [the architect]? Because [the architect] told me, "I want to make a great circle; the interior is an exact semi-circle and the other semi-circle would be under-

ground." He used almost the same words.

Because [the designer] told him his idea.

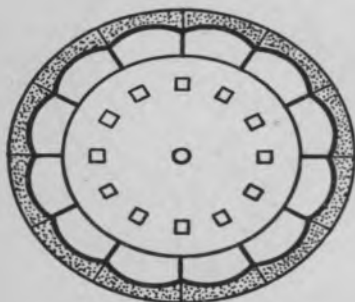
Ah! [The designer] had told him! Ah, that's it.

It is like a bud coming out of the earth.

Yes, yes, that was the first idea [the architect] told me, almost identically word for word. And then, his second idea was a pyramid: to leave the temple as we had said, and then make a pyramid. But I had also thought of a pyramid and I told him, "I thought of a pyramid...." But he said that he would make both plans and that then we would see. But if that agrees with [the designer's] idea, it is very good.

But [the architect's] idea is in fact [the designer's] idea.

Yes, that's it.



So, when one arrives at the top of the "stalk", there is a whole series of stairways in all directions, so that one can come up into the temple from any side.... And then the centre is absolutely bare, and all around there is a kind of gallery by which one comes out from below; that is where all these stairways will be. And everything will be empty. There

will simply be this huge carpet held from corner to corner by these galleries. It will look as if it is suspended. All white, all uniform. And there was the question of the twelve columns.... [The designer] said that he felt the columns were yet another ancient symbol which didn't really go with the shell, and he suggested instead of twelve columns, symbolically one could put twelve supports, twelve column bases, which would serve as back rests.

Oh! But the columns have a use, because at the top of the columns we will put the spotlights which will direct the light onto the centre: there will be light night and day; in the daytime, the opening will be arranged, but as soon as the sun sets, the spotlights will be lit and the spotlights are fixed on top of the twelve columns and converge onto the centre.

But, Sweet Mother, if the columns are only useful for the spotlights, the spotlights could also be fixed on the walls?

The columns are not near the walls, the columns are here, exactly half-way between the centre and the wall.

Because [the designer] saw this space in the centre completely bare, with only the symbol in the middle and this big uniform carpet, not broken up by columns. But in their place, to put something like big blocks – twelve big blocks – which would indicate the position of the columns and would serve at the same time as supports. Twelve large blocks about 50 cm high.

That has no meaning.

A symbolic meaning? Because you spoke a lot about these pillars being like a support for people who would like to sit down.

Oh, for their backs!

So he said that each of these twelve blocks could be, for example, in a different material, like a symbol: twelve different materials.

I saw columns, myself.

On the outer walls the general ventilation will be arranged, which will be electric (no windows), and then on the columns, there was the light – I saw columns, I clearly saw the columns.

Oh well, I will tell him that.

As for the surrounding gallery, I don't know if I like that very much... I did not see it: I saw the walls completely bare, without

windows, and then the columns, and then the centre. That I am sure of, because I saw it, and I saw it for a long time.

How do you like the shell shape?

That means that it makes a perfect circle: half above, half below.... It will do.

Only an arrangement must be made for the sun.

Yes, [the Italian disciple] knows very well about the problem of lighting with prisms, because if one wants to catch a single ray of the sun, one must use prisms. He says he will easily solve the problem, he is taking care of it. One has simply to put prisms at a certain number of places, which will capture just one ray of the sun.

It must be ONE ray. I SAW the ray.

That's it, with a prism one sees the ray. So there will be a certain number of geometrical openings according to the movement of the sun.... But inside, on the inside walls, the twelve facets will be reproduced.

Yes, yes.

And this, in theory (the disciple points to the circular gallery), these were the entrances by which one came out from the underground passage.

I don't know if it is good to multiply the entrances like that.... There will be a practical problem to solve: if there is only one entrance and a very strict supervision at this entrance, it is all right, but if there are several entrances and if there is not enough light, there will be disasters.

No, no, Sweet Mother, there will only be one entrance from the outside, but when one comes out at the base of the shell there would be these many entrances. No, on the outside, there is only one descent which comes out down here, at the foot of this spiral staircase.

(silence)

[The designer] had thought of this gallery all around because he said that would make all this central white carpet stand out more, give it the air of floating detached, instead of being stuck against the wall.

I did not think of it as "stuck against the wall", there was always a passage around the wall.

So it is this passage, with a certain number of galleries by which people will come out. And it was also this idea of bareness which made him remove the columns.

What I don't like is this idea of galleries, for the walls were quite straight, from top to bottom, in white marble.

Ah! But the galleries are not high, they are about 30 cm above the floor.

Yes, that is all right.

And besides, he said that in these galleries, or rather on this border which restricts the passage all around, the carpet could come right up to the angle, cover the angle.

That's all right.

(silence)

Good, that's all right. So they must come to an understanding. But that must be half done already since [the architect] has spoken to me about the idea. If I had known that it was [the designer's] idea, I would have said yes right away. But it will work out. It's all right.

So then I will tell him to work on this basis.... The only question yet to be decided is the outside: should we leave a space around the shell so that the underside of the shell can be clearly seen? Otherwise, if everything is filled up, it will simply look like a hemisphere resting on the ground. So that one understands clearly that this shell is also underground, he thought of making an opening all around.

I don't know. I tell you, I have seen nothing for the outside, so I don't know.

But it will be dangerous. One could fall.

Or perhaps we could make some kind of a moat with water all around, clear water which would show the lower curve of the shell, for example?

Yes, yes, that might be good.

There is also a question of measurements. According to the plan, you have given 24 m – 12 m on each side of the globe. But can we keep a little additional space on each side for the passage? The plan shows 24 m in diameter, and 15 m 20 cm in height.

Ah?

[The designer] is asking if the proportions can be changed? To keep 24 m for the base of the carpet, but with the possibility, for example, of keeping 2 or 3 m on each side for clearance.

Then the wall would come where?

The wall would be here (the disciple points to the outside of the circular gallery).

It is the wall which must be 24 m away.

He says that if these passages are to be there, 24 m would be a little short.

(silence)

And the height is also in question.

The question, exactly, was that it should make a perfect circle.

If it makes a perfect circle, then the height will be the radius of the distance between the two walls.

Yes.

(silence)

The thing that would really please me, would be if they could both come to an agreement and present me with a project from both of them at once. Like that, it would be easy to carry it out.... Hasn't [the architect] adopted [the designer's] idea? Why don't the two of them see together how to carry it out?

Yes, that would simplify things.

Oh, very much!

(silence)

What will happen down there?... (*Mother points to the underground part of the shell*) All that is mental. But when you are going to have a big dark basement, what is going to happen in there?... What is going to happen? – Lots of unmentionable things. Humanity is not transformed, one should not forget it! And all kinds of people will come.... Even if there is a control at the entrance, you can't prevent people from going to see, so then what is going to happen down there?... That was my first objection when [the architect] told me, "We could make wonderful underground passages!" I told him, "That's all very well, but who will control what happens down there?"

I had thought it was your idea, the descent?

My idea was a rather short descent, which came out there (*Mother points to the single opening of the original plan*). Quite a short descent, not a great tunnel like that.... But it is possible, it is a matter of control, that's all. Only there is a big difference between a passage with room for two lines of people (one going up and one going down) and coming out there, and an enormous tunnel like this one, there is a big difference! And now, on top of that, he says that it will be all dark!

In black marble, yes.

Yes, then? That means that one will not see very clearly in there. Then what is going to happen in there?

These underground areas are not in the form of tunnels: it is a central spiral stairway, and when one reaches the top of the stairway, it branches out into a series of open stairways, suspended like bridges. It is not enclosed, it is all floating.

There won't be any accidents?... Ah! There are people with their heads in the clouds who are all ready to break their heads on the floor.... You see, it's a bit too mental for my taste, I mean that from the mental point of view it is very attractive, but in vision...

The main idea was to build the lower part collectively, like a symbol....

(long silence)

We'll see! *(Mother laughs)*

(silence)

In any case they must get together. And then I will see.

I would like to be able to see them both together with their paper. Then that would be very good.

Because the one doesn't tell me that it's the other's idea – he presents it as if it were his own (!), and then the other one doesn't tell me that he has spoken to the first one!...

But he didn't have a chance to tell you.

No, but you said it because I told you.... But I know. So you see, we are working for "human unity", and the workers don't understand or agree with each other!

And I see, I see very well with each of them something like that *(gesture of twisting)*. It's not that I am shocked, but... My logic is as follows: "Yes, it's very fine, you are very nice, you are working towards human unity – at least stand united!..." You understand?

But I am sure that [the designer] wants only to come to an agreement with [the architect].

But you can very well grasp that if [the architect] took [the designer's] idea, it's because he admires [the designer's] intelligence, otherwise he wouldn't have taken it; so, consequently, why is one side like that and the other side.... We do not want such pettiness any more.

But when [the designer] showed me this plan, I got a feeling that it was something very beautiful... I'll tell you what I felt; I felt, I am present at the birth of Auroville.

No, it is not true.

The material birth, I mean.

Yes, yes, I understand, but this is not true.

(Mother goes into a lengthy contemplation)

We're going to let it settle down. For you understand that in order for me to agree to changes, I have to be certain that the source of the inspiration is of the same quality as the one I had.... For the execution itself, I am very well aware that people who know their profession are needed to do the work, but for the inspiration, I have to be positive that the source of inspiration is AT LEAST on the same level as mine.... And I am not sure, because I saw so very clearly. And immediately, with [the designer's] ideas, I saw a mixture coming in. All of his ideas are mental ideas, I guarantee you because it's easy for me to see that. Well, they all bring in the same MIXTURE that is found in everything that's being done in the world. And that... what point is there in beginning again-again-again...?

There is something that disturbs me. To enter underneath is very good, but this huge underground area?... *(Mother makes a pouting gesture)*

(silence)

We'll see. Let it settle down, we'll see.

And for the top, shall we leave this idea of the shell, or should

it be studied further?

A shell... the idea was a sphere. Why a shell?

"Shell", well, a round form, a spherical form.

An eggshell is elongated, it is not spherical. A real egg is rather like a spinning top; so the upper part would be wider and the base narrower, with just these stairs... That is quite possible.

Give me a piece of paper... (*Mother draws an egg as she explains*) And then, there, right at the bottom, there would be only stairs. Like that, yes.

His idea was to reproduce the egg of Brahman: you know, the primeval egg. That the temple should represent the primeval egg.

But then, what is it like, the egg of Brahman!...

I don't know.... Like an egg, I think!

The bottom of an egg is always narrower than the top. So if we take an egg like that (*Mother draws*) and at the base comes the staircase, and the spiral staircase mounts to the temple.... For example, seven stairway openings.

Seven instead of twelve.

And here (*Mother draws the median half of the "egg"*), it is 24 m and only 15 m 50 in height. Then like that it is correct.

Twenty-four metres total width or for the carpet?

No, the walls must be straight, the walls cannot be curved. I saw them straight.

Straight, and then curving up.

According to what I had seen, the columns were higher than the walls, and that is why the roof sloped. And the electric light was on the columns.

And the widest point of the egg would be here (*Mother draws a line at the level of the carpet*).

At floor level.

Yes.

And you said seven openings?

Seven stairways.

And then an underground passage which leads to the base of the egg from which these seven stairways start.

That is possible.

In short, the inner walls of the temple ought to be straight.

That is to say that one can, for the outside, for the sake of appearance, make them rounded, but inside, the wall must be straight.

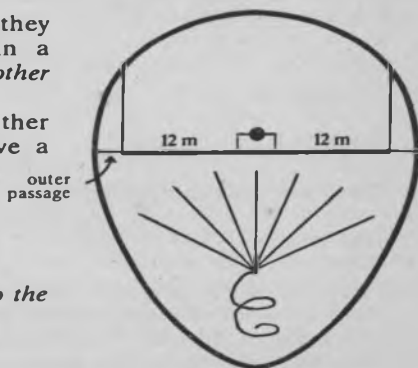
The wall straight, and a dome over the straight wall.

Yes, a dome over the straight wall. But the dome can be the dome of the egg, and I had thought that the place where the dome fits in with the walls would be on the columns.

Twelve columns.

And here, for the outside, they can continue their wall in a rounded form, like that (*Mother draws*).

There would even be another possibility: which is to have a space between the outermost wall and the inner wall. To make a space. That is to be seen.



That means, in addition to the 24 m?

Yes, that's understood: the 24 m ends at the walls.

And the openings for the seven stairways?

I would prefer to have them outside the wall.

Yes, that would be better, because it would give more space to the centre.

Oh! yes, and the interior would be much cleaner. The sight of all these stairways didn't please me. Even one stairway I didn't like, but to see seven of them... Whereas outside, it is all right.

So a passage outside.

The passage outside.

Yes, like in India when one goes around the temple.

Yes. That is all right.

And the seven stairways start directly from the base of the shell without this "stalk" rising from the bottom?

That is how they want it. Down below, I don't mind. If they want it to be a stairway like that or a stairway... as long as it is not too steep.

(silence)

[passage omitted]

What else do you have?

There is the second part of the problem.

Ah! What is it?

[The Italian disciple] and [the designer] have realized that if Auroville or the building of this Centre is left to the people of Auroville, as distinct from the Ashram, it will never work: there will never be the true force, the people who are there are

not receptive enough to do the work. If there is this division between the Ashram and Auroville, we'll never make it, they will make another "fabrication" but not something true. According to them, the only hope is that really this Centre be built not by the Aurovilians, but by all the people of the Ashram, with no distinction between Aurovilians and non-Aurovilians: that all the energy should unite in constructing this Centre: not to abandon the Aurovilians to an external separation. Just as all the disciples built "Golconde", in the same way all the disciples should build the Centre of Auroville, without any outside labour.

At Golconde, there was outside labour.

Anyway, limiting the outside element as much as possible, so that it may be a work of consecration. Otherwise, they tell me, (especially [the Italian disciple]): the people in Auroville are all full of arrogance, of incomprehension, they see the outside of things. The force of the people from here must mingle with that. And if the people of the Ashram do not mix in with them, do not come to infuse the force, nothing will be achieved.... At the present moment, [the designer] told me, Auroville as seen from outside looks like a necropolis.

(Mother laughs)

It is the "living" fruit of egoism. The only thing which can save it is for the people of the Ashram to get involved and do the work, and for the others to be assimilated into that, otherwise...

(after a long silence)

But at the Ashram, we have three centres which are engaged in construction: there is [name], who looks after the maintenance of the houses, [name] and [the Ashram engineer]. [Name] isn't equipped for that, and besides he is too busy because he's busy not only with construction but also with the cars and all these lands; in my opinion he is already fully occupied and he is doing a good job, and if he were asked to do more than he does now, he would not be able to do it well.... [The Ashram engineer] is very interested, he even said he would

take up the responsibility of getting the white marble; he would go look for it and choose it himself. He is very interested, if I were to tell him to do it.... But that wouldn't be any better.

But that was not what [the Italian disciple] meant, he was not speaking at all of a construction problem: he was speaking of the question that the disciples should work with the Aurovilians.... [The Italian disciple], as an engineer and with the money collected, will do the construction, but all the labour should be provided by the people of the Ashram as a whole, who should mix with the Aurovilians. That is the idea.

It is not possible. All the people of the Ashram who are of working age are all working, they have all got their work.

[The Italian disciple] saw a kind of rotation, each one giving, for example, an hour per day, or one day per week. Because otherwise...

They would simply love that! For them it would be extraordinary fun. I have more trouble to prevent them from dispersing themselves than I would ever have to get them to do something. It would be an amusement for them.

Because he says that without the inner force of the people of the Ashram mingling with the Aurovilians, the people from Auroville will remain what they are. There is a breach between Auroville and the Ashram.

As for myself, I don't find it wide enough.

The gap?

Yes.

Ah! well!

I don't find it wide enough. It isn't at all the same plane. Here, people...

(silence)

You have only to imagine if I weren't here.

What!

Just imagine that and you'll see, you'll see right away what will happen.

Well then, it's the only hope.

If they come to say, "YOU [Mother] have to take the responsibility," then I would say, "Ah, they're right about that," that's a very different thing.

They were nearby. It's not that.

But, Sweet Mother, I believe that's what they mean, isn't it?

(Mother laughs) They do not think clearly! It's a confused thought.

When they say that all the disciples here should get involved in the construction of Auroville, as they did with Golconde, what they mean is that you might direct all the disciples to come and participate in the work. That was the idea. But, on the contrary, you say that there should be a bigger gap – and no mixing.

(laughing) If you knew how things are!... The people in Auroville bring drugs in here,... all sorts of things.

Yes, yes, I know – I know, Sweet Mother. But that's just why he says that the only hope is...

It's that they go out there and catch all these things!

He says, "Otherwise there is no hope."

Oh no, he does not know! It is all in the mind, it is all mental. They do not know. What does he know? It is only when one sees. There's not a single one of them who sees.

It's all thoughts, thoughts, thoughts – thoughts do not build.

The elements in Auroville can do the work?

I am working, working (*kneading gesture*) to bring together the energies that can do it. And a sifting out is required out there.

Yes.

(*silence*)

But, you understand, they are talking about physical work, and for physical work there are only the young people who are at the School – all the Ashramites have grown old, my child! There are only the young people at the School. And the young ones who are at the School are not here to be Ashramites: they are here to be educated – it is up to them to choose.... Many, many of them want to go to Auroville. So it would be the educational side of the Ashram which would go to Auroville – there are many of them. But... give me some names, who can go and work with his hands?

But, Sweet Mother, the only possibility is that you should SPEAK, and then tomorrow I will go and spend two hours in Auroville filling "baskets" [shallow pans for carrying earth].

(Mother laughs) My child, you are one of the youngest... can you see me telling [a senior Ashramite], go there and work?

Ah, but that would attract all the others.... In any case, that is [the designer's] and [the Italian disciple's] idea.

(Mother laughs) Poor [senior Ashramite]!

(*long silence*)

If you knew how many letters I receive from so-called Aurovilians who say, "Oh, I want to be quiet at last, I want to come to the Ashram, I do not want to be an Aurovilian any more...." There, it is just the opposite: "I want to be quiet."

(*silence*)

You know, I do not believe in external decisions. I simply believe in one thing only: the force of the Consciousness which is making a PRESSURE like that (*crushing gesture*). And the pressure goes on increasing... which means that it will sift out the people.

[passage omitted]

I believe only in that: the pressure of the Consciousness. All the rest is things that men do: they do them more or less well, and then it lives, and then it dies, and then it changes, and then it gets distorted, and then – everything they have done. It is not worth the trouble. The power of execution must come from above, like that, (*gesture of descent*) imperative! And for that, this (*Mother points to her forehead*) must keep quiet. Not to say, “Oh, that must not be, oh! this must be, oh! we ought to do...” Peace, peace, peace, He knows better than you do what is needed. There.

So since there are not many people who can understand, I say nothing: I watch and I wait.

(*silence*)

I LOOK... You see, when people give me a paper like you just did when you gave me this drawing, I look like that, and I see very well what on the paper has come from above and what has been mixed in and what is... like that. But we're not going to say that! – besides they wouldn't believe me.

(*silence*)

I understand very well – very well – why Sri Aurobindo did not say “superman”, why he said supramental. He didn't say superman because he didn't want it to mean “a man who is perfecting himself”, it's not that. He said supramental because... He was saying: leave all that.

Supramental – SUPRA, you understand?

The last few days I saw photographs of the men who went to the moon. Did you see them? Didn't you notice how they were dressed?

Yes, I saw them.

Oh!... well, they've become machines.

That's it: robots.

Yes, so (*laughing*) the Russians said: why not send robots, it's not worth the trouble...!

That's how it is.

(silence)

You see, [the Italian Ashramite] has spent his time saying as many bad things about [the architect] as he could, saying that all his plans were bad and that his work couldn't succeed. [The architect] has spent his time saying: "[The Italian Ashramite] has spoilt all my work!" And somebody else says, "That one..." and that one says, "This one...", and they are all like that! And I can see for sure that IF the work has to be done, they have to FIRST rise above this very petty and mean humanity. They "see", they have "ideas" (they all have many ideas), they have ideas, and they see; the others see something else and have other ideas, and then: "Oh, that's worth nothing, it's my idea that's good...." They're like that! And my whole action is like this: a PRESSURE on them to make them renounce their small personalities. So long as that doesn't abdicate, the work CANNOT be done.

And in fact they look for all sorts of reasons not to see what is true.

They must... Oh, for a little air!

The body – this body here – is receiving a discipline, you know, it's terrible. But it does not complain; it is happy, it asks for it. And it SEES the extent to which we are full of VERY SMALL THINGS which are getting in the way of the action of the Force all the time. So, one has to start by getting rid of that. One has to be like this (*gesture of abandon, openness*) and receive the Force. Then all the inspirations will come, and not only the inspirations but the MEANS to execute them, and the TRUE Thing. Otherwise...

And as none of them are that ready, I do as the Consciousness does: I put on the Pressure and say nothing – I wait. (*Mother laughs*)

(silence)

If you only knew everything that is going on, it would amuse you a lot. Everything regarding agriculture, it's the same thing; everything regarding education, the same thing; everywhere, the same thing. International concerns, the same thing again, literally everywhere: Man (*Mother carries her head high*), Man puffing himself up.

They must understand FIRST: abdication. Then we shall see.

Shall I convey your message?

Oh no, my child, they would be appalled, poor fellows!

Do you think so? It would do them some good.

Oh, no, no, it would overwhelm them. Pressure is the best thing. Because they do not understand what you're thinking, they don't understand what you're saying; they only understand what they've got in their own heads. They change the meaning of words... like [name], who took it as a personal attack.

Yes, it's true! It's true, I've noticed that: they take it as a personal attack.

That's it. But it is like that everywhere, that's the difficulty. It's the person first. So that spoils everything.

One speaks the truth objectively as one sees it – and it is as if one were attacking them!

Yes, as if one were attacking them.

So we have to w-a-i-t until they're ready. You see, we're losing a lot of time. It's better not to say anything: apply the Pressure. That's where I'm pitiless! (*Mother laughs a lot*)

So what shall I do in the midst of all these people?

You can tell them that.... In fact, [the architect] had spoken to me (it was the same thing with different words), and I said neither yes nor no. I was waiting because I wanted to know how the others saw it. So now I've seen, I see that they agree.

If they can come to an agreement, the work will go faster.

Objections about details have no importance, because one sets out with one idea and one arrives with another... one makes a lot of progress in between. So that does not need to be discussed, it is only.... Only try to put your energies together to get started more quickly, that's all! (*Mother laughs*)

* * *

7 February 1970

AM XI-75-77

I had the impression there was something... What?... Oh, the *Aphorisms*... Did you read the one from yesterday?

On the state of anarchy?

Yes. It's good, isn't it?

(*The disciple reads:*)

"321. The anarchic is the true divine state of man in the end as in the beginning; but in between it would lead us straight to the devil and his kingdom.

And what do I answer to the aphorism before that?

Oh, yes!...

"320. Governments, societies, kings, police, judges, institutions, churches,...

Yes, he put everything in it: religions and police together.

Yes, they go together!

I was delighted.

"... laws, customs, armies are temporary necessities imposed on us for a few groups of centuries, because God has concealed His face from us. When it appears to us again in its truth and beauty, then in that light they will vanish."

And what did I answer?

You said: "The anarchic state is the self-government of each individual, and it will be the perfect government only when each one becomes conscious of the inner Divine and will obey only Him and Him alone."

I write, and then the rest comes, but I don't have time to write it down....

Someone from Auroville wrote me that he thought he had come here to obey only himself (or something like that) and he found there were rules and laws. And he said, "I won't do it! I'm free. I refuse to do it." Naturally they reported it to me, so I wrote to him (I don't remember), "One is only free when one is conscious of the Divine and it is the Divine who makes the decisions in each one, otherwise one is the slave of one's desires, habits, all the conventions...." And I sent it, and afterwards he kept quiet.

That's what I wanted to add there (*in this aphorism*). It should say: one is only free when it is the Divine who makes the decisions in each one of us, otherwise men are the slaves of their desires, their habits, all the conventions, all the laws, all the rules... And the more they think they're free, the more bound they are!

(silence)

* * *

7 March 1970

AM X1-98-100

I had a funny dream, which is perhaps linked to that.... I don't know, I was with you, and Sri Aurobindo was there (but I didn't see him).

Oh!

No, I didn't see him, but he was there, and then all of a sudden you fell ill, at least you were lying down, and Sri Aurobindo told me just then (I didn't see him but he told me): "Mother must eat cold meat and cold vegetables!" And it's as if he sent me on an errand to the one who should do it.... So I left and

went all around, and I came to [name's], the people of Auroville, in a room that was very dark and full of people....

(Mother nods her head)

And [name] shouted in there, "Silence!" And [name] had a very dark face, you know, almost blackened, and he was shouting "Silence!" in there; and apparently it was to these people that I had come to say that Mother had to take cold meat and cold vegetables!

(Mother laughs) What can it mean?... Didn't you have a feeling of what it meant?

I had the impression that those people were terribly excited, that they were making you ill, and that they had to give you cold food!

(Mother laughs)

But then, a very dark world.

Very dark.

Oh, a confusion!... But I don't know, at night, I'm very often tuned in to the people of Auroville, and it's as tiring as anything, you know.

Oh, that's curious.

Very often.

But that proves that you have something to do there.

*Yes, but in truth, it doesn't interest me!**

(Mother laughs) It's because everyone is reading your book.

Yes, they came to ask me if I wanted to speak on the radio –

* *And it is true, Auroville began to interest us only after Mother's passing, when we saw that Mother's work there was in peril.*

I said no!

Oh! (*Mother laughs*) They didn't tell me that, or I would have answered.

But there are quite a few coming little by little from there to see me.

Yes, many, many are reading the book; the book is having an enormous impact.... All the time I receive letters from people: "I've read *The Adventure of Consciousness*, it was a revelation", all the time, all the time. And it's also starting to have a lot of impact in the United States and Canada. So naturally that gives you... tiring nights!

(silence)

* * *

25 March 1970

AM XI-121-123

A system of "coupons for hours of work", and a scale for the quality or degree of the work one does.

Where is that practised?

I don't know, in my imagination!

Oh, it's you! But yes, that's very good!

Something based on work.

Yes.

Coupons for hours of work. So you can say that the coupon of a coolie is worth one, and the coupon of an engineer is worth five, for example, that's all.

A whole organization would have to be developed. There will have to be... something like that in Auroville.

Based on work.

Yes, an activity. You can define work as an activity that has a collective utility, not egoistic.

(silence)

The difficulty is the appraisal of the value of things. You know, you have to have a very broad vision for that. The easy thing about money was that it became mechanical.... But this other system can't become quite like that, and so.... But for example, the idea is that those who will live in Auroville won't have money – there's no circulation of money – but to eat, for example, everyone has the right to eat, naturally, but... From the strictly practical standpoint, one had conceived the possibility of every possible food according to the taste or needs of each one (for example, there are vegetarian kitchens, non-vegetarian kitchens, diet kitchens, etc.), and then those who want to receive food from them must do something in exchange. So work, or... it's difficult to organize practically, quite practically.... You know, we had foreseen a lot of the land around the city would be used for large-scale agriculture for the consumption of the city. But to cultivate these lands, money or materials are needed at the moment. So... I have to face the problem in every detail now, and it's not easy!

There are some who understand.

You know, the idea is that in Auroville there won't be any customs and duties and that the Aurovilians won't have any personal property: on paper that's all very well, but when it comes down to doing it practically...

And the problem is always the same: the responsibility should fall on those who have a... universal consciousness, you see, otherwise.... Wherever there is the personal consciousness, it is a being incapable of governing – we see what governments are like, it's dreadful!

(long silence)

There is a psychological viewpoint: there is something very interesting, which is that material needs diminish in proportion to the spiritual consciousness. Not (as Sri Aurobindo said) through asceticism, but rather because the attention, the concentration of the being shifts fields.... One can very well imagine

that only material things please the purely material being; and the interest of all those who live in the emotional being and the outer mind is turned towards... for example, things of beauty, like those who need to live surrounded with beautiful things, who want to use lovely things. Now, that seems to be the height of humanity, but it's quite... what you could call a "middle region" (*gesture hardly above the ground*), it's not at all a higher region. But the way the world is organized, people who have no esthetic need return to a very primitive life – that's not good. There should be a place where life... where the very framework of life is not an individual matter, but a beauty which would be the natural accompaniment of a certain degree of development.

Now, the way things are arranged, you have to be rich in order to be surrounded by beautiful things, and that's a source of imbalance because wealth generally goes hand in hand with a very average, sometimes even mediocre, degree of consciousness. So everywhere there is an imbalance and disorder. There should be... a place of beauty – a place of beauty where you can live only if you have attained a certain level of consciousness. And it is not something which is decided by other people, but it is decided very spontaneously, naturally. So how to do it?...

There are starting to be problems like that in Auroville, and it makes things very interesting. Of course the means are very limited, but that too is part of the problem to be solved.

(long silence)

The conditions for organizing – for being an organizer (it's not "governing", it's ORGANIZING) – the conditions for being an organizer should be as follows: no more desires, no more preferences, no more attractions, no more repulsions – a perfect equality for all. Sincere, naturally, but that goes without saying: wherever insincerity creeps in, it acts like a poison. And then, only those who are themselves in that condition are capable of discerning whether someone else is or is not.

And now, all human organizations are based on: visible fact (which is a falsehood), public opinion (which is another falsehood), and the moral sense, which is yet another falsehood! (*Mother laughs*) So....

(silence)

* * *

The French language is very literary and mental, isn't it?

Yes, it's very rigid.

Rigid, yes.

There's beginning to be a question of knowing what the language of Auroville will be.

I have the impression it will be a language that... (*laughing*) It's the children who provide the example: they know several languages and they make sentences using words from all the languages and... it's very colourful! Little [name] knows Tamil, Italian, French, and English; he's three years old, and so (*laughing*) it makes a hodgepodge.

Something like that.

It's like the Americans. They have one language... the English say they've completely ruined the language, but the Americans say that when they speak it, it has more life. It's like that.

This little [name] is nice... He's very funny. The day before yesterday was his mother's birthday, so I saw her. He was very upset because he hadn't come. And he said, "I'll see Mother - I'll see Mother tomorrow." So the whole of yesterday morning he was telling everyone, "I'm going to Mother, I'm going to see Mother." He got here - [name] told me: he's here. I said, "Go get him." (*laughing*) She went to get him and he said, "Oh, I don't need to see Mother any more!" (*laughter*).... He probably felt the Force in the atmosphere.

So they gave him a flower and he left.

I think those children have a much greater inner sensitivity - much greater. There are some little ones like that... (about that age: 2, 3, 4 years old). One little one came with his parents, they brought him; I didn't pay him any particular attention (I found the child nice, that's all); and afterwards, when he left, he said, "I'm not leaving here. I want to see Mother, I'm not leaving here." And he asked, he said, "I want to see Mother every day"!... He came back, he sat down (all the members of the family came by, received flowers, etc.), he remained sitting quietly at my feet. He didn't budge, he was quite satisfied. And what is curious is that it's not because I pay any particular

attention to them, not at all. Not at all.

The other day one of them brought me flowers, I gave him a rose, and then he went to the other members of his family: he wanted to take their bouquets to give to me.... He came back, he sat down, then looked at his rose for a very long time, and then he came to give it to me like the thing... it was so much like: "This is the best thing I have, so I'm giving it to you!" (*Mother laughs*)

I gave it back to him.

They already have something more.

(*silence*)

Some people who speak Esperanto have written me an official letter to tell me how many of them there are (a considerable number) and to say that they would like their Esperanto to be the language of Auroville.... There are many of them speaking it, many. They're everywhere, I think. I received the letter two or three days ago.

But the language of Auroville will just have to be born spontaneously!

Yes, spontaneously, naturally! Oh, there's no need to interfere.

For the moment, I write birth certificates in French.... And when there's a central organization (which will be like a town hall or mayor's office, or I don't know what – whatever), if they give passports, they'll be world citizens.... Then everywhere they're going to start saying, "They're a little bit crazy", and then in a hundred years... it will be natural. I remember the beginning of the century (this century, before you were born), and now... but there's a TREMENDOUS change.

* * *

Now, I should say one thing: when people come to see me (people I don't know – not those I see all the time), all those visitors, it's the best of themselves that comes out. Several times I've had contacts with people and had the impression that something could be done, they had a receptivity – and later on these people misbehave and create disorder or are annoying to others! But they're not the same when they're in front of me. And they feel it, they feel something else which becomes active. But it's the Presence that... compels; then, they go out (*of Mother's room*) and behave very badly, they quarrel, they... It's very difficult!

I see people from Auroville once a week in rotation, precisely to mould that matter, and it's really interesting (people I don't know: each time they bring me one or two or three who are new; some come every time and others take turns). I said, "Those who want a bath of silence can come in turns," and we don't say a word. And it's really interesting. Well, there are some of these people who *misbehave* out there [*in Auroville*]... And in spite of everything, they feel that what they are here is superior to what they are out there. Only the others would have to have great patience!...

(silence)



29 April 1970

AM XI-178

We are going to be obliged to give something for identification to the people in Auroville. Yes, because it's happened that some people came and settled on Auroville lands without asking anyone's permission, and all of a sudden you're in the presence of a gentleman or even a family.... So it's starting to get bothersome. Because it's very scattered.

(silence)

* * *

2 May 1970

AM XI-189-194

I have something for you... (*Mother indicates a written note*)

Two or three days ago it came imperatively like that, in connection with a story. They have meetings in Auroville, in Aspiration; I think they are meditations or something like that, I don't know. One of them came and put up my photograph; then someone else ran back to his room and came back with a cross!... And he said, "No, if you're going to put up a photograph of Mother, then I'm going to put my cross." They told me that. They told me because the one who had put up the cross came to see me with the others (they come once a week, a few, four or five), they told me nothing about it. He came and he sat down in front of me... I found his atmosphere a little prying (I didn't know anything at all, you know), and when they left, I asked who he was. Then they told me he was Catholic and they told me that story.*

After that came a whole series of things. But I must say there is literally an invasion out there (at different places in Auroville), because it's not guarded, there are free plots of land; especially at the Centre, there are people who have settled there and there are more coming all the time and settling there without asking permission. And we had thought it was going to

* Among the papers Mother gave us, we found a very interesting fragment of a letter to a French disciple; this letter seems to correspond well with the story Mother has just told: "They tell me that you intend to distribute a reproduction of the portrait you've done of me. It would be better to introduce nothing personal into this meeting that might suggest the atmosphere of an incipient religion."

be necessary to have a badge for those who are really Aurovilians. (*Mother shows a sample of the badge*) We have already been thinking of organizing all that for several days: for the first year they'll have a sort of identity card, and afterwards, if at the end of the year it's all right, they'll be given the badge.

But what came to me is this (*Mother points to her notes*). It's not finished... (*[an Ashramite] gets ready to bring the lamp so Mother can read*). I don't need light, I don't see clearly any more.

(*The disciple reads:*)

"Auroville is for those who want to live a life essentially religious, but who renounce all forms of religion, whether ancient, modern, new or future..."

Sweet Mother, excuse me, but why didn't you put "spiritual" instead of "religious"?

I'm not sure yet.

It gave me a funny feeling!

Yes, I noticed!... Maybe it's better to put "spiritual". I'll see.

"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...

That's the important point.

"...Know the Divine, then only you will be able to speak of it....

You understand, I can put "spiritual", but...

'...The objective study of religions will form part of the historical study of the development of human consciousness...

* The next time Mother corrected the phrase "all forms of religion" and in its place simply put "all religions".

I put religions underneath: in the realm of mind.

Yes, exactly, yes!

In the mental realm, and it was "a subject of study".

It's funny, two days ago, that came to me almost like an experience: religion is the mental world.

Yes, yes! It's the mentalization, an attempt at the mentalization of... that which greatly surpasses the mind.

"...Religions form 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 realization."

Then, "programme"... (*Mother laughs*)

PROGRAMME
Research through experience of the
Supreme Truth.
A life divine
but
NO RELIGIONS.

That's good.

Oh, very good!... It's the "religious" there that bothers me.

Then we'll take it out!

Because, in fact you say, "No religions".

No, I used "religious" in the other sense, but it will always create confusion.

It's taken on such a false meaning.

Yes. I'm going to explain to you, I didn't want to put "spiritual" because, first, the word "spiritual" in French has another meaning, and then the people who live a "spiritual" life reject Matter, and we don't want to reject Matter. So it would be false.

I admit that "religious" isn't a good word because immediately.... I used "religious" in the sense of a "life essentially preoccupied with the discovery of or search for the Divine." There aren't any words in French, and it's not "spiritual".

Divine?

We have to find a word – we can put this:

"Auroville is for those who want to live a divine life..."

Yes, "*a life essentially divine*," yes. "*Divine*" is wide, Sweet Mother.

(silence)

Is it finished?... There was so much, I didn't jot everything down.... It was the day before yesterday, I think, the whole day was taken up like that in the experience, and I had the impression of the revelation of the true aim of Auroville, and it was THAT which had to be said, and THAT which... will select the people. The true Aurovilians are those who want to undertake the research and discovery of the Divine. But in fact, you know, it's not by mystical means: it's in life itself. That too should be said.

(Mother writes:)

"Our search will not be a search effected by mystic means. It is in life itself that we wish to find the divine."*

[passage omitted]

* Let us note that Mother wrote "divine" with a small letter. Later she added this sentence: "And it is through this discovery that life can really be transformed."

Shall we put a title on these notes on Auroville?... For example, "The Position of Auroville with Respect to Religion"?

If we put, "We want the Truth"?... I use that word because no one in the world would dare to say: we don't want the truth! (laughter)

For most people it's like this: what WE want is the truth! (laughter)

I showed [the architect] the "Auroville Programme", (laughing) his hair stood on end: "But... but people can't tolerate that now!" – Oh?...

And then, the Aurovilians must want the Truth WHATEVER IT IS. They call what they want the Truth, whereas they must want the Truth whatever it is.

(Mother writes her last note on Auroville:)

We want the Truth.

For most men, it is what they want
that they label truth.
The Aurovilians must want
the Truth whatever it maybe.

I put "Truth" with a capital letter. (Mother laughs) Because, to tell the truth, it's not that, it is: "We want THE DIVINE." But then right away there's an argument! So it's better to put "Truth".

* * *

13 May 1970

AM XI-201-202

[The architect] has asked me to say what we mean by religion...

(Mother hands a letter)

"Sweet Mother, 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?"

I wrote something down BEFORE receiving this question. It came in English.

We give the name 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 organizations 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 must know that his discovery is good for him alone and it is not to be imposed on others.

And then this:

In Auroville, nothing belongs to anyone in particular. Everything is collective property.

It's hard for me to talk.

* * *

20 May 1970

AM XI-209-211

Have you seen the booklet (*on Auroville and the religions*)? It's good.... I've distributed it in Auroville. The people of Auromodèle come in turns on Tuesday afternoons (five or six every Tuesday), so yesterday I gave them that.

But I see them too; one after another they come to see me.

Ah!

Yes. I get the feeling they're starting to wake up a little.

Yes, yes, it's beginning to stir.

Several are nice...

What do they tell you? It would amuse me to know.

Most have problems of action, or rather lack of action.

Yes.

And problems of relationship among themselves, etc. So I try... I tell them what comes to me in the moment. I try to make them understand the important thing behind.

Yes, it does them good. They need to be guided.

But one even asked me if I could go out there!...

(Mother laughs)

So I told them: listen!... no, making speeches is completely useless, but all those who want to come like that to see me, I can say something for them individually, but not collectively.

(Mother approves)

You know, that's a prayer I often make: to know what to say to people.

Yes.

(silence)

There's a new ambassador from France in Delhi (the former one was... oh, he was terrible, terribly stupid), they've sent a new one, and Maurice Schumann* wrote him a letter telling him he was particularly interested in the Ashram and wanted to have some information – that man didn't even come! And then

* The Minister of Foreign Affairs, who had come to Pondicherry in September 1947, after having become interested in the proposals of Governor Baron. He had met Mother and Sri Aurobindo and offered to set up an Indo-French Cultural Institute under the direction of Sri Aurobindo.

(*laughing*) he wrote (I found out because Schumann wrote to Baron, who sent the letter to [an Ashramite]), the gentleman wrote that he didn't have time to come, but that he had asked [*the French Consul in Pondicherry, who particularly detested the Ashram*] for some information! (*Mother laughs*) So [the French Consul] wrote... you understand what that might be!

They [*the Consulate*] have very much stressed the poor reception by the villagers. They even said that the villagers had thrown stones at our Auroville people.... Naturally they [*the French Consul and his wife*] could only have made a mess, while on the contrary, it seems to be going quite well.

[The architect] asked to see me this evening.

Oh, really! Why?

Out of the blue. I don't know. Just to make contact.

Things are stirring in [the architect]! (*Mother laughs a lot*) He's torn between the old man full of attachments over there, and the new life, the new consciousness which is beginning to be interesting.

(*long silence*)

* * *

23 May 1970

AM XI-218-221

In fact, I saw [the architect]. I saw him twice.

Really! What did he say?

It's interesting. First, I found him considerably changed.

(*Mother nods her head*)

He is another man. And I found him near, not far. I had the feeling that he was very near.

(*Mother nods*)

And he was enormously interested in this new consciousness. He said, "I would really like to experience this new consciousness, so what has to be done?" He told me, "All the spiritual stories tell you you shouldn't do this, you shouldn't do that, and you have to do this, you have to meditate and..."

No, no!

So I tried to explain to him that this new consciousness just wasn't like that.

Yes. But he didn't speak to me about it.

It bothers him a lot: "What has to be done to experience the new consciousness?"

He needs to be helped.

I have the impression he's right on the brink of something.

Yes.

What's to be done to experience the new consciousness?

Well, you could help him.

I tried to tell him something; I don't know if I did...

To me, he doesn't ask anything.

Still he said to me: "Oh, I go to see Mother every morning and it's my oxygen".

Yes, we talk about what's happening out there [in Auroville], and then I tell him (very frankly, I must say) what I see and understand, that yes.... But I mean he doesn't talk to me about himself at all.

He's torn by France, by his attachments. But I tell you, I feel he's on the point of something.

Oh, yes! Oh, yes!

He has to hang on yet for some time.

You can help him a lot.

What I tried to tell him is that this new consciousness does not demand spiritual athletics, great concentration and meditation and tapasya, or any special virtues...

No.

It simply demands trust in something else, a kind of childlike trust, and a need for something else.

Yes, that's it.

He was especially afraid it was again a "matter of spiritual discipline".

No, no, no! No question of that.

But people always fall into that! Even in Auroville: meditation! And I can't decently tell them it's useless! (*Mother laughs*)

He was touched by what I told him and reassured. Only he doesn't know what to do.

But you can tell him things that will help him.

It's a very good sign that he asked you to see him.

(*long silence*)

You have nothing to ask?

Would it be interesting for you to tell them what they can do practically to experience the new consciousness?

But that's what is so extraordinary! I worked for all the other realizations, I followed disciplines.... This one came like that (*gesture of sudden descent*), without my saying anything, without my seeking anything, without any effort, without...

Only afterwards, I paid attention. That's all.

What can I tell them?

Is it translated by a more precise direction in one's actions or in what has to be done or...?

No.... What I've noticed is that the vision, the reaction (that is, the way of seeing, the way of understanding especially), was totally different. Still now, day after day, all the old things of my body: all gone. But then I see, for example, when I read something by Sri Aurobindo, I understand it in an entirely different way; so I think basically Sri Aurobindo was also in touch with this consciousness!... But the difference is that it's very practical. For example, when the government [names] informs me, "Look, there's this and this and this, what should be done?" before I would have said, "I don't know". But now I see clearly, I tell them, "This and this and this, there." And I didn't think about it for one minute: it's this Consciousness which sees.

Only I can't give that as a direction because I don't think that for everybody it's the same thing.

One has first to sort things out inside obviously.

Yes.

Otherwise you run the risk of taking your...

It's very dangerous, I never say it to people. They might take all their impulses for revelations.

(silence)

Trust is probably a great key, isn't it?

But for me, all the work is going on in the body, and the body is... from morning till evening, evening to morning there's a constant call.... Everything, everything is referred to the Divine all the time, all the time, constantly... everything, the most microscopic things.

(silence)

And that I can't say to or ask of anyone, because... to all these people, such as [the architect], for example, I say "the Divine" – for them it's a zero, it doesn't correspond to anything!

I say, "that something else".

That's much better. That's why I say you can help him much better than I!

Oh! (laughter)... Well, you've really transformed him in any case...

(Mother laughs)

Me too!

(long silence)

* * *

3 June 1970

AM XI-239-243

Yesterday we started a work for Auroville, that is, we want to give the people of "Aspiration" what is basically an idea of what Aurovilians want: why they're here and what they want. Because it seems that... basically they don't know anything. Each one came with an expectation of something, but all that is not coordinated and not clear. So [the architect] asked me to express the most important things clearly. I thought it would be better to do it with the people in order to find out what they want and to get them to make an effort to find out. Otherwise... So we began yesterday (*Mother picks up a sheet of paper*).

Yesterday I asked [*one of the Aurovilians of Aspiration*], "But why are we in Auroville? Why is Auroville going to be created?" Then he gave me the first paragraph:

TO BE A TRUE AUROVILIAN

1. The will to consecrate oneself entirely to the Divine.

That's what he said. I found it good.

After having listened inwardly, I added this:

2.The Aurovilian does not want to be a slave to his desires.

The idea is this: "We come to Auroville to escape from the social and moral rules that are practised artificially everywhere, but it is not to give license to the satisfaction of all desires: it is to rise above desires into a truer consciousness." Something like that.... It seems they have great need of it! (*Mother laughs*) So that should be added.

We could make a whole programme, it would be rather interesting.

Yes, but practically speaking, as long as people haven't gone behind appearances a little, as long as they live on the surface of themselves, nothing will mean anything.

But all that is just what should be said!

Then the first necessity is to go into their depths a little. Because even if you say "the Divine" to them, what does it mean in their surface consciousness?

Yes.... For him, for that boy, it has a meaning, but for most of the others...

Yes, it has no meaning.

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 earthly and human conditions.

That, of course.

And then to get there, the first condition is to go deep inside oneself to find out what one IS behind all the hereditary, social, cultural appearances, etc. – what one really is. Then from that moment on, things take on meaning, but before, they don't have any meaning. Before that, they have whatever moral or religious or philosophical value we attribute to them

– but that has no meaning.

So let's put (*Mother writes*): first essential condition...

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

1. The first necessity is the inner discovery to find out what one really is behind the social, moral, cultural...

Racial?

Oh, yes!

...racial, hereditary appearances.

But then, they have to be told THERE IS a discovery to make, because many don't know it at all! (*Mother writes*:)

At the centre there is a being free, vast, aware, all-knowing, who awaits our discovery and must become the effective centre of our being and our life in Auroville.

Then, afterwards, do we put this (*Mother indicates the previous paragraph on consecration to the Divine*), or do we put something else?... That seems to me rather a consummation, something that should come at the end.

(long silence)

They should also be taught to liberate themselves from the idea of personal possession.... You know, everything belongs to the Divine, and the Divine, at the same time that he gives a centre (the centre of an individuality), he also gives the possibility for the personal use of a certain number of things; but everything has to be taken that way, as things LOANED to us by the Divine. The Divine is eternal, you see, he is "everlasting", as the English say, and at the same time as he creates this individual centre, there are a certain number of things that will be at its disposal for His work, and so those things are LOANED. That's a very exact fact: they are in your possession for a certain

time.

It's to uproot this sense of personal possession.

(silence)

It would be interesting: "The description of the citizen of the city of tomorrow."

There's paragraph 2 on desires and 3 would be on personal possession.

The only real way to cure desire is self-giving to the Divine and accepting what He gives you as the only things necessary. But that's already very advanced.

In the beginning you said that the Aurovilians had come "to escape all moral conventions, etc., but that it wasn't to give free reign to license..."

Yes, that's it. (Mother writes:)

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.

Is that all? That's enough for today!

If you want to connect that with the other paragraph, can you say something like this: desire is the most powerful deformer of the inner discovery?

Oh, yes! (Mother writes:)

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

A word comes to me. Sweet Mother: not only peace, but transparency.

Yes. (Mother writes:)

...in the peace and transparency of perfect dis- interest-
tedness.

This is going to become something interesting!

That's the basis. And the third paragraph, you had said, "The Aurovilian should free himself from the idea of personal possession."

But it's not the "idea"! It's the "sense"! (Mother writes:)

3. The Aurovilian should lose the sense of personal pos-
session. For our passage in the material world, what is
indispensable to our life and to our action is put at our
disposal....

You don't say by whom?

(Mother laughs) No!... By the All-Possessing!

...according to the place we must occupy.

*Sweet Mother, I would like to add: the more we are in contact
with our inner being, the more exact are the means given us.*

Oh, that's good! (Mother writes:)

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

It's getting interesting!

That gives them a basis.

Oh, but we will be able to make something interesting!

* * *

6 June 1970

AM XI-244-245

Wouldn't it be good if you did the rest of the "Auroville programme" with the people of Auroville, since you've started to do it?....

I had them speak to see what they would say....

They're almost all terribly lazy, and so I would like to tell them that manual work... (*Mother writes:*)

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

One other thing too:

One should organize one's life not according to outer and artificial rules, but according to an organized inner consciousness, for if one lets life go 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 utilization.

* * *

13 June 1970

AM XI-248

We have to finish our "Auroville programme"... Auroville is to prepare the advent of the new species.

(Mother writes:)

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.

That's enough!... To be continued!...

* * *

1 July 1970

AM XI-263-264

I had an experience that was interesting for me because it was the first time. It was yesterday or the day before, I don't remember now, [an American disciple] was right in front of me, on her knees, and I saw her psychic being rising above her this much (*about 20 cm*), bigger. That's the first time. Her physical being was small, and the psychic being was big like that. And it was a sexless being: neither man nor woman. So I thought (it's possible that it's always like that, I don't know, but in this case I noticed it very clearly), I thought, "But it is the psychic being which will materialize itself and will become the supramental being!"

I saw it, it was like that. There were particular details but they weren't very distinct, and it was clearly a being that was neither man nor woman, having the characteristics of both combined. And it was bigger than her, it extended about this much beyond her everywhere (*gesture extending about 20 cm beyond the physical body*). She was there and it was like this (*gesture*). And it was this colour... this colour... which, if it would become very material, would be the Auroville colour [*orange*]. It was softer, as if behind a veil, it wasn't absolutely precise, but it was that colour. There was hair, but... It was something else.

I will see better another time perhaps.

* * *

11 July 1970

AM XI-279-280

Sweet Mother, one last thing, the one who wrote the letter asked a question: he asks if that vast "Grace-Light" or "Truth-Light" of which the Swami speaks is the supramental light?

Which light?

That vast "Grace-Light".

Grace-Light... Oh! I liked that very much in his letter... Grace-Light. That's what is at work, you know: the work that is being done through this (*the body*) is precisely like that, it's just like a "Grace-Light". That pleased me very much. It's just like that.

You know, it's a light that has several degrees, and in the most material it's slightly... this must be the supramental force because it is slightly golden, slightly pink (you know this light), but very very pale. There's one (*gesture indicating another, higher layer*) that is white like milk, opaque – it is very strong. And there is one (*gesture very high*) which is a shade of white... which is of a transparent light. That one is something curious: one drop of that on the hostile forces dissolves them. They melt like that (*gesture meaning "in no time at all"*). I told all that to Sri Aurobindo, he confirmed it completely to me. That is essentially the Grace in its... (*gesture very high*) supreme state. It's a Light... it is colourless, you know, it's transparent, and that light (I have experienced it, I am speaking of it because I know it): you put it on a hostile being and... it melts just like that. It's extraordinary.... And then, in its guise of what you could call "benevolent" (that is, the Grace that succours and helps and cures), it's as white as milk. And if I want an entirely material action (but this is recent, it's recently, since that new Consciousness came), then in its physical action, on the physical, it becomes slightly coloured: it's luminous, it's gold with pink in it, but it's not pink... (*Mother picks up a hibiscus near her*). It's like that.

Like the Auroville flower?

Like the Auroville flower. But I DELIBERATELY chose it as the Auroville flower because of that. And I have the impression that that's the supramental colour: when I see beings of the supramental, they are... not exactly this colour... It's not like a flower, it's like flesh. But it's like that (*Mother indicates the colour of the flower*).

(silence)

25 July 1970

AM XI-296

Do you have anything to say?

No, but I have a spelling question to ask you!

Oh, my child, I make as many spelling mistakes as possible!
(Mother laughs)

It's for those famous "Aurovillians"...

I write it with only one "I".

Deliberately?

Deliberately. (laughing) It's not French: it's Aurovilian!

(silence)

14 November 1970

AM XI-397

Now they're bringing me all the children born in Auroville, so I'm seeing... I'm seeing some astonishing things.

There are some (not many, one or two) who are like little animals, nothing – very nice, a very little animal. But almost all of them are conscious beings. And the parents are absolutely stupid in their manner of behaving with them, because they don't know, they don't understand.

I saw one again today (*tiny gesture*): he is 3, 4, 5 days old – he is just so big – and I saw the consciousness inside him, it's wonderful!

And then they treat him like a little animal – he has no means of defense.

(silence)

Are these the little ones who will become the intermediate beings?... I don't know.

(long silence)



27 January 1971

MA XII-37

... Well, do you have the next chapter?

*Yes, Mother. I've called it "The Sociology of the Superman".
It's Auroville without naming it.*

Ah!...

But a very ideal Auroville!

Yes! *(laughing)* Far from what it is.

*(The disciple reads a few pages
of the chapter)*

Oh, it's splendid, my child!

On the way to conquering the world....

You see, it really has come. I called and called and called, and it has come *(gesture of descent)*. It has come. I am very happy.

It's splendid.... I personally have the feeling there is a close and invisible connection between America's aspiration, as it is now, and the book. I have the feeling that's where the center of transformation will be. The European countries are old.

* * *

30 January 1971

MA XII-39

[While reading to Mother a chapter from his book On the Way to Supermanhood, the disciple quoted the following passage from one of Sri Aurobindo's letters:]

"...I don't believe in advertisement except for books, etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom – and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on the shores of

nowhere – or it means a movement. A movement in the case of a work like mine means the founding of a school or a sect or some other damned nonsense. It means that hundreds or thousands of useless people join in and corrupt the work or reduce it to a pompous farce from which the Truth that was coming down recedes into secrecy and silence. It is what has happened to the ‘religions’ and is the reason of their failure.”

2.10.1934

On Himself, XXVI. 375

[Mother commented:]

That passage should be typed and put up in Auroville. It is INDISPENSABLE. They all have a false idea about propaganda and publicity. It should be typed in big letters; at the top, “Sri Aurobindo said,” then put the quotation and send it to Auroville.

Say I am the one who’s sending it.

* * *

3 March 1971

MA XII-58-59

... I really think that those who can begin the new race are among children. Men are... crusted over.

You know, I am forever struggling with people who’ve come here to be comfortable and “free to do what they like”, so... I tell them, “The world is big, you can go.” No soul, no aspiration, nothing.... I am counting on your book very much.

Has [the English translator] finished her translation?

Not yet, but it’s progressing.

What does she say? Is she responding?

Well... I don’t know.

(Mother nods her head)

In places.

You know my impression? They're all old and I am the only one who is young!

That's it, you know, that flame, that will... what is called "push" – they are satisfied with stupid little personal satisfactions... which lead nowhere, preoccupied with what they're going to eat and... oh!

I have the impression that there is a sort of display now, a "display" of everything that should not be.

Yes.

But the flame, the flame of aspiration (*Mother shakes her head*), not many bring it to me.

Provided they are what they call "comfortable", that's all they want – and free to do some nonsense they wouldn't do in the world! While you feel you could hasten the coming – you COULD hasten it if you were... if you were a conqueror!

* * *

6 March 1971

MA XII-63-64

(Mother calls the disciple in an hour and a half late.)

It's an invasion! An invasion.... It's dreadful.... I don't know what to do.

And your news?

My news!... I don't know.

Has the book come out yet?

No. I hope towards the end of next week.

The end!... People really need it. I get ten-page letters telling me "spiritual experiences" – which are completely in the vital. They don't understand a thing. Even in Auroville they're like that, they don't understand.

So I wrote... (*Mother tries to recall*) what did I write?... I don't remember. TRUE SPIRITUALITY... I know I put SIMPLICITY. "True spirituality" in big letters.

I should have put TRUE SPIRITUALITY IS VERY SIMPLE! (*Mother laughs*) That's even better.

And then quarrels over nothing, people wanting more money – oh, a subhumanity! And they think they're.... You see, they are grossly ignorant; they come here without experience, without knowledge, without preparation, and they think they are going to realize the Supermind right away.... It's really pathetic.

Some things are... they display reactions and attitudes one would be ashamed of in ordinary life.

They need something to straighten them out.

* * *

28 April 1971

MA XII-108-114

(On the occasion of the laying of the first stone of the Matrimandir on 21 February, the disciple had written a letter to the architect of Auroville.)

I saw your letter (I saw it in English), the letter you wrote to [the architect] for the "Matrimandir".... It's interesting, it's good.... They have a bulletin, a "Gazette", it will be published there.

I get a lot of requests from all sorts of people, either to say something or do something or comment on something or.... I feel it's not so good.

What do they ask you?

One thing or another, a commentary, an explanation, "what do I think of..."

But does it come from Auroville?

Most of it, yes.

Listen, there's quite a lazy group in Auroville!

Oh, that, yes!

People who don't want to work. Now they say that according to your book, to get the true consciousness, one doesn't have to work!

Yes, that's it. I heard that also. They say, "Work belongs to the old world"....!

Yes, that's how they understand it. So, what can you do?... What did you reply to them?

I spoke to [the architect]. I told him what I thought. I said that work is the foundation.

Yes.

It's by being and working in matter that one can bring a little consciousness into oneself.

Yes, that's it.

And if there isn't any work, there isn't any transformation.

Yes, that's exactly what I wrote to them. He told me, "They couldn't care less."

Oh, yes, that's true!

Maybe they would listen to you if you told them that.

If you like, I can write.

Yes, you can write. Maybe they would listen to you, because they're saying that in the name of your book, you see!

Oh, you know, in the name of my book they also say that Sri Aurobindo and Mother are now obsolete, and that in a way my book supersedes all that!

Yes, oh, exactly! (*general laughter*)

I've heard just about everything.

Yes, that's it! (*laughter*)

So, what can I say in the face of such things!?

(*Mother laughs*)

One even wrote me, "So, Sri Aurobindo didn't have the key to the superman."

Oh, really?

Yes, I'm the one who's given it, you see.

Good heavens!

It's bewildering!

(*Mother laughs*) *I think there are no limits to human stupidity.*

Oh, yes!

(*silence*)

One doesn't know what to do or say because it's...

No, they have to be told: you're talking nonsense.

Oh, I told them that, you know, but still.... I told them they had a lot of nerve. And I asked them, "But where do you think I learned what I've written!?"

Exactly! (*Mother laughs*)

They're terribly angry with me because I told them discipline is indispensable.

But of course!

That's old hat, you see.

But, Mother, I told [the architect] that the basic mistake is that when those people came here, everything was handed to them: he gave them ready-made houses, they were given all they needed to eat – they got everything on a silver platter. While these people should have been made to build their own houses and to plant their own potatoes if they wanted to eat; they should have done everything by themselves.

Yes, exactly.

And I told them, "How can you possibly build a New World with coolies? One does not make a new world with hired labor!"

I think a whole group of those people should go.

Yes, that's my feeling.

(silence)

To one of them I said, "If I went over there, I'd go with a whip!"

(Mother laughs) There's really a subhuman group over there.

Yes, certainly.... But how can you eliminate that?

(silence)

Another example: they even have a hired cook to do their cooking, those people!

Oh!...

There's a fundamental flaw in all that, you know.

But how can that be?

That's the way it is, you see. They have a hired cook.

Heavens!

(long silence)

What do you propose then?

Nothing, I don't know, Mother.

(silence)

I feel [the architect] should organize things in such a way that people are compelled to work.

Yes.... Yes, we'll have to do something.

That way, the sorting out would be done right away.

Yes.... But I need to know the number of people in the group, both those who work and those who do nothing. And then....

(silence)

Of course, we could take very "drastic" steps.

Yes.

For instance, so many hours of work per day are required in order to be fed, or else you eat only if you pay for it.

Yes, Mother, it should be done. Because, you see, they are so crafty that they all say they work: they putter around here and there, they go to work on the Matrimandir for half an hour or so.... So, to them, they've "worked". You see, they just putter around.

(after a silence)

I suddenly felt I had lost my influence over those people. I tell them things – they couldn't care less.

You could speak to [the architect] and see.

Yes, Mother.... But [the architect] says, "Mother doesn't want to interfere. Mother doesn't want to make any decisions." But

I think perhaps it's up to him to make a decision.

But no one will listen to him. You see, I can't make decisions any more because they don't listen to me. As long as they listened to me, it was easy – it was easy, there was an influence. Now, something has happened, I don't have any authority at all any more, so what can we do?

Well, if you tell [the architect], he will see that it's done.

(Mother goes within for a long time)

We'll have to find some way....

Mother, it seems to me you could call together those who are responsible and take some decisions.

Yes, good idea.

(silence)

The trouble is that when several of them are here together, they talk among themselves, I don't hear. So....

If it would help, I can be there.

I think it would.

*(long silence
Mother goes within)*

I really feel it is necessary to start again on a new basis and the entire place must be swept clean of all those people. We have to start afresh in a new location and make them work.

Yes, but how about the accommodations?

In the meantime they could live in huts, which they would build themselves.

But they're in huts.

I mean with thatched roofs.

(silence)

I'll see.

I'll try to arrange something. I'll tell you Saturday.

* * *

22 May 1971

MA XII-142

... There is the possibility of a breathtaking success – not in the sky: here. The only thing is to know whether the time for success has come.

(long silence)

It seems that things are much better in Auroville. [An Ashramite] is particularly interested and goes there, and she sent me word that there is a great progress in the atmosphere.

Well, good.

I tell you, everywhere there's a possibility for an... extraordinary success. Has the moment come? I don't know.... Personally, I make myself like this (*tiny gesture*), physically very small, and I let... (*gesture open to the Lord*).

* * *

(Concerning a letter by Sri Aurobindo strictly forbidding sexual relations among disciples. Mother had several thousand copies of the letter printed with the following title: "Conditions for living in the Ashram and becoming a disciple.")

"... To master the sex-impulse, – to become so much master of the sex-centre that the sexual energy would be drawn upwards, not thrown outwards and wasted – it is so indeed that the force in the seed can be turned into a primal physical energy supporting all the others, *retas* into *ojas*. But no error can be more perilous than to accept the immixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of the sadhana. It would be the most effective way to head straight towards spiritual downfall and throw into the atmosphere forces that would block the supramental descent, bringing instead the descent of adverse vital powers to disseminate disturbance and disaster. This deviation must be absolutely thrown away, should it try to occur and expunged from the consciousness, if the Truth is to be brought down and the work is to be done."

Letters on Yoga, XXIV. p.1507

That's the message I am distributing today.

There are many cases of people who ought to go away from here, but.... But you see, they're here, and when the baby is due to come, they go to Auroville! While me, "I think they're in Auroville." Several cases. So I decided to publish that. I should add to it the message where I say, "Needless to say that those who aspire to Truth must abstain from telling lies." (*Mother makes a gesture of giving a staggering blow*)

There are lots, lots of cases in fact.

You see, they say, "Mother is old, she doesn't go out any more, she can't see any more, she doesn't know what's going

on.” But I know what’s going on – I have other ways of seeing!
(laughter)

* * *

10 November 1971

MA XII-291-294

Well, do you have anything?

I have something, but what about you?

Me... for the moment.... (*Mother seems tired*) I don’t know if something will come later.

The consciousness [of the body] is changing very fast.

I’ll see later if something comes.

Tell me first what you have.

An Auroville story.

Auroville? What happened?

A few days ago I received a letter from a young man who is an architect [the engineer of Matrimandir] there, (I don’t know him). He wrote me saying that he would like to see me.

Ah, why?

Because he would like to explain to me Auroville’s problems. So I replied: “Auroville’s problems will be solved and cleared up only when Aurovilians turn directly to Mother, and hence I wish they would go directly to the Source instead of going to an intermediary.” Then I added amicably that I could nevertheless... etc.

You did well.

He has an idea of how to make the Matrimandir, and others have another idea, but then [the architect] is going to arrive soon – I would like to wait for [the architect] to be here, and he will decide.

Because he wrote me a second letter, saying, "I agree that one must turn to the Source, which is the 'stable and welcoming' reference, but unfortunately one doesn't have direct access to the Source, one has to go through intermediaries...."

(Mother nods her head)

So there are some problems, and he has explained one of them in his letter to me.

Tell me what it is.

For example, he says he wrote you a month ago, in October, and you answered him in writing. He wrote you this: "I have made a detailed study of the work to be done, and I have reached the conclusion that we [Aurovilians] can take upon ourselves the responsibility for the excavation and construction work of the four pillars; then a commercial firm such as EEC [I don't know what it is, it's in Madras, I think] would agree to take over the construction of the Matrimandir itself... etc. It therefore appears that the work of the Aurovilians is not an obstacle to the rest of the work being handled by a specialized firm...." Then you answered, "That's very good, I am fully in agreement. The safety and solidity of the work should come BEFORE PERSONAL QUESTIONS. I am counting on you to see that everything goes harmoniously."

And then I realized... Afterwards, the others told me that he had written that without consulting them.

And he tells me he did it "after consultation with about 50 Aurovilians".

No.... Listen, those things are enough to drive anyone crazy!

In a nutshell he wants the work to be handled by the Aurovilians, without barring the participation of experts.

But that's how it is. It will be that way. That's what I said; but when it comes to the actual execution.... I advise you not to get involved in this!

Oh, but I don't intend to at all!

Yes, they're... It's pretty complicated!

I'll simply tell him to wait for [the architect's] return and that the decision will be made then.

Yes. But the decision has been made – I don't know, I thought they were already working.

The "official" decision is that a firm in Madras will do the work.

Not all the work. We have asked the Aurovilians to be there – exactly as he puts it.

Well, because he says he is ready even to undertake the foundation work for the pillars.

Oh, no! That's... Look, tell him that [the architect] will soon arrive and everything will be decided when he's here.

But I really don't want to get involved in their problems!

Well, no!... Did you see the sentence in my letter – there are also personal questions behind. He is not saying it, but that's what it is. He's hoping to find someone (*the disciple*) who will give him the authority, you understand?

Yes, I think he is.

So just tell him what I said.

(silence)

I don't know if I'm right or wrong, but for a very long time I've made it sort of my duty to see all those people, to receive them whenever they wanted. So I used to see lots of people....

Ooh!

Either from Auroville or the Ashram, or French or Germans.... I have seen lots of them – anyone who came to the tennis court could see me. I did that for several years. And then I don't know, all of a sudden I completely stopped. I said I wouldn't see anyone anymore.... I don't know if I was right. Because sometimes, I feel it would perhaps be good, it might help people, but on the other hand I have the feeling that... it's not the solution.

From your personal point of view, you were quite right.

Yes, but then I wonder if it isn't egoistic?

No, my child! Sri Aurobindo used to tell me, "The Divine is the supreme egoist!" (*Mother laughs and everyone laughs*)

* * *



8 January 1972

MA XIII-24

Now that I am here like this, in seclusion, the lowest nature of everyone comes out. They do things thinking, "Oh, Mother won't know." That's how it is. So this "Mother won't know" means there's no more restraint. I would say it's rather disgusting.

People to whom I have said, "You can't stay in the Ashram" move in anyway. And nobody stops them. Not only that, but they go to the Auroville offices and try to direct things. I tell you... it has become really, really disgusting.

Because I am here, because I don't see so clearly any more and my hearing isn't so good – so they take advantage of it.

* * *

19 January 1972

MA XIII-41-42

[In the Mother's Agenda conversation of 12 January 1972, Mother is asking for a certain paper. She explains that in 1927 she told Sri Aurobindo the meaning of the petals in her symbol. He wrote it down but that paper could not be found later.]

Last time I told you I was looking for the twelve attributes (*Mother takes out a sheet of paper*). Here they are, someone found this.

Sincerity	Humility	Gratitude	Perseverance
Aspiration	Receptivity	Progress	Courage
Goodness	Generosity	Equanimity	Peace

The first eight concern the attitude towards the Divine, and the last four towards humanity.

And we also found a text from Sri Aurobindo (*with a colored chart of the twelve petals*):

Centre and four powers, white.
The twelve all different colours

in three groups: top group red,
passing to orange towards yellow;
next group, yellow passing through green
towards blue; and third group, blue passing
through violet towards red.
If white is not convenient,
the centre may be gold (powder).

20 March 1934

The center is gold.

But what did you need these twelve attributes for?

They're going to build twelve rooms around the Matrimandir, at ground level, and [the architect] wanted each room to have a name: one of the twelve attributes of the Mother, and the corresponding color.*

* * *

8 March 1972

MA XIII-80-81

[The previous night a fire had completely destroyed the Toujours Mieux workshop in Aspiration. Only the prompt and intelligent action of neighbouring villagers prevented the fire from spreading throughout Aspiration and the adjacent village of Kuilapalayam.]

Ten lakhs of rupees have just burned up in Auroville.

*Ten lakhs!****

Yes. A workshop with machines as well as the godown [store-room] next door which contained the stock of food. Brrff!

* It may interest the reader to know that according to Sri Aurobindo, these colors generally have the following significances, though the exact meaning may vary "with the field, the combinations, the character and shades of the color, the play of forces": red = physical; orange = supramental in the physical; yellow = thinking mind; green = life; blue = higher mind; violet = divine compassion or grace; gold = divine Truth; white = the light of the Mother, or the Divine Consciousness.

** About \$ 100,000.

That's how it is, like an imperative Order: Don't step out of line or else everything will go wrong.

It's become terrible. Another Auroville child died (a one and a half year old baby) because his parents didn't have the right attitude. He has just died. That's how it works. It's getting terrible. Terrible. A kind of Pressure – a frightening Pressure – which compels the necessary progress. I feel it in myself, on my body. But my body isn't afraid; it says (*Mother opens her hands*), "Well, if I must be finished, I'll be finished."

That's how it is at every instant: the truth... (*Mother brings down her fist*) or the end.

That's what seems to have descended – you remember, I said something had descended on the 21st (I wrote it somewhere), and one day we would know, we would know soon what it was. Do you remember?

Yes, it was the 21st of February.

Well, this is it. Something like: "No half measures, no compromises, no halfways, no...." None – it's like this (*Mother brings down her fist*).

[passage omitted]

No compromises, no half measures, no "It will come later". Just like this (*Mother brings down her fist*): a dreadful Will.

And that's the only way for things to go fast.

(silence)

There was probably nobody over in the workshop; it wasn't open yet. But when I was told the news, I had a feeling someone had been burned inside – I didn't say anything because.... It's only a vision, of course, but....

All the machines, all the stock of food, everything was burned to cinders.

Due to a wrong attitude over there?

Yes. Oh, they're all quarreling among themselves! And some even disobey deliberately, they refuse to recognize any

authority.

(long silence)

* * *

10 March 1972

MA XIII-83-89

(A conversation with Auroville's architect, who, after the recent "accident", asks for money for "fire protection".)

Well, there isn't enough money here, and there's even less there.... Because in people's minds, it's all the same thing [*the Ashram and Auroville*], and so they don't know where to give any more.

There's so much money wasted in the world – some people don't even know what to do with it!

What would be needed for Auroville's protection, how much?

[The architect:] We have to make a study, Mother. I think perhaps one or two lakhs for all of Auroville (for wells and fire hoses). That's for the time being, but there's also the future: how are we going to develop Auroville, now that it's started? At this point the main question is to know whether we shouldn't try to raise money, to ask people in the world for personal contributions in rupees, francs or dollars, so that Auroville can be built by individual people. Perhaps some action along those lines could be undertaken in various countries as well as in India? Because Auroville's financial situation is getting worse. It's worse than it was six months ago, and the needs are increasing, so... I don't know, waiting may be a solution, but you should know the exact situation.

(after a long silence)

What can we do? Do you have a suggestion?

Some time back, [the Ashramite given charge of the industrial zone] came up with an idea which I would like to discuss further with him. The idea was to interest individuals, give them a sort of participation in Auroville. I don't exactly know what India's financial situation is, but....

India's financial situation is VERY bad. Because they used to receive a lot of money from America, but that has practically stopped. It's very bad – India has become poor, that's the trouble. Otherwise we could ask, but they are really in trouble.

Perhaps some other countries are ready to help.

Yes, certainly!

Germany can help, maybe the United States. But the thing is, Mother, all this should be done as a coherent policy, no longer in a haphazard way.

Yes, yes!

We should try.

If only I were given a plan. I haven't seen to these things so far, but if there were an acceptable plan, I could work on it. Right now I don't know what to do.

I'll speak to [the head of Sri Aurobindo Society] right away, Mother, and see what he thinks. Perhaps today we can bring you a proposal and make some decisions – leaving things as they are may be possible but dangerous.

Dangerous.

I think something should be done. But I can't say what because I don't know – I don't know what can be done practically.

For many, many years, I had merely to exert a little pressure to get money – and I got it. But that was for the Ashram. Now the Ashram doesn't have enough, and nothing comes no matter how much pressure I exert – people no longer know where to give: there's this thing and that thing, and this and that... they are confused!

Give me a plan and I'll work on it.

There's too much dispersion, Mother.

Yes, yes!

You no longer know where you stand: there's "Sri Aurobindo Society," "Sri Aurobindo's Action," "Sri Aurobindo this and that...." The result is dispersion.

Yes, but when you tell them that – especially if you put it that way to [the head of Sri Aurobindo Society], he'll say, "All right, Sri Aurobindo's Action has got to go." Each one says, "I am the one who should stay!"... That's no solution.

The solution is that people should become one, Mother: unity.

Yes, yes, yes – yes, exactly. Exactly!

Instead of a combination where each one has his place within a harmonious unity, instead of that, everyone pulls in his own direction. The real progress to be made is a moral one.

You have hit the point: lack of unity is the cause of all the difficulties.

Even the Ashram has been contaminated by the disease: each department considers itself a separate entity. And since there's no more cohesion, nothing works! That's the situation.

And I can no longer go from one place to another and bring a vigorous action. I can't any more, I am held here.

That's it, you've put your finger on it. If you could propose a specific plan of action, we could see. That's what is needed: to coordinate the efforts and create a unity with the parts.

From the beginning there has been this lack of unity, and also because of the action I no longer perform. No matter how much I tell them, "You are not here to represent your own interests. You are all one and the same" – they just don't understand! So the result is (*laughing*): [the head of Sri Aurobindo Society] is sick and [the head of Sri Aurobindo's Action] doesn't feel well – there you are.

In the end it always boils down to the same thing: a SUBSTANTIAL individual progress is required – a serious and sincere progress – then everything works perfectly.

The atmosphere is dislocated; it has lost the cohesive power it had.

But if you want to collaborate, it would be wonderful, you know! I need someone, you see, someone who could get around, talk to people, see, take notes: re-establish unity on a higher level.

Oh, that would be a wonderful work! Wonderful.

Once that is done, things would ease up. It's not that money is lacking, it's just being wasted, scattered.

You see, [the head of Sri Aurobindo Society] keeps wanting to expand and expand the Sri Aurobindo Society, he buys plots of land worth lakhs of rupees, and instead of the money being used for the general work, it is frittered away.... I told him, but he didn't understand. And today, the result is that he is sick.

That's the situation.

Success is certain, but on one condition – ONE condition – that we become united. Supposedly, we are preaching unity to the world – it would be only decent to do it ourselves!

Instead, we are the example of exactly the opposite.

To visitors we say, "Here we seek human unity." But WE constantly quarrel among ourselves, and we preach human unity!

That's absurd. Totally absurd! We can't even be ONE in our own work.

I keep telling them, but they don't understand.

Do you want to help me?

Yes, Mother.

Good. Would you like us to work together?

Yes, Mother.

Good.

I'm ready to speak to [the head of Sri Aurobindo Society], Mother, if you permit me.

Yes, speak to [the head of Sri Aurobindo Society], it will do him some good.

I'll speak very fraternally, Mother, very sincerely, for I have a lot of things to say.

Good, good.

If he gets annoyed, tell him, "Then go talk to Mother." And....

I'll try to speak to [the head of Sri Aurobindo Society] first, he's the hardest. I'll speak to [the head of Sri Aurobindo's Action] after.

[The head of Sri Aurobindo's Action] is very bright, he'll have very good answers to offer you! *(Mother laughs)*

I've already spoken to [the head of Sri Aurobindo's Action], Mother, I already know his answers.

But [the head of Sri Aurobindo's Action] is beginning to change, because he is an extremely bright man, so he understood he had to change.

I am with you.

([The architect] leaves. [Name], an American disciple enters.)

I could put it this way: it's either progress, or death. Each and everyone must, must absolutely progress, make the required progress, or else... *(gesture of dissolution)*.

That fire was symbolic – I suppose you know about it: there's been a terrible fire.

Yes, yes. And I wanted to know what is the symbolic significance.

You see, we preach Unity, we say that humanity must be one, that all efforts must join together for the general progress, for the advent of the Supramental... but everyone pulls as hard as he can in his own direction. That's the situation.

So I wanted to tell all of you, "Practice what you say, or you will cease to exist."

One has no right to preach unity to the world when one gives such an example of utter division.... That's all. It's quite simple, so simple that a child could understand – but THEY don't understand.

As for me, the power of consciousness goes on increasing; for the time being – I repeat, for the time being – the physical power is reduced to almost nought. I am forced to stay here, minding nothing, and makeshift with seeing people. So I need some

people to do the practical work I used to do before and can no longer do... (*Mother is short of breath*). I can't speak with the same strength as before – the physical is undergoing a transformation, you know. Sri Aurobindo himself had said – and rightly so – he said (because one of us had to go, and I offered to go), “No, your body is capable of enduring it, it HAS THE STRENGTH to undergo transformation.” It's not easy. I can assure you, it's not easy. Yet my body is goodwilled, it is really goodwilled. But for the moment it is in the process of... well, it is no longer quite on this side but not yet on the other. The transition isn't easy. So I am stuck here, like an old woman, incapable of doing any work.

If I can hold on – if only I can hold on – at one hundred things will be better. That I know. I am absolutely convinced there will be a renewal of energy. But I have to hold on.... That's all.

(*silence*)

So for the moment, we lack money. We lack money because money is being scattered. People no longer know where to give, so they stop giving: “Should I give here, should I give there, should I...?” They don't give anything any more.

(*silence*)

I can see, I have truly the occasion to see that if I left, I have nobody here, it would be our destruction.

Oh, complete collapse – nothing!

Then if the work must be done, if Auroville must be built, not only do I have to remain in my body but the body must become strong.

I know. I know that. All depends on what the Divine Will is – He doesn't tell me! When I ask Him, I have the impression... (once or twice, in moments of difficulty, I have put the question regarding this body), and then (*laughing*) I seem to see a smile, you know, a smile as big as the world, but no answer.

I can still see that smile: “Don't try to know, it is not yet time.”

(*the clock strikes*)

If we knew how to remain always in the true consciousness, there would be... a smile. But we have a tendency to become tragic. It's our weakness.

It is our limitations that make a drama. We are too small – too small and too short-sighted. But... the Consciousness knows – it knows.

* * *

30 March 1972

MA XIII-117-119

[A conversation with an American disciple and an Ashramite. The two passages in brackets have been added from the document posted at that time.]

Since we have set aside all conventions, immediately everybody thinks, "Ah, nice place to fulfil our desires!" And they almost all come with that intention.

And because I made a maternity clinic for the children of those people that I was obliged to send away from the Ashram, so that they could have a place to have their child, people think that the maternity clinic is established for all children born in an illegal way!

I don't care for legality, I don't care for law, I don't care for convention. But what I want is a more divine life, not an animal life.

And they use the liberty for license, for the satisfaction of desires, and all these things that we truly have worked all our life to master, they indulge in – dissipation. I am absolutely disgusted.

We are here to give up all desires and to turn towards the Divine and to become conscious of the Divine.* To realize and manifest the Divine in our life is the way, not to become animals, living like cats and dogs.

[Exactly the opposite; the majority of the population at Auroville is an infra-humanity and not a suprahumanity. So it is high

* Later, Mother added the following: "The Divine we seek is not far away and beyond reach: He lies at the very core of His creation and what He expects from us is to find Him and, through personal transformation, become capable of knowing Him, uniting with Him, and finally manifesting Him consciously. To this we must dedicate ourselves, it is our true *raison d'être*. And our first step towards this sublime realization is the manifestation of the supramental consciousness."

time that all that must end. There are people who have just dropped in here and now when I tell them, "All that won't do at all," they answer, "We didn't come here for this." That is how it stands.]

[An Ashramite] enters.

How I would like to be able to go and tell all of them, right to their faces, that they are wrong, that this is not the way. But I think it's time to put it in writing.

[How pretty it is, a very pretty humanity.]

Because I say I am against the old conventions, it means we can live like animals.

But, Mother, your force is extremely active right now, you know.

Yes, I know. I know: when I am like now, I always see the Force – it isn't "my" force, it is the Divine Force. I try – I only try to be like this (*gesture like a channel*). This body tries to be simply... simply a transmitter, as transparent as possible, as impersonal as possible. So the Divine can do whatever He wants.

(silence)

It has become very transparent. For as soon as something is put before you, the action is done immediately.

(silence)

Yesterday, it was fifty-eight years since I came here for the first time. For fifty-eight years I have been working FOR THAT, for the body to be as transparent and immaterial as possible, so that it doesn't obstruct the descending Force.

Now – now it's the body itself, the body wants this with all its cells. That is its only purpose in life.

To try, to try to create on earth one completely transparent, translucent element that would let the force pass through without any distortion.

(silence)

* * *

[As a follow-up to the conversation of 10 March with the architect of Auroville, Mother received him, together with the heads of Sri Aurobindo Society and Sri Aurobindo's Action.]

I will tell you that we are preaching unity – unity of humanity – and we are all quarreling – horrible quarrels, resentments and all sorts of urgings that we condemn in the others. We are giving a nice example, and people laugh! Voilà.

It has come to me from many quarters.

Begin with yourself, they say, and they are right.

Each one, all of you have good reasons, everybody seems to lie. Everybody has “good reasons”. You know, the ego is the most clever rogue I have ever met. He takes such nice, nice appearances, and each one says: “I would, but I can’t.” Voilà. And I tell you, from some places far away and from near, from far and from near, from India and from other countries: Begin with yourself. That is, we are ridiculous – ridiculous. And such good reasons we have! – all the people have good reasons. It is above reason, it has nothing to do with reason, nothing to do with that, we want... a new creation.

If the Divine had only for one hour the same feelings as men have, there would be no more world. That I can tell you. I have seen clearly – you believe me if you want – I have seen the world with the eye of the Divine. It is something so terrible, you know, so contrary to what it must be, that if the Divine said “only He,” brrr! everything would go, there would be no world, there would be no men, there would be only That. Des égos pulvérisés [*smashed egos*].

It is difficult, it is the most difficult thing – we are here to do difficult things. We are in the period of transition. I can’t tell you: be like this or be like that, because there is no example as yet. It is being done, and we are just at the time of the transition. It is very, very difficult – but very interesting.

For centuries and centuries, humanity has waited for this time. It has come. But it is difficult.

I don’t simply tell you we are here upon earth to rest and enjoy ourselves, now it is not the time for that. We are here...

to prepare the way for the new creation.

The body has some difficulty, so I can't be active, alas. It is not because I am old – I am not old. I am not old, I am younger than most of you. If I am here inactive, it is because the body has given itself definitely to prepare the transformation. But the consciousness is clear and we are here to work – rest and enjoyment will come afterwards. Let us do our work here.

So I have called you to tell you that. Take what you can, do what you can, my help will be with you. All sincere efforts will be helped to the maximum.

Now is the time to be heroic.

Heroism is not what people say, it is to be completely united – and the divine help will always be with those who have, in all sincerity, resolved to be heroic. Voilà.

You are here now, I mean on earth, because you once chose to be – you don't remember it, but I know; that's why you are here. Well, you must stand up to the task. You must make an effort, you must conquer pettiness and limitations, and above all tell the ego: your time is over. We want a race without ego, with the divine consciousness in place of the ego. That's what we want: the divine consciousness, which will enable the race to develop and the superman to be born.

If you think I am here because I am bound, you are wrong. I am not bound. I am here because my body has given itself for the first attempt at transformation. Sri Aurobindo told me so, he told me, "I know of no one who can do it, except you." I said, "All right, I will do it." It's not... I don't wish anyone to do it in my place, because... because it's not very pleasant, but I am doing it gladly, because everybody will benefit from the results. I ask only one thing: don't listen to the ego. That's all. The time of the ego is over. We want to go beyond humanity and its ego, to leave it behind, we want a race without ego, with a divine consciousness in place of the ego. There, that's all.

Anything to say?

(silence)

If there is a sincere "yes" in your hearts, you will have satisfied me fully. I don't need words: I need your hearts' sincere adherence. That's all.

(silence)

(To the architect:) Did you follow?

Yes, Mother.

Are you in agreement?

Fully in agreement.

(the other two are silent
Mother turns to them and speaks in English)

[Directly to the heads of the Sri Aurobindo Society and Sri Aurobindo's Action:] You and you, you must agree. You are here for that. You have come to this place at this time for that. We must give to the world the example of what must be, not petty egoistic movements, but an aspiration towards the manifestation of Truth. Voilà.

(silence)

I can assure you that all sincere effort will be PLEINEMENT, fully helped by the Divine. Of that I am sure. And I can assure you of that.

(silence)

That is all I had to say.

* * *

4 April 1972

MA XIII-129-136

[Mother received the Liaison, to discuss the day-to-day running of Auroville. On this occasion he reported to her that some people living in Auroville were rumoured to be "American spies". This conversation is in English.]

Some people say that they are spies and are kept by the American Government, some others (some Americans) tell me that the Americans would never take such incapable spies! So myself I don't see the.... To tell the truth, I don't appreciate them

very much, but I have nothing very positive against them. That's all. It's all like that.

I tried my best to push them out, that is to say, that they would WANT to go. But they... it didn't happen, they really willed to remain. If we could have evident proof that they are spies, then it would be very easy. I would tell them to go. But for so many years they have been here. It must be proved, it can't be a feeling or an idea or something like that, there must be a concrete proof. Voila.

I would like that the Divine's will should manifest very clearly, in a very positive way. Because human appreciation is worth nothing. He alone knows the Truth, and it is He who has to decide. Like that. I don't know if you understand and follow; what I say may not be clear. But I – you see, to tell the truth, I have no respect for human appreciation and outlook, and I am absolutely convinced that only the Divine can see the truth. What I do is to tell, to show clearly His way so that we will do only what He says, what He sees. We are not capable of seeing. We will go by the Divine.

(silence)

Que Ta volonté soit faite [*let Your will be done*] – WHATEVER it is. Voilà. That's my position.

(*The architect enters*)

(*The architect:*) *There has been a chain of events which makes it necessary for me to ask you a question. I have read this question to [the Liaison], because we have spoken together at length, insofar as we feel that certain decisions must be made to try and improve the situation in Auroville. But we keep running up against the same problem, which I have summarized in this letter:*

"Auroville is burdened by a small group of people who are contaminating its life and spirit and jeopardizing its progress. They thwart any effort to implement safety and hygiene measures, working decisions, and they behave in contradiction to Auroville's ideal. One solution would be to send some of these people back home and, for a certain period, to limit newcomers to those elements directly

useful to the building of Auroville.

"We see that, in practice, this possibility has not been endorsed by you. Is the presence of these elements – which according to us are undesirable – necessary to Auroville for reasons known to the Divine Consciousness? Are we supposed to build Auroville amidst the difficulties they represent? And are they useful to Auroville's development?"

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.

(silence)

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.

Now go on, tell me what you wanted to say.

(The architect:) Well, Mother, I simply wanted to know if we are supposed to accept the presence of these seemingly undesirable people as a necessity for Auroville's growth, and if so, we'll just have to act accordingly and face the difficulties they represent; or should we take definite measures to solve the problems of safety, the problems of hygiene....

What problems of hygiene? What problems of safety?

For example, Mother, it's absolutely useless to give them fire extinguishers, hoses and water if they don't make any effort to learn how to use the fire extinguisher and keep the water hose in proper condition.

Yes, that's plain.

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.

Yes, Mother, it's clear. 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 (this is in fact what I was saying to [the Liaison]), 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 (because you know the practical situation and the people). 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.

Do you understand?

Yes, Mother. But at present all the requests are presented by [the Liaison]. No one else presents requests from newcomers. So things should be simple?

Are you sure about that?

For instance, the other day (I use this example, Mother, because for me it was a real problem), there was a girl who

was on drugs and who had been expelled from Auroville; she asked [the Liaison] to be allowed to come back. And we...

A girl?

Yes, Mother. [The Liaison] and I were against it, but you said, "She must be given one more chance."

Yes – yes, for one month?

[The Liaison:] They have been there for a week now, on trial.

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 architect:] The question in our minds, Mother, was to know whether you saw these people as being useful in providing Auroville with a certain type of difficulty.

No! Certainly not! No, no, 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 divinization 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.

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 realization – of the sincerity of the realization – is such that it's UNBEARABLE to those who are insincere.

(silence)

That's all.

Yes, Mother.

(silence)

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.

* * *

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